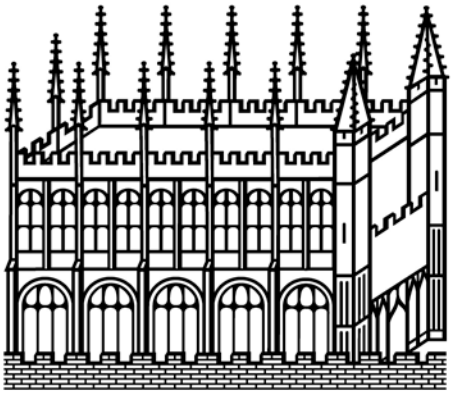

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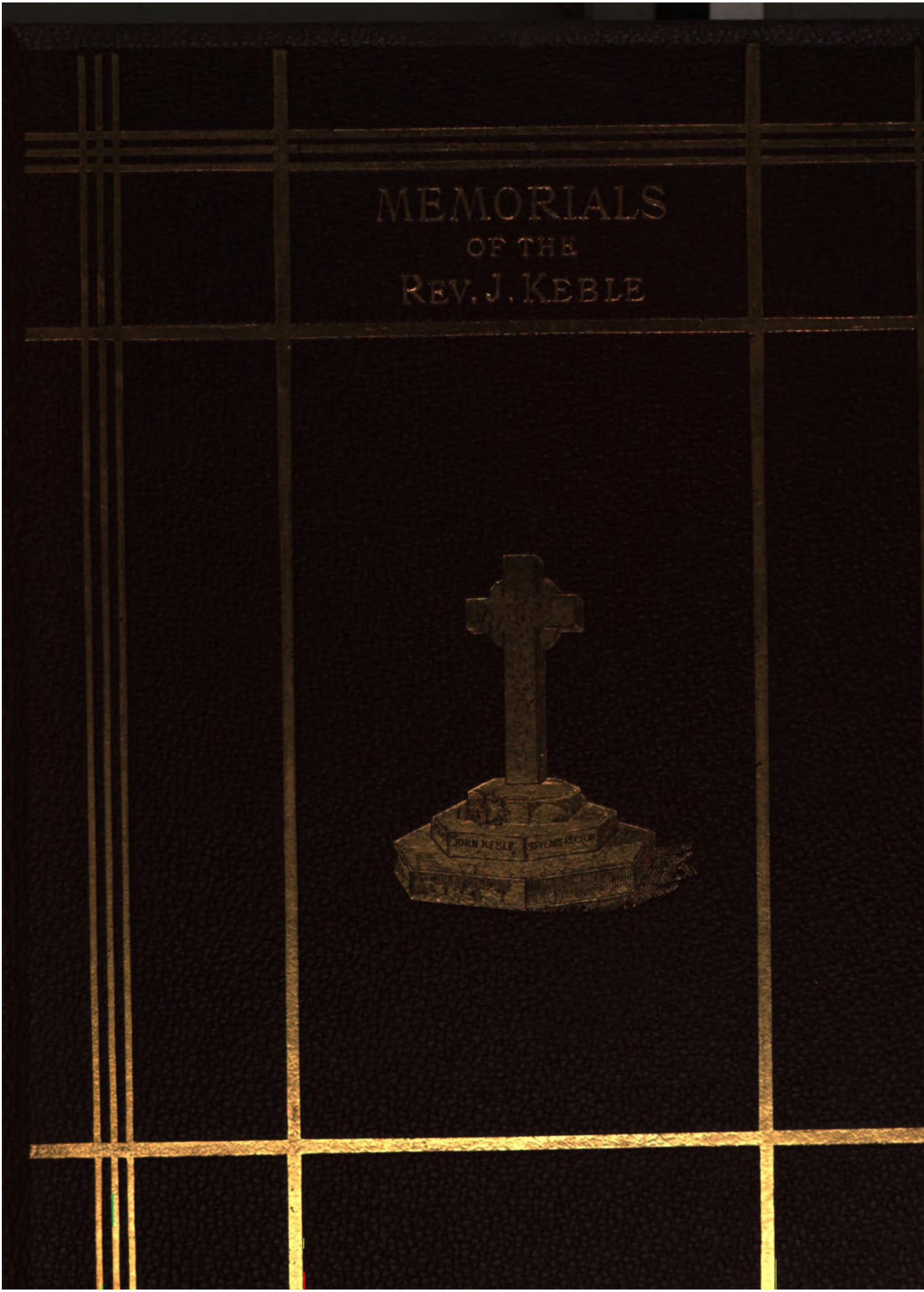
MEMORIALS
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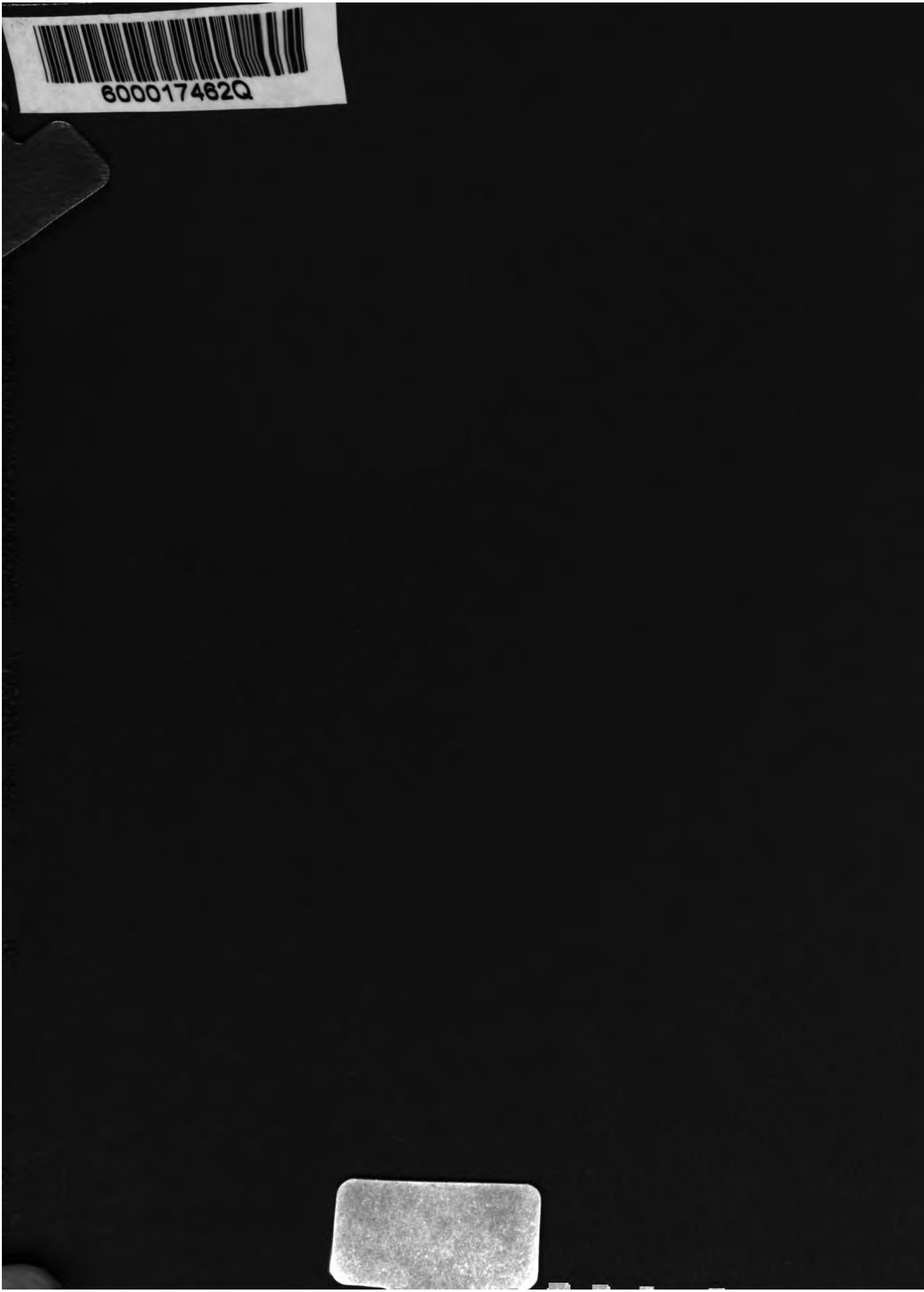
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THE

BIRTH-PLACE, HOME, CHURCHES,

AND OTHER PLACES

CONNECTED WITH THE

AUTHOR OF "THE CHRISTIAN YEAR,"

Illustrated in Thirty-two Photographs

By W. SAVAGE;

WITH MEMOIR AND NOTES

By the Rev. JOHN FREWEN MOOR, Jun., M.A.,

of Oriel College, Oxford; Incumbent of Ampfield.

Second Edition, with many Additions,
Including several Engravings.

Winchester:
WILLIAM SAVAGE.

London, (377, Strand):
JAMES PARKER AND CO.
1867.

BIBLIOTHECA·BODLEIANA·

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PRINTED · BY · PARKER
OXFORD

TO

SIR WILLIAM HEATHCOTE,

OF HURSLEY PARK, BART.,

M.P. FOR THE UNIVERSITY OF OXFORD,

AND TO

LADY HEATHCOTE,

This Volume

IS RESPECTFULLY DEDICATED.

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"Spirits of Heaven
Be with thee and around thee, while from gall
Of this world's bitterness thy gentle soul
Shall gather sweetness."

(*Thoughts in Past Years*, p. 98.)

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"Rest, blessed soul, in JESUS rest!
. . . . . .
Rest, dear remains, in JESUS rest!
. . . . . .
With tears of joy and grief we laid thee down;
We dare not grudge thee thy so longed-for crown."

(*In memoriam J.M.N.* 1866.)

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"The good—they drop around us one by one,
Like stars when morning breaks, ...
. . . . . .
Alas! to us they are not, though they dwell,
Divinely dwell in memory." . . . .

(*Thoughts in Past Years*, p. 7.)

INTRODUCTION.

"A FAITHFUL friend, best boon of heav'n,
Unto some favour'd mortal given,
Tho' still the same, yet varying still,
Our each successive want to fill,
Beneath life's ever-fitful hue
To us he bears an aspect new.
Round childhood's path a happy charm,
In age a tried, supporting arm;
A chastening drop in cup of gladness,
A light to paint the mists of sadness;
To cheer, to chide, to teach, to learn,
Sad or severe, serene or stern.
Whatever form his presence wears,
That presence every form endears.
Till faith descries in that dear love
The messenger from one above,
Faint emblem of a better Friend
Who walks with us till life shall end."

(*The Cathedral*, p. 93.)

THE following brief Memoir and Notes are not intended to supply the place of a Life of the Author of "The Christian Year;" but it is felt that *everything* connected with such a saintly man as Mr. KEBLE

must be of deep interest to all who are looking forward with hope to that rest into which he has entered; and it is thought that the Photographs will not only be looked at with real interest as faithful representations of the places most intimately connected with the much-loved name of KEBLE, but will also help the reader of any life of the great Christian poet to represent more clearly to his mind the events recorded about him.

In the imperfect outline of the life of Mr. KEBLE here presented to the reader, much has been gathered from letters in "The Guardian" newspaper by an old and well-known friend of the Poet. Some of the events mentioned have come under the personal observation of the author of these fragmentary notes, whose apology for undertaking this work at the request of the Artist whose Photographs he writes about, is that he has intimately known and reverently loved for many years the holy man of whom, with much diffidence and with deep veneration, he ventures to speak, and that it has been his high privilege to have been placed by him in various offices of trust [a].

The writer of these notes presents his best thanks to all the *many* kind friends who have helped him in making them; amongst whom he ventures to name Sir William and Lady Heathcote; the Rev. the Provost of Oriel College, Oxford; the Rev. Alfred Kent, M.A., Vicar of Coln St. Aldwyn; the Rev. J. W. Richards, M.A., late Curate of Hursley; the Rev. Philip Hedgeland, M.A., Incumbent of Penzance; W. Basevi Sanders, Esq., of the Ordnance Survey Office, Southampton; the Rev. G. C. Harris, M.A., Prebendary of Exeter, and Minister of St. Luke's Church, Torquay;

[a] Such as Executor, Trustee, &c.

the Rev. J. Sidney Tyacke, M.A., Rector of St. Levan, Cornwall; the Rev. A. M. Bennett, M.A., Incumbent of Bournemouth; and the Rev. W. H. Bliss, M.A., Incumbent of North Hinksey; as well as the members of Mr. KEBLE'S own family.

Some of the information here given has been derived from "Memoranda of the Parish of Hursley," by the Rev. John Marsh, some from "Domesday Book," and many other works, to several of which references are given, and many of the facts stated have been verified by reference to parish registers, college papers, and other documents; still, if there should be any inaccuracies (which it is difficult to avoid in a work of this kind), it is hoped that they will be pardoned by the indulgent reader.

For various poetical quotations in the notes, the author of them is indebted not only to Mr. KEBLE'S own works, but to those also of the Rev. Isaac Williams, to the remains of the Rev. Francis Kilvert, to the poetry of Wordsworth, Longfellow, &c., and to "The Book of Praise."

"'Tis hard, when by affection led,
To speak of the long-cherish'd dead,
Lest haply they should linger near,
And human praise should pain the ear
Of them who Christ's own Face behold,
Or hide them 'neath His garment's fold.
It is enough that where they sleep,
The Angels still their watches keep,
Which round them in this world of sense,
Shed once their calming influence."

(*The Baptistery*, p. 233, 8vo. ed.)

In venturing upon a second edition, the artist has endeavoured to make an improved selection of objects to be represented, introducing the addition of a few woodcuts. It has been thought better to include more representations of places connected with the later life of the revered author of "The Christian Year," at the sacrifice of *some* of the views of his birthplace. Bisley also has now a place in the book, such as it well deserves, being connected with a most important event in his life, and being the home of his only and very dearly-beloved brother, by whom he was greatly influenced throughout life. The writer of the notes has also ventured to add a few incidents connected with the sojourn of his revered and lamented friend at the places which he visited for his dear wife's health, or for his own, and has attempted, towards the end of the short memoir, to state briefly and impartially the facts relating to an alteration in the Hymn in "The Christian Year" for the Gunpowder Treason, giving a few extracts from Mr. KEBLE'S work on "Eucharistical Adoration," touching upon the doctrine on account of which the change was made. It was at one time under contemplation to present the reader with photographs of Torquay and Penzance, but it has been thought better to confine the views to places more *intimately* connected with Mr. KEBLE.

"They, who in this world of sorrow
Seek for God's life-giving Face,
Something from the next shall borrow,
Loving God's own hiding-place;
Like Angels who around in stillness steal,
And God Himself who loves unseen to work our weal."

" But when, over life's short fever,
They who many turn to good,
Like stars shall shine for ever,
Bright, eternal brotherhood ;
Building their houses in that City free,
Which God Himself shall gird with immortality."

(*The Baptistery*, p. 186.)

IN MEMORY

OF THE

REV. JOHN KEBLE.

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WHAT time the Angels blest and fair,
On embassies of love,
Descended from "the lucid stair*,"
Leaving their songs above;

What time to this sad lower earth
They stooped in human frame—
Sure earnest of that wondrous Birth
When God Incarnate came;—

It chanced one of this Choral band—
As fancy loves to tell—
To drop unweeting from his hand
The Lyre he struck so well.

* Hymn for the Eighth Sunday after Trinity.

Full many an age preserved from harm,
Concealed on earth it lay:
Time could not mar its deathless charm,
Its power could ne'er decay.

A Pilgrim meek, of downcast eye,
"Commercing" with the ground,
Saw it in his humility:
The Lyre of Heaven was found!

He seized it glad; he tuned each chord,
True melodies to give:
His song was "ever of the Lord,"
And so shall ever live.

But closed is now his "Christian Year,"
Come his Eternal Day:
Peace to our Pilgrim Poet dear,
And thanks to God alway.

J. F.

W. SAVAGE PHOT

John Keble, Vicar of Hursley

W. SAVAGE PHOT

John Keble, Vicar of Hursley

THE REV. JOHN KEBLE, M.A.

"Non immerito vocaris Johannes id est cui donatum est . . . . tibi donatum est abdita penetrare mysteria."—*Orig. Hom. II. in diversos.*

"I cannot paint to memory's eye
The scene, the glance, I dearest love,
Unchanged themselves, in me they die,
Or faint, or false, their shadows prove."

(*Hymn for Fourth Sunday in Advent.*)

No. 1.

THE Author of "The Christian Year" was born at Fairford, in Gloucestershire, on St. Mark's Day, 1792. He was educated by his father (the Rev. JOHN KEBLE, Vicar of Coln St. Aldwyn's), until December, 1806, when (though at that time considerably under fifteen years old), he obtained by competition a scholarship at Corpus Christi College, Oxford, proving by his success the excellent training which his father had given him.

In the Easter Term Examination in 1810, when just eighteen years of age, he obtained a double first-class, a distinction which in that form had been obtained by only one man before that time, namely, the late Sir Robert Peel, by only one other at the same time, and (it

is believed) by no one else (with *perhaps* one or two exceptions) at any time *at so early an age.*

In the year after this he obtained a fellowship at Oriel College, which was at that time one of the highest distinctions of the University. The distinguished names of Copleston (soon after Provost), and Davison (who wrote the standard book on Prophecy), were among the electors: Whately (afterwards Archbishop of Dublin) was elected at the same time. (See the Notes on Oriel College.)

In the following year (1812) Mr. KEBLE obtained the Chancellor's Prize for the English Essay, "On Translation from Dead Languages;" also the Chancellor's Prize for the Latin Essay on the following subject, "Xenophontis res bellicas, quibus ipse interfuit, narrantis, cum Cæsare comparatio."

In Michaelmas Term, 1818, he was appointed College Tutor—an office which he held for about five years. He was deeply beloved by his pupils (amongst whom are some of the most distinguished men of the present day), who on his retiring from that office, presented him with some magnificent and massive plate, bearing the expressive inscription JOHANNI KEBLE DISCIPULORUM ORIELENSIUM PIETAS, MDCCCXXIII.

He was one of the Public Examiners from Michaelmas Term, 1814, for two years, and again from Michaelmas, 1821, to 1823. On Trinity Sunday, 1815, he was made Deacon, with his fellowship as his title, and was ordained Priest in the following year. His earliest parochial work, which began immediately upon his ordination, consisted chiefly in officiating in the churches of East Leach and Burthorpe, of which he held the curacies for some time. He used to reside at Fairford with his father in

vacation time, and, after his appointment to the tutorship at Oriel, during Term time he rode from Oxford every other Saturday to spend Sundays at home, and perform the duty at his curacies: his brother, the Rev. THOMAS KEBLE, having been at the same time appointed Tutor at Corpus Christi College, of which he was then Scholar, and afterwards Fellow, used to take the duty in the same way on the alternate Sundays; their father undertook the parochial visiting and occasional week-day services in these little parishes for his sons during the time of their being in Oxford.

For *both* these curacies the *two* brothers only received sixty-five pounds a-year between them.

These little rustic parishes, with their beautiful scenery, must for ever have the honour of having suggested to the Poet many of the thoughts which he has expressed in his "Christian Year."

Mr. KEBLE'S taste for poetry was manifested when he was very young. There are extant among his papers, in his own handwriting, many poetical pieces of great beauty, some of which seem to have been written before he went to Oxford. As early as the year 1808, he wrote a poem on Mahomet, the original manuscript of which is still in existence. It was the prize subject at Oxford for that year. In the year 1819 he wrote some of the hymns which form part of "The Christian Year;" but the excessive humility of his disposition, which shewed itself throughout his life in a manner almost incredible to those who had not the honour and exceeding great privilege of knowing him, made him shrink from the publication of that great work until he was at last constrained to give way to the urgent advice of his friends; so that in 1827 ap-

peared the first edition of that book which is known, studied, and loved wherever the English language is spoken, and which stands alone in having reached ninety-two English editions (besides those published in America), in the lifetime of its Author; several of the editions consisting of three thousand, and the ninetieth of five thousand copies[a].

In 1828 Mr. KEBLE was spoken about for election to the headship of Oriel, then vacant by the promotion of Dr. Copleston to the Bishopric of Llandaff and Deanery of St. Paul's, when the present Provost (Dr. Edward Hawkins) was elected. In 1831 Mr. KEBLE was elected to the Professorship of Poetry at Oxford, which office he held for two periods of five years, according to the usual custom.

After retiring from the duties of tuition at Oxford, Mr. KEBLE held the curacy of Southrop, living in the vicarage-house there, and being visited by many of his former pupils, some of whom he assisted in their studies. Amongst those to whom he afforded this help were the late Rev. Isaac Williams (the author of the "Baptistery," the "Cathedral," and many other most valuable and well-known works), and the late Ven. R. I. Wilberforce (Archdeacon of the East Riding of Yorkshire), who had lodgings at a farm-house, at a short distance from Southrop, spending the daytime with the Poet: others resided with him at the Vicarage. These visitors and pupils of the Poet shewed how they valued his kindness by making him valuable presents, since he refused to receive any other remuneration for his trouble. (See the notes about Southrop.)

He remained at Southrop until the latter part of 1825, when he ob-

[a] In the nine months immediately following the Author's death seven editions, consisting together of *eleven thousand* copies, were issued.

tained the curacy of Hursley under Archdeacon Heathcote. In October, 1826, he resigned that curacy, and went to live with his father, acting as his curate at Coln St. Aldwyn's, until January, 1835, when death called away his venerable parent; and at the end of the same year Mr. KEBLE was presented to the living of Hursley (then vacant by the resignation of the Rev. G. W. Heathcote, the present Rector of Ash) by his friend and former college pupil, Sir William Heathcote, Bart.

In the year 1831, when Mr. KEBLE was living with his father at Fairford, the present Lord Bishop of Exeter offered to him the valuable and important living of Paignton, in Devonshire, considering him even then to be "the most eminently good man in the Church," as his Lordship has kindly informed the writer of this memoir; adding that "the conscientious scruple of the patron who had purchased that presentation, and who felt doubtful of the propriety of his acquiring Church patronage by such purchase," made him feel it his "duty to use the utmost caution in selecting a person to fill it." His Lordship says "Mr. KEBLE declined it, though he was at the time wholly without preferment, because his aged father was then alive, whom his filial piety would not allow him to quit, and to whom he assiduously devoted his attentions."

On the 10th of October, 1835, Mr. KEBLE was joined in marriage, in the parish church of Bisley (of which his brother, the Rev. THOMAS KEBLE, B.D., had been Vicar for several years), to Miss Charlotte Clarke, the younger daughter of a deceased clergyman, who had been Rector of Meysey-Hampton, near Fairford, and sister to Mrs. THOMAS KEBLE.

From the time of his induction to the living of Hursley with Otter-

bourne, up to the day of his death, we have in Mr. KEBLE a model which all country pastors would do well to set before themselves for imitation. His fame was by this time spread throughout the whole English Church; he had begun that great movement which (though often evil spoken of by men of opposite views) has gradually and unmistakably raised the tone of religious feeling amongst members of the Church in this country. Still this great man, though gifted with extraordinary powers of mind, was content to live a very retired life in an exceedingly small country vicarage, and to condescend to simplify his teaching to suit the capacity of the poor and most unlearned.

In 1846 Mr. KEBLE published the first edition of the *Lyra Innocentium*, the profits of which helped towards the restoration of the parish church of Hursley, which he had set his mind upon accomplishing almost entirely at his own expense. But in order to procure sufficient means for the completion of that work, he for a time entrusted the copyright of "The Christian Year" to his old and valued friend, the Right Hon. Sir J. T. Coleridge, by whose able advice and assistance a large sum of ready money was realized. And thus was built, chiefly out of the profits of that one book of Christian poetry, one of the most beautiful churches in the land.

The same great mind which had given to the world "The Christian Year" was continually active in the cause of the Divine Master, to whom were devoted the firstfruits of the great talents which were profusely bestowed upon it.

Amongst the poetical writings of Mr. KEBLE is included an edition of the Psalms in English Verse, which expresses the force of the original much more than any other metrical translation, whilst the rendering of

some of the Psalms is excessively beautiful and poetic. There are also many poems in the *Lyra Apostolica* from the pen of the same author, which are distinguished by the Greek letter γ.

Of his prose works there are many which will without doubt be handed down to posterity, and bear good fruit in future ages. Amongst these must be named his books on "Eucharistical Adoration" and "Considerations on the Doctrine of the Most Holy Eucharist." Both these have doubtless done much to create in pious communicants increased reverence at the celebration of the Holy Communion, about which he was himself always especially careful. He was always most anxious to impress reverent behaviour at the Holy Table, by every means in his power, upon all those who were at any time under his instruction. These books are strongly recommended to all persons who wish to know and understand clearly the doctrine of the Church of England, and the opinions and feelings of the Fathers and other ancient writers, with regard to the presence of Christ in the Lord's Supper.

There is also a volume of "Sermons Academical and Occasional," which contains a preface well calculated to afford guidance and comfort to any who may be in doubt and difficulty regarding the state and prospects of the Church of England.

Mr. KEBLE'S edition of Hooker, in three volumes 8vo., will always be regarded as the standard edition of the works of that great English divine; and the "Selections from the Fifth Book of Hooker" will be even more extensively useful as being within reach of all persons.

The two volumes of *Prelectiones Academicæ* will afford thought and study for the more learned, while the minds of all may be refreshed by

many of those single sermons, letters, addresses, and pamphlets which were so well fitted for the several occasions which called them forth.

A little book of private devotion, written by Mr. KEBLE in 1864, called "A Litany of our Lord's Warnings," shews how deeply he felt the heresy of a denial of eternal punishment. The preface to it, as well as the Litany itself, may be of great use to the devout reader.

For many of the later years of his life Mr. KEBLE was engaged in the Life of Bishop Wilson, for the accomplishment of which object he took two journeys to the Isle of Man, and remained a considerable time there, searching out records, and endeavouring to obtain all information which might help him in his undertaking. In that work (forming two volumes of the Library of Anglo-Catholic Theology) he has carefully collected nearly all that could be said in connexion with the name of that great and good man, who was in many respects so much like Mr. KEBLE himself, though living in such different times and placed under such different circumstances.

While Mr. KEBLE was giving to the world these noble fruits of his clear and talented mind, he was always actively engaged in his own parish work at home.

In connexion with his friend and patron Sir William Heathcote (who was always ready, with able advice and liberal donations, to carry on any good work), and other friends, not only was the parish church of Hursley rebuilt, but also (several years previously) that of Otterbourne. A new church was built at Ampfield, and many years afterwards a school chapel erected at Pitt. Besides this, a parsonage-house was built at Otterbourne; and at Hursley and Ampfield houses built for other pur-

poses were given up to the use of the incumbents. Commodious school-rooms were also provided in all three places.

These works of themselves demanded much thought and money, even though the aid of the principal landowners and others was liberally bestowed.

While all these various projects for the good of those under his charge were being performed, the Church's rule for daily prayer, as expressed in the Prayer-book, was carefully carried out, together with (at least for many years) a weekly celebration of the Holy Communion at Hursley, and a strict observance, as ordered by the Church, of all fasts and festivals.

The same devout mind which had done so much to restore the Church of England to the faith and zeal of former days, was ever active for good in the parish of Hursley. The sick were tended with loving care; the poor were helped in soul and body; the ignorant and ungodly were diligently sought after, warned, and instructed. Clubs and societies were formed for the good of the labouring classes; children were carefully and lovingly trained for God's service.

But besides all this work upon the hands of the Vicar of Hursley, he had a very large correspondence. Persons in difficulty and anxiety found in him so able and kind an adviser, that his counsel was largely sought after, not only in England, Scotland, and Ireland, but also in many of the colonies. The gentle and kind manner in which he gave advice was a great characteristic in that good man. He could enter into the feelings of those who applied to him in a way that very few could ever do. While he carefully shrunk away from the curious gaze of those who merely wanted to see the

Author of "The Christian Year," he would never draw back from any one who honestly wished to unfold his heart with real and earnest desire for pastoral guidance.

Being himself throughout life most faithful to the Church of England, there is no doubt that he hindered many from rashly joining the Church of Rome. The writer of this little memoir will never forget the strong terms in which Mr. KEBLE expressed the pain which he felt when a dear mutual friend, who had been a bright ornament to our Church, hastily abandoned it, and submitted to the Church of Rome. Mr. KEBLE did not shrink from speaking of that act as a grievous error, though it must have deeply pained him so to speak of one whom he had long known and loved. Now we trust that these two are at rest together for ever.

There was something in the manner in which Mr. KEBLE imparted religious instruction, which impressed that instruction upon the hearts of those whom he taught. There was a simplicity, earnestness, and reality in his mode of teaching, which made impression upon even the thoughtless and the careless, almost against their own will. Words spoken by him seemed to have a living force with those to whom he spoke them, and that living force continues with many whom he prepared for Confirmation and first Communion, and not only will continue to the end of their lives, but will doubtless bear fruit in future ages, and in generations yet unborn.

He spared no pains to reclaim those who went astray, and to guide those who needed guidance. In many a dark winter's night, after he had passed the usual span of man's life, he would walk alone, with a lantern in

his hand, to some distant part of the widely-scattered parish of Hursley to prepare a few of his flock for Confirmation or Communion. He would have one or two at a time for instruction, that he might teach them more impressively than he could with many together, and he would never grudge hours spent in repeating the same things over and over again to those who were dull and unapt in learning.

If friends were staying with him whose society he wished to enjoy, still he cheerfully left them that he might attend to the poor lads who came to him for instruction.

The special care which he took of his candidates for Confirmation, both during the time of preparation and on the day of Confirmation, is well worthy of notice. He always endeavoured, as far as was practicable, to have his eye upon them during their walk to church for the Confirmation (when the holy rite was administered to them at Otterbourne instead of Hursley, as was occasionally the case), also during the time in which they were in church, and as they were returning from church. Deeply did he grieve for, and firmly, but gently, did he reprove anything like want of reverence which he might notice in any of them: as if he were thinking of his own beautiful words:—

"O grief for Angels to behold
Within Christ's awful home!
A child regenerate here of old,
And here for lowliest adoration come,
Forgetting love and fear,
And with bold eye and tone bringing the rude world here!"

(*Lyra Innocentium*, p. 113.)

Yet while he was doing all these good works (his whole soul, mind, and body being given up to his Master's cause) his humility was such, that he would speak of his own parish work almost as if it were an utter failure, and would be beyond measure glad to hear of more showy signs of pastoral activity and success elsewhere.

The writer of this memoir has often heard Mr. KEBLE deeply lamenting his own imaginary want of ability as a parish priest, and that in a spirit of the truest humility. Humility was indeed personified in him.

The following anecdote, illustrative of the simple, hearty, and affectionate humility of the Poet, has been told to the writer by a highly respectable Winchester tradesman whom it concerned.

Mr. KEBLE had been for many months away from home, during one of his winter sojourns in the west of England. On the first occasion, after his return home, of his entering the shop of the tradesman alluded to, (whom Mr. KEBLE had known for many years, and who retains lively gratitude for many acts of kindness on the part of the Poet,) having exchanged a few friendly words with his old acquaintance, he did what he had to do at his shop, and went away. Some time afterwards he returned to the shop, and addressed the worthy tradesman in words such as these :—"Oh, Mr. ——, I have come to you again to ask you to pardon me for my neglect; I am so sorry that I forgot to shake hands with you, as I ought to have done upon meeting you for the first time after so long an absence, pray let me do so now." These kind words, and the simple, affectionate way in which they were spoken, have made a deep and lasting impression upon the honest tradesman to whom they were addressed.

