

The Windows of the Cloister



**Blessed be God
in his Angels and in his Saints**

a record of the windows of the Cloister of Chester Cathedral





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A record of the windows of the Cloister of Chester Cathedral

recorded by

**Jane Brooke, Nicholas Fry, Barry Ingram
Elizabeth Moncrieff, James Thomson**

2020

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Recorders

The Reverend Canon Jane Brooke



Jane has degrees in Education and in Maths and her ministry has included Adviser for Women's Ministry, parish appointments and leading rolls in Ministerial Training and Development. Her many roles in Religious Education include teaching, consultancy, working with Local Authorities, Ofsted and as a Church of England Church School Inspector. She has chaired the National Association of Standing Advisory Councils on Religious Education and the Association for Religious Education Inspectors, Advisers and Consultants. Initiating the RE Quality Mark she has also lead Religious Education for teachers and clergy nationally and internationally. Jane is currently Canon Missioner and Vice Dean of Chester Cathedral.

Nicholas Fry



Nick is now the longest serving member of staff, having been appointed as the Cathedral's first Visitors' Officer in 1994. He is also the Cathedral Bedesman (a position created by King Henry VIII) and has a particular interest in the monastic history of the building, especially the quire stalls, and in finding new ways of interpreting the past for visitors. He is also the Honorary Secretary of the Friends of Chester Cathedral and is a member of the Board of Chester Mystery Plays, having performed in several productions over the years.

Barry Ingram



Barry retired from operations management in the chemical, coffee and electronics industries. His interests have since centred on volunteer roles in education, photography, charities and family. He is Honorary Treasurer of the Friends of Chester Cathedral and Chester International Links Association. Chester Cathedral has been a continuing source of spiritual development, training in education for children and photographic delights, latterly in the 1000 photographs in the Cloisters.

Elizabeth Moncrieff



Elizabeth is a volunteer at Chester Cathedral. On her retirement from teaching, she offered to help with school groups at the Cathedral, and subsequently trained as a guide for both children and adults. Elizabeth is a keen researcher of the history of Chester Cathedral and its people. She is an avid amateur genealogist and has researched her family back to the 18th century. The Cloister window project has provided a great opportunity to hone her research skills.

James Thomson



James is a retired consultant surgeon and a former Master of Charterhouse in London, the almshouse near the Barbican. He developed an interest in stained-glass interpretation in retirement as a guide at Lambeth Palace. This together with his being editor of *A Kalendar of Holy Days approved for use in the Diocese of London* made this unique cloister glazing irresistible for study.

How it Began



South Walk, window 2, light 1 - S2.1

It was seeing the chevron of St Bartholomew's Hospital, London in the light of St Luke (S2.1) which triggered my curiosity and interest, especially as a retired surgeon, in these windows. The usual attributes of St Luke are there: a book representing The Gospel, the icon of The Blessed Virgin Mary and the winged ox. Closer examination showed in addition to the chevron a depiction of the main entrance to St Bartholomew's Hospital in West Smithfield, the Henry VIII Gate. And then there is the coat of arms of The Royal College of Surgeons to the left and that of the University of London to the right. Why are these here in Chester? The answer became clear when the dedicatee was researched. Dr John Elliott, a popular physician in Chester was a graduate of The Medical College of St Bartholomew's Hospital in the University of London and a Fellow of The Royal College of Surgeons! Where is the Guidebook, I asked? This wonderful picture gallery needed documenting. That was in May 2017 and here is the Guidebook some three years later. The work of an excellent 'Team of Five'.

James Thomson



Foreword



The Water of Life by Stephen Broadbent (see window [S5](#)) in the Cloister Garth with the south-east corner of the Cloister, the North Transept, Nave and Tower of the Cathedral.

In 2017 James Thomson visited Chester Cathedral and was overcome with excitement when he saw the windows in the Cathedral cloister. Many of them depict the saints and festivals commemorated each year in the Christian calendar, and they are arranged in calendrical order, even with the inclusion of the relevant Signs of the Zodiac. In his first sermon in the Cathedral on 6th June 1920 Dean Bennett had set out his manifesto and it included an aspiration for glazing the cloister with windows for warmth. Now, a century later, his project is celebrated here in the very close attention that has been given to it by a wonderful team of volunteers who have been infected by James's enthusiasm.

James had already written about the windows in the chapel at Lambeth Palace which depict *The Story of our Salvation* with illustrations from The Annunciation to Pentecost. Initially he hesitated before taking on a new project, but he was so attracted by the Chester cloister windows that he decided to start detailed work on them. Thus the group of volunteers at Chester Cathedral came into being. Alongside James's overall input, Barry Ingram took every photograph with a steady hand and a keen eye, Elizabeth Moncrieff spent days researching many details including the life of Dean Bennett in the Chester Diocesan Records Office, and Nick Fry provided his excellent knowledge of the cathedral as well as his proof-reading skills. Coincidentally, the Cathedral has been very pleased to receive a gift of some of the original cartoons for the windows.

Liturgical calendars change and develop over time, so the study of the Chester Cathedral cloister windows undertaken in this project is not only a very fine descriptive catalogue of one of the Cathedral's treasures, but it is also a remarkable reflection of the thinking in the Church of England in the 1920s about the commemoration of the saints, a time when Prayer Book revision was very much part of both ecclesiastical and public debate.

This detailed description of the cloister windows is affectionately dedicated to Janet Walker (21 March 1934 to 20 August 2019) who worshipped in the Cathedral for over 60 years and loved the details in the cloister windows.

*Jane Brooke
Canon Missioner and Vice Dean*

An Introduction to the Cloister Windows



The Monks' Stair, leading now to the Song School, from the north-east corner of the Cloister.

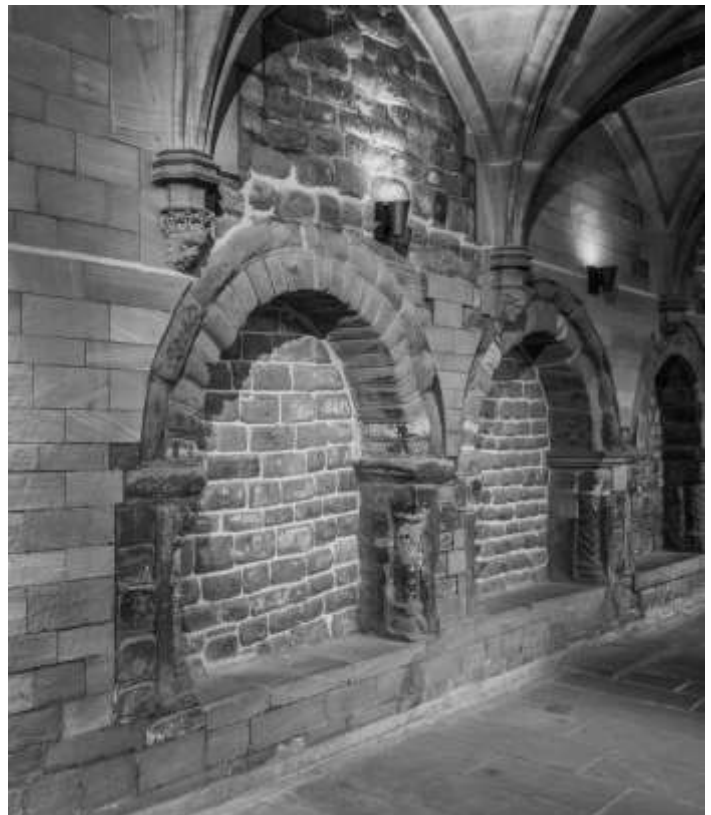
In April 1920 Frank Selwyn Macaulay Bennett (1866–1947) was appointed Dean of Chester. He was installed on the 2nd June and only four days later he laid out his strategic plan for the Cathedral in the form of a sermon. A remarkably forward thinking churchman, he felt that the Cathedral had a duty of hospitality to everyone and Bennett's plans included the abolition of the admission fee, the restoration of the refectory, the refurbishment of the old Day Room (now the Cloister Room), the development of the cloister garden and the glazing of the cloisters. In the guidebook of 1925, it states that 'Glass is now being restored to the windows of the cloisters. There are clear signs that they were originally glazed. In some windows the grooves for the older glass and the holes made for the bars can be seen.' A will of 1526 exists for the provision of glass, so it certainly seems as though Bennett was following an earlier precedent.

The design of the glazing represents the calendar of the English church in use at the time with one section reserved for English post-Reformation 'saints'. The work was entrusted to two artists, Frederick Charles Eden (1864-1944), who was a pupil of William Butterfield and GF Bodley and Archibald Keightley Nicholson (1871-1937). Of the two, Nicholson was the better known and windows by him can be still seen in the cathedrals of Newcastle, Lincoln, Norwich, Southwell, Bradford, Worcester and Wells. One of windows was designed by a local artist, Gilbert P Gamon (1871-1941). Another local artist, Trena Cox (1895-1980) designed two smaller windows containing images of historical figures relating some to the monastery.

Each window contains a figure of the relevant saint, church festival or Holy Day, together with an associated building or scene. Almost all the windows contain a dedication which suggests that the glazing was financed by donations with each donor being allowed to write the text. Consequently, several are in memory of those who fell in the First World War ('The Great War') ranging from individuals to larger groups. This is only to be expected given that the windows date from less than ten years after the end of the war and the memories of loved ones would still have been fresh in many people's minds. One window (N3) contains a memorial to Robert Yerburgh (1853-1916), for many years the Member of Parliament for Chester. He was also President of the Navy League from 1900-1916, and one light shows an Elizabethan galleon dated '1588' while the next light shows a contemporary battleship and the date '1916'; clearly, the latter day Royal Navy was being equated to the ships that defeated the invading Spanish Armada in the sixteenth century.

The windows are thus significant on several levels; as part of the history of the monastic buildings, as examples of the development of the Cathedral, as evidence of the zeal of a reforming Dean, as examples of the work of two exceptional stained glass artists but perhaps most importantly as a resource for teaching the Christian Faith.

