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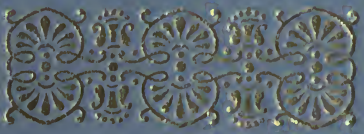

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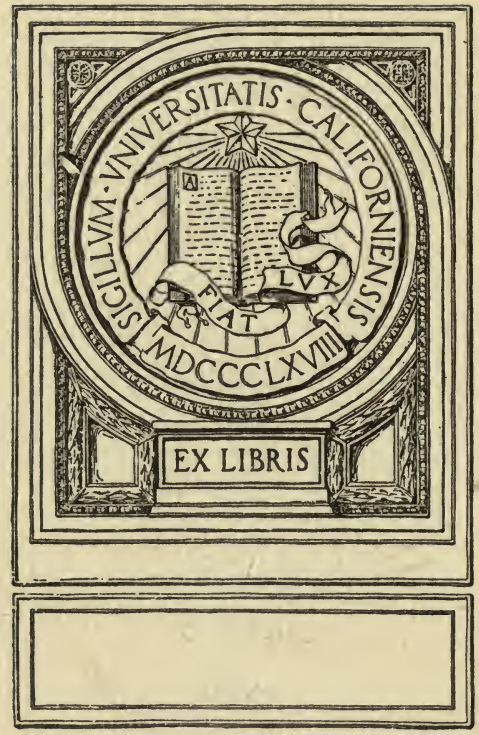
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SELWYN COLLEGE

From the painting by George Richmond, in St. John's College.

George Augustus Selwyn.

[*Frontispiece.*

University of Cambridge

COLLEGE HISTORIES

SELWYN COLLEGE CAMBRIDGE

BY

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TUTOR AND PRECENTOR OF SELWYN COLLEGE

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CHAPTER I

GEORGE AUGUSTUS SELWYN

SELWYN COLLEGE was founded in 1882 to perpetuate the name and memory of GEORGE AUGUSTUS SELWYN, the first Bishop of New Zealand and afterwards Bishop of Lichfield, whose noble character and heroic labours command for him a conspicuous place in the history of the revival and expansion of the spiritual energies of the Church of England during the nineteenth century.

His biographers[1] have presented the picture of the man as his letters and journals reveal him in the everyday work of his strenuous life, and the story of the foundation of Selwyn College will convey some idea of the impression which he left on the minds and affections of his contemporaries. It will suffice here to record the chief facts of his career.

[1] "Memoir of the Life and Episcopate of George Augustus Selwyn, D.D.," by the Rev. H. W. Tucker, M.A. Third edition, 1900. "Bishop Selwyn: A sketch of his Life and Work," by G. H. Curteis, M.A., Canon of Lichfield Cathedral. 1889.

Born on April 5, 1809, the second son of an eminent King's Counsel,[1] and educated at Eton and St. John's College, Cambridge, George Augustus Selwyn showed from boyhood those qualities of leadership, moral strength, and physical as well as intellectual energy, which made him admirable through life. He rowed for Cambridge in the first inter-University contest of 1829, and in 1831 graduated as Second Classic. He was duly elected a Fellow of his College; but his bent was for a practical rather than an academical life, and he spent the next ten years at Eton and Windsor, first as a Private Tutor, and later, after his ordination in 1833, as assistant-Curate of Windsor Parish. This was the period when the Oxford Movement was beginning to offer an alternative to the spirit of short-sighted "reform" that was threatening the destruction of the then decadent Church; and George Selwyn, though not a reader of the "Tracts for the Times," was one of those who shared the Tractarian belief in the glorious heritage and opportunities of his Mother Church, and saw that the best policy was not to destroy but to fulfil. At a time when Cathedrals were regarded as doomed, and when ecclesiastical activities were at a pitiably low

[1] His father was Mr. William Selwyn, K.C., who was entrusted with the task of instructing the Prince Albert (afterwards Prince Consort) in the Constitution and Laws of England. His elder brother, William Selwyn, was Lady Margaret Professor of Divinity from 1855 to 1875, and the University owes the Selwyn Divinity School to his benefaction. His younger brother, Charles, became a Lord Justice of Appeal, and died in 1869.

ebb, he published his "Essay on Cathedral Reform," in which he sketched his ideal of a Cathedral as a real and living centre of religious work and worship, and was busily engaged in showing what could be made of the opportunities of a Parish Priest. In 1839 he married Miss Sarah Richardson, daughter of Sir John Richardson, a Judge in the Court of Common Pleas; and at this same period there was developed a romantic friendship, to which Selwyn College chiefly owes its existence. In 1838 there had returned to Eton as a Master a young Fellow of King's, an Etonian five years junior to Selwyn, the Rev. Charles John Abraham, who soon became Selwyn's most intimate friend, and later on the constant companion of his labours.

In 1841 came the call to the newly-founded Bishopric of New Zealand, which had been declined by George Selwyn's elder brother William, who afterwards became Lady Margaret Professor. To George Selwyn the Archbishop's offer was a command. "My Lord," he wrote in reply, "whatever part in the work of the ministry the Church of England (as represented by her Archbishops and Bishops) may call upon me to undertake, I trust I shall be willing to accept it with all obedience and humility. . . . It has never seemed to me to be in the power of an individual to choose the field of labour most suited to his own powers." And so, actuated by a simple sense of duty as a "man under authority," he set himself to the work that was to occupy the next twenty-six years of his life.

He was consecrated in Lambeth Palace Chapel on October 17, 1841, sailed in December, and after a tedious voyage, landed at Auckland on May 30, 1842. The five months' voyage was no holiday; for by the way he learned two important things—the art of navigation and the Maori language. New Zealand, as a British Colony, was then only in its infancy. The Sovereignty of the Queen had been proclaimed only in 1840, and the number of British settlers did not at present exceed 9,000. But the Bible had preceded the Flag, and since Christmas Day, 1814, when Samuel Marsden had preached for the first time in the Island the "glad tidings of great joy," the agents of the Church Missionary Society had laboured with much success among the natives, and Christian communities, with their Chapels and Teachers, were already to be found, scattered over both Islands. But as yet there was no Church and no organisation: it remained for the Bishop to bring the units together into an organic whole by founding the autonomous Church of the Province of New Zealand. For this constructive task the young Bishop had singular gifts. Erastianism held the official field at home, but George Selwyn knew well enough that his spiritual authority as a Bishop was not derived from or dependent on the secular power and Letters Patent: he had remonstrated against a phrase in the draft of his Letters Patent, which implied that the Queen gave him "power to ordain"; and some

years later he joyfully sent those Letters Patent back to England when he found that (after the Disestablishment of the Church in New Zealand) they were null and void. From the first (though the voice of Convocation had been silenced for more than a century in England) he intended to establish Synodical government in his Diocese. As early as 1844 he held a Synod of his Clergy, which legal advice from home declared to be "illegal," and further experiments issued at last in 1859 in the first General Synod of the Church of the Province of New Zealand, when the Constitution of the Church which he had gradually framed became the accepted law of the autonomous Church, and the model for other disestablished Churches to study. Meanwhile colonisation had been proceeding apace, and Bishop Selwyn had already secured the foundation of the four new Sees of Christchurch, Nelson, Waiapu, and Wellington, which were supplemented by those of Melanesia in 1861 and Dunedin five years later. In this building up of the Church he had drawn to his side notable colleagues. In 1850 he was joined by Charles John Abraham, who had been doing splendid work at Eton for eleven years, but had been all along looking forward to the day when he could give up all to follow his friend; in 1858 Abraham became the first Bishop of Wellington, and remained at Selwyn's side through the rest of his life. In the same year, 1858, a distinguished Oxford Scholar, Edmund Hobhouse, Fellow of Merton College, became the first

Bishop of Nelson; while in 1855 Selwyn had brought with him from England his dearest son in the Faith, John Coleridge Patteson, who in 1861 became the first Bishop of Melanesia, and ten years later received the Crown of Martyrdom.

In 1841 Bishop Selwyn had gone to an unknown land where there were Christians, but no Church: in 1868 he left New Zealand with a fully organised, self-governing Church, with six Sees suffragan to the Primatial See of Auckland, and with a workable Constitution which gives to the Laity as well as to the Clergy their rights and also their responsibilities.

This constructive work, which assures for George Selwyn the title of Apostle of New Zealand as surely as St. Peter and St. Paul are the Apostles of Rome, cost the labour of twenty-six years. For more than half that time there was but one Diocese of New Zealand, and the Bishop was almost constantly occupied by those great journeys by land and by sea over the vast expanse of his cure which are a matter of history. Two months after his arrival in the Colony he started on the first of these journeys, and in six months he made a full acquaintance with the Northern Island, travelling altogether 2,685 miles, of which 762 were on foot. A second journey in the Northern Island in 1843, and a visit to the Southern Island in 1844, completed his primary Visitation, and these travels in the days before there were roads are typical of his unwearied activities in after years. But his energies were not

confined to the Colony of New Zealand. A clerical error in his Letters Patent, of which he never complained, burdened him with the vast area in the Pacific which now forms the Diocese of Melanesia, and in 1847 he undertook the first of his adventurous missionary voyages which were to bring the light of the Gospel to those dark Islands—the future scene of the self-denying labours of John Coleridge Patteson and John Richardson Selwyn. Four of these voyages were made between 1847 and 1854. Meanwhile the Bishop was endeavouring to carry out at his headquarters that ideal of a Cathedral which he had sketched in his pamphlet on Cathedral Reform. First for two years at Waimatè, and afterwards at the more central town of Auckland, he established his Episcopal Throne as a central point, round which were gathered all the institutions requisite for the work of the Diocese—the Pro-Cathedral Church, Library, Divinity School, Day Schools, and an Hospital. The Divinity School was intended to train not only an English but also a native Ministry, and his policy —since generally adopted, but then a hazardous experiment—was to collect native lads in the course of his travels, and to bring them to Headquarters for education with a view to selecting the most suitable for admission to Holy Orders.

In 1854 he paid a memorable visit to England. He had three main objects in view: To arrange for the subdivision of his unwieldly Diocese; to secure a legal footing for his Provincial Synod;

and to enlist support in England for the Melanesian Mission. These objects he achieved, but a greater fame has been attached to him for the four Sermons which he preached before the University of Cambridge on "Christ, the Light of the World," which went straight to the hearts of his hearers, and left in them an impression which they never forgot. It was then that the figure and personality of the Bishop, now in the prime of manhood, appealed in an unique manner to the best of those in Cambridge. At the time when the Crimean War was appealing to the self-sacrifice of many of England's best sons, Bishop Selwyn's appeal for a similar voluntary enlistment of soldiers for the Cross did not fall on deaf ears. It was due to these sermons in St. Mary's Church that a young Fellow of Gonville and Caius—Charles Frederick Mackenzie —gave his life to the foundation of Universities' Mission in Central Africa.

Selwyn returned to New Zealand in 1855, having secured his objects. John Coleridge Patteson became head of the Melanesian Mission. The Diocese of New Zealand was soon subdivided, and the Constitution of the Province was duly promulgated and accepted in 1859. The Bishop was well equipped, and surrounded by his dearest friends as fellow-workers; but the second half of his Episcopate in New Zealand was saddened almost tragically by the war between the British Government and the natives—one of the most regrettable episodes in our

Colonial history. It arose out of the inability of the British settler to appreciate the fact that there were such things as valid native laws regulating the possession of land, and it resulted in the sullen self-isolation and apostasy of the Maoris, to whose spiritual welfare Bishop Selwyn had devoted his life. During the dark days of that protracted war, which time, rather than any definite treaty, has brought to its peaceful end, he suffered his martyrdom—the martyrdom of being misunderstood by both sides. The British Government characteristically landed its thousands of troops to suppress the native rising without a single chaplain; and the Bishop stepped into the gap, ministered to his fellow-countrymen in life and death, and faced cheerfully the inevitable distrust of the native, who would naturally regard him as the partisan of the oppressor. On the other hand, he had always been a consistent champion of the rights of the native, and in the heated controversy of the time, was regarded by the British as one prejudiced in favour of the Maori. As a matter of fact, his one absorbing care during the war was to help souls, and his fellow-countrymen naturally had the first claim on his attention and sympathies. But his strict impartiality was more easily understood by the English than the Maori; the latter associated the religion which the Bishop had taught them with the people who had invaded their possessions, and much of the missionary work of half a century was undone.

The sorrow did not, however, break the courage of the Bishop. Though it was not granted to him to work long for the reconversion of the apostate race, he never despaired, and the words that he repeated again and again on his death-bed—"They will all come back"—revealed what had been his prayer and confidence during the rest of his life.

Such was the result of the labour of twenty-six years—a Church founded and fully organised and the loss of a great number of the native converts—when Bishop Selwyn returned to England in 1867 to attend the first Lambeth Conference of Anglican Bishops. He was a much-admired figure at that Conference, though he gained the censure of Bishop Tait for refusing to allow the alleged heresies of Bishop Colenso to pass unnoticed at the meetings. Then came the unexpected, and at first unwelcome, offer of the Bishopric of Lichfield. Offered to him first by a polite Prime Minister as a "promotion," Selwyn, the Primate of a Provincial Church, promptly declined it. Subsequently, both the Archbishop of Canterbury—whom, soldier-like, he regarded as his superior officer—and the Queen intervened, and he accepted the translation in the same spirit which had led him to go to New Zealand—as a "man under authority." He was enthroned in Lichfield Cathedral on January 9, 1868, and addressed himself at once to carrying out his ideal of Diocesan self-goverment; he held his first Diocesan Conference in June, and after a hurried farewell visit to New Zealand, which

occupied the latter half of 1868, settled down at Lichfield at the beginning of 1869 to the work that was to absorb all his energies during the remaining ten years of his life.

Those ten years were years of acute controversy in the Church, but the chief care of Bishop Selwyn was to build up Church life and work in his Diocese, rather than to attempt to check and repress the active forces and the evidences of enthusiasm that were transforming the external complexion and the inward life of the Church. Mention has been already made of his first step in restoring the activity of Diocesan agencies by holding a Diocesan Conference—which was in those days regarded as a hazardous innovation. In other ways he was ahead of his times. He was throughout life a foe of the "Gentleman heresy," and never could see why access to Holy Orders should be restricted to a narrow *stratum* of society. At Lichfield he reconstituted the Theological College and located it in the Close; while the Probationer system and the Wolverhampton Brotherhood gave opportunities to a new kind to men who were profitable for ministering but were unable to face the expenses of a course at the University. The establishment, too, in recent years, of the "Foreign Service Order" of clergymen who are willing, if sent, to undertake work for a term of years in the Foreign Mission Field, is only the fulfilment of one of George Selwyn's lifelong desires. He was impatient, too, of

the slow decorum of Convocation, and looked back regretfully to the freedom of self-government which he had procured for the New Zealand Church. But in his ecclesiastical policy his instincts and convictions were those of a conservative High-Churchman. In 1869 he made a forcible speech in the House of Lords against Irish Disestablishment, and was one of those who formally protested against the Consecration of Dr. Temple to the See of Exeter. In the following year he raised his voice against the establishment of undenominational Board Schools, the removal of Religious Tests at the Universities, and the Bill for enabling clergymen to divest themselves of the disabilities entailed by their Ordination. In the warm controversy which arose in 1872 around the use of the Athanasian Creed in public worship he was with Pusey and Liddon and Lord Salisbury in standing firm for the *status quo*. In 1874 he caused some disappointment to the High-Church party by taking no part in opposing the unfortunate and unconstitutional "Public Worship Regulation Act" devised "to put down Ritualism," but his loyalty to the misguided Primate who was primarily responsible for that Bill, and his Christian conviction that the best policy for Churchmen was not coercion but conciliation, led him to abstain from taking any part in those regrettable debates. His zeal was all for spiritual vitality, not for party conflict or victory; but he was uncompromising in his belief in the spiritual independence of the

Church, and one of his last acts in Convocation was to present a Petition, signed by three-quarters of the English Clergy, against the Bill of 1878 which opened the Churchyards to non-Churchmen and non-Christians.

But the great work of his Episcopate at Lichfield was the contagious enthusiasm which he inspired in all who came in contact with him. The man to whom life was a vivid reality, who never spared himself in his Master's work, and expected the same of others, was for ten years a power which was felt. Assisted by two friends and Coadjutors—Bishops Abraham and Hobhouse, who had been his chief supporters in New Zealand—he won, by his wise and fatherly adminstration, and equally by his unconventional readiness to drop his dignity and come to the friendly succour of all in need, the love and veneration of all his flock, and when, on April 11, 1879, he closed his earthly life, it was but natural that his friends should desire to see his name and labours permanently remembered. He had founded a Church, established a Mission in one of the darkest portions of the globe, and had given fresh life to a typical industrial Diocese at home. He had done one thing more: in 1871 and 1874 he paid visits to the American Church and had inspired it with a fresh courage and enthusiasm which has never been forgotten. He was the first English Bishop to visit America, and it is impossible to estimate how much he contributed to the fraternal sentiments that

animate the two nations. His historic telegram to the American Church on July 4, 1872—"Independence is not disunion"—sums up the lesson of a once difficult problem.

Such are the main facts of the career of the man in whose memory Selwyn College was founded. Of the man himself others shall speak, and this Chapter will end with two appreciations of him—the one delivered by Archbishop Benson on the occasion of the Dedication of Selwyn College Chapel in his memory, the other a speech made in the College Hall by his dearest friend, Bishop Charles John Abraham.

On the occasion of the Dedication of the College Chapel in 1895 the Archbishop of Canterbury (Dr. E. W. Benson) used these words:

"You offer of your best to God, and over the offering you breathe a name and present a memory. We commemorate the person and the personal qualities of an apostle. We commemorate these because we firmly believe them to be precious, to be of utmost value to the Church and to the world. We desire not to commemorate them only, but to perpetuate them, and we know no better vehicle for such an 'everlasting remembrance' than teachers and disciples, a College and a Chapel.

"The figure of him which is still in the eyes of some, and in the hearts of all, is one which will be living when many who have won famous names

and made great changes in their time, will have passed away: he will live, when their memories are read up.

"That is because—to use the words of your otherwise legal and formal Charter—that is because of his 'self-denying character and convictions,' 'his noble name and labours.'

"Behind these simple words lies a combination of characters, prized, every one of them, in the highest degree by Englishmen, as well as Churchmen—a combination now so familiar, yet almost unique until he and a few like him made it into a pattern, followed since and to be followed ever. It would have been thought not easy before, if ever the conception had arisen, to combine a Norseman and a Prophet. But in him there stepped a man unpretentiously down to the most sacred and severe of all tasks—as unpretentiously as the boy ever stepped down to the river with his oar upon his shoulder—a man who was an adventurous seaman and an apostle, a fine gentleman, a labourer, a way-side preacher, a scholar and a civiliser.

"I eschew, I hate fanciful parallels which twist both characters and do justice to neither. But are we wrong when we think at once of the fresh power which shook us—not stirred, but shook us—in St. Mary's, and of the diving to find the leak in the ship's bottom—are we wrong if this brings with reverence to our minds some touches of the first Christianiser of Europe?—developing for us first

that first real insight into the Creation and the Resurrection which is the making of man: and sitting there making sail-cloth, or clearing the wall in a basket, or gathering the bundle of sticks for his half-drowned mates.

"No compulsion here but the attraction of the Cross. His career, fair before him in England, if any man's ever was. He took the leading principle of the Doctor of the Gentiles, and made it the rule of his life. 'Being free from all—free on every side—I made myself servant of all that I might win the more . . . that I might by all means save some.'

"This is what gives him the right to be the 'Eponymos' of a place whose deliberate object is the highest education men can have, along with 'a simple and religious training according to the principles of the Church of England.' . . . Not 'simple and religious, *and* according to those principles,' but distinctly 'simple and religious according to those principles.' So would that 'Eponymos' have said, for so he lived. Luxuriousness, love of ease, love of fashion—self-indulgencies intolerable to the ideas of the Church. But what each intolerable mode of living means for each of us, each thinking man with a lifeboat to pull and with his life in it must consider.

"To pass on. He is a representative of the Church of England, not merely for the common and good reasons which show men to be her faithful sons, but as it seems to me, on broader principles. He belongs

to that wider area upon which the spirit and constitution of England, the wisdom and the policy and the tone of our country, have grown up inextricably intertwined with the spirit and growth of a Church which has nurtured and matured a State: each acting and reacting on the other; each mutually inspiring and supporting the other. . . .

"Let me mention . . . two of those wider principles, most visible in his life, which seem to assure me that this Church is a chosen vessel to bear the name of Christ among the Gentiles.

"English colonisation is the world's wonder. And the success of our colonists under every sky is admittedly due to the fact that they recognise most readily the characteristic virtues of other races, that they have a sympathy for them, and by a righteous tact dwell beside them and like them. . . . In every race are high qualities waiting only to be attracted and sanctified and perfected by the pouring in of the whole Light of the World—the catholic truth of the Gospel—and as each quality is harvested and stored, it feeds and strengthens each sister grace. . . . In the recognition of these Gentile gifts our Bishop was pre-eminent. It was to him an intuition. He knew the Light that lighteth every man that cometh into the world. Whatever be the genius of the British colonist, the same was the genius of the Christian Evangelist and Bishop, only perfectly pure of all selfish alloy, clear from every calculation of human interest. He felt that spirit in the Maori which was

capable of Christ, and that was common ground enough. He fraternised with him and gave himself to him.

"The other point is this: the working through individuals. . . . Englishman of Englishmen, and Churchman of Churchmen, it was thus that Selwyn looked on the duty and the power of the English Church. She was to do her best to save tribes and kindreds; not to overpower them but to preserve them, and make them fruitful by grafting them into the unity of Christ's Church. And what she was to do for the nation, her sons one by one were to do for the individual. How many, how pathetic are the stories which tell us how he loved not the Maori only, but the Maoris.

"These are the very methods which the Lord and Master symbolised in the growth of His mustard-seed, the spreading of His leaven. This is the expansion of the Communion of Saints."

The words of Bishop Abraham, addressed to the College at Commemoration in 1894 were as follows:

"As regards the great example of the Bishop of New Zealand and Lichfield, 'the boy was the father of the man,' for I recollect how, when he was a boy at Eton, Selwyn's *bonhomie* and readiness to take (literally) the labouring oar were shown when one of the oars of the boat in which he rowed was a clumsy

heavy log of wood, which the last-comer had to put up with; and as he always turned sulky and never pulled his weight, Selwyn regularly managed to come last, and was jeered at accordingly by his comrades—all which he bore good-humouredly; but afterwards he said that it was worth his while to take that oar, and so prevent the ill-humours of anyone else demoralising the crew. . . .

"That a Church of England College should bear his name is most fitting, seeing that in 1834, when the Government told the Bishops and Clergy to set their house in order, and began to seize upon ten Irish Bishoprics, the newly ordained young Priest, George Augustus Selwyn, said to some of his like-minded friends: 'Clear the decks for action, and let us fight to the last.'

"The fact is, that the Bishop was all his life an enthusiast, in the best sense of the word; that is to say, he combined a strong faith in the Divine mission of the Church with a most practical care and preparation for all the means—moral, intellectual, and spiritual—required for accomplishing the noble ends he had in view. No one suspected what an enthusiast he really was. I heard him many years after drop incidentally a few words that revealed it. A friend was gently remonstrating with him for risking his life almost daily, when he conceived and started the Melanesian Mission, by attempting to land on a hundred islands one after another, not knowing a word of the language, and of course an

object of suspicion to the natives, who had hardly ever seen a white man. His friend tried to persuade him to be contented with some twenty islands and get a footing on them. The Bishop argued for some time, and at last when pressed, blurted out: 'I must go on; I can't help it. I have the call to the work' —and would say no more. If asked how he did get his footing on so many islands without sacrificing his life, the answer is that he placed confidence in the armed natives, who streamed to the beach to see him leap out of his boat into the sea, and swim ashore with presents of hatchets for the Chief, and ribbons for the women, and walk straight up to the Chief and present him with a tomahawk, as much as to say: 'You can cut me down if you like, but I don't think you will.' The Chief and his party sent their bows and arrows to the rear.

"Beside his enthusiasm, tempered with preparedness, his characteristics were just what the Scriptural motto of the College expresses—'Stand firm in the Faith: quit yourselves like men.' A scene in New Zealand illustrates his trust in God, and his fearless performance of his duty as a servant of his Divine Master. The Government had sent him in 1855 down to Taranaki to try and put a stop to a war between two native tribes about land, in which it was feared the English might become involved—as was subsequently the case. He went to the stockades of both parties, and on arriving at the most hostile stockade,

he found the Chief who had brought on the war surrounded by several hundreds of his followers, lying on the ground in a circle, with their rifles pointed towards him. The Bishop asked the Chief to tell him what occasioned the war. The Chief, standing up, said that his cousin—the enemy—wanted to sell to the English some land that belonged to both of them, that he warned his cousin if he crossed a line he drew on the ground, he would shoot him dead. His cousin crossed the line, and he did shoot him down. 'Oh, what have you to say to that?' The Bishop said calmly: 'As a Minister of God, I tell you that you committed murder.' 'Oh, say that again, if you dare?' said the Chief. 'I repeat it,' said the Bishop; 'you committed the sin that Cain committed against Abel—you murdered your cousin.' The Chief looked around at his followers and said: 'What am I to do?'—thinking that they would say, 'Kill him!'—he had a tomahawk under his tartan dress. Instead of that, his own people called out: 'The Bishop is right and just;' and the fellow slunk away.

"The other characteristic of the Bishop that I would mention was one that hardly any but his nearest and closest relations and friends knew of—and that was his wonderful humility. People in general mistook the way in which this showed itself for sternness very often; but the fact was that he thought so little of himself that he expected everyone to do the right thing as easily as he did it himself, and he rebuked what he thought a lack of energy; but he

was really as gentle towards others as he was severe to himself.

> "His life was gentle, and the elements
> So mixed in him, that Nature might stand up
> And say to all the world: 'This was a man.'"

CHAPTER II

THE BEGINNINGS OF SELWYN COLLEGE, 1878-1881

THE body of George Augustus Selwyn was buried, in accordance with his own wishes, in the Close of Lichfield Cathedral. Immediately after the Service some of his friends met in the Palace to consider the question of a Memorial. It was agreed that a part of this should be the restoration of one of the small Chapels attached to the Lady Chapel in the Cathedral, with a monumental effigy of the Bishop; and it was on this occasion that Mr. W. E. Gladstone expressed a wish that the epithet "noble" should always be associated with Bishop Selwyn's name. For a larger Memorial it was at first proposed to raise a fund for the division of the Diocese of Lichfield; but ten days later, when the Committee appointed in the Palace met in the Chapter House, the following resolution was carried:

> "That the foundation of a College at Cambridge, to be called the 'SELWYN COLLEGE,' be submitted to the Church at large, as a worthy object by which to perpetuate the

noble name and labours of the late Bishop of Lichfield; such College to include provision for the education of the sons of Clergymen and others, to fill posts of Missionary work whether at home or abroad."

This project had its origin in the minds of three of Bishop Selwyn's most intimate friends—Bishop Charles John Abraham, Bishop Edmund Hobhouse, and Sir William Martin, the former Chief-Justice of New Zealand. "His friends knew," Bishop Abraham wrote[1] some years later, "how deeply seated was the late Bishop's interest in the professional classes with limited means. He always wished to see their sons admitted to the advantages of a University education, with a simpler mode of living than prevailed generally, and with a more thorough exhibition of Church principles. Moreover, he felt that modern legislation had tended to deprive the poorer members of the gentry of the endowments which were more especially intended for their benefit." That there was a place for such Colleges had already been shown by the encouraging example of Keble College at Oxford, founded ten years previously, in which the late Bishop had taken a great interest. Keble College had appealed successfully to the sympathy and generosity of Churchmen: munificent benefactions had recently completed its buildings

[1] *Selwyn College Calendar*, 1894, p. 48.

with a sumptuous Chapel, a fine Hall and Library; and the College was full to overflowing.

An appeal for funds was accordingly issued, in which it was laid down that "the distinctive features of the proposed College would be that it should be founded on the broad but definite basis of the Church of England, neither less nor more; and further that its aim should be to encourage habits of simple living, and to develop the Christian character in the students. . . . It would also include provision for the special training of those who may wish to devote themselves to Missionary work, whether at home or abroad."

The proposal was not received by the "Church at large" without some criticism in the press. To some the scheme seemed altogether too ambitious. Others were suspicious of the ecclesiastical tendencies of Keble College. Another urged that it would be more appropriate, instead of founding a new College, to add a Hostel for students of narrow means to Bishop Selwyn's own College, St. John's. The enterprising Bishop of Dunedin, Dr. Nevill, pleaded that the Selwyn College should be located, not in Cambridge, but in New Zealand, where he did actually found a College bearing the same name. The scheme, however, received at Cambridge the cordial support of the two leading Divinity Professors, Dr. Lightfoot and Dr. Westcott, whose co-operation was considered by the Founders to be essential to its success. From the first, we are told by Bishop Abraham, Dr.