By such means the holy man made himself beloved by those who

were below him in social rank. In such endearing ways, he day by day practically impressed the heavenly lesson, "Thou shalt love thy neighbour *as thyself*."

One whose honoured name has already been mentioned in connexion with Mr. KEBLE, and who knew him as a close and dear friend for more than half a century, has publicly testified of him in these words: "Looking back through an intimacy unbroken, unchilled for more than fifty-five years, he seems to me now to have been at once the simplest, humblest, and most loving-hearted man, and withal the holiest and most zealous Christian, I have ever known."

Mr. KEBLE was not what the world would call an eloquent man, but whenever he had to address his parishioners he spoke to them in most telling words. Whether the occasion of his speaking were a harvest home, a tithe dinner, or a missionary meeting, there was about him the same simple earnestness of manner; although for the social gathering his mode of speaking would be combined with more of sprightliness then when he spoke on strictly religious subjects. His discourse was at all times such as seemed to demand and to gain the attention of his hearers. He would say much in few words, and in an unaffected manner.

One remarkable point in his character was the trouble that he would take for his friends, whether it were about important matters or even about things of little moment [b].

When he was consulted about recreations on the Lord's day, and about

[b] As an instance of the former should be mentioned the two journeys which he took in winter, by second class railway carriage, to stand by his friend the Bishop of Brechin in his troubles: the latter were matters of every-day occurrence.

the propriety of various kinds of amusements on other days, he would not absolutely and sternly set his face against such a thing, for instance, as cricket for poor lads on the Sunday, *under certain conditions*, nor against dancing in either the higher or lower orders; but he would point out that in all these things the main point should be to take care that the heart is fixed on God, and that amusements should not draw it off from God.

The following extract from Mr. KEBLE'S Commonplace-book on the subject of the Christian Sabbath has already appeared in print in the "Guardian" newspaper:—"Sabbath.—Practical rule for those who do not think the fourth commandment literally binding on Christians: *So far as you turn other days into Sunday, so far, and no farther, have you a right to turn Sunday into other days.* Eusebius iv. 26. Melito, Bishop of Sardis (A.D. 161 and seq.), wrote a treatise *περὶ τῆς κυριακῆς.*"—(8vo. ed. of Eusebius, p. 132.)

Mr. KEBLE'S views on this subject may be gathered from a little book published by his sanction, called "Devotions for Holy Communion," (Parker, 1865,) the fifty-first page of which contains self-examination upon the fourth commandment.

For his own part, so much did he live above the world,—looking unto heaven as his home, and to God as his Father,—he was not fond of society. The formality of morning calls was distasteful to him; dinner parties interfered too much with his parish work and his studies, he seldom went to them; and he did not think it desirable for his curates to enter much into the common routine of fashionable life, even if it might have been within their reach, lest they should be drawn off from

the great aim of their lives, which he wished them constantly to bear in mind.

Mr. KEBLE had a great fondness for trees, a fondness which was perhaps carried out almost too much for health. It seemed to distress him to cut down a tree, and consequently his vicarage was almost more shut in with large trees and shrubs than was consistent with most people's notions of healthiness. He looked at nature with a Poet's eye, rather than with the utilitarian spirit of the age. When he saw hedge-rows grubbed for the sake of carrying out the modern notions of high-farming, he would lament for the beautiful trees and wild flowers which were destroyed, and for the birds driven away to display their brilliant plumage or sing their lovely songs elsewhere. He did not like to see the furze and the heath give way to the unsparing hand of the assiduous cultivator of so-called waste lands.

Upon one occasion, early in the year 1851, when some alterations were proposed by the Baronet which Mr. KEBLE thought might interfere with the beauty of the scenery, and with the wild flowers in which he delighted, he composed a poem, which he sent to the Baronet, in which he expressed a petition as coming from the wild plants that their homes might be left undisturbed [c].

Mr. KEBLE used to seem glad to think of himself as a Hampshire man, though he was born in Gloucestershire, and had great love for his native place. His mother was a Hampshire woman (a native of Ring-

[c] This Poem, entitled a "Petition to the Lord of the Manor of Merdon," will be found in this volume following the list of Mr. KEBLE'S works.

wood), and the last thirty years of his own life were spent in Hampshire: moreover, he died in Hampshire, and was buried in Hampshire.

This holy man used literally to weep with those that wept, and to rejoice with those that did rejoice. The author of this narrative has been present when Mr. KEBLE had great difficulty in performing the funeral service over the mortal remains of a much respected parishioner, on account of the tears which he could scarce restrain. On the other hand, he seemed always to enter cheerfully into the rejoicing of those who were enjoying themselves: especially did he rejoice in the innocent sports of his school children at his school feasts, when he collected the young scholars from the three parishes (Hursley, Otterbourne, and Ampfield), to entertain them with tea in his garden, and (by the Baronet's kind permission) with sports in the park. He was also glad to have young friends from Winchester College to spend Saints' days with him, and he took pleasure in affording them every facility for their enjoyment.

In the autumn of 1862, Mr. KEBLE took his dear wife to Penzance, having been recommended to try that genial climate for her health; and it seems that no other place suited her so well; the distance from Hursley was, indeed, the great drawback which hindered Mr. and Mrs. KEBLE from spending their *last* winter at Penzance. The scenery there was always a great charm to them. One who had the privilege of close intercourse with Mr. KEBLE at Penzance, and of whom the Poet entertained a high regard, which he expressed in a letter to the author of this narrative, has said of Mr. KEBLE with reference to his sojourn at Penzance:—"He enjoyed the scenery—the bay with its lovely mount, the ever-changing colouring of the sea and the sky, which he was never tired of watching

with a poet's eye. The running streams, too, were a source of pleasure to him, after the scarcity of water (which he seemed to think its only deficiency) in his own parish."

To the same friend the author of this little memoir is indebted for the following particulars with reference to the three visits of Mr. and Mrs. KEBLE to Penzance.

Mr. KEBLE first appeared in church at Penzance on October 5, 1862, and was noticed for his "absorbed reverence" at the Holy Communion. When he was called upon by the Incumbent he at once expressed his willingness to help in any way, in church or among the poor, and spoke of his being "unaccustomed to be without parochial work." During that visit he preached at St. Mary's Church on several occasions, once (Oct. 26) for the Society for the Propagation of the Gospel in Foreign Parts; on Christmas Day, St. John's Day, and on March 18, 1863, in one of a series of Lent lectures; also on Tuesday in Holy Week, and on the first Sunday after Easter. He also preached at the mother church of Madron, and at St. Paul's Chapel in Penzance: but he declined taking any special duties, charity sermons or the like, *out of the parish;* in fact, he always disliked doing anything which seemed to imply any call to people to come to listen to the author of "The Christian Year"—anything which involved publicity. It was during this visit that the wedding of the Prince of Wales took place; and though he was vexed at its occurring in Lent, he took great interest in the preparations to celebrate the event, and was especially pleased at the way in which Church-people and Dissenters came to church on the occasion. He once made the remark that "the position of the Church of England in Cornwall was like that of Themistocles among the

Greek commanders; each religious community, of course, thought itself the best, but each was willing to give the second place—and so practically the *first*—to the Church." He liked much the assemblage of all the Sunday schools of the town to hear some addresses, and sing "God save the Queen" on the occasion; and he kindly adapted one or two of the verses so that they could be sung in church. Mr. and Mrs. KEBLE ended this visit to Penzance about April 23, 1863.

Their second visit to Penzance was a short one in the spring of 1864, having spent the greater part of the preceding winter in Torquay. During this second visit Mr. KEBLE was present at the laying the foundation-stone of Newlyn Church, in the progress of which he was much interested. He also supplied a hymn to be sung at the laying the foundation-stone of the Penzance Public Buildings on the following day. It was the same hymn which he had composed for the thirty-third meeting of the "British Association" at Newcastle-on-Tyne, in the year 1863. He did not officiate at St. Mary's this spring, but took duty nearly every Sunday at Madron, or at the neighbouring parish of Sancreed.

The last visit of Mr. and Mrs. KEBLE to Penzance began about January, 1865. During this visit Mr. KEBLE, although unable to take any share in the duty at church on account of his seizure, from which he was partially recovering, was able and ready to impart "the benefit of his gentle wisdom and ripe experience" to his above-mentioned friend in cases of difficulty. During the Poet's *first* visit to Penzance he had been much engrossed with the life of Bishop Wilson, but in this his *last* visit the Greek Testament was generally found in his hands in preference to any other book. Up to the end of his last visit he took lively interest in Church

matters, and in Mr. Gladstone's doings, "which were a sort of Church matter to him;" for his well-known support of Mr. Gladstone as M.P. for the University of Oxford, no doubt arose mainly from his personal conviction of the good which that great Statesman had done in the cause of the Church, and his trust in him as a Churchman, apart from, strictly speaking, political considerations. It must be borne in mind also that he did not by his support of Mr. Gladstone imply agreement with all his measures.

Mr. KEBLE'S favourite walk at Penzance was on the sands. The friend before alluded to walked there with him for the last time on May 2, 1865, on which day he heard of the death of his old and dear friend the Rev. Isaac Williams. On the following day Mr. and Mrs. KEBLE left Penzance, and were never able to return there again.

The habits of the holy man at Penzance were much the same as at home, and have been described as "very simple." He did not go into society, but was always genial when he came into contact with any. What was perhaps more marked than anything else in his habits at Penzance was "his unremitting affectionate devotion to Mrs. KEBLE. She mostly moved about in a Bath-chair, and he was ever at hand, ready to assist the little carriage over a rough place, and to shed the sunshine of his presence on the whole way."

It was soon known that he did not like being made a lion of, and one reason for which he liked Penzance all the more was that the people did not obtrude themselves upon him, but left him very much at liberty.

The kind heart of Mr. KEBLE always sought to find out the good

qualities of those with whom he was thrown into contact; he was never given to criticize the deeds of others. He found at Penzance much to gratify him with regard to matters of *most* importance, as well as in the lovely scenery, and the genial climate.

Writing to the author of this memoir in a letter dated "Penzance, Jan. 28, 1863," Mr. KEBLE expressed himself in the following terms with regard to religious matters at Penzance:—"Also in Church matters I consider that we are remarkably well off. —— is a remarkable preacher, (and I am thankful to say I can now *hear* him, which I could not for several weeks;) his course of thought is always original and instructive, his manner very impressive, his aim most practical, and he has a power, to me very enviable, of going straight to the mark, and saying just what he means in a few words which no one can mistake. I should think it was greatly owing to him that the Church holds her own so far as she does in the Peninsula; scantily in comparison, as doubtless you know: e.g. when there were sermons on the same day for the Lancashire distress in the Church, and in the chief Wesleyan place, about two stones-throw off, the gatherings were £178 and £175, or thereabouts, respectively. And there are no end of meeting-houses besides, and only one rather small chapel, conducted by a Mr. ——, who seems a very good hard-working man."

Another friend whom Mr. KEBLE occasionally assisted in the services of his church near Penzance, has spoken of the well-known and characteristic humbleness of the great Poet, as having been very strongly marked during his sojourn in that retired watering-place. This friend has observed about Mr. KEBLE that his "forgetfulness of who he was in the eyes of others was evident in the way in which he deemed a call upon himself as

an honour to himself, and so thanking you for coming to see him." The excessive reverence of manner which he exhibited during the celebration of the Holy Communion was also much noticed by this same friend, who remarked:—"*His* seemed to me to be *worship indeed.*"

To this friend he expressed his feeling that "dissenters should be dealt with lovingly and forbearingly, as being, alas! the wronged party in bygone times."

This same friend mentioning to the writer of this memoir Mr. KEBLE'S "fondness of the sea:" said, "Such a view as he had when he lodged at 'the Baths,' Penzance, seemed to awaken the almost silent poetic chords to music again. He would speak of being rocked like a child to sleep by the waves that washed up to the very house-walls and shook them. At another time he would describe the waves as coming to render obeisance, as it were, twice a-day to the queen-like mount, and retire again: or he would watch with admiration the grand masses of cloud, like chariots driven over the sea between the two extremest boundaries of the bay, like war-chariots urged on from south to north across the sky."

The first visit of Mr. KEBLE to Torquay was in December, 1863; he was then in comparatively good health, but in great anxiety on the score of his dear wife, on whose account he had quitted home. On that occasion he remained at Torquay until after Easter, 1864. He was very constant in attendance at the services at St. Luke's Church, both on Sundays and week-days. When help was really wanted he was most kind in giving it to the clergy, who deemed it (to use the words of one of them, expressed to the writer of this short memoir) a privilege to stand "beside him, and

be associated with such a man in the holy ministry of the Church." Still, even in the help thus afforded to his brethren at Torquay by this holy man, his retiring humility was very marked, for (to use the words of one who has been already named) "he preferred, if left to his own choice, to preach in the small church in the rural district of Cockington; though when he did no part of the duty, he preferred the large and crowded Church of St. Luke's, the services of which were much to his taste." One sermon, preached by him in the parish church of Torre on Easter Eve [d], 1864, made a "deep impression" upon his hearers, as being a very remarkable sermon, imparting real comfort to them. Another sermon, on the "condition of the departed," preached in the course of a series at St. Matthias', "was a source of great comfort to many of that large class of the mourning and the anxious, who are to be found at Torquay." He preached many lectures on Wednesday evenings in Lent at St. Mark's Church, and once at St. John's Church. He also once attended a Ruri-decanal Chapter, in which his profound humility was the admiration and astonishment of those who were present: with all his deep learning he seemed more ready to listen to the opinions of others than to express his own.

He left Torquay for Penzance soon after Easter in that year, but returned to it in December on his way, for the last time, to Penzance after his seizure. On that occasion he received the Holy Communion *privately* on St. Thomas's Day, and in St. Luke's Church on the festival of the Circumcision. He was at that time unequal to see more than

[d] Notes of this sermon are given in the "Tormohun Parish Chronicle" for June, 1866, published by E. Cockrem, Strand, Torquay.

a very few intimate friends, and his sojourn at Torquay was short, as he hastened on to Penzance on account of health.

He seems to have had great "love for Torquay," and he used to say of it something to this effect:—"This place reminds me of Oxford; it is the only other place in England where the Church bells are going all day."

Towards the end of Mr. KEBLE'S life he had many changes amongst his curates at Hursley. Frequent absence from home, chiefly on account of his dear wife's health, made it needful for him to keep two curates for the services at Hursley and Pitt: and although the same senior curate (the Rev. J. W. Richards) remained for nearly the whole of the last seven years of Mr. KEBLE'S life, there were during the same period three junior curates in succession, besides one who lived in the vicarage during the course of one winter. There was about the Poet such a peculiar loveliness of disposition as endeared him to all who had to serve under him, though it were but for a short time. He could speak reproof when needed, but it was loving reproof, and he would always make every imaginable allowance for the mistakes, faults, or omissions of duty of those about him. But in truth no words can worthily describe the real saintliness of the character of the author of "The Christian Year." Those who knew him loved him, and could not help loving him, and those most intimate with him now know that they have lost in him their best friend on earth.

Such was Mr. KEBLE'S deep humility, that he was accustomed to hold in very low estimation that book which has caused his name to be a "household word," and his fame to spread wherever the English tongue

is spoken. There were several expressions in "The Christian Year" which were far from being satisfactory to him, still he always felt disinclined to alter what had been so widely circulated. There was one verse in particular, in the Hymn for "Gunpowder Treason," which for a long time was ever a source of actual annoyance to him. He had been wishing to have it altered for many years; but not satisfying himself with any form of emendation which he could think of, he left it as he had written it.

He knew that the words which he had written—

"O come to our Communion Feast:
There present in the heart,
Not in the hands, th' eternal Priest
Will His true self impart."

did not really contradict the doctrine of the Church[e]. He himself explained the meaning of the words by his work upon "Eucharistical Adoration," in which he made clear what was his own faith about the Real Presence of Christ in the Holy Communion. Still he could not be satisfied with the expression "*not* in the hands," because he felt that it was liable to be construed in a sense not accordant with his own ripened faith, and that practically it was misleading some persons into a low estimation of the blessed Sacrament of the Body and Blood of Christ. In giving his sanction to a little work entitled "Devotions before and after Holy Communion," for which he wrote a short preface, he had excluded a couplet of the Rhythm of St. Thomas, which he thought *might* be taken to imply belief in a *carnal* presence of our Lord, and he was

[e] See the Preface to the second edition of "Eucharistical Adoration." Ed. 3rd., p. xiii., note.

not less anxious that *his own* words should be rendered incapable of misinterpretation on the other side of the truth [f].

About a month before his death, while his mental powers were still clear and bright,—even in the midst of his deep anxiety,—finding that one in a high position in the Church had quoted these words in public in a sense at variance with his faith, which he had tried to impress upon others in his various works, he made up his mind that they should be altered in the next, and in all future editions. A form of emendation, thought of by two very dear friends, was suggested humbly and diffidently by one of them, and the Poet, with his usual humility preferring suggestions of others to his own thoughts, expressed his willingness and determination to adopt it; writing about it in these words to a dear friend, (in a letter [g] dated "Bournemouth, March 6, 1866,") "I have made up my mind that it will be best, when a reprint is called for, to adopt ——'s emendation and note, with a few words pointing out that it does but express more directly the true meaning of the present text." Thus he clearly *adopted* the emendation, and, as far as he could, made it his own, though *not originating* with himself. On the 22nd of that same month he was seized with that illness of which he died on the 29th. On his death-bed he spoke frequently about the proposed alteration in "The Christian Year," and it was the *last* subject of conversation with his dear wife. He expressed great anxiety that the change of expression should be made, not in a note only but in the text itself, and it was a comfort to him to have made up his own mind in the matter.

[f] Compare the Rhythm of St. Thomas, in the "Paradise of the Christian Soul," vol. ii. p. 123, with "Devotions for Holy Communion," p. 106.

[g] Quoted by Dr. Pusey in a letter on the subject to the Editor of the "Times."

He left by his will the copyright of his works to his dear wife. She, knowing well his wish and determination in the matter, was anxious to carry them out as far as possible. Therefore, feeble as she was in body at the time, but quite clear in mind, as he also had been at the time that he adopted the emendation, she charged the dear ones who were with her up to the last that they should make the proposed change in the Poem. She made her will three days after her husband's death, and in it bequeathed the copyright of his works to her nephew, the Rev. Thomas Keble, Jun., M.A., Incumbent of Bishopsworth, whom also, conjointly with her sister (*his* mother), she appointed as her executor. He deemed it to be a sacred trust imposed upon him, and enforced by the acceptance of the bequeathed copyright, to carry out strictly the last and earnest wishes of his Uncle and Aunt. To make the change, cost what it might, seemed the simplest and most perfect, if not the only way, of fulfilling his trust; and thus it was done, not by Mr. KEBLE'S two executors (who were the Ven. Archdeacon Sir George Prevost, Bart., and the writer of this brief memoir), but by his nephew, who alone has power over the copyright, and who has conscientiously studied to fulfil the dying wish of the departed Poet, and the strict charge of his own Aunt, who *had* power to do *as she liked* with the copyright when it was *her own.* Many regrets have been expressed about the change on various grounds, even by some whose wishes it was painful to resist, still it will be of no great moment to those who object to it, if after a time they are able to procure a reprint of the first edition of "The Christian Year," in which the hymn in question and two others are not inserted.

Any one who wishes to know and understand what was the faith of

Mr. KEBLE regarding the Holy Communion, is strongly advised to read and study carefully his work on "Eucharistical Adoration," first published in 1857, which has now (since the author's death) reached a third edition. There are no doubt many readers of "The Christian Year" who take real delight in the sacred poetry, and (we may hope) gain benefit from the holy thoughts suggested to them by it, who yet differ widely in opinion from the Poet; and many may think (as one has expressed it who did *not* himself think so) "that on so sacred a subject distinct views are scarcely desirable." Still there may be some who, not having opportunity of entering deeply into the subject, yet wish to know something about Mr. KEBLE'S views upon the Real Presence of Christ in the Holy Communion. For such the following short extracts from his work on "Eucharistical Adoration" may be interesting, though they can only very imperfectly represent his faith :—

"The Eucharist is our Saviour coming with these unutterable mysteries of blessing, coming with His glorified Humanity, coming by a peculiar presence of His own divine Person, *to impart Himself to each one of us separately*, to impart Himself as truly and as entirely as if there were not in the world any but that one to receive Him. And this also, namely, the bringing home of God's gifts to the particular individual person, has ever been felt by that person, in proportion to his faith, as a thrilling call for the most unreserved surrender that he could make of himself, his whole spirit, soul, and body: i.e. of the most unreserved Worship."—(First Edition, p. 4.)

"Now the gift in the Holy Eucharist is Christ Himself—all good gifts in one; and that in an immense, inconceivable degree. And how can we conceive even Power Almighty to bring it more closely and more directly home to each one of us, than when His Word commands and His Spirit enables us to receive Him as

it were spiritual meat and drink? entering into and penetrating thoroughly the whole being of the renewed man."—(p. 7.)

"Is the PERSON of Christ, God and Man, present in the Holy Eucharist by this transcendental Presence of His Body and Blood? The affirmative seems distinctly proved by His own words in the same discourse; in that He more than once interchanges the first personal pronoun, I, Me, &c., with the phrases, 'This bread, My flesh,' &c.—(p. 63.)

"Where His Flesh and Blood are, there is He, by a peculiar and personal Presence of His holy Humanity." [Then quoting St. Ambrose.] "The Lord Jesus Himself cries out, '*This is My Body.*' Before benediction by the heavenly words, it is named by the name of another kind of thing; after consecration it is signified to be a Body. He Himself calls it 'His own Blood.' Before consecration it is called something else; after consecration its style and title is Blood. And thou sayest, *Amen;* that is, it is true. What the mouth speaketh, let the mind inwardly confess; what the discourse utters, the same let the heart feel."—(p. 65.)

"The man Christ Jesus, according to the Catechism, is thus *virtually* present, as the true Consecrator, in our Eucharist. Still more distinctly are we there instructed concerning the *real* Presence of His Body and Blood in that Sacrament,—to be first our Oblation, and then our spiritual Food. Combining the several statements, they amount to this: the Sacrament of the Lord's Supper, in that it is a sacrament, has always in it two parts, whereof the inward and spiritual part is the Body and Blood of Christ;—and it has two purposes: 1. to be a continual remembrance, or memory, or memorial before God as well as man, not a repetition or continuance, of the Sacrifice of the Death of Christ; 2. to be verily and indeed taken and received by the faithful for the strengthening and refreshing of our souls, as our bodies are strengthened and refreshed by bread and wine. I cannot understand these statements to imply less than a real and substantial Presence of Christ by the Presence of His Body and Blood; nor can I imagine any one believing Him so present, and not acknowledging the same by special adoration. . . . . He comes

to be feasted on, not sacrificed only; as a Peace-offering to apply His own merits, not as a proper Sin-offering, as when on the Cross He merited all for us; and therefore He yields His Body and Blood, i.e. Himself, to be partaken of by us sinners. As partakers of the altar, we are permitted to eat of the sacrifice; which sacrifice in this case is that Man who is the Most High God."—(pp. 74, 75.)

"In the East we have, about the middle of the fifth century, the testimony of Theodoret, published, as is supposed, a few years before the Council of Chalcedon, principally to counteract the heresy then arising, which denied the continuance of Christ's human nature. The passage is well known, being constantly and unanswerably cited as a testimony against the dogma of Transubstantiation, and for that of the Real Objective Presence.

"The heretic alleges, that as, by consent of Christians, 'the symbols of the Lord's Body and Blood are one thing before the priest's invocation, but after it are changed and become another, so the Lord's Body since His Ascension is changed into the substance of the Deity.' The reply is, 'Nay; for it is untrue that after consecration the mystical symbols depart out of their proper nature; remaining as they do in their former substance, and figure, and form, and being visible and tangible, just as they were before. But the inward sense perceives them as being simply what they have become, and so they are the object of faith, and *are adored*, as being those very things which they are believed to be."—(p. 107.)

"There is no need here to go into the history of Transubstantiation; the introduction of which, erroneously supposed the only alternative with an indevout rationalism, has proved undoubtedly, if not the origin, at least the main aggravation of all our present difficulties on the subject of Holy Communion."—(p. 121.)

"Theodoret, as against Transubstantiation, declaring that 'the mystical symbols in no wise depart from their proper nature; for they remain in their former substance, and figure, and kind, and are visible and tangible, just as they were before;' St. Augustine, as against Carnal Presence, pointing to our Lord's cautionary words:

'When thou adorest Him, lest thy mind linger in the flesh and thou fail to be quickened by the Spirit, "It is the Spirit," saith He, "that quickeneth, the flesh profiteth nothing." . . . Some of His disciples . . . took foolishly what He had said; they had carnal thoughts of it, and imagined that our Lord was to separate certain particles from His own Body, to give unto them. . . . But the Twelve having remained, He instructed them, and said unto them, "The words that I speak unto you are spirit and life." Understand what I have said to you spiritually; it is not this Body which you see, that you are to eat, nor to drink that Blood which they will shed who shall crucify Me. It is a certain Sacrament which I have entrusted to you; spiritually understood, it will give you life. Though it must needs be visibly celebrated, it is meet to be thought of as something invisible.'" —(p. 126.)

"Fresh from th' atoning sacrifice
The world's Creator bleeding lies,
That man, His foe, by whom He bled,
May take Him for His daily bread."

(*Hymn for Holy Communion.*)

In the latter part of the year 1864 Mr. KEBLE was very much distressed about the recent judgment of the Privy Council. He was deeply intent upon averting from the Church, as far as might be, the evil effect of that judgment which he so much dreaded. Those who heard him address the Church Congress at Bristol on the 11th of October, 1864, will never forget the deep earnestness with which he spoke about the doctrine of the eternal punishment of the accursed.

These things weighed heavily on his mind; his brain was overtaxed. Without any relaxation of his own parish work, he felt it his duty to contend in controversial argument with those who looked upon Church

matters in a different light from himself; while at the same time there was the constant strain of deep anxiety for Mrs. KEBLE. All this was too much for him. In the very midst of an important controversy in the evening of St. Andrew's Day, 1864, it pleased God to send upon him a stroke of paralysis—slight indeed, but unmistakable.

From that time, as regards his health and strength, he was an altered man. He was indeed partially raised up, and restored to his friends with much of the freshness of his earlier days, but he was unable to use with safety any great exertion of mind or body. In the following summer he was sufficiently recruited to take some part in the services at church; but he was much from home, both on account of his own impaired health, and that of his dear wife.

In the autumn of 1865 he was rendered very anxious by an unusually violent attack of illness sent upon her. On the 11th of October in that year he left Hursley for Bournemouth with Mrs. KEBLE—never to return there again during his life. He was anxious to remain at home over his wedding-day, and it proved to be the last he had to spend on earth.

On the very Sunday before he left home for the last time, besides taking share in the Sunday services in his own parish church, (celebrating the Holy Communion and reading the Lessons,) he walked with the writer of this memoir to visit some of his poor people at a distance, and entertained at dinner afterwards some friends who had come unexpectedly to see him. He had about him then his usual simple cheerfulness of manner, though deeply concerned about the feeble state of Mrs. KEBLE, who was confined to her bedroom at that time.

He seemed indeed to fulfil in himself his own words:—

"Be thou through life a little child;
By manhood undefiled;
So shall no Angel grudge thy dreams
Of fragrance pure and ever brightening beams."
(*Lyra Innocentium*, p. 191, 1st edit.)

At Bournemouth Mr. KEBLE for several months fairly enjoyed his health, and seemed lively and active. Mrs. KEBLE continued to fail, and caused him deep anxiety. He looked forward to her death as to a certainty near at hand, and fully trusted in God to support him under the trial which seemed so near him; saying to a friend some such words as these, "If any man ever was prepared for such a trial, surely I have been."

In a letter to some friends near his own home, dated "Bournemouth, Jan. 2, 1866," he said, "You will be sorry to hear, if you have not heard it already, that the hope of amendment in my dear wife's health has, humanly speaking, quite passed away, and she grows weaker from day to day I fear..... It is a comfort that, although of course she still suffers greatly in her breath and from palpitation, those frightful spasms have not returned since she consulted Dr. ——."

Strokes of paralysis with persons advanced in life have usually affected to a serious extent the minds of those upon whom they have been sent. It was far otherwise with Mr. KEBLE. His mind was clear as long as consciousness remained to him, and that was nearly to the last. By the advice of the medical men who attended him he was kept from deep study, as well as from preaching, after his seizure, up to the time of his death;

but his reasoning faculties continued. Even the effect of the disease upon his muscles had latterly almost subsided, so that his handwriting had very nearly resumed all its former clearness. Very shortly before his death, he gave to the world his calm, clear, and mature judgment upon the ritual question[h], and he remained fully alive to all the other important Church matters of the day. On the very Sunday before Mr. KEBLE left Hursley for the last time, the writer of this little memoir applied to him for advice on a somewhat difficult ministerial point, during the walk before alluded to, and the advice was given with a vigour and freshness which spoke of no failure of mental power. Again, at Bournemouth, the writer of this memoir noticed the clear memory and bright manner which Mr. KEBLE continued to have even in the midst of his deep anxiety, which was enough to have overpowered a man of less vigorous mind.

The Incumbent of Bournemouth has kindly informed the writer of this memoir that Mr. KEBLE offered to take part in the Church services there, but his help was declined "in consideration of his enfeebled state." He was constant in his attendance at Church, and "invariably present" at the mid-day celebration of the Holy Communion on Thursdays as well as on Sundays. "His humble, devout, and reverential manner produced a deep and lasting impression upon those who happened to be near him."

The place which he usually occupied in the church is now marked by a stained-glass window, illustrating the *Te Deum*. His likeness has been

[h] In a letter, dated December, 1865, to be found in the "Literary Churchman" of Jan. 13, 1866, in which he says, with reference to the directions in the Prayer-book about "Ornaments of the Church and of the Ministers thereof," "I do indeed regret the disregard of that Rubric as a real blemish in our Ecclesiastical practice.... I for one rejoice whenever and wherever I see that kind of revival successfully and tranquilly accomplished."

introduced in the last compartment, with the words, "Day by day we magnify Thee[1]."

Several friends went to visit him at Bournemouth (amongst others the writer of this narrative), and found a most hearty welcome, even in the midst of his deep anxiety. He thanked those who went to see him as if they had conferred a kindness upon him, instead of having received kindness and favour from him in being admitted into his presence, and having heard once more—for the last time—his loving words.

Early in that same January Mrs. KEBLE seemed at the point of death. It appeared to the medical men and others as if she could not have lived through the first week of the new year. But she was spared a little longer, sometimes reduced to great weakness, and then raised up again. It was an anxious time of watching for the holy man, and his strength gave way. Scarcely a week of real illness, and he was gone! Gone to rest for ever!

About one o'clock in the morning of the 29th of March, 1866, being Maundy Thursday, his pure spirit was called to quit its frail resting-place. His last words and his last thoughts, even in the semi-conscious moments preceding death, were about the Upper Chamber in Jerusalem, and the Oneness of the Church. Mingled with these thoughts and words were fragments of Latin prayers which he was, up to the last, repeating to himself.