Nicholas Fry

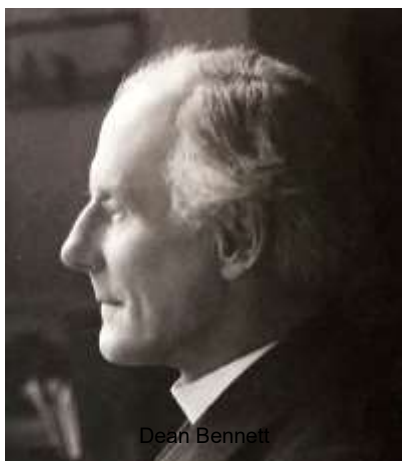


Norman arches visible in the South Walk of the Cloister

The Very Reverend Frank Selwyn Macaulay Bennett

Dean of Chester 1920-1937

Frank Selwyn Macaulay Bennett was born in Torquay, Devon on 28 October 1866 and lived in Sparkford, Somerset. He was the first son of Henry Edward Bennett (1822-1897) and Louisa Birchall Macaulay (1835-1892). He was baptized at St Luke Torquay on Holy Innocents Day 1866. He was educated at Sherborne School and was a scholar of Keble College Oxford. He graduated with a BA in 1887. In 1890 he became Secretary to Bishop Jayne of Chester and on ordination to the diaconate he was appointed Bishop Jayne's chaplain. Two years later he served as Curate of St Mary, Eccleston. In 1897 he moved to be the incumbent of St Paul, Portwood in Stockport. He married Ida Clegg Livesey (1873-1971) in 1901. He served for three years as Vicar of Christ Church, Chester before moving to St Deiniol, Hawarden, North Wales in 1910 where he remained until his appointment to Chester Cathedral in 1920 where he was installed as Dean on 2 June. On retirement in 1937 he was awarded a Lambeth Doctor of Divinity by Archbishop Cosmo Gordon Lang; he returned to Somerset where he died ten years later, on 14 November 1947. He is buried in the Churchyard of St Mary Magdalen, Sparkford where his wife was also buried in 1951. They had one surviving son Frank Livesey Macaulay Bennett who was born in 1902. He was a Priest in the Church of England. He died in 1973.



Dean Bennett

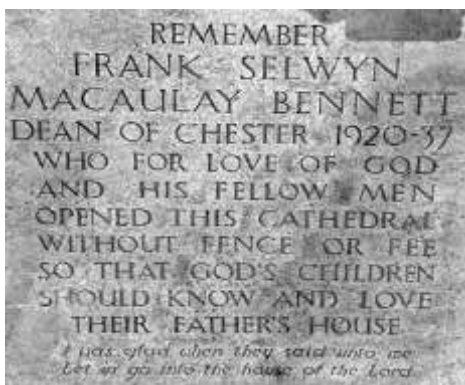
Dean Bennett



Dean Bennett sitting in the Cloister Garth with the windows of the North Walk of the Cloister behind him (N2-N4)

DEAN BENNETT'S MEMORIALS IN CHESTER CATHEDRAL

There are two memorials: the stone illustrated below in the Nave and Window N1.1 on the North Walk of the Cloister which commemorates St Benedict.



Dean Bennett's Memorial Stone
sited at the east end of the Nave

REMEMBER
FRANK SELWYN
MACAULAY BENNETT
DEAN OF CHESTER 1920-1937
WHO FOR THE LOVE OF GOD
AND HIS FELLOW MEN
OPENED THIS CATHEDRAL
WITHOUT FENCE OR FEE
SO THAT GOD'S CHILDREN
SHOULD KNOW AND LOVE
THEIR FATHER'S HOUSE

*I was glad when they said unto me
Let us go into the house of the Lord
Psalm 122 verse 1 AV*

Construction and Architectural Features



The eleventh century Cloister was rebuilt in the sixteenth century. After falling into disrepair, the masonry was restored in two phases. The South Walk was completely rebuilt by George Gilbert Scott as part of the major restoration begun in 1871. The remaining walks were restored by Giles Gilbert Scott between 1911 and 1913. Architecturally, the windows are of simple design resembling the windows of the nave clerestory mostly consisting of four lights each. The thirty-four windows of the Cloister were subsequently glazed in the 1920s with stained-glass, for their warmth as stated by Dean Bennett in his first sermon as Dean (6 June 1920).

Distribution of the windows

There are eight windows in the East and North Walks of the cloister and nine in the West and South Walks – as the cloister is to the north of the cathedral the South Walk is adjacent to the nave. Between the South and East Walk there is a single stained glass panel which has an illustration of Benedictine monks in the Scriptorium.

Numbering of the windows

Each window is numbered after a letter indicating the walk of their location; East Walk E, North Walk N, West Walk W and South Walk S. The first window contains the title light at the south end of the East Walk illustrated here to the left. For each window the lights are numbered from the left 1 up to 5, after a full stop. The illustration to the left is E1.1 – the first light of the first window of the East Walk. The single panel between the south and east walks has been numbered S10. A diagram of the cloister with its windows is shown.

Calendar windows and non-calendar windows

Of the 34 windows twenty-seven, comprising 106 lights, illustrate the Church of England Calendar as set in the unauthorised Prayer Book 1928 which had been formulated over a period of about twenty years before publication. It was thus known when Dean Bennett began his project in the early 1920s.

The other 7 windows, comprising 23 lights, together with the panel are non-calendar windows (underlined in the plan of the Cloister). In these 24 lights significant church characters are shown ranging from St Ermengild who died at the beginning of the 8th century to the founder of Methodism, John Wesley, in the eighteenth century. About a half the lights in the non-calendar windows illustrate the Caroline Divines of the seventeenth century.

Structure of the windows

Twenty of the calendar-windows are very similar in shape (standard shape) with the window divided by three mullions into four lights. There is a slight tracery element at the top of the window as shown in A:



A



B



C

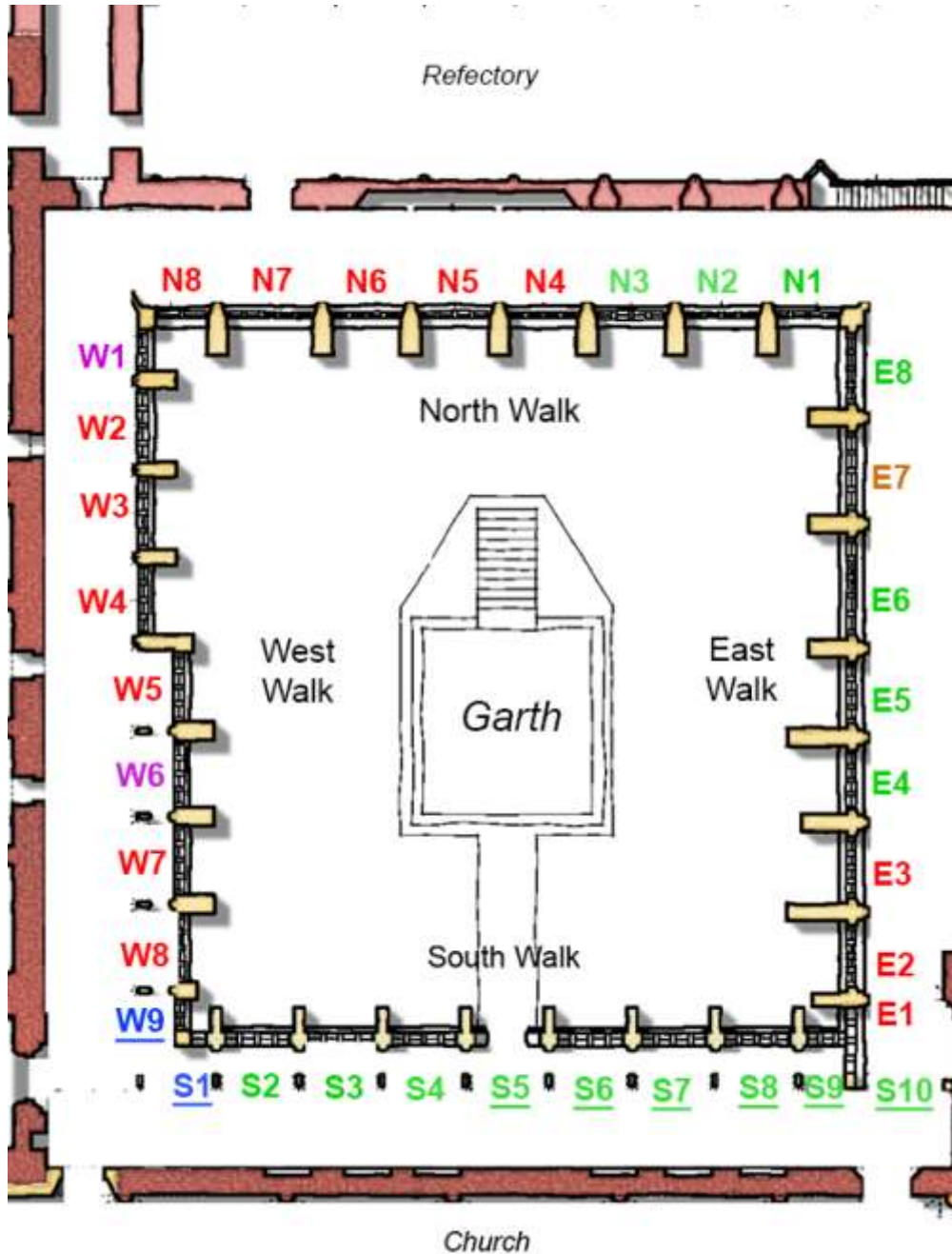
Five of the other calendar windows are similar but with a different number of lights: one with two lights (E1), two with three lights (N8 and W1) and two with five lights (E6 and N7). The other two windows have four lights but a slightly different shape; the middle two lights being divided by a transom (E7 and E8) as shown in B.

Of the seven non-calendar windows four are of the standard shape with four lights although one has been modified to contain the door to the cloister garth (S5). One has two and a half lights (S9), Two are a different design with two lights divided into four by an horizontal transom as shown in C.

Nine lights have small opening windows E5.1, E5.4, E7.4, N1.4, N4.4, N6.4, N8.1, W5.3 and W7.2.

NB - on 3 September 2018 the lower aspects of two lights were vandalised – N6.4 and W7.4. They have since been restored.

Plan of the Cloister



Attribution of Windows

Frederick Charles Eden E1, E2, E3, N4, N5, N6, N7, N8, W1, W2, W4, W5, W7, W8

Probably Frederick Charles Eden but unproven W1, W6

Archibald Keightley Nicholson E4, E5, E6, E8, N1, N2, N3, S2, S3, S4, S5, S6, S7, S8, S9, S10

Gilbert Percival Gamon E7

Trena Cox W9, S1

Each window forms a chapter and on the first page of each the artist's name is clearly stated under the main picture.

Layout

The 27 calendar windows start with E1 in the East Walk and proceed anticlockwise to S4, (excluding W9 and S1). The remaining windows, W9, S1 and S5 to S10 (underlined) are non-calendar windows. This was the case in the 1920's but now with the advent of Common Worship 45% of those commemorated are in the Calendar of 1997, (very foreseeing of Dean Bennett).