Lightfoot became the "moral backbone" of the movement. He gave the Committee the benefit of his "wise counsel on many questions of principle and practice connected with it." He subscribed liberally to its funds, and gave his practical assistance in selecting the site and in securing the freehold of the land. And although before the College was opened he had left Cambridge for the See of Durham, and became unable to attend the meetings of the College Council, his advice was still often sought and always ungrudgingly given. The name of Joseph Barber Lightfoot holds a prominent place among the Benefactors of Selwyn College.

There stands out, however, one name more prominent. Technically speaking, Selwyn College has no Founder: that honoured title belongs conjointly to some thousands of contributors to its foundation. Yet if there is one name to which the title of Founder may deservedly be attached in a pre-eminent sense, it is the venerable name of Charles John Abraham. The devoted friend of George Selwyn from Eton days till he laid him to rest: his Chaplain, Archdeacon, and for twelve years his Suffragan as Bishop of Wellington; and finally for eight years his Coadjutor at Lichfield—Bishop Abraham was at every stage of the foundation of the College the chief worker and the leading spirit. It was he who originated the idea, and as Secretary to the Memorial Committee he devoted all his energies to its realisation.

It was a labour of love, the crowning act of a lifelong devotion to a friend.

Bishop Abraham had an enthusiastic ally in the Rev. Frederick Thatcher, the late Bishop's Chaplain, who, as treasurer of the Memorial Fund and afterwards of the College, "gave unstinted time, labour, and money to the work." The appeal for funds met with a prompt and wide response. Within three months nearly £15,000 had come in, mostly in comparatively small sums. Looking at the list of subscribers, we find two anonymous donations of £1,000, and three of £500—from Professor Lightfoot, the new Bishop of Lichfield (Dr. Maclagan, afterwards Archbishop of York) and the Rev. Dr. Field; while among the more prominent donors of large sums there appear the names of Archbishop Tait, Lords Salisbury, Beauchamp, and Powis, Bishop Christopher Wordsworth, Bishop Abraham, Mr. W. E. Gladstone, Lady Lyttelton, Canon J. G. Lonsdale, and the Hon. Mrs. Meynell-Ingram. The Selwyn family also, it is well known, made liberal gifts which do not appear in printed lists. But what is most striking is the large number of those who gave small sums. The number of names in the list is 937, in addition to which there were 227 collections in Churches. Yet it must be admitted that if the promoters of the appeal expected as large a response as the Keble Memorial had received ten years before, they were doomed to some measure of disappointment. Times were less prosperous in 1878 than in 1868. Still there was no

apprehension of failure. As an appeal to the "Church at large," the Selwyn Memorial Fund achieved conspicuous success in the large number of those who participated in the work of founding the College.

The appeal received influential recognition from a public meeting held to promote it on July 18, 1878, at the National Society's House, Westminster. It was the year of the second Lambeth Conference, and the death of the best known Bishop of the Anglican Communion on the eve of that assembly attracted to his Memorial the sympathetic interest of his many friends among the Bishops, especially those from America. Many of these were present at the Westminster Meeting, which was presided over by George Selwyn's old friend and pupil, Lord Powis—then High Steward of the University of Cambridge—and was addressed by Archbishop Tait, the Bishops of Winchester (Dr. Harold Browne), Lichfield (Dr. Maclagan), Albany (Dr. Doane), and Christchurch (Dr. Harper), Lord Carnarvon, and Mr. A. J. Beresford-Hope (one of the Representatives of Cambridge University in Parliament). The Archbishop urged especially that the distinguishing, though not exclusive, stamp of Selwyn College should be its Missionary character. Among many eloquent tributes to Selwyn's memory, the most eloquent came from the Bishop of Albany, U.S.A., who dwelt on the extraordinary encouragement which the Sister-Church of America had derived from Bishop Selwyn's two

visits, and concluded by offering to raise a fund for establishing an American Scholarship in Selwyn College, "that should be an added link in the chain, strengthening every day, which binds the Countries and the Churches together." This graceful offer still awaits its fulfilment, but the outcome of the Meeting was that the proposed College received the welcome and recognition of the official representatives of the Church; and, what was of great practical import, the Chairman was able to announce that £14,700 had already been promised to the fund.

Early in 1879 the foundation of the College began to assume a more definite form. On March 10 the Memorial Committee took the initial step of deciding what was to be its constitution. This was copied from that of Keble College, Oxford, and the government was to rest with a Master and Council. At the same time the first Master was selected, and an unmistakable stamp was set upon the new foundation by their choice of the Rev. the Hon. Arthur Temple Lyttelton, M.A., of Trinity College, at that time an assistant-Curate at St. Mary's, Reading. The Council was designed to consist of eighteen members, of whom six were to be *ex-officio* members, viz., the Bishop of Ely, the Dean of Lichfield, the Master of St. John's, the Provost of Eton, and the Regius Professors of Divinity at Cambridge and Oxford, while the other twelve members were to be elective, representing different localities and interests in which Bishop Selwyn was concerned. Subsequently the number of

ex-officio members was reduced to five, the Master of St. John's being unwilling to serve, and the elective members were reduced to eleven. As formally constituted, the Council consists of sixteen members, of whom five are members *ex-officio*, and the rest are appointed by co-optation.

The work of the Memorial Committee was now ended, and the provisional Council was entrusted with the future task of establishing the College in Cambridge, and determining the Statutes according to which it was to be governed. The first thing to be done was to secure a site and to build on it. Before the end of 1879 a site was chosen. Various pieces of ground had been inspected by Bishop Abraham and Dr. Lightfoot, including the site at the corner of Lensfield Road where the imposing Roman Catholic Chapel was afterwards built, and some land beyond Magdalene. Their choice finally fell on the site in the Grange Road—at that time literally out in the country—and they were fortunate enough to secure, by an indenture dated November 3, 1879, the freehold of six acres of land from the Master and Fellows of Corpus Christi College for £6,050.[1] The Architect selected was Mr. (afterwards Sir) Arthur Blomfield, and shortly afterwards a contract was signed for the erection of the first block of buildings, to accommodate sixty-four students, at a cost of

[1] In 1901 an additional strip of land to the north of the site, measuring about half an acre, was purchased from Caius College for £500.

£14,000, together with a temporary Hall and Chapel and other necessaries at a further expense of £4,000.

The year 1880 brought to the College one of its greatest Benefactors, Mr. Edward Wheatley-Balme. His assistance came at a critical moment, when the buildings were beginning to rise and there was a stoppage in the stream of funds flowing in to pay for them; and it came about through an interesting coincidence. Just at this time the death occurred of the Rev. Edward Joseph Rose, Rector of Weybridge, an old friend of Bishop Abraham and of the late Bishop Selwyn. Bishop Abraham recalled to mind a chance meeting some years before with Mr. Rose on the platform of Rugby Station, when Mr. Rose told him that he was on his way to the Lakes to stay with his great friend, Mr. Wheatley-Balme, whose name was at that time unknown to the Bishop. Recalling this meeting at the time of Mr. Rose's death, Bishop Abraham wrote to Mr. Wheatley-Balme to condole with him in the loss of their common friend, and asked if he would be disposed to commemorate that friend in connection with Selwyn College. Mr. Wheatley-Balme promptly replied with a promise of £3,000 to complete the first range of buildings,[1] and from that time became a constant friend and benefactor to the College.

[1] Mr. Wheatley-Balme's first gift to the College is commemorated in the inscription over the entrance to Staircase B: IN MEMORIAM EDWARDI IOSEPHI ROSE, A.M. HVIVSCE AEDIFICII QUARTAM PARTEM DICAVIT AMICVS.

Hitherto the attention of the University had not been specially called to the new foundation, and the building operations were going on so far from the centre of Cambridge that few would notice them. Nor had the promoters of the new College as yet ascertained what status, if any, would be granted to it by the Authorities of the University. During the Lent Term of 1881, however, the Provisional Council addressed a Circular to the Members of the Senate, in which they announced that a site had been purchased, that the first stone was to be laid on the 1st of June following, and that about £30,000 had already been subscribed — sufficient to pay for the site and to build accommodation for sixty undergraduates. The main part of the Circular consisted of a statement by the Master-elect, in which the "distinctive features" of the College were plainly set forth and announced.

Dealing with the first principle—the Church purpose and tone of the College—the Master-elect said that Selwyn College would start free from the hindrance to definite and uniform religious teaching to which the older Colleges were now subject, owing to their admission of students of all creeds and denominations. It was proposed to admit only members of the Church of England willing to conform to the rules of attendance at Divine Service which would be enforced on the whole College. The teaching staff would consist also of loyal Churchmen, not necessarily in Holy Orders, whose participation in the

work would be a guarantee of the character of the education. The College was to be open to all Churchmen, whatever their course of study or intended profession, while it was proposed to make special provision, in some way yet to be determined, for training men for Missionary work at home and abroad.

Coming to the second object—the encouragement of simple living and economy—Mr. Lyttelton explained that it was proposed to further this by methods which had already been tried with success at Keble College. All meals would be in common. College fees would be kept as low as possible. All necessaries would be provided by the College at a low price. Extravagances and luxuries in such things as furniture and wine would be checked. An efficient teaching staff would save, in most cases, the expense of private tuition. The whole charge for tuition, rent, board, and attendance would be limited, it was hoped, to about £80 a year.

In order to carry out these objects, and many other details in the management of the College, the Master-elect relied on establishing a "real and living tutorial system" by means of a close and intimate connection between the tutors and the undergraduates, and concluded by expressing his confidence that "with the blessing of God, the College will supply a want, and will be a strength to the Church and to the Country, by maintaining the old connection between religion and the highest secular education, and by

witnessing to and enforcing the necessity of plain living and high thinking in days of luxury and self-indulgence."

This Circular concluded by an appeal for subscriptions from Cambridge, and a Committee[1] containing weighty names was formed in the University for promoting the College. It does not appear, however, that this effort met with much success. As before, the money came from without. Cambridge men have plenty to do for their own Colleges before they can want or care to found new institutions, and the supporters which the new foundation gained in the University, if influential, were certainly not numerous.

The future Master's lucid statement of principles and methods was followed by the public inauguration of the College on June 1, 1881, when the Corner-Stone was laid by the Earl of Powis.[2] A distinguished company assembled to give a welcome to the new

[1] The Cambridge Committee consisted of the Masters of St. John's (Dr. Bateson), Clare (Dr. Atkinson), Christ's (Professor Swainson), and the Provost of King's (Dr. Okes); Professors Westcott, Hort, Lumby, Kennedy, Mayor, and the Regius Professor of Physic (Dr. Paget); the Rev. Dr. Luard (Registrary), P. H. Mason, J. W. Hicks (afterwards Bishop of Bloemfontein), V. H. Stanton, E. C. Selwyn (now Head Master of Uppingham), G. F. Browne (now Bishop of Bristol); and F. Whitting, M.A. (now Vice-Provost of King's), J. W. Clark, M.A. (now Registrary), and J. E. C. Welldon, M.A. (afterwards Bishop of Calcutta).

[2] The account of this ceremony is mainly derived from a description written in the *Selwyn College Calendar*, 1895, by the Rev. T. H. Orpen.

foundation. The Church was represented by thirteen Bishops; the State by important Members of both Houses of Parliament; the University by the Vice-Chancellor, six other Heads of Houses, and ten Professors; the University of Oxford by two Heads of Houses, one of them the Warden of Keble (Dr. E. S. Talbot, now Bishop of Southwark); while the general company included many well-known members of the Selwyn and Lyttelton families, and the larger connection of Cambridge with the new world was emphasised by the presence of the American Minister, Mr. James Russell Lowell.

Before the ceremony, the principal guests were entertained at luncheon by the Provisional Council in King's College Hall; and when afterwards they made their way on that brilliant summer afternoon through the Backs to the site of the College, they found, not what would be usually associated with the surroundings of a "first stone," but a large building already risen some feet above the ground, covered in the central part by a large marquee. The short and simple Service was conducted by the Bishop of Ely (Dr. J. R. Woodford), and the choir was formed of boys from the famous Choir of King's. Lord Powis laid the stone with these words:

> "In Nomine PATRIS et FILII et SPIRITUS SANCTI. Amen. Hunc lapidem auspicalem ponimus in piam memoriam Patris in CHRISTO

admodum Reverendi Georgii Augusti Selwyn, de Nova Zelandia, et postea de Lichfeld Episcopi, ad cultum virtutis et doctrinæ, ad augmentum Fidei Christianæ usque ad ethnicos, et ad sempiternam DEI gloriam, per IESUM CHRISTUM Dominum ac Salvatorem nostrum. Amen."

The ceremony was followed by speeches, of which the two leading topics were naturally the great Bishop whose Memorial had thus been inaugurated, and the College that was to be. Lord Powis spoke warmly of his old friend and tutor, whom he happily described as the "spiritual Argonaut of the Southern Hemisphere," and the Vice-Chancellor (Dr. Perowne, Master of Corpus Christi) gave a kindly welcome to the new foundation and its founders. Bishop Lightfoot spoke of the impression which Bishop Selwyn had produced in Cambridge when he first came home from New Zealand in 1854—of the thrill which went through the whole University, not only of personal admiration, but a far more Divine influence, a thrill of aspiration after a higher and nobler life, of which he was an example. They felt they were in the presence of a king of men. But what was the secret of that kingship? He was crowned king of men because he made himself the servant of all; because, following the footsteps of his Divine Master, he girded himself to wash his brethren's feet. It had been said of some nations who claimed to be civilised,

that you had only to scratch below the skin to find a barbarian: Bishop Selwyn's principle was just the reverse of this. He scratched beneath the surface of the Maori, and under the barbarian he found the man, the brother-man, and therefore the potential Christian. Bishop Christopher Wordsworth drew a touching parallel between George Selwyn and John Keble, on the one hand, and St. Peter and St. John on the other. Like St. Peter and St. John, these two holy men represented two diverse elements, two different phases of the religious life—both equally necessary for the Church—the contemplative and the practical: John Keble in his quiet retreat of Hursley like St. John at Patmos, and George Augustus Selwyn like St. Peter, active, energetic, and practical, busy in laying the foundations of the Church in the ends of the earth. Bishop Harvey Goodwin, at the close of a vigorous and witty speech, referred to a matter that was shortly to concern the new College and the University—what *status* Selwyn was to have in Cambridge: whether it was to be a College, a Hall, or a Hostel. "Perish the thought," exclaimed the Bishop, with an emphatic gesture and a shake of his head. "It *must* be a College. It *shall* be a College."

Of equal importance with the eloquent tributes of these great Bishops was the strong and modest speech of the Master-elect. "Several of the speakers," wrote one who was there, "seemed struck with the extreme youthfulness of the

Master. It seemed difficult to reconcile this juvenility with our traditional conception of the venerable Head of a House; and yet when he rose with his tall, youthful figure, and in clear and forcible terms stated what it would be his aim to make the distinguishing features of the College, and then modestly and reverently asked for the prayers of his hearers that his inexperience might be guided by the Divine Spirit, one felt that his influence would be at least one element in the success of the new foundation." The three great virtues of Bishop Selwyn, he said—his faith, his self-denial, and his obedience—were analogous to the three principles of the College—religion, simplicity of life, and discipline. Not that these features were wanting in the older foundations, but the older Colleges were to some extent hampered by the very grandeur and dignity of their glorious traditions in adapting themselves to the new wants of the times. They of Selwyn had no associations except such as came from the remembrance of him whose name they bore, and they had the increased freedom which came from poverty and newness. As for the question of the *status* which Selwyn College was to have in Cambridge, its solution depended on the Legislature and the University. But the College meant to do its work and deserve the title of a College, whatever title — Hall, Hostel, or College — the University might be pleased to accord it. Great was the hope of success for Selwyn, but great also was its

possible failure. He concluded by asking for the prayers of those around him for one who would share in, but not earn its success, if such there were, but who, if there were failure, would have caused it.

CHAPTER III

CONTROVERSY AND RECOGNITION—1881-1883

It was not to be expected that Selwyn College would be allowed to take a place in Cambridge without having to face some criticism of its special principles and even some active opposition. Scarcely ten years had passed since Parliament had abolished the religious Tests which had excluded all but members of the Church of England from Fellowships and Professorships, while the ancient ecclesiastical character of the old foundations was at this very time being finally abrogated by the new Statutes, which removed all restrictions of College Offices to unmarried Clerks in Holy Orders. The general temper of Cambridge at the time was predominantly liberal and non-ecclesiastical, and it was inevitable that the foundation of a College which seemed to revive the Tests which it had taken forty years' struggle to remove, would be regarded in some quarters as undesirable if not unjustifiable. The history of Selwyn College, therefore, would not be complete without an account of the controversy which accompanied its birth, although it must be

gratefully admitted that the College was accepted by Cambridge, as a whole, if not with a warm welcome, at least without more hostility than that which is displayed in an Academic debate.

The objection to the "sectarian" College was not confined to those Liberals who had fought the battle of the Tests. For three years the Selwyn College question supplied a fertile topic for writers to the *Cambridge Review*, a weekly periodical recently started to record the "life and thought" of the members — chiefly the younger members — of the University. As far back as 1879 a Trinity undergraduate had cast the first stone in an article in that periodical, and we may learn with some amusement the quaint and terrifying associations which the notion of a Church College suggested to the immature mind of a young dissenter. The Selwyn undergraduates, he informed his readers, were to be "shut up in a *sanctum*," kept in by the "medieval and monastic methods of strict seclusion and separation" from the "poison" of dissent. Such a melancholy prophecy deserves a quotation, because it is typical of much that was said or implied later on in the discussions of persons from whom better sense would have been expected. Keble College had been open for ten years, and, whatever may have been its faults or its virtues, it was not generally charged or credited with any strong resemblance to a medieval Monastery.

The stone-laying of June 1, 1881, first drew the

general attention of the public to Selwyn as a concrete institution, and it was the occasion of some discussion in the columns of the press. Indeed, the American Minister who was present at that ceremony had amused his audience by telling them that "on the eve of starting for Cambridge he was a little surprised to be asked whether he knew what he was about, and whether he had any intention to join in a conspiracy?" He confessed he felt like an honest Reformer of the sixteenth century who should have been detected in taking a contract to supply Bishop Bonner with faggots. But he assured them that he came not as a propagandist, but merely as the bearer of good-will to Cambridge from the daughter University at Harvard.

The conspiracy to which Mr. Lowell referred was an alleged conspiracy to defeat the ends of the Act for the abolition of religious Tests. The central point of controversy was whether the foundation of a Church College was compatible with what was taken to be the "spirit" of that Act. It was obvious, indeed, that the letter of the Act applied only to Colleges that were in existence at the time of its passing, and that the Act contained no provision which prohibited for ever the foundation of a new College on the old ecclesiastical basis. It was contended, however, that the Act set up a new and enlightened principle as the ideal of the University education of the future, and that the foundation of Selwyn violated that principle and was therefore

inconsistent with the spirit of the Act. The controversy was chiefly interesting for the division of opinion among Liberals. While unanimous in their preference for undenominational Colleges, some regarded the establishment of a Church College in their midst as simply intolerable, while others held that to oppose such a foundation was inconsistent with the cherished Liberal principle of toleration.

The attitude of tolerant Liberalism was ably maintained by the *Spectator* in an article headed "A Word for Selwyn College," which appeared on June 4, 1881, three days after the Foundation-stone had been laid. The judicious writer maintained that "new Colleges do not stand on the same footing, and therefore need not be regulated on the same principles as the Colleges which were in being at the time the Tests were abolished. The object of doing away with Tests was not to provide a new and superior system of education. . . . It was simply to meet the practical difficulty that a considerable number of English subjects were excluded from the benefits of a national institution. There was no saying what religious body a man who died before the Reformation would, if he were alive, regard as most nearly representing the Religion which he desired to propagate and maintain; so, as the knot could not be untied, it had to be cut. When a College has been founded after the abolition of Tests, there is no room for any uncertainty on this head. Those who give their money to Keble or Selwyn

Colleges at least know what they are about. They have their own conception of the Religion which they wish to see associated with the new foundation, and no difficulty is likely to arise in giving effect to that conception. Consequently, instead of looking with displeasure at these additions to the old Universities, the true Liberal will rather welcome them as an additional proof how genuinely national Oxford and Cambridge have become. It is fitting that in the mixed Universities of a mixed people, every type of education should be represented."

A similar demand that Liberalism should be tolerant was made a week later in the *Cambridge Review* by Mr. G. H. Rendall, a Fellow of Trinity, who, while frankly criticising the principles of the new College, asked for it "a fair field and no favour."[1] Toleration in the event won the day, but not before intolerance had made a strong effort to capture the Liberal camp.

Strangely enough the first official expression of disapproval was uttered in the University Pulpit by a clerical Fellow of Trinity College—the Rev. E. W. Blore, a Churchman of high prestige in Cambridge, and a generous benefactor of the Church. On

[1] "The true Liberal who anticipates progress as the result, not of monotonous uniformity, but of free diversity subjected continually to the sure test of natural selection and the safe law of the survival of the fittest, will be glad to see the advocates of the denominational principle evincing the courage and the liberality to put their principles to the test of open competition."—*Cambridge Review*, June 8, 1881.

February 5, 1882, towards the end of the sermon on the text, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one," Mr. Blore referred to the statement which the Master-elect had circulated, and expressed grave doubts as to the wisdom of the Founders of the College. While disclaiming any hostility to Selwyn College itself, he considered that the Master-elect had cast "something of reflection on the older Colleges in respect of discipline, manner of life, and religious influence," quoted the testimony of Bishop Lightfoot to the growth of religion and morality in the University during recent years, and protested that the education of future clergymen must be deficient, if they are not accustomed to associate with nonconformists. Still the Preacher conceded that such a foundation might be "welcomed as an exceptional experiment," and hoped it might "successfully accomplish on its own lines the objects which it proposes for the furtherance of good." The tolerant sentiments of the Preacher, however, appear to have deserted the Member of the Senate; for two months later, Mr. Blore's name appears at the head of those who endeavoured to preclude the recognition of denominational Colleges by the University. Such was the shape which Mr. Blore's "welcome" to Selwyn, as an "exceptional experiment," assumed when translated into action.

In these early months of 1882 the practical question arose: What was to be the *status* of the new College

in relation to the University? There was a real difficulty. The University Statutes recognised two classes of institutions—the College and the Hostel. For the former *status*, which involves burdens as well as privileges, Selwyn was not eligible. The *status* of Hostel, on the other hand, was inapplicable. The Hostel was a private lodging-house, kept and controlled by a duly licensed Member of the Senate. Its existence terminated with the death of its Head, when its members, who thus occupied a precarious position intermediate between that of a member of a College and that of a non-Collegiate student, had to be transferred to another Hostel or College. The statutory provision for such private institutions clearly did not cover the case of Selwyn, and Selwyn was not the only institution in Cambridge which at that time required to be placed on a satisfactory footing. Cavendish College, the pioneer of inexpensive education in Cambridge, had flourished for eight years, and had 100 students within its walls. It was governed by an influential body of Trustees, whose President was the Chancellor of the University. Yet its *status* was merely that of a lodging-house kept by its Warden, and its students were under the control of the Censor of non-Collegiate students—an anomaly which had proved singularly inconvenient. Selwyn and Cavendish required to be put on a footing that would be satisfactory alike to the University and to the Colleges themselves.

To meet this difficulty the Council of the Senate,

in a Report dated March 27, 1882, recommended that new institutions should be accorded a new *status*, intermediate between that of the old Colleges and that of the private Hostel, to designate which the term "Public Hostel" was invented. The Public Hostel was to enjoy the advantages and responsibilities of a College so far as concerned self-government, and the privileges of its officers and members in relation to the University,[1] and it was to pay to the University Chest on behalf of its members fees on the same scale as other Colleges. In order to be recognised as a Public Hostel, a new institution was required to satisfy the University that due provision had been made for its permanence and government, and that its buildings were suitable for its purpose. Should these conditions cease to be fulfilled, the University reserved to itself the right of withdrawing its recognition.

Although this Report made no reference to the particular institutions which at the time were awaiting recognition, the discussion which followed in the Art Schools, on May 4, was chiefly devoted to the criticism of the unpopular Cavendish and the suspicious Selwyn. The debate was described by one who was there as "somewhat acrimonious," and was marked by the division, which has already been

[1] The privileges which a Public Hostel does not enjoy are in effect these: Its Principal does not rank as a Head of a House, and is not eligible for the Office of Vice-Chancellor; it does not nominate Proctors or Examiners for the Mathematical Tripos; and it is not required to provide emoluments for Professors.

mentioned, between the tolerant and the intolerant sections of the Liberal party, and by the petty anxiety evinced by several speakers that a Public Hostel should not be allowed to call itself or to be called a "College." The leader of the attack was the Senior Proctor of the year, the well-known Mr. Oscar Browning of King's, who, objecting to the proposed legislation *in toto*, spoke of Cavendish with the scorn of a social superior, and of Selwyn with the righteous horror of a conscientious champion of religious liberty. He employed one really ingenious argument against Selwyn: that the new College, with economy as one of its objects, was adopting a suicidal policy in excluding nonconformists, among whom, he claimed, more industry, thrift, and morality was to be found than in any other body. Four members of the Council of the Senate defended the Report, which had been signed unanimously, on the principle of toleration, though three of them expressed their personal disapproval of "sectarian" institutions. Selwyn found a single whole-hearted advocate in the Rev. Vincent Henry Stanton, Fellow of Trinity, already a Member of the College Council, and then as ever after a genuine friend of the College, who attacked some of the fallacies of the intolerant Liberals, and, as regarded the style which the new foundations were to be allowed to adopt, urged that they should be called what they liked best, and that the welcome of the University should be an "ungrudging welcome." Wise words were spoken

also by the Rev. Coutts Trotter, also a Fellow of Trinity, who, in defending the tolerant policy of the Council of the Senate against the suspicion of giving a foothold for "Clericalism," said that the only thing which could give force to what he might describe as "militant Clericalism" was the appearance of a party of militant anti-clericalism, and that he should be very sorry to see the leaders of academic Liberalism enter upon a course which would throw the English instincts of fairplay into the opposite scale. Undeterred by this weighty warning, one of the younger Fellows of Trinity, Mr. J. N. Langley, concluded the discussion by prophesying that the establishment of Selwyn College could not fail to be detrimental to the character of the students and to the University, being the first flourish of militant Clericalism which would grow into a large blast unless it was stopped while there yet was time.

Four days later eight leading members of the Senate presented to the Council of the Senate a Memorial, suggesting five amendments to the Report. The first of these required, in effect, that a Public Hostel should not be allowed to use the title of "College." The next three related to the conditions of recognition and of the withdrawal of the recognition of Public Hostels, and to the scale of fees to be paid by their members. The last, aimed directly at Selwyn, provided that no institution should be recognised as a Public Hostel which imposed any religious Test. The first of the signatories of this

Memorial was the Rev. E. W. Blore. The result of this Memorial was that the Council of the Senate in their amended Report of May 22, 1882, adopted the substance of its first four suggestions, but held their ground as regarded the last; and when the adoption of the Report came to the vote of the Senate on June 3, the chief issue was one not immediately involved in the Report itself—namely, whether Selwyn College, restricted to members of the Church of England, was to be recognised or no. Notice of non-placet was given by Mr. Henry Jackson and Mr. F. M. Balfour on the somewhat paradoxical ground that the existing Statute *de Hospitiis* was sufficient to meet the requirements of Cavendish and Selwyn Colleges. This evoked a strong reply from two equally eminent and fair-minded Liberals—Professor Henry Sidgwick and the Rev. Coutts Trotter—which admirably summed up the tolerant policy that ultimately prevailed. "If denominational Hostels," they wrote in conclusion, "of a narrow type increase and flourish so as to become an important factor in University life, we shall regret the result but not our votes of next Thursday. Such a state of things would show that the institutions had met a widely felt want, the satisfaction of which we had neither the right nor, in the end, the power to forbid. If, on the other hand, as we hope and expect, the impulse to found denominational Hostels should prove comparatively weak, and the exclusiveness of such as may be founded should gradually yield to the

liberalising influences of the place, we shall have got all we want without feeling that we have tried to interfere with any reasonable experiment, or that we have allowed the stigma of intolerance to rest upon Cambridge Liberalism."

On June 1, 1882, the Senate adopted the amended Report of the Council on new Institutions by 150 votes to 63, and by that vote the vexed question of the recognition of Selwyn was practically settled.

This question had agitated the undergraduate as well as the official mind. There was correspondence in the *Cambridge Review*, and a debate at the Union on the subject. In the latter the opposition to Selwyn was proportionately larger than in the Senate, for a motion "That this House disapproves of the foundation of Selwyn College" was defeated by the slender majority of 12 votes in a house of 160; although an Amendment that Selwyn College should be compelled to call itself "Selwyn Hostel" was rejected more decisively by 69 votes to 40.