All persons of religious feeling throughout England seemed stirred when they heard the sad news of the death of the author of "The Christian Year." Multitudes assembled together at his funeral. Two bishops were present, namely, the Bishops of Salisbury and of Brechin; others

[1] See the description and woodcut of this window towards the end of the volume.

of the episcopal bench[k] wrote sympathizing letters expressive of their regret at being unable to attend. The Deans of Winchester and Chichester, the Archdeacons of Winchester and Gloucester, and a great many clergy from London and various other places made a point of following him to the grave. His curates at Hursley, assisted by the "white-robed" choir, performed the funeral service. Clergy who had worked under his guidance were the pall-bearers, in the following order:—

Rev. R. F. Wilson.		Rev. W. Bigg Wither.
Rev. J. F. Moor, jun.		Rev. F. C. Alderson.
Rev. C. J. Legeyt.		Rev. S. M. Scroggs.

Many a sob was heard—scarcely an eye was tearless. Deep and real sorrow filled the hearts of all who were present at Hursley Church and Churchyard on that never-to-be-forgotten 6th of April, 1866.

Mrs. KEBLE lingered on, (sometimes in great suffering, but with the truest Christian patience, and even with great thankfulness that it had pleased God to take him before her,) until the 11th of May, on which day about noon she fell asleep in Jesus, as he had done six weeks before.

Her funeral, which took place at Hursley on the 18th of May, (exactly six weeks after his,) was by her own wish as much like his as the different circumstances would permit, ladies to whom she had been attached in life being her pall-bearers.

The double grave of Mr. and Mrs. KEBLE is near the south-west corner of Hursley churchyard, close to the grave of their sister Elisabeth,

[k] Including the Bishop of Winchester, who on that day was engaged in the consecration of additional Churchyard at Avington. (See "Winchester Diocesan Calendar" for 1867, p. 84.)

and near to the burial-place of the Heathcote family, and to the little path leading from the vicarage to the church, along which the holy man had so often walked on his way thither.

"Spirits departed, ye are still,
And thoughts of you our lonely hours will fill,—
As gales wake from the harp a language not their own,
Or airs Autumnal raise a momentary moan ;—
Till all the soul to thoughts of you is sighing,
And every chord that slept in sadness stern replying.
Where are ye now in regions blest,
On shores of lands unknown,
In silence and at rest,
While still your shadows by our eyes are passing,
And all the lost again in sable colours glassing?"

(*The Baptistery*, p. 304.)

APPENDIX.

"Saints die, and we should gently weep;
Sweetly in Jesus' arms they sleep;
Far from this world of sin and woe,
Nor sin, nor pain, nor grief, they know."

(*Medley, from the "Book of Praise."*)

THE following notices of the KEBLE family, and short summary of events connected with the Author of "The Christian Year," may be considered interesting.

The family of KEEBLE, KEBLA, KEBLE, KEBYL, or KIBBLE, seem to have had connexion with the county of Gloucester for many years.

There was one Sir HENRY KEBLE or KEEBLE, who was Lord Mayor of London in the reign of Henry VIII. He is mentioned in Stowe's "Survey of London" (book i. p. 262) as "HENRY KEBLE, Grocer, Maior," in 1511; and it is said of him that he was "in his life a great benefactor to the new building of old Aldermanbury Church, and by his Testament gave a thousand pounds towards the finishing thereof." Other good deeds are also there recorded of him; and in book v. p. 57, his name occurs as a benefactor to certain charities; see also book v. p. 128. In

book iii. pp. 18, 19, he is mentioned again as having laid the foundation "of a very fair new church" in the parish of Aldermary. His epitaph in that church contains seventy-four lines of poetry, of which the following is a specimen :—

"Here is fixt the Epitaph of
Sir Henry Kebyl, Knight,
Who was some time of London Maior,
A famous worthy Knight."
. . . . . .
Sir Henry Keble, Knight, Lord Maior,
Of London here he sate,
Of grocers worthy company
The chiefest in his state."

His descendant, RICHARD KEEBLE, purchased the manor of East Leach Turville. This manor is said to have continued for "six generations in the name of KEEBLE," all of which retained the same Christian name of Richard, as it is stated in Sir R. Atkyns's "Ancient and Present State of Gloucestershire," written in 1711, at which time there was still a RICHARD KEEBLE lord of that manor.

The monuments which are mentioned in the accompanying notes, seem to shew that the family have continued to have connexion with that neighbourhood ever since.

The Rev. JOHN KEBLE the elder made his earliest entry in the marriage register of the parish of Coln St. Aldwin in 1782, and retained the benefice until his death on the 24th of January, 1835. The clear and legible handwriting of the two JOHN KEBLES was so much alike that it requires great care to distinguish them one from another in the registers.

The Author of "The Christian Year" was born at Fairford, April 25, 1792, and was privately baptized on the following day.

The following is a certificate of his baptism, kindly given by the present Vicar of Fairford, who was appointed to the living during the time of the Poet's residence with his father in 1828:—

"Baptized, A.D. 1792.

"Keble, John, son of the Rev. John Keble & Sarah his wife, privately April 26, publickly admitted, July.

"I certify the above to be a true copy of an entry in the Baptismal Register of the parish church of Fairford, in the county of Gloucester.

"F. W. RICE, Vicar."

"Dec. 10, 1866.

The author of "The Christian Year" was admitted Scholar at Corpus Christi College, December 12, 1806, "being as he did assert fourteen years of age on or about the 25th of April last past."

Obtained his double first-class, Easter Term, 1810.

Elected Fellow of Oriel on Friday in Easter-week, April 20, 1811; described as being then "of Fairford, in the county of Gloucester."

Obtained the prizes for the English and Latin Essays in 1812.

Admitted full Fellow of Oriel, July 20, 1812.

Took the degree of B.A., July 7, 1810; and of M.A., May 20, 1813.

Was Master of the Schools in 1816.

Tutor at Oriel, Michaelmas, 1818.

Made Deacon, Trinity Sunday, May 21, 1815; and ordained Priest Trinity Sunday, June 9, 1816.

Public Examiner, 1814, 1815, 1816, and 1821, 1822, 1823.

Elected Professor of Poetry, 1831.

Wrote "Christian Year," 1819 to 1827.

Held the College Offices of Junior and Senior Treasurer.

Married at Bisley on October 10, 1835.

First entry in his hand in East Leach parish register of baptisms, October 29, 1815; of burials, April 9, 1816.

First entry in his hand in Burthorpe parish register of baptisms, September 10, 1815; of burials, January 31, 1816.

First entry at Southrop in his own hand, May 4, 1823; last entry, August 8, 1825.

First entry at Coln St. Aldwyn's:—baptisms, April 28, 1816; burials, January 5, 1816; marriages, December 1, 1816.

Last entry at East Leach, July 1, 1828; Burthorpe, August 14, 1825; Colne, June 9, 1835.

Instituted to the Vicarage of Hursley, March 9, 1836.

At Hursley, first entry of baptism, October 2, 1825, "JOHN KEBLE, Off^{g} Min^{r}."

Then follow entries signed "J. KEBLE" to 20th October, 1826.

January 17, 1836, "JOHN KEBLE, Off^{g} Minister," (in Mr. Christie's writing, he being then Curate).

February 19, 1836, "JOHN KEBLE" in his own hand.

Then on March 20, 1836, "JOHN KEBLE, Vicar."

His last signature in Baptisms was, November 27, 1864, "J. KEBLE," which was his usual signature in registers.

His first entry amongst the burials is on October 2, 1825, "JOHN KEBLE, Off^{g} Min."

His last as Curate, October 27, 1826, "J. KEBLE."

Then we have one, November 18, 1835, not in his own writing; and December 21, 1835, "J. KEBLE;" and April 1, 1836, "J. KEBLE, Vicar."

His last occasional duty at Hursley was the marriage of Miss Richards (the Curate's eldest daughter) to Philip Dacres Adams, Esq., on the 3rd of October, 1865.

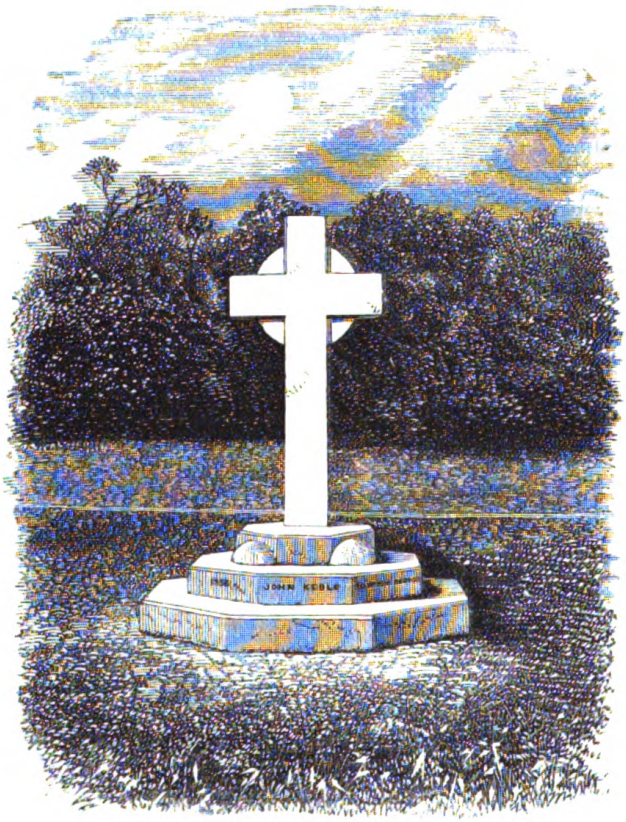
The last time that he preached in London (or indeed, it is believed, anywhere out of his own church) was on the occasion of a Harvest festival at St. Bartholomew's Church, Cripplegate, on the feast of St. Michael and All Angels, 1864: he then remarked that he thought he should never preach in London again.

The last time of his preaching at all was on the 27th of November, 1864, (being Advent Sunday,) when he preached in his own church, in the morning on St. Matt. xxi. 9, and in the afternoon on Isaiah ii. 5; the Lord Bishop of Brechin, and the Ven. Archdeacon Sir George Prevost, Bart., being present at both services.

On the St. Andrew's Day following he catechized in church in the evening service, and on that same night had his seizure.

On the 8th of October, 1865, he celebrated the Holy Communion at 7 A.M., and read the First Lesson at morning, and the Second at afternoon service. This was the last Sunday of his being at Hursley. On the Wednesday in that week he went with Mrs. KEBLE to Bournemouth, where he died on the 29th of March, 1866, and was buried at Hursley on the 6th of April following.

"Calm be his sleep."



The Cross at Otterbourne.

A MONODY

ON THE DEATH OF THE

REV. JOHN KEBLE.

[*Inserted by permission of the Author.*]

GONE to thy long, last home, thou Christian Bard,
Whose hallowed harp hath sung The Christian Year!
On earth thy minstrelsy had high reward,
Higher awaits thee in a higher sphere.
The Saviour's sacrifice, which thou didst sing
With a most holy praise upon this earth,
Now to thy spirit doth redemption bring,
Freed from the sin-stains of man's mortal birth;
Sweeping thy golden harp before the Throne,
Where Angels and Archangels hear and know its tone.

Oh! what a glorious, what a heavenly sight,
When man's immortal soul has burst the clay,
And borne on angel-wings to realms of light,
First sees the dawn of an eternal day:
First sees, with eyes freed from all earthly scales,
First feels with Faith, where doubt no more is found,
The everlasting glory that prevails,
Amidst the hosts of Heaven, all marshalled round;
While seated on the right hand of God's throne
The blessed Saviour there doth His redeemèd own.

LIST OF WORKS OF THE REV. J. KEBLE.

"To thee by high prerogative were given
The fairest, noblest gifts of favouring Heaven,—
A spirit to love's fountain ever near,
Quick understanding in God's holy fear,
As instinct first, by heavenly flame refined,
Thy love glowed purely to all human kind."

(*Kilvert's Remains*, p. 31.)

THE following list of the works of the Rev. JOHN KEBLE, has been chiefly furnished by a friend, to whom Mrs. KEBLE supplied a greater part of it (nearly in the order here given) on August 11, 1862. It must not be taken as a complete list; but it is believed to be correct as far as it goes.

"The Christian Year," 1827, of which ninety-nine editions were published up to Jan. 1, 1867.

Poems in *Lyra Apostolica*, marked γ.

Ode on the Installation of the Duke of Wellington. 1834.

Tracts for the Times, Numbers 4, 13, 40, 89.

Sermon preached and printed at Brighton on St. Luke x. 20.

Two Sermons preached at St. Barnabas, published by Cleaver (one on Song of Solomon iii. 1.)

"The New Assertions of Our Lady:" a Sermon in Mr. Watson's series.

A Sermon in St. Barnabas; Consecration Volume.

Articles in "British Critic," on Warburton's Remains and Life of Sir Walter Scott.

Article in "Christian Remembrancer" on the Synod of Exeter. 1850.

Article in "Christian Remembrancer" on Monro's "Parochial Work." 1850.

Considerations suggested by a late Pastoral Letter. Edinburgh, 1858.

Editor's Preface to the Works of Hooker, two editions (108 pages, 8vo.) Oxford University Press, 1841.

Volume of Sermons: two editions, with long preface. 1847.

"Plain Sermons," Vols. VI. and VIII. 1846.

Heads of Consideration (about Mr. Ward). 1845.

Duty of Hoping against Hope. 1846.

On Translation from Dead Languages. 1812.

On "Eucharistical Adoration." Three editions. 1857.

An Argument against the Divorce Bill. 1857.

Sequel to Argument. 1857.

Letter to Sir Brook Bridges. 1852.

On Admission of Dissenters. 1854.

Rich and Poor one in Christ. 1858.

Easter-Day Sermon.

Against Profane Dealing with Holy Matrimony.

Life of Bishop Wilson. 1863.

Three Sermons in St. Saviour's, Leeds: Consecration Volume, Nos. 4, 5, and 6. Parker. 1845.

Sundry Plain Sermons.

Sermon at Jedburgh. 1845.

"The Strength of Christ's Little Ones:" a Sermon preached at Coggershall. Three editions. Masters, 1849.

Lyra Innocentium. 1846.

Address to Communicants on the subject of Holy Baptism.

Many Letters in the "Guardian" Newspaper.
Sundry Addresses to Parishioners.
A Letter about the Proposed Re-election of Sir Robert Peel.
The Oxford Psalter.
An Article on Miller's Bampton Lectures.
"Women Labouring in the Lord:" a Sermon preached at Wantage.
"A Litany of our Lord's Warnings." 1864.
"Pentecostal Fear:" a Sermon preached at Cuddesdon. 1864.
Address to the newly Confirmed at Hursley, March 28. 1865.
Prælectiones Academicæ.
Considerations on the Most Holy Eucharist.
Church Matters in 1850, in two Numbers.
Pastoral Letter to the Parishioners of Hursley. 1851.
Catholic Subscription to the Thirty-nine Articles. 1841.
Many unpublished Poems, &c.
"Seed Time and Harvest:" a Sermon. 1864.

All the most important of the above were published by Messrs. Parker, Oxford and London, of whom the greater part of them may be procured.

"Servant of God, farewell! Be ours to trace
The reflex image of thine every grace,
And treasure, as a sacred heritage,
Each line inscribed upon thy life's fair page."

(*Kilvert's Remains*, p. 31.)

THE PETITION OF THE WILD FLOWERS.

A POEM BY THE REV. JOHN KEBLE.

THIS characteristic Poem has been mentioned in the foregoing Memoir as having been composed by the Author of "The Christian Year," and addressed to Sir William Heathcote, with special reference to certain alterations proposed to be made by the Baronet, near the picturesque hamlet of Ladwell, which were not accordant with the poetic taste of the Vicar. The verses seem to harmonize well with a saying of the Author of them, that he wished that those persons who grubbed old hedgerows and substituted straight fences "might never hear a Nightingale, see an Anemone, nor smell a Violet." They strongly mark his love for the beauties of nature, and his great dislike of straight dead fences, which (with pleasant humour) he said that the Winchester boys did well in destroying.

In these pretty verses the Poet speaks in the name of the Wild Flowers in which he delighted, and of which he had much knowledge. He always looked with true pleasure at the poetry shewn in the works of Creation. The Bishop of Brechin has truly said of him:—"His love of nature came out in much that he said. I recollect his taking up a fern-leaf, and, as he pointed out the regularity of the fronds, he said,

'It is such perfect music.' The Park at Hursley and the forest-land beyond it were sources of unceasing delight to him[a]." He once composed a sonnet on "Spring Flowers," beginning with the words:—

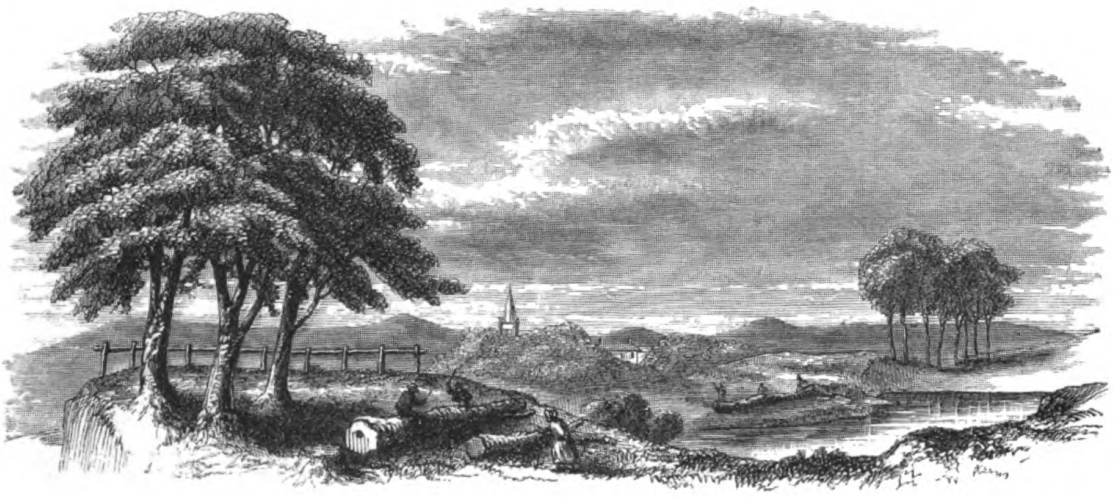
> "The loveliest flowers the closest cling to earth,
> And they first feel the sun[b]:"

shewing how he noticed and loved the humble flowers of the fields and hedges, and could draw from them holy lessons of great Christian virtues. The Poem *here* given is of a more playful character.

Special thanks are respectfully and gratefully tendered to the Rev. THOMAS KEBLE, Jun., for kindly permitting this beautiful little Poem to be published here with the accompanying illustrations.

[a] "The Church Magazine for the Diocese of Brechin," 1866. No. vii.

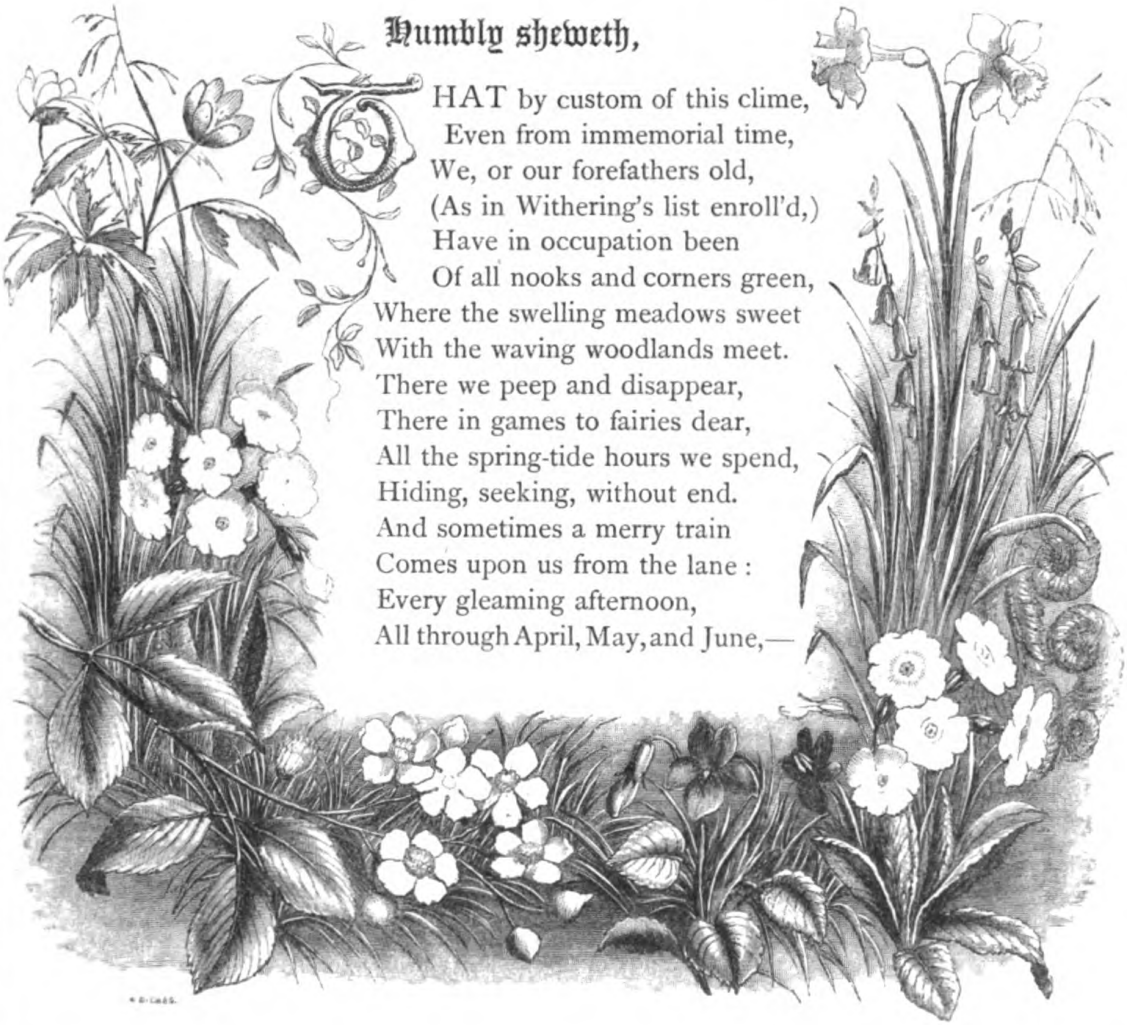
[b] Published some time ago in "The Casket."



TO THE LORD OF THE MANOR OF

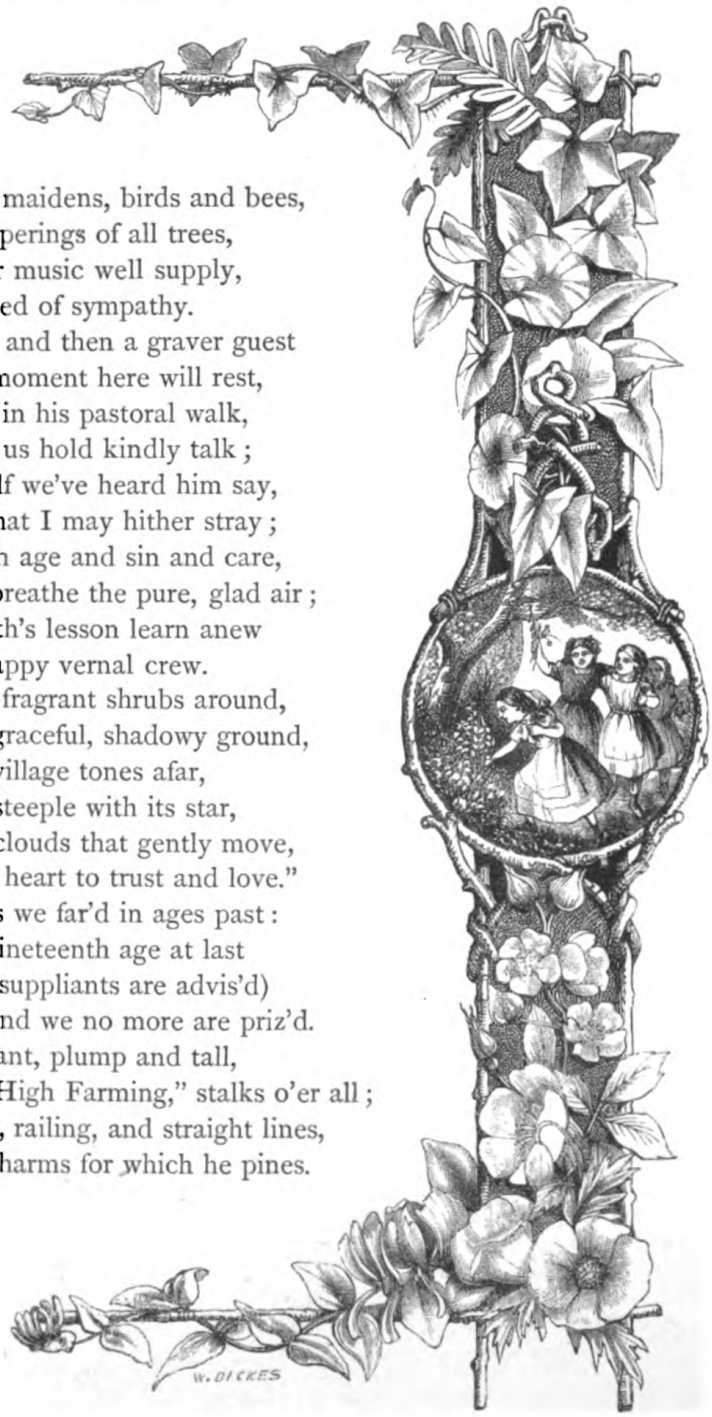
MERDON:

THE PETITION OF SUNDRY LIFE-TENANTS, OR HEREDITARY DENIZENS OF THE SAID MANOR,



Humbly sheweth,

THAT by custom of this clime,
Even from immemorial time,
We, or our forefathers old,
(As in Withering's list enroll'd,)
Have in occupation been
Of all nooks and corners green,
Where the swelling meadows sweet
With the waving woodlands meet.
There we peep and disappear,
There in games to fairies dear,
All the spring-tide hours we spend,
Hiding, seeking, without end.
And sometimes a merry train
Comes upon us from the lane:
Every gleaming afternoon,
All through April, May, and June,—



Boys and maidens, birds and bees,
Airy whisperings of all trees,
With their music well supply,
All we need of sympathy.
Now and then a graver guest
For one moment here will rest,
Loitering in his pastoral walk,
And with us hold kindly talk;
To himself we've heard him say,
"Thanks that I may hither stray;
"Worn with age and sin and care,
"Here to breathe the pure, glad air;
"Here Faith's lesson learn anew
"Of this happy vernal crew.
"Here the fragrant shrubs around,
"And the graceful, shadowy ground,
"And the village tones afar,
"And the steeple with its star,
"And the clouds that gently move,
"Tune the heart to trust and love."
Thus we far'd in ages past:
But the nineteenth age at last
(As your suppliants are advis'd)
Reigns, and we no more are priz'd.
Now a giant, plump and tall,
Called "High Farming," stalks o'er all;
Platforms, railing, and straight lines,
Are the charms for which he pines.

Forms mysterious, ancient hues,
He with untir'd hate pursues;
And his cruel word and will
Is, from every copse-crown'd hill,
Every glade in meadow deep,
Us and our green bowers to sweep.
Now our prayer is, here and there,
May your Honour deign to spare,
Shady spots and nooks, where we
Yet may flourish, safe and free.
So old Hampshire still may own
(Charm to other shires unknown)
Bays and creeks of grassy lawn,
Half beneath his woods withdrawn.
So from many a joyous child,
Many a sire and mother mild,
For the sheltering boughs so sweet,
And the blossoms at their feet,
Thanks with prayers shall find their way,
And we flowers, if we might pray,
With our very best would own
Your young floweret newly blown.

ANEMONE NEMOROSA, PRIMULA VULGARIS, ORCHIS,
DAFFODIL, COWSLIP, STRAWBERRY, VIOLET, &c., &c.
Innumerable other signatures.

Ladwell Hill, April 3, 1851.

W SAVAGE PHOT

W SAVAGE PHOT

3

FAIRFORD CHURCH . GLOUCESTERSHIRE

FAIRFORD.

Nos. 2 and 3.

"With three-arch'd roof Thy temple springs,
Where music spreads melodious wings,
And all around one glory brings."

(*The Cathedral*, p. 68.)

FAIRFORD, in the county of Gloucester, is mentioned in Domesday[a] Book (163 b) as "Fareforde." Although its name cannot be traced back to the time of the Britons, it appears probable that it was the scene of a great battle between the Saxons and the Britons in A.D. 577, mentioned in the "Saxon Chronicle."

Sir Robert Atkyns, in his History of Gloucestershire, says, "There must have been in ancient times many considerable warlike actions in this place, for many medals and urns are often dug up; and there are several barrows raised over the slain in the adjoining fields."

A great number of skeletons and various other relics of the dead have been found at different times in Fairford: and in 1850—51 it was discovered, by the diligent and patient research of William Michael Wylie, Esq., B.A., F.S.A., that in a piece of ground formerly belonging to the KEBLE

[a] Called Dooms-day, Domesday, or Domysday, "quia nulli parcit, sicut nec magnus dies judicii:" also called *Rotulus Wintoniæ*. See Milner's History of Winchester, vol. i. p. 144.

family, called "Tanner's ground," which Mr. KEBLE sold a few years ago, there existed an ancient burying-place of great extent, and filled with most interesting relics, which are fully described and beautifully represented in Mr. Wylie's book, entitled "Fairford Graves" (J. H. Parker, 1852), to which the author of these notes is indebted for many of the particulars here given, and to which the reader is referred.

It seems probable that soon after the great battle alluded to above, in which the Saxons were victorious over the Britons, the former began to erect habitations near the graves of the slain; and it is possible that this was the origin of the pretty village which they may have called Fair Ford, on account of the beauty of the scenery, and the ford of the little river Coln, which here (to quote Mr. Wylie's words) "quits the steep slopes and valleys of the Cotswold ridge, and flows some four miles through the plain to join the Thames near Lechlade."

Rudder, however, in his "New History of Gloucestershire" (p. 442), says, "The ancient and proper name is Fareforde, where *fare* does not signify 'fair,' or 'beautiful,' but 'a passage,' in which sense we even now sometimes use it." He derives 'fare' from the Saxon *faran*, 'to go,' 'or pass,' and supposes Fareforde to mean 'the passage at the ford.' See also the "Beauties of England and Wales."

About the year 850 a grant of land at Fairford appears to have been made to the Church of Gloucester by the Saxon Prince Ethelwulf, the son of Egbert.

"In 1263 (47 Hen. III.), Richard de Clare, Earl of Gloucester and Hertford, obtained this lordship, with priveledge of a market and fairs, which in the succeeding reign was confirmed to Gilbert, his son, whose sister and co-heir, Elianor, con-

veyed it by marriage to Hugh le Despencer, the younger, in 1314. From this last family it descended to the Beauchamps and Nevylles, Earls of Warwick, and was one of the hundred and fourteen manors which were fraudulently obtained from Anne, Countess of Warwick, by King Henry VII., by a deed dated Dec. 13, 1488."

"John Tame purchased this manor of the Crown in 1498[b]."

"It is said that this John Tame had the fortune to capture a vessel bound from the Low Countries to Rome, with a freight of beautiful coloured glass destined for some church[c]."

This man was a merchant belonging to a family settled in London, where it is stated several of them had served the office of Sheriff. He established a flourishing wool and clothing trade at Fairford, but one of his first works was the building a noble church, in which (according to the tradition) he put the glass which he had taken. This church appears to have been built on a Saxon foundation, upon which there had once been a Norman erection, as in most churches of that neighbourhood[d]. It is manifest, if the tradition is true, that the founder and the architect had in view the adaptation of the church to the windows, and that their plan was well carried out: for it *seems* as if the windows had been made for the church according to the usual custom.