Layout of the Text

First Page of a Chapter

Each window forms a separate chapter. On the first page of each chapter there is a picture of the complete window under which the artist's name is shown. Below that is a table indicating the light-number, the name on the window, the dates of observance in the calendars of the Church of England, the Roman Catholic Church and the Orthodox Church together with any features above the main picture such as the Sign of the Zodiac and below such as the Dedicatee.

Light Number e.g. E1.1 (Walk Window.Light)
NAME (with liturgical colour)
Date of observance Church of England The Prayer Book (1928)
Date of observance Church of England Common Worship (1997)
Roman Catholic Church
Orthodox Church
Details above the main picture
Details below the main picture

Liturgical Colour

There are four main liturgical colours: purple, green, white and red. Additional colours are pink, black and gold. These are used in church for the hangings and the vestments.

Purple is used for the penitential seasons of Advent and Lent with pink being an option for the 3rd Sunday in Advent and the 4th Sunday of Lent. It is also used for funerals and requiems with black and white being other options. Green, being the prevailing tint of nature, is used when there are no other observances. These are not the colours of any of the calendar days referred to here.

WHITE	GOLD	RED
--------------	-------------	------------

White is used for festivals of Our Lord and the Blessed Virgin Mary and the saints who were not martyrs. On Principal Feasts, such as Christmas Day and Easter Day, gold may be used instead of white. Red is used for the Holy Spirit (Pentecost) and martyrs.

As indicated above these colours are displayed with the name of the day observed.

Subsequent Pages

Unless a comment is specific to one of the lights of the window after a short commentary any feature above or below the main picture is described. If the whole window has a single Dedicatee it is recorded here, otherwise the Dedicatee is named with each light as sometimes the Dedicatee influences the composition of the light.

Description of Each Light

The page is headed with a table naming the day with its date as set out (where appropriate) in The Prayer Book 1928 with the liturgical colour, followed by its name in Common Worship, the Roman Catholic Church and the Orthodox Church together with its date (which might be different from the first line) and the rank of the day. The main picture is then reproduced, and various comments made to its right, some referring to the notes on the second page.

Below the picture and the associated comments are Biographical Notes, largely reproduced from *Exciting Holiness* with permission, and the Collect for the day, from Common Worship.

Rank of the Day

Book of Common Prayer	Common Worship	Roman Catholic Church
Red Letter Day	Principal Feast or Holy Day	Solemnity
	Festival	Feast
Black Letter Day	Lesser Festival	Memorial
	Commemoration	Memorial (optional)

Biblical Texts

There are a number of biblical quotations in the pictures and several have a biblical theme. Quotations are from the New Revised Standard Version of the Holy Bible (Anglicized Version 1995) and are placed in blue together with the reference. Some references to the Book of Common Prayer are placed in green.

Dates

Most of the commemorations have their day of the month on the light; sometimes in the main picture sometimes below. It should be noted that some dates which were used in 1928 have changed. After the Second Vatican Council in 1969 several dates were moved from the penitential seasons. This decision was followed by the Liturgical Commission of the Church of England and so about 20% have different dates in the Common Worship calendar (1997). This is clearly stated with each description, and in the indexes.

Drawings and Cartoons

Reference is made to some of the early drawings of Frederick Charles Eden which are housed in the archives of the Victoria and Albert Museum and the Royal Institute of British Architects (RIBA). An example is reproduced below, with permission. This is window N6. The reference for the drawings at the V and A Archive is AAD/2013/5/1/89. Also shown are the full-size cartoons which were given to Chester Cathedral from the late Duke of Westminster's estate in 2018. There are no archival references to the work of Archibald Keightley Nicholson that have yet come to light.

N6.1	N6.2	N6.3	N6.4
SAINT ALDHELM	SAINT AUGUSTINE	VENERABLE BEDE	SAINT BONIFACE






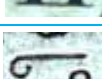



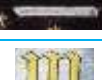

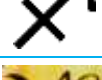


Signs of the Zodiac

The signs of the Zodiac are included in 21 of the 27 calendar windows; why? They were listed in the calendars of the 1552, 1559 and 1604, the second, third and fourth editions of The Book of Common Prayer. The table shows the listing in the Second Prayer Book of 1552; the dates changed with the introduction of the Gregorian Calendar in 1582

Month	Day	Sign
January	12	<i>Sol in Aquarius</i>
February	11	<i>Sol in Pisces</i>
March	12	<i>Sol in Aries</i>
April	12	<i>Sol in Taurus</i>
May	11	<i>Sol in Gemini</i>
June	13	<i>Sol in Cancer</i>
July	14	<i>Sol in Leo</i>
August	15	<i>Sol in Virgo</i>
September	15	<i>Sol in Libra</i>
October	14	<i>Sol in Scorpio</i>
November	13	<i>Sol in Sagittarius</i>
December	12	<i>Sol in Capricorn</i>

The dates do vary slightly now, from year to year, but the table below indicates the current range of dates which matches the usage in these windows. A picture of the glyph of each sign is added using the photographs taken by Barry Ingram. One sign is not represented – Sagittarius; the symbol has been added. There is one error in window E6.5 where the glyph is correctly Aquarius, but the illustration is Sagittarius!

Sign of the Zodiac	Glyph	From	To
Aquarius <i>The Water Bearer</i>		January 20	February 18
Pisces <i>The Fish</i>		February 19	March 20
Aries <i>The Ram</i>		March 21	April 19
Taurus <i>The Bull</i>		April 20	May 20
Gemini <i>The Twins</i>		May 21	June 20
Cancer <i>The Crab</i>		June 21	July 22
Leo <i>The Lion</i>		July 23	August 22
Virgo <i>The Virgin</i>		August 23	September 22
Libra <i>The Scales</i>		September 23	October 22
Scorpio <i>The Scorpion</i>		October 23	November 21
Sagittarius <i>The Archer</i>		November 22	December 21
Capricorn <i>The (Sea) Goat</i>		December 22	January 19

In these windows the glyph for **Virgo** is correctly drawn the first time (W3.4) but for the next five times incorrectly drawn - picture: right below.



The tail of the 'M' in Virgo should point inwards

Similarly the glyphs of **Scorpio** are incorrectly drawn. The tail of the 'M' should point outwards



They have been reversed by both Frederick Charles Eden and Archibald Keightley Nicholson.

DEDICATEE(S) and DONOR(S)

An attempt to find information about the dedicatees and donors has been made at the Chester Record Office and online. Dedicatees may be broadly divided into the groups tabulated on the right.

It is hoped to record the following data as a minimum in most cases: date and place of birth; profession; links to Chester; links to the Cathedral and the local church and the date and place of death. Other information might include parents' names, information about education, marriage and family details.

Business people	27%
Cathedral people	25%
Clergy	23%
Casualties of war	17%
Doctors and Nurses	4%
Educators	2%
Children	2%

Researching the Cloister Windows

My research into the background and history of the cloister windows falls into a number of categories.

- how the window scheme came about; Dean Frank S.M. Bennett and his son, Frank L.M. Bennett.
- details of the people and organisations to whom windows were dedicated.
- details of the donors of windows.
- how the scheme was carried out; dates of the dedications; artists.
- reactions and comments.

I began by examining the copies of the monthly Chester Diocesan Gazette from 1920 – 1930, especially the Dean's notes which were included in almost every issue. Progress on the donation, installation and dedication of windows was often mentioned, enabling me to begin to construct a timeline.

At the same time, I started to look into the names recorded on the windows – the dedicatees and the donors. In most cases I have been able to add details such as professions, relationships, places of residence to many of the names. I have also used historical newspaper reports and minutes of the Cathedral Chapter to confirm and sometimes to add to the information.

Two biographies, one of Dean Bennett ¹ and one of Bishop Luke Paget *Bishop of Chester 1919-1932* ², have also added to the body of information collected, as have various guides to the cathedral, particularly that by Frank L.M. Bennett ³.

There are still some gaps in my records and my research will be an on-going activity.

Elizabeth Moncrieff

1. *The Cathedral 'Open and Free'*, Alex Bruce, Liverpool University Press 1939

2. *Henry Luke Paget*, Elma K Paget, Longmans, 1939

3. *Chester Cathedral*, Frank Bennett, Chester, 1925 and 1931

Acknowledgements

We gratefully acknowledge the following:

- Mr Stephen Broadbent *Sculptor of The Water of Life (Cloister Garth)* for permission to quote *The Artist's Story*.
- Professor George Brooke for theological advice.
- Mrs Caroline Cloutte *Great-grand-daughter of Dean Bennett* for allowing access to her archival material of the Dean.
- Mr Philip Rushforth *Director of Music, Chester Cathedral* for his assistance in interpreting music depicted in the windows.
- Mr Roland Symons *former Secretary, The White Lion Society* for advice concerning heraldry.
- Material from *Exciting Holiness*, edited by Brother Tristram SSF is © European Province of the Society of Saint Francis 199, published by Canterbury Press is used by permission.
- Material from the Victoria and Albert Museum Archive which is acknowledged in the text.

Temporale 1 - The Christmas Cycle

The Church Calendar is divided into two parts. The Temporale being the seasons comprising the cycles of Christmas and Easter and the periods in between these cycles which is sometimes called Ordinary Time. The calendar of the saints' days which may occur throughout the church year in addition to the basic rhythm is called the Sanctorale. The lights of the calendar in these cloister windows are mainly the latter group but some refer to the Temporale.

Christmas falls on a fixed date, December 25, whatever the day of the week and the rest of the cycle follows that. This is in a sense the opposite of the Easter Cycle which has a variable date but is always on a Sunday, the first day of the week. The Christmas Cycle begins with Advent Sunday which is four Sundays before Christmas Day. This day may vary from November 27 when Christmas falls on a Sunday and December 3 when it falls on a Saturday. The Fourth Sunday in Advent is Christmas Eve in this last example. That said The Annunciation must be remembered as the beginning of the Christmas Story and as such is a detached day in the Christmas Cycle; March 25 which nearly always occurs in Lent. Following Christmas Day are: The Innocents on December 28, The Circumcision (and naming) of our Lord on the eighth day (January 1), The Epiphany on January 6, and The Presentation of Christ in the Temple commonly called The Purification of St Mary the Virgin or Candlemas on February 2, forty days after Christmas Day. The two saints' days which occur after Christmas Day, St Stephen and St John the Evangelist are more correctly included in the Sanctorale.