This last question of the style and title to be used by Selwyn was meanwhile being settled by the highest authority in the country. It remained to apply for recognition as a Public Hostel under the new Ordinance. It was to open its doors the next Michaelmas Term, and had already on its books the names of as many students as could be received. Its affairs, however, were not in a sufficiently secured state to qualify for recognition before the end of the Easter Term, and the application had to be postponed

till the following October. Meanwhile a Charter had been granted by the Crown, which incorporated the new institution under the name of "Selwyn College." This Charter was not a charter of incorporation with the University—that question being expressly left to the University itself. It gave to the College, however, a recognised public existence. It constituted the Master and Council a Body Corporate, with privileges in regard to the Statute of Mortmain, and contained Statutes for the government of the College.

The process of obtaining this Charter had occupied some months. The petition had been sent in as early as March 28. It was brought before the Queen in Council on May 3, and referred to a Committee, who reported in its favour. Next it had to be laid for thirty days before both Houses of Parliament, and this could not be done before June 30. Having been laid on the table duly without opposition it was finally sealed on September 13. The grant of the Royal Charter showed that, in the opinion at least of the Committee of the Privy Council, the restriction of the College to the Church of England was neither contrary to the Tests Act nor a bar to its future incorporation with the University.

The Charter gave occasion to an attempt, during the Long Vacation of 1882, to revive the controversy of the previous Term. On August 2 there appeared in the *Times* a letter dated from Cambridge, and signed "S. P.," in which the writer complained that the Charter had been sprung upon Cambridge

unawares. Nothing had been said of it during the discussion of the previous Term, and the draft had not been laid on the table of the House before June 30, when Cambridge men had already dispersed for the Vacation. "S. P." further insinuated that the Privy Council had not sufficiently investigated the case of Selwyn College as regarded its promise of permanence or efficiency, and taunted what he called the "pale reflection of Keble" with its poverty as compared with the affluence of its prototype at Oxford. It was easy for the Master-elect, who joined in the controversy now for the first and last time, to correct "S. P.'s" inaccuracies. The Council of the Senate had been informed of the application for the Charter at the earliest possible date—June 20—ten days before the draft was laid before Parliament; while, as for want of financial support, Selwyn was about to start with a full house, free from debt, and in much the same condition as that of Keble when it was first opened. But "S. P.'s" letters produced further correspondence and leading articles in the London papers, which overflowed in the following Term into the Cambridge press. The old questions of the Tests Act and of the undesirability of denominational Colleges were discussed afresh, and the same things were said again. Who "S. P." was did not transpire. It was natural to conjecture that the initials stood for "Senior Proctor," seeing that the holder of that office for that year, Mr. Oscar Browning, had been the leading enemy of Selwyn

and the champion of nonconformity in the Art Schools, in which rôle he appeared with a strongly written article in the *Cambridge Review* on November 8. Was there to be an organised opposition when the Grace for the recognition of Selwyn College as a Public Hostel came to the vote of the Senate?

On October 11, 1882, the Master of Selwyn officially petitioned the Council of the Senate for the recognition of Selwyn College as a Public Hostel, and submitted a copy of the Charter. On November 6 the Council issued a favourable Report, the discussion of which was fixed for November 20. Here was "S. P.'s" opportunity to deliver a fresh and crushing assault on what he had described as the "puny bantling," and to expose the deception of which the Privy Council and the University had been the innocent victims. Those who expected a fight were however doomed to disappointment, and the identity of the mysterious "S. P." was never discovered. When the day and hour arrived, a Mr. Robert Potts, the editor of a once familiar *Euclid*, rose and asked a technical question, which was ruled irrelevant. That was all. On February 8, 1883, Selwyn College was recognised as a Public Hostel by Grace of the Senate without a division.

From a photo by J. Palmer Clarke, Cambridge.

The Gateway.

CHAPTER IV

THE OPENING OF THE COLLEGE—1882

SELWYN COLLEGE became at last a living part of Cambridge on October 10, 1882, when the first Master was formerly inducted into his office. Its technical status in relation to the University was still undecided, but it had already a Corporate Existence by Royal Charter—a Master and Council, a Bursar, a Tutor, a non-resident Lecturer, twenty-eight undergraduates, six acres of ground, and some buildings.

This was only twenty-four years ago, but the western quarter of Cambridge has undergone so many changes in the interval, that it is interesting to recall what the College and its surroundings looked like to those who attended the opening ceremony. In those days Selwyn was at the very extremity of the town, outside the boundaries of the Borough. The Gateway faced the two solitary villas that foreshadowed the present extensive suburb. "Then," one who remembers it writes,[1] "we were absolutely in the country. Cattle grazed

[1] The Rev. T. H. Orpen, in the *Selwyn College Calendar*, 1895.

and ruminated over Herschel Road and by the banks of the Binn Brook. The University Volunteers careered unrestricted, with an occasional interlude by the Polo Club, over a vast prairie now bisected by Cranmer Road, and Selwyn Gardens were literally what their present name denotes. On the other side the buildings of Ridley Hall were running us a close race, which they eventually won, for the finish, and Newnham College, then about half its present size, gazed at us from an as yet respectful distance." To the ordinary resident Selwyn was then out of sight, and perhaps for that reason, except during the brief period of Academical discussion, also out of mind. But the same year which saw Selwyn come into being witnessed also the birth of the new College Statutes, which finally removed celibacy from the list of qualifications for retaining a Fellowship. "Selwyn," wrote its first Tutor, "came into Cambridge amid an army of brides," and the result has been that a pleasant suburb has taken possession of the healthy quarter where twenty-three years ago Selwyn stood almost alone.

The Architect's design contemplated a large quadrangle, 160 feet square. The West and North sides were to be occupied by the rooms for the residents, the principal Gateway and Tower being placed in the centre of the West front. The East side was to be composed of three separate buildings—the Chapel in the centre, facing the Gate, with the Master's Lodge on its left, and the Library on its right—connected

together by short cloisters. The South side was to be reserved for the Hall, Kitchens, and various Offices, including quarters for the servants, and—a feature new to Cambridge—a small Infirmary. In order to increase the airiness of the Court, its four sides were not to be joined together, but separated by empty spaces at the corners, so that each side was to form a detached "block." The style chosen was that of the early seventeenth century Gothic, with square-headed mullioned windows and gabled dormers, of which the second Court of St. John's is the most famous example in Cambridge. Like that beautiful Court, it was to be built of red brick, with stone facings. The utmost simplicity characterised the main part of the design, a greater richness of detail being reserved for the chief official buildings—the Chapel, Hall, Library, and Master's Lodge. The Architect did not live to see the completion of his work: Selwyn still lacks its permanent Hall and Library; but fortunately Sir Arthur Blomfield left behind him the design for the whole South side of the quadrangle, of which the Hall will be the main feature.

At the outset in 1882 the only portion of the future Court that was completed was the West side, which consists of two large staircases, each containing thirty-two sets of rooms, divided by the central Gateway and Tower. This long and lofty range of red brick frowned proudly down, then as now, on the low white brick shed which runs parallel to it at a

very few yards' distance, and the narrow strip of ground between these long lines, enclosed at either end by iron railings, was the original "Court." Behind the temporary building, which provided a Chapel and a Hall, there stretched away to the limit of the six-acre plot a waste expanse unoccupied by either buildings or gardens, save where the Kitchen straggled along the South, marking the site and itself forming the basement of the future Hall. There was no Master's Lodge: for the first two years the Master and his family put up with ten sets of rooms, more or less adapted for the purpose, the limited convenience of which was eked out by an ugly temporary erection at the South end of the block. Even so the Master had no Kitchen of his own, and his meals, prepared in the College Kitchen, had to face the risk of accident entailed by the ascent of the embankment on which the four sides of the Court are raised—a risk which sometimes led to an awkward catastrophe. As for a Library, the few books which the College then possessed found more than sufficient room in the Lecture-Room over the Gateway, which continued to serve this double purpose for more than thirteen years. The temporary Chapel and Hall which were the scene of the events of the opening day, were as unpretentious and unadorned within as without. The Chapel, too, was almost puritanical in its plainness, the Sanctuary alone presenting a Church-like appearance. Here the only ornaments were highly valued gifts—the

sacred Vessels, given by Bishop Abraham, which had been given to him by his Eton colleagues when he became Bishop of Wellington; the Altar Frontal, given by the Master; and the Altar Cross, Candlesticks, and Vases, a parting gift to the Master from his friends at Keble. There was no Lectern; but on a desk at the South-West end there rested the Bible, the valued gift of George Selwyn's friend, the Rev. Edward Coleridge.

Such was the external appearance of the College when it started on its career. The inaugural ceremony on October 10, 1882, like the ceremony of the previous year, brought together a large assembly representative of the Church and of the University, and the proceedings were of happy augury. The day began with the celebration of the Holy Eucharist by the Master-elect: the Chapel was filled for the first time with a congregation which included all the members of the College; and the College was thus consecrated by the supreme act of Christian worship. The Installation of the Master followed at 11.45. This ceremony should have been performed by the Archbishop of Canterbury, as Visitor of the College; but owing to the illness of Dr. Tait, who was then lying on his death-bed, the Bishop of the Diocese acted for him under his commission. A procession to the Chapel was led by the Choir of St. Giles' Church; then followed the twenty-eight undergraduates in their surplices, the officiating Clergy, and the Master-elect; then

Bishops Abraham and Hobhouse, the Bishops of Lichfield, Chichester, Oxford, and Winchester, and finally the Bishop of Ely with his Chaplains, one of whom carried his Crozier before him. At the conclusion of the processional hymn, the Master-elect was conducted by Bishops Abraham and Hobhouse (representing the College Council) to the Sanctuary step, where they knelt while the *Veni Creator* was sung. This ended, the Master-elect was presented to the Bishop of the Diocese by Bishop Abraham, who read aloud the certificate of his appointment. The installing Bishop then took the Master-elect by the hand, and led him down the Chapel to his Stall, into which he inducted him with the following words:

> "In the Name of GOD. Amen. We, James Russell, by Divine permission Bishop of Ely, acting for and in behalf of the Most Reverend Father in GOD, Archibald Campbell, Lord Archbishop of Canterbury, Visitor of Selwyn College, do hereby induct thee, Arthur Temple Lyttelton, into the real, actual, and corporal possession of the Mastership of the said College, to which thou hast been elected and appointed by the Council, and in token thereof we do place thee in this seat; and may the Lord preserve thy going out and coming in from this time forth for evermore. Amen."

Then after two prayers for the Master and for the College, the Bishop gave his Blessing to the Master. The Installation completed, there followed—curiously enough, for it was already afternoon—the service of Matins, with suitable psalms and lessons, and a special Memorial Collect for Bishop George Augustus Selwyn. The lessons were read by the Rev. V. H. Stanton and Dr Westcott, Members of the Council, and the Sermon was preached by the Bishop of Ely, who took for his text, "Tell me, I pray thee, wherein thy great strength lieth" (Judges xvi. 6).

> "The Sermon" (said the *Guardian*) "was a singularly powerful and impressive statement of the 'great strength' of the Church, beginning with the assertion of the Church's right to continue to 'extend the line of the Saints in uniform brightness through every generation,' and pointing to Keble and Selwyn Colleges as instances of the exercise of this power. . . . The strength of the Church lay 'in the effective activity of the living Christ,' and in its great power over the human soul, and this was shown in such signs of fresh energy as the founding of new Church Colleges. . . . It was not 'with any idea of standing forth as the one ark of a vanishing faith that Selwyn College opened its gates that day,' nor to show the older Colleges what a real College should be; but as commemorative of a great Bishop of the Church,

and as an exponent of the ruling principles of his life. This led to an outspoken assertion of the 'definitely spiritual character of the Anglican Church, independently of any connection it might have with the State.' He justified this by Bishop Selwyn's own words, as he justified also the doctrinal exclusiveness of the College teaching. Lastly, Selwyn College, in ways at present vague and uncertain, would try by Missionary work 'to reproduce in some measure the image of him who first built up the Church in the islands of the Southern Sea.'"

The Sermon was followed by the Missionary hymn, "Thou Whose Almighty Word," and after the Episcopal Blessing the procession left the Chapel singing the hymn, "Soldiers of Christ, arise."

After the Service the company was entertained at luncheon in the Hall. It was a triumph of ingenuity in surmounting obstacles, worthy of the name of Selwyn, to seat 180 persons in that narrow space. It is worthy of note that ladies were present, an unconventional procedure which may have at least served to allay the fears of those who had suspected in Selwyn a retrogression to monastic methods. Only one Toast was given, "The Queen," but this was followed by nine speeches, which for the most part dealt with obvious and familiar themes. The Master gave another lucid statement of his objects and methods, and drawing attention to the fact that the

undergraduates were for the present "non-Collegiate members of a College" appealed, "in the name of logic," to the University to put an end to the anomaly. The Vice-Chancellor, who (like other Vice-Chancellors who have made speeches on ceremonial occasions in after years) did not conceal the fact that he was not personally in sympathy with the College, made what was described as a "statesmanlike" speech from the standpoint of the tolerant Liberal, promised to do his best to secure for Selwyn a fair recognition, and indignantly repudiated the allegation of "S. P." in the *Times* that the College had obtained its Charter by underhand means.

It is noteworthy that a prominent feature in the speeches that afternoon, as at the function of the previous year, was the testimony of speaker after speaker to the growth of religious earnestness and the development of spiritual life in the University during recent years. Great stress also was laid on the special aim of the College to train missionaries, and the Master was happily able to announce that £1,100 had already been promised as the nucleus of a fund for endowing missionary studentships. The most encouraging feature of the day was the welcome given to Mr. Lyttelton as Master. It was evident that the representatives of the University and of the Church alike felt that the College was committed to the care of a Master in whose ability and judgment they had complete confidence.

This topic gave Lord Powis the cue for a happy

witticism. The Bishop of Winchester had alluded to the well-known anecdote of the Master's illustrious father, Lord Lyttelton, who, at a certain dinner given in his honour by Etonian friends, expressed a wish that it might be recorded on his epitaph that he had gained a University Scholarship and driven a tandem at a trot into Haggis' yard. The Vice-Chancellor had playfully expressed a hope, in the interest of the Statutes, that the art of driving a tandem would not form a part of the Selwyn curriculum. Lord Powis afterwards remarked that he hoped he might, without offering violence either to the Vice-Chancellor or to the Junior Proctor, give utterance to the wish that although the Master might not rival his father's skill as a whip, he might so drive his Academic chariot as to be able to inscribe as his motto, *Tandem triumphans.*

A modest pun afterwards saved the Bishop of Nelson, who represented the Church of New Zealand, from a delicate situation. The Bishop appeared to betray some fears as to the ecclesiastical tendencies of the College, and (the report says) came rather perilously near controversial matter, but happily escaped by turning to the Master and exhorted him to "do away with the white bricks" (referring to the temporary buildings) "but to keep the rubrics."

The latter part of this exhortation, it need hardly be said, was superfluous, but it has not been the good fortune of the Master or of his successors to the

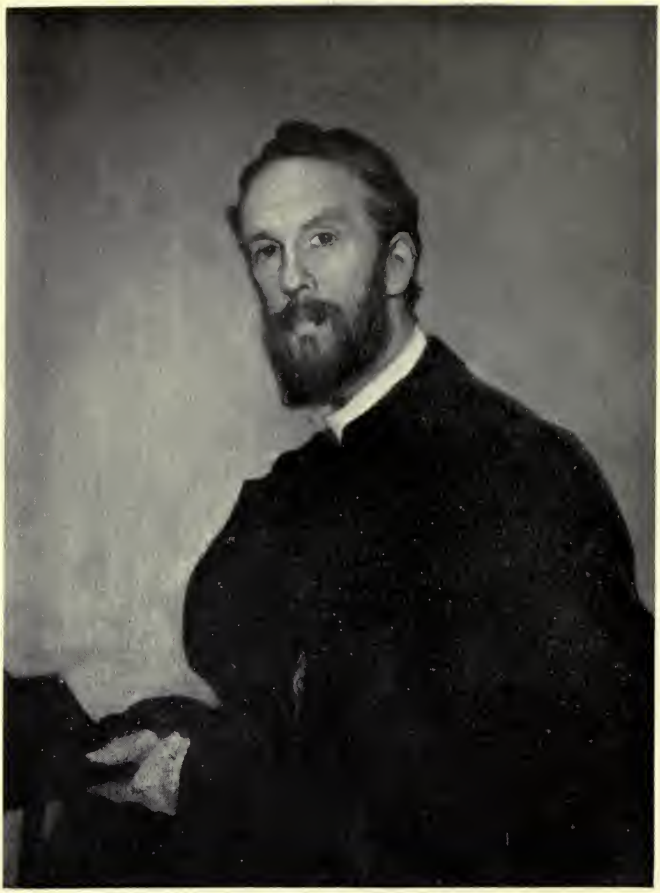
present day to carry out the former piece of sound advice.

So the College was launched on its career with evident tokens of hearty good-will. The guests went away and the newspaper reporters also. Work now began in real earnest.

CHAPTER V

THE FIRST MASTER—1882-1893

"LIKE all other happy communities, we had no history," was the reply of the first Master of Selwyn when invited, after his retirement, to write an account of the early days of the College, and indeed the most important crisis in the history of Selwyn—the question whether the University would recognise it as a College — had practically been settled before the College became a community at all. The eleven years of Mr. Lyttelton's Mastership were, happily enough, not marked by stirring events of the sort that newspapers record. The new College did not even attract much attention in Cambridge. In spite of the gloomy forebodings of its critics, it did not become a home of belated monasticism or militant clericalism. It had no endowments to attract the cleverest school-boys, and consequently did not figure much in the highest divisions of Tripos lists. Its repute in the undergraduate world was regulated chiefly by its performances on the river or field. But those eleven years were eleven years of quiet internal development, under the superintendence of a Head singularly qualified for the delicate and



From the painting by Charles W. Furse, in Selwyn College.

Arthur Temple Lyttelton.

difficult task of embodying the principles of the Foundation in a living form; and at the end of that period, critics as well as friends admitted readily that Arthur Lyttelton had piloted the College with conspicuous judgment and undeniable success.

Arthur Temple Lyttelton was the fourth of the seven sons of the fourth Lord Lyttelton, who shared the honour of Senior Classic in 1838 with Charles James Vaughan. His mother, a daughter of Sir Stephen Glynne, Bart., was sister-in-law to Mr. W. E. Gladstone. Arthur Lyttelton was born in 1852, and educated at Eton and Trinity. His appointment as a boy to the office of Page of honour to the Queen pointed to a career in the Army, and this fact partly explains why he did not follow in his father's steps as a Classical Scholar. But his bent proved to be not military but literary and philosophical, and when he proceeded from Eton to Trinity he studied Moral Sciences under the direction of Professor Henry Sidgwick. He was Senior in the Moral Sciences Tripos of 1873, and took his degree in the following year. In 1876 he was ordained Deacon to the Parish of St. Mary's, Reading, where he learned quite naturally to adapt his intellectual powers to the simplest parochial needs, and acquired a zeal for pastoral work which was his noblest interest, both as Head of a College and to the end of his life. He proceeded to his Master's degree in 1877, and was ordained to the priesthood in the same year. When the proposal to found Selwyn College

began to assume a practical form, he was selected in 1879, as has been already recorded, to be the first Master.

The three years that intervened between his election and the opening of the College he had spent in acquiring experience as Tutor of Keble College, Oxford, under his brother-in-law, the Rev. E. S. Talbot (now Bishop of Southwark), its first Warden. He therefore brought to his task an intimate personal acquaintance with the methods by which the main principles of Selwyn College were being carried out in a similar foundation at the sister University. Keble College had enjoyed great prosperity, and it was only natural that the Master of Selwyn should take it as his model. More important, however, for the welfare of the new College was the personality of the Master, whose task was to set a stamp on its tone and character, and to justify its existence in the eyes of the University. For both objects Arthur Lyttelton possessed signal qualities of mind and character The prestige of his name, his intellectual interests and powers, his capacity for work and soundness of judgment — well known already to a wide circle of friends in Cambridge— at once afforded a guarantee of a wise administration, and secured for him a prominent place in the affairs and the society of Cambridge. There were those who did not sympathise with the objects of Selwyn College, but were delighted to have Arthur Lyttelton back at Cambridge, and their regard for the man

conduced to a sympathetic toleration of the College, and a ready recognition of the success that attended the Master's judicious rule. His association with the Liberal School in politics brought him into touch with those who had been most adverse to the foundation of Selwyn, and his connection with the new liberal and philosophical school of Oxford High Churchmen was a presage that he was not likely as a religious teacher to exclude from the College the widest acquaintance with the results of modern thought. Inside the College itself his experience of Tutorial work was reinforced by a great power of insight into individual character, and a predominant zeal for the pastoral aspect of his office. Almost every one of the 400 students who entered the College under him was, to his mind, a distinct personality, and any who came into close contact with him felt the value of the genuine sympathy that lay behind his natural reserve.

Though at the outset in 1882 the chief part of the burden rested on the Master, who was also Tutor and Dean, it would no doubt have proved too heavy but for the assistance of capable colleagues. The College Staff at first consisted merely of a Bursar, a Tutor, and a Mathematical Lecturer. The last—the Rev. J T. Ward, Fellow of St. John's—was non-resident, and his part in the work was his gratuitous assistance in the Lecture-Room. The financial affairs and the domestic economy were in the hands of the Bursar, who, by the peculiar constitution provided by the

Charter, is the second officer of the College, and the only officer, besides the Master, who is appointed directly by the Council. The first Bursar was Lieutenant-Colonel H. C. Watson, a soldier new to University life, who not only organised his department, but personally superintended the domestic arrangements. There are still College servants who remember how he could give them a lesson in the art of sweeping a room. In the choice of the first Tutor, the Rev. George Herbert Sing, the Master was singularly fortunate. Mr. Sing was a Christ's man, who had been Fourth Classic in 1879, and was now a Fellow of Corpus Christi. He threw all his energies into the life of the College, and succeeded notably in realising the Master's tutorial ideal. He was not only Tutor and Lecturer, but also Precentor, and in that capacity promptly formed a choir among the undergraduates, and managed the choral services. He also initiated those first members of the College in the art of rowing, coached the Boat, started the inevitable literary societies, and won the intimate regard of everybody as a real and wise friend. "Persistent energy" and "enthusiastic work" were the phrases in which the Master afterwards characterised his services to the College. But a good Master, Bursar, Tutor, and Lecturer could not of themselves have made a College, had they not had good material to work on. The twenty-eight undergraduates were also alive to the fact that they too had their part to play in making the College, which will always owe

them a debt of gratitude for their *esprit de corps* and enthusiasm.

The truth that underlies the ancient proverb, ἀρχὴ ἥμισυ παντός, will perhaps justify the stress that has been laid on the personnel of the College in its infancy. Certain it is that the guests had scarcely departed from the opening ceremony before the "happy community" addressed itself to its everyday work and its everyday recreations with conspicuous energy and effect. The first Master has put on record some of his recollections, and from them the following may fitly be quoted here[1]:

> "In looking back on those early days, I can never be thankful enough for the heartiness and patriotism with which the first members of the College threw themselves into its life. From the very first they showed an *esprit de corps* which rapidly consolidated the College, and gave it a sure foundation. It is not easy for twenty-eight men to organise sports, debates, societies, and all the varied institutions of a full-grown College; but somehow it was done, and well done. . . . The two strong characteristics which marked the College at the outset were the *esprit de corps* of which I have spoken, and the steady determination to be as other Colleges. I do not mean that the distinctive peculiarities of Selwyn were ignored or repudiated. The religious

[1] *Selwyn College Calendar*, 1894, p. 56.

aspect of the College, the common life, the economical restrictions, were loyally acquiesced in and supported; but along with these there went the determination not to be a new and alien institution, but to put the College on the same footing as the older Colleges, and to share in the full life of the University. The feeling caused, perhaps, some difficulties to us in carrying out the system of the College; but it was undoubtedly of great service in enabling Selwyn men to take their place in the University with very little opposition or even surprise."

Something should be said here of the special system of the College to which Mr. Lyttelton alludes. The "Statement of Principles" issued by him in the previous year has already been recorded[1]: it remains to give a few details of the means by which he endeavoured to carry them out. First, as to religious principles. His first and foremost aim was to make religion a reality which should impart a tone to a man's whole life. Himself a Churchman of distinctly Catholic convictions, he was not likely to try to force High Church "views" on other people. His sermons dealt with the main principles of Religion as contained in the Bible, and his endeavour was to instruct his hearers in the Catholic Faith and its practical application. His personal convictions and practice were brought home by

[1] See p. 38.

example rather than by precept, and he selected his colleagues irrespective of their ecclesiastic views or theological complexion. A College Rule required all members of the College to attend Matins every day; but the Master (as Dean) would not enforce this rule by pains and penalties, and was thought to acquiesce in a far lower standard. The first hour on Saturday morning was occupied by a Divinity Lecture, which every undergraduate was required to attend, and the Master, then as now, gave instruction on the doctrine of the Creeds. The Chapel Services were of a simple and congregational character, unencumbered by the performances of a professional choir, and, in spite of all suspicions, scarcely more "advanced" than those of other Colleges. The Holy Eucharist, it is true, was celebrated on Holy days as well as on Sundays—a practice which had not then been restored in any other College; but Matins (according to the conventional use elsewhere) was on week days mutilated by the omission of one of the lessons and canticles, and the Litany was omitted on Wednesdays. In addition to the ordinary services, however, the short service of Compline was held every evening at 10 p.m., and attendance at it was warmly and successfully invited, as being a domestic service at which prayers were specially offered for the College and its members. After this service all lights were turned out in the Court and on the Staircases, it being hoped that the students—like those at the theological Colleges of

Cuddesdon and Ely — would then retire to their rooms for the night.[1] Once a month Compline was followed by a Service of Preparation for Holy Communion with a devotional address. The duty of Almsgiving, again, was inculcated by a regular collection after Matins, as well as at the Communion, every Sunday. For the benefit of those who looked forward to ordination, special addresses were provided at the Ember seasons; and in order to keep alive an interest in the wider duties of Churchmen, meetings were periodically arranged to introduce speakers from the Home and Foreign Mission Field. The spiritual interests of the College servants, too, were not forgotten. They attended the daily Compline; a special service was held for their convenience on Sunday afternoons; and a special celebration of the Holy Eucharist once a month. Many of these methods have been adopted elsewhere; but in 1882 they were so far novel in Cambridge as to justify their mention.

Economy in expenditure was promoted by the common meals in Hall, and by sumptuary regulations designed to restrict personal luxury. The College Dinner was of a simpler character than in other Colleges, and the same dinner was served to the high table as to the undergraduates. On

[1] Experience, it must be confessed, soon proved that this was too much to hope for. 10 p.m. quickly became the starting-point instead of the termination of evening recreations, and after a few years the College ceased to be plunged into darkness before midnight.

fasting days the choice was offered of fish or meat, but no one was allowed to take both. Private entertainments at luncheon or dinner required a Tutor's permission. The College kept its own stores, and set a limit of £5 a term to the amount of personal expenditure allowed on such luxuries as are eaten, drunk, or smoked. The aim of the Master in making these regulations, which, with the exception of the fasting-day rule, have been in force ever since, was not merely to facilitate economy and to provide a cheap education, but to set forward the maintenance of simplicity and self-denial as primary Christian principles.

Once opened, the College began to flourish and to grow. The only event of external importance during its first year was the settlement of the question of its status in the relation to the University. The first undergraduates were perforce matriculated as non-Collegiate students; but the anomaly of Selwyn men being "non-Collegiate members of a College" came to an end on February 8, 1883, when Selwyn College was recognised as a Public Hostel by Grace of the Senate. Within the College the problem of extending the buildings had to be faced and solved promptly. Names of candidates for admission were flowing in. The Master was temporarily occupying nearly half of one of the two Staircases, while the other was filled with the first year of undergraduates. In 1883 it was only possible to admit 23 freshmen, and there were

no rooms available for the freshmen of the next year. The first thing to be done was to build the Master's Lodge. This was begun in 1883, and finished the next year, at a cost of over £5,600. But when the Master had vacated his ten sets of rooms, it was still necessary to add further buildings, if room was to be found for the applicants for admission. With commendable courage — for most of the money had to be borrowed—the Master and Council decided to erect without delay the first half of the North side of the Court at a cost of £8,758. The work was put in hand in March, 1884, and the new rooms were occupied at the beginning of the following Michaelmas Term. It cannot be said that the building was finished by that date: there were no banisters on the staircases, and there were further obvious risks from damp; but fortunately nobody suffered. The banisters were supplied in due time. Forty-one freshmen were admitted in 1884, and at the beginning of its third year the College numbered over 80.