The dedication of the church to the Virgin Mary is said to have been celebrated in 1493, about five years before the purchase of the manor, and a year after the capture of the vessel containing the glass: but the church was not *finished* by John Tame, who died in 1500[e]. It remained for his

[b] Bigland, quoted by Mr. Wylie. See also Leland, vol. v. p. 2. [c] "Fairford Graves," p. 10. [d] See "Glossary of Architecture," vol. iii. plate 5. [e] "An Account of Fairford," 1791, p. 6.

nephew, Sir Edmond Tame, Knight, to carry out and complete the work which his uncle had begun; as Leland[f] says, "John Tame begun the new church at Fairforde, and Edmunde Tame finishid it;" adding that "Fairforde never florishid afore the comming of the Tames onto it." Sir Edmond Tame lived until 1534. He and his two wives are buried in the chancel; as are also John Tame and his wife.

Fuller, in his "Worthies" (p. 367), mentions, amongst the Sheriffs of Gloucestershire, several men of the name of Tame.

This church is "indeed a very finished specimen of the purest Gothic architecture that prevailed about the close of the fifteenth century[g]." It consists of a "lofty nave, two aisles, and a tower in the middle;" it is 120 ft. in length, and 55 broad. "The whole is embattled. The aisles are divided from the nave by four arches, the pillars light and fluted, low enough to admit a range of windows above them. The tower then intervenes. The aisles are continued parallel with the chancel, with which is a communication by two arches of equal height." The tower is somewhat low for the height and size of the church, and it is supposed to have been intended that it should be surmounted by a spire.

Rudder (in his "New History of Gloucestershire," 1779, p. 444) says of the beautiful windows before alluded to, of which there are twenty-eight in number, that the figures in them "were designed by that eminent master Albert Durer, to whom the greatest improvements in painting glass are attributed:" the same supposition has been entertained by others who have examined the glass, but it has been suggested as more probable (considering that Albert Durer was, at the time that the windows are said

[f] vol. ii. p. 22; small edition, vol. ii. p. 48.

[g] "Account of Fairford," 1791, p. 5.

to have been taken, only a little more than twenty years old, he having been born at Nuremberg in 1471) that they were designed by Francesco Raibolini il Francia[h] (commonly called Francesco Francia), who was born at Bologna in 1450, "where he lived till 1518, peculiarly eminent in the art of encaustic painting. It is said that in the reign of Charles I.[i] "these windows were inspected by Sir Anthony Vandyke, who (says Hearne) often affirmed both to the King and others, that many of the figures were so exquisitely well done that they could not be exceeded by the best pencil."

The great west window (which is upon the whole the most striking one in the church) contains a terrible and yet very grotesque representation of the blessings and the terrors of the Day of Judgment. Our Lord is represented seated on a rainbow, having His feet on the earth, with large brilliant circles around Him, on which are painted countless figures of saints and angels looking towards Him in joyous adoration, mingled with spirits of the departed who have been summoned for judgment. A sword on Christ's left hand, and a sceptre, terminated by a lily, (or possibly a sprig of palm,) on His right hand, represent Justice and Mercy. Further down in the window is a figure of St. Michael holding the scales, to weigh those who are called up for their final sentence. On one side St. Peter is represented with his key, letting the blessed into heaven;

[h] Lempriere says of him that he was "originally a goldsmith, afterwards a graver of medals, and last an eminent painter. His 'Sebastian tied to a Tree' was an admirable piece, from which succeeding painters drew improvements of their art. He died about 1518." See also Mrs. Jameson on the "Early Italian Painters," p. 143.

[i] "Account of Fairford," p. 10. See also Camden's "Britannia," vol. i. p. 282; and Rudder's "History of Gloucestershire," p. 444.

and on the other side the devil and his angels are dragging the accursed into hell, and tormenting them in various ways in the midst of the fearful flames of the bottomless pit, which are rising up with a lurid glare.

The following is the description of this window given in the above-mentioned "Account of Fairford" (p. 9) :—

"The great west window, perfect, and exhibiting a view of the Last Day; our Saviour coming to Judgment, a sword in his left hand—Justitia; a palm-branch in his right—Misericordia. In the lower compartments St. Michael in armour weighing souls. The general resurrection; an Angel conducting a Saint to Heaven; over whom a label Omnis species lauda Deum. St. Peter with his Symbols admitting the blessed Spirits, Gratias ago D'no Deo pro. Those who have passed the gate are clothed in white robes, and represent a Pope, a King, a Bishop, and a Monk, Benedictus sit Deus in Donis suis. On the other side are the infernal regions; devils tormenting the condemned souls, Ite in Damnationem paratam vobis. Gothic fancy was never more happily displayed than in these designs, at once horrible and ludicrous. The brilliancy of the strong tints, and the delicacy of the drapery of the smaller figures, form a singularly excellent specimen of the ancient art."

As we study the various figures in this great "doom" window we are reminded of the words :—

"Oh! jealous God! how could a sinner dare
Think on that dreadful day,
But that with all Thy wounds Thou wilt be there,
And all our angel friends to bring Thee on Thy way?
. . . . . .

Grant, Lord, that when around th' expiring world
Our seraph guardians wait,
While on her death-bed, ere to ruin hurl'd,
She owns Thee, all too late,
They to their charge may turn, and thankful see
Thy mark upon us still;
Then all together rise, and reign with Thee,
And all their holy joy o'er contrite hearts fulfil!"

(*Hymn for St. Michael and All Angels.*)

The north side of the window seems to depict the ideas expressed in the words of Dominic the Carthusian, quoted in the "Paradise of the Christian Soul," (vol. i. p. 65):—

"Angry flames, with sulphur glooming,
Foulest darkness scarce illuming,
And a woe the soul consuming
Fill their cup of sadness.
Where the death that never dieth,
Where the thirst that nought supplieth,
And the soul mid scorpions lieth,
Causing burning madness."

The south side speaks to us of the place,—

"Where bright Angels' forms are shining,
Saints on Jesus' Breast reclining,
Where no death, and no declining,
And no fear of dying;

Into Bliss's fount ascending,
Chief of Goods all goods transcending,
In itself, and without ending,
Every good supplying."

The eastern windows represent the Crucifixion and its attendant circumstances.

The windows of the north aisle are almost entirely representations of Old Testament characters; while those of the south aisle represent characters and events connected with the New Testament.

The clerestory windows on the south side contain figures of "twelve Roman emperors, preservers of the Church," accompanied by angels; those on the north side have representations of "persecutors of the Church," with devils above them.

For a more accurate and detailed account of these windows the reader is referred to a very interesting paper in the "Monthly Packet" for June, 1866, and to the above-mentioned "Account of the Parish of Fairford;" also to a small handbook sold at Fairford by the parish clerk who, as a boy, was servant in the KEBLE family, and who is an excellent showman for the church, in which he seems to take great delight, as he does also in speaking of the early days of the great Christian Poet.

It must be observed that in a book which is considered to be of much authority on the subject of painted glass (namely, "An Inquiry into the Difference of Style observable in Ancient Glass Paintings." J. H. Parker, 1847), the above-named tradition is shewn to be very improbable. The writer of that work (p. 114, note), speaking of the windows at Fairford Church as of a "late Perpendicular" style, and "of thoroughly English

character," suggests that "Mr. Tame may have taken a rich prize, and applied *its proceeds* to the building of the church, and adorning of its windows with painted glass." He adds, "In all probability the windows were not painted until the edifice was ready for their reception," and he dates them as having been painted in "the early part of the sixteenth century." He considers them, taken as a whole, to be "the best and most extensive specimens existing in this country" of glass painted at that period, and that they "exhibit in a striking degree the vast progress which the art had made" by that time. He also says of these painted windows, "The shadows are bold and deep, but perfectly transparent, the drawing of the draperies is excellent, and the figures themselves tolerably correct: and a general richness and warmth is imparted to the picture by using a fine brown enamel for shading, the colour of which is assisted by the yellow tone of the white glass."

The Fairford windows are mentioned by Mr. Parker in his "Glossary of Architecture," vol. i. p. 187.

No one, however, can properly judge of the exceeding quaintness, wonderful colouring, and peculiar beauty of these windows, without a very careful personal inspection of them, such as they well deserve.

It is said that "during the commotions in 1642, when the Republican army were on their march towards Cirencester, William Oldysworth, Esq., the impropriator, fearing its destruction, caused the whole to be taken down and concealed; and to him the lovers of ancient art are indebted for its present existence."

The early association of the author of "The Christian Year" with the fine church at Fairford, and its beautiful windows, would have

a tendency to make him admire ecclesiastical decoration, which in his later years he studied with the holy purpose of promoting the glory of God, and encouraging feelings of reverence in Christian worshippers.

The graves of Mr. KEBLE'S father and mother, and of two of his sisters, are in the churchyard at Fairford, near the path on the south side of the church. In the chancel there is a mural tablet, erected by Mr. KEBLE himself, with the following inscription :—

"Blessed are the dead which die in the Lord."

THESE WORDS ARE HERE DEDICATED IN HUMBLE HOPE
TO THE MEMORY OF MANY FAITHFUL CHRISTIANS OF ONE NAME AND FAMILY,
WHOSE BODIES LIE BURIED, SOME IN THIS CHANCEL,
SOME IN THE ADJOINING CHURCHYARD,
AND ESPECIALLY TO THE MOST REVERED AND PRECIOUS MEMORY
OF THE REV. JOHN KEBLE, M.A.,
SOMETIME FELLOW OF C.C.C., OXFORD,
VICAR FOR FIFTY YEARS OF COLN SAINT ALDWYN'S, NEAR FAIRFORD,
WHO DIED JAN. XXIV., MDCCCXXXV., AGED LXXXIX. YEARS;
OF HIS TWO SISTERS, MARY KEBLE AND ANNE KEBLE,
WHO DIED MARCH XX., MDCCCV. AND JULY XXII., MDCCCIX.,
AGED LXVIII. AND LV. YEARS;
AND OF SARAH HIS WIFE,
DAUGHTER OF THE REV. JOHN MAULE, OF RINGWOOD, HANTS.,
WHO DIED MAY XI., MDCCCXXIII., AGED LXIV. YEARS,
AND OF THEIR TWO DAUGHTERS, SARAH AND MARY ANNE,
WHO DIED JUNE XVI., MDCCCXIV. AND SEPTEMBER XX., MDCCCXXVI.,
AGED EIGHTEEN AND TWENTY-SEVEN YEARS.

"Blessed are the dead which die in the Lord:
even so saith the Spirit,
for they rest from their labours."

There is also on the floor of the chancel, within the altar-rails on the south side, a lozenge-shaped tablet with the inscription, M. KEBLE, 1744; and another with the inscription A. KEBLE, 1754.

There are the following entries in the Burial Register at Fairford :—

"Buried 1804, July 27, Keble, Anne, Spinster."
"Buried 1809, March 25, Mary Keble."
"Buried 1754, Anne Keble, Feb. 4."

The population of Fairford at the last census was 1,654. The scenery around the village is varied and beautiful. The Cotswold hills, and the river Coln, adding much to the pleasant aspect of the country. Such scenery was well fitted to suggest to the Poet many of his beautiful thoughts.

THE POET'S BIRTH-PLACE AT FAIRFORD.

No. 2.

"Light are their steps, who in life's earliest dawn
The mountain-tops of Heavenly life ascend,
Brushing the dew-drops from the spangled lawn;
Nor ever from the straighter path descend,
Fixing their eyes upon their journey's end;
Sweetest, best thoughts are theirs, such as have striven
With childhood, and with dawning conscience blend,
To flee all other love but that of Heaven,
Ere weigh'd to earth with sin, and much to be forgiven."

(*The Baptistery*, p. 16.)

THE house at Fairford, in which Mr. KEBLE was born, was left to him by his father, and has been bequeathed by him to the Rev. THOMAS KEBLE, junior, M.A., the only son of his only brother, who also owns, by the bequest of his Aunt, Mrs. KEBLE, (to whom it was left by her husband,) the copyright of "The Christian Year," and of the other works of his Uncle. The house is a plain stone

building near the road, with a stone wall in front of it, and it forms part of a leasehold property which has been in possession of the family for nearly one hundred years. It is now in the occupation of James Cornwall, Esq.

Near the house are many large elms, which afforded much matter for poetical thought to the great author, such as he expressed in the hymn for the Twenty-third Sunday after Trinity, in the words :—

"Yet wait awhile, and see the calm leaves float
Each to his rest beneath their parent shade.

"How like decaying life they seem to glide!
And yet no second spring have they in store,
But where they fall, forgotten to abide
Is all their portion, and they ask no more.

"Soon o'er their heads blithe April airs shall sing,
A thousand wild-flowers round them shall unfold,
The green buds glisten in the dews of Spring,
And all be vernal rapture as of old.

"Unconscious they in waste oblivion lie,
In all the world of busy life around
No thought of them; in all the bounteous sky
No drop, for them, of kindly influence found."

And again, in the words of the hymn for the First Sunday after Easter :—

"For oft, when summer leaves were bright,
And every flower was bath'd in light,
In sunshine moments past,
My wilful heart would burst away
From where the holy shadow lay,
Where Heaven my lot had cast."

And in the hymn for All Saints' day :—

"Why blow'st thou not, thou wintry wind,
Now every leaf is brown and sere,
And idly droops, to thee resign'd,
The fading chaplet of the year?
* * * * *
How quiet shews the woodland scene!
Each flower and tree, its duty done,
Reposing in decay serene,
Like weary men when age is won."

Beneath the overshadowing boughs of these elm-trees is a gravel path surrounding an orchard and small paddock, from which it is fenced off by posts and chains. This path is said to have formed a favourite walk for the Poet, who thus refreshed himself from his studies under the cool shade of the lofty trees.

In his later life he used to speak of this walk as having afforded him much pleasure in his early days, and he compared it with his private walk at Hursley from the vicarage to the boys' schoolroom, under the noble trees which skirt Sir William Heathcote's park.

His father lived and died in this house, having found no difficulty in performing from thence his pastoral duty at Coln St. Aldwyn's, which is only about three miles distant.

"Spirit of gentleness! Thou wast not made
To wrestle with an evil world, 'mid clash
Of passion's steely mail, and the loud din
Of spirits framed in iron mould; but He
Who bid thee sojourn here, hath haply sent
To show awhile, in live reality,
The loveliness of natures train'd for Heaven,
And fit thee by thine earthly pilgrimage
For thine enduring home."

(*Thoughts in Past Years*, p. 98.)

10 difficulty i
yn's, which is

W. SAVAGE PHOT

CORPUS CHRISTI COLLEGE, OXFORD.

OXFORD.

Nos. 4 and 5.

"The air itself is full of sound
From bells and sacred calls,
And ancient Faith hath cast around
Its shadow on her walls.

. . . . . .

"Our Church's life here hath its birth,
Her very heart that beats,
The pulse is felt throughout the earth
Which stirs in her retreats."

(*The Christian Scholar*, p. 210.)

ORPUS CHRISTI COLLEGE was founded in the year 1516 by Richard Fox, Bishop of Winchester, for a President, twenty Fellows, and as many Scholars, "all to be elected from certain specified dioceses and counties." In the election of Scholars a preference was usually given to the younger candidates, and yet, even at the time of Mr. KEBLE'S election, the obtaining a scholarship there was considered a great honour and a mark of much advancement in learning.

Mr. KEBLE was admitted Scholar at this College December 12, 1806, when a little more than fourteen years and a-half old; and he continued to be a member of it until the month of April, 1811: adding lasting honour to the College by the association of it with his name, and by the distinction which he gained in the Schools.

Many men who have distinguished themselves in after life began their Oxford career as Scholars of this college. The lecture-rooms in which Mr. KEBLE attended his first college lectures are over the gateway, the large window looking into the quadrangle. This college is pleasantly situated near the Christ Church meadows, towards which some of the rooms look out. The colleges of Christ Church, Oriel, and Merton, are in its immediate vicinity.

The Father of the Poet was for some time Fellow of this college; he took his B.A. degree on October 30, 1766, and his M.A. degree on January 19, 1770.

The Rev. Thomas Keble, the Poet's only brother, was for a long time Scholar of this same college, and for some time Fellow: he took his B.A. degree on December 5, 1811, having obtained a Second Class in Classics, and being placed "under the line" in Mathematics at the Michaelmas examination in that year.

The Poet's father-in-law, the Rev. George Clarke, was of the same college, and took his B.A. degree on October 21, 1768, having been brother-fellow with the Poet's father, and in after life (as Rector of Meysey Hampton, otherwise spelt Maisey Hampton, which is a living in the gift of this college) a near neighbour of the Rev. John Keble, the elder.

"How blest the sacred tie that binds,
In union sweet, according minds;
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one!

"To each the soul of each how dear!
What jealous love, what holy fear!
How doth the generous flame within
Refine from earth, and cleanse from sin!"

(*Barbauld, from the Book of Praise.*)

W SAVAGE PHOT

ORIEL COLLEGE.

No. 5.

"The memories of that peaceful place
Fill up our after life,
The prayers and quiet ways of grace,
And yet more holy strife.

"The solitudes of summer even,
And thoughts in stillness found,
Like walks with Angel-guests from Heaven,
Which haunt that sacred ground."

(*The Christian Scholar*, p. 209.)

ORIEL COLLEGE, though it had not the honour of preparing Mr. KEBLE for his double first-class, has far more claim to be called the college of the author of "The Christian Year" than Corpus has, for his connexion with Oriel was much longer than his connexion with Corpus; in fact, he was connected with Oriel from the age of nineteen until his death.

Mr. KEBLE was elected Fellow of Oriel, along with the late Archbishop Whately, and the late Rev. W. B. Barter (brother of the late Warden of Winchester College), on April 20, 1811, and never withdrew his name from the books of the college, although his residence in rooms was of com-

paratively short duration. (See Appendix and Memoir.) He succeeded Mr. Davison as Tutor (when the latter was made Prebendary of Worcester) in 1818, and he retained the tutorship for about five years.

This college was founded by Edward II. and Adam de Brome, his almoner, in 1326, for a Provost and ten Fellows. This number was afterwards increased to eighteen by the liberality of various benefactors, by whom also at different times several scholarships and exhibitions have been founded.

At the time of Mr. KEBLE'S election, and for some years afterwards, a fellowship at Oriel was one of the very highest distinctions which could be gained at Oxford. Amongst the Fellows of Oriel were some of the ablest men of the day. Oriel has always been in high repute, but it was eminently so during the time that Mr. KEBLE, and other men hardly inferior to him in talent, were tutors there. Many most noted names belonging to this college may be found high up in the class-lists of those times; amongst whom may be mentioned the Right Hon. Sir George Grey, Bart.; Sir W. Heathcote, Bart., M.P.; the Right Hon. Sir Charles Wood, Bart.; Bishop Denison; the Right Hon. T. H. S. Sotheron-Estcourt; and the Ven. Archdeacon R. I. Wilberforce.

There is no doubt that the personal influence of Mr. KEBLE as a college tutor has had, and is now having, an inconceivably great effect for good, both in Church and State. Words spoken to a few in his lecture-room at Oriel by the author of "The Christian Year" have borne fruit largely for the good of the Church.

While we look at the venerable buildings of Oriel, stately, massive, of ornamental construction, but not gaudy nor ostentatious, we may well

think of that humble but great and good man who was a member of that college close upon fifty-five years. It is not unworthy of note that not only had Mr. KEBLE himself, and his patron Sir William Heathcote, connexion with Oriel College, but that also the two clergymen (the Rev. R. F. Wilson, and the Rev. J. F. Moor, Jun.) whom the Poet presented in succession to the incumbency of Ampfield, were of the same college.

"We need not bid, for cloister'd cell,
Our neighbour and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky."

(*Hymn for Morning.*)

W. SAVAGE. PHOT

EAST LEACH, CIRENCESTER.

W. SAVAGE PHOT

BURTHORPE AND EAST LEACH.

Nos. 6 and 7.

"Hie we through the autumnal wood,
Pausing where the echoes dwell,
Boys, or men of boyish mood
Trying how afar they swell.
Haply down some opening glade,
Now the old grey tower we see,
Underneath whose solemn shade
JESUS risen hath sworn to be.

"He hath sworn, for there will meet
Two or three in His great name,
Waiting till their incense sweet
Feel His heaven-descended flame.
Day by day that old grey tower
Tells its tale, and week by week
In their tranquil hoary bower,
To the unlearned its shadows speak."

(*Lyra Innocentium*, p. 254.)

NEAR to the river Lech (called by Leland "Lech-brook"), which is a tributary of the Thames, and runs into it at Lechlade, are situated the two churches of the small parishes of East Leach, or East Lech, and Burthorpe (pronounced *Butherup*),

which latter is sometimes called East Leach Martin, the former being distinguished as East Leach Turville, or Tourville. East Leach Turville appears to be the *Lace* or *Lecca* of "Domesday Book," and Burthorpe appears under the name of "Brosthorpe." The two churches are very near together, being hardly more than a stone's throw apart, the stream running between them. Mr. KEBLE held the curacies of these two small parishes for nearly eight years immediately following his ordination, as appears from the entries in his hand in the parish registers. (See Appendix.) During this time he lived with his father at Fairford, except when he was obliged to be in Oxford for his duties there.

At Michaelmas, 1818, the Poet became Tutor at Oriel, and his brother, who had been Curate of Windrush and Sherbourne, became Tutor at Corpus; then in Term time their father undertook the parochial visiting and occasional services in the week in these little parishes, and the brothers took the duty on alternate Sundays, (one brother riding over from Oxford one Saturday to spend Sunday at home, and the other brother doing so on the following Saturday,) receiving small remuneration for their work. (See Memoir.)

Burthorpe Church, like most others in this neighbourhood, is of Norman date, passing off into the transition style, and added to at later periods.

The village to which this church belongs is a mile distant from the church; while East Leach Turville (with its church and village) is close by.

At the entrance of this latter church is a beautiful ancient carving in stone of Christ blessing little children, with figures of angels at each side.

There are traces of Norman, Early English, and Decorated architecture in this church.

The three small lancet windows at the east end are very beautiful and well-proportioned, though at present much spoilt by the hand of some well-meaning plasterer, who has disfigured the bottom part of them.

This church has evidently at one time been much larger, as some arches on the north side mark the place of a former north aisle.

There are monumental stones in the floor of this church commemorating the KEBLE family, to whom the manor of East Leach Tourville belonged for many years. (See Appendix, p. 46.) Upon one of the stones, of a dark colour and hard material (apparently marble) is inscribed—

"RICHARD KEBLE, GENEROSUS, NATUS 31 OCTOBER, 1630,
OBIIT 25 JULII, 1701."

On another stone close by this, the greater part of the inscription is illegible because it is partially covered by the floor of a pew, but there is enough to shew that it belongs to the KEBLE family.

The united population of these two parishes at the last census was 722.

"Sweet dweller of the valleys, with Heav'n's key
And mirror, wherein Wisdom aye doth look,
Where shall I build thy shrine, Humility?
Beside that lonely moor in valley nook,
By porch of rural church, such as the book
Of memory glasseth ever; from on high
Where seen, with that calm footway tending nigh,

Which with its many feet hath spann'd the brook,
A bridgeway rude, a stony centipede.
Where all is still around thee, lonely spot,
Save stilly heard o'er ever-waving weed,
And the meek eye of blue Forget-me-not,
The sound of waters; and, by ivy cot,
The redbreast chaunts at noon his wintry need."

(*Thoughts in Past Years*[a], p. 5.)

[a] It is stated in a note that this refers to "East Lech in Gloucestershire."

W SAVAGE, PHOT

SOUTHROP CHURCH, GLOUCESTERSHIRE

W. SAVAGE PHOT.

SOUTH PERSONAGE, GLOUCESTERSHIRE

SOUTHROP.

Nos. 8 and 9.

"The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.

"Seek we no more; content with these,
Let present Rapture, Comfort, Ease,
As Heaven shall bid them, come and go:—
The secret this of Rest below."

(*Hymn for Morning.*)

AFTER resigning his tutorship at Oriel, Mr. KEBLE undertook the charge of the parish of Southrop, (usually pronounced *Sutherup*,) another little village near Fairford, supposed by some to be the *Laca* of "Domesday Book." Here he lived in the vicarage-house from 1823 to 1825, (see Appendix,) and was visited by many of his old college pupils, some of whom he assisted in their studies during vacation time, and who (in gratitude for his help and kindness) bestowed upon him valuable presents. Amongst these guests and voluntary pupils of the Poet at Southrop were the distinguished and much-esteemed names of Williams,

Wilberforce, Ryder, Prevost, and Hurrell Froude: some of them lodging at Dean Farm, near Southrop, spent the daytime with Mr. KEBLE at the vicarage.

Sir William Heathcote also, who had taken his First Class degree in Michaelmas term, 1821, (during the time in which Mr. KEBLE was Examiner,) paid the Poet a visit in the snug little vicarage at Southrop.

The little church at Southrop is of Norman date, with Perpendicular additions. It has a very curious circular font, apparently of late Norman date, which Mr. KEBLE discovered built into an old south doorway of the church, and caused to be removed to its present position at the west end. On this font there is carved a series of figures representing the Christian Virtues, which are trampling under foot and inflicting punishment upon the contrary Vices. This seems meant to teach that by Holy Baptism grace is given a "world of passions to destroy." Around the top of the font there is a band of tracery.

On the wall of the south transept of Southrop Church is a white marble slab, with a centre of black marble bearing the following inscription in gold letters:—

"EDMUND, SON OF THOMAS KEBLE, GENT., DEPARTED THIS LIFE
DEC. 30, 1654; JANA, UXOR P: POSUIT DEC. 30, 1656."

The "P:" is supposed to mean *Pia.*

On the south wall of the chancel is a much larger monument, bearing the following inscription:—

"THOMAS KEBLA, SEN., GENT., DECEASED THE 9TH DAY OF AUGUST,
ANNO DOMINI 1670; ELIZABETHA, UXOR POSUIT."

The arms and crest of the KEBLE family are found close by, having been removed from above the monument. The spelling of the name "Kebla" for KEBLE on this monument is remarkable, although it may possibly have been simply a mistake of the stone-mason who carved the letters. (See Appendix, p. 45.)

In the churchyard there are several tombstones, on which is inscribed the name KIBBLE, belonging possibly to descendants of ancestors of Mr. KEBLE.

There are at present several labouring people of the same name residing in the parish.

The vicarage at Southrop is a comfortable little house, although with no pretensions to architectural beauty, situated near the church, with a spacious and well-planned garden surrounding it. Wadham College, Oxford, possesses the patronage of the living.

The population of Southrop at the last census was 362.

When Mr. KEBLE undertook the Curacy of Hursley in 1825, he was succeeded at Southrop by his brother, who held this curacy for about a year, immediately after his marriage.

"Full of vows and full of labour,
All our days fresh duties bring;
First to God, and then our neighbour,—
Christian life's an earnest thing."

(*Parish Musings*, p. 1.)

W. SAVAGE. PHOT

W. SAVAGE PHOT.

11

COLN ST. ALDWYN'S CHURCH WITH VICARAGE

W. SAVAGE PHOT

COLN ST. ALDWYN'S.

Nos. 10, 11, and 12.

"Without—the world's unceasing noises rise,
Turmoil, disquietude, and busy fears;
Within—there are the sounds of other years,
Thoughts full of prayer, and solemn harmonies."

(*The Cathedral*, p. 19.)

COLN ST. ALDWYN'S seems to be the place mentioned in "Domesday Book" under the name of "Colne." The name is now frequentiy pronounced *Cown*. The place is sometimes called Coln St. Aldwyn; but Mr. KEBLE used to spell it in the register Coln St. Aldwin's.

Mr. KEBLE'S father held the living for more than half a century, assisted at the end of his life by the Poet himself. The church is a handsome structure, well restored and kept in excellent repair, standing on the summit of a hill. There is an inscription on a brass plate at the east end, in connexion with two memorial windows, to commemorate the incumbency of the Poet's father, in the following words:—

"✠ TO THE GLORY OF GOD AND THE PIOUS MEMORY OF THE REV. JOHN KEBLE, 50 YEARS VICAR OF THIS CHURCH, OB. 24 JAN., 1835, ✠ THESE TWO EASTERN WINDOWS ARE DEDICATED ✠."

The church is adorned with several painted windows from subjects of both Old and New Testaments.

The parish of Coln St. Aldwyn's had a population of 516 at the last census. The living is in the gift of the Dean and Chapter of Gloucester. At the time of the incumbency of Mr. KEBLE'S father it yielded hardly £50 a-year, the whole of which he spent on the poor of the parish. It is now worth more than double that sum. The village is about three miles from Fairford, and nine from Cirencester. The river Coln, from which Coln St. Aldwyn's is named, flows through the village. On an island in this river, at the foot of the hill upon which the church stands, and very near to the high road along which the Poet must have very often walked and ridden, there is a beautiful clump of willows, which in connexion with the surrounding scene seems likely to have suggested to him the words,—

"Nor for yon river islet wild
Beneath the willow spray,
Where, like the ringlets of a child,
Thou weav'st thy circle gay."
(*Hymn for Tuesday in Easter Week.*)

And again, those descriptive words in the *Lyra Innocentium* :—

"The May winds gently lift the willow leaves;
Around the rushy point comes weltering slow
The brimming stream; alternate sinks and heaves
The lily-bud, where small waves ebb and flow.

Willow-herb and meadow-sweet!
Ye soft gales, that visit there,
From your waving censers greet
With store of freshest, balmiest air."
(*Lyra Innocentium*, p. 182, 1st edit.)

Probably also the same river, and its banks, may have been in the mind of the Poet when in later years he called back, as he was wont to do, the peaceful memories of his early life, and putting them in thought side by side with scenes in Hursley Park, and the extensive woods between Hursley and Ampfield, he said:—

"Come, take a woodland walk with me,
And mark the rugged old oak-tree;
How steadily his arm he flings,
Where from the bank the fresh rill springs,
And points the waters' silent way
Down the wild maze of reed and spray.
Two furlongs on they glide unseen,
Known only by the livelier green."
(*Lyra Innocentium*, p. 205.)

As we take notice of the little streams of the Coln and the Lech, we can imagine the Poet taking a quiet walk in early spring, looking at the beautiful willows near the junction of these rivers, and expressing his poetic musings in the words:—

"Lessons sweet of spring returning,
Welcome to the thoughtful heart!

May I call ye sense or learning,
Instinct pure, or Heaven-taught art?
Be your title what it may,
Sweet the lengthening April day,
While with you the soul is free,
Ranging wild o'er hill and lea.

"Soft as Memnon's harp at morning,
To the inward ear devout,
Touch'd by light, with heavenly warning
Your transporting chords ring out.
Every leaf in every nook,
Every wave in every brook,
Chanting with a solemn voice,
Minds us of our better choice.

"Needs no show of mountain hoary,
Winding shore or deepening glen,
Where the landscape in its glory
Teaches truth to wandering men:
Give true hearts but earth and sky,
And some flowers to bloom and die,—
Homely scenes and simple views
Lowly thoughts may best infuse.

"See the soft green willow springing
Where the waters gently pass,
Every way her free arms flinging
O'er the moist and reedy grass.

Long ere winter blasts are fled,
See her tipp'd with vernal red,
And her kindly flower display'd
Ere her leaf can cast a shade.