In these windows six days of the Christmas Cycle are depicted: The Annunciation in Window N1, Christmas Day and The Innocents in window E3, The Circumcision and The Epiphany in window E4 and The Presentation in E6.



THE ANNUNCIATION



CHRISTMAS DAY



THE HOLY INNOCENTS



THE CIRCUMCISION



THE PRESENTATION



THE EPIPHANY

EAST WALK

from
St Andrew - November 30
to
St Cuthbert - March 20

EAST WALK - Window E1



Frederick Charles Eden

	E1.1	E1.2
	Title Light	SAINT CLEMENT OF ALEXANDRIA
1928		December 4
CW		Scotland – December 4
RC		not in calendar
Orthodox		not in calendar
Above		nil
Below		Kaleyards Works Memorial

This window is the first of those dealing with the 1928 calendar and was designed by Frederick Charles Eden . The words of the title are explained on the next page. The presence of St Clement of Alexandria as the first saint to be commemorated is difficult to explain as St Andrew is usually regarded as the first saint to be commemorated in the Church's year on November 30th. It may be due to symmetry as on examining the second window (E2), there are two Gospel Saints on either side of two non-biblical saints. It would be simpler to bring St Clement out of sequence. But there may be symmetry after all because the last calendar light is of St Catherine (S4.4), also of Alexandria!

E1.1 - Title Light

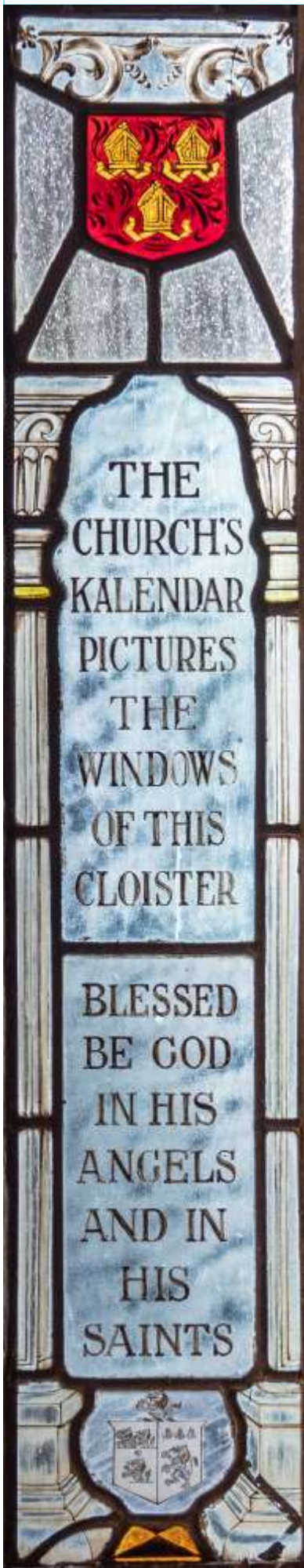
Arms of Chester Cathedral



Gules, three mitres with their labels (lappets), Or



Arms of the Diocese



THE CHURCH'S KALENDAR PICTURES THE WINDOWS OF THIS CLOISTER

The Church has had a calendar for many centuries. It can broadly be divided into two groups: the Temporale (the seasons) with its Christmas and Easter (Paschal) cycles and the Sanctorale being the commemoration of the saints. When the first English Prayer Book was published in 1549 the calendar was considerably reduced to the Temporale and the biblical saints (red letter days). This situation was maintained in the second Prayer Book of 1552. Following the death of Queen Mary I a new book was published in 1559 and two years later in 1561 a large number of post-biblical saints, some 54, were added. They were referred to as black letter days. A few more were added in 1604 and by the time of the fifth Prayer Book of 1662 (The Book of Common Prayer) there were 64 black letter days. In The Prayer Book of 1928, which was never authorised, there are a total of 103 days for observance (77 being black-letter days) in the Christmas cycle of the Temporale and the Sanctorale with fixed dates.

Of the 106 lights in the *calendar windows*, one is the title light (E1.1), six relate to the Easter Cycle of the Temporale and six are not included in the 1928 calendar. There are therefore 93 lights together with one *non-calendar window* light (S1.1 – Alfred), 72% of the total number of lights, devoted to the 1928 calendar. The equivalent figures for the Common Worship calendar (1997) are 92 *calendar window* lights together with 11 *non-calendar window lights*, 79% of the total; Dean Bennett's choice of those to commemorate was prophetic!

BLESSED BE GOD IN HIS ANGELS AND IN HIS SAINTS

Benedictus Deus in Angelis suis, et in Sanctis suis.

The last of the Divine Praises (*Laudes Divinae*), an 18th Century expiatory prayer in the Roman Catholic liturgy, traditionally recited at Benediction of the Blessed Sacrament.



Dean Bennett's great grandfather married a Mary Clutterbuck. The dexter arms are Bennett and the sinister, Clutterbuck but neither were authorised.

The arms may be described: Dexter - Gules (red), a bezant between three demi-lions rampant argent (silver); Sinister - a lion rampant, in chief three escallop shells with a crest, a demi-lion rampant holding between the paws a bezant. In this reproduction there are no tinctures.

E1.2 - Saint Clement of Alexandria, Doctor, c.210 - December 4

Scotland only - December 4 – Clement of Alexandria, Teacher of the Faith (*Commemoration*)

Roman Catholic – not observed in the calendar of the Roman Catholic Church

Orthodox – not observed in the calendar of the Orthodox church



A strong wave in the sea (Note 1)

Halo
Alexandria – (Note 2)

Quill and Parchment – (Note 3)

Alb, stole, apparelled amice, chasuble (Note 4)

Two books (Note 3)

Shoes
ST CLEMENT OF ALEXANDRIA

Biographical Note

Titus Flavius Clemens known as *Clement of Alexandria* to distinguish him from the earlier Clement of Rome, was a Christian theologian who taught at the Catechetical School of Alexandria. A convert to Christianity, he was an educated man who was familiar with classical Greek philosophy and literature. As his major works demonstrate, Clement was influenced by Hellenistic philosophy to a greater extent than any other Christian thinker of his time, and in particular by Plato and the Stoics. His secret works, which exist only in fragments, suggest that he was also familiar with pre-Christian Jewish esotericism and Gnosticism. In one of his works he argued that Greek philosophy had its origin among non-Greeks, claiming that both Plato and Pythagoras were taught by Egyptian scholars. Clement is usually regarded as a Church Father. He is venerated as a saint in Coptic Christianity, Ethiopian Christianity and Anglicanism. He was previously revered in the Roman Catholic Church, but his name was removed from the Roman Martyrology in 1586 by Pope Sixtus V as some of his writings were considered heretical.

Collect

Almighty God, who enlightened your Church by the teaching of your servant *Clement of Alexandria*: enrich it evermore with your heavenly grace and raise up faithful witnesses who, by their life and teaching, may proclaim the truth of your salvation; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

This scene is best described by quoting from St Clement's writings:

'..... the substance of the blood, still remaining pure, it becomes white by being agitated like a wave; and by an interruption such as this is changed by frothing it, like what takes place with the sea, which at the assaults of the winds, the poets say, spits forth briny foam. Yet still the essence is supplied by the blood.'

In this way also the rivers, borne on with rushing motion, and fretted by contact with the surrounding air, murmur forth foam. The moisture in our mouth, too, is whitened by the breath. What an absurdity is it, then, not to acknowledge that the blood is converted into that very bright and white substance by the breath! The change it suffers is in quality, not in essence. You will certainly find nothing else more nourishing, or sweeter, or whiter than milk. In every respect, accordingly, it is like spiritual nourishment, which is sweet through grace, nourishing as life, bright as the day of Christ.'

Clement of Alexandria Paedagogus Book 1, Chapter 6



Note 2

An outline of Alexandria, in the north of Egypt, forms the background.

Note the quill in the right hand



Note 3

The quill, parchment and the two books are a reference to Clement's writings and his role as Teacher of the Faith. His three major works, written between c.195 and c.203 and known as the *Trilogy*, survive. They comprise: the *Protrepticus* (*Exhortation to the Heathen*), the *Paedagogus* (*The Instructor*) and the *Stromata* (*The Miscellanies*).



Note 4

Clement is robed as a Western Priest. He is normally represented as a member of the Orthodox tradition which would be appropriate



IN
GRATEFUL
MEMORY
OF COMRADES
FROM THE KALEYARDS WORKS
WHO FELL AND SERVED
IN THE
GREAT
WAR

The 'Kaleyard Works' refers to the workshop of 'Williams, Gamon & Co.' an early 20th century Chester stained glass manufacturer, which was located in Victoria Road, Chester. Trena Cox (1895-1980) was associated with them.