Meanwhile the College had been developing in its organisation. The first change in the Staff was due to the death of the Bursar, Colonel Watson, during his first year of office. His place was filled by Mr. Alfred Paget Humphry, of Trinity College, one of the Esquire Bedells and a former Queen's Prizeman, with whom the whole burden of financing the College, through many difficulties, rested for the next seventeen years, and to whose astuteness and

unaffected devotion the College is permanently indebted. A second Tutor was added to the Staff in 1884, it being a principle of the College that tutorial sides should be small, and the Rev. Frederick Charles Searle, of Pembroke College, gave fresh and enthusiastic help in that capacity for the next two years.[1] A grateful record is due here to the assistance given by the Rev. H. E Ryle (now Bishop of Winchester), the Rev. A. J. Maclean (now Bishop of Moray) between 1883 and 1885, and the Rev. C. A. E. Pollock, Fellow of Corpus Christi, who succeeded Mr. Ward as Mathematical Lecturer in 1883, and held that post for six years. In 1884 there came to the College a zealous worker in Mr. Henry Joseph Corbett Knight,[2] a former Scholar of St. Catherine's, who, first as Theological Lecturer, and afterwards as Tutor also, for eleven years devoted an intense earnestness and an unsparing energy to the highest interests of the College, and took a prominent and decisive part in the movement for the building of the Chapel. In other ways during those first three years the College gave evidence of its vitality and energy. The original 28 undergraduates produced three good Second Classes in the Tripos lists and a Winchester Prizeman. Selwyn had become famous on the River, and the Boat reached the First

[1] In 1887 Mr. Searle became an Assistant Master at Harrow, and died on July 23, 1904.

[2] Now Fellow of Corpus Christi and Principal of the Clergy Training School. Rector of Marnhull, 1895-1901.

Division in the May Races of 1885. One of the 28 had gained his *Blue* in Athletics. Conspicuous musical talent had been discovered, and in 1885 Selwyn had added to the festivities of the May Week by giving an excellent Concert. "We were," wrote the first Master of this period, "at last a College in external appearance as well as in our own convictions."

It must be confessed that to the unprejudiced eye Selwyn still presented a very fragmentary appearance as a College. The West side of the Court, half the North side, the Master's Lodge at the South-east corner, and the Kitchen on the South, constituted a somewhat scrappy anticipation of the future Quadrangle. Still by this time there was a real quadrangular court, with its path all round and its sunken centre, while the Garden, thanks to the taste and skill of the Bursar, had been effectively laid out to the East.

In Michaelmas Term, 1885, the admission of 43 freshmen increased the numbers to 96. The College was now full, and it remained at this number till further buildings were added in 1889.

In 1886 the first Tutor, the Rev. G. H. Sing, left Cambridge for a country living,[1] and was succeeded

[1] Mr. Sing was Rector of Stalbridge, Dorset, 1886-1890; Vicar of St. John's, Derby, 1890-1899; Canon and Chancellor of Southwell Cathedral, 1893-1901. At Derby his health broke down, and in 1899 he moved to the less onerous Parish of Cromford, near Matlock, Bath. After a long illness he died at Liverpool on July 23, 1901.

by the Rev. H. J. C. Knight, who served the College in that office until 1895. In the same year a third Tutor was added to the Staff, and the College gained the generous and genial services of the Rev. Thomas Herbert Orpen, a former Fellow of Pembroke, who became one of Selwyn's greatest benefactors, and retired from his Tutorship only in 1904. At the beginning of 1887 the Rev. F. C. Searle left Selywn for Harrow, and was replaced, as Tutor and Mathematical Lecturer, by Mr. H. C. Knott, a former Scholar of Peterhouse, thanks to whom Selwyn produced a Wrangler for the first time in 1889, and two Wranglers in 1890. The first appearance of the name of a Selwyn man in the First Class of a Tripos had been in the Theological list of 1887.

The year 1889 marks the third stage in the growth of the College. The 96 rooms had been full from the first, and the demand for admission was so plentiful that the Entrance Examination had assumed a competitive character. In 1888 the Master and Council had the courage—for it involved an addition to the debt—to complete the North side of the Court, and to add two more staircases thereby, at a cost of £7,233. This increased the number of students' rooms to the full complement of 120, which, from the first, had been regarded as the limit, and in Michaelmas Term, 1889, it was possible to admit 47 freshmen. At the same time the College Staff was increased. Hitherto there had never been more than two Tutors resident in the College. In

October, 1889, the number of Tutors was raised to four, of whom three resided in College, and two resident lecturers were appointed. The senior element in the College now began to assume a more influential and a more permanent character, which had a salutary effect on its general welfare; for two of the less satisfactory features of earlier days had been the small number of the resident Staff, and the frequent changes in its members. In the same year one of the primary objects of the College was carried into effect by the first appointment to a Missionary Studentship which had been founded by Bishop Hobhouse and the Rev. Charles Warner in memory of John Coleridge Patteson, the first Martyr-Bishop of Melanesia.

By 1892 Selwyn College had justified its existence, and its success was recognised even by its former opponents. It had risen from nothing into a "happy community" of over 120 resident members, and had acquitted itself creditably in many departments of University life. Its economical system had already been copied by some of the older Colleges, which in this respect became its rivals. There had been changes in method. There had been the inevitable internal difficulties, which the Master and his colleagues knew too well. But those responsible for its guidance had established it on a recognised footing in the University, while they had been endeavouring to carry out the distinctive principles of its Charter within its walls. Circumstances of

crucial interest for the moment do not always have a permanent effect on the history of an institution, and there is no need to dwell upon the peculiar troubles of the first ten years. They did not weaken the confidence of the Master, who, looking back over the whole period, wrote in 1894:

> "In many ways, besides buildings and numbers, the College has changed greatly since its start. It has been my lot closely to watch all its changes and chances, and I am able to compare its later condition with the hopes and purposes of its start. I will not say that the development through which it has passed has been all for the better. A small community, such as Selwyn was at first, enjoys certain advantages, especially a close corporate unity, and a quick and sensitive public opinion, which are necessarily wanting or less strongly felt when its numbers increase. But it has seemed to me very remarkable that from the first the main principles and methods of the College have been continuously maintained, and I believe that the intentions which were in the minds of those who first originated it have been carried out in practice. Nor, again, has there been any change in the men. The latest Selwyn men I have known are of the same class and character as those who formed our earliest community. . . . This continuity

> of principles and of personnel is of the highest importance; for, after all, a College, like most institutions, is judged by the principles which it embodies, and by the men whom it forms. By that test Selwyn, I believe, may confidently submit to be tried."

These last two sentences invite a glance at the men whom Selwyn had formed during this period. During the eleven years of Mr. Lyttelton's Mastership 402 students had entered the College. Of these, 25 had for some reason or other migrated to other Colleges, while others had left the University without finishing their careers. At Midsummer 1893, 285 [1] had taken their Degree from the College, 121 of them in Honours. The very small number of Scholarships offered for open competition is a sufficient explanation of the modest results shown in Tripos Lists; still 5 First Classes had been won, and 23 Second Classes. There had been some successes also scored in the University Prizes.[2] Mr. J. H. Burrows had won the Tyrrhit Hebrew Scholarship and the Mason Prize in 1898, and Mr. W. E. Collins [3] had begun a distinguished career by gaining

[1] There were at this time over 80 undergraduates in the College who are included in the 402 mentioned above.

[2] The Winchester Reading Prizes are a reward for a special accomplishment rather than Scholarship. Selwyn men were among the successful candidates in 1885, 1887, 1890, and again in 1897.

[3] Professor of Ecclesiastical History in King's College, London, 1893-1904; now Bishop of Gibraltar.

the Lightfoot Scholarship in 1889, and the Prince Consort Prize in 1890. These two former students had become Lecturers on the College Staff. Looking at the after careers of these 285 graduates, it appears that 164 entered Holy Orders, of whom 15 afterwards worked in the Foreign Mission Field. Reverent mention should be made of three who died while engaged in Missionary work abroad—two brothers, William Chambers, a layman, and one of the first twenty-eight, and Percival Chambers, Priest, who worked and died in the service of the Universities' Mission to Central Africa, in 1894 and 1899 respectively; and Frederick Thonger, who died at Delhi in 1898 after four years' work in the Cambridge Brotherhood. The sacred ministry, it will be seen, has from the first attracted more than half the Graduates of the College. But Selwyn does not exist, as is sometimes supposed, for the exclusive purpose of training aspirants to Holy Orders. Out of the Graduates of the first eleven years, 16 entered the medical and 9 the legal profession; 39 are occupied as schoolmasters; while the Army received 6 Selwyn men as successful University candidates for commissions. In shaping these various careers the Master's talent for gauging individual capacities and encouraging their development gave him the paramount influence.

In the last year of his Mastership Mr. Lyttelton had the happiness of superintending the beginning of an all-important work—the building of the Chapel.

The story of the Chapel is reserved for a later chapter, as the best thing that the College has done, and the carrying out of the work, is due mainly to other activities than those of the first Master. The movement began early in 1892, and Mr. Lyttelton's last act as Master was to officiate at the laying of the Corner-Stone on June 13, 1893.

In the spring of 1893 Mr. Lyttelton accepted the benefice of Eccles in Lancashire, on the nomination of the Lord Chancellor. He had never lost his first love for parochial work, and indeed, as has been already said, it was the pastoral side of the Master's office that appealed most strongly to his energies. In 1885 he had been offered the important cure of St. Mary's, Nottingham, and would have accepted it gladly but for the urgent entreaties of the College Council that he would not leave his post till the work which he had begun was more fully established. At the end of eleven years that task had been fulfilled, and the offer of a sphere of work that answered his latent aspirations came to him as an imperative call.

Selwyn College can never measure the debt of gratitude which it owes to its first Master. The bare facts that can be recorded cannot convey an adequate idea of the faith and tact and judgment that were needed to convert principles into living reality, to adapt cherished methods to new circumstances, and to establish a tentative experiment as a recognised success. Mr. Lyttelton accomplished

his task by simply doing his best to work the College according to its own principles and with its own methods. He avoided all ostentation and eschewed controversy. His endeavour was to justify the existence of Selwyn in the eyes of the theoretical opponents of "denominational" education, by educating the men who came to it. He did not conceal his firm convictions on matters political, theological, or ecclesiastical, but he possessed the catholic temper which can understand and respect the divergent convictions of others. The force of his own convictions was felt in the example of his own harmonious and well-disciplined character, and simple, rigorous life. His dogmatic Lectures and his Sermons in the College were as unmistakable in their tone as they were lucid in their expression; for to him the exposition of the doctrines of the Catholic Church was best secured by the careful exposition of Holy Scripture. To sum his whole career as Master, his answer to the challenge offered by the Bishop's text on the day of his Installation—"Tell me, I pray thee, wherein thy great strength lieth?"—was consistently, "In quietness and confidence shall be our strength."

Mr. Lyttelton's energies during those eleven years were not confined within the wall of Selwyn College. He was a valued friend in the best intellectual circles, and he took a large part in the business of the University. Outside official life he identified himself with many branches of Church work, especially that

of the Society for the Propagation of the Gospel Once he even overcame his instinctive dislike of ecclesiastical disputes, and was the chief speaker at a crowded Meeting held at the Guildhall under the auspices of the English Church Union, to protest against the vexatious prosecution of the venerated Bishop of Lincoln (Dr. King) for alleged ceremonial irregularities; and the event proved that the Master was justified in his conviction that the litigation was unnecessary and unjust. But his interests were centred in movements purely religious and philanthropic. At the same time he was busily engaged in literary work, being a frequent contributor to various historical and economical Reviews as well as a regular writer in the *Guardian*. His theological studies, of which he had given evidence in his Article on "The Atonement," contributed to *Lux Mundi* in 1890, as well as in his University Sermons, bore their fullest fruit in his lectures on "The Place of Miracles in Religion" which he delivered as Hulsean Lecturer in 1891. Shortly after leaving Cambridge he published a volume of "College and University Sermons"; and a posthumous volume of "Critiques of Modern Poets," contributed to various Reviews during his Keble days, revealed a fine taste and a singularly sound judgment.

His departure from Cambridge was widely regretted, and as a Memorial of his eleven years' Mastership his friends presented to the College his Portrait, painted by Mr. C. W. Furse, which now hangs in the

Combination-Room, awaiting the erection of the permanent Hall.

He was not destined to remain for long separated from educational work. It was the "Education question" with which he was chiefly identified in the Diocese during his five years' work as Parish Priest at Eccles.[1] In 1898 he was appointed Provost of Lancing College, and at the same time his services were secured by the Bishop of Winchester (Dr. Randall Davidson) as Suffragan Bishop of Southampton. He was consecrated at St. Paul's on St. Andrew's Day, 1898. In 1900 he also became Archdeacon of Winchester. In each successive sphere of work he showed fresh powers—the powers needed for the work; and it seemed evident that he must soon be required for one of the most responsible offices in the Church. This was not to be. In the summer of 1902 his health broke down, and his holiday failed to restore him. In the autumn he took a longer holiday, and on his return near the end of the year a medical consultation showed that he was suffering from an incurable disease, and had only a few weeks to live. The fruits of the discipline of his life were seen in the patience and penitence of his last days on earth. He died on February 20, 1903, aged fifty-two. The funeral took place at Hagley

[1] The Rev. the Hon. A. T. Lyttelton was elected Rural Dean of Eccles and Proctor in Convocation for the Diocese in 1895, and in 1898 was appointed an Honorary Canon of Manchester. In 1895 he was appointed Honorary Chaplain to the Queen, and Chaplain-in-Ordinary in the following year.

four days later, and at the hour of his burial a large number of his Cambridge friends joined the Members of the College in a solemn Memorial Service in the College Chapel.

During the last ten years of his life he was rarely seen in Cambridge, and had but little to do with the College. In 1901 he was elected a Member of the College Council, but the hopes that had been cherished of his participation in the affairs of the College were frustrated by his early death.

CHAPTER VI

THE SECOND MASTER—1893-1898

On April 1, 1893, the College Council elected as Mr. Lyttelton's successor the Right Rev. John Richardson Selwyn, D.D., late Bishop of Melanesia, the younger son of Bishop George Augustus Selwyn. This appointment was a bold experiment, which was abundantly justified by its success. It brought to the College and the University a noble and striking personality, in a great measure the very embodiment of the type of character which the College was founded to perpetuate. There was an obvious propriety in entrusting the College to the care of a man who was before all things his father's son; yet his previous career had been as unlike as possible to what would generally be considered the training of a future Master.

John Richardson Selwyn[1] was born on May 20, 1844, in New Zealand, and the first ten years of his life were spent largely among Maori students at St.

[1] A Memoir of his life has been written by Mr. F. D. How (London: Isbister & Co., 1899), and his Missionary work has been chronicled in the History of the Melanesian Mission by E. S. Armstrong (London: Isbister & Co., 1900).

John's College, Auckland. In 1854 he returned with his father to England, and in due course proceeded to Eton and Trinity. From his earliest years he was a voracious reader of History, and, like his father, had an unusual familiarity with the text of Holy Scripture; but Academical studies and methodical work had less attraction for him than the recreations of Cambridge life. He stroked the University Boat in 1864, and rowed again in 1866—though that was a time when the victory seemed to be permanently in the hands of Oxford. In 1866 he took his Degree, having obtained a modest Third-Class in the Classical Tripos. "At school and College," writes Dr. Codrington,[1] "he made and attached to himself many friends, whom he never forget when far away. He was not a great student, no doubt; but he was well known, much liked and loved, and long remembered."

Having taken his Degree, he went out to New Zealand to visit his parents. Up to this time it had been his intention to go to the Bar, and on his voyage he was accompanied by Law books. But the insight which he gained into the absolute self-sacrifice of his father's work, and his admiration for the devoted labours of Bishop Patteson, brought to him a call to the sacred ministry. He would have been ordained in New Zealand, but the next year, 1867, called his father back to England for the second Lambeth

[1] *Selwyn College Calendar*, 1898, "Bishop John Selwyn as a Missionary."

From a painting by G. Lowes Dickenson in Selwyn College.

John Richardson Selwyn.

Conference, and before the close of the year the Bishop of New Zealand became Bishop of Lichfield. John Selwyn accompanied his father to England, and returned with him on his farewell visit to New Zealand in 1869. In that year he was ordained by his father at Lichfield to the post of assistant-curate at Alrewas. At this time he is described as "a man of strong physical frame, and eyes full of fire and enthusiasm; not tall, but very muscular, his head well set on his shoulders; the sort of man to have near one in a crowd; almost boyish in manner, very merry and cheerful, and always a most welcome guest to children."

Early in 1871 he was placed by his father in charge of the Parish of St. George's, Wolverhampton, which had been troubled by dissensions. Soon joined by an old Cambridge friend, the Rev. John Still, who afterwards went with him to Melanesia, he quickly smoothed the troubled waters, and showed a wonderful influence over the rough lads of the place, and an unsparing devotion in visiting the sick during an epidemic of smallpox. In the autumn of the same year he accompanied his father as Chaplain to America, and on their return in November the news of Bishop Patteson's martyrdom came to him as an irresistible call to offer his services for Missionary work in Melanesia.

After another year's work at Wolverhampton he sailed again for the South Seas, with his young wife, whom he had married a year before, and his friend

and curate, the Rev. John Still. During the voyage he suffered severely from rheumatism, and it was not till October, after a stay in Auckland in charge of a local Parish, that he took up his residence at Norfolk Island, the headquarters of the Melanesian Mission, where Bishop Patteson had concentrated the educational work of training native teachers and clergy. In the next year he made his first Missionary voyage among the islands, and became, like his father, an expert in the art of navigation, and a keen and adventurous traveller.

From the first he had been regarded by the clergy of the Mission as their future Bishop, and as soon as January, 1874, he had been nominated by them for the office, which had been vacant since Bishop Patteson's death. The nomination, however, which rests with the clergy of the Diocese, required the confirmation of the Bishops of the Province, and the matter was allowed to stand over till Mr. Selwyn had gained fuller experience of the work. Three years later, in January, 1877, the New Zealand Synod confirmed the election, and in February John Selwyn was consecrated at Nelson second Bishop of Melanesia. At the hour of his consecration, calculated as 11 p.m. to correspond with the summer morning in the Antipodes, a special Service was held in Lichfield Cathedral, in the course of which the father of the young Bishop prayed that his son might be given boldness and prudence, and be saved from the perils of presumption.

"Never did a young Bishop," writes Dr. Codrington,[1] "show himself less puffed up than the second Bishop of Melanesia; it was never doubted that he would be bold, and he showed himself prudent also. . . . There have always been two great departments of the Mission work: one in the School in Norfolk Island, and the other in the Mission Vessel and in the Stations and Schools visited every winter in the Islands. In Norfolk Island the chief work of the Missionaries is teaching, and this not only in school lessons, but in the industrial work of the place, and by personal intercourse with the Melanesian scholars in health and sickness, in work and play . . . the Bishop . . . found in this a congenial and happy occupation. There fell besides, of necessity, upon the Bishop the cares and anxieties of discipline, of organisation, and of the maintenance in an isolated place of so large a body of Melanesians. Disappointments and failures belong to such a work. Serious troubles are rare, and serious sickness not very common; but there was always enough to call for patience and hopefulness, tenderness and judgment, firmness and consideration. Anyone who has been witness of the Bishop's life in Norfolk Island can have no difficulty in recalling instances of his loving treatment of those who were in trouble, in sickness, or who had fallen into sin.

[1] *Ib.*

> When the Chapel, built as a memorial to Bishop Patteson, had been consecrated in 1880, the Bishop took much pains to make it useful in the training of the Melanesian scholars, and for the advantage of the Pitcairn people in Norfolk Island. He was delighted to observe how effective for good in the Islands the beauty of the Chapel was proved to be."

His work as Bishop was overclouded by a heavy shadow during the first year by the death of his wife in December, 1877, followed in the next April by the death of his father. The latter event called him back to England on business; but the next summer he returned to his work alone, with renewed vigour, and for the next ten years was in the prime of his energy and power in the varied labours of his Diocese. Many a time he risked his life in the attempt to get a foothold on a hitherto unfriendly island. Not the least triumph of his episcopate was the day in 1884 when, after five years' tentative efforts to regain a footing in the Santa Cruz Islands, he dedicated in Nakapu a Memorial Cross near the site of Bishop Patteson's martyrdom, "In memory of John Coleridge Patteson, Missionary Bishop of Melanesia, whose life was here taken by men for whom he would gladly have given it." His Missionary work was not confined to preaching. In the later years he even established parliaments of a primitive type among some of his

primitive communities. But the strength of all his work lay in the loving and lovable example which inevitably attracted the loving trust of others. "Of his love to us, who shall rightly speak?" wrote a native after his death. "If there were anyone sick, it was he who would take charge of him and nurse him; if there were anyone in sorrow, it was he who would comfort him; and if there were any who wandered from the good course, it was he who would speak the right word to that person to bring him back into the right road. In truth, we all trusted him; and when he left this island, we felt that a strong man, a compassionate man, a man in whom was the love of God, had departed from us."

These ten years of strenuous work, spent partly in Norfolk Island and partly in prolonged visits to Stations in the other islands, were broken by one visit home, in 1885, during which he married his second wife. Before the end of the same year he was on his way back to his Diocese. But in 1888 his health, which had already suffered sorely from his fearless self-exposure to fatigue, broke down, and an attack of bronchitis was a warning which sent him back to England. Early in 1890 he returned once more to Norfolk Island, but before the end of the year he was troubled with abscesses in the legs, which further betrayed a diseased bone in the thigh, necessitating an operation; and in the course of his last voyage in the *Southern Cross*, he broke down completely with attacks of insomnia and neuritis.

Finally he reached London in September, 1891, a strong man lamed for life, and before the end of the year he resigned his See.

After two years of suffering he was recovering his general health—though doomed for the rest of his life to walk on crutches—and was beginning to be a well-known figure in pulpits and on platforms as the crippled Bishop whose infirmity had not quenched his cheerfulness or zeal, when, to his surprise and amusement, he received on March 18, 1893, the offer of the Mastership of Selwyn. The Bishop of Peterborough (Dr. Creighton), who had been deputed by the Council to make the offer, had anticipated the surprise it would cause, and asked him to take some days to think it over; but the Bishop replied by return of post with a point-blank refusal, on the ground that he had no qualifications for the office. In a second letter Bishop Creighton urged the importance of the Master of Selwyn being a man well known outside Cambridge, and representing in Cambridge some definite side of the work of the Church. He further pointed out that the Master was not necessarily required to take part in the ordinary teaching for University Examinations, which was adequately provided for, and that each Master would naturally take his own line. This led to an interview with the Council on April 1, in the course of which the Bishop told them frankly: "If you had called me to take command of a Man-of-War, I should have understood something about it: but a College!"

However, on the same day he was elected Master. "I went to their meeting," he wrote to a friend a fortnight later, "and spoke to them with much plainness of speech. I appealed to my ignorance of the least rudiments of the Classics, to my utter ignorance of the veriest outline of Academic work . . . but it was all no good. Every soul I consulted said: 'Go;' and so I go, the very squarest peg in the very roundest hole the world has ever seen." It was appositely said of him five years later that he at any rate succeeded in squaring the circle.

The new Master was formally installed on June 16, 1893. On the previous day the Corner-Stone of the new Chapel had been laid, and the social functions which attended that ceremony naturally partook of the double character of a farewell to the old Master and a welcome to the new. In returning thanks after dinner, the Master-elect described his surprise on being called to the office in the classic phrase, "Cincinnatus wasn't in it," and then, in glowing words, went on to speak of the debt he had owed throughout life to the three great men who had been the friends and examples of his youth—his father, John Keble, and John Coleridge Patteson. The buoyancy, sincerity, and manliness of his speech were a happy augury of hope for the new régime. The Installation was performed by Bishop Abraham, whose veneration for the father was re-echoed in his affection for the son, at 9 a.m. on the following morning, in the same manner as the ceremony of

eleven years before. When the Master had been duly placed in his seat, Matins was sung, after which the Master celebrated the Holy Eucharist, offering at the close, with a characteristic touch of personal feeling, a special prayer for his predecessor in the work that lay before him. On the same evening, when he presided, to his evident amusement, for the first time at the High Table in Hall, he gave a foretaste of an unconventional rule by taking wine with the undergraduates at the lower Tables. In the course of a genial speech he announced, as a happy omen, that a Selwyn man had gained that day, for the first time, a First-Class in the Natural Sciences Tripos.

When he came into residence the following term, his manly and attractive personality was felt to bring with it, as was often said, "a whiff of the South Sea breezes," and he naturally became a prominent and popular figure in Cambridge. As was to be expected, the new Master took his own line, and the value of his individuality justified the experiment of his election. Yet to the end he never overcame the diffidence with which he faced the call. At first he is said to have had a wholesome terror of "dons," whom he expected to find engrossed in technical studies and Academical interests. But he actually found himself among human beings who were not entirely out of touch with the wider world, and his own width of interests and experience made him the natural friend of men of the most widely different

tastes and pursuits. In fact, he was better appreciated by "dons" than by undergraduates. With the latter he was of course popular. The old "blue" soon became a familiar figure on the tow-path, and the Cambridge world in general felt they had a natural friend in the genial Bishop, whom they saw sculling his tricycle, with the crutches on board about the streets of the town. Within the College, like all persons in authority, he was of course exposed to the fire of inexpert criticism. "Donnishness" is a vaguely conceived vice which all good men deplore. Curiously enough, the Bishop was found alternately too "donnish" — as when he remonstrated with a man for going to lunch in Hall in a "blazer"; and not "donnish enough" — as when he would hail a man across the Court from his study window, which was thought undignified. Again, his Sermons and Divinity Lectures were not always so coherent (he was liable to constant interruptions during their preparation) but that his younger hearers could see where he was wandering from the point. At the same time, there was a singular bond of mutual confidence between him and all who had to do with him, younger and older alike. No doubt only those who got to know what his strong sympathy and sound advice meant to them realised that there was a great man and a true saint among them. But these were many, and of all sorts and conditions. Perhaps he was never rightly valued till he was gone; but after his death those who had known the

College under him could not imagine it without him.

During the four active years of his Mastership he was at the head, as by right, of Church institutions connected with the University. The cause of Missions, both Home and Foreign, was the object of his constant work. He succeeded his predecessor in the Mastership as President of the Cambridge Association in aid of the Society for the Propagation of the Gospel, and not only inspired Cambridge with a freshened interest, but travelled to all parts of the country to speak and preach for the cause. In 1896 he became Secretary of the Central Board of Missions of the Provinces of Canterbury and York, and the "Foreign Service Order" of clergymen willing to serve for short periods abroad—which had been the fond dream of his father fifty years before—owed its foundation largely to his initiative. One of his last acts was to revive the Undergraduates' Association in aid of S.P.G. on the same lines as the Junior Clergy Associations, which he had done much to foster. He also took a leading part, in 1896, in the transformation of Trinity Court—a lay settlement for social work in Camberwell—into Cambridge House, organised after the principles of Oxford House at Bethnal Green, then under the brilliant leadership of the Rev. A. F. Winnington-Ingram, the present Bishop of London. At Cambridge he resuscitated the old Clerical Society as the "Cambridge Graduates Church Society," and became its President; but its

activity waned again after he was gone. In University business he did not take much part. Routine was not to his taste; and probably his chairmanship of many societies gave him less satisfaction than his occasional ministrations among the poor and needy, his weekly services in Addenbroke's Hospital, and his Vacation visits to College Missions in London. He was never happier than when he could show sympathy for the afflicted.

As Master, it was to be expected that his line of action would be as different as was his temperament from that of his predecessor. Mr. Lyttelton's task had been to build up the College and to superintend a gradual and successful growth. The College was now full-grown, and it was Bishop John Selwyn's work to consolidate it, to impress on it the stamp of his personality, and to endow it with appropriate traditions and institutions. There is no increase to record in the number of the students during those four years; they show a slight decline when compared with the four years previous. Nor was there any brilliant success in Academical fields; in that respect matters were much as before, for the conditions remained the same. But the general tone of the College received a great accession of strength during the period, and the second Master left it more of a College than he found it. This change was chiefly due to the fact that, while Mr. Lyttelton's influence and interest had been shown mainly in the training of individuals, Bishop John Selwyn had a larger

appreciation of the external dignity and corporate unity of the College, and could supplement his predecessor's work by developing the sense of corporate privilege and responsibility. The building of the Chapel contributed an incalculable advantage in the same direction. But the dominant factor was the moral greatness and manly piety of the Master; and the reverent respect and admiration which all had felt for the first Master was now reinforced by the stronger bond of personal affection.