" Though the rudest hand assail her,
Patiently she droops awhile,
But when showers and breezes hail her,
Wears again her willing smile.
Thus I learn Contentment's power
From the slighted willow bower,
Ready to give thanks and live
On the least that Heaven may give."

(*Hymn for First Sunday after Epiphany.*)

Indeed if any one ever perfectly practised throughout life this lesson of contentment which may be learnt from the willow by the water-side, it was the Poet himself, who has taught it to us not only by those beautiful lines, but still more by his saintly life.

The elevated situation of the church at Coln, standing as it does above most of the village, which is on the slope of the hill, reminds the visitor of those beautiful lines of Wordsworth :—

" Upon a rising ground, a grey church tower,
Whose battlements were screened by tufted trees,
And towards a crystal mere that lay beyond,
Among steep hills and woods embosomed, flowed
A copious stream with boldly winding course ;
Here traceable, here hidden, there again
To sight restored and glittering in the sun.

On the stream's bank and every where appeared
Fair dwellings, single, or in social knots,
Some scattered o'er the level, others perched
On the hill-sides—a cheerful quiet scene."

Again, the words of Longfellow seem not inappropriate :—

"The consecrated chapel on the crag,
And the white hamlet gathered around its base ;
Like Mary sitting at her Saviour's feet,
And looking up at His beloved face."

Before we take leave of Coln St. Aldwyn's, with its handsome church and rich scenery, we must notice the substantial stone house, now a comfortable vicarage, but in the Poet's time only a small cottage: here Mr. KEBLE lived occasionally, even during his father's lifetime, though his home was at Fairford, only three miles distant. (See photograph 11.)

The window nearest to the church, as represented in the accompanying photograph, is that of the present Vicar's study, which in the Poet's time was the only room usually occupied as a sitting-room.

Soon after the death of his father, which took place on the 24th of January, 1835, Mr. KEBLE took up his residence entirely in this little cottage, with his only surviving sister. They lived here together until about the month of June in that year. The reluctance with which they then left it is to this day in the memory of some of the older inhabitants of Coln, who as long as they live will continue to revere the name of KEBLE, and to feel deep love for the Christian Poet who laboured amongst them as curate for about nine years.

It is said that when Mr. and Miss KEBLE left Coln they made a present of some good and useful volumes to every house in the place.

The Poet's great kindness for children is well remembered at Coln; it was the astonishment of many mothers there that a "bachelor man should take such notice of children."

Deep and lasting was his influence amongst the unsophisticated villagers in this picturesque place. He identified himself with the wants and feelings of the poor of his flock, condescending to "men of low estate," and diligently exercising his ministry in love and gentleness; the result was that he was beloved and reverenced, while he put in practice his own teaching, as expressed in the Hymn for the Fifth Sunday after Trinity :—

"Cast after cast, by force or guile
All waters must be tried :

"By blameless guile or gentle force,
As when He deign'd to teach
(The load-star of our Christian course)
Upon this sacred beach."

W. SAVAGE. PHOT

BISLEY CHURCH. GLOUCESTERSHIRE

BISLEY.

No. 13.

"We cower before th' heart-searching eye
In rapture as in pain;
E'en wedded Love, till Thou be nigh,
Dares not believe her gain."

(*Hymn for Matrimony.*)

THE parish church of Bisley (in which the Author of "The Christian Year" was married on October 10, 1835,) consists of a lofty nave with a well-proportioned tower (containing a peal of eight bells, and terminated in a beautiful spire), side aisles (with lean-to roofs), and chancel. The church (which is "supposed to have been partly rebuilt" about the time of Edward IV.) underwent complete repair and adornment in the year 1862, through the exertion of the Poet's brother, the Rev. THOMAS KEBLE, B.D., who has held the incumbency since the end of the year 1826.

The arches which separate the nave from the aisles are supported upon pillars of a blueish stone from Wickwar, in the neighbourhood of Bristol; the old pillars, which were of the stone of the country, having been found too weak to bear the weight of the new roof, which was put on when the church underwent restoration. The bases of the pillars

are made of Caen stone. There is a row of clerestory windows, which give much light to the nave. The easternmost of these, on the south side, has been filled with painted glass (representing the Transfiguration of our Lord) by Messrs. Clayton and Bell, who presented it to the church, in the hope that other persons might be found to follow their example with the corresponding windows. The same artists were employed to erect the rich painted window at the west end of the north aisle, containing representations of Hiram and Bezaleel, which was presented to the church by the workmen who were employed in its restoration. The three-light eastern window contains a representation of our Lord as the "Good Shepherd." In the light on the north side He is represented bearing a sheep on His shoulders with an inscription, "I am the Good Shepherd;" in the middle light is a representation of the Crucifixion, with the words, "The Good Shepherd giveth His life for the sheep;" and in the southern light our Lord is represented having His flock at His feet, with the words, "The flock of My Pasture are men, and I am your God." The idea of this window was, in a great measure, suggested by some old fresco painting discovered at the other end of the church. On the north side of the chancel there is a painted window containing a representation of the Adoration of the Shepherds, and another on the south side representing in one light the Resurrection of our Lord, with the words, "He is not here, He is risen;" and in the other light our Lord's Ascension, with the words, "He came into the world to save sinners."

These two windows were erected as memorials of members of the Dorington family, who have property in the parish.

Along the north wall of the church are erected a great many memorial

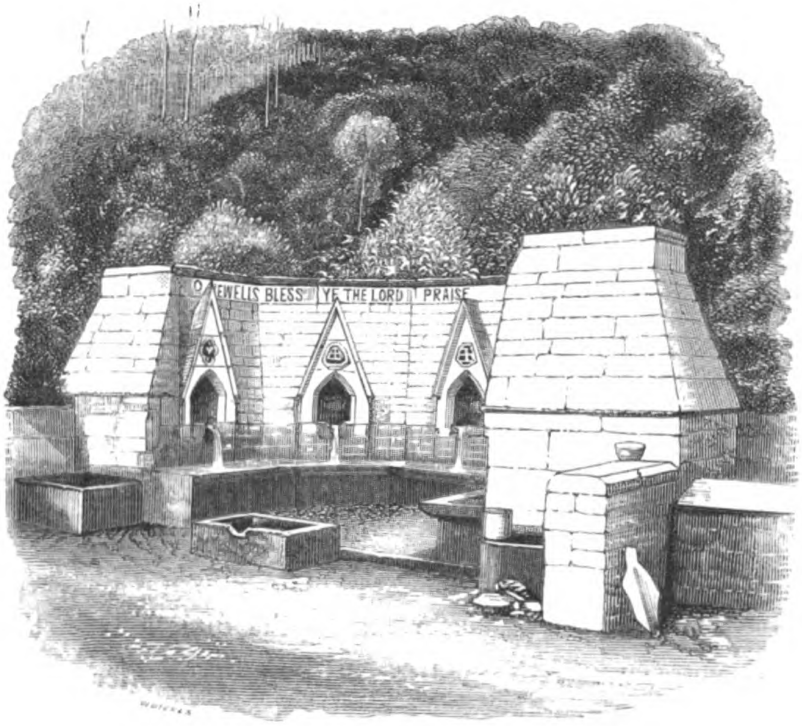
crosses or stone coffin-lids, which were found during the repairs, and placed there for their preservation. The upper part of the old font had been removed from the church, and placed on the top of an ornamental erection in the churchyard, of about thirteenth-century date (according to Lysons), which was evidently intended for, and had no doubt been formerly used as, the base of a large churchyard cross, which according to tradition was erected over a deep well into which a man had fallen and been killed. This font has been restored to the church, the carving upon it having been judiciously renovated by a skilful amateur, who also carved a shaft for its support, and a cross which has been erected in the place which had been usurped by the bowl of the old font.

The visitor must not fail to notice the carved stone pulpit, with its tasteful ornamentation, on the south side of the nave, and the organ with its elegantly adorned pipes occupying the eastern end of the north aisle, where also the vestry is situated. In this beautiful church, so well fitted for Christian worship, the voice of prayer and praise ascends daily to the throne of grace, according to the directions in the Prayer-book. The church was re-opened for divine service, after its restoration, on July 2, 1862. The tall spire forms a beautiful object from many distant parts of the extensive parish of Bisley; it can hardly have failed to suggest to the Poet, while visiting his brother, the wish to have for his own church tower such an addition as he saw to be so great an ornament at Bisley.

Under a canopy outside the south wall of the church is a figure of a Crusader, supposed "to represent one of the Nottingham family."

On descending a flight of stone steps at the south side of the

churchyard, the visitor will find the Bisley wells, (see woodcut;) here is an abundant and continual supply of clear sparkling spring water, gushing forth from seven spouts, which have been judiciously and very



The Bisley Wells.

tastefully arranged around a picturesque and substantial building, erected for the purpose in 1863.

The following inscription is cut in bold characters in the stone near the upper part of the building:—

"O YE WELLS, BLESS YE THE LORD: PRAISE HIM, AND MAGNIFY HIM FOR EVER."

The vicarage at Bisley, which was built by the Poet's brother, is on the north side of the church; the garden opens into the churchyard. To the west of the vicarage is an extensive block of ornamental buildings forming the parish schools.

The parish of Bisley is very extensive, and has undergone subdivision for ecclesiastical purposes; churches having been erected, through the Vicar's exertions, at the outlying hamlets of Bussage, Chalford, and Oakridge, and separate incumbents appointed for these places. Bussage Church was consecrated in 1846, and that at Oakridge in 1838. There is also a hamlet called France-Lynch, (which is a curacy attached to Bisley,) in which a chapel was built in 1857. The scenery of the whole district around Bisley is lovely, and we can well imagine that from it many thoughts may have arisen in the mind of the great Poet while visiting his brother, such as he has expressed in some of his later poems:—

"Behold, athwart our woodland nest,
And down our misty vale,
From his own bright and quiet rest
The Sunday sun looks out, and seems to say, 'All hail.'

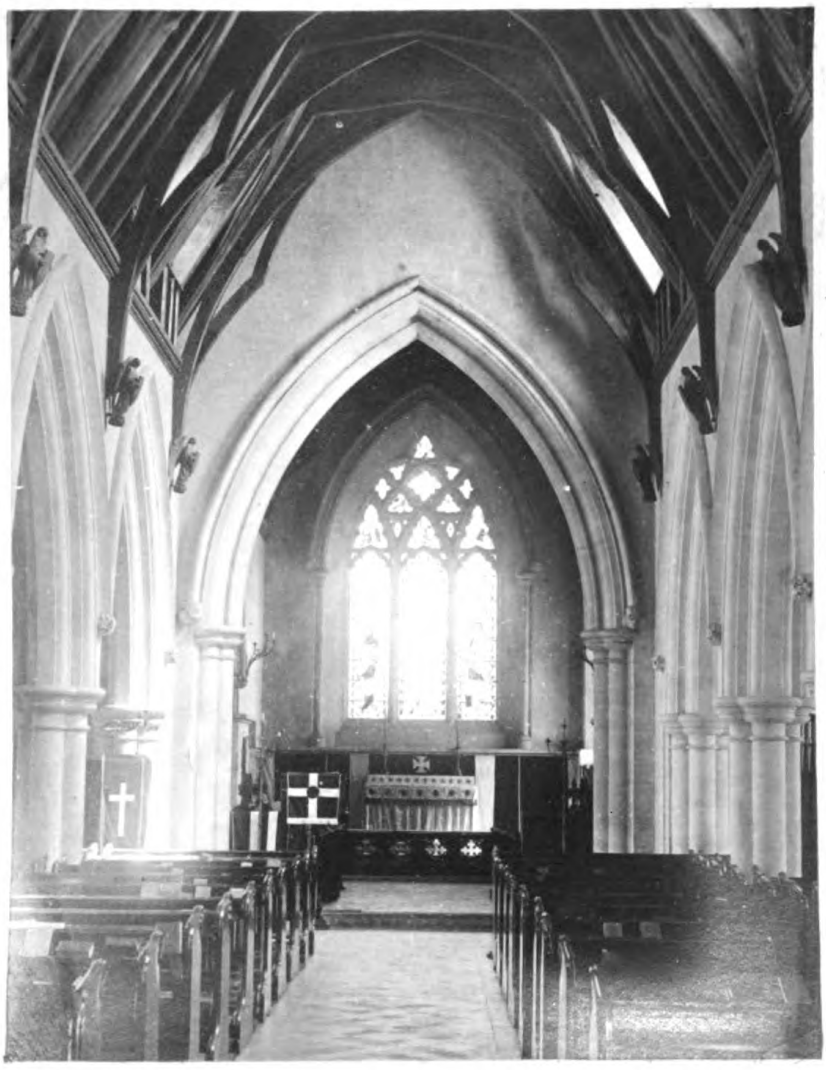
"True token of that brighter Day
Which hailed, this matin hour,
The holy women on their way.
They sought His Church in love, He met them in His power."

(*Lyra Innocentium*, p. 252.)

W. SAVAGE PHOT

14

HURSLEY CHURCH



W. BAYAS PHOT

INTERIOR OF HURSLEY CHURCH

HURSLEY.

Nos. 14 to 21.

"Lend me Thy light a little further on!
Henceforth the Church is as the living shrine,
Wherein the Angel of Thy presence dwells,
About Thee thrown like an illumin'd cloud."

(*The Cathedral*, p. 136.)

HURSLEY, (or as it was anciently spelt Hurstleghe, that is, 'the place in the wood,') although not mentioned in Domesday-book, is a place with which are connected many very interesting historical associations, which Mr. KEBLE was fond of speaking about. Near to the northern corner of Hursley Park are the ruins of an ancient building called Merdon Castle, and the same name of Merdon or Marden belongs to the manor, which is very nearly co-extensive with the original parish. This manor seems to have been granted to the church which he founded at Winchester by Kinegyls, (Kinegils, or Kingil,) King of the West Saxons, upon his conversion to Christianity in the year 636, (see Milner's "History of Winchester," vol. i. p. 70; Collier, book ii. vol. i. p. 206;) and it remained in the possession of the Bishops and Church of Winchester until the time of Edward VI., when it was alienated from the

Church and granted to Sir Philip Hobby, Knight, an eminent statesman in that reign. It continued in his family for several generations. It afterwards passed by purchase into a few other families, and about the year 1638 became the property of Richard Major, Esq., (a member of the Privy Council of Oliver Cromwell,) who appears, from Fuller's "Worthies," ("Hant Shire," p. 16,) to have served the office of Sheriff for the county in 1640. Richard Cromwell, the eldest son of the Protector, married Mr. Major's eldest daughter, Dorothy, on May 1, 1649, and upon her were settled the manor and estates at Hursley; "accordingly, on the death of Mr. Major in 1660, Richard Cromwell became, in right of his wife, Lord of the Manor of Merdon[a]." On his death on July 12, 1712, his two daughters succeeded to the property, which, however, they sold, in 1718, to William Heathcote, Esq., who was afterwards created a baronet. By him the old house, in which Mr. Major and the Cromwells had lived, was pulled down, and the present house built. This first Sir William Heathcote died in 1751, and was succeeded by his eldest son Thomas, born in 1721. He died in 1787, and was succeeded by his son, William, who was succeeded by his son, the late Sir Thomas Heathcote, from whom the property descended early in 1825, to his nephew the present Sir William Heathcote, Bart., M.P., who was pupil to Mr. KEBLE as an undergraduate at Oriel College, Oxford, and who presented him to the living of Hursley in the year 1835.

Merdon Castle was built about the year 1138, by Henry de Blois, Bishop of Winchester, brother of King Stephen, and the founder of the Hospital of St. Cross. It was very strongly fortified, as may be observed

[a] Marsh's "Memoranda," p. 13.

from the existing ruins, and was therefore well fitted as a place of defence during the wars between King Stephen and the Empress Maud or Matilda, who at that time held the castle at Winchester. Merdon Castle seems to have formed one of the principal abodes of the Bishops of Winchester for many years [b]. There is evidence that Bishop Edington [c] resided in it in the year 1365; and it is supposed that some parts of it were inhabited even up to the end of the sixteenth century, when it had ceased to be Church property. Near the ruins there are many yew-trees of great size and age.

The old Castle Well still remains; it is said to be somewhat deeper than the celebrated Well at Carisbrook Castle, and is about 9 ft. in diameter.

The ruins of Merdon Castle are on high ground, with a gentle slope towards the present mansion, and an extensive view on the south side.

Besides Ampfield, (which, until the consecration of its church in 1841, was only a hamlet of Hursley,) there are many outlying groups of houses belonging to this extensive parish of Hursley. On one side are the hamlets of Bunstead and Silkstead; in another direction is the picturesque district called Ladwell; on the Winchester side there are Standon and Pitt. Besides these there are many smaller clusters of cottages at a considerable distance from the village, and several hamlets which now form

[b] Marsh's "Memoranda," p. 32.

[c] This Bishop Edington was "Treasurer and Chancellor to King Edward III." He began the rebuilding the nave of Winchester Cathedral, but only lived to finish the western front, and a small portion of the nave; leaving the remainder to be completed by his successor, William of Wykeham. Bishop Edington died in 1366. See Winkle's "Cathedrals," vol. i. p. 125; and Milner's "History of Winchester," vol. i. p. 220.

part of the district parish of Ampfield, which is still part of the parish of Hursley for civil purposes, though distinct for ecclesiastical purposes, and having its own Church rate.

The parish of Hursley, *including* Ampfield, is upwards of twenty-eight miles in circumference, and contains 10,590 acres of land. The population of Hursley, *without* Ampfield, at the last census, was 1,022, and the population of Ampfield was then 464.

"The living and the dead
Blend in our dreams together. For in truth
Man's spirit knows not death, but sets aside
The interlinear boundaries of the flesh,
And in its thoughts, which are its proper self,
Holds intercourse with those which are unseen
As if they were still with us."

(*The Christian Seasons*, p. 112.)

W. SAVAGE, PHOT

HURSLEY CHURCH YARD WITH PORCH & VICARAGE

SPIRE OF HURSLEY CHURCH

W SAVAGE PHOT

HURSLEY CHURCH.

Nos. 14, 16, 18, 19.

"What happier dawn of being than to meet
Matins and Vespers here with punctual feet?
What happier close, than here in peace to lay,
Wearing the white robe still, th' exhausted frame,
And so, through life, Heaven's garb and speech assay?"

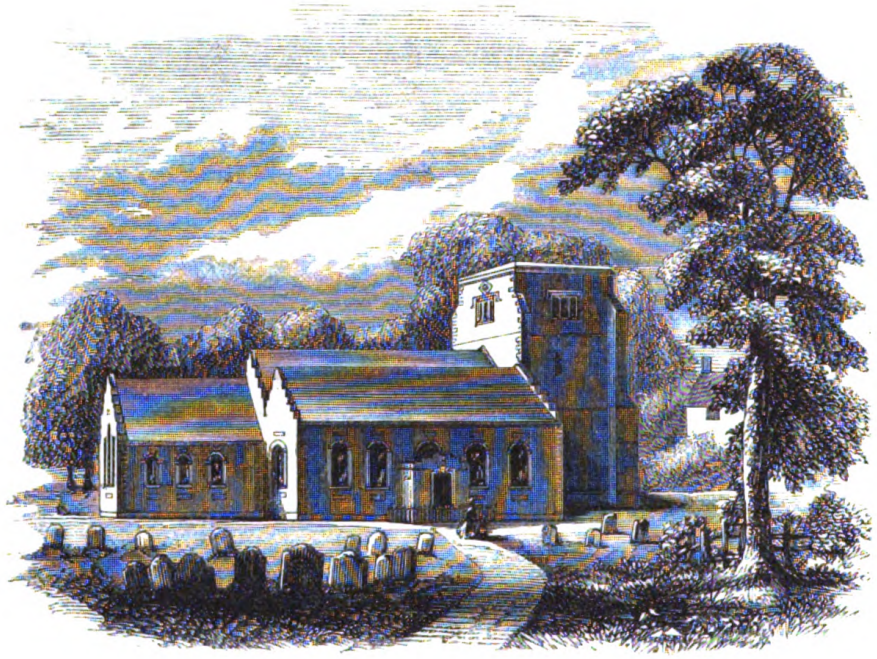
(*Lyra Innocentium*, p. 280.)

THE parish church of All Saints at Hursley seems to have been, (as Mr. KEBLE himself often used to say,) at least, the fourth building upon the same, or very nearly the same, site.

At the time of Mr. KEBLE'S induction to the living there existed a church which had been erected in the years 1752 and 1753, of the tower of which a print is given in Mr. Marsh's "Memoranda," where it is described as consisting of a "nave and two aisles," and as being "exceedingly neat, light, and airy." The accompanying woodcut was engraved from an accurate working drawing of this old church, in the possession of Sir William Heathcote, Bart., for whom it was made, and who kindly lent it to be copied in perspective for this book. It is not

needful to add a further description of this building, as its character is so well shewn in the engraving.

To the devout mind of the Author of "The Christian Year" this



The Old Church at Hursley.

erection was very unsuitable for the public service of God, therefore he soon set about to construct a worthier place; nor was he long in accomplishing, with great success, this important object.

Those who remember the church at Hursley twenty or thirty years ago, as represented in the accompanying woodcut, will find little vestige of that building in the present magnificent structure, which cost £6,030, and will hold 520 persons. The red brick walls, low tower, and high

pews of the old church have been replaced by substantial stone walls, a well-proportioned tower, (terminated by a beautiful spire, with a gilt weather-cock[a],) and remarkably good oak seats, which may well be taken as a model for all church builders who have in view the power of kneeling without inconvenience. Yet Mr. KEBLE and Mr. Harrison the architect were so anxious to preserve all that was worth preserving in the old building, that the proportions of the old and new churches are in the main the same. The old tower remains, only it was in part rebuilt, heightened, and surmounted by its elegant spire, at a cost of £800, at the expense of the liberal Baronet who is the Patron of the living. This spire forms a beautiful object (as represented in the annexed photographs) from the vicarage garden, from the Walnut avenue in the park, and from various distant places. The most distant view of it is from the high ground on Chilworth Common, near Southampton, from whence the white stonework shews out clearly in

[a] "The cock at the summit of the church is a type of preachers. For the cock, ever watchful even in the depth of night, giveth notice how the hours pass, wakeneth the sleepers, predicteth the approach of day, but first exciteth himself to crow by striking his sides with his wings. There is a mystery conveyed in each of these particulars. The night is this world: the sleepers are the children of this world who are asleep in their sins. The cock is the preacher, who preacheth boldly, and exciteth the sleepers to cast away the works of darkness, exclaiming, 'Woe to them that sleep!' 'Awake, thou that sleepest!' And these foretell the approach of day when they speak of the Day of Judgment, and the glory that shall be revealed: and like prudent messengers, before they teach others, arouse themselves from the sleep of sin by mortifying their bodies. Whence the Apostle, 'I keep under my body.' And, as the weather-cock faceth the wind, they turn themselves boldly to meet the rebellious by threats and arguments."—Durandus, "On the Symbolism of Churches and Church Ornaments," edited by Neale and Webb, (Rivington, 1843,) chap. i. sec. 22, p. 27.

contrast with the dark trees forming the background. In the lower part of the tower may be seen evidences of the work of construction, destruction, and re-construction of former ages; many of the stones with mouldings of earlier date than the tower itself having been worked into the walls, as if on purpose to tell us of former buildings. The church consists of a tower, nave, chancel, and two aisles, of which that on the north side is equal in length to the chancel, but that on the south side is somewhat shorter, which irregularity of outline adds greatly to the beauty of the building.

In the construction of this church the Poet seems to have had in mind the general features of that at Fairford. Both these churches have a nave and side aisles, and in both of them we are reminded of the words of the Hymn for Trinity Sunday :—

"Three solemn parts together twine
In harmony's mysterious line;
Three solemn aisles approach the shrine:

"Yet all are One—together all,
In thoughts that awe but not appal,
Teach the adoring heart to fall."

There are doors with porches on the north and south sides, as well as an entrance at the west end of the church, under the tower, and a small door near the end of the south aisle.

Entering the church through the door in the tower, the visitor can hardly fail to be struck with the sombre and devotional appearance of the whole building. All seems to speak of peace, and rest, and heaven.

Of this beautiful church well may it be said, in the words of the sacred Poet himself:—

"The Saints are there—the living dead,
The mourners glad and strong;
The sacred floor their quiet bed,
Their beams from every window shed,
Their voice in every song.

"And haply where I kneel, some day,
From yonder gorgeous pane,
The glory of some Saint will play:
Not lightly may it pass away,
But in my heart remain."

(*Lyra Innocentium*, p. 265.)

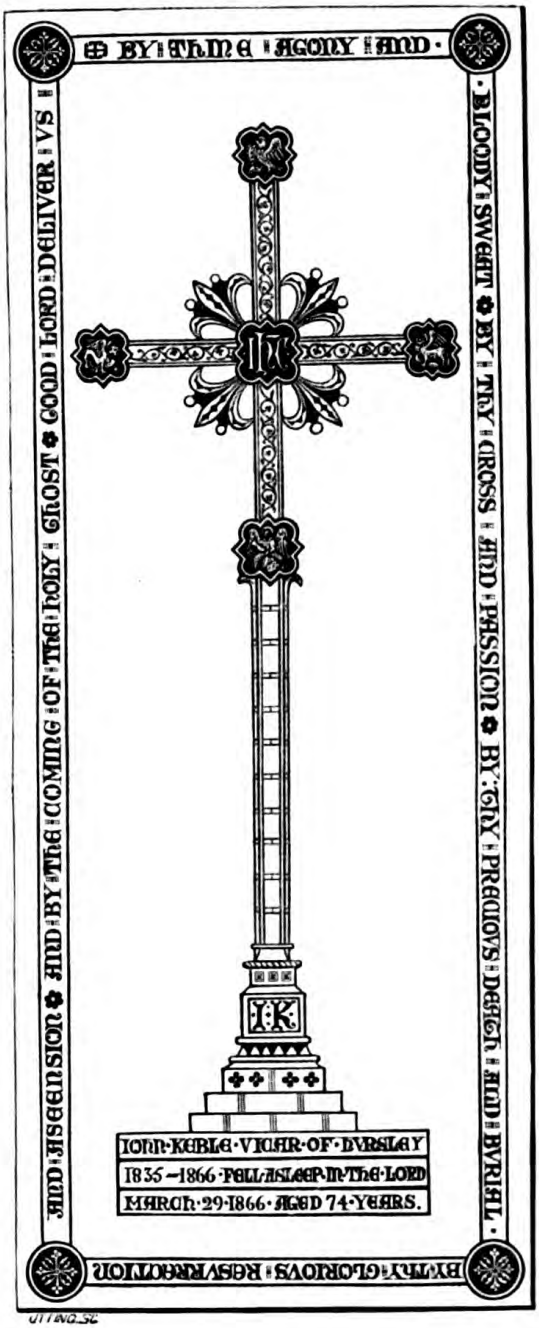
All the windows (except those in the roof, which were added a few years ago to give more light in the nave) are filled with painted glass of the richest and most costly description, from the celebrated manufactory of Mr. Wailes, and nearly all of them were presented by different persons. Sir William and Lady Heathcote giving one, the Marchioness of Lothian another, and another having been presented by the Baronet's mother, who was a great benefactor to Hursley and Ampfield. The central west window, which is not a large one, and was the last painted window erected in the church (about the year 1858), represents the final Judgment, according to a very common custom in ancient churches. Our Lord is represented passing sentence on the dead, as in the great west window at Fairford; St. Michael holds the scales; those who are found

wanting are placed on the left hand and rejected, while those on the right hand are accepted.

On the north side of the church, here as at Fairford, are represented subjects from the Old Testament. The east window of the north aisle represents the Circumcision of our Lord. The Crucifixion, and some of its attendant events, are depicted in the east window of the church. Special pains were taken with this window by Mr. KEBLE himself, by Mr. Butterfield, who corrected the design, and by Mr. Wailes: the colouring of it is considered to be peculiarly soft and good. All the windows on the south side of the church, including the west window of the south aisle, contain subjects from the New Testament, or connected with it, so that in looking at the windows in order, going round from the west end of the north aisle to the west end of the south aisle, we are presented with a kind of outline of Bible history, and are well furnished with much matter for profitable thought and holy meditations [b].

In the floor of the chancel, in the exact spot upon which the body of Mr. KEBLE rested on the day of his burial, there has been placed, at the expense of the parishioners, an ornamented brass cross about 7 ft. long, after a design by W. Butterfield, Esq., executed by Messrs. Waller (of Balsover-street, Portland-place), Artists and Designers, authors of a work on "Monumental Brasses." The symbols of the four Evangelists are engraved upon the Cross, and the sacred monogram is

[b] "The glass windows in a church are Holy Scriptures, which expel the wind and the rain, that is all things hurtful, but transmit the light of the True Sun, that is God, into the hearts of the faithful."—Durandus, "On the Symbolism of Churches and Church Ornaments," (Rivington, 1843.) p. 28.



The Monumental Brass in Hursley Church.

placed at the intersection. Near the foot are the letters I.K., and at the base the following inscription :—

JOHN KEBLE, VICAR OF HURSLEY,
1835—1866, FELL ASLEEP IN THE LORD,
MARCH 29, 1866, AGED 74 YEARS.

Upon a strip of brass around the edge of the stone into which the cross is laid are the following words of the Litany :—

BY THINE AGONY AND BLOODY SWEAT ✠ BY THY CROSS AND PASSION ✠ BY THY PRECIOUS DEATH AND BURIAL . BY THY GLORIOUS RESURRECTION AND ASCENSION ✠ AND BY THE COMING OF THE HOLY GHOST ✠ GOOD LORD DELIVER US.

(See the accompanying woodcut.)

The beautiful carved walnut-wood of the stalls, pulpit, lectern, and altar-rails, are well worthy of notice.

The coronæ and bracket, and standard candlesticks, are very elegant and well placed for lighting up the whole church.

The font-cover is remarkably handsome; it was presented anonymously about the year 1855, and is a great ornament to the south-west corner of the church.

The angels with shields carved in oak, forming the corbels of the roof, must also be noticed as being very beautiful, and reminding us of the words on "carved angels" in the *Lyra Innocentium*, p. 272 :—

" Haply some shield their arms embrace,
Rich with the Lord's own blazonry ;

The cross of His redeeming grace,
Or His dread wounds, we there descry.
His standard-bearers they:
Learn we to face them on the dread procession day."

The font, lectern, altar-rails, and other fittings of the church, were presents from different persons.

On the front of the step at the entrance of the chancel the following sentence is inscribed by means of letters upon encaustic tiles[c]:—

BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND ENTER THROUGH THE GATES INTO THE CITY.

On the front of the step upon which the altar-rails are placed are the words:—

BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED.

On the next step:—

BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.
BLESSED ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD.

And on the last step, upon which the altar is placed:—

THINE EYES SHALL SEE THE KING IN HIS BEAUTY; THEY SHALL BEHOLD THE LAND THAT IS VERY FAR OFF.

[c] "By these steps the ascent of virtues is sufficiently made manifest, by which we go up to the Altar, that is, to Christ: according to that saying of the Psalmist, 'They go from virtue to Virtue.'"—Durandus, "On the Symbolism of Churches and Church Ornaments," (Rivington, 1843,) p. 49.

The church was consecrated (or it might perhaps be more correctly said *re-consecrated*) by the Lord Bishop of Winchester, on Tuesday the 24th of October, 1848, in the presence of a large congregation, including about seventy clergy, amongst whom were the Dean and Archdeacon of Winchester, the Wardens of New College and Winchester College, Canons Noel, Hamilton, and Bartholomew, and many from a distance. At the same time a new piece was added to the churchyard, which was further enlarged in the autumn of 1865, by grants of land from the Patron and the Vicar.