DEDICATEES

The comrades who fell

DONOR

Kaleyard Works

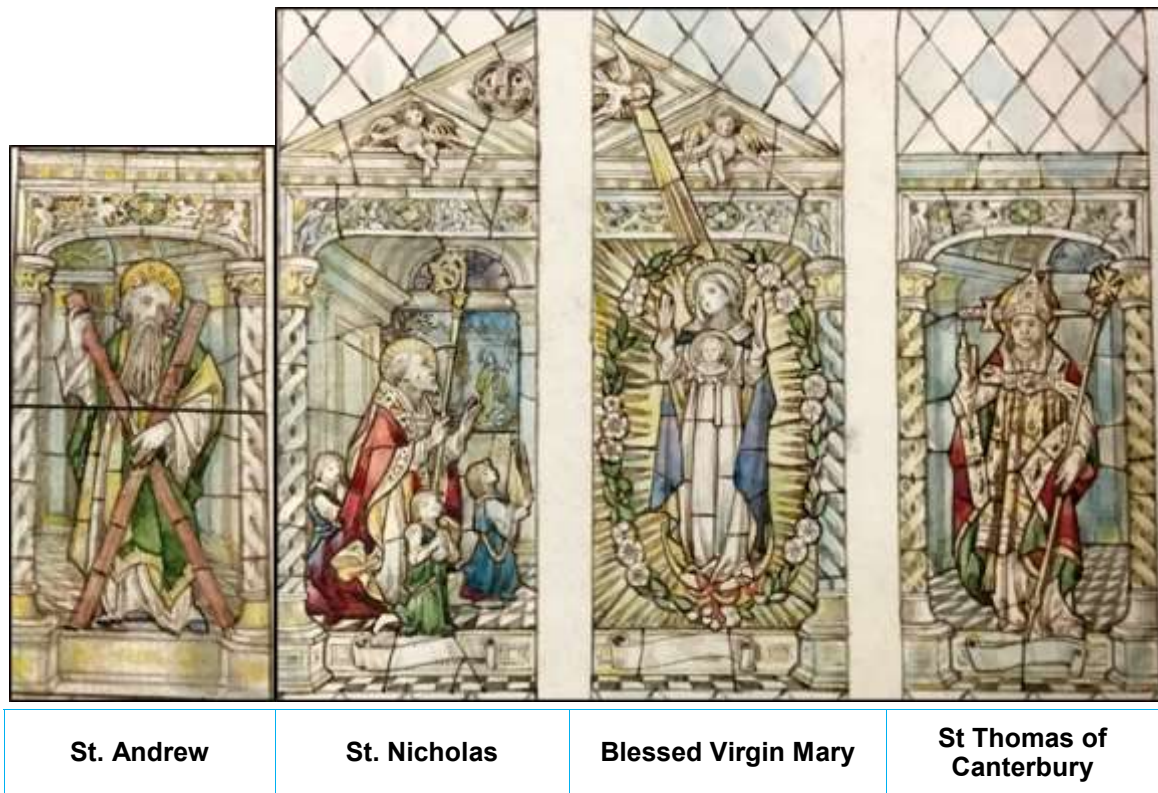
EAST WALK - Window E2



Frederick Charles Eden

	E2.1	E2.2	E2.3	E2.4
	ST ANDREW	ST NICHOLAS	ST IGNATIUS	ST THOMAS
1928			December 17	December 21
CW	November 30	December 6	October 17	July 3
RC				
Orthodox			December 20	October 6
Above		Angel with lute Ship in a roundel	Angel with violin Harp in a roundel	
Below	Frederick Macdona and his son Cuthbert	Nicholas and Lucinda Ann Duckworth	P H Moore 1867-1914	Walter Robert Birch

This window is designed by Frederick Charles Eden. The original drawing for this window which is beautifully painted is located in the Archive of Art and Design at the Victoria and Albert Museum in London. There are only three lights shown (AAD/2013/5/1/1). St Andrew, Light 1, has a separate drawing (AAD/2013/5/1/61).



The drawings for St Andrew and St Nicholas compare very favourably with the window’s final design but the other two drawings are different. Light 3 which is St Ignatius of Antioch and Light 4, St Thomas the Apostle are not shown. Instead we see a depiction of the Blessed Virgin Mary to mark the Festival of her (Immaculate) Conception on December 8; in the drawing there is a nimbed dove representing the Holy Spirit above in the pediment. This day is in the 1928 Calendar, and that of 1662, but is one of ten days not shown in the windows of the Cloister.

The other drawing shows an archbishop, carrying a Primatial cross, with a sword across his head, mitre and halo. This is an attribute to St Thomas of Canterbury, Martyr, and although his feast-day is now in the Common Worship Calendar on December 29 it does not appear in the 1928 Calendar (a detail is seen below from a stained glass window of St Thomas of Canterbury in the Chapel of Ushaw College, Durham, photographed by Lawrence OP in 2014). Surely, there was no confusion between the St Thomas the Apostle and St Thomas of Canterbury?



There is symmetry about this window with two Gospel Apostles standing outside two later saints of the church. Constructed early in the series they were dedicated in 1921 (Chester Diocesan Gazette Numbers 424 and 428). A pediment lies above the two middle lights and each light has a separate dedicatee.

E2.1 - St. Andrew, Apostle - November 30

Common Worship – November 30 - Andrew the Apostle (**Festival**)

Roman Catholic – November 30 – St Andrew, Apostle, Patron of Scotland (Feast)

Orthodox – November 30 - Holy and All-praised Apostle Andrew the First-Called



Angels and putti

Halo

St Andrew holding the saltire cross (Notes 1 and 2)

White under garment, dark green outer garment with yellow trim

No shoes

LAVIS DEO – Memorial to Frederick Macdona (Note 3)

Biographical Note

Though Andrew is named among the apostles in the gospels of Matthew, Mark and Luke, it is in John's gospel that most is learned about him. Andrew was a Galilean fisherman, mending his nets, when Jesus called him to follow him, which he promptly did. He then seems to have remained with Jesus until the end. He was there at the feeding of the five thousand and then later, when some Greeks in Jerusalem wanted to see Jesus, Philip brought them to Andrew who told Jesus of their desire. Tradition has him travelling on several missionary journeys and eventually being martyred by being crucified on an X-shaped cross. He became the patron saint of Scotland because of a legend that his relics had been brought there in the eighth century.

St Matthew 4 vv 18 - 22

As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Collect

Almighty God, who gave such grace to your apostle Saint Andrew that he readily obeyed the call of your Son Jesus Christ and brought his brother with him: call us by your holy Word, and give us grace to follow you without delay and to tell the good news of your kingdom; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The Feast-day of St Andrew is usually regarded as the first saint's day in the Church's Year which begins on Advent Sunday. It is the first saint printed in the sequence of Collects, Epistles and Gospels, in the Book of Common Prayer (1662 BCP). However in this collection of windows he has been put after St Clement of Alexandria (E1.2) who is not observed in the 1662 BCP. Of note also is that St Andrew's name does not appear on the window which is similar to St Thomas' window (E2.4). There is no doubt about the identity as judged by the date and the very obvious saltire cross. I spent a long time looking for the obvious saltire cross!!!

Note 2

The saltire cross is the usual attribute of St Andrew. This cross, known as the St Andrew's Cross, appears in the flag for Scotland.



Note 3

LAUS DEO (Laus Deo) – Praise to God
Latin did not have separate letters V and U, nor, for that matter, separate letters I and J. There were various styles of handwriting in use in the Roman empire, but the most familiar style is the one used in stone inscriptions, which formed the basis for our modern capital letters.

In mem: Frederici Augusti Macdona prefbyteri per 34 annos rectoris de Cheadle ob Sp 15 1916

In memory of Frederick Augustus Macdona priest for 34 years Rector of Cheadle died September 15 1916

DEDICATEE 1

Frederick Augustus Macdona

b. 30 November 1846 in Wicklow, Ireland; St John's College, Cambridge; ordained in Manchester, D 1981, P 1872; m. 1877 to Caroline Dorathea Pemberton (1852-1939); 4 children: Pemberton* (1878-1891), Lorna (1880-1960), Marjorie(1882 -), Cuthbert 1887-1936 ; Rector of Cheadle 1883-1916; d.15 September 1916



DONOR

Caroline Dorathea Macdona (1852-1939) his wife

*Memorial - see E3.4

Note the *f* in prefbyteri instead of 's'.

In genuine old-style printing it can appear that the letter *f* is used in place of the letter *s*. However, it is not the letter *f*, but a long form of the letter *s* (derived from handwriting styles), which looks very similar to *f* but does not have a complete cross-bar. It is not used at the ends of words, and in words where there is a double *s*, it is sometimes paired with a short *s* (which results in a compound letter like the German double-s or 'sz' symbol 'ß'). It fell out of fashion with printers rather suddenly in about 1780.

DEDICATEE 2

Cuthbert Laud Macdona

b. Cheadle 1887; youngest of four children of Frederick and Caroline Macdona; m. 1934 Letitia Sterritt (1888-1937); d. 15 February 1936 in Bray, Maidenhead, Berkshire.

... in sure and certain hope of the Resurrection to Eternal Life ...
The Book of Common Prayer: The Burial of the Dead

This commemoration is of later date, and so added, and is similar to the work of Geoffrey P Gamon (see E7)



Also
in loving memory
of his son
Cuthbert Laud Macdona
(Mike)
who fell asleep
February 15 1936 aged 48
in sure and certain hope
of the Resurrection
to Eternal
Life

E2.2 - Saint Nicholas, Bishop of Myra in Lycia - December 6

Common Worship – Nicholas, Bishop of Myra, c.326 (Lesser Festival)

Roman Catholic – St Nicholas, Bishop (*Memorial optional*)

Orthodox - Saint Nicholas the Wonder-worker, Archbishop of Myra in Lycia (ca.345)



Crucifix with INR(I) (Note 1)

Crozier

Tree, dusky sky

Halo – with spherical decoration in threes (Note 2)

Red Cope; episcopal gloves (with jewels) (Note 3)

Three girls kneeling – one holding mitre (Note 2 & 4)

ST NICHOLAS

Biographical Note

Nicholas was a fourth-century bishop of Myra in Asia Minor (today Demre, in southern Turkey). His reputation as a worker of wonders was enhanced by a ninth-century author of his hagiography and he is now best known through these stories. Many of them concern his love and care for children, how he fed the hungry, healed the sick and cared for the oppressed. He saved three girls from a life of prostitution by providing them with dowries and so developed the tradition of bearing gifts to children on his feast day, a practice appropriated by the Christmas celebrations (and Santa Claus). Nicholas is also one of the patron saints of Russia.

Collect

Almighty Father, lover of souls, who chose your servant *Nicholas* to be a bishop in the Church, that he might give freely out of the treasures of your grace: make us mindful of the needs of others and, as we have received, so teach us also to give; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

INR(I) – The second ‘I’ is obscured. Christ hangs nailed to the cross. Above His head, crowned with thorns and with its cruciform halo, is pinned Pontius Pilate’s ‘charge against Him’ – INRI - *Iesus Nazarenus, Rex Iudaeorum*; “Jesus of Nazareth, the King of the Jews.” In Latin ‘I’ is used rather than the English ‘J’.

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” *St John 19 vv 18 - 22*

Note 2

There are many stories about St Nicholas. One concerns the three daughters of a poor man who could not afford a dowry for them. His concern was that they would probably become prostitutes. St Nicholas, having the wealth, visited the house by night and through an open window threw in purses filled with gold coins on three successive nights. These are usually represented in art by three gold balls. This might be the significance of the circles within the halo, in threes.



Note 3

St Nicholas would appear to be wearing the robes of a western bishop – a cope, episcopal gloves (chirothecæ) carrying a crozier with a mitre being held nearby

Chirothecæ



Note 4

Apparently, at the Council of Nicaea in 325 Nicholas slapped another on the face following theological disagreement. He was banned from wearing a mitre thereafter

Note 5

Benjamin Britten (1913-1976) composed a cantata, with words by Eric Crozier (1914-1994) entitled *St Nicholas*, in 1948. The seventh movement depicts the legend of the Pickled Boys. Nicolas finds himself in an inn where a group of travellers have paused for the night. They invite the bishop to dine with them, but Nicolas stops them from eating, realising that the meat that they eat is in fact the flesh of three boys murdered and pickled by the butcher. Nicolas calls to the boys, “Timothy, Mark, and John, put your fleshly garments on!” and the boys come back to life, singing “Alleluia!” The three boys are shown here.