The new Master's first task was to reorganise the College Staff. His predecessor had entered on his work almost single-handed, and had imported into Cambridge methods he had learned at Cuddesdon and Keble. In the endeavour to keep in close personal touch with each student he retained in his own hands most of the ordinary routine of counsel and discipline which was usually delegated to subordinate officers. He himself held the office of Dean, and thus dealt immediately with all minor matters of discipline, including the uncongenial task of correcting irregularities in Chapel attendance. The College had outgrown a system which had been unavoidable in its earliest days, and the Bishop, whose Academical recollections came solely from Eton and Trinity, and had been accustomed to rule a Diocese through responsible delegates, revised the internal constitution on the lines of his own College. One of the Tutors relinquished his office for the lesser office of Dean. A Rule requiring every student to attend

Morning Chapel every day—which the late Master had never enforced—was modified into a requirement of four attendances at week-day services, and the new Rule overcame a disciplinary absurdity.[1] The Master was content to remain Master; easy of access, in constant personal touch with his colleagues, the friend and counsellor of all in the College; and when he asserted his official authority in a serious matter of discipline (which were happily very rare occasions) its weight was felt, and his severity never provoked resentment.

The Bishop also increased the numbers and efficiency of the official Staff. The first Master had always regarded himself as responsible for a share in the lecturing work. In his earliest days he had lectured "with a light heart on all manner of

[1] Mr. F. D. How in his "Memoir" (p. 217) conveys an incorrect impression when he writes: "The discipline was not particularly good when he first took the reins of government," and attributes this to the fact that Mr. Lyttelton "tried the plan of combining in his own person the offices of Master and Dean," which were "singularly incompatible." There is a disadvantage but no incompatibility in the combination of the two offices, nor was the discipline at the time what is implied in the words "not particularly good." The first Master to the last commanded an almost unique personal aspect. The effect of the separation of the two offices was, however, of great benefit: it relieved the Master of a heavy burden of routine work, and the Dean could deal with such difficulties as arose—and they were seldom serious—in a way which the Master could not. Mr. How is quite right in saying (*ib.*) that Bishop Selwyn "worked a change in the general tone" of the College. He brought into it a fresh life and energy at a time when it was needed, and his personality proved irresistible.

subjects," though latterly he had restricted his energies to History, and finally to his weekly Lecture on Doctrine. The new Master retained the Divinity Lecture, but appointed a Lecturer in History, deducting the stipend from his own, and brought to Selwyn a versatile recruit in Mr. W. E. Jordan of King's. He also added a Lecturer in Natural Sciences, finding the man he wanted in a former Scholar of the College, and an extra Classical Lecturer. He saw how important it was for the general welfare that there should be a strong body of resident officials—there being as yet no Fellows of Selwyn—and his increase of the Staff was one of the wisest features of his administration.

He also tried to bring the College Council into touch with the College itself, and endeavoured to remedy the anomaly of the College being governed by an external body, on which the working Staff of the College had no representation, by securing the appointment of one of the Tutors as an Assessor, invited to attend the meetings, and allowed to speak but not to vote.

Though anxious to assimilate the methods of the College to the best traditions of Cambridge, he was an enthusiast for its distinctive principles, and felt that their strength would always be best exemplified in the maintenance of the sense of corporate unity between its members, present and past, on the highest plane. It was natural and fortunate that, under his rule, the memory and personality of his father should

be kept more prominently before the College than had been the case before. In his first year he established an annual Festival, to be kept on or about October 17—St. Etheldreda's Day, and the day of his father's consecration—in memory of George Augustus Selwyn, and for the Commemoration of benefactors; and it was in accordance alike with the principles of the College and his own convictions that the commemoration should be centred in the Celebration of the Holy Eucharist. Commemoration was designed to be a rallying point for Selwyn men, past and present, to renew the consciousness that they were a corporate body, in idea if not in law, and the undergraduates were to have a full share in the social as well as the religious part of the Festival.

The Commemoration of 1894 was the evidence and the first-fruits of the Bishop's influence in the College, which culminated a year later in the Dedication of the Chapel. The task of bringing the building of the Chapel to its completion, and of furnishing it in a befitting manner, was the Bishop's foremost care and occupation during the first two years of his Mastership. It was a work which appealed to him in a peculiar way, not merely as a memorial of his father, but as the presage of a higher worship. He had built his Pro-Cathedral Church in Norfolk Island in memory of Bishop Patteson, and had witnessed the effect which the fairer sanctuary had exercised on the tone of his

students there. He hoped to witness a similar benefit in Selwyn, and he was not disappointed of his hope.

The new Chapel was dedicated with stately ceremony on October 17, 1895, and when the Master came out from the Thanksgiving Service with tears in his eyes, he said it was the proudest and happiest day in his life. It was a great occasion for the College, and brought a large concourse of Guests, including the Archbishop of Canterbury and twelve other Bishops, and over fifty graduates of the College; and to supplement the limited accommodation of the College, the ever-hospitable Master chartered a large portion of the "Bull" hotel at his own expense. Two Feasts and a crowded Luncheon formed part of the festivities, and there was much speech-making. One incident gave the Master and everybody else special delight. The Master, who was one of the Queen's Honorary Chaplains, had written to her Majesty to inform her of the purpose of the day, and had intimated that it would afford loyal Selwyn men deep gratification to possess a portrait of their revered Sovereign. Queen Victoria sent a gracious reply, together with a signed portrait, and expressed the great pleasure which it gave her to comply with his request, and to have any part in honouring the memory of his great father. The portrait hung over the dais in the Hall, and the Master pointed to it with pride as he told the story of his "audacity." Equally

gratifying was a letter which he had received from Mr. W. E. Gladstone, excusing himself from attendance on the ground of failing health, in which he said: "I have witnessed with great interest the progress and prosperity of your College. The undertaking seems to have been conducted with much judgment as well as energy from the first; and a good share of the credit must redound to the Heads. Floreat!"

Of the many speeches, two are specially worthy of record. Archbishop Benson, replying to his toast as Visitor of the College, and having been reminded by the Master that this was the first visit of the Visitor, reminded the Master, in his turn—quoting the precedent of Bishop Grosseteste of Lincoln, who, when he once "visited" his Chapter, was plainly told that they did not require a second "visit"—that he was not "Visitor" but "Visitator," "which," said his Grace, "is a frequentative substantive, and I mean to visit you many times in the future." This genial promise was never fulfilled: exactly a year later, on October 16, 1896, the Archbishop's body was lying beneath its white pall before St. Augustine's Chair in his Cathedral, awaiting its burial on the morrow. The most noteworthy utterance on the occasion, however (apart from Dr. Benson's magnificent Sermon), was the eloquent and weighty tribute paid by Professor R. C. Jebb,[1]

[1] Afterwards Sir Richard Jebb; late Regius Professor of Greek, and one of the Representatives of the University in Parliament.

in proposing the toast of "The College," after Luncheon, both to the admitted success and to the fundamental principles of the foundation.

> "During the thirteen years," he said, "of its existence, "Selwyn College has greatly prospered in pursuing the aim with which it was founded. It was meant to be a College wherein 'sober living and high culture of the mind may be combined with Christian training, based upon the principles of the Church of England.' To found a college with such aims was not to introduce into Cambridge any new conception of academic life; it was to reaffirm an ideal sanctioned by the past and abundantly illustrated by lives of which the University is justly proud. But it was no small benefit to Cambridge and to the country, in days when all institutions are in some sense on their trial, to reassert that conception in express words, and to embody it in a College destined to be its peculiar home. It is no easy matter, in a place like this, for a new foundation to take its rank at the side of its elder sisters; that Selwyn College had been able to do this so rapidly, with such a cordial welcome and with an acceptance so general, has been due in large measure to the fact that the principle which it expresses is thus rooted in our history. There are Colleges in Oxford and Cambridge which bear the names of

their founders. Selwyn, like Keble, bears the name, not of a founder, but of a man in whose memory it was founded. It is difficult to imagine a higher tribute to departed worth than that a man's name should be chosen, by those who knew his life, as a designation of a College, and should thus become, as it were, a permanent symbol of those qualities which it desired to reproduce in the rising generation. How well George Augustus Selwyn deserved such a tribute, it is needless to state at length; let it suffice to say that no one has more signally represented the educated chivalry of Christian manhood. The power of a noble enthusiasm is greatly enhanced when—as is not always or necessarily the case — it is combined with a distinct gift: that of communicating itself. The late Bishop Selwyn possessed that gift, both in word and deed, to a very rare degree. There are some here who can remember the extraordinary—I had almost said the unique—effect with which at St. Mary's he addressed the University, and more especially its younger members; while for testimony to the impression left by its actions, it is unnecessary, within these walls, to say more than 'look around'; this College is the living and abiding monument of that inspiring force which pervaded his whole career. And when we think also, as some of us must to-day, of his brother, William Selwyn,

once Lady Margaret Professor of Divinity, whose genial and vigorous eloquence is fresh in the memories of many—when we think, too, of the Master of Selwyn, whose presence forbids me to say more—we shall be disposed to consider this gift of feeling and imparting enthusiasm a Selwyn characteristic. The objects to which that enthusiasm has been directed could not be better summed up than in the words carved over the entrance of this College ΣΤΗΚΕΤΕ ΕΝ ΤΗΙ ΙΙΙΣΤΕΙ ΑΝΔΡΙΖΕΣΘΕ . . . words which contain, while they transcend, all the lessons which in the sixteenth century the second founder of Gonville Hall commended by the legends on his threefold portals of Humility, Virtue, and Honour. This College has been indebted to many benefactors: to those who co-operated in establishing it; to the members of its distinguished and representative Council; to private friends whose generous aid has assisted it in many ways, especially in connection with the new Chapel; to the members of the Staff who have presided over its life and conducted its teaching. . . . When, after eleven years of successful administration here, Mr. Lyttelton resigned his post, his departure was keenly regretted; but it was understood by his friends that he was imperatively drawn to a different sphere of work; and he would not have been a Lyttelton, as Cambridge has known

them, if he had refused to obey what he felt to be a call of duty. He comes of a race strenuous in manly work, as in manly sport; doing with their might what their hands find to do; loyal to the best and highest traditions of English character. It is not the fault of Mr. Lyttelton—it is not the fault of the present Master that they did not live in the time of Pindar; he would have found in them admirable illustrations of his favourite doctrine as to the value of a good stock, both for athletic purposes and with a view to general excellence; but failing a tribute from that source, they must be content with the more prosaic appreciation of their countrymen, and particularly of their University."

The building which had served as a temporary Chapel for eleven years was already required for other uses. In the previous year the Rev. William Cooke, Honorary Canon of Chester, had bequeathed[1] to the College a valuable collection of over 5,000 theological books, chiefly Patristic and Liturgiological, and there was no room in which to house them. In 1896 the old temporary Chapel was divided into two parts—one to serve as a Library, the other as a Lecture-Room. Scarcely was the enlarged Library

[1] Canon Cooke had given some 500 volumes twelve years before. A condition of the bequest was that no volumes were to be sold or alienated, nor even duplicates.

arranged in order when, in October of the same year, Mr. Edward Wheatley-Balme, the constant friend and generous benefactor of the College, died in a good old age and left to Selwyn his last gift—his library and a legacy of £1,000. Mr. Balme's library consisted also of something over 5,000 volumes, and the main part of it was theological—many of the volumes showing signs of a Layman's reverent and careful study. This large accession necessitated the conversion of the remaining half of the temporary Chapel into the Library, where a fine and well-arranged store of books still awaits a more fitting home.

In 1894 the College received a small endowment for an Exhibition under peculiar circumstances. Two years previously the Rev. Thomas Ratcliffe, B.D., Rector of Fisherton, Delamere, had bequeathed by will £5,000 to Selwyn for the foundation of Exhibitions, intended to benefit primarily Scholars from King Edward's School at Birmingham. The will was contested on the ground that the testator, at the time of making it, was in an unsound mind, and at one stage of the protracted and complicated negotiations which ensued the College formally relinquished all claim to the legacy. Eventually, however, the matter was compromised, and the College received £1,000, the interest on which provides the Ratcliffe Exhibition. The Ratcliffe Exhibition was the means of bringing up to Cambridge from Birmingham, in 1894, a highly promising

scholar, who was the first Selwyn man to gain a First-Class in both Parts of the Classical Tripos.

In the spring of 1897 all Cambridge was excited by the controversy over what was called "Women's Degrees." A Syndicate had recommended that "titles" of Degrees should be given to duly qualified female students, and the excitement culminated on May 21, when the proposal was rejected in the Senate by 1,713 votes to 662. Bishop John Selwyn, the embodiment of chivalry, had too high a reverence for all that is womanly to support a movement that would, in effect, put women into competition with men on an equal footing, and also lead to further agitation for admitting women as Members of the Senate, and took a prominent part in the "Non-placet" cause, in which he was supported by an overwhelming majority of the other members of the College. When he appeared in the Senate House yard after he had registered his vote, he was received with a great ovation—and this was practically his last public appearance in Cambridge. The result delighted him, for it was in accordance with his ideal of womanhood. In Combination-Room that evening he summed up his sentiments in a short but impressive speech: "Gentlemen, I give you one toast—the Ladies—in their proper place. We have beaten them—as gentlemen: let us now treat them —as Ladies." Later on the same evening an indecent demonstration was made by some ungentlemanly undergraduates outside Newnham College. The

Master had observed it, and had satisfied himself that the offenders were not Selwyn men. A few weeks later an anonymous letter appeared in the *Spectator*, which professed to give an authentic account of the disgraceful incident, and laid it to the charge of members of a "neighbouring College." The Master took prompt action, and was not satisfied till the anonymous "Onlooker" had publicly admitted the inaccuracy of some alleged details, and had unreservedly withdrawn the charge against the neighbouring College.

His zeal for the honour of the College was matched by a jealousy for its dignity; although only a "Public Hostel," Selwyn College was in his sight an institution not to be ashamed of. Two characteristic anecdotes illustrate his sensitiveness in this respect. Once when an invalid undergraduate was obliged to take his Tripos examination in his rooms, the Master sent a trusty servant with a letter to the presiding examiner in the Senate House requesting that the paper might be sent back by the messenger. The custom required that a Master of Arts should fetch a paper under such circumstances, and the request was refused. The Master thinking this unreasonable, and half suspecting a slight on the College, at once summoned a cab, drove down to the Senate House robed in cap, gown, and hood, confronted the examiner, and returned with the paper himself, having arranged that future papers should be sent in the manner he had first proposed. "I thought if

I went myself," he said, "it would settle them;" and it did. On another occasion, at a meeting in the College Hall, the Vice-Chancellor of the day rather infelicitously used the expression, "This College—though it is only called a College by courtesy." The Master was noticed to twitch, look at the speaker with a flash in his eye, and then with an effort recover himself. Afterwards he explained in private: "Did you see me start then? It was as much as I could do to stop myself from jumping up and saying: 'Yes, by courtesy—the courtesy of the Queen—and that's enough for us.'"

It would be easy to multiply anecdotes which illustrate the many admirable features of his splendid character: his love for the College and its individual members; his wonderful cheerfulness though a constant sufferer; his charm as a host whether in the Combination-Room or in his Lodge; his almost reckless generosity; or the remarkable influence which a word of his had on a hearer or an audience. But behind his many attractive qualities his strength—the secret of all—lay in the simple and manly saintliness and piety, the power of imparting his own enthusiasm for all that is best, and the lovable nature, inspired by the love of God, which drew the affection of all to him. It may be said without exaggeration that during those four short years of his Mastership, nobody came into contact with him, whether in Selwyn or outside, but felt that he was an invaluable help to their spiritual life.

The fever which had crippled him never left him, and he had completed only four years of his Mastership when, in October, 1897, he was seized with a fresh attack of his old malady, and his active life came to an end. He preached his last sermon in St. Paul's on October 3. When the College Commemoration was celebrated on October 20, he was too ill to receive his guests, and a month later his condition was critical. However, his great vitality reasserted itself, and at the end of the year it was thought that a holiday in a warmer and drier climate might restore his health. On January 23, 1898, he was present in Chapel, after six months' absence, for the last time, and gave the Absolution and Blessing. Two days later he left Cambridge and journeyed by easy stages to Pau. But the fatigue proved too severe, and ten days after his arrival, on February 12, he passed away. His passing was in keeping with his life, and was thus described by Bishop Abraham:

> "About 4 a.m. . . . the note of death, and its premonitory change, was observed; and whether he felt it himself, or noticed the looks and demeanour of those around him, he quietly said, 'Am I dying?' And when the answer was 'Yes, dearest,' he humbly and submissively said, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all evermore.' Not long after, he began to wander somewhat; and

so, thinking that he was on board the *Southern Cross*, and speaking to the mate, he said, 'Wake me at one bell,' meaning to take his watch as he had often done before. . . . It was about 6.45 p.m. —just about the time when one bell would have struck—that he said audibly and consciously, 'The love of God,' and his spirit passed away peacefully, and his Watch began, as we feel assured, in Paradise. His whole career and character—his outer life and ruling passion for the sea and for his beloved Melanesians, and his inner life so centred in the Love of God, were unconsciously revealed by his dying words, 'Wake me at one bell,' and 'The Love of God.'"

The burial took place at Pau on February 14, while many members of the College repaired to the Chapel for private prayer. Three days later, solemn funeral services were held in the College, in which the leading men of the University took part. To perpetuate the memory of the dearly-loved Master, a fund was raised to establish memorials both in Cambridge and in Melanesia; £1,780 was subscribed, of which more than half was allocated to the memorial in Selwyn College, which consists of a Portrait, painted by Mr. G. Lowes Dickenson, and fourteen Stall-canopies in the Chapel—it being understood that the completion of the Stalls should be regarded as the monument of his Mastership. A window in the Chapel was also filled with coloured

glass by his relatives in his memory, and a Scholarship bearing his name was founded by Bishop Abraham and perpetuated by Mrs. J. R. Selwyn. Lastly, a mural Tablet in Eton College Chapel admirably sums up the most striking features of his personality:—

VIR INGENUO VULTU FORMA VIRILI
SPECTANDUS
ANIMI CANDORE SANCTITATE VITAE
A PUERITIA AEQUALIBUS NOTUS
RERUM NAVITER AGENDARUM
AUCTOR STRENUUS IMPAVIDUS
PATREM UT CORPORE ITA ANIMO REFEREBAT
LABOREM APPETENS NEGLIGENS SUI
CHRISTI FIDELIS MILES ET SERVUS
AD VITAE SUAE FINEM [1]

In 1896 Bishop Selwyn held the office of University Lecturer in Pastoral Theology, and delivered six lectures on the subject he was best qualified to speak about — Pastoral work in the Colonies and the Mission field. These Lectures drew large audiences, and were afterwards

[1] Translated by Bishop Abraham as follows: "He was a man remarkable for his frank countenance and manly figure, well known from his boyhood among his compeers for singleness of mind and purity of life. Being a strenuous, fearless leader in all vigorous action, he reminded men of his father both in body and mind; thirsting for hard work, and forgetful of self, a faithful soldier and servant of Christ unto his life's end."

published.[1] It is fortunate that this little volume will preserve for future generations a good specimen of the vigorous and racy style, the store of apt illustration, and the intense spiritual fervour, which will never fade from the memory of those who were familiar with his manly and lovable presence, and the force of his kindly and always encouraging utterances.

[1] By S. P. C. K.

CHAPTER VII

THE THIRD MASTER—1898 AND AFTER

FROM Michaelmas, 1897, till the end of the Lent Term following, during the illness of Bishop John Selwyn and the vacancy caused by his death, the Master's place had been taken by the Rev. T. H. Orpen, who had been appointed to the temporary office of Vice-Master. On March 31, 1898, the Council elected to the Mastership the Rev. Alexander Francis Kirkpatrick, D.D., who has guided the destinies of the College up to the present time. Dr. Kirkpatrick had had a singularly distinguished career in the University. As an undergraduate he won successively the Bell, Porson, and Craven Scholarships; he graduated as Second Classic in 1871, and in the same year was elected a Fellow of Trinity. Ordained in 1874, he was Junior Dean of Trinity from 1876 to 1882, and served the office of Junior Proctor in the latter year. In 1882 he was elected Regius Professor of Hebrew, an office to which a residentiary Canonry in Ely Cathedral is attached. This office he held for twenty-one years, till in 1903 he was elected to the senior Professorial Chair in the University—that of the Lady Margaret Professor of Divinity. He was

From a photo by J. Palmer Clarke, Cambridge.

The Chapel: Exterior.

well known outside Cambridge by his writings, and his judicious but cautious temperament had fitted him for the important task of commending the saner results of the so-called "Higher Criticism" of the Old Testament to the unprejudiced of the Clergy and Laity. By his election to the Mastership of Selwyn the College gained the advantage of being under the direction of a well-known scholar and student, a pupil of Westcott and Lightfoot, well experienced in University affairs, and zealous for the highest ideals that are cherished in Cambridge.

The new Master was installed on the morning of St. Mark's Day, 1898, by the Bishop of the Diocese, acting under commission from the Archbishop of Canterbury, in the same manner as his predecessors. During the eight years that have elapsed since then the College has had its vicissitudes, but if it has had any history it is premature to write of it. A few facts, however, may be recorded.

The outbreak of the South African war in 1899 attracted many Cambridge men to military service. During the war thirteen Selwyn men served as soldiers or chaplains, of whom two, and those of the best, lost their lives. These were Captain Charles Welman Collins, of the Cheshire Regiment, whose name stands at the head of the list of those who fell in the war on their regimental Memorial in Chester Cathedral; and Leonard Percy Cooper, a trooper who had become a Captain in the Imperial Yeomanry, a man dearly valued by his Selwyn friends, who erected

a window in the Chapel to his memory. A few years before, when Percy Cooper was showing some friends over the new Chapel, he had pointed out that what it chiefly needed was stained glass windows, and had said, "Who knows but that I might put up a window some day?" His aspiration was fulfilled in a way that he little expected at the time.

The fact that the College is without endowments, and is therefore dependent for its maintenance entirely on the fees paid by its members, presented a problem which two previous Masters had recognised well enough, but had failed to solve. In 1899 and the next years a decline in the number of entries demanded an attempt at a solution. In 1901 the Master and Council issued a bold Appeal for funds for the completion and endowment of the College. They considered it "imperative that its work should be placed beyond the reach of financial embarrassment." If this appeal did not realise the highest ambitions of its promoters, it at least met with a response which was of substantial advantage. Bishop Edmund Hobhouse gave £3,000, which practically extinguished the debt on the buildings; among many other subscribers, the ever generous Rev. T. H. Orpen stands once more prominent with a donation of £250 as the nucleus of a Hall Fund; while a good number of friends of the College gave subscriptions to a Scholarship Fund, which has had the salutary effect of bringing to the College a preponderant proportion of candidates for Honours.

Three Scholarships have been founded bearing names revered in Selwyn. The "John Richardson Selwyn" Scholarship, as has been already mentioned, was founded in 1898 by Bishop Abraham, and afterwards continued by Mrs. J. R. Selwyn. In 1903, after the death of Arthur Temple Lyttelton, Bishop of Southampton, the first Master, the Rev. T. H. Orpen founded in his memory a Scholarship bearing his name. In the same year, a few days before Bishop Lyttelton, there passed away in a ripe old age, full of years and honour, the chief Founder of the College, Bishop Charles John Abraham; and his friends raised a fund to endow a Scholarship to perpetuate his revered and beloved memory. Thus the three names most prominently associated with the beginnings of the College—Charles Abraham, Arthur Lyttelton, John Selwyn—are for ever attached to endowments designed to encourage and promote learning and diligence.

By a pathetic coincidence, two other men who were closely concerned in the work of the College in its earliest days died young at about the same time: the Rev. G. H. Sing, on July 23, 1901, and the Rev. F. C. Searle, on the same day three years later. Each of these men is commemorated by a prize bearing his name. The "George Herbert Sing" Prize, endowed by the subscriptions of his friends, is awarded annually to the student who takes the highest place in the Classical Tripos, provided that he obtains at least a Second Class. The "Frederick Charles

Searle" Prize, endowed by a legacy left by Mr. Searle to the College, is awarded on similar conditions to the student who takes the highest place in the Mathematical Tripos.

During the first twenty-two years of its existence 546 students took their degree from the College, 223 of them in Honours. Of these 309 took Holy Orders. Medicine attracted 38, and Law 18; 8 were successful competitors for appointments in the Civil Service; 116 are engaged in one branch or other of the Scholastic profession; and 16 former members of the College hold or have held commissions in the Army. The work of the Church abroad, the promotion of which was prominent in the designs of the Founders, has received over 40 recruits, clerical and lay, from among Selwyn men, who are to be met with in almost every part of the world.

In the Michaelmas Term of 1905, the College entered upon its twenty-fourth year under happy auspices: 39 freshmen had come up, and there were 110 students in residence. The Commemoration Festival was kept on October 16 and 17 with exceptional dignity and gratitude. It was the tenth anniversary of the Dedication of the Chapel, and the sixty-fourth of the Consecration of George Augustus Selwyn to the Bishopric of New Zealand. The Archbishop of Canterbury (Dr. Randall Davidson) honoured the College for the first time with a visit. Once only before had the Visitor been within the College, and that had been when Archbishop Benson,

ten years before, had come to attend the Dedication of the Chapel. The intervention of the Visitor in his official capacity had happily never been needed, and on each of these occasions the Visitor came not for a Visitation, but as the Head of the Church of England and the guest of the College. The leading churchmen of the University assembled to meet the Archbishop, at the invitation of the College, and the tone of the proceedings presented marked elements of contrast to that exhibited at former occasions of the sort. The time was long past when polite Vice-Chancellors, in proposing the toast of the College, remembering the controversies that had attended its inception, thought it incumbent on them to admit that, while glad that the College was so successful, they did not personally approve of "denominational" Colleges. In 1905 the Vice-Chancellor (Mr. E. A. Beck, Master of Trinity Hall) racily expressed his sentiments in the phrase: "You go in for protection here; and I don't think any the worse of you for it."

Again in those ten short years the men who had been most prominent in founding the College and in superintending its early days had passed away: Abraham, Hobhouse, Lyttelton, John Selwyn, Sing, Searle. The College had passed to the second generation, and could thank God and take courage. In his Sermon, Archbishop Davidson gave his own appreciation of the life and character of George Augustus Selwyn, whom he had known and revered in the earlier days of his official life, and laid special

stress on the combination in him of a deep personal piety with a marvellous aptitude and zeal for the details and smaller things of life which are commonly called "secular." He was also in a position to pay his reverent tribute to the graceful personality and intellect of Arthur Lyttelton, the first Master, with whom he had been intimately associated during his last few years as Bishop of Southampton. It was fitting that, on an anniversary so important for the College, the memories of the past, of those who had inspired the foundation and guided the earliest steps of the College, should have been voiced by one of such prestige and judgment. The Commemoration of 1905 was the beginning of a new Chapter in the College history, which remains to be enacted in accordance with the ideals that have been set before it from the beginning.

So here the story of Selwyn College comes to its end. It is a mere record of the incidents of the days of small things, in which there has been small cause for shame, and much ground for hope and encouragement. It is obviously premature to attempt to appraise the success which has been achieved in the endeavour to carry out in action the principles that the Founders had in their minds at the outset. But, though details may have changed, the ideal, inspired by the great saint whose name the College bears, remains before the College; and those who have been responsible for its maintenance, though they know too well the difficulties that beset its more complete

realisation, continue always to keep before their eyes the Mandate contained in the Royal Charter:

> "We do hereby will, ordain, and declare that the said College is founded and constituted with the special object and intent of providing persons desirous of academical education, and willing to live economically, with a College wherein sober living and high culture of the mind may be combined with Christian training, based upon the principles of the Church of England."

CHAPTER VIII

THE CHAPEL

THE pride of Selwyn College is the Chapel, which is also the evidence of the corporate unity and devotion of Selwyn men of all generations. In most Colleges corporate life finds its expression chiefly in the College Hall and at the High Table; it is the purpose of Selwyn that it should be centred in the Chapel and at the Altar. If this were not so, it would be hard to justify the existence of the College. That it is so, is happily illustrated by the story of the College Chapel.

For thirteen years the common worship of the College was held in the plain temporary building which since 1895 has done duty as a temporary Library. For the first ten years a permanent Chapel seemed a dream beyond all hopes of realisation; but early in 1892 a movement for the building of the Chapel, which inspired all Selwyn men with an unexampled enthusiasm, was inaugurated by the generosity of the Rev. Thomas Herbert Orpen, Tutor of the College, who, together with his wife, offered the sum of £3,000, on condition that the remainder should be raised to the amount of £12,000 in sums

From a photo by J. Palmer Clarke, Cambridge.