The painted windows were not ready for the church on the day of its consecration, but had to be erected afterwards.

In the churchyard there are many stately lime-trees, which are supposed to have been planted there by Richard Cromwell, who lived at Hursley Park, and lies buried in the chancel of the church, together with many of his family, as we find recorded on a mural monument which is now inside the south wall of the tower, having been removed to that place from the chancel on the rebuilding of the church.

"And even the very walls of the dread place,
And the tall windows with their breathing lights
Speak to the adoring heart and say, No base
Or week-day garb may him beseem who writes
God's message here in hearts of men,—invites
To the bright nuptial feast of joy and grace."

(*Lyra Innocentium*, p. 279.)

W. SAVAGE, PHOT

HURSLEY VICARAGE

HURSLEY VICARAGE.

Nos. 16 and 17.

"Thus may Thy Church within her daily arms
Take me, and with her blessing let me go,—
But not with her depart her accents sweet."

(*The Cathedral*, p. 119.)

THE present Vicarage at Hursley, which is situated at the west of the church, between the churchyard and the park, is a picturesque building, begun by Sir Thomas Heathcote, the uncle of the present baronet, for a particular object which he had in view, but finished by the present baronet, who allowed it to be used as a residence for the Vicar, and afterwards gave it up to the living by a deed bearing date 10th of November, 1842, that it might henceforth become the vicarage instead of the old house, which was considered unfit for the Vicar to live in, although it is still attached to the living, as well as the new vicarage.

This new vicarage, (which was the Poet's home for nearly thirty years,) though small, is a very pretty house, and is well sheltered by magnificent cedars, elms, and other large trees; in this respect reminding us of his birth-place.

The vicarage walls, which are chiefly composed of flint and brick with stone dressings, are tastefully adorned with Banksia roses, luxuriant ivy, and Virginian creeper. The grounds around the house were very tastefully laid out by the Poet himself, who also added considerably to the house.

"Voice of the meekest man!
Now while the Church for combat arms,
Calmly do thou confirm her awful ban,
Thy words to her be conquering, soothing charms[a]."

(*Lyra Apostolica*, p. 126.)

[a] These are Mr. KEBLE'S own words, (in the *Commune Doctorum*,) written with reference to Hooker, whose works he edited, with a copious preface. They seem to apply to no one so well as to the Author of them himself, whose words are "soothing charms" in truth.

W. SAVAGE. PHOT

HURSLEY VILLAGE STREET LOOKING SOUTH

W. SAVAGE PHOT

HURSLEY VILLAGE STREET LOOKING NORTH

THE LICH-GATE AT HURSLEY.

No. 21.

AT the time of the rebuilding of the church, a small portion of land adjoining the north-east corner of the churchyard was presented to the living by the Patron, by a deed dated October 23, 1848. Upon this plot of ground Mr. KEBLE erected a tasteful cottage, and united to it an ornamental lich-gate, with substantial oak posts, and a sharp-pitched roof covered with tiles in ornamental patterns, corresponding with those upon the roof of the church.

When he built this pretty cottage and lich-gate the Poet may probably have been thinking of his own words in the *Lyra Innocentium*, p. 256 :—

"This is the portal of the dead.

. . . . . .

This is the holy resting-place,
Where coffins and where mourners wait,
Till the stoled priest hath time to pace
His path toward this eastern gate,
Like one who bears a hidden seal
Of pardon from a King, where rebels trembling kneel."

The boys' school-room at Hursley, which is near the south end of the village, at some little distance from the church, is a spacious and convenient room, which had formerly been a portion of the buildings belonging to the Home Farm of Hursley Park. After the removal of the farmyard, and the erection of new buildings at the north-west corner of the park, the old stables were fitted up by the Baronet as a school-room, with a good class-room (used also as a village library and reading-room) at the north end of it. There is also an excellent and tasteful residence for the schoolmaster close by.

The girls' school-rooms are adjoining the churchyard on the north side, near to the private entrance to Hursley Park, which has been constantly used, by permission, in consideration of a nominal rent, as the entrance to the Vicarage.

Nearly opposite to the girls' school-room is the principal village Inn, which has often been honoured with distinguished guests, whom the fame of the Poet attracted to Hursley. Its title, "The King's Head," reminds us of the former republican character of the village, when the inhabitants probably sided with the Cromwells, and despised the martyred King. In this convenient hostelry the visitor will find all needful comforts. There are two lanes in the parish of Hursley, each called "King's Lane," in allusion not to Charles I., but to William Rufus, whose body seems to have been (according to tradition) conveyed through this parish, when taken to be buried in Winchester Cathedral, after the fatal accident in the New Forest[a].

The visitor will be pleased with the neat and clean appearance of

[a] See Milner's "History of Winchester," vol. i. p. 149.

the houses in Hursley street, which betokens a place much cared for and well looked after by the owner, and by the Vicar. There is no look of poverty, but an air of civilization and comfort throughout the village. It seems as if religion had taken good effect here even upon the social condition of the people.

"Tis ever thus in holy things,
The more we seek the sacred springs,
More fresh and deep their bounty flows,
More calm beneath the skies repose.
Oftener we turn, more love we learn,
And loving more, more thither turn.
For prayer doth feeble faith repair,
And faith repair'd doth kindle prayer;
Like Angel forms on either hand,
They hold the Pilgrim thro' life's strand,
From strength to strength both leading on
In holy wondrous union."

(*The Cathedral*, p. 110.)

W. SAVAGE PHOT

W. SAVAGE. PHOT

INTERIOR OF OTTERBOURNE CHURCH

W. SAVAGE, PHOT

OTTERBOURNE PARSONAGE

OTTERBOURNE.

Nos. 22, 23, and 24.

"Ye children that on Jesus wait,
Gathering around His Temple gate
To learn His word and will,
For glory hungered and athirst,—
Which of you all would fain be first?
Come here and take your fill.

. . . . . .

"Then to the inner shrine make haste,
Fall prostrate with anointed brows,
Adore, and of the Adored taste,
Such bliss the Love untold allows."

(*Lyra Innocentium*, pp. 172, 292.)

THE Author of "The Christian Year" has often been spoken of as the Vicar of Hursley, but it seems not to have been generally known that he was Rector of Otterbourne, which is a large village on the high road between Winchester and Southampton, about three miles distant from Hursley, towards the south-east.

It is recorded that between the years 1296 and 1300, during the incumbency of Hugo de Welewyck, the great tithes of Hursley were

alienated by Johannes de Pontissera[a], or Pontissara, otherwise called John de Pontoys or John Points, who was Bishop of Winchester from 1282 to 1304. He gave them to the college of St. Elizabeth, which he founded in Winchester "for the promotion of piety and literature amongst his clergy."

By this alienation (which was confirmed by Gulielmus de Edington[b], or Edyngton, the predecessor of the famous William of Wykeham, in the year 1362) the living of Hursley was reduced to a vicarage.

At the Reformation, the college of St. Elizabeth being dissolved, the great tithes of Hursley were annexed to the cathedral, and became the property of the Dean and Chapter, to whom they still belong, though held under a lease by Sir William Heathcote.

It is somewhat curious, that as a John and a William were spoilers of the church at Hursley in the fourteenth century, so in the nineteenth a John and a William were the great restorers.

In order to make compensation to the Incumbent of Hursley for the loss of his rectorial tithes, the above-named spoilers (it seems) committed a further, and even more serious alienation, by taking away from Otterbourne its tithes both rectorial and vicarial, and giving them to the Vicar of Hursley, intending by this means to make up to him for the loss of his own proper rectorial tithes.

Thus Otterbourne was reduced to a curacy dependent upon Hursley. So that to the present day the tithes of Otterbourne form the largest and most important part of the stipend of the Vicar of Hursley; and yet Otterbourne (if mentioned *at all* in connexion with the author of

[a] See Milner's "History of Winchester," vol. i. p. 208. [b] Ibid., p. 220.

"The Christian Year") is deprived of the credit of having been his rectory, and of having contributed so largely towards his clerical income.

The desirableness and practicability of disuniting the livings were well considered by Mr. KEBLE, but the difficulties in the way of accomplishing that object caused him to relinquish the idea.

When Mr. KEBLE succeeded to the Rev. Gilbert Wall Heathcote as Vicar of Hursley and Rector of Otterbourne, early in the year 1836, he found at the latter place an old church in a somewhat dilapidated condition, and at a considerable distance from the village.

It was soon settled to build a new church near to the village, leaving the chancel of the old church to be used only as a kind of cemetery chapel, whenever it might be required for that purpose.

By the liberal exertions of the principal landowners and others, this plan was soon carried out, and in 1837 the present church was begun to be built, in a most convenient situation, upon a piece of ground presented by Magdalen College, the lords of the manor.

The first stone was laid on Tuesday in Whitsun-week, the 16th of May, 1837, by Julian Bargus Yonge, Esq., the only son of W. C. Yonge, Esq. The church was consecrated on the 30th of July, 1839. It cost £3,500, and will hold 428 persons.

The late William Crawley Yonge, Esq., took the matter of church building vigorously in hand, as he did afterwards at Ampfield. To his exertions, and that of his family, the parish of Otterbourne is mainly and very deeply indebted for the beauty of its church, which, though it might not satisfy the architectural critic of the present day, is a gem considering the time in which it was built.

The altar-rails consist of beautiful ancient carved oak, (procured in London by the late W. C. Yonge, Esq.,) supposed by some to represent the Coronation of the Emperor Maximilian, or more probably of Charles V., and which had possibly formed part of a rood-screen in some Flemish church; the order of the Golden Fleece being represented, and the figures being of Flemish character[c]. A portion of the same carving was used for the front of the altar, the whole of the woodwork having been very carefully repaired by a carver of figure-heads for ships at Portsmouth, who skilfully made good the defective parts. The poppy-heads also at the ends of the pews, carved at Portsmouth after patterns from Malmesbury Abbey, form a noticeable feature in this church.

There are some beautiful painted windows in the church, erected as memorials of members of the Yonge family. The east window contains a beautiful representation of the Crucifixion upon a medallion, in the form of the *vesica piscis*, around which are the symbols of the four Evangelists. The window at the end of the south transept (to the memory of a nephew of the late Mr. Yonge) represents events connected with the birth and early life of our blessed Lord, including the Annunciation, Nativity, Appearance of the Angels to the Shepherds, Adoration of the Wise Men, Flight into Egypt, Disputation with the Doctors. These subjects were chosen by Mr. KEBLE, who also selected the texts near the altar. This window was made by Mr. Evans, of Shrewsbury, who made the above-named medallion in the east window, some of whose work is also to be seen in the college chapel at Winchester. The stonework of several of the windows is copied from the Hall at St. Cross.

[c] See Webb's "Sketches of Continental Ecclesiology," p. 31.

The font is remarkable as containing the marble font presented to the old church by a former clerk, which serves, instead of lead, as a lining.

The Monumental Cross in Otterbourne Churchyard.

The carved work of the pulpit, containing figures of the Virgin and Child, the Latin Fathers, &c., is much admired. The skilful hand of

a lady is discernible in the painting of the Commandments, Creed, and texts around the altar, which are well worthy of particular notice. The churchyard is adorned with beautiful shrubs, and surrounded by a substantial flint wall, above which, on the road-side, there is an excellent holly hedge, which was raised from the berries of the hollies used to adorn the church on the first Christmas after its consecration.

A beautiful and well-proportioned cross of Devonshire granite, about 9 ft. high, was erected in the churchyard on All Saints' Day, 1866, chiefly at the expense of the parishioners, to the memory of the Poet. Its base consists of three granite steps of an octagon shape: on the middle step is the following inscription :—

1866, JOHN KEBLE, 30 YEARS RECTOR OF THIS PARISH.

The cross was made by an Exeter stone-mason named Easton. The cost of it was £48. With its base it weighs five tons and a half.

The boys' school-room at Otterbourne, which adjoins the churchyard at its north-east corner, is an ornamental building composed of flint, with brick and stone dressings. It is entered by an Early English doorway, (with "tooth-ornament" mouldings of the date of about 1220[d],) which was taken from the old church, of which it had formed the southern entrance, (see woodcut). The room is lighted at the western end by

[d] See "Glossary of Architecture," ed. iv. vol. ii. p. 11, and plate 85; also the notes about Ampfield Church, where it is shewn that this doorway is almost reproduced in Caen stone at the entrance of *that* church, which was being built at the same time as Otterbourne Church, and under the skilful direction of the same amateur architect, to whom both parishes owe a debt of gratitude. Mr. Yonge ought always to be regarded as one who did what he could (and that was a good deal) to raise the taste for well-built churches suited for devout worship.

a handsome oriel window. It was built by subscription about the same time as the church. There is a girls' school-room a little lower down

The old South Doorway at Otterbourne, forming the Doorway of the present Boys' School-room.

the village, which owes its erection to the liberality of Mrs. Bargus, a lady who owned that property in the parish which has been inherited by the Yonges, and who died in 1843.

Otterbourne Parsonage is at the other end of the village, at some distance from the church. It is an ornamental house, built after a very tasteful design, at the expense of the Rector, costing nearly £1,500, the greater part of which had been saved by Mr. KEBLE during his residence at Oxford, with a view to some such purpose.

Otterbourne is sometimes spelt Otterbourn, and in Domesday Book it appears under the name Otreburne. Its population at the last census was 573.

The church is dedicated to St. Matthew. The old chancel, which is the only remaining portion of the former church at Otterbourne, is

Chancel of the Old Church at Otterbourne.

situated near the road leading to Brambridge House, not far from the banks of the river Ichen. The South Western Railway is very near to it. It is nearly half a mile to the south of the village. There are large trees around the churchyard, which nearly conceal the building from the road. A steep-pitched oak roof, covered with tiles, protects the old walls from the ravages of the weather. The three narrow arches, at the west

end of the chancel, by which it used to be connected with the nave, are well-proportioned specimens of plain Early English work: but these narrow openings must have rendered the old church rather ill-adapted for congregational service, although they present an interesting and somewhat unusual feature in that portion of the building which is now standing. This old chancel is now very rarely used, as it is only wanted for an occasional funeral in the old churchyard, and even then the present church is often used for the service, instead of the old chancel, which has not always been kept in good repair, as its disuse was contemplated.

"Sown in corruption—sin's allotted doom—
Christ's husbandry here moulders in the Tomb;
In incorruption raised, from dust to spring,
When the great Husbandman His sheaves shall bring."

(*Kilvert's Remains*, p. 9.)

W. SAVAGE PHOT

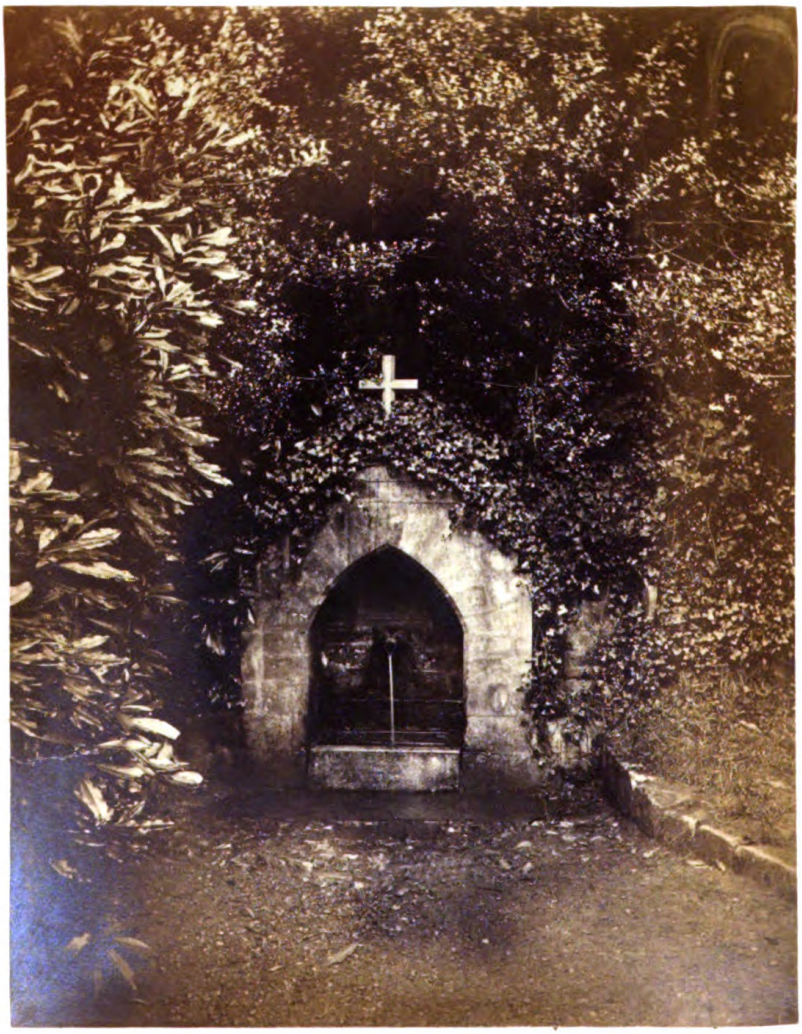
AMPFIELD CHURCH EAST

W. SAVAGE, PHOT

INTERIOR OF AMPFIELD CHURCH

W. SAVAGE. PHOT

ANSFIELD CHURCH, SOUTH



W. SAVAGE PHOT

FOUNTAIN AT AMPFIELD

W. SAVAGE PHOT

AMPFIELD.

Nos. 25 to 29.

"Within these walls let holy peace
And love and concord dwell;
Here give the troubled conscience ease,
The wounded spirit heal.

. . . . .

"May we in faith receive Thy Word,
In faith present our prayers,
And in the presence of our Lord
Unbosom all our cares."

(*Newton, from the Book of Praise.*)

ABOUT two miles and a half from Hursley, and four from Otterbourne, by the side of the turnpike-road between Winchester and Romsey, at a distance of a little less than seven miles from Winchester, and a little more than four from Romsey, stands the church of St. Mark at Ampfield, anciently called Anvile, Anville, Anvill, or Anfield, and now sometimes spelt Amphiel. This church, which has 306 sittings, was built at a cost of £3,248, at the sole expense of Sir William Heathcote, who also gave the land for the church and

churchyard. The late Joseph White, Esq., of Ampfield House, contributed £500 towards the endowment. The foundation-stone was laid by the third son of the Baronet, (now the Rev. Gilbert Vyvyan Heathcote, Rector of West Deeping,) on St. Matthew's Day, 1838, and it was consecrated on the 21st of April, 1841, and a district parish formed out of the parish of Hursley assigned to it under an Act of 58 George III. cap. 45, sect. 21. The incumbency is endowed partly by the interest of an endowment fund paid through Queen Anne's bounty, partly by portions of the rectorial and vicarial tithes of Hursley.

On the consecration of Braishfield Church in 1855, the part of the outlying hamlet of Pucknall which had been assigned to the district parish of Ampfield, was made over to the new district of Braishfield, and thus the population belonging to Ampfield was somewhat reduced.

Ampfield Church is a remarkably good building for the time at which it was erected, when a taste for ecclesiastical architecture was just beginning to be aroused in this country[a]. It is chiefly in the Early English style of architecture; the stonework of the west window, copied from Beverley Minster, forming an excellent specimen of that beautiful style, and the east window being copied from one in Lincoln Cathedral. The doorway is almost a reproduction of the south doorway of the old church at Otterbourne, which has been before mentioned as forming the present doorway of the boys' school-room there. (See the woodcut of it in the notes about Otterbourne.)

[a] See the notes about Otterbourne, which shew that Ampfield (as well as Otterbourne) is much indebted to the late W. C. Yonge, Esq., who gave his mind to the work of church building in both places.

The building consists of a nave, chancel, and small aisle, with a gallery on the north side, used by the boys of the Sunday-school, and a porch with vestry over it on the south side. The walls, which are partly of granite and partly of hard glazed dark bricks, are remarkably thick and substantial, especially the west wall, which supports a bell-turret, designed from one at the church of Leigh Delamere in Wiltshire. This little turret terminates in a slender spire, with a metal cross on the top of it.

About the year 1855, a painted east window, which cost £100, was presented to Ampfield Church by the Rev. Robert Francis Wilson, the first incumbent, and about the same time, Sir William and Lady Heathcote and Mrs. R. F. Wilson joined together to present, at a still greater cost, a magnificent west window.

This window, which has three large lights, (the middle one being longer and wider than the other two,) contains sixteen medallions with figures, descriptive of the last Judgment, again reminding us of the west windows at Fairford.

In the lowest part of the middle light is a representation of the General Resurrection; above that are two Angels with trumpets, calling the dead from their graves; and next come two Angels bearing a cross. Then there is a representation of the blessed being called into Heaven, with the inscription BENEDICTI; and the damned being driven away to Hell, with the word MALEDICTI, and the gate of Heaven closed against them. Above this our Lord is represented seated on a rainbow for the execution of Judgment, with His right hand upheld in the act of benediction, and His left hand stretched out to reject the accursed. In

the top of this light is represented the Holy Spirit descending in the form of a Dove, together with six of the Heavenly Host. In the uppermost medallion of each side-light the Holy Apostles of our Lord are represented. The four lower groups on the south side represent Acts of Faith, and the State of the Blessed, in the following order from the bottom :—David slaying Goliath ; Job with his Wife and three Friends ; the Good Samaritan ; the Souls of the Faithful in Abraham's Bosom. The corresponding groups on the north side are representations of evil actions, and the damnation of the accursed, which occur in the following order : — Cain slaying Abel ; Ananias and Sapphira ; the Rich Man faring sumptuously, and neglecting Lazarus, whose sores the dogs are licking ; and lastly, the Devil dragging the Accursed into the Flames of Hell with a rope. The whole forms a very effective and instructive specimen of a "Doom" window, and reminds us of the words of the Poet quoted above in the description of the great west window at Fairford.

In the middle of the upper six-lobed compartment of the east window is a representation of a Lamb with a nimbus, bearing a cross with a banner [b].

Below this, on either side, is a small quatrefoil filled with richly coloured grisaille.

The principal part of the window consists of four large lights, the tops of which are occupied by two Angels in each. Immediately below these are represented four acts of our Blessed Lord's Exaltation ;

[b] See "Calendar of Anglican Church," p. 322.

namely, His Transfiguration, Resurrection, Sitting in Glory, and Ascension, with the inscription,—

WHEREFORE GOD HATH HIGHLY EXALTED, AND GIVEN HIM A NAME ABOVE EVERY NAME.

In contrast to these groups, just below them, are depicted four acts of Christ's Humiliation, namely, His Agony in the Garden, Crucifixion, Burial, and Bearing the Cross, with the words,—

HE HUMBLED HIMSELF AND BECAME OBEDIENT UNTO DEATH, EVEN THE DEATH OF THE CROSS.

Rich grisaille fills up the intermediate and the lower portions of the window.

The window nearest to the pulpit has been recently filled with stained glass as a memorial to Mr. KEBLE. It contains figures of St. John and St. Mark, with medallions below each figure, representing these two Evangelists engaged in writing, accompanied by their emblems—St. Mark with a winged Lion, and St. John with an Eagle. In the lowest medallion there is also a representation of the vision (described in Rev. i.) of the seven candlesticks, and "One like unto the Son of Man, clothed with a garment down to the foot," having "in His right hand seven stars," and "a sharp two-edged sword" coming out of His mouth. The following inscription is at the bottom of the window :—

IN GRATEFUL REMEMBRANCE OF THE REV. JOHN KEBLE, M.A., BORN ON ST. MARK'S DAY, 1792, CALLED TO REST 29 MARCH, 1866, THURSDAY IN HOLY-WEEK.

The cost of the window was £33, which was raised by subscrip-

The Memorial Window in Ampfield Church.

tion, chiefly amongst the parishioners. The design was furnished gratuitously by W. Butterfield, Esq., and the work was executed by Mr. Wailes, who made the two other painted windows, and who *most liberally* handed over to the Keble Memorial College fund £25 out of the small sum which he charged for this very rich window. The window was erected on the eve of the first anniversary of Mr. KEBLE'S death, viz. March 28, 1867. (See woodcut.)

The visitor will be particularly delighted with the churchyard at Ampfield, which is generally considered to be one of the prettiest in England. The varied surface of the ground, and the abundance of wood almost surrounding it, give it a natural beauty, and shew the taste displayed in the selection of the site. It is well sheltered on the north and east, but much more open towards the south and south-west. It was considerably enlarged by Sir William Heathcote in 1862 by an additional grant of land on the north side, which was consecrated by the Bishop of Winchester on the 29th of March in that year. Here, indeed, is "God's acre"—a peaceful place of repose for the dead—abounding with evergreens of the choicest varieties, which flourish in much luxuriance, while the rhododendrons grow to great size, and adorn the place with their beautiful flowers in the months of May and June.

Longfellow says very appropriately of such a spot as this :—

"I like that ancient Saxon phrase, which calls
The burial-ground 'God's Acre.' It is just;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

"God's Acre! Yes, that blessed name imparts
Comfort to those who in the grave have sown
The seed, that they had garnered in their hearts,
Their bread of life, alas! no more their own.

. . . . . .

"With thy rude ploughshare, Death, turn up the sod,
And spread the furrow for the seed we sow;
This is the field and Acre of our God,
This is the place where human harvests grow!"

From the church door, and from the vestry window which is above it, may be seen, towards the south, the outline of the Isle of Wight and part of the New Forest.

Close to the lower entrance of the churchyard there is a drinking-fountain surmounted by a cross, erected in 1845 by Sir William and Lady Heathcote and a Miss Trench (now Mrs. R. F. Wilson), in remembrance of one seen by them during a tour in the Tyrol. (See photograph, No. 28.)

The inscription, inviting the thirsty traveller to drink, reminds him of the thirst which we *should* have for heavenly things:—

"While cooling waters here ye drink
Rest not your thoughts below;
Look to the sacred sign, and think
Whence living waters flow;
Then fearlessly advance by night or day—
The holy Cross stands guardian of your way."

The idea of this last line is borrowed from the poem in the *Lyra Innocentium* on "Lifting up to the Cross" (p. 55) :—

> "Oft have I read of sunny realms, where skies are pure at even,
> And sight goes deep in lucid air, and earth seems nearer Heaven :
> And wheresoe'er you lift your eyes, the holy Cross they say,
> Stands guardian of your journey, by lone or crowded way."

Having refreshed himself, he looks up and sees towering over the dark green hollies above him the little church spire, like a "silent finger[c]" pointing up to heaven, in which there is no more hunger nor thirst for ever.

On the trough into which the water runs is the following inscription in German :—

W H : M T : S H :
Zur Erinnerung an
Heiliges Wasser
Tyrol.
1845.

The water comes from a clear spring in the plantation at some distance above the churchyard. It is conveyed to the fountain in a pipe, and scarcely ever fails to run, even in the driest weather. The tall rhododendrons, hollies, and laurels surrounding the fountain, though they greatly improve its appearance, are a hindrance to the photographer, by excluding the light. Caen-stone is the material used for this fountain, but the trough is of enamelled iron faced with stone.

[c] See Wordsworth's "Churchyard among the Mountains," Works, vol. iv. p. 200, ed. 1832.

A little further on the road towards Romsey, on the right-hand side, is situated Ampfield Parsonage—a small house which was presented to the incumbency by Sir William Heathcote, by a deed bearing date 25th of March, 1844. It is delightfully situated within a spacious garden, with an extensive view towards the south. A piece of water near it greatly adds to the beauty of the scene. (See Photograph, No. 29.)

"Blessings of friends, which to my door
Unasked, unhoped, have come;
And, choicer still, a countless store
Of eager smiles at home."

(*Lyra Apostolica*, p. 25.)

The school-rooms at Ampfield are in the part of the village called Knapp, at some little distance from the church; they were constructed out of an old malt-house, which, at the expense of the Baronet, has been so added to and improved, as to form very suitable and convenient rooms of sufficient size for the requirements of the place, and of her Majesty's Committee of Privy Council on Education.

"O grant us Thy good Angel, evermore
To wait, with unseen scourge in hand,
On the church path, and by the low school door.
Write in young hearts Thy reverend lore,
Nor be our christen'd babes as Bethel's lawless band."

(*Lyra Innocentium*, p. 119.)

W. SAVAGE PHOT

SCHOOL CHAPEL AT PITT

PITT.

No. 30.

"Where'er I roam in this fair English land
The vision of a Temple meets my eyes."

(*Lyra Apostolica*, p. 1.)

FOR many years a service was held once a-week in a cottage at Pitt, which is an outlying hamlet of Hursley, about three miles distant from the parish church, and two from Winchester. By this arrangement many persons (especially the aged) were enabled to join in the Church service who would otherwise have been deprived of it. Still the author of "The Christian Year" was hardly satisfied that God's service should be publicly celebrated in a cottage; and his wish for a worthier place in this little hamlet was gratified in the year 1858 by the liberality of the author of "The Heir of Redclyffe," who spent about £800 of the profits of her well-known talent, upon the erection of a school-chapel, designed by W. Butterfield, Esq. In this chapel, which was licensed for divine service on the 31st March, 1858, a day-school is kept for the children of the hamlet, and public service is celebrated every Sunday by one of the Hursley clergy. There is also a residence for a schoolmaster, which was built soon after the chapel, by the joint exertions of several contributors.

The chapel is built of flint with brick and stone dressings. On the south side a cross is formed in the wall by means of the stone and brick, and another is formed by the timbers of the roof of the porch. There is an arrangement inside by which the east end can be cut off from the rest of the building, while the west end is being used as a school-room. The high pitch of the roof, and the good proportions of the three-light east window, and of the porch, render this an ornamental building, although perhaps the want of a bell-turret might by some persons be considered to give a degree of flatness to the external appearance of the roof: the bell being suspended beneath an overhanging portion of roof at the west end.

The walls of the schoolmaster's house are composed of brick, forming a pleasing and suitable contrast to the walls of the chapel.

"Sundays the pillars are
On which Heav'n's palace archèd lies:
The other days fill up the spare
And hollow room with vanities:
They are the fruitful beds and borders
Of God's rich garden; that is bare
Which parts their ranks and orders.

"The Sundays of man's life
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal glorious King:
On Sunday Heaven's gate stands ope;
Blessings are plentiful and rife,
More plentiful than hope."

(*George Herbert, from the Book of Praise.*)

W. SAVAGE, PHOT

BROOKSIDE, BOURNEMOUTH.

No. 31.

"Thou art not dead, my precious one,
But to a better home,
Blest in the rich exchange, art gone
Where sorrow cannot come."

. . . . .

"Thou art not dead, my precious one,
An endless life is thine;
To follow whither thou art gone
By Faith and Love be mine."

(*Kilvert's Remains*, pp. 40, 41.)

AVING now briefly alluded to the places with which Mr. KEBLE was principally connected during his lifetime, it is our sad task to direct the reader's mind to the house in which he died.

From October, 1865, till his death in March, 1866, he was entirely resident at Bournemouth. At first he had there an inconvenient lodging, but it was soon exchanged for Brookside, which will henceforth become famous as the great Christian Poet's last home on earth.

This cheerful house (situated by the side of the bourne or brook near its mouth, and a short distance from the Baths) faces the south and east, looking towards the sea, of which it has an extensive view.

Bournemouth was just the place for the holy man. The church and its services were well accordant with his heavenly tastes; the daily prayer and frequent communion were great comforts to him, the sea-shore was a constant source of interest and delight.