Three boys in a pickling tub at the feet of St Nicholas is a common attribute.

From a statue of St Nicholas in Anglesey Abbey, Cambridgeshire

Note 6

Another legend is that St Nicholas saved the sailors in a tempest-tossed sailing ship. He is sometimes seen holding a ship. Here the ship is in the pediment. Finally, on the basis of the legend of the three purses of gold coins (Note 2) St Nicholas is regarded as the ‘precursor’ of Santa Claus who is associated with giving gifts to children



TO
REMEMBER
NICHOLAS &
LUCINDA ANN
DVCKWORTH

DEDICATEES

Nicholas Duckworth

b.8 December 1816, Liverpool; m. 1 January 1839 at St Georges Church, Everton, Lucinda Ann Eyes (1818-1888); cotton merchant; d.27 October 1889, Liverpool

Lucinda Ann Duckworth

b.1818, Liverpool; d.29 October 1888, Liverpool

DONOR

Helen Finlay née Duckworth (1859-1929)

E2.3 - St Ignatius, Bishop of Antioch and Martyr in Rome, c.107 December 17

Common Worship – October 17 - Ignatius, Bishop of Antioch, Martyr, c.107 (Lesser Festival)

Roman Catholic – October 17 - St Ignatius of Antioch, Bishop, Martyr (*Memorial*)

Orthodox – December 20 - Hieromartyr Ignatius of Antioch, the God-bearer, Bishop of Antioch



Mitre and Crozier

?Antioch (Note 1)

Alb with white apparel, girdle, stole, cope, episcopal gloves (Note 2)

IHS with sun rays (Note 3)

Lion – 'Lions tore him to pieces at the Roman Coliseum' (Note 4)

Shoes

S^T IGNATIVS

Biographical Note

Ignatius was born probably in Syria in about the year 35 AD and was either the second or third bishop of Antioch, the third largest city in the Roman Empire. Nothing is known of his life bar his final journey under armed escort to Rome, where he was martyred in about the year 107. In the course of this journey, he met Polycarp in Smyrna, and wrote a number of letters to various Christian congregations which are among the greatest treasures of the primitive Church. In the face of persecution he appealed to his fellow Christians to maintain unity with their bishop at all costs. His letters reveal his passionate commitment to Christ, and how he longed 'to imitate the passion of my God'.

Acts of the Apostles 11 vv 19 - 26

Now those who were scattered because of the persecution that took place over Stephen travelled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with them, and a great number became believers and turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called "Christians."

Collect

Feed us, O Lord, with the living bread and make us drink deep of the cup of salvation that, following the teaching of your bishop *Ignatius* and rejoicing in the faith with which he embraced a martyr's death, we may be nourished for that eternal life for which he longed; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.
Amen.



Note 1

Antioch is in Syria was located towards the estuary of the River Orontes. Described as the 'Cradle of Christianity' and featuring in the ministry of St Paul ,today there are few remains located near the thriving modern town of Antakya in Southern Turkey with a population of just over 200,000 people.

Note 2

St Ignatius was an Eastern bishop but he is clothed as a Western prelate. He is normally depicted as an Orthodox bishop. Although he was martyred in Rome, Ignatius was taken there for his execution. His ministry was in Antioch. The possible confusion here is referred to in Note 3.



Note 3

St Ignatius is holding in his right hand a red disc with the letters **IHS** inscribed on them. This is called the Christogram and it represents the first three letters in the Greek word **ΙΗΣΟΥΣ** (iota – eta – sigma) **JESUS**. IHC may also used – 'C' being the lunate form of the Greek letter 'Σ'; the Latin form is 'S'. IHS is sometimes incorrectly attributed to the initial letters of the Latin **Jesous Hominem Salvator**, Jesus, Saviour of Men

The similarity of the item being held by St Ignatius, with its surrounding sun rays, to the symbol for the Society of Jesus (SJ) founded in 1534 by St Ignatius of Loyola, Priest, must be significant. Also seen in window E2.3 is the cross above the letter 'H'. Sometimes this is shown as three nails (one of the instruments of the Passion of Jesus).



This is part of the symbol of SJ. Is it possible that there has been confusion between St Ignatius of Antioch and St Ignatius of Loyola, who is observed on July 31 in both the Church of England (Commemoration) and the Roman Catholic Church (Memorial)? St Ignatius of Loyola was born in 1491; the son of a Basque nobleman, Ignatius served as a soldier and was wounded at the siege of Pamplona in 1521. During his convalescence he read a Life of Christ, was converted and lived a life of prayer and penance, during which he wrote the first draft of his Spiritual Exercises. He gathered six disciples, and together they took vows of poverty and chastity and promised to serve the Church either by preaching in Palestine or in other ways that the Pope thought fit. By 1540, Ignatius had won papal approval for his embryonic order and the Society of Jesus was born. For the next sixteen years he directed the work of the Jesuits as it spread around the world, until his sudden death on this day in 1556.

Note 4

This docile lion reminds us of how St Ignatius was cruelly martyred in about the year 107 AD in Rome, at the Coliseum



In St Ignatius's letter to the Ephesians he wrote, in Chapter 4: *So then it becometh you to run in harmony with the mind of the bishop; which thing also ye do. For your honourable presbytery, which is worthy of God, is attuned to the bishop, even as its strings to a lyre. Therefore in your concord and harmonious love Jesus Christ is sung. A lyre is a small harp. When quoting Ignatius's words in 2007 Pope Benedict XVI wrote: '... as the strings are to the harp'*



P H
MOORE
HVIVS AEDIS
CAN HON:
VICARIUS DE
ROMILEY
1867-1914
P H
MOORE
HONORARY CANON
VICAR OF S CHAD'S
ROMILEY
1867-1914

DEDICATEE

Peter Halhed Moore

b. March 1831, Yateley, Hampshire; Educated at Brasenose College, Oxford; Ordained D 1854, P 1856 (Sarum);m.1 Edith Georgiana Olivier (1838-1864), 4 sons; m.2 Eleanor Prescott (1832-1916), 1 son and 3(or4) daughters; Vicar of Romiley 1867-1914; Honorary Canon of Chester from 1894; d.4 May 1914, Stockport

DONOR

Not recorded

E2.4 - St. Thomas the Apostle - December 21

Common Worship – July 3 – Thomas the Apostle (**Festival**)

Roman Catholic – July 3 – St Thomas, Apostle (Feast)

Orthodox – October 6 - Holy Glorious Apostle Thomas



Angels and Putti

Halo

Set Square – Patron of Architects (Note 1)

Green over-garment with white under-garment

No shoes

Latin biblical text ([St John 20 v 29](#)) and Memorial to Walter Robert Birch (Note 2)

Biographical Note

Thomas is mentioned among the number of the Apostles in the gospels of Matthew, Mark and Luke but it is in John's gospel that his significance is revealed. Firstly, he is heard encouraging the other disciples to go to Judæa with Jesus; then, not knowing what Jesus meant when he talked about where he was to go elicited the answer that Jesus was himself The Way. But probably most famously he was the Apostle notably unconvinced by reports of the resurrection of Jesus, causing Jesus to show him the marks in his hands and feet and side. Thomas then proclaims the words that have been described as the great climax to John's gospel by saying to Jesus, "My Lord and my God!"

St John 20 vv 26-29

A week later his disciples were again in the house and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Collect

Almighty and eternal God, who, for the firmer foundation of our faith, allowed your holy apostle Thomas to doubt the resurrection of your Son till word and sight convinced him: grant to us, who have not seen, that we also may believe and so confess Christ as our Lord and our God; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

A (set) square which St Thomas is holding is essential for design and construction to ensure a right angle (90°) is achieved when required . Thomas was reportedly a carpenter and is regarded as the Patron Saint of Architects.

The reason for the square is a story retold in the Golden Legend*. A king of India sent an emissary to the west to find an architect who could build a Roman-style temple. Thomas presented himself as such an architect, so the king gave him money to build the temple with and went off on a long journey. When he returned he saw no temple. Thomas had given the money to the poor and spent his time preaching and converting people. He explained to the king that his "temple" would be in Heaven.

*A collection of hagiographies written in the 13th Century



Note 2



Beati qui non-viderūt	In mem^{of} Capt Walter Robert Birch Oxford & Bucks L I: killedⁱⁿ actionⁱⁿ France^{Oct 7th 1916:} Aged 24	et crediderūt
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In memory of Captain Walter Robert Birch, Oxford and Buckinghamshire
Light Infantry: killed in action in France October 7th 1916: Aged 24

Note the use of a *tilde* above the 'u' [Ū] which suggests a missing 'n'.

The quotation is: **Beati qui non-viderunt et crediderunt** (Vulgate)

which translates: **Blessed are those who have not seen and yet have come to believe** St John 20 v 29

DEDICATEE

Walter Robert Birch

b.1892, Chester, youngest of 5 children of Henry John Birch (1834 -1925), solicitor*, and Frances Ellen Ould (1850-1940); Captain, Oxford and Buckinghamshire Light Infantry; killed in action in France 7 October 1916; Mentioned in Despatches; Commemorated on the Thiepval Memorial, Somme, France.

DONORS

Henry (1834-1925) and **Frances Birch** (1850-1940)

Parents

* The memorial of Henry John Birch is in window S2.3. He was a solicitor with the long established firm in Chester of Birch Cullimore (established 1792). Birch Cullimore continued until 2009 when the firm combined with Mason & Moore Dutton to become Cullimore Dutton of White Friars, Chester.

EAST WALK - Window E3



Frederick Charles Eden

	E3.1	E3.2	E3.3	E3.4
	CHRISTMAS DAY	ST STEPHEN	ST JOHN	THE HOLY INNOCENTS
1928				
CW	December 25	December 26	December 27	December 28
RC				
Orthodox	December 25**	December 27	May 8	December 29
Above	Nil of note			
Below		Herbert William Foskett	Frederick Wainwright	

**see note about Julian and Gregorian calendars on page 33

This window is designed by Frederick Charles Eden. The original drawing for this window which is beautifully painted is located in the Archive of Art and Design at the Victoria and Albert Museum in London. All four lights are shown (AAD/2013/5/1/2).



The final design of window E3 follows this plan closely. There is symmetry with the two outer lights, Christmas and Holy Innocents, designed with wreaths incorporating their dedicatees. The two central lights have memorials just below St Stephen and St John. There is no decoration above the panels and below in all four lights the date is clearly shown.