The College from the Garden.

of not less than £1,000. Mr. Orpen's scheme was carried out in a better way than he at first wished for. His original offer was met by only one gift of £1,000—from Mr. Robert Lucas Tooth. Then another zealous Tutor, the Rev. H. J. C. Knight, conceived the idea that the members of the College might make an effort to raise conjointly one sum of £1,000. The idea caught fire at once. All the resident members of the College met in the Hall on May 1, 1892, and resolved with enthusiastic unanimity: "That it is very desirable that the Chapel should be begun this year; that past and present members of the College be invited to co-operate in raising a 'College Fund' of at least £1,500; and that this meeting undertakes to use every effort for this object." Before the meeting dispersed £1,200 had been promised. The zeal of the residents received a hearty support from the non-residents; the Committee of the "College Fund" quickly conceived the ambitious project of meeting Mr. Orpen's challenge by defraying a second quarter of the entire cost; and their ambition was more than realised. The raising of this "College Fund" brought together the scattered members of the College as no less lofty an aim could have done, and in conjunction with the residents nearly all the graduates of the College, many by a great effort of self-sacrifice, contributed to the work of building their Chapel.

Meanwhile the Master had received promises amounting to £650 from members of the Lyttelton

family. The Members of the College Council contributed £750 between them. The old friend and benefactor Mr. Wheatley-Balme gave £500. By the end of the Easter Term in 1892 the prospects were sufficiently promising to justify the consultation of the Architect. Sir Arthur Blomfield's first design was for a larger and far handsomer building than he was allowed to carry out. It was to measure 100 feet by 30, and was rich to magnificence in its ornament both within and without. The cost of the fabric alone was estimated at £11,365. This sum was not at that time in view, and the plan seemed too ambitious to the Master and Council, who instructed Sir Arthur to prepare a more modest design, of which the fabric was not to cost more than £8,000. The result was the humbler plan which, with some improvements, has been carried out. The decision of the Master and Council to accept the cheaper design caused some keen regret at the time in the College, and it might have been wiser to wait until funds were available for carrying the Architect's complete idea of what the Chapel should be. Regrets, however, were quickly forgotten in the immediate prospect of seeing the Chapel begun, and when the Chapel was finished it was found to be so dignified and beautiful after all that few remembered the vision of the more splendid design which they had surrendered with such keen disappointment. At this stage Mr. Orpen modified the terms of his original offer in accordance with the reduced plan,

and, as his intention had been to bear one quarter of the cost, he now offered £2,000 towards the fabric of the accepted design, and reserved a third £1,000 to form a quarter of the sum which it was supposed would be required for the internal furnishing of the building.

The Chapel, as described by the Architect, is a simple rectangle with a small sacristy of two floors at the North-East angle. Internally it is 93 feet long by 27 feet broad. The Ante-Chapel, over which is the Organ gallery, is 12 feet long, and the Sanctuary extends 25 feet from the East wall, eight steps leading up to the Altar. The height is 39 feet from the floor to the wall-plate, and 58 to the apex of the massive oak open-timbered roof. The Chapel is divided into six bays by seven roof-principals, the wall-posts of which rest on stone shafts finishing with corbels above the level of the Stall-canopies. The walls are faced with red brick banded with stone, except those of the Sanctuary, which are entirely faced with stone. The East Window is of five lights: the sill is 24 feet above the floor, to allow room for a lofty Altar-piece. On the South side of the Sanctuary there are three canopied Sedilia, a Credence, and Piscina. The five windows on either side of the Chapel are of three lights with transoms, with varied tracery in the heads. The chief external feature is the Western front, 65 feet high to the summit of the Cross, which faces the Gateway on the West side of the Court. It is flanked by two octagonal staircases which lead to

the Organ gallery and to the roof, surmounted by stone spires, 64 feet 6 inches high, pinnacled at each angle and crocketed. The West Window, 32 feet by 17, is treated in a peculiar manner in order to preserve the dignity given by such a gable by a very large window, without running any risk of injury to the Organ, which would be inevitable if it had a large expanse of glass behind it. The side-lights and lower parts are therefore filled in with stone and treated as pannels, and the Organ will be divided on either side of the glazed portion. For the sake of the Organ also there are no side windows in the West bay. The upper part of the West gable above the window is richly pannelled with three niches for statues, which the first Master hoped to see filled with the Holy Rood, St. Mary, and St. John. This appropriate symbolical adornment has not as yet been carried out.

The building operations began in the early spring of 1893, and were sufficiently advanced to admit of the Corner-Stone at the North-East angle being laid on the afternoon of June 15. This was the last day of Mr. Lyttelton's Mastership and the eve of the Installation of his successor. It was consequently an occasion of exceptional interest, and for the first time after eleven years the College was visited by a large concourse of the leading officials of the University, who assembled in the garden to the East of the site. The ceremony of laying the Corner-Stone was appropriately performed by Bishop Charles John Abraham, who had been commissioned by the Visitor

to install the new Master on the morrow. The members of the College assembled in the temporary Chapel, and went in procession to the site of the new Sanctuary singing the hymn, "The Son of God goes Forth to War," accompanied by a small Band provided by the University Volunteers. After a short preliminary Office, Bishop Abraham, with the assistance of the Architect, laid the stone, using these words:

> "In the name of the FATHER and of the SON and of the HOLY GHOST, we lay the Corner-Stone of this Chapel to be dedicated to the perpetual service of Almighty GOD, in memory of George Augustus Selwyn, through Jesus Christ our Lord. Amen. Here let the true faith and fear of God, with brotherly love ever abide; and may this House, now dedicated with prayers and with the invocation and praise of the Holy Name, be evermore the dwelling-place of our Lord Jesus Christ, Who with the Father and the Holy Spirit liveth and reigneth, One God, world without end. Amen."

The Stone having been well and truly laid, the hymn *Angulare fundamentum* was sung, and, after some more prayers, the Blessing was given by Bishop John Selwyn, and the procession returned to the temporary Chapel singing the hymn, "Now thank we all our God." It was a brilliant summer afternoon, and all was of happy augury.

Thanks to the fine weather of 1893, the fabric of the Chapel was completed in less than eighteen months, and on May 21, 1894, the Master, Bishop John Selwyn, was hoisted up in a basket to the summit of the scaffolding, where he placed the Cross on the Western Gable with the words: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. We place this Cross on this Chapel in the hope that to all that worship here it may be the symbol of their life and of their hope." At the same time the finials of the Western Turrets were duly placed in their position by two of the Master's Colleagues.

Meanwhile the serious question had arisen how the Chapel was to be furnished. The ambition of the first Master, it was discovered, had not extended beyond the erection of the fabric, and he had merely contemplated the transference of the plain deal fittings from the temporary building. This seemed undesirable. It was clear that there must be Stalls of the best sort, and in 1894 Sir Arthur Blomfield produced a singularly beautiful design for fifty richly carved and canopied Stalls, with two rows of lower seats. The estimated cost of the entire work was £5,000 — £2,000 for the Stalls and Benches, and £3,000 for the Canopies and Western Screen. There was no money in hand for the purpose, and a fresh effort was necessary. The Master set a good example at once by offering, together with his mother and brother, to defray the cost (£621) of the Western

Screen and the six rich canopies of the returned Stalls, and it remained to collect £2,000 to carry out the first and necessary portion of the work. Towards this sum there was the standing promise of the Rev. T. H. Orpen to bear one quarter of the cost. The other members of the College, who had subscribed one quarter of the cost of the fabric, now contributed £700 through the "College Fund." Mr. Wheatley-Balme came forward once more with £250, and the remainder was collected by the Master from among his personal friends. There were other things besides Stalls to be provided, and when the Chapel was dedicated £8,026 had been spent on the fabric, and £3,005 on the fittings, besides some special gifts.

The year's delay entailed by these efforts gave time for making proper provision for the crowning event of the Dedication. Ought the Chapel to be consecrated? Precedents were carefully examined, and ecclesiastical experts were consulted. It appeared that since the beginning of the seventeenth century, though not before, a few of the College Chapels had been consecrated. But Consecration is a legal rather than a religious ceremony, and a consecrated building is exposed to the peculiar dangers of Parliamentary interference which beset an established Church. Dedication is a purely religious and ecclesiastical rite. It hallows the Chapel and its Altar for the celebration of the Liturgy and the Divine Service, and involves no special complication with the civil law. Bishop John Selwyn and his advisers,

including the Bishop of the Diocese, decided that the Chapel should be dedicated with due religious rites, but not consecrated in the technical and legal sense. An additional advantage to the Master's mind in this procedure was that in an unconsecrated Chapel there was scope for more latitude in the use of liturgical forms; as he put it: "I do not want to be tied up within the four corners of the Act of Uniformity;" and he used his liberty to enrich the College Liturgy. Finally, after its solemn Dedication, the Chapel was formally licensed[1] by the Bishop of the Diocese under the provisions of the "Private Chapels Act." Thus the Chapel, like the rest of the University, is to all intents and purposes extra-Diocesan. Its Ordinary is the Master, subject to the Visitor. The Bishop retains the right to withdraw the Licence, but does not exercise any other authority either over the Chapel and its services, or over the Priests who officiate in it.

The long-deferred Dedication was fixed for St. Etheldreda's Day (October 17), 1895. The date was appropriately chosen, being the day on which George Augustus Selwyn had been consecrated Bishop in 1841, and the day which his son had selected for the annual College Commemoration which he had established in the previous year. During the summer the internal furnishing of the Chapel was successfully accomplished. The oak Stalls, with

[1] Appendix B.

their rich carving and quaint grotesques (some of which by their political allusions mark the fact that a general election was proceeding at the time of their execution), though as yet without canopies, gave a foretaste of what was to come; and the Chapel had been enriched with numerous personal gifts. Foremost and most interesting among these was the Altar — the joint gift of ninety-three[1] Archbishops and Bishops of the Anglican Communion, in response to a personal appeal from the Bishop-Master. Mrs. Selwyn, the widow of Bishop G. A. Selwyn, gave the Altar Cross, and a costly set of Altar Vessels. Those had been presented to her husband in 1841 by his friends at Windsor, and had been intended for his Cathedral in New Zealand; but he never had a Cathedral, and the sacred vessels had come back with him to England. The first Master gave the candlesticks for the Altar, and the Rev. T. H. Orpen a costly Persian carpet, nearly as old as the nineteenth century, for the Altar-steps. The brass Lectern, a replica of the famous Lectern in Southwell Cathedral, was the gift of the Master's brother, the Rev. William Selwyn, in conjunction with his wife and daughter, in memory of his only son, the Rev. George Selwyn. The carved stone screen which divides off the Sacristy was the gift of the Rev. Henry Joseph Corbett Knight, in memory

[1] Seventy-five English and eighteen American Bishops contributed to this gift, which included a Frontal of rich white silk.

of his youngest brother, the Rev. George Herbert Knight, a former student of the College who had met with a fatal accident in the football field in 1892. Among other donors of special gifts, grateful mention is due to the Right Hon. W. E. Gladstone, who once more gave proof of his goodwill by presenting a bell for the North-West Turret. This bell bears the inscription: *In omnem terram exivit sonus eorum*, and the text is completed on the lesser bell, the gift of the Rev. T. H. Orpen, in the other Turret: *Et in fines orbis terrae verbum eorum.* A number of past and present students of Newnham College, headed by their Vice-Principal, Miss Helen Gladstone, gave an Altar Frontal as a thank-offering for the privilege of attending the Holy Communion on Sunday mornings in the temporary Chapel; and the Steward and College Servants took their part by generously presenting the oak Episcopal chair for the Sanctuary. By these and many other personal offerings — notably some exquisite pieces of needlework—the Chapel was well supplied with what was necessary for the performance of Divine worship. The interior of the building struck everybody from the first with admiration for the dignity of its proportions and for its perceptibly devotional atmosphere. On the opening day, however, it still presented a somewhat bare appearance. There was no coloured glass, and long stretches of bare red brick wall on either side pointed out the direction to be taken by the next effort for its adornment.

From a photo by J. Palmer Clarke, Cambridge.

The Chapel: Interior.

The East end alone was befittingly decorated with a severely simple dorsal and canopy of pannelled wood from the design of Mr. C. E. Kempe, the artist who had already been consulted about the windows, and the bareness of the rest of the building threw into prominent relief the well-proportioned and richly-adorned Altar.

The Dedication of the Chapel was a wonderfully solemn and uplifting ceremony, well worthy of the ideal which is set before the College. Once more the College was visited by prominent Prelates and other guests of distinction, but the occasion was very different from those of the inaugural functions of 1881 and 1882. Then they came to bid God-speed to an experiment. Now it was recognised that the College had not merely established its position in Cambridge, but had proved its zeal and corporate unity in making the Chapel its first and greatest thank-offering to Almighty God. The congregation which thronged the Chapel at the Dedication rite consisted almost entirely of men who by their devotion had built it, and the College testified its faithfulness to its ideal in the supreme act of the Eucharistic Sacrifice. Archbishop Benson summed up the spirit of the day in memorable words:

> "To you there is an immediate call continually to turn the fact that you were once a protest and a safeguard into a splendid enrichment indeed of our beloved Cambridge, but also a

positive force for Christ in society. You know it; you feel it. The material shrine in which we stand is your first energetic answer, 'Ready, aye ready,' in response to the noblest of benefactors; your 'We will not receive without giving.' Its dedication to God in Bishop Selwyn's memory is the consecration of a distinct conviction that the Church has the truth, and that it will prevail. I can find no other interpretation of the fact."

St. Etheldreda's Day, 1895, was come. It was a warm and cloudless morning. Matins had been said in the temporary Chapel at 7.15, and the sun was shining brightly as the different sections of the procession were being marshalled in the old Chapel and on the Western terrace of the Court. At eight o'clock the Archbishop of Canterbury, the Bishop of the Diocese (Lord Alwyne Compton), the seven assistant Bishops,[1] with their attendant Chaplains, were conducted from the Master's Lodge to the temporary Chapel, at the door of which the Master, wearing the scarlet robes which he had inherited from his father, received them and went before them to the Sanctuary.

On arriving before the Altar, the Bishop of the Diocese turned and addressed the Master: "I have

[1] The Archbishop of York (Dr. Maclagan) had expressed his intention of being present, and his name appears in the printed Order of Service; but he was prevented from attending at the last moment.

come here at your request, and I ask for what purpose ye have brought me hither?" The Master replied: "Reverend Father in God, forasmuch as God hath put it into our hearts to build an House to the honour of His Name, and in memory of His servant and Bishop, George Augustus Selwyn, we beseech you to dedicate the same for ever to His service." To this the Bishop answered: "Let us proceed to do this, in the Name of God."

A stately procession then went its way from the temporary Chapel up the steps to the terrace and so round the Court, singing Psalm lxviii. *Exurgat Deus*, to the accompaniment of trumpets. First walked the Head Porter carrying his quaint Melanesian mace. Then came the trumpeters, in their Volunteer uniform, lead by their Band-Master, Dr. Charles Wood. Next, preceded by the College Cross, and led by two Cantors, came the undergraduates and some fifty graduates of the College. These were followed by some specially invited guests, including Professor Kirkpatrick (destined to be the third Master of Selwyn), Professor Ryle (now Bishop of Winchester), the Warden of Keble (the late Dr. R. J. Wilson), and the Architect. After these came the members of the College staff, past and present, headed by the Rev. the Hon. A. T. Lyttelton; then the Members of the Council and the Master. Then, led by two Masters of the ceremonies, came the procession of Bishops, each attended by his Chaplain: first Bishop W. B. Hornby (formerly of Nyassa, now of

Nassau) and Bishop Abraham; then the Bishops of Colchester (Dr. Johnson) and Shrewsbury (Sir L(velace Stamer); then the Bishop of Lichfield (Dr. Legge); then the Bishops of Trinidad (Dr. Hayes) and Salisbury (Dr. John Wordsworth); then the Bishop of the Diocese, preceded by his domestic Chaplain carrying his Crozier, and attended by three Chaplains; and finally the Archbishop of Canterbury, preceded by his apparitor and the domestic Chaplain bearing the Primatial Cross, his Grace's train-bearer being a Japanese student then resident in the College.

By the time that the processional Psalm was ended, the Bishop was standing before the closed West Door of the Chapel, the Archbishop and the Master near him, and the rest grouped around, all facing the door. The Service then began with the Suffrage, "Remember not, Lord, our offences . . ." and its usual response, followed by the Collect, "Prevent us, O Lord. . . ." Then the Bishop advanced to the door, and after the ancient form, began: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in." Six Cantors from within answered: "Who is the King of Glory?" and the Bishop and Choir responded: "The Lord of Hosts, He is the King of Glory." Then the Bishop gave the command, "Open ye the gates;" whereupon the door was opened, and the Sacrist advancing presented the Key to the Bishop, who delivered it to the Master. Then the Bishop ascended to the threshold, and having

given the Apostolic salutation, "Peace be to this house," entered the chapel alone with his attendants, and knelt for a space at the faldstool at the foot of the Altar in silent prayer.

After a pause the rest of the procession solemnly entered the Chapel singing Psalm xxiv., *Domini est terra.* The Prelates were conducted to their seats on either side of the Sanctuary, the Archbishop's Throne being on the highest step on the North side, and that of the Bishop of the Diocese next to him. The Master knelt for the present by the side of the Bishop at the foot of the Altar, and the solemn Prayers of Dedication began with some Versicles and Responses, a space for private prayer, and the hymn, *Veni Creator Spiritus;* then the Bishop rose and turning to the West read the ancient Dedicatory Prayers from the Sarum Pontifical. Next going to the Lectern, he said a prayer there after the manner of seventeenth century rites; and at last, ascending to the Altar, he blessed it with prayer and imposition of hands, and then turned and said:

> "Behold a ladder set up on the earth, and the top of it reaching to Heaven. And behold the Angels of God ascending and descending on it. And behold the Lord stood above it and said: I am the Lord God of Abraham thy father, and the God of Isaac."
>
> To which the people responded, "Thanks be to God."

Then the Bishop received his Crozier and pronounced the Sentence of Dedication, which set "apart for ever from all common and profane uses this House and whatsoever therein is consecrated by our prayer and benediction, for the ministration of the holy Service and Mysteries of the Church of God," and declared "this House to be hallowed and consecrated, in the Name of the Father, and of the Son, and of the Holy Ghost." Then he gave his Benediction to the House in the Name of the Holy Trinity.

The celebration of the Holy Eucharist — the essential consummation of a dedicatory rite—then began with the hymn, "Holy, Holy, Holy, Lord God Almighty." After the Collect proper to the service, a commemoration was made of George Augustus Selwyn. The Epistle (Rev. xxi. 2-5) was read by the Master, and the Holy Gospel (St. Luke xix. 1-13) by the Bishop of Salisbury. At the Offertory the hymn, *Angulare fundamentum*, was sung while the Alms were collected, and the Bishops, headed by the Primate, went one by one to the Altar and made their offerings on their knees. After this the Master proceeded to the Altar and presented to the Bishop the Sacred Vessels, and an Inventory on which were inscribed on vellum the "names of all those who built the Chapel," together with a list of all the separate gifts and their givers—thus typifying the offering of the House and all in it as a gift to God on His Altar. Over these offerings the Bishop read

a special Collect and King David's thanksgiving, "Blessed be Thou, O Lord God of our fathers. . . ." The Sacred Liturgy then proceeded, and the offering of the gifts culminated in the One perfect and immortal Sacrifice. All drew near and received the Blessed Sacrament from the assistant Bishops. After the post-communion Collect the Archbishop went to the Altar, and, having made his reverence before the Blessed Sacrament, gave the Benediction, his Chaplain holding the Cross before him. Then the trumpets gave out once more the notes of the Eighth Tone while Psalm cl. was sung, after which the Archbishop and the rest after him left the Chapel. It was now nearly half-past ten: the sun was shining brightly on the Altar; and it seemed that the glory of the Lord filled His Tabernacle.

Owing to the limited room and the peculiar character of the Service, the Dedication had been attended only by members of the College and special guests. To enable Cambridge in general to take part in the joy of the College, a Solemn *Te Deum* was sung at noon, to which a larger and more representative congregation was invited. The University was represented by the Vice-Chancellor and nine other Heads of Houses, and the Town by its Mayor. At noon the first procession entered the Chapel, consisting of the Master, Council, and Staff, who on this occasion occupied their official Stalls. Among them were the Bishop of the Diocese, Bishop Abraham, and Bishop Creighton. The Archbishop's

Procession followed, led by the Cross-bearer, Cantors, and Choir, and including eight Bishops. During their progress to the Altar the chorale, "Now thank we all our God," was sung. Then followed the great act of Thanksgiving, the *Te Deum*, which was one of the most impressive solemnities of that memorable morning. Before the Altar stood the Archbishop, his Chaplain with the Cross standing before him on his left, and four assistant Bishops on either side, forming a wide semi-circle, their Chaplains standing behind them at the foot of the steps. In the body of the Chapel was the great congregation facing Eastward, the passage between the Stalls thronged with surpliced students, with their Cross-Bearer at their head. The House of God was filled with the sound of praise.

After the *Te Deum*, the Archbishop preached his Sermon[1] from the Altar-steps. Taking for his text: "So he fed them according to the integrity of His heart; and guided them by the skilfulness of His hands," he paid a magnificent tribute to the Apostle of New Zealand, and vindicated the principles which shone through his life. Then the hymn, "Hark the sound of Holy Voices," was sung, and the Archbishop concluded the short Service with a Prayer of Thanksgiving, and his Benediction.

So passed two memorable services of unique importance in the history of Selwyn. The new Chapel was thought to lift the life of the College

[1] A large portion of this Sermon will be found on p. 20.

up to a higher plane, and the simple dignity and devotion of the opening Services became an inspiration for the future worship of the College.

Since 1895 considerable advance has been made in the adornment of the Chapel, and the "College Chapel Fund" still enables successive generations of Selwyn men to continue the noble work begun by their predecessors in 1892.

Early in 1896 the six Canopies and the rest of the Western Screen were completed by the gift of Bishop Selwyn and his relations—the execution of the work having proved impossible in time for the Dedication. In the same year, the Master and Mrs. J. R. Selwyn gave the Litany Desk as a thank-offering for their infant son, who was christened in the Chapel on Ascension Day in that year, and two graceful candelabra of wrought iron were given by three anonymous members of the College to stand in front of the Altar. It was due to Bishop John Selwyn, too, that Miss Fanny Patteson gave to the Chapel two relics of her brother, the Martyr-Bishop of Melanesia, the one a small silver pectoral Cross, which has been inlaid in the centre of the High Altar; the other an Office-Book, the constant companion of the Bishop, full of manuscript notes and prayers and signs of reverent use. This book was with Patteson at the time of his death, and now it reposes on the Altar of the Sacristy in its modest reliquary. But it was not given to Bishop John Selwyn to witness any substantial progress towards

the completion of the work which was the chief interest of his Mastership.

The first addition to the Chapel was the window erected in his memory by members of his family in 1900. This was the first of the windows which the Bishop had contemplated in 1895, and had endeavoured to start. His idea was that the windows should tell the story of the expansion of the Catholic Church by depicting a series of representative Apostles and Founders of Churches, beginning with the ascended Lord among His first Apostles at the East, and concluding with George Augustus Selwyn, John Coleridge Patteson, and others in the West window, which he intended to give himself. He wished the East window to be the gift of the Church of New Zealand, the South-East window of the Sanctuary to be the gift of the Diocese of Lichfield, while the half-window over the Sacristy was to be the offering of the Melanesian Mission. He had got funds started in New Zealand and in Lichfield, but they did not realise the sums required, and they were afterwards united for the purpose of erecting the East window in 1902. Bishop John Selwyn's successor had the pleasant privilege of carrying out the first part of the scheme, which he reconsidered and radically altered. Instead of presenting a series of Founders of the Churches of the world, of which George Selwyn is a pre-eminent representative, the scheme that is being carried out is designed to illustrate the

wider subject of the divers "gifts" which the Ascended Lord "gave to men."[1] In the large East window is the enthroned Christ in his Royal and Priestly robes; round Him (as in the Apse of a Basilica), in two tiers of semi-circular seats, are enthroned the twelve Apostles; above Him are the Cherubim and Seraphim. The side windows each contain four figures, three below and one above, the upper central figure being flanked in the side-lights by kneeling Angels bearing scrolls. The five upper lights on either side are to contain—on the North, St. John the Baptist and the four "Greater Prophets" of the Old Testament; on the South, St. Paul and the four Writers of the Canonical Gospels.[2] The three lower lights in each window contain figures which illustrate different ages and activities of the Church. The West window, it is hoped, will contain figures of the "Eponymus" and others closely connected with the history of the College.

The East window was dedicated, together with the "Melanesian" half-window over the Sacristy, early in 1902. The South-East window over the Sedilia, which had been dedicated in 1900 in memory of Bishop John Selwyn, contain figures of St. Paul, St. Stephen, St. Barnabas, and St. Timothy. At the same time the second window on the North side—with figures of Isaiah, St. Clement of Rome, St.

[1] Eph. iv. 8-12.

[2] This strange exegesis of the words of St. Paul in the Epistle to the Ephesians will surprise posterity.

Irenæus, and Origen—was put up in memory of John Duncan, a promising Scholar of the College, who died in 1897 at the end of his second year. Early in 1903 the second window on the South side was given as a College memorial of Captain Leonard Percival Cooper, who had been killed in the South African War in 1901. This window contains figures of St. John the Evangelist, St Athanasius, St. Jerome, and St. Augustine of Hippo. Later in the same year the adjoining window, with figures of St. Luke, St. Boniface, St. Anskar, and St. Methodius, was added as the College Memorial of its first Master, Arthur Temple Lyttelton. Thus all the windows are memorials erected by subscription. Five side windows beside the large West window remain to be provided.

In 1901 a great advance was made in the adornment of the Chapel by the addition, at a cost of £1,200, of sixteen Stall-canopies, which give some idea of the rich appearance which the Chapel will present when the remaining twenty-eight are completed. The two Corner-Stalls at the West end were personal gifts of members of the College: the one of the Rev. William George Southey, M.A., in memory of his wife; the other of Arthur Ranken Ford, M.A., in memory of his father, William Ford, M.A., one of the original members of the College Council. The rest, together with the portrait in the Combination-Room, are the Cambridge Memorial of Bishop John Selwyn. At the same time the bare red brick

From a photo by J. Palmer Clarke, Cambridge.

The Chapel: Interior.

walls were covered, in accordance with the Architect's advice, with blue flax cloth surmounted by an oak cornice. The interior has thus been relieved of the unfinished aspect which it presented on the opening day. It is bright and rich, worthy of its lofty object, and a worthy monument of the spirit of devotion that made it what it is.

Selwyn Chapel is well adapted for the simple and dignified worship which is held in it, the details of which were carefully planned and arranged before it was dedicated. It has been the scene of many memorable services since its opening day. The annual Commemoration in October revives much of the form and spirit of the inaugural services of 1895. There are Selwyn men in the Mission Field who look back with affection to the farewell Communion in their Chapel. National thankfulness has found its hearty expression in the solemn *Te Deum* sung after the relief of the last of the beleaguered garrisons in South Africa on May 20, 1901, and again for the declaration of Peace on June 4, 1902. Of a different order of solemnity were the funeral rites in memory of the beloved Master, John Selwyn, on February 16, 17, 1898, when his Stall, which had been so long unoccupied, with its purple draperies, and the palm-branches tied with five knots, bore witness that he, like John Coleridge Patteson, had given his life in the service of Christ. Similar Services marked the National mourning for Queen Victoria on February 1, 2, 1901, and more recently

fairly well gauged by the position of its Boat on the River. The first undergraduates of Selwyn, almost without exception, devoted their chief athletic energies to the waters of the Cam. They had a singularly capable leader in their first Captain, Mr. C. E. C. de Coetlogon, and an excellent adviser and coach in their Tutor, the Rev. G. H. Sing.

During the first three years (1882-1885) the Selwyn Boat had a record of unbroken success. It made its début in the Lent Races of 1883, when starting at the bottom of the Third Division it went up four places. According to the Regulations then in force,[1] Selwyn had no right to appear in the May Races that year, but, by a special act of courtesy on the part of the C.U.B.C., it was allowed to start behind the last boat of the Second Division, from which post it made four more bumps. In 1884 it rose six places higher, and a gain of four more bumps in the Lent Races of 1885 brought it within reach of the First Division. In the May Races of 1885, in spite of serious drawbacks, the Boat made three bumps and ended in the First Division, 14th on the River, and one place above the Sandwich Boat. Thus in its first three years the Selwyn Boat had made twenty-one bumps. This was the reward of pluck and hard work. The Boat, it must be confessed, was not conspicuous for its style, and was

[1] Until 1886 the Boats were divided into three Divisions, of which the First and Second only rowed in the May Races, and the Second and Third only in the Mays.

consistently snubbed by the River correspondent in the *Cambridge Review*. But it was strong and resolute. The first crew—that which rowed in the Lent Races of 1883—had an average weight of 11 st. 6¾ lb.; the Captain stood 6 ft. 3½ in., and four of his colleagues stood full 6 ft. It is worthy also of record that the May Boat of 1885, which made its way into the First Division, was once coached by the Bishop of Melanesia—John Selwyn, the future Master—whose appearance on the tow-path on horseback in gaiters and light blue cap, is perhaps an unique incident in the annals of Cambridge Rowing. It was on the occasion of this visit that the Bishop gave to the College Boat Club certain trophies of his prowess at Henley, and henceforward the "John Selwyn Sculls" and the "John Selwyn Pairs" became annual contests. These were supplemented in 1886 by Mr. de Coetlogon's gift of a Cup for the "Freshmen's Sculls."