We can fancy many an invalided clergyman, in years yet to come, going to Bournemouth to recruit his health, (or it may be to spend his last days on earth,) with eagerness asking which was the Poet's last home, and looking with deep reverence upon that house in which the spirit of the author of "The Christian Year" fled from its prison-house of earth.

We may trust that the memory of Mr. and Mrs. KEBLE—two saints who are gone—may be of use to some in that quiet watering-place, as a help in preparing for the rest which is without doubt their portion for ever.

"Then look not thou for rest below,
But seek that lasting home,
Where joys in boundless measure flow,
And change no more can come."

(*Kilvert's Remains*, p. 35.)

"They are at rest:
We may not stir the heaven of their repose."

(*Lyra Apostolica*, p. 63.)

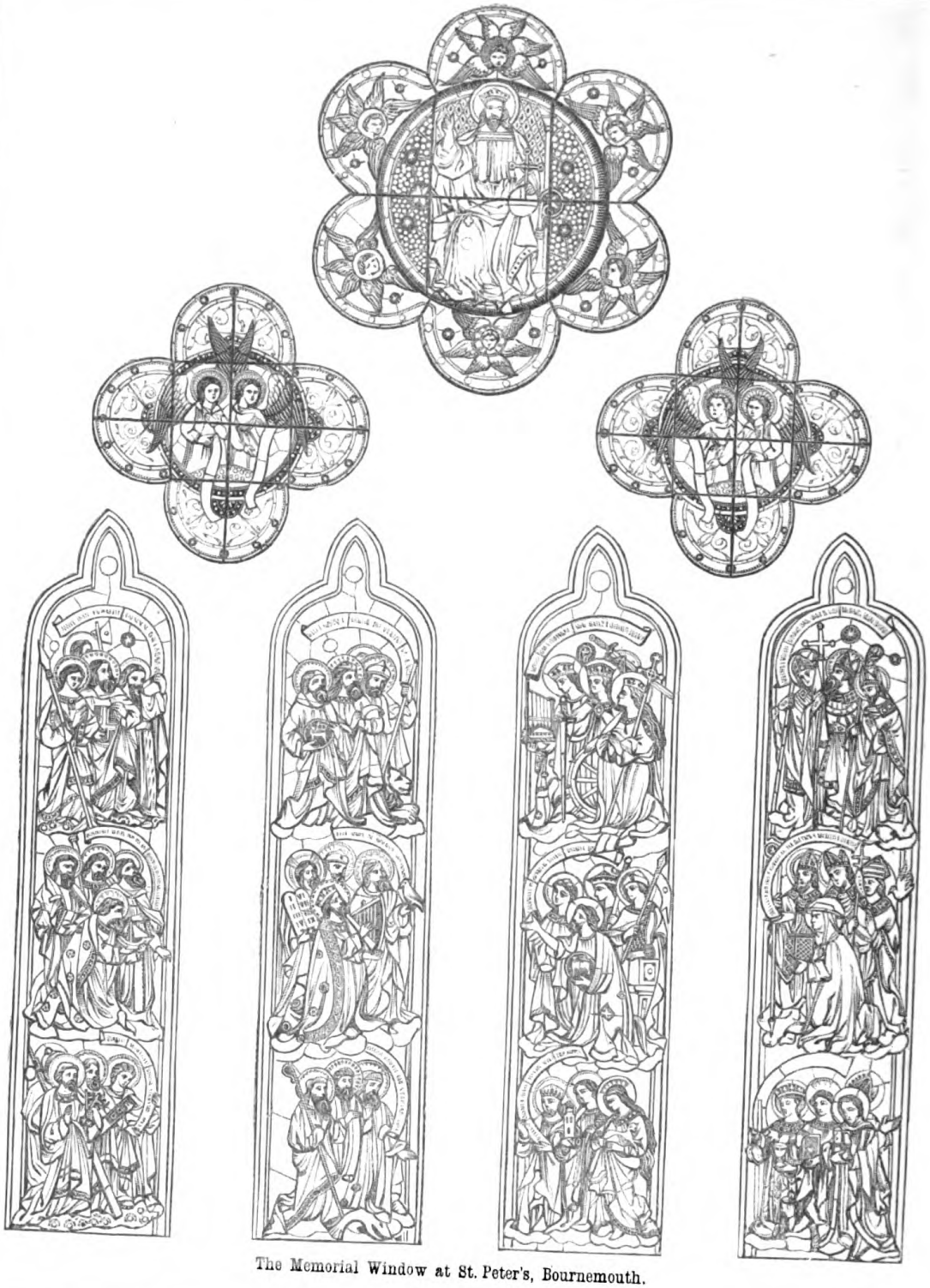
THE BOURNEMOUTH MEMORIAL TO THE POET.

"Brother, thou art gone before us; and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown;
From the burden of the flesh, and from care and fear releas'd,
Where the wicked cease from troubling, and the weary are at rest.

"Earth to earth and dust to dust, the solemn Priest hath said;
So we lay the turf above thee now, and we seal thy narrow bed;
But thy Spirit, Brother, soars away among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest."

(*Milman, from the "Book of Praise."*)

THE accompanying woodcut represents the magnificent painted window (executed by Messrs. Clayton and Bell, of 311, Regent-street, under the direction of the Incumbent) erected to the memory of Mr. and Mrs. KEBLE, in the autumn of 1866, in the beautiful church of St. Peter at Bournemouth. This church was the last place in which Mr. KEBLE attended divine service in public, and will therefore always be regarded with interest by all lovers of "The Christian Year." It was enlarged by the addition of a chancel with transepts about two years ago, after a design furnished



The Memorial Window at St. Peter's, Bournemouth.

by G. E. Street, Esq., A.R.A., who has ably displayed his well-known skill in this work. This church is beautifully adorned with many painted windows, erected as memorials to various persons. The reredos is exceedingly gorgeous and exquisitely carved; and the beautiful inlaying of spar and marbles upon the carved stone pulpit requires special notice. The great defect in the church at present is the want of a tower; but it is hoped that this want will soon be supplied.

The window to the memory of the Poet and his wife is at the end of the south transept, just above the place which was usually occupied by him when attending the services.

This window is designed to impress upon the mind the words of praise expressed in the *Te Deum*[a]. It presents to us, in the six-lobed light in the highest portion, Christ sitting in glory, holding in His left hand a Cross rising out of a globe, and with His right hand raised, as in the act of benediction. He is surrounded by six-winged Seraphin,—one being represented in each of the six lobes of this portion of the window. Below this on either side there is a quatrefoil light, each of which contains figures of two angels with scrolls, bearing the inscription **Te Deum laudamus.**

[a] "At the beginning, the whole Church in Heaven and on Earth is described as occupied in that for which all beings have been created,—the service and praise of God. First, the pure spirits of God which never fell, and next, the noblest members of that race, ... are pictured in their different states and conditions, worshipping the Fountain of Love, and Light, and Joy.... Nor are the praises confined to the unseen world; all the Church on earth, in its imperfect way, occupies itself in like manner.... Nowhere do the strains of exulting praise rise higher.... We feel, in singing it, as if we were singing our Creed."—(*Commentary on the Te Deum by the Bishop of Brechin—Introduction.*)

Thus the whole of this upper portion of the window is expressive of the words:—"To Thee all Angels cry aloud: the Heavens and all the powers therein. To Thee Cherubin and Seraphin continually do cry."

Below this there are four large lights, in which are contained representations of eminently holy men and women of every age and station, who have lived and died as witnesses to the truth[b], in the true faith, and in the fear and love of God, according to the words of Dionysius[c], Archbishop of Alexandria, quoted by Eusebius:—

"*Πλὴν ἴστε ὅτι ἄνδρες καὶ γυναῖκες, καὶ νέοι, καὶ γέροντες, καὶ κόραι, καὶ πρεσβύτιδες, καὶ στρατιῶται, καὶ ἰδιῶται, καὶ πᾶν γένος, καὶ πᾶσα ἡλικία, οἱ μὲν διὰ μαστίγων καὶ πυρὸς, οἱ δε διὰ σιδήρου, τὸν ἀγῶνα νικήσαντες, τοὺς στεφάνους ἀπειλήφασι*[d]."

expressive also of the grateful thoughts of Bishop Andrewes:—

"Blessed, praised, celebrated, magnified, exalted, glorified, hallowed be Thy

[b] "Here we get confirmation of the truth and reality of the holy faith, of the power of Divine grace, and of the efficacy of that redemption of Christ, in the power of which the martyrs fought and conquered. And here, too, we may derive lessons of patience, of love, of despite of this world, and of conquest of our softness. The days were when men daily and hourly thought of the martyrs, built churches over their mangled remains, prayed at their tombs, besought God by the power of their holiness, longed, to say the least, for their intercession. What think we of the Martyrs? Now a high estimation of the grace of martyrdom will act very directly on our lives and conducts; for it will tend to brace up the soul to encounter the daily trials that attend on all those who live godly in this present world."—(*Ibid.*, pp. 58, 59.)

[c] Dr. Burton describes him as "a man of profound learning, and in every way suited to his station." He was Bishop of Alexandria from about A.D. 246 till his death in 265. See Burton's "History of the Christian Church," 6th edition, pp. 321—359; and Butler's "Lives of the Saints," vol. ii. p. 886.

[d] Eusebius, bk. vii. 11, 8vo. ed., p. 231; Burton's "Lectures," 3rd edition, p. 564.

Name, O Lord, the mention, the remembrance, and every memorial of it, for the Patriarchs, Honourable Senates, Prophets, ever Venerable quire, Apostles, All glorious Company, Evangelists, Martyrs, most Noble Army, Confessors, Doctors, Assembly . . . for their faith, labours, blood, diligence, chastity, hope, truth, zeal, tears, glory[e]."

In the light which is on the left hand of a person facing the window, there are represented the Holy Apostles of our Lord, excluding Judas the traitor, but including in his place St. Matthias, who was chosen to make up the perfect number twelve.

They are grouped together thus :—

In the lowest group, St. Peter with the keys; St. Andrew with his cross; St. James, behind the others on the left, with an escallop-shell on his cap; and the youthful St. John, upon the right, with his hands grasping the scroll: in the next group, St. Philip with a cross; St. Bartholomew with a knife; St. Simon the Canaanite with a saw; St. Jude with a model of a ship, in allusion to his calling: and in the uppermost group, St. Matthias with an axe; St. James the Less with a club[f]; St. Thomas with a long spear; and St. Matthew holding a book. Most of these accompanying emblems have reference to the mode of martyrdom of the several Apostles.

In the next light are contained representations of Saints of the Old Testament, thus grouped :—

At the bottom, Jacob with a shepherd's crook; Jonah, in the middle,

[e] "Manual of Private Devotions," ed. 1674, p. 128; also "Paradise of the Christian Soul," i. 70.

[f] It is said that his brains were dashed out with a fuller's club. Nelson's "Festivals," 8vo. ed., p. 202.

with a fish at his feet; and Job: then above, Moses holding the tables of the law; Samuel, whose head only is seen; David kneeling with his harp; and Elijah with a raven: above these, the four greater Prophets,—Isaiah with a lamb and banner; Jeremiah in the middle; Ezekiel behind (hardly seen); and Daniel holding a staff, and with a lion at his feet.

In the next light is the figure of St. Agnes, the youthful virgin, who suffered martyrdom at Rome under Dioclesian in A.D. 304. She is represented with very long hair (in accordance with a tradition about her), and with a lamb in her arms, according to the usual custom in reference to her name[g]. With her is St. Barbara, another virgin martyr, who was scourged, and in other ways cruelly tortured on account of her faith in Christ, and at last beheaded by her own father about the year 303[h]. There is a legend about this holy virgin that, when she was scourged, the angels turned the rods into feathers; for which reason she is represented bearing a feather in one hand; in her other hand she is bearing a model of a tower, in accordance with the history that her conversion to the true faith was first discovered by her heathen father from her

[g] See "Holy Men of Old," (Masters, 1849;) Eusebius, bk. viii.; "S. Aldhelmi Opera," pp. 60 and 188, (Parker, 1844;) "Calendar of Anglican Church," (Parker, 1851;) also an interesting account of St. Agnes, by the late Rev. E. Monro, in the "Monthly Packet" for January, 1867. Cornelius à Lapide (on Gen. xlix.) says of St. Agnes:—"Una hostia duplex martyrium subiit pudoris et religionis." He refers to the account given by St. Ambrose. See also Corn. à Lap. *in Apoc.* iv. 10, and xviii. 3; and *in Malachiam*, ii. p. 812; Webb's "Sketches of Continental Ecclesiology," p. 489; and St. Ambrose, Serm. 90. St. Gregory says of her, (*in Evan. hom.* xi. 3:)—"Ante armatos reges et præsides ducta stetit, feriente robustior, judicante sublimior." See also Butler's "Lives of the Saints," vol. i. p. 88. It is said that in her tortures the Angels "veiled her whole person with her hair." Butler dates her martyrdom "304 or 305."

[h] See "Calendar of Anglican Church;" and J. Taylor's "Life of Christ," part iii. sect. 15.

causing a tower to be built with three windows, on account of her belief in the doctrine of the Holy Trinity. Well does St. Bernard say concerning such as these:—"Terreantur licet Martyres, rident: feriuntur, et gaudent: occiduntur, et ecce triumphant[i]." And again, St. Gregory says:—"Charitate quippe martyres sancti vivaciter ardebant, quia in Dei et proximi dilectione mirabiliter flagrabant[k]. Along with these holy virgin martyrs is St. Oswald, "the most Christian King of Northumbria," who endeavoured to bring all his subjects to the Christian faith, and to this end procured St. Aidan to teach and convert them. He had "Britons, Picts, Scots, and English within his jurisdiction." He was godfather to Kingil or Cynegils, King of the West Saxons, whose daughter he married. These two kings founded the episcopal see at Dorchester. He was slain, in the 38th year of his age, fighting in the defence of the Christian faith against Penda, the pagan King of Mercia, near the place now called Oswestry, which was originally called *Oswaldestree* or *Oswaldtry* (according to tradition) after this martyred king. He reigned from about 634 to 642[l].

[i] St. Bern. ii. 444.

[k] St. Greg. ii. 52. See also *Origiana*, lib. i. cap. 4, sect. 10, where St. Barbara is described as,—"Nicomediensis Virgo, genere nobilis, eruditione clara ab Origine primum per epistolas, et Valentinum Presbyterum ad eam missum, ab Ethnicorum Superstitione revocata, et Christi mysteriis instituta, ac tandem in Maximini persecutione sævissime excruciata, et securi percussa." In Butler's "Lives of the Saints," vol. ii. p. 978, there is a brief mention of her, which shews that there is a doubt as to the date and place of her martyrdom. Corn. à Lap. *in Mat.* x. p. 231, says, "S. Barbara a proprio patre ob Christi fidem interfecta est." Also Corn. à Lap. *in Act.* vii. p. 151.

[l] See Collier's "Ecclesiastical History," bk. ii. 8vo. ed., vol. i. p. 205; also "Calendar of the Anglican Church;" Lewis's "Topographical Dictionary," vol. iv.; and Butler's "Lives of the Saints," vol. ii. p. 205.

In the group next above, in the same light, are the figures of St. John the Baptist with a lamb: St. George, the Patron Saint of England, "one of the most illustrious martyrs of Christ," who suffered under Dioclesian in 290; he is represented with a shield and flag[m]: St. Alban, the "glorious Proto-Martyr" of England[n], who was converted to Christianity by the Priest Amphibalus, and then was martyred by the Pagans in 303, in the place upon which the Benedictine Abbey, called by his name, was afterwards erected[o]; he bears a cross in his left hand: and on the left St. Stephen, the first actual martyr in the cause of Christ. Above these, St. Katharine[p], the virgin of royal birth, whom, according to tradition, Maximian ordered to be tortured by sharp wheels, and afterwards to be scourged and beheaded in 307: St. Margaret, the holy Virgin, who is said to have died for her dear Lord's sake at Antioch in Pisidia about the year 278, during the tenth general persecution; she has a cross leaning against her[q]: St. Cecilia, or Cecily, regarded as the patroness of music, and the inventor of the organ, who was martyred in 230[r]; and the famous St. Thomas, Archbishop of Canterbury, usually called St. Thomas à Becket, who in the reign of

[m] Butler's "Lives of the Saints," vol. i. p. 508.

[n] Ibid., vol. i. p. 832.

[o] See Dugdale's *Monasticon*, vol. ii. p. 218; Collier, bk. i. vol. i. pp. 48—54.

[p] Butler's "Lives of the Saints," vol. ii. p. 933. He considers her to be the female mentioned by Eusebius (viii. 14) as ἐπισημοτάτη καὶ λαμπροτάτη, who disdained the threats of Maximinus, 8vo. ed. p. 278.

[q] Butler's "Lives of the Saints," vol. ii. p. 108. Wheatly "On the Common Prayer," 8vo. ed., p. 66.

[r] See Butler, vol. ii. p. 916; St. Aldhelm, pp. 54 and 182; also Cornelius à Lapide *in Apoc.* iv. 10; Ibid. *in Act.* vi. p. 137:—"O Beata Cæcilia quæ duos fratres convertisti Amachium Judicem superasti, Urbanum Episcopum in vulti angelico demonstrasti."

King Henry II., in the year 1169, was murdered in his own cathedral; only a small portion of his mitre is seen, with a sword above him[s].

In the compartment of this window which is on the right hand of a person looking at it, there is, in the lowest group, a representation of the great Christian Poet himself, to whose memory, and that of his dear wife, the whole window was erected; he is represented in a white robe, holding a book, and being in an attitude of devotion: the likeness was taken from his portrait by Mr. Richmond, engraved by Mr. Chance. In the same group is represented St. Cuthbert, "a person of great elocution, of a graceful presence, and a most exemplary life," excelling "all others by a most persuasive and moving eloquence," who was Bishop of Lindisfarne, and, following the example of the Apostles, became an ornament to the Episcopal dignity. He was one of the most celebrated of the Anglo-Saxon Bishops, and was regarded as the tutelar Saint of the diocese of Durham; his life is said to have been "almost a continual prayer." He died about the year 687; only his mitre, nimbus, and outstretched hand are seen in the window[t]. In this same group is St. Aidan (or Ædan), who has been called the "Apostle of the North of England," from the work of conversion of the heathen in Northumbria, which he carried on at the request of St. Oswald. Collier says of him:— "His practice and behaviour was admirable: he lived up to his doctrine, and made his example wonderfully significant: he minded nothing of secular interest, and was as it were dead to the common satisfactions."

[s] See Collier, bk. iv. vol. ii. p. 300. See also Milner's "History of Winchester," 3rd edition, vol. i. p. 170; Butler, vol. ii. p. 1094, where a long account of him is given.

[t] See Collier, bk. ii. vol. i. p. 255; Butler, vol. i. p. 371.

He died in 651, receiving "the reward of his pious labours in heaven." He is represented with a book in his hand[u]. We have here also, in company with these three, St. Edward II., King and Martyr, who came to the throne in 975, and was murdered at Corfe Castle by his step-mother, Elfrida, in 978, or (as Butler says) in 979. He is represented with a cup in one hand, and a dagger in the other, in reference to his having been stabbed whilst partaking of the grace-cup[x]. Then come the four most celebrated of the Latin Fathers, namely, St. Jerome, (represented with a cap, like that of a Cardinal, on his head,) one of the most learned of them, who made that translation of the Bible into Latin which is called the Vulgate, and who died in 420, at an advanced age[y]. The famous St. Augustine[z], Bishop of Hippo, who was born in 354, and died in 430, whom St. Bernard calls "Maximus post Apostolos ecclesiarum instructor[a];" he is represented in the middle behind St. Jerome. On the left, St. Ambrose, Bishop of Milan, who is said to have composed the *Te Deum* to be used at the Baptism of St. Augustine, whom he was the means of converting. He was the author also of several other hymns, and he is said to be the first who introduced antiphonal singing. He flourished towards the end of the fourth century[b]. St. Gregory the Great, the celebrated reformer of Church music, who was born at Rome in 540, and sent missionaries to convert our Saxon forefathers; he is

[u] Collier, bk. ii. vol. i. p. 204—214; Butler, vol. ii. p. 383.

[x] See Collier, bk. iii. vol. i. p. 469; Milner, vol. i. p. 127; the "Chronology of History," 2nd edition, p. 356; and Butler, vol. i. p. 366.

[y] A long account of him is given by Butler, vol. ii. p. 523.

[z] Ibid., p. 326.

[a] St. Bern. i. 218, ed. Paris. MDCCXIX.

[b] Butler, vol. ii. p. 994.

represented as a Pope with a triple crown, and with a dove behind him[c]. Above these four there follow, on the left as we look at the window:—St. Elphege, Elphegus, or Alphege, an Englishman of noble birth, who was consecrated Bishop of Winchester by St. Dunstan in 984, was made Archbishop of Canterbury in 1006, and was stoned about six or seven years afterwards by the Danes, dying a martyr's death in the fifty-ninth year of his age[d]. On the right, bearing a pastoral staff, St. Aldhelm, or Adhelm, the son of Kenten, who was born in 639, was instructed by the learned Abbot Adrian, and became a most learned as well as a most holy man, being described as "Vir undecunque doctissimus et . . . omnino Christo deditus." He wrote many works, which have been collected and published by Dr. Giles under the title, *Sancti Aldhelmi . . . Opera* (Oxonii, Parker, 1844), to which are appended memoirs of this Saint. He is said to have been "very well skilled in the learning of the Holy Scriptures[e]." He was made Abbot of Malmesbury in 675, and consecrated first Bishop of Sherborne[f] by Archbishop Berthwald in 705. He died suddenly at Doulting, in Somersetshire, in 709, while "engaged in the duties of visiting his diocese." On the spot where he died, a church

[c] See Collier, bk. ii. vol. i. p. 143; Butler, vol. i. p. 332; Wheatly "On Common Prayer," p. 58.

[d] See Milner, vol. i. p. 130; Dugdale's *Monasticon*, vol. i. p. 12; Butler, vol. i. p. 488.

[e] See Collier, bk. ii. vol. i. p. 282; Butler, vol. i. p. 668: *Aldhelm* signifies 'Old Hermit.'

[f] "The Bishop's of Sarum sete was a long time at Shirburne."—Dugdale's *Monasticon*, vol. i. p. 253. See also Spelman's "History and Fate of Sacrelege," p. 89, (Masters, 1846):—"By . . . Osmond's gift the lands of Sherborne continued in the possession of his successors, the Bishops of Sarum, until the reign of King Stephen." Butler, vol. ii. p. 979: "This see was first erected at Shireburne, in the reign of Ina."

was erected by the piety of the inhabitants, and it is still the parish church of Doulting. It is said that from him was named the promontory on the Dorsetshire coast, in the Isle of Purbeck, not far from Bournemouth, usually called St. Alban's Head, sometimes called St. Aldham's Head, or more correctly St. Aldhelm's Head: the name having been given probably by the sailors who held him in great veneration [g]. Lastly, as the central figure of this compartment of the window, bearing a cross, comes St. Augustine, Archbishop of Canterbury, called "Apostle of the English," who was sent to this country by St. Gregory, in 597, and had the privilege of converting King Ethelbert and many of his subjects to Christianity [h].

Thus we have in this gorgeous window no less than fifty-six figures, or portions of figures, including those of our Blessed Lord, the four Angels, and the Seraphin. The four large lights form a beautiful illustration of the words in the *Te Deum*:—

I. "The glorious company of the Apostles: praise Thee."
II. "The goodly fellowship of the Prophets: praise Thee."
III. "The noble army of Martyrs: praise Thee."
IV. "The Holy Church throughout all the world: doth acknowledge Thee."

In each of the groups there are scrolls, with the words:—**Te Deum Laudamus.** And at the bottom of the window (in one line running throughout all four compartments) there is the following inscription:—

[g] See his life by Faricius in the above-mentioned work, p. 366—384.

[h] See Collier, bk. ii. vol. i. p. 149—182; Butler, vol. i. p. 680; St. Bernard, i. 433: "Augustinus à beato Gregorio destinatus, formam fidei tradidit Anglis." Wheatly, p. 68.

JOHN KEBLE FELL ASLEEP, MAUNDAY THURSDAY. CHARLOTTE KEBLE FELL ASLEEP ON THE MORROW OF THE ASCENSION, 1866. DAY BY DAY WE MAGNIFY THEE[1].

The last sentence is under the compartment containing the figure of Mr. KEBLE.

It will be noticed that many *English* Saints, especially those locally connected with the neighbourhood, have been chosen for representation in this window, particularly in the last compartment. The window was erected by subscription, and cost £200. A key to this window is given in the "Vale of Avon and Bournemouth Magazine" for March, 1867, which has been consulted by the writer of these notes.

The following is a summary of the contents of this window :—

I. First light, the twelve Apostles.

II. Second light, at the bottom, Jacob, Jonah, Job; then Moses, David, Elijah, and Samuel; above these, the four major Prophets.

III. Third light, St. Oswald, St. Barbara, St. Agnes, St. Stephen, St. John the Baptist, St. George, St. Alban, St. Cecilia, St. Katharine, St. Margaret, St. Thomas à Becket.

IV. Fourth light, St. Edward, St. Aidan, St. Cuthbert, Mr. KEBLE, St. Augustine, St. Jerome, St. Ambrose, St. Gregory, St. Aldhelm, St. Elphege, St. Augustine of Canterbury.

[1] The spelling of the word Maund*a*y instead of Maundy is given in Butler, vol. i. p. 447: but Wheatly says, "This day is called (*Dies Mandati*) Mandate or Maundy Thursday, from the commandment which our Saviour gave His Apostles to commemorate the Sacrament of His Supper, which He this day instituted, ... or . . . from that *new commandment* which He gave them to love one another, after He had washed their feet."—(*Wheatly on Common Prayer*, p. 220.) For a fuller account of the *Legends* of the Saints represented in this window, see Mrs. Jameson's "Sacred and Legendary Art," vol. ii. pp. 78—112, 130—136, 201—229, &c., (Longmans, 1848); also "Annals of Virgin Saints," pp. 20—30, 74—81, &c., (Masters, 1846).

"How bright these glorious Spirits shine!
Whence all their white array?
How came they to the blissful seats
Of everlasting day?

"Lo! these are they, from sufferings great,
Who came to realms of light:
And in the blood of Christ have washed
Those robes which shine so bright.

"Now with triumphal palms they stand
Before the throne on high,
And serve the God they love amidst
The glories of the sky."

(*Cameron and Watts, from the Book of Praise.*)

"Spirits of the good,
Come round him on the Heaven-descended stair[k]!
Martyrs and Fathers old, and Saints be there!
He of the ancient wisdom, good and true,
From th' Eucharistic springs hath drunk with you:
But here on earth it is but solitude."

(*Thoughts in Past Years*, p. 122.)

"Te nunc Redemptor, quæsumus,
Ut ipsorum consortio
Jungas precantes servulos
In sempiterna sæcula."

(*Ibid.*, p. 345.)

[k] See the Poem by J. F. in memory of Mr. KEBLE.

W. SAVAGE. PHOT

The Graves of Mr & Mrs Keble

THE GRAVES OF MR. AND MRS. KEBLE.

No. 32.

"I trod the churchyard's winding path,
Begirt with many a heaving sod;
Where, like some sire of hoary age
Uprose the reverend House of God.

"The westering sun was sinking low,
And lengthening shadows marked the ground,
While not a distant echo broke
'The sacred calm' that breathed around.

"A solemn sense of inward peace
Was sweetly on my mind imprest,
And with its holy influence
Lulled every jarring thought to rest.

"Amid the swelling mounds that told
Where dust to kindred dust was laid,
Two grassy hillocks side by side
With kindling interest I surveyed."

(*Kilvert's Remains*, pp. 21, 22.)

TWO little mounds of earth (at present simply but neatly covered with turf, and usually adorned with beautiful wreaths and crosses formed with flowers) in Hursley churchyard, mark the double grave of Mr. and Mrs. KEBLE. Their names are written

in the hearts of the poor who loved them. There are three graves side by side, and similar one to another: the body of the holy man is in the middle one of the three, and rests between those of his dear Wife and Sister. Mrs. KEBLE'S grave is on the south side of his, and Miss KEBLE'S on the north—nearest to the foot-path which leads from the Vicarage garden to the Church door. At the head of this grave there stands an ornamental stone cross (after a model of one of the celebrated Irish Crosses), about 4 ft. high, which was erected by Mr. KEBLE, who caused to be engraved upon it the following inscription :—

✢ BLESSED ARE THE MEEK.
ELISABETH KEBLE, BORN JULY 16, 1790;
DIED AUG. 7, 1860.
IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH ✢.

The former of these two texts is beautifully and touchingly expressive of her gentle, patient character, and the latter is the motto[a] of "The Christian Year," being found in its title-page.

On the south side of Mrs. KEBLE'S grave is the little grave of a son of Sir William Heathcote, who was taken to rest in tender childhood, and has a small plain cross of pure white marble erected to his memory. Of all these four it may well be said :—

"They dropped the last trace of earthly sinfulness and imperfection, crossing

[a] See the report of a speech of the Rev. W. Bright, at a meeting of the Oxford Branch of the English Church Union, in the "Monthly Circular" of the Union for March, 1867, p. 77.

the dark river; and they have reached to the heights of bliss and purity, of which we can know but little here[b]."

And we may say of them in the words of the Christian Poet himself:—

"Far better they should sleep awhile
Within the Church's shade,
Nor wake, until new heaven, new earth,
Meet for their new immortal birth
For their abiding-place be made,
Than wander back to life, and lean
On our frail love once more."

(*Hymn for Burial of the Dead.*)

Again, how beautifully appropriate with regard to Mr. and Mrs. KEBLE are the words:—

"O soothe us, haunt us, night and day,
Ye gentle Spirits far away,
With whom we shar'd the cup of grace,
Then parted; ye to Christ's embrace,
We to the lonesome world again,
Yet mindful of th' unearthly strain
Practis'd with you at Eden's door,
To be sung on, where Angels soar,
With blended voices evermore."

(*Hymn for Visitation and Communion of the Sick.*)

[b] "The Graver Thoughts of a Country Parson," p. 143.

"Then on th' incarnate SAVIOUR's breast,
The fount of sweetness, they shall rest,
Their spirits every hour imbu'd
More deeply with His precious blood.
But peace—still voice and closèd eye
Suit best with hearts beyond the sky,
Hearts training in their low abode,
Daily to lose themselves in hope to find their GOD."
(*Hymn for Sixth Sunday after Epiphany.*)

A beautiful and stately College will, we trust, ere long be raised at Oxford as a memorial to the loved name of KEBLE, and as a slight token of the gratitude of thousands of people to whom "The Christian Year" has been a source of comfort, delight, and spiritual benefit. At Hursley this holy man has built his own memorial, in the model church, and in the hearts of those to whom he ministered. Yea, his memorial ("monumentum ære perennius") is throughout the world: and he in heaven will reap eternally the fruit of all his labours. "Our duty henceforth must be to remember his bright example, and give thanks for him among the mention of all who are departed this life in God's faith and fear. Let us imitate, as far as we can, the virtue which we praise[c]."

"Thus learn us, Lord, to count our days,
Till we, with purpose strong,
A wise heart offer to Thy praise:
Return, O Lord—how long?"
(*Psalm* 90.)

[c] "The Power of Holy Minstrelsy," a sermon by Archdeacon Churton, p. 16. Parker, 1866.

"The Churchyard,—'tis the spot of ground
Which lies the two great worlds between,
The living and the dead;
The living by the graves are seen,
The dead in funeral fetters wound,
Their bodies in the winding-sheet,
Their souls among the spirits led.
'Tis here the dead and living meet."