A note on the calendars – Julian and Gregorian

The Julian calendar was introduced by Julius Caesar in 45 BC, replacing the complicated Roman calendar. This was replaced gradually from 1582 by the Gregorian calendar which was introduced by Pope Gregory XIII (1502-1585; Pope from 1572). The Gregorian calendar was developed as a correction of the Julian; the year was shortened by 0.0075 days to stop the drift with respect to the equinoxes. To correct the drift which had already occurred eleven days were removed from October 1582 – it ran from the 4th jumping to the 15th. The new calendar was adopted in Great Britain in 1752. Ecclesiastically as some Orthodox Churches still use the Julian calendar, Christmas Day is observed later, now on January 7th (in the Gregorian calendar).



E3.1 - CHRISTMAS DAY - December 25

Common Worship – CHRISTMAS DAY (**Principal Feast**)

Roman Catholic – December 25 – The Nativity of the Lord (**Solemnity**)

Orthodox – December 25 (see note above)

The Nativity, according to the Flesh of our Lord, God and Saviour Jesus Christ



Star of Bethlehem

Wreath with lilies and their leaves

Bethlehem in the distance
An angel speaking to a shepherd

Mary and Joseph

Jesus with a cruciform halo in the manger

Memorial dedicated to Ernest Heron

+CHRISTMAS+

Collect

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*



St Luke 2 vv 1 - 20 *The Birth of Jesus*

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.



Mary and Joseph look on the new-born Jesus lying in a manger with straw. It is noted that Jesus is wearing a cruciform halo.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see - I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger."



The angel holds the index finger of the right hand straight indicating that a message from God is being delivered. The shepherd, holding his crook, kneeling is listening intently



And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,
 "Glory to God in the highest heaven,
 and on earth peace among those whom he favours!"

When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.



In loving memory of Captain Ernest Stewart Heron killed in action near Arras March 28th 1918. A tribute from his father, mother & brothers

DEDICATEE

Ernest Stewart Heron

b. 1888, Walton, Liverpool; from 1902 worked at, Chester Branch of Parr's Bank (founded in 1782 in Warrington, now of the Royal Bank of Scotland); entered the Army in 1914, 5th Cheshire Regiment; killed at Arras in France on 28 March 1918; buried in the British Military Cemetery in Roelincourt, to the north of Arras, France.

DONORS

Peter Heron (1856-1937), father
Jessie [Mather] (1860-1944), mother
Gordon Reay Heron (1888-1940) and **Theodore George Heron** (1893-1987), brothers

E3.2 - St. Stephen, The First Martyr - December 26

Common Worship – December 26 – Stephen, Deacon, First Martyr (**Festival**)

Roman Catholic- December 26 – St Stephen, the First Martyr (Feast)

Orthodox – December 27 – Holy Protomartyr and Archdeacon Stephen



Outside Jerusalem (Acts of the Apostles 7 v 58) (Note 1)

Halo, no beard

St Stephen in prayer

Wearing an alb and a red dalmatic , the vestment of a deacon in the colour of his feast-day (Note 2)

The stones of Stephen's martyrdom - Acts of the Apostles 7 vv 54 – 60 (Note 1)

S^T STEPHEN

Biographical Note

In the book of the Acts of the Apostles, Stephen is described as one of the seven deacons whose job it is to care for the widows in the early Church in Jerusalem. His eloquent speech before the Sanhedrin, in which he shows the great sweep of Jewish history as leading to the birth of Jesus, the long-expected Messiah, and his impassioned plea that all might hear the good news of Jesus, leads to his inevitable martyrdom by being stoned to death. As the author of Acts, Luke's description of Stephen bears direct parallels to that of Christ: for example, the passion; being filled with the Holy Spirit; seeing the Son of God as the right hand of God, as Jesus promised he would be; commending his spirit to Jesus, as Jesus commended his to the Father; kneeling as Jesus did in Gethsemane and asking forgiveness for his persecutors. Witnessing to Jesus by acting like Jesus in every way is thus seen by Luke as of the essence of the Christian life.

Collect

Gracious Father, who gave the first martyr Stephen grace to pray for those who took up stones against him: grant that in all our sufferings for the truth we may learn to love even our enemies and to seek forgiveness for those who desire our hurt, looking up to heaven to him who was crucified for us, Jesus Christ, our Mediator and Advocate, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Acts of the Apostles, 6 vv 1 - 6

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word." What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them.

Note 1

The Arrest of Stephen

Acts of the Apostles 6 vv 8 - 15

Stephen, full of grace and power, did great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), Cyrenians, Alexandrians, and others of those from Cilicia and Asia, stood up and argued with Stephen. But they could not withstand the wisdom and the Spirit with which he spoke. Then they secretly instigated some men to say, "We have heard him speak blasphemous words against Moses and God." They stirred up the people as well as the elders and the scribes; then they suddenly confronted him, seized him, and brought him before the council. They set up false witnesses who said, "This man never stops saying things against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses handed on to us." And all who sat in the council looked intently at him, and they saw that his face was like the face of an angel.



After Stephen's speech to the Council (*Acts of the Apostles 7 vv 1 - 53*) he was stoned to death.

Acts of the Apostles 7 vv 54 - 60

When they heard these things, they became enraged and ground their teeth at Stephen. But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.



Note 2

The dalmatic is a variant form of the alb: the name *tunica dalmatica* would suggest an origin in the region of Dalmatia (the eastern shore of the Adriatic Sea). Worn over the alb it has wide sleeves and slits at the side. From the 10th Century the dalmatic was made of finer material of matching colour to the other vestments and frequently decorated with apparels. It is the vestment of a Deacon; Bishops may wear it too, under a chasuble.



A M D G et in mem Herbert William Foskett
qui obiit 6^o die dec 1911 – In spe.

*Ad Majorem Dei Gloriam et in memoriam ...
qui obiit 6^o die decembris 1911 – In spes*

*For the greater glory of God and in memory of Herbert William Foskett
who died on 6th December 1911 – in hope*

DEDICATEE

Herbert William Foskett

b. 15 December 1864, Annerley, Surrey; parents William John Foskett (1836-1926) and Sophia Mary Ann Dain (1836-1923); 2 brothers and 5 sisters; educated at Harrow and New College Oxford, BA 1888, law; d. 6 December 1911, Sussex. No obvious Chester Connections.

DONOR

Not recorded

E3.3 - St. John, Apostle and Evangelist - December 27

Common Worship – December 27 – John, Apostle and Evangelist (**Festival**)

Roman Catholic – December 27 – St John, Apostle, Evangelist (Feast)

Orthodox – May 8 – Holy Apostle and Evangelist John the Theologian, the Beloved Disciple of the Lord



?Patmos (Note 1)

Halo

No beard (Note 2)

Eagle (Note 3) – there is an inkhorn in close proximity to the quill suspended from the eagle's beak (Note 4)

Blue tunic

Scroll with St John writing using a quill (Note 4)

No shoes

+ S^T JOHN +

Biographical Note

Whether or not John the Apostle and John the Evangelist are one and the same, the Church honours on this day the one who proclaims Jesus as the Word made flesh and who may be 'the disciple whom Jesus loved'. John was one of the sons of Zebedee, along with James and Peter, who followed Jesus. John was there at the Transfiguration of Jesus on the holy mountain; he was there with Jesus at the last supper; he was there with Jesus in his agony in the garden; he was there with Jesus and his mother, standing at the foot of the cross; he was there with Jesus as a witness of his resurrection and 'he saw and believed'. John was a witness to the Word, he proclaimed the Word and he lived and died witnessing to the Word made flesh, Jesus Christ, who loved him and whom he loved.

St John 21 vv 20 - 24

Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, 'Lord, who is it that is going to betray you?' When Peter saw him, he said to Jesus, 'Lord, what about him?' Jesus said to him, 'If it is my will that he remain until I come, what is that to you? Follow me!' So the rumour spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, 'If it is my will that he remain until I come, what is that to you?' This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

Collect

Merciful Lord, cast your bright beams of light upon the Church: that, being enlightened by the teaching of your blessed apostle and evangelist Saint John, we may so walk in the light of your truth that we may at last attain to the light of everlasting life; through Jesus Christ your incarnate Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

There is debate amongst scholars of the identity of John the Apostle. Is he also John the Evangelist and John of Patmos, the writer of the Revelation?

St Mark 1 vv 19, 20

As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

It is said the Emperor Domitian tried to execute St John at the Latin Gate in Rome, but failed. He then exiled him to Patmos. The site is marked by the chapel of *San Giovanni in Oleo*. There is also a nearby basilica *San Giovanni a Porta Latina*. *St John Evangelist, ante Portam Latinam* was a 'Black Letter Day' in the 1928 calendar (May 6) but no window was constructed. The hinterland here could be Patmos.



Note 2

St John is usually depicted unlike the other apostles, young and without a beard. He was presumably the younger brother of James, the other son of Zebedee.

Note 3

The Eagle is an attribute in the Book of Revelation of St John. The series of four beasts referred to in the Prophet Ezekiel and the Revelation have the following appearances: the face of a man, a Lion, an Ox and an Eagle. In sequence: Matthew, Mark, Luke and John.

Ezekiel 1 v 10

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

Revelation 4 vv 6, 7

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.



Note 4

St John is writing on a scroll with a quill. An inkhorn is nearby – suspended from the eagle's beak. The word 'inkhorn', which is an item used to hold the writer's ink, may be found three times in the Book of the Prophet Ezekiel 9. Inkhorns often feature in mediaeval illustrations.

And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

Ezekiel 9 vv 2; other reference to inkhorn by his side in vv 3, 11 AV



To remember Frederick Wainwright
for 50 years Vicar of S^t John's Church Altrincham
and Canon of Chester 1909 - 1921

DEDICATEE

Frederick Wainwright

b. 1837, Wapping, London; ed. Liverpool Collegiate Institution, Trinity College, Cambridge, BA 1860, MA 1868; ordained (Chester) D 1861, P 1862; Curate in Liverpool and Everton; m. Elizabeth Parkin Dart (1842-1882), 5 sons and 1 daughter; Vicar, St John Altrincham 1866-1916 (this church closed for worship in 2016); Vicar, St Oswald, Bollington, Cheshire 1816-1821; Honorary Canon Chester Cathedral 1909-1921; d. 12 November 1921.