Three years' success had brought the Boat up to a place on the River which required a higher level of skill and form if it was to be maintained. In 1886, under the Regulations then in force, Selwyn did not appear in the Lent Races; in the May Races the Boat kept its position at 14th, regaining on the sixth night a place it had lost on the fourth. In 1887 the new Regulations came into force, which separated the Lent from the May Races, and secured for every Club its representation in each. This was the first year of adversity for Selwyn. The Lent Boat, starting

last but one, gained one place only; the May Boat was bumped on three nights and returned to the Second Division. The year 1888 was marked by a curious incident. Selwyn for the first time succeeded in getting on a Second Boat in the Lent Races. In accordance with the Regulations the Boat thus getting on was placed behind the last non-representative boat, and strangely enough Selwyn II. found itself placed 25th—four stations above Selwyn I. On the third night — Selwyn II. having lost two places and Selwyn I. having gained one meanwhile —the unparalleled spectacle was presented of a Club's First Boat bumping its Second Boat. But the same night a sad accident happened: a Clare undergraduate, rowing in his Boat, was killed by an unfortunate collision, and all bumps were cancelled. In 1889 Selwyn II. failed to keep its place in the "getting-on" Races, and disappeared from the River for eleven years. In 1888 Selwyn rowed over in the May Races, and later in the year won the Clinker Fours. The next two years also were successful. The Lent Boat made four bumps each year, ending at 19th. The May Boat made three bumps in 1889, and thus regained the place in the First Division which it had lost two years before. It remained in the same place at the end of the May Races of 1890.

In 1890 the Boats stood as well as they had ever done. After this came three years of decline. In 1893 the Lent Boat ended two places, and the May

Boat (having been bumped four times in 1891 and also in 1892, and having rowed over in 1893), eight places lower than in 1890. The next three years—1893-6—were marked by serious effort in the face of great difficulty. The Lent Boat lost two places in 1894, rowed over in 1895, and recovered one place in 1896. The May Boat was more fortunate. Two bumps in 1894, one in 1895, and a nett gain of one place in 1896—the Boat having made its bumps on the first two nights, and having lost a place on the last night owing to the illness of Stroke—brought the Boat back to 18th, and thus painfully repaired the losses of five years. The next two years—1897-8—were disastrous, and at the end of those two years the fortunes of the Boats were at their lowest ebb: five places had been lost in the Lent Races, and the same number in the Mays.

In 1899 there began a new era of energy and prosperity. This was chiefly due to the strength and influence of the Captain (Mr. H. H. F. M. Tyler), supported by the indefatigable assistance of a new recruit to the College Staff, the Rev. W. L. E. Parsons. In that year the Lent Boat made four bumps, and gained their oars once more after an interval of ten years. The May Boat gained one place. In 1900 a Second Boat was once more successful in getting on in the Lent Races, and had better fortune than its predecessor of 1888, for it made four bumps, and has remained on the River to the present time. The First Lent Boat also made

four bumps, and the May Boat two. In 1901 success continued. In the Lent Races the Second Boat gained four more places, and three bumps brought up the First Boat into the First Division, two places above the Sandwich Boat. The May Boat again scored two places. In 1902 the Boats acquitted themselves with credit. The Lent Races indeed were a disappointment, for the Second Boat lost one place, while the First Boat only succeeded in retaining its place in the First Division, after making one bump and being bumped again; but the May Boat made its record of four bumps, ending 12th on the River, one place higher than it had ever attained before. At the end of its first twenty years Selwyn stood higher on the River than in any previous year, and had its Boat in the First Division both in the Lent and in the May Races. The Lent Races of 1903 were unfortunate: the Second Boat went down three places and the First Boat lost four, falling back into the Second Division on the second night. But in the May Races a great and unexpected triumph was scored: the Boat made four bumps, catching three representative boats, and finally stood 8th on the River. This high position was unhappily lost in the following year, when the First Boat lost three places, and sank to 11th, while in 1905 it fell one place lower still. In the Lent Races of 1904 the Second Boat regained two places, but the First Boat lost three, and five more in 1905. A plucky enterprise brought a Second Boat on to the River for the first

time in the May Races of 1904, which gained two places, but failed to score any further success in 1905.

The Lent Races of 1906 were once more fortunate: the First Boat made two bumps, and the Second Boat scored the record success in the history of the Selwyn Boat Club by going up six places.

Though Selwyn has not as yet gained the distinction of a Rowing Blue, it has done some creditable work on the Cam, and the Cam is a place where Colleges stand in an order of merit. The chief parallel to this is the Association Football Field, where first the establishment of the Cup, and since 1898, the organisation of an inter-collegiate League in two Divisions, with an order of merit, provides a criterion by which Colleges can be measured. In this field Selwyn reached its zenith in 1895, when, after a series of successful seasons and a hard fight in the Semi-Final in 1894, the Eleven won the Cup. This prize was lost in the third round of the next year's contest, and in the two following years—1896-7—Selwyn was defeated in the first round. In 1898 the new League system came in. Selwyn was placed in the Second Division, and at the end of the season was second in that Division. This gave the team a place in the First Division in the 1899-1900 season, but in the latter year it reverted to the Second Division, from which it has not as yet emerged. Selwyn has twice been represented in the University

Team against Oxford—in 1896 by Mr. R. A. Low, and in 1902 by Mr. H. A. R. E. Unwin.

During the first ten years—1882-1892—Selwyn was conspicuous for its success in the Rugby Football Field. In 1886 the advent of a brilliant Alleynian, Mr. W. R. M. Leake, who played for Cambridge against Oxford in each of his three years, gave a stimulus to the game in Selwyn which lasted for some years. In 1892, while the successes of the Association XI., once only defeated, were asserting the rival prominence of the other game, two Selwyn men were awarded their Rugby Blues—Mr. R. N. Douglas and Mr. H. Staunton. In later years there has been no conspicuous success to record, though the "Rugby" men have proved the coveted allies of the authorities of the Boat Club.

In the Cricket Field Selwyn scored its first Blue in 1891—Mr. R. N. Douglas, who played against Oxford also in the two following years. In 1892 his younger brother, Mr. J. Douglas, came up, and represented Cambridge also in each of his three years. Mr. E. B. Shine brought a third Cricket Blue to the credit of Selwyn in 1896 and 1897.

In Athletic Sports Selwyn has had three Full Blues. In 1884 Mr. F. B. Roberts gained it for the Broad Jump, and in the following year for the High Jump also. In 1892 Mr. R. A. A. Beresford, who had but narrowly escaped his Blue as a cricketer, received

it for Putting the Weight, having obtained his Half-Blue in the previous year. In 1902-3-4 Mr. C. S. Doorly won his Half-Blue for Running, and in 1904 represented Oxford and Cambridge in the contest with Yale and Harvard at the Queen's Club. In 1905 Mr. P. G. Masters was awarded his Blue for Throwing the Hammer, which he retained in 1906.

In addition to those already mentioned, eight Selwyn men have gained their Half-Blues; Mr. G. E. W. Green in 1891, Mr. J. H. Hounsfield in 1892, and Mr. H. F. Angell in 1894 and 1895, for Cross-Country Running; Mr. W. J. Wetherall in 1896 and 1898 for Swimming; Mr. F. P. Scott in 1904, 1905, and 1906 for La-Crosse, Mr. J. A. Horrocks in 1904 and 1905 for Chess; Mr. P. G. Masters in 1906 for Putting the Weight, and Mr. H. M. Irwin in 1906 for Throwing the Hammer.

APPENDIX A

THE CHARTER

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, To ALL TO WHOM these presents shall come, GREETING.

WHEREAS The Right Reverend Father in God, James Russell, Lord Bishop of Ely: The Very Reverend Edward Bickersteth, Dean of Lichfield, Doctor of Divinity: The Reverend Charles Old Goodford, Doctor of Divinity, Provost of Eton: The Reverend Brooke Foss Westcott, Regius Professor of Divinity in the University of Cambridge: The Reverend William Ince, Regius Professor of Divinity in the University of Oxford: The Right Honourable Edward James, Earl of Powis: The Right Honourable William, Lord Bagot: The Right Reverend Father in God, Joseph Barber, Lord Bishop of Durham: The Right Reverend Bishop Edmund Hobhouse: The Right Reverend Bishop Charles John Abraham: Sir Henry Wilmot, Baronet: Sir Walter Rockcliff Farquhar, Baronet: The Venerable Edward Balston, Archdeacon of Derby: The Reverend William Selwyn, Vicar of Bromfield, in the County of Salop: The Reverend Vincent Henry Stanton, Fellow of Trinity College, Cambridge: and William Ford, of 4, South Square, Gray's Inn, in the County of Middlesex, Esquire: HAVE presented their humble Petition to Us, setting forth that at a meeting held on the 21st day of April, 1878, of divers of Our humble Petitioners, with others of Our loving subjects, for the purpose of establishing

a public and permanent Memorial of the long and devoted services of the Right Reverend George Augustus Selwyn, D.D., some time Lord Bishop of New Zealand, and late Lord Bishop of Lichfield, deceased, to the Church of Christ, and in particular the Missionary development thereof, it was unanimously resolved "That the foundation of a College at Cambridge, to be called the 'Selwyn College,' should be submitted to the Church at large as a worthy object by which to perpetuate the noble name and labours of the late Lord Bishop of Lichfield, such College to include provision for the education of the sons of Clergymen and others to fill posts of Missionary work, whether at home or abroad." And that large sums of money had been contributed for carrying such resolution into effect, and for maintaining the College. And that by an Indenture, dated the 3rd day of November, 1879, and made between the Master or Keeper and Fellows of Corpus Christi College, in the University of Cambridge, of the one part, and our Petitioners, the said Edward Bickersteth, and Charles John Abraham, and the Rev. Frederick Thatcher, of the other part, a certain close or parcel of land, situate in the Parish of St. Giles, in the Borough of Cambridge, and in the same Indenture, and the map or plan drawn thereon, particularly described and delineated, with the appurtenances thereto, was granted and assured unto and to the use of the said Edward Bickersteth, Charles John Abraham, and Frederick Thatcher, and their heirs and assigns, in trust for the said proposed undertaking. And further setting forth that Our said Petitioners had been appointed a Council to manage the affairs of the said College; and that they had elected and appointed the Honourable and Reverend Arthur Temple Lyttelton, M.A., of Trinity College, Cambridge, to be the first Master thereof; and that Our said Petitioners desired that the said proposed College should be a permanent Memorial of the said George Augustus Selwyn, and should bear the impress of his self-denying character and convictions, and should aim at training young men in simple and religious habits according to

the principles of the Church of England. And that Our said Petitioners were assured that the objects of the said undertaking would be more certainly and securely attained if it were protected by Our Royal sanction by means of Our Charter of Incorporation. Our said Petitioners therefore most humbly supplicated Us to grant to them, and to the said Arthur Temple Lyttelton, as the first or present Master and Council of the said proposed College, and their successors, Our Royal Charter of Incorporation, for the purpose of constituting them and their successors a Corporation for the purpose of more effectually carrying on and conducting the said undertaking, under such regulations and restrictions, and with such powers as to Us might seem right and expedient. NOW KNOW YE that We, taking the premises into Our Royal consideration, of Our especial grace, certain knowledge, and mere motion have granted, constituted, and appointed, and by these presents for Us, Our heirs, and successors, do grant, constitute, and appoint as follows (that is to say) :—

1. That for the purpose of establishing, carrying on, and maintaining a College at Cambridge, to be called "Selwyn College," Our said Petitioners and the said Arthur Temple Lyttelton, and their successors, Master and Council for the time being of the said College, shall be, and they are hereby, constituted a body politic and corporate by the name of "The Master and Council of Selwyn College," and shall by that name, and for the purposes herein mentioned, have perpetual succession and a Common Seal, with power to break, alter, and renew the same, at their discretion, and shall by the same name sue and be sued, plead and be impleaded, and answer and be answered in all Courts and before all Justices, of Us Our heirs and successors.

2. That by the same name they shall be able and capable in law to take, purchase, and hold to them and their successors any goods, chattels, or personal property whatsoever, and shall

also be able and capable in law, notwithstanding the Statutes of Mortmain and Charitable Uses, and without any compliance with the provisions of such Statutes as to enrolment or otherwise, to take, purchase, and hold to them and their successors not only all such lands, hereditaments, and possessions as are comprised in and expressed to be assured by the hereinbefore-mentioned Indenture of the 3rd day of November, 1879, with all buildings erected thereon, and with such additions thereto as the Master and Council for the time being may deem expedient, or such as may be from time to time exclusively used and occupied for the immediate purposes of the said College, but also any other lands, buildings, hereditaments, and possessions whatsoever, situated within Our United Kingdom of Great Britain and Ireland, not exceeding in the whole (exclusive of the hereditaments comprised in the said Indenture) the annual value of £5,000, such annual value to be calculated and ascertained at the period of taking, purchasing, or acquiring the same, and that they and their successors shall be able and capable in law to grant, demise, alien, exchange, mortgage, or otherwise deal with or dispose of all or any of the property, real or personal, belonging to the said College, upon such terms and in such manner as they shall think fit, and also to do all other matters incidental or appertaining to a body corporate. And We do hereby will, ordain, and declare that the said College is founded and constituted with the especial object and intent of providing persons desirous of academical education, and willing to live economically, with a College wherein sober living and high culture of the mind may be combined with Christian training, based upon the principles of the Church of England.

3. The Archbishop of Canterbury for the time being shall, by virtue of his office, be Visitor of the College, with power to visit and originate inquiry as often as to him shall seem meet.

4. The Master shall always be a Clerk in Holy Orders.

5. The appointment of the said Hon. and Rev. Arthur Temple Lyttelton as the first or present Master shall be and is hereby confirmed, and every future vacancy in the Office arising from any cause whatever shall be filled by such person as the Council shall elect and appoint.

6. The Master, except when prevented by illness or other urgent cause, or when his absence shall be authorised by the Council, shall reside in the College during the Academical terms.

7. Subject to the Statutes or Regulations (if any) for the time being in force, the Master shall have the entire charge of and jurisdiction over the internal or domestic government of the College, and of its inmates, officers, and servants for the time being. The Bursar shall be subordinate to the Master of the College, but his appointment or removal shall rest with the Council, and to such appointment or removal the consent of the Master, if present, shall be necessary.

8. In case of the illness or absence of the Master, the Council may appoint a Vice-Master with such of the powers of the Master as they may think fit to vest in the Vice-Master.

9. The Master shall be removable from his office only by and at the discretion of the Visitor, and such discretion shall be exercised only under the circumstances hereinafter specified (that is to say): If it shall appear to a majority consisting of not less than two-thirds in number of not less than seven Members present at a Meeting of the Council, specially convened to consider the propriety of such removal, that the Master is from any cause whatever unfit for the duties of his office, it shall be competent for them to apply in writing to the Visitor to remove the Master, and the Visitor shall have power at his absolute discretion either to act upon or to reject such application.

10. The Council shall consist of not more than sixteen

Members, and shall not (except as a matter of temporary necessity) be allowed to be reduced in number to less than ten.

11. The Council shall consist of the said Earl of Powis, the said Lord Bagot, the said Lord Bishop of Durham, the said James Russell or other the Lord Bishop of Ely for the time being (*ex officio*), the said Edward Bickersteth or other the Dean of Lichfield for the time being (*ex officio*), the said Charles Old Goodford or other the Provost of Eton for the time being (*ex officio*), the said Brooke Foss Westcott or other the Regius Professor of Divinity, Cambridge, for the time being (*ex officio*), the said William Ince or other the Regius Professor of Divinity, Oxford, for the time being (*ex officio*), the said Edmund Hobhouse, the said Charles John Abraham, the said Sir Henry Wilmot, the said Sir Walter Rockcliff Farquhar, the said Edward Balston, the said William Selwyn, the said Vincent Henry Stanton, and the said William Ford.

12. Each elected Member of Council shall continue to be a Member for his life, subject to the exceptions and provisions hereinafter contained; but he may, at any time by notice, in writing, addressed to the Master, resign his office.

13. If any Member of Council shall, during the period of three consecutive years, attend no Meeting of the Council, he shall, upon the expiration of such period, cease to be a Member of Council, but he shall be eligible for re-election, either at once or upon the occurrence of any subsequent vacancy.

14. The Visitor, if required in writing by not less than ten Members of Council for the time being so to do, shall have power, if he think fit, by writing under his hand, to remove any elected Member of Council, and the vacancy caused by any such removal of a Member shall be supplied by the election of a new Member.

15. Every vacancy in the Council shall be supplied by the Council; and the Master, upon receiving notice of a vacancy

having occurred, shall, as soon as conveniently may be, convene a Special Meeting of Council for the purpose of electing some fit and able person to supply such vacancy. He shall give twenty-one days' notice of such election, and no election shall take place except in Term time. If such vacancy shall not be supplied before the expiration of six calendar months from the date of its occurrence, it shall be lawful for the Visitor, if he think proper so to do, to supply the same within three calendar months next after the expiration of such period of six calendar months, or (upon the requisition in writing of a majority of the Members of Council for the time being) at any later period.

16. The Council shall meet for the dispatch of business at Cambridge or elsewhere once at least in every year, and on such other occasions (if any) as circumstances may render a meeting necessary or desirable.

17. The consent of the Master, if present, shall be necessary to all acts of the Council other than those which relate to the appointment or removal of the Master, Vice-Master, or Members of the Council. He shall preside over the Meetings of the Council, and have the same power as any Member of the Council to propose subjects for consideration by the Council, and in case of there being an equality of votes, shall have a casting vote. If the Master shall be absent, or shall refuse to take the chair, the Chairman shall be such one of the Members present as a majority of such Members shall select, or in default of a selection then the Senior Member according to standing present, and willing to take the chair, shall be Chairman. And in case of equality of votes, such Chairman shall have a second or casting vote in addition to his own vote as a Member of Council.

18. No question shall be decided at any Meeting of the Council, nor shall any business be there transacted, unless at least five Members of Council, or four Members of the Council and the Master, shall be present, or if such business consist in

the election of a Master, unless at least seven Members of Council shall be present, or if such business consist in the election of a Member of Council, unless at least seven Members of Council or six Members of Council and the Master shall be present.

19. In all cases, not herein otherwise provided for, the Master and Council shall have the entire management, direction, superintendence, and control of and over the affairs, concerns, and property of the College, as well in receiving, issuing, investing, laying out, and disposing of all stock, effects, funds, moneys, and securities, as also in contracting for and purchasing messuages, lands, tenements, and hereditaments situated within Our United Kingdom of Great Britain and Ireland, and goods and chattels for the use of the College, and in selling, demising, aliening, mortgaging, exchanging, or otherwise disposing of or dealing with any property whatever, real or personal, belonging thereto, also in the obtaining the incorporation of the College with the University of Cambridge, and of all gifts, bequests, exhibitions, and endowments which they may deem desirable for the purposes of the said College. Also, in regard to the appointment and removal, number and rank, powers and duties, stipend and emolument of the Bursar, Tutors, and Lecturers, and of the several persons employed in the College, the terms and conditions upon which Scholars and Students shall be admitted, and also touching the mode and time of convening Meetings of the Council, and also touching the mode of conducting the business to be transacted at such Meetings respectively, also touching the qualifications as regards age and other circumstances, nomination, and admission of Scholars and Students, and all other matters relating thereto, and in general touching all other matters whatsoever relating to the said College.

20. All moneys belonging to the College shall from time to time be invested in the names or under the legal control of the

Master and Council, in or upon some or one of the Public Stocks, or Funds, or Government Securities of our United Kingdom, or any securities, the interest on which is or shall be guaranteed by Parliament, or in Stock of the Bank of England, or of the Metropolitan Board of Works, or upon freehold, copyhold, or chattel real or leasehold securities in England or Wales (but not in Ireland), or in or upon the debentures or debenture stock of any railway company in Our United Kingdom, or the shares or stock of any such railway company, a fixed or minimum rate of dividend on which is guaranteed by the same or any other company, or secured by means of a fixed rental payable by any other company, or in or upon the debentures, debenture stock, shares, or securities, or the guaranteed or preference stock or shares of any insurance, dock, or canal, or other commercial company in Our United Kingdom which shall have paid a dividend of not less than £3 per centum per annum on their ordinary capital for at least three years prior to the date of the investment, or upon charges created under the Improvement of Land Act, 1864, or any mortgages thereof, or debentures issued under the Mortgage Debenture Act, 1865, or in or upon the bonds, debentures, or securities, of or issued by any public, municipal, or local body or authority, in Our United Kingdom, or on the security of rates or tolls made or levied by any such body or authority, or in any other mode of investment in Our United Kingdom, which shall for the time being be authorised as an investment for trustees by Statute or by the Chancery Division of the High Court of Justice, and such investments may, in the discretion of the said Master and Council, be from time to time varied or transposed into or for any others of any nature hereinbefore mentioned.

21. The Master and Council shall have full power from time to time, with the consent of the Visitor, to make and also to alter or vary any Statutes touching the government of the

College, the stipend or emoluments of the Master, and also touching any of the matters and things over or in relation to which a general power of management and control is hereby given to the Master and Council, and all other matters relating thereto, and in general touching all other matters whatsoever relating to the College, so as such Statutes be not repugnant to the laws of Our realm, or the general design and spirit of this foundation. And all such Statutes, when reduced into writing, and after the Common Seal of the College hath been affixed thereto, shall be binding upon all persons members thereof.

22. It shall be lawful for the Master and Council for the time being, with the consent of the Visitor, to surrender this Charter, and to wind up the affairs of the Corporation, under and subject to such provisions and arrangements respecting the disposal of the property of the Corporation, and other matters, as the Master and Council shall deem expedient, and as the Visitor shall approve of, due regard being had to all then existing liabilities.

23. It shall be lawful for the Master and Council in all cases unprovided for by this Our Charter to act in such manner as shall appear to them best calculated to promote the welfare of the College.

24. And lastly, We do hereby for Us Our heirs and successors grant and declare that these Our Letters Patent, or the enrolment or exemplification thereof, shall be in all things valid and effectual in the Law according to the true intent and meaning of the same, and shall be construed and adjudged in the most favourable and beneficial sense for the best advantage of the said College, as well in all Our Courts as elsewhere, notwithstanding any recital, misrecital, uncertainty, or imperfection in these Our Letters Patent. In Witness thereof We have caused

these Our Letters to be made Patent. Witness Ourself at Our Palace at Westminster, the thirteenth day of September, in the forty-sixth year of Our Reign.

By Her Majesty's Command. L. S. CARDEW.

APPENDIX B

THE LICENCE OF THE CHAPEL

"WHEREAS We Alwyne by Divine permission Bishop of Ely did on St. Etheldreda's Day October the 17th in the year of our Lord one thousand eight hundred and ninety-five solemnly dedicate and set apart for ever from all common and profane uses the Chapel of SELWYN COLLEGE in the University of Cambridge for the ministration of the Holy Services and Mysteries of the Church of GOD and did declare the said Chapel to be hallowed and consecrated in the Name of the FATHER and of the SON and of the HOLY GHOST,

"Now therefore We the Bishop aforesaid do grant Licence for the performance of Divine Service in the said Chapel for the reciting of Common Prayer and the sacred Liturgy in any tongue which may be generally understood by the Members of the said College for the sincere and faithful setting forth and preaching of the word of GOD for the catechising Neophytes in the faith of CHRIST for the ministration of the Holy Sacraments therein as often as shall be fitting and for the performance of whatever other things are generally lawful and customary in other College Chapels.

"Moreover We do confirm and establish so far as by Law We may or can this Chapel in all and singular the privileges which have been or are exercised in or are lawfully attached to any Chapel within the said University saving always our Episcopal rights and the honour and dignity of our Cathedral Church of Ely.

"In witness thereof we have caused our Episcopal Seal to be affixed this twenty-fifth day of March in the year of our Lord one thousand eight hundred and ninety-six.

"ALWYNE  ELY."

APPENDIX C

THE LIBRARY

The Library contains about 15,000 volumes, and has grown to its present size chiefly through a series of donations. Until 1895 it was a very modest collection of books, contained in the Lecture-Room over the Gateway. The principal donors of books had been Mrs. G. A. Selwyn, Lady Martin (widow of Sir William Martin, sometime Chief-Justice of New Zealand), Bishop Abraham, Mrs. William Selwyn (widow of Professor Selwyn), and the Rev. Professor J. E. B. Mayor.

In 1894 the Rev. William Cooke, M.A., of Trinity Hall, Honorary Canon of Chester, bequeathed to the College his valuable theological Library, rich in Patristic and Liturgiological Books, a portion of which he had given to the College during his lifetime. After the opening of the new Chapel in 1895 the Library was transferred to the temporary building which had served as a temporary Chapel, in order to accommodate this bequest.

In 1896 Mr. Edward Balme Wheatley-Balme bequeathed to the College nearly the whole of his extensive and valuable collection of books.

In 1897 the Library received further additions under the will of the Rev. Charles Gutch, B.D., Fellow of Sidney, Sussex College, and by the gift of the executors of the Rev. William Ralph Churton, B.D., Fellow of King's College, who had collected a large amount of literature dealing with Foreign Missions.

In 1898-9 the whole Library was rearranged and catalogued, and since then it has received several smaller donations. A small sum is also spent annually to add to it recent and standard works.

The Library, as it now stands, is a good, all-round collection for working purposes, and is distinctly rich in (1) Patristic Literature, (2) Liturgical and ecclesiological works, (3) Pamphlets illustrating the history of the English Church in the nineteenth century, and (4) interesting curiosities, such as First Editions of well-known books.

Of really valuable books there are but few. The following however should be mentioned:

(1) An interesting pre-Wycliffite English Version of the New Testament in MS.—probably late fourteenth century.

(2) A magnificent copy of the first printed Edition of the *Summa* of St. Thomas Aquinas, printed at Mainz, 1468 (Hain, 1439). The earliest printed book in the Library.

(3) *Figurae Passionis Domini Nostri Jesu Christi.* Albert Durer, Nuremburg, 1509-10.

(4) "A dyalogue betweene one Clement, a clerke of the Convocation, and one Bernarde, a burges of the parlyament, dysputing betweene them what auctoryte the clergye haue to make lawes. And howe farre and where theyr power dothe extende." This interesting little pamphlet, of which no other copy is known, relates to the temporal powers of Convocation, and was written before the Papal jurisdiction was thrown off, and probably published about 1530. The author may have been Christopher Seyntgermain.

(5) Fitzherbert's Abridgement of Common Law, printed by J. Rastell in 1516. The earliest English printed book in the Library.

(6) An Aldine Septuagint, printed at Venice in 1515, and

containing an inscription, dated 1558, indicating that it was left by Cardinal Pole to a Reginald Lampson.

(7) The Book of Common Prayer. London, 1549.

Besides these there are a number of other printed books of the late fifteenth and early sixteenth centuries, among them some beautiful Aldines and examples of many of the well-known Presses—Elzevir, Plautius, etc.

Of Manuscripts there are very few, and the only one of importance is that mentioned in the above list, but a large number of the printed books are of special interest from circumstances peculiar to the copy—autographs, bindings, book-plates, or from having once belonged to a well-known Library.

APPENDIX D

THE PRESENT SOCIETY, 1906

Visitor.

The Right Hon. and Most Rev. the Lord Archbishop of Canterbury, D.D., LL.D.

Master.

The Rev. Alexander Francis Kirkpatrick, D.D., Fellow of Trinity College, Lady Margaret Professor of Divinity, and Hon. Canon of Ely.

Council.

1905 The Right Rev. the Lord Bishop of Ely, D.D. (*ex officio*).
1892 The Very Rev. the Dean of Lichfield, D.D. (*ex officio*).
1884 The Rev. the Provost of Eton, D.D. (*ex officio*).
1890 The Regius Professor of Divinity, Cambridge (*ex officio*).
1882 The Regius Professor of Divinity, Oxford (*ex officio*).
1882 The Rev. Prebendary William Selwyn, M.A.
1882 The Rev. Vincent Henry Stanton, D.D., Ely, Professor of Divinity.
1886 The Right Rev. the Lord Bishop of Bristol, D.D.
1886 Alfred Paget Humphry, M.A., LL.M.
1887 The Right Hon. Lord Ashcombe, M.A.
1887 Arthur Ranken Ford, M.A.
1891 The Right Hon. the Earl of Plymouth, M.A.
1902 Sir Francis Sharp Powell, Bart., M.A., M.P.
1902 The Rev. Thomas Herbert Orpen, M.A.
1903 John Frederick Peel Rawlinson, LL.M., K.C., M.P.