(*The Baptistery*, p. 163.)

"Ye whom we loved, and wept so long,
. . . . .
Come, teach us, for ye sure can tell,
What it is to be with God,
Safe from the avenging rod
In paths by spirits trod."

(*Ibid.*, p. 167.)

THE KEBLE MEMORIAL COLLEGE.

"Thou art gone to thy grave: but we will not deplore thee;
Whose God was thy ransom, thy Guardian and Guide!
He gave thee, He took thee, and He will restore thee;
And death has no sting for the Saviour has died"

(*Bishop Heber, from the "Book of Praise."*)

IMMEDIATELY after the funeral service was finished at the grave of the great Christian Poet, all who were present eagerly desired to have a last look at the coffin of him who was so deeply loved by every one that knew him. The pall-bearers and the other mourners who were close to the grave leaned forward first and looked in with a sorrowful gaze; but these soon retreated, leaving the assembled crowd to follow slowly, orderly, and reverently in their train, to stand over the open grave, and utter a silent prayer that they might again meet in joy the departed loved one, whose coffin of polished oak they could see below them, adorned with a simple cross of brass, at the foot of which was the following inscription:—

IOANNES KEBLE, MART: DIE XXIX,
A: S: MDCCCLXVI, ÆTAT: LXXIV,
IN JESU OBDORMIVIT.

There were poor parishioners who had lost their beloved Pastor, and who did not know how to weep enough for their own loss, though they knew that it was his unspeakable gain, and so could even with sincerity thank God that it had pleased Him to take to rest the holy man who had so long been to them their best and dearest friend[a] on earth. There were those who had come from afar to pay their little tribute of respect to the great and good man, who had passed away in peace from all earthly scenes[b]. There were some whose feelings were too much for them, who sought some place in which to weep apart from the crowd around them, all having in their minds such thoughts as Dean Milman has expressed in his beautiful words :—

"May each, like thee, depart in peace, to be a glorious guest,
Where the wicked cease from troubling, and the weary are at rest!"

While those who had known the Poet *best* might clearly trace in him the character of a good Priest given by Bishop Ken :—

"Give me the Priest these graces shall possess :—
Of an ambassador the just address,
A father's tenderness, a shepherd's care ;
A leader's courage, which the Cross can bear ;

[a] "To his parishioners he was everything — guide, counsellor, and friend."—(*Winchester Diocesan Church Calendar for* 1867, p. 80.)

[b] One of these, (a layman noted for good works, a holy life, and active zeal in the cause of the Church), just as the coffin was about to be lowered into the grave, threw upon it a wreath of "immortelles," which was let down with the body of the holy man into its lowly resting-place. That good layman is now himself at rest. See "Church Review," 1867, p. 327.

A ruler's awe, a watchman's wakeful eye ;
A pilot's skill, the helm in storms to ply ;
A fisher's patience, and a labourer's toil ;
A guide's dexterity to disembroil ;
A prophet's inspiration from above ;
A teacher's knowledge, and a Saviour's love."

Whilst the nearest relations of the dear departed retreated mournfully to the Vicarage, accompanied by one or two others who had been most intimate with him, there were several of his old friends strolling slowly and thoughtfully about in the Vicarage grounds, amongst whom a worthy MEMORIAL of the Saintly Christian Poet became the subject of earnest conversation. These soon determined to meet together immediately at the house of Sir William Heathcote, whose intimate friendship with Mr. KEBLE had extended over a period little short of half a century.

Amongst those thus gathered together for this worthy object were Sir William Heathcote himself; the two Bishops who had been present at the funeral; the Dean of Chichester; the Earl Nelson; the Rev. Edward Bouverie Pusey, D.D.; the Rev. Henry Parry Liddon, M.A.; the Rev. Robert Francis Wilson, M.A.; W. Butterfield, Esq.; the Rev. Precentor Lear; and the Rev. W. Upton Richards.

This small body of Mr. KEBLE'S friends soon started the plan for a MEMORIAL COLLEGE in his honour, and drew up a short circular to be sent to other known friends of the holy man, inviting co-operation, and asking the opinions of those who might feel sympathy with them, and interest in the good work proposed. For this commencement of

the work Mr. Liddon and Mr. Wilson became provisional secretaries, the former undertaking the most responsible part of the office, and collecting letters upon the subject from all who, taking an interest in it, wished to express their feelings and opinions in the matter.

This small beginning aroused a deep feeling amongst lovers of "The Christian Year" throughout the land; thousands joining in the wish for a national MEMORIAL to the author of that book "which has been for years the cherished companion, in their best moods, of numbers of the best men, of the most diverse characters and schools, who have lived in our time[e]." An influential and important meeting was soon after this convened at the Archiepiscopal Palace at Lambeth, under the presidency of His Grace the Archbishop of Canterbury, who had been placed in the First Class at his examination for his degree in Michaelmas Term, 1815, when Mr. KEBLE was one of the Examiners. At this meeting resolutions were passed to the effect that a College should be built at Oxford for at least one hundred students, as a MEMORIAL to the Christian Poet, when a sum of not less than fifty thousand pounds should have been raised for that purpose. Large sums of money were forthwith promised, and an influential Committee was formed to carry out the objects of the meeting.

The public journals soon contained lists, increasing from week to week, of the names of those who joined in this grand scheme. From that time to the present there has been a steady, though not a rapid

[e] "An Essay on the Author of 'The Christian Year,'" by J. C. Shairp, 1866, p. 113. This little book is recommended for the perusal of all who are interested in the life and writings of Mr. KEBLE.

increase in the number of subscribers (America nobly taking share in the work), so that the greater part of the required sum is promised, and a considerable portion is actually in the hands of the Treasurer; leaving little doubt that the time is not far distant when the whole of the required sum will be raised, and the building will be begun in that University, of which the departed Saint was one of the very brightest ornaments.

A plan for a new college at Oxford, on economical principles, was proposed some years ago by one much loved and respected at Oriel, who was called away in the prime of life, before he could perfect the project which he had begun. In this plan Mr. KEBLE, at that time, took great interest, as is manifest from a letter of his to the projector of it, dated,—"H. V., Sunday evening, Jan. 18, 1845," in which he says, "Your plan seems a large one, and beset with many difficulties; but may God speed it, for questionless, if such as you can bring it to bear, it will be both a cheering sign and an excellent work. I suppose you have more encouragement than I know of, else you would hardly dream of getting a Charter."

The well-conceived scheme for the Memorial College—so like this plan of Mr. KEBLE'S Oxford friend now at rest—was mentioned to Mrs. Keble as she was lying upon her death-bed, and she was greatly pleased with it, rightly thinking that it would further the work of sound Christian education which Mr. KEBLE always had much at heart, as well as tending towards the supply of well-prepared candidates for holy orders, and being a great and lasting MONUMENT to him who had lived and died in his Master's cause, as one of His most devoted servants, and as a faithful

Priest in the Church of England; throughout life true to her teaching and to her discipline, and himself by his writings a teacher of tens of thousands even in ages yet unborn.

As Sanballat[d], and Tobiah, and Geshem, in the days of Nehemiah, did what they could to hinder the good work of rebuilding the wall of Jerusalem, so will there always arise enemies to oppose any good work, yet the work which is of God *will* prosper.

Many, from various causes, have spoken discouraging, slighting, and even evil things about the proposed MEMORIAL COLLEGE, some even good and earnest men disagreeing with the plan, and conscientiously objecting to it; and yet we doubt not that the work will go on; and though this generation may possibly be passed away before the College is completed, yet we trust that future generations will reap the fruit of the exertions of the present Committee and of others who have helped on the work, and that the raising of this KEBLE COLLEGE will in some measure aid towards filling up the ranks of the faithful, maintaining the Catholic faith, and saving the souls of thousands and of unnumbered millions in ages yet to come.

In the March number of the "Monthly Circular" of the English Church Union (p. 57), we find the following statement relating to the Keble Memorial College :—

"Mr. Portal, after introducing the subject of University Extension, moved, and Mr. Brett seconded, 'That the Keble College is deserving of the support of all Churchmen.' Mr. Shaw Stewart observed that the Keble College was the only scheme at present started which promised to promote University Extension in

[d] Nehemiah vi. 1—16.

the way now so much desired. It had received mature consideration, was progressing very favourably, and a fine site close to St. John's College would be secured in a few days. The motion was put and carried unanimously."

Certain difficulties arose to prevent the immediate fulfilment of Mr. Stewart's prediction, but the land is now secured, and it is hoped that the work of building will be commenced early in the year 1868. The size of the land which has been procured for the site is 4 acres, 1 rood, 16 poles: it is situated opposite the Museum, between the Parks' and the Banbury roads, in a line between the Museum and St. Giles's Church.

The following very interesting extract of a letter from the Venerable Archdeacon Churton was read at a meeting of the York Branch of the English Church Union, on the 9th of April, 1867, and is to be found in the "Monthly Circular" for May, p. 146[e]:—

"Having known the admirable author of 'The Christian Year' from very early life, I can most earnestly and sincerely attest, that whatever good thoughts and high aims may have been suggested to any reader by the study of those beautiful meditative poems, they would have been as deeply impressed on them if they had experience of the Christian Poet in private life. He was emphatically such a man as his poems represent, one who had caught the spirit of the best and holiest teachers of the Primitive Church, and of the truest worthies of the Church of England. His character was one of simplicity and godly sincerity, whom the highest natural talents never led astray from the purest love of truth and virtue. From his youth up, and in the playful spirit with which he abounded at that period, he never was regarded with any feeling than one of affectionate veneration.

[e] See also the "Church Review," 1867, p. 400.

I think that every one who has felt gratitude for his writings should join his name to the list of contributors to the tribute to his happy memory. My own feeling certainly is that we should desire names and numbers to attest the general feeling rather than large sums. One of the earliest givers was a pious person in domestic service."

At the same meeting a resolution was passed to the effect:—

"That this Branch rejoices that so suitable a monument as the Keble College will perpetuate the memory of that eminent member of the Union, and desires to commend it to the support of all Churchmen; that the Secretary be requested to receive subscriptions."

It is not proposed that this should be an exclusive college, shut off by peculiarities, or by party influence, from intercourse with the venerable foundations near it, which the Poet himself so much loved. It is to be based on the sound Catholic principles of the Church of England, apart from all party views, and it will offer education to many whom narrow circumstances would otherwise keep away from the privileges and benefits of the first and most ancient University of this land.

By the kind permission of the Hon. Secretary, Henry E. Pellew, Esq., there are appended to this notice of the MEMORIAL COLLEGE copies of some of the papers which have been put forth by the Committee in their appeals for public sympathy and support: it is hoped that they will be read with interest by all lovers of "The Christian Year," and that they may induce some who have as yet held back to come forward in aid of the good cause. The following extract from the "Eighth Report of the Columbia Mission," will help to shew the need felt in the *Colonies* for Clergy who have had an University education.

The Bishop of Çolumbia says, under the head "Supply of Clergy:"—

"A friend in England tells me he finds it impossible to get superior clergy for the Mission, and thinks we must be content with persons of inferior stamp and education. I can understand his difficulty from my own experience . . . . I am, however, quite sure we cannot successfully plant the Church with inferior men. Our colonists are people above the average in intelligence; and those not of our own stock, or those who have lived long in the States, have learnt to despise religion, because of the inferiority of the ministers they have too often seen in connexion with it. There is plenty of material in England for supplying both the Home and Colonial Ministry. There are multitudes of youths, sons of the same class from which the ministry is now principally drawn, who would go on from the Grammar Schools to the University, if the means were provided. . . . . Open the door of University education to these, and ample will be the supply of clergy."

This testimony of Bishop Hills shews the need, as regards the *Colonies*, of more help towards the education of men for the ministry; the accompanying papers shew that there is almost, if not quite, as pressing a need *at home*. Let us hope that the KEBLE MEMORIAL COLLEGE may take a noble share in supplying these urgent needs.

"So glorious let Thy Pastors shine,
That by their speaking lives the world may learn
First filial duty, then divine,
That sons to parents, all to Thee may turn;
And ready prove
In fires of love,
At sight of Thee, for aye to burn."

(*Hymn for St. John Baptist's Day.*)

APPEAL

[*Reprinted for this work by permission*]

ON BEHALF OF

THE PROPOSED COLLEGE AT OXFORD,

IN MEMORY OF THE AUTHOR OF

"THE CHRISTIAN YEAR."

To all who read and love "The Christian Year."

"JOHN KEBLE, the sweet Singer of our Church, the Poet and the Saint, has gone to his rest. How can the multitudes, who never saw his face, yet who have been taught, comforted, strengthened by him, shew their love and reverence for his memory?

"Worldly honour he despised[a]. From personal praise his lowly spirit would have shrunk. How then can we honour him to the glory of the Master whom he served?

"Loving hearts have devised a way to do this. When he, at the close of his holy, humble and guileless life, was laid in the quiet churchyard at Hursley, among his own people, for whom he had ministered and prayed and laboured during thirty years, those who knew and loved him best turned from the open grave to devise means whereby the fragrance of his memory might 'smell sweet and blossom from the dust' to the honour and glory of God, and in

[a] "Ad veram gloriam nulla alia via, nisi per contemptum mundanæ gloriæ." — *Gerhardi Meditatio* xxxix.

exact fulfilment of his dearest wishes. They resolved, by God's blessing, to build and endow a College or Hall, at Oxford, worthy to take its place among the stately Foundations of ancient days—and to call it by his name.

"Here young men, whom want of means would otherwise deprive of a University Education, may at a very small cost be trained as Christian gentlemen, many of them, it is hoped, as Pastors of the Church he so much loved.

"Will you take a part in this great work ?

"If you have abundance, let your gift be a worthy Thank-offering: if not, let it be the fruit of your self-denial. There is much that *every one* may give. Give time, give influence, *stir up other hearts and hands to do what you cannot*, and with all, give your prayers. If words of his have helped you on the heaven-ward way, repay as you can the blessing by helping on the holy work with which his revered name will be associated as a guiding-star to future generations.

"Do not let it be the offering of a few hundreds of individuals, but let the thousands of faithful men and women, who love 'The Christian Year,' pour in their gifts both small and great ungrudgingly. Considerably above one hundred editions of it have been sold—if every one who owns a copy will give or collect but a single Guinea, what a glorious embodiment of the gratitude of the English Church to one of her holiest Sons the MEMORIAL COLLEGE will become!

"This is the MONUMENT which our departed Friend would have loved—*this is what you are asked to accomplish.*"

Collecting Cards and Boxes, Circulars, and full information about THE KEBLE MEMORIAL may be obtained of the Hon. Secretary, HENRY E. PELLEW, Esq., at the Office, 3, Waterloo-place, London, S.W.

Amount already received or promised up to the middle of March, 1867, £32,276 13s. 6d., coming from about 3,000 known subscribers, many anonymous donors, collecting cards, &c.

Subscriptions may be spread over five years without becoming a claim on the estate.

Cheques and Post-office (St. James's-street) Orders, should be made payable to the Hon. Treasurer, J. A. SHAW STEWART, Esq., 13, Queen's Gate, London, W., crossed "HERRIES & Co."

Donations and Subscriptions may be remitted to the Hon. Secretary, at the Office, or may be paid through the following

BANKERS.

Messrs. HERRIES, FARQUHAR and Co., St. James's-street, London, S.W.
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TRUSTEES OF THE COLLEGE.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.—*President.*

THE EARL NELSON.
THE EARL BEAUCHAMP.
THE LORD RICHARD CAVENDISH.
THE BISHOP OF OXFORD.
THE BISHOP OF SALISBURY.
THE BISHOP OF GLOUCESTER AND BRISTOL.
RT. HON. SIR JOHN T. COLERIDGE.
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SIR WM. HEATHCOTE, BART., M.P.
SIR ROUNDELL PALMER, Q.C., M.P.
RT. HON. GATHORNE HARDY, M.P.

OFFICE,—3, WATERLOO-PLACE, LONDON, S.W.

The following letters shew the interest taken in this good work by the Archbishops of Canterbury and York, and by the Primus of the Church of Scotland. The Archbishop of Dublin's name will be found in the list of subscribers, shewing his approval of the scheme :—

"LAMBETH PALACE, *June* 18, 1866.

"SIR,

"I have much satisfaction in commending to you a Memorial expressive

of the love and reverence entertained for the Author of 'The Christian Year,' and of the gratitude with which his memory is cherished.

"I doubt not that a plan such as that contemplated of 'a College or Hall, in which young men, now debarred from University education, may be trained in simple and religious habits, and in strict fidelity to the Church of England,' will be a great benefit in itself, and will, by God's blessing, tend to supply a valuable accession to the limited number of candidates for Holy Orders, which, as it appears, has been sent out of late by the University of Oxford. In promoting this plan you would, I think, while expressing your own feelings towards the departed, be also rendering good service to the Church of England.

"I am, Sir,

"Your faithful and obedient Servant,

"C. T. CANTUAR."

"BISHOPTHORP, YORK, *July* 23, 1866.

"MY DEAR LORD,

"In answer to your letter I write to say that in my opinion the Church of England owes a great debt of gratitude to the Author of 'The Christian Year.' That beautiful book has done so much for the cause of true spiritual religion amongst us, that probably only three or four works in the whole history of the Church could be compared with it.

"A mere Monument to KEBLE would be a waste of money and pains; his Book is his Monument. But a College for the education of young men, now debarred from University education, may well be erected in his memory, for it would have had his support and his prayers, if he had remained amongst us. Such a College might be made useful to the sons of Clergymen, of whom there are very many who desire to serve God in the ministry, but who have no hope of passing through an University because of their poverty. From this class the

alleged deficiency of Candidates for Holy Orders might be most fitly supplied. I therefore wish well to your undertaking.

"I am, my dear Lord,

"Yours most truly,

"W. EBOR."

"The EARL BEAUCHAMP."

"INVERNESS, *August* 18, 1866.

"MY DEAR MAJOR SCOTT,

"I am much pleased to find that an Appeal is to be made to 'all in Scotland who read and love "The Christian Year,"' on behalf of the KEBLE Memorial. It would have been something worse than a mistake had the Trustees failed to appeal to Scotland under the impression that, because it is Presbyterian, it had neither the piety nor taste to love and admire the immortal work of the Sweet Singer of the Church of England. Multitudes, I am sure, will be found willing to come forward to testify by their grateful offerings how much they have been taught, comforted and strengthened by 'The Christian Year.' Had I not already paid my Subscription in London I would gladly have placed it amongst the Subscriptions from Scotland.

"Believe me, my dear Major Scott,

"Very truly yours,

"ROBERT,

"BP. OF MORAY, &c., PRIMUS."

"Sweet cloistral homes, to love of virtue given,
Which speak unseen realities,
And seem like fortresses of viewless skies,
Or like a stair[b] connecting earth with Heaven.
. . . . . .

[b] See the Poem in memory of Mr. KEBLE by J. F., p. 7.

Surely if scenes on earth be known,
  Which Angels love to haunt and prize,
As spots that are most like their own,
  'Tis in those meek societies,
Whose cloistral walls the fancy bar,
And shut out busy sounds of earth afar,
Of strife, of tumult, and of war;
  E'en like a sheltering citadel
Against surrounding arts of hell;
Or like a temple, rampart crown'd,
Upon whose battlements in heavenly ground
Angels and happy spirits singing go;
While from the courts of prayer below
Blend with their songs the sounds of penitential woe."

(*The Baptistery*, pp. 138—144.)

AUTHORITIES.

THE following eighty-eight authorities have been consulted, quoted, or referred to in the foregoing Memoir and Notes :—

St. Aldhelm.
St. Ambrose.
St. Bernard.
Cornelius à Lapide.
Eusebius.
St. Gregory.
Origen.
Durandus on Symbolism.
Collier's Ecclesiastical History.
Burton's Lectures on Ecclesiastical History.
Burton's History of the Christian Church.
Bishop Ken's Works.
The Bishop of Brechin's Commentary on the *Te Deum*.
Eucharistical Adoration.
Archdeacon Wilberforce on the Holy Eucharist.
J. Taylor's Life of Christ.
Devotions for Holy Communion.
Paradise of the Christian Soul.
Bishop Andrewes' Devotions.
Gerhard's Meditations.
Butler's Lives of the Saints.
Dugdale's Monasticon.
Spelman's History and Fate of Sacrelege.
Webb's Continental Ecclesiology.
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Fuller's Worthies.
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An Account of Fairford.
The Fairford Graves.
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The Monthly Packet.
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The Book of Praise.
The Hymnal Noted.
Parish Musings.
The Baptistery.
The Cathedral.
The Christian Scholar.
Thoughts in Past Years.

George Herbert's Poems.
The Christian Year.
Lyra Innocentium.
Lyra Apostolica.

Wordsworth's Poems.
Longfellow's Poems.
Oxford Version of the Psalms.
The Christian Seasons.

"Ye holy Dead, now come around,
In season more profound;
And through the barriers of our sense
Shed round your calming influence;
In silence come and solitude
With thoughts which o'er the mourner brood,
. . . . . .
I hear your voices from the ground;
Now lend me your unearthly ear
That your deep wisdom I may hear."

(*The Baptistery*, pp. 167—169.)

CONCLUSION.

" Bless'd are the pure in heart,
For they shall see our God,
The secret of the Lord is theirs,
Their soul is Christ's abode."
(*Hymn for the Purification.*)

THE writer of the foregoing Memoir and Notes, in taking leave of the reader, begs to express a hope that the many and various imperfections in his work may be pardoned; and that if he has unintentionally made mention of any person or event in a way which might cause annoyance, pain, or offence to any one, this error in judgment may be forgiven him. He is aware that to some readers a great portion of his Notes may seem tedious, while perhaps others may have wished for further information on several points. Still he is not without hope that he may have written what may be of interest to many who (like himself) have loved with admiring reverence the Author of "The Christian Year." It has been the writer's object merely to *contribute towards* the information about the holy man which those who knew him or his writings have sought to obtain: and he has not

even ventured to aim at more than a very imperfect sketch of the life of the great Author. He has touched rather upon the private life and character of Mr. KEBLE, as a retired country Clergyman and active parish Priest, than upon the means by which he began and carried on the great movement which, through Divine Providence, has aroused our Church to life, and zeal, and energy. While he regards Mr. KEBLE as the real author of the great Church revival, he has left the reader to seek elsewhere a knowledge of the steps by which that revival proceeded.

The writer is aware of the honour and great privilege to have been permitted to write anything about his much revered and deeply lamented friend and benefactor, and he is fully conscious that what he has ventured to write can only leave on the mind of the reader a *very inadequate* conception of even the private character of the Saint who is at rest. Moreover, he feels that whatever interest may be found in the narrative is due mainly to the kind contributions of friends. He cannot refrain from expressing great thanks to the holy Poet's brother for *most kindly* pointing out several errors which from haste and other causes were found in the *first* edition of this little book. This much the writer must, from his heart, say in conclusion—that he fully believes a holier man, than the Author of "The Christian Year," was never known in the Church of England, (if any other so holy,) nor a more earnest and faithful Priest.

Oh, that the bright example of a life so unselfish, so humble, so unworldly, so heavenly, in a word so HOLY, may help on many in that path by which HE has entered into the rest which "remaineth to the people of God."

"There no cloud nor passing vapour
Dims the brightness of the air;
Endless noon-day, glorious noon-day,
From the Sun of suns is there;
There no night brings rest from labour,
There unknown are toil and care."

(*Hymnal Noted.*)

"And art thou gone, whose sympathy
Could sickness, want, and woe beguile,
Could echo back the mourners' sigh,
And pay the joyous smile for smile!

. . . . . .

"To memory's ear, to memory's eye,
Thy voice, thy form shall present be;
Nor shall the fond delusion fly
Till we are laid to sleep with thee."

(*Kilvert's Remains*, pp. 50, 51.)

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Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

"For Thy dear Saint, O Lord,
Who strove in Thee to die,
And found in Thee a full reward,
Accept our thankful cry."

(*Hymns Ancient and Modern.*)

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"Were I to think of thee as gone indeed,
As gone for ever, then my heart would break;
But when I deem of thee as gone before,
A little while before, then hope revives,
And earnest longing to prepare and be
More like thyself, and reverential fear
Of Him in whose near Presence dwell the dead,
And that abiding-place which changes not."

(*Dedication to "The Christian Seasons,"* p. ix.)

ERRATA.

p. 32, line 5, *for* ever, *read* even.

p. 43, Mr. Wilson on the left, and Mr. Wither on the right, occupied the foremost place as pall-bearers; severally preceding Mr. Moor and Mr. Alderson, behind whom were Mr. Legeyt and Mr. Scroggs: these last being at the *head* and the two first at the foot of the coffin. The position of the cross at p. 43 does not accurately represent this arrangement. For the *first* part of the service (which took place in the early morning previous to the celebration of the Holy Communion) the Rev. R. G. Swayne occupied the place of Mr. Moor, who was detained at Ampfield in order to escort the Bishop of Brechin, who was his guest on that occasion.

p. 65, line 5, *after* painting, *insert* ".

SUPPLEMENT.

THE following Names of the Principal Contributors towards the KEBLE MEMORIAL COLLEGE are taken from the published list which was made up to the date of the first anniversary of Mr. KEBLE'S death, — March 29, 1867 :—

Two at £5,000 each, viz. :—

Anonymous, per Rev. Dr. Pusey.
The Earl Beauchamp.

Two at £1,000.

Anonymous per Rev. Dr. Pusey.
The Right Hon. Gathorne Hardy, M.P.

Five at £500.

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Five at £200.

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The Right Hon. W. E. Gladstone, M.P.
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Mrs. Huxtable.
The Most Noble the Marquis of Lothian.

Two at £150.

Professor Montagu Burrows.
The Most Rev. His Grace the Lord Archbishop of Canterbury.

Two at £105.

Sir E. Hulse, Bart.
S. G. E.

Fifty-one at £100.

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Rev. F. R. Barker, Oriel College, Oxford.
Rev. R. M. Benson.
Mountague Bernard, Esq.
T. H. Birley, Esq.
Hon. G. F. Boyle.
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His Grace the Duke of Buccleuch.
A. Castellain, Esq.
Lord Richard Cavendish.
The Rev. T. Chamberlain.
The Rev. R. Champernowne
The Lord Bishop of Chester.
The Venerable Archdeacon Churton.
The Rev. T. L. Claughton, (now Bishop of Rochester).
The Right Hon. Sir J. T. Coleridge.
Rolles Driver, Esq
The Rev. T. V. Durell.

The Right Hon. T. Sotheron Estcourt.
The Rev. T. Evans Simpson.
The Rev. the Rector of Exeter College, Oxford.
A Friend, by R. Brett, Esq.
W. J. Garnett, Esq.
J. S. Gilliat, Esq.
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Hymns Ancient and Modern.
The Rev. H. A. Jeffreys.
The Rev. H. P. Liddon.
The Hon. R. Marsham.
The late Colonel Moorsom.
The Right Hon. Earl Nelson.
The Rev. the Provost of Oriel College, Oxford.
The Right Rev. the Lord Bishop of Oxford.
James Parker, Esq.
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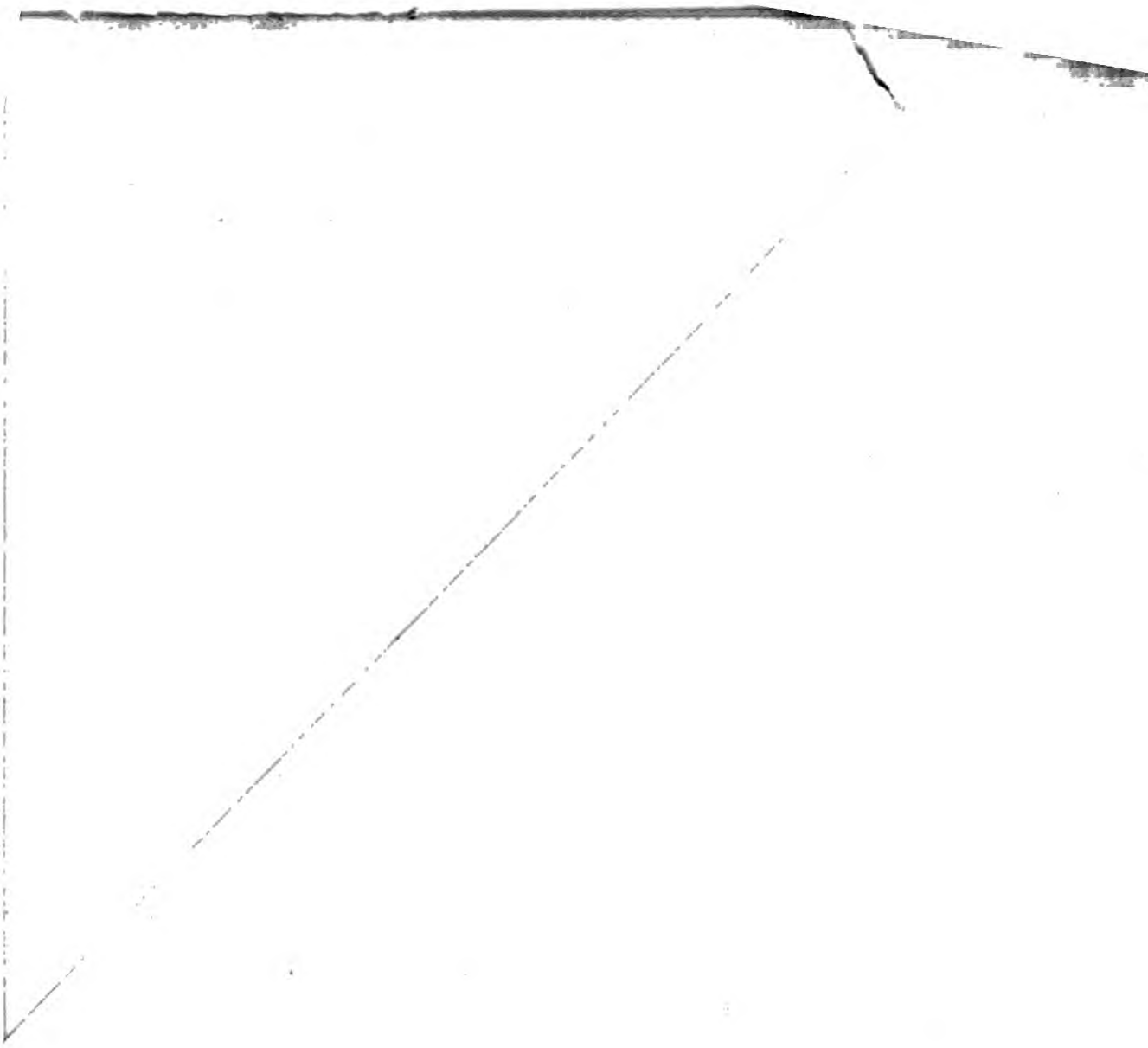
"I look for thee in vain, and see thee not;
I know not what thou art, nor where thou art,
But that thou art with Him, in whom on earth
Thy life was hidden. This forbids to mourn
But for myself, that am so far away
From what I would and should be, yet am not.
. . . . . .
Thus still I feel thee near, although so far,
Like the soft star, that glimmers in my room:
So far, that I can never see thee more;
So near, I in an hour may be with thee.
. . . . . .
. . . . And thou
Meek spirit, whose remembrance is so dear,
To Him Whose love alone can fail us not,
Upon the bosom of His boundless love
I leave thee and myself."

(*Dedication to "The Christian Seasons,"* pp. ix., x., xvi., xvii., xviii.)



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