Treasurers.

1900 The Right Hon. Viscount Cobham, M.A.
1900 Alfred Paget Humphry, M.A., LL.M.

Bursar.

1900 Hammett Charles Knott, M.A. (Secretary to the Council).

Tutors.

1887 Hammett Charles Knott, M.A.
1889 Rev. Algernon Leslie Brown, M.A.
1905 William Edward Jordan, M.A.

Dean.

1906 William Edward Jordan, M.A.

Prælector.

1895 Hammett Charles Knott, M.A.

Precentor.

1897 Rev. Algernon Leslie Brown, M.A.

Sacrist.

1899 Rev. Algernon Leslie Brown, M.A.

Librarian.

1904 Rev. James Herbert Srawley, B.D.

Head Examiner.

1897 Hammett Charles Knott, M.A.

Lecturers in Mathematics.

1887 Hammett Charles Knott, M.A.
1905 Philip Worsley Wood, M.A.

Lecturers in Classics.

1889 Rev. Algernon Leslie Brown, M.A.
1897 William Edward Jordan, M.A.
1905 Walter Nalder Williams, M.A., LL.B.

Lecturers in Theology.

1897 Rev. James Herbert Srawley, B.D.
1906 Rev. Theodore Harber Hennessy, M.A.

Lecturer in History.

1894 William Edward Jordan, M.A.

Lecturer in Natural Sciences.

1895 Lancelot Alexander Borradaile, M.A.

FORMER OFFICERS OF THE COLLEGE

Former Masters.

1882-1893 Rev. the Hon. Arthur Temple Lyttelton, M.A. (died 1903).
1893-1898 Right Rev. John Richardson Selwyn, D.D. (died 1898).

Former Members of Council.

1882-1902 Right Rev. Charles John Abraham, D.D. (died 1903).
1882-1885 Right Rev. James Russell Woodford, D.D., Bishop of Ely (died 1885).
1882-1892 Very Rev. Edward Bickersteth, D.D., Dean of Lichfield (died 1892).
1882-1884 Rev. Charles Old Goodford, D.D., Provost of Eton (died 1884).

1882-1890 Rev. Brooke Foss Westcott, D.D., Regius Professor of Divinity (died 1901).
1882-1891 Right Hon. Edward, Earl of Powis, M.A. (died 1891).
1882-1886 Right Hon. William, Lord Bagot, M.A. (died 1887).
1882-1888 Right Rev. Joseph Barber Lightfoot, D.D., Bishop of Durham (died 1889).
1882-1883 Right Rev. Edmund Hobhouse, D.D. (died 1904).
1882-1887 Sir Henry Wilmot, Bart., V.C. (died 1901).
1882-1886 Sir Walter Rockcliffe Farquhar, Bart. (died 1900).
1882-1886 Ven. Edward Balston, D.D., Archdeacon of Derby (died 1892).
1882-1887 William Ford, M.A. (died 1889).
1884-1890 Rev. Frederick Thatcher, M.A. (died 1891).
1886-1905 Right Rev. the Right Hon. Lord Alwyne Compton, D.D., Bishop of Ely (died 1906).
1887-1899 George Andrew Spottiswoode (died 1899).
1889-1898 Rev. Canon John Gylby Lonsdale, M.A.
1891-1901 Right Rev. Mandell Creighton, D.D., Bishop of London (died 1901).
1899-1902 Sir Samuel Hoare, Bart., M.A., M.P.
1899-1905 Sir Richard Jebb, Litt.D., O.M., M.P. (died 1905).
1902-1903 Right Rev. the Hon. Arthur Temple Lyttelton, D.D., Bishop of Southampton (died 1903).

Former Tutors.

1882-1886 Rev. George Herbert Sing, M.A.[1]
1884-1886 Rev. Frederick Charles Searle, M.A.[2]
1885-1895 Rev. Henry Joseph Corbett Knight, M.A.[3]
1895-1897 Rev. Robert Hudson, M.A.[4]
1886-1904 Rev. Thomas Herbert Orpen, M.A.[5]

[1] Sometime Fellow of Corpus Christi. Died 1901.
[2] Sometime Assistant Master at Harrow. Died 1904.
[3] Fellow of Corpus Christi and Principal of the Clergy Training School.
[4] Principal of St. Mark's College, Chelsea.
[5] Sometime Fellow of Pembroke. Vicar of Great Shelford, Cambs.

Former Deans.

1893-1897 Hammett Charles Knott, M.A.
1897-1899 Henry John Edwards, M.A.[6]
1899-1901 Hammett Charles Knott, M.A.
1901-1905 Rev. Walter Langley Edward Parsons, M.A.

Former Lecturers.

1882-1886 Rev. George Herbert Sing, M.A.
1882-1883 Rev. Joseph Timmis Ward, M.A.[7]
1883-1884 Rev. Herbert Edward Ryle, M.A.[8]
1883-1884 Rev. Arthur John Maclean, M.A.[9]
1883-1889 Rev. Charles Archibald Edmund Pollock, M.A.[10]
1884-1886 Rev. Frederick Charles Searle, M.A.
1884-1895 Rev. Henry Joseph Corbett Knight, M.A.
1885-1904 Rev. Thomas Herbert Orpen, M.A.
1886-1887 John Augustine Kempthorne, M.A.[11]
1887-1888 Alexander Nairne, M.A.[12]
1888-1889 Alan England Brooke, M.A.[13]
1889-1897 Rev. Robert Hudson, M.A.
1889-1890 John Cyril Iles, M.A.[14]
1889-1890 James Herbert Burrow, B.A.
1890-1891 Arthur Valentine Valentine-Richards, M.A.[15]
1891-1893 Rev. William Edward Collins, M.A.[16]

[6] Fellow and Dean of Peterhouse.
[7] Fellow and formerly Tutor of St. John's.
[8] Honorary Fellow of King's. Sometime President of Queen's. Bishop of Winchester.
[9] Bishop of Moray and Ross.
[10] Fellow of Corpus Christi.
[11] Rector of Liverpool.
[12] Sometime Fellow of Jesus. Rector of Tewing and Professor in King's College, London.
[13] Fellow and Dean of King's.
[14] One of H.M. Inspectors of Schools.
[15] Fellow of Christ's.
[16] Bishop of Gibraltar. Sometime Professor in King's College, London.

1890-1895 Rev. Charles Platts, M.A.[17]
1894-1897 Henry St. John Thackeray, M.A.[18]
1894-1899 Henry John Edwards, M.A.
1895-1897 Rev. George Nickson, M.A.[19]
1897-1898 Rev. Frank Lillingston, M.A.[20]
1897-1899 Rev. Edward Harrison Askwith, M.A.[21]
1898-1905 Rev. Walter Langley Edward Parsons, M.A.
1899-1901 Francis William Barrett Frankland, M.A.[22]
1901-1905 Alfred Young, M.A.[23]

[17] Sometime Fellow and Junior Dean of Trinity.
[18] Examiner in the Education Office.
[19] Vicar of St. Andrew's, Southport.
[20] Rector of Sall, Norfolk.
[21] Chaplain of Trinity.
[22] Fellow of Clare. Lecturer in St. David's College, Lampeter.
[23] Fellow of Clare.

APPENDIX E

MATRICULATIONS AND GRADUATIONS

Academical Year.	Matriculations.	Graduated		Holy Orders.	Medicine.	Law.	Civil Service.	Army.	Scholastic.
		Honours.	Poll.						
1882-3	30	11	13	16	1	1	—	1	5
1883-4	22	7	10	12	1	—	—	—	3
1884-5	41	14	19	24	1	2	—	—	2
1885-6	42	9	31	24	2	—	—	—	7
1886-7	22	6	13	8	3	1	—	1	4
1887-8	37	12	19	21	1	—	1	—	6
1888-9	38	14	19	19	1	—	—	—	6
1889-90	50	20	19	25	2	4	—	1	6
1890-1	40	18	15	19	3	1	—	1	8
1891-2	42	9	23	21	—	3	—	—	6
1892-3	37	13	17	12	1	1	2	1	10
1893-4	34	8	19	10	2	1	—	—	6
1894-5	36	10	20	15	4	2	1	—	7
1895-6	39	12	24	20	4	—	—	—	7
1896-7	37	13	19	18	2	1	2	1	7
1897-8	32	7	20	16	2	1	—	—	2
1898-9	37	6	18	17	1	—	—	4	6
1899-1900	27	14	9	9	4	—	2	2	5
1900-1	18	7	6	4	1	—	—	—	5
1901-2	27	13	11	11	2	—	—	—	8
1902-3	27	11	9	—	—	—	—	—	—
1903-4	40	—	—	—	—	—	—	—	—
1904-5	27	—	—	—	—	—	—	—	—
1905-6	39	—	—	—	—	—	—	—	—

APPENDIX F

LITURGICAL FORMS IN USE IN THE COLLEGE

I. At the Feast of the Dedication.

FIRST EVENSONG.

Psalms xlvi., xlvii., xlviii.
First Lesson—Genesis xxviii. 10.
Second Lesson—St. John ii. 13.
Office Hymn—396, Pt. I.

MATINS.

Psalms lxxxiv., lxxxvii.
First Lesson—1 Chronicles xxix. 1-25.
Second Lesson—Revelation xxi.

HOLY EUCHARIST.

Introit—Psalm xxiv.

Collects.

(1) SS. Simon and Jude.

(2) O Lord, the Resurrection and the Life of them that believe, Who for the edifying of Thy Church didst vouchsafe to enrich Thy servant, George Augustus Selwyn, with Thy manifold gifts of grace ; assist us mercifully, O Lord, in all our endeavours to commemorate worthily the name and labours of our fellow-servant, and grant that all who serve Thee here may be taught

by his example to serve in their several callings to the honour of Thy Name, to the edifying of Thy Church, and to the ingathering of the heathen to Thy fold; Who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

(3) Whitsun Day

Epistle—Revelation xxi. 2-5.

Gospel—St. Luke xix. 1-10.

Commemoration of Benefactors.

(*After the* Gloria in excelsis.)

We glorify Thee, O Lord GOD Almighty, we give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, from the beginning of the world; and chiefly in the holy Patriarchs, Prophets, Apostles, and Martyrs; whose examples, O Lord, and steadfastness in Thy Faith, and keeping Thy holy commandments, grant us to follow.

And here especially we bless Thy Holy Name for that Thou didst raise up Thy servant, George Augustus Selwyn, to stand fast in Thy Faith, to carry the Light of Thy Truth to the people that sat in darkness, and faithfully to feed Thy flock; beseeching Thee that from this College, dedicated in his memory, there may continually go forth men full of Faith and of the Holy Ghost, duly qualified to serve Thee both in Church and State, and to preach the everlasting Gospel to every nation and kindred and tongue and people. Through Jesus Christ our Lord. Amen.

We heartily thank Thee, O Lord, as we are bound, for all those our Benefactors, whose names Thou knowest, by whose devotion this College has been founded and enriched, and who now rest from their labours; and especially for NN.

We commend also to Thy mercy all those other Members of this College who are departed hence from us with the sign of Faith and do now rest in the sleep of peace; and especially Thy servants NN.; humbly beseeching Thee that through the help of

Thy Grace and the right use of Thy Holy Sacraments, we may be faithful unto death, and, together with these Thy servants, receive the crown of life. Through Jesus Christ our Lord. Amen.

We commend unto Thee, O Lord, all those our Benefactors and friends who are still living in Thy faith and fear, and especially those by whose sacrifice this House has been dedicated to Thy service. Remember them concerning this: wipe not out this kindness that they have showed for the House of their GOD. Assist them with Thy Grace that they may go from Glory to Glory: root them in the Fear of Thee: and count them worthy of Thy Heavenly Kingdom in the Communion of Thy Saints.

And blessed be Thy Name, O Lord GOD, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of Saints. Therefore be Thou magnified, O Lord, in Thy Holy Places, and manifest Thyself in the Sanctuary which we have builded, so that Thou Who workest all Thy will in the sons of Thy adoption, may continually be praised in the joy of Thine heritage.

Through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all glory be unto Thee, O Father Almighty, world without end. Amen.

SECOND EVENSONG.

Psalms cxxii., cxxvii., cxlvii.
First Lesson—2 Chronicles vii.
Second Lesson—Hebrews x. 19-26.
Office Hymn—396, Pt. II.

ON THE SUNDAY WITHIN THE OCTAVE.—
MATINS.

Psalms lxviii., xciii.
First Lesson—Ecclesiasticus xliv. 1-15.
Second Lesson—Ephesians iv. 1-16.

EVENSONG.

Psalms cxlviii., cxlix., cl.
First Lesson—Isaiah lx.
Second Lesson—Revelation xxii. 1-17.

II. Bidding-Prayer on Whitsunday.

(*Before the Prayer for the Church militant.*)

LET US PRAY for the ONE HOLY CATHOLIC and APOSTOLIC CHURCH of CHRIST throughout the world, and for all the several Branches thereof both in the East and in the West; and herein for the Bishop of ROME, and for all National Churches in communion with his See; and for the Orthodox Patriarchs of CONSTANTINOPLE, JERUSALEM, ALEXANDRIA, and ANTIOCH, and all the faithful in communion with them, especially the Church of RUSSIA; humbly beseeching Almighty GOD that we and they may be drawn more closely together in His good time.

And especially let us pray for the CHURCH of ENGLAND, and for the sister Churches in IRELAND, SCOTLAND, the COLONIES, and the UNITED STATES of AMERICA; and herein for the Bishops, Priests, and Deacons of the Provinces of CANTERBURY and YORK; and especially for His Grace, N., Lord Archbishop of Canterbury, our Visitor; for N., Lord Bishop of this Diocese; N., Lord Bishop of X.; N., Lord Bishop of Y., etc., Members of this College, and for all the faithful of the Church at home.

Let us pray for the Province of CALCUTTA, the Metropolitan, Bishops, and Clergy, and for all the work of the Church in INDIA; and herein especially for the Cambridge Brotherhood in Delhi, and for NN. Priests, Members of this College.

Let us pray for the Province of SOUTH AFRICA, the Archbishop, Bishops, and Clergy; and herein especially for NN. Priests, Members of this College, for the Missionary

Churches in Africa, and especially for the work of the Universities' Mission in the Dioceses of Zanzibar and Likoma, particularly for NN. Priests, Members of this College.

Let us pray for the Church of CANADA, the Archbishops, Bishops, and Clergy ; particularly for NN. Priests, Members of this College.

Let us pray for the Province of the WEST INDIES, the Archbishop, Bishops, and Clergy ; particularly for NN. Priests, Members of this College.

Let us pray for the Church in AUSTRALIA, the Archbishops, Bishops, and Clergy ; particularly for NN. Priests, Members of this College.

Let us pray for the Province of NEW ZEALAND, the Primate, Bishops, and Clergy ; particularly for N., Lord Bishop of Melanesia, and his Mission, and for NN. Priests, Members of this College.

Let us pray for the Bishops, Clergy, and all the faithful in CHINA, JAPAN, and COREA ; particularly for NN.

Let us pray that Almighty GOD will prosper all efforts for the restoration of Unity between the divided Churches, and also bring back into the true fold those who have wandered astray; that in His own good time we all may be one, even as the FATHER and SON are ONE, in the Unity of the HOLY SPIRIT.

Let us remember also before GOD those of our Brethren who have laid down their lives in the work of extending CHRIST'S Kingdom, especially John Selwyn, Bishop, N. and N.

Lastly, let us pray for all those who are to be admitted into Holy Orders at this season, and especially for these Members of the College, NN.

Let us pray for the whole state of CHRIST'S Church militant here in earth.

III. Commemoratio Fidelium.

Almighty GOD, with Whom do live the spirits of them that depart hence in the Lord, we give Thee hearty thanks for our

Founders, Benefactors, and all our Brethren who have gone before with the sign of faith and do now rest in peace; especially for Thy servant [and Bishop] N.: and humbly we beseech Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory. Through Jesus Christ our Lord. Amen.

To be used after the Collect for the day at Matins, Holy Communion, *and* Evensong, *and at* Evensong *overnight, on these Obits:*

February 4, Charles John Abraham, Bishop.
February 12, John Richardson Selwyn, Bishop.
February 20, Arthur Lyttelton, Bishop.

APPENDIX G

AN INVENTORY[1] OF THE FURNITURE, PLATE, AND ORNAMENTS IN THE CHAPEL OF SELWYN COLLEGE, TOGETHER WITH THE NAMES OF THE DONORS

October 17, 1895.

IMPRIMIS : *An Altar of carved Oak pannelled* given in memory of George Augustus Selwyn, Bishop, by these Archbishops, Bishops Metropolitan, and Bishops of the Anglican Communion :

[Here follow the names of 93 donors.]

Item : *A Covering of white Silk* for the same, with Superfrontal, given by the aforesaid Bishops.

Item : *A Covering of red Silk* for the same, given by Students of Newnham College who have received the Holy Communion in the temporary Chapel.

Item : *A Cross of Brass* for the same, given by Sarah Harriet Selwyn, widow of George Augustus Selwyn, Bishop, aforesaid.

Item : *Two Candlesticks of Brass* for the same, given by Arthur Temple Lyttelton, M.A., Priest, formerly Master of the College.

Item : *Six Vases of Brass* for the same.

Item : *Two Chalices and Patens, with one Flagon and one Basin* of silver gilt, presented to George Augustus Selwyn, D.D., on his Consecration to the Bishopric of New

[1] From the MS. preserved in the Sacristy.

Zealand by the inhabitants of the Borough of Windsor, given to the College by Sarah Harriet Selwyn, his widow.

Item : *Two Chalices and Patens, with one Flagon* of silver gilt, and *three Basins,* presented to Charles John Abraham, D.D., Bishop, on the occasion of his Consecration to the Bishopric of Wellington, and given by him to the College at its foundation.

Item : *A large Altar-book, with Desk of oak and Books of the Gospels and Epistles,* given by Algernon Leslie Brown, M.A., and Robert Hudson, M.A., Priests, Tutors of the College.

Item : *One Chalice Veil and Burse of White Silk,* embroidered and given by Ethel Hudson and Mildred Hudson.

Item : *One Chalice Veil and Burse of Red Silk,* embroidered and given by Anne Hough and Emily Hough.

Item : *Four Chalice Veils and Burses of divers Colours,* including one set of white silk, given by the Undergraduates of the College in memory of Lieutenant-Colonel H. C. Watson, first Bursar of the College, who died in 1883.

Item : *One fair Linen Cloth and a Superfrontal of rich Point Lace,* given by Mary Ann Borradaile and Evelyn Delapierre Borradaile.

Item : *One fair Linen Cloth with two Corporals, one large Veil, two small Veils edged with lace, and four purificators,* embroidered by Mary Prescott in memory of Edward Prescott, a student of the College.

Item : *Three Corporals, six Veils, five Palls* in common use, and eleven *Purificators.*

Item : *One small Veil with Lace Border,* given by Amy Octavia Orpen, wife of Thomas Herbert Orpen, M.A., Priest, Tutor and Precentor of the College.

Item : *A Superfrontal of Irish Lace,* given by Amy Octavia Orpen, aforesaid.

Item : *A rich Persian Carpet* for the Altar-steps, given by Thomas Herbert Orpen, M.A., Priest aforesaid.

Item : *Three Carpets and Cushions* for the Sedilia, given by Eliza Mitchell.

Item : *A large Chair of oak* for the Bishop, given by these servants of the College :

[Here follow 29 names.]

Item : *A Stone Screen* separating off the Sacristy from the Sanctuary, given by Henry Joseph Corbett Knight, M.A., Priest, formerly Tutor of the College, in memory of his brother, George Herbert Knight, M.A., Priest, a student of the College.

Item : *A Processional Cross* of brass, given by Algernon Leslie Brown, M.A., Priest, aforesaid.

Item : *A Lectern* of brass, given by William Selwyn, M.A., Priest, Member of the Council, his wife and daughter, in memory of William George Selwyn, M.A., Priest, son of the said William Selwyn.

Item : *A large Bible* for the same, given by Edward Coleridge, M.A., Priest, deceased, and bound at the cost of William Egerton Hubbard.

Item : *Fifty Prayer-books*, given by Robert Lucas Tooth, and Clergy who have worshipped in the temporary Chapel of the College.

Item : *An oak Screen* dividing off the Ante-Chapel, given by Sarah Harriet Selwyn, William Selwyn, and John Richardson Selwyn, Bishop, aforesaid, in pious memory of George Augustus Selwyn, Bishop, aforesaid.

Item : *A large Bell* in the Southern Turret, given by the Right Honourable William Ewart Gladstone, with this motto, *In omnen terram exivit sonus eorum.*

Item : *A lesser Bell* in the Northern Turret, given by Thomas Herbert Orpen, M.A., Priest, aforesaid, with this motto, *Et in fines orbis terrae verbum eorum.*

Item : *A Book of the Litany*, given by Henry John Edwards, M.A., Lecturer of the College.

Item : *Two Vases* of brass, given by the Confraternity of the Holy Trinity.

Item : *Two Glass Cruets*, given by Thomas Ayton Whitaker.

Item : In the Sacristy, *A plain Altar of deal*, used in the temporary Chapel of the College, with the Coverings, Cross, and Candlesticks thereto belonging, viz. :

A Cross and *two Candlesticks* of brass, given to the College at its foundation by Undergraduates of Keble College, Oxford.

A Frontal and Superfrontal of red Stuff, given by Thomas Herbert Orpen, M.A., Priest, aforesaid.

A Frontal of green Stuff, with plain red Superfrontal, given by Arthur Temple Lyttelton, M.A., Priest, aforesaid.

A Frontal and Superfrontal of violet Stuff.

A Frontal and Superfrontal of white Stuff.

Item : *A small Altar-book* with brass desk.

Item : *Two long Curtains of red Silk* for the High Altar, and *two long Curtains of blue Stuff* for the same.

Item : *A Frontal of blue Linen* for the High Altar.

Item : *An oak Credence Table*, given by Lancelot Alexander Borradaile, M.A., Lecturer of the College.

Item : *One hundred and seventy Hymn-books*, with *one large folio Copy* for the Organ, given by Thomas Herbert Orpen, M.A., Priest, aforesaid.

1896.

Item : *Two large Candelabra* of Iron, to stand before the High Altar, given by three Members of the College.

Item : *A Faldstool* of oak carved, presented by John Richardson Selwyn, Bishop, Master of the College, and his wife.

Item : *Palls of yellow and red Stuff* for the Altar Book-stand.

Item: *A Pall of yellow Stuff* for the Faldstool, presented by Mrs. Downes.

Item: *A linen Cloth* for the Credence Table, worked and presented by Miss Borradaile.

Item: *A Bible belonging to John Coleridge Patteson, Bishop*, presented by Miss Patteson (on the Altar in the Sacristy).

Item: *A small Chalice Veil of Lace*, presented by a friend of John Richardson Selwyn, D.D., Bishop, Master of the College.

Item: *A Prayer-book* for the Bishop's place in the Sanctuary, bound in red with brass ornament, given by Mrs. Balston.

Item: *A New Testament* in Greek and English for the Master's Stall, given by Arthur Temple Lyttelton, M.A., Priest, aforesaid.

Item: *The Licence of the Bishop of the Diocese* for the celebration of the Divine Service and Sacraments in the Chapel, framed and hanging in the Sacristy.

Item: *Twelve kneeling Stools*, presented by Thomas Herbert Orpen, M.A., Priest, aforesaid.

Item: *Coverings of green Stuff*, for the Book-rests of the Stalls.

Item: *A bag of yellow Stuff for the Inventory*, given by Margaret Selwyn.

Item: *Two linen Cloths each* for the two Credence tables and for the table in the upper Sacristy.

Item: *A Corporal, Veil, and Pall, of fine linen*, worked and given by Anna and Emily Hough.

1897.

Item: *A Frontal of red and gold Silk*, and a *Frontal of yellow and cream Stuff*, for the High Altar, presented by some Clergy who resided in the College during the "Lectures for the Clergy" in the summer of 1897.

1898.

Item : *A small pectoral Cross*, worn by John Coleridge Patteson, Bishop, aforesaid, inlaid in the centre of the High Altar, given by his sister.

1899.

Item : *A large Copy of the Revised Version of the Holy Bible* for the Lectern, given by Alexander Francis Kirkpatrick, D.D., Priest, Master of the College.

1900.

Item : *A Window* of coloured glass (in the easternmost bay on the South side), with figures of St. Paul, St. Stephen, St. Barnabas, and St. Timothy, given in memory of John Richardson Selwyn, Bishop, late Master of the College, by members of his family.

Item : *A Window* of coloured glass (in the second bay from the Altar on the North side) with figures of Isaiah, St. Clement of Rome, St. Irenæus, and Origen, given in memory of John Duncan, sometime Scholar of the College, by his friends at home, at school, and at College.

1901.

Item : *Sixteen carved Canopies* over the Stalls at the North and South-West ends. Fourteen erected in memory of John Richardson Selwyn, Bishop, late Master of the College. The two corner Stall-canopies given respectively in memory of William Ford, Member of the Council, by his son, Arthur Ranken Ford, M.A., Member of the Council, and by William George Southey, M.A., Priest, a Member of the College, in memory of his wife, Henrietta Marian.

Item : *A red silk Chalice Veil and Burse*, given by Walter Langley Edward Parsons, M.A., Priest, Dean of the College, embroidered by M. B. Parsons.

Item : *A yellow and white silk Chalice Veil and Burse*, given by Algernon Leslie Brown, M.A., Priest, Tutor and Precentor.

Item : *An upper Frontal and Curtains of yellow Silk* for the High Altar, given by some of the Clergy who resided in the College during the "Lectures for the Clergy" in the summer of 1900.

1902.

Item : *The East Window* of coloured glass, with figures of our Blessed Lord Jesus Christ enthroned with the Apostles seated round Him, given in memory of George Augustus Selwyn, Bishop, by funds collected in New Zealand and in the Diocese of Lichfield, supplemented by the subscriptions of members of the College.

Item : *A Window* of coloured glass over the Sacristy, containing the figure of St. John the Baptist, given by friends of the Diocese of Melanesia.

Item : *A Covering of blue Linen* lined for the High Altar, made and given by Fanny Aldridge.

1903.

Item : *A Window* of coloured glass (in the second bay from the Altar on the South side), containing figures of St. John the Evangelist, St. Athanasius, St. Jerome, and St. Augustine of Hippo, given in memory of Leonard Percival Cooper, B.A., Captain in the Imperial Yeomanry, who lost his life in the South African War, by his relations and friends.

Item : *A Window* of coloured glass (in the third bay from the Altar on the South side), containing figures of St. Luke the Evangelist, St. Boniface, St. Anskar, and

St. Methodius, given in memory of Arthur Temple Lyttelton, D.D., Bishop of Southampton, the first Master of the College, by members of the College and other friends of his in Cambridge.

1904.

Item : *A Chalice Veil and Burse of blue Silk*, designed, worked, and given by Fanny Aldridge ; embroidered with the three stars of New Zealand in each corner and St. Chad's Cross in the centre, all in gold.

1905.

Item : *A small Altar-book*, bound in red morocco, given by the Lay-Readers who resided in the College during the Long Vacation of 1904.

APPENDIX H

COLLEGE PLATE

Besides the Altar-plate already mentioned, the College possesses three pieces of Plate which, though of modern date, are of interest on account of personal associations.

(1) A massive Centre-piece, resting on three lions, richly chased, foliated, and embossed; supporting bowl, or, alternatively, branched sconces for candles, with spiral finial in centre; on base the Arms of Malta and of Richardson, and Latin inscription.

This magnificent Centre-piece was the gift of King George IV. to Sir John Richardson, the father of Mrs. George Augustus Selwyn, for services rendered in framing the Constitution of Malta. It was given to the College under a deed of trust in 1898 by the Rev. William Selwyn, the elder son of Bishop G. A. Selwyn. It weighs 42 lb. Avoirdupois.

(2) A large Ewer, the gift of the Bishops of the American Church to Bishop G. A. Selwyn on the occasion of his visit to America in 1871—the first visit of an Anglican Bishop to that Church; presented by his son, Bishop J. R. Selwyn.

(3) A loving Cup with two handles and cover. A copy of a cup of date 1759. The gift of the Rev. Thomas Herbert

Orpen, M.A., in 1905, on the occasion of his resigning the office of Tutor. It bears the following inscription:

In piam memoriam
Georgii Augusti Selwyn D.D. episcopi
et in gratam recordationem
Tutoris officii per annos xvii exerciti
Collegio Selwynensi
Collegis carissimis
Hoc pignus amicitiae
dono dedit
Thomas Herbert Orpen A.M.
munus illud iam deponens
anno Domini MCMV.

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