DONOR

Not recorded

E3.4 - Innocents' Day - December 28

Common Worship – December 28 - The Holy Innocents (**Festival**)

Roman Catholic – December 28 - The Holy Innocents, Martyrs (Feast)

Orthodox – December 29

The Infants (Holy Innocents) slain by Herod at Bethlehem, the first Christian Martyrs



Wreath of *Lilium candidum*, leaves and flowers (Note 1)

The Blessed Virgin Mary is enthroned with Jesus, who wears a cruciform halo, on her lap (Note 2)

The children representing the Holy Innocents.

In the ground are a few six-petal flowers (not all of them) which are probably also lilies (Note 3)

Memorial to Pemberton Macdona, aged 12 (Note 4)

THE HOLY INNOCENTS

Biographical Note

Herod 'the Great' was appointed King of the Jews by the Roman authorities in Palestine and he proved to be ruthlessly efficient in his thirty-three years of dealing with his subjects. In Matthew's gospel, he tried to persuade the Magi, to whom he played the host on their journey seeking the one 'who has been born king of the Jews', to bring word of where they had found him. His desire was to eliminate Jesus and, when he realised that the Magi had tricked him and left the country, Herod poured out his wrath on all the male infants in the land. These were God's 'innocent' ones, paralleling the story of Pharaoh slaughtering the Hebrew children in Egypt.

St Matthew 2 vv 12 - 18

The wise men having been warned in a dream not to return to Herod, they left for their own country by another road. Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him." Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son." When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah

A voice was heard in Ramah, wailing and loud lamentation,
Rachel weeping for her children; she refused to be consoled, because they are no more.

Jeremiah 31 v 15

Collect

Heavenly Father, whose children suffered at the hands of Herod, though they had done no wrong: by the suffering of your Son and by the innocence of our lives frustrate all evil designs and establish your reign of justice and peace; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

Lilium candidum, is sometimes called the Madonna Lily. It is an attribute of the Blessed Virgin Mary, as is the stylised version the *fleur de lys*.



Note 2

The Blessed Virgin Mary is nursing the baby Jesus who is wearing a cruciform halo. The setting is surrounded by an **aureole** (from the Latin *aurea*, meaning *golden*).



Jesus is wearing a cruciform halo – the fourth limb of the cross is behind his neck.



Mary is wearing a golden halo containing 7 stars.

A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

Revelation 12 v 1



Note 3

The children, kneeling amongst flowers, some with six petals. These could be lilies, possibly the 'lilies of the field' referred to by St Matthew.

And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these.

St Matthew 6 vv 28, 29

Note 4

To remember
Pemberton Macdona
died Feb 17 1891 aged 12 years



DEDICATEE

Pemberton Macdona

b. April 1878, West Bromwich, Staffordshire; parents – Frederick Augustus Macdona (1846 1916 memorial in E2.1) and Caroline Doratheia née Pemberton (1852-1939); oldest of 4 children; d.17 February 1891, Stockport.

DONORS

Frederick and Caroline Macdona parents

EAST WALK - Window E4

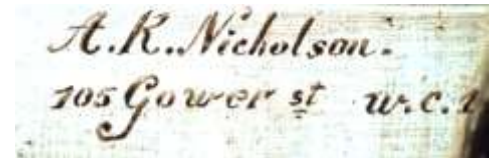


Archibald Keightley Nicholson

	E4.1	E4.2	E4.3	E4.4
	SAINT HILARY	THE CIRCUMCISION	THE EPIPHANY	SAINT ANTHONY
1928	January 13	January 1	January 6	January 17
CW				
RC				
Orthodox		January 1	January 6 *	
Above		Capricorn	Capricorn glyph	
Below		Robert Wilkinson and Family		

*The main aspect of the Epiphany observed in the Western Church is the Visitation of the Magi with the Baptism of Christ by St John Baptist being observed the Sunday following. In the Orthodox Church the emphasis on the Holy Theophany of Our Lord is The Baptism of Christ.

This window is designed by Archibald Keightley Nicholson and carries his name on light E4.4.



It also has a characteristic layer, above the main picture, of brattishing with a coloured line below. This is a feature of all his windows although the pattern and colour vary.

There is symmetry about this window with the two biblical events of the Circumcision and the Epiphany in the centre lights between two saints' days. This disturbs the chronology as January 13 comes before January 1!

Signs of the Zodiac

Above the main picture in lights 2 and 3 we see the relevant sign of the Zodiac which is Capricorn (goat) in E4.2 with its glyph in adjacent E4.3.



Capricorn is more usually depicted as a sea goat. This is similar to a mermaid with the lower half of the trunk being a large fish tail.



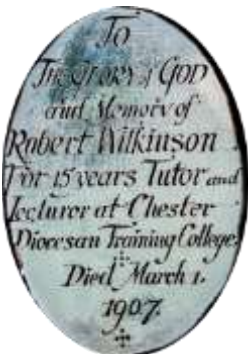

The glyph shows the two horns and the 'e' shaped addition to the right indicates the curly fish tail.

These signs, which show where the sun is located in the sky, are there as they used to be used before the Gregorian Calendar was introduced in 1582 as a pointer to the date. They are a feature of the calendar in the 1552, 1559 and 1604 editions of The Book of Common Prayer.

Capricorn covers December 22 to January 21; the dates of these four lights fall into that period.

It is worth noting that this has nothing to do with the modern understanding of astrology. Nicholson and Eden have their own way of representing these signs and they are a useful way to distinguish the works of these two artists

There is just one family, Wilkinson, represented in this window. The Donor is not recorded.

E4.2		E4.3	
	To The Glory of God and Memory of Robert Wilkinson For 15 years Tutor and Lecturer at Chester Diocesan Training College Died March 1 1907	Also to the Memory of Martha, his wife 6 th July 1914. John Reynolds, an only son, 8 th October 1892. Jane, their youngest daughter 17 th May 1920 "I am the Lord," "I change not" <i>Malachi 3 v 6</i>	

DEDICATEES

Robert Wilkinson; with Martha, John Reynolds and Jane Wilkinson

Robert Wilkinson b.14 June 1838, Mellor, Lancashire; parents John Wilkinson (1817-1884) and Jane Ingham (1816-1882); m.4 July 1871, Bickerstaffe, Lancashire to Martha Reynolds; three children Margery Elizabeth (1872-), John Reynolds (1873-1892) and Jane (1877-1920); School Master, Lecturer at Chester Diocesan Training College; d.1 March 1907, Chester; buried Bickerstaffe 6 March 1907.

DONOR

Not recorded

E4.1 - Hilary, Bishop of Poitiers and Doctor, 368 - January 13

Common Worship – Bishop of Poitiers, Teacher, 367 – January 13 (Lesser Festival)

Roman Catholic – St Hilary, Bishop, Doctor of the Church – January 13 (*Memorial optional*)

Orthodox – Saint Hilary, Bishop of Poitiers – January 13



Mediaeval Poitiers (Note 1)
Mitre and Halo, Crozier (Note 2)

Book (Note 3)
Chirothecæ (Note 3)

Apparelled alb, Stole, Dalmatic, Chasuble with
apparelled amice (Note 4)

Shoes (Note 4)
JANUARY 13

SAINT HILARY

Biographical Note

Hilary was born at Poitiers in about the year 315; his family, though pagan, gave him an excellent education and he was proficient in Latin and Greek. After extensive personal study, he tells us that he was baptised at the age of thirty. He was elected bishop of the city in the year 350 and immediately became caught up in the Arian controversy, himself asserting that mortals of this world were created to practise moral virtues thus reflecting the one in whose image they are made, the eternal and creative first cause, God, and that Jesus Christ, the incarnate Son of God, is of one substance with the Father. His learning and oratory led to his title of "Athanasius of the West". He was known as a gentle, kind friend to all, even though his writings seemed severe at times. He died in the year 367.

Collect

Everlasting God, whose servant *Hilary* steadfastly confessed your Son Jesus Christ to be both human and divine: grant us his gentle courtesy to bring to all the message of redemption in the incarnate Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

Poitiers is in the middle of France, on the River Clain. St Hilary was elected Bishop in 350. He was exiled in 358 for four years (the reason is not really known) but continued to administer the diocese. Is this Poitiers? Another possibility is the Abbey of Ligugé built on land given by Hilary. Mediaeval Poitiers seems the most likely.

Note 2

The mitre is interesting in that its lappets are laterally placed.

Note 3

A book, sometimes up to three books, are the attribute for St Hilary together with a quill (not shown in this light). His writings included:

Commentarius in Evangelium Matthaei (a treatise on St Matthew's Gospel); *Tractatus super Psalmos* (Expositions of the Psalms); *Tractatus mysteriorum* and written when in exile, a twelve volume theological treatise entitled *De Trinitate*.

Note the episcopal gloves (Chirothecæ)



Note 4

From the top going down one may clearly see the brown chasuble, the fringe of the blue dalmatic, the stole bearing two Greek crosses (similar to those on the amice), the apparelled alb and the fine pair of shoes standing on the chequered floor.

St Hilary in Cornwall is a civil parish some five miles to the east of Penzance. The parish church is dedicated to St Hilary of Poitiers. There is a church in Wallasey in the Diocese of Chester with a similar dedication



St Hilary's Church, Wallasey

E4.2 - Circumcision of Our Lord - January 1

Common Worship – The Naming and Circumcision of Jesus – January 1 (**Festival**)

Roman Catholic – not observed

Orthodox – Circumcision of our Lord – January 1



Arch decorated with lilies (Note 1)
Baldachin (Note 2)

Joseph with a staff, Blessed Virgin Mary wearing an halo, Baby Jesus wearing a cruciform halo, the officiating rabbi wearing appropriate vesture (Note 3) and an assistant.

Table (altar-like) for the circumcision (Note 4)

Angel robed as a server with a thurible (Note 5)

JANUARY 1

THE CIRCUMCISION

Note

The celebration of this scriptural festival marks three events: firstly, the naming of the infant; secondly, the sign of the covenant between God and Abraham 'and his children for ever', thus Christ's keeping of the Law; and thirdly, traditionally the first shedding of the Christ's blood. The most significant of these in the gospels is the name itself, which means 'Yahweh saves'. This may be compared with the question asked by Moses of God: "What is your name?" "I am who I am," was the reply, thus the significance of Jesus's words: "Before Abraham was, I am." This feast has been observed in the church since at least the sixth century. The Roman Catholic Church does not now (since 1960) observe this feast. January 1 is the Solemnity of Mary, the Holy Mother of God (Octave of the Nativity). The Eastern Orthodox Church does observe this day.

St Luke 2 v 21

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Collects

Book of Common Prayer

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

Common Worship

Almighty God, whose blessed Son was circumcised in obedience to the law for our sake and given the Name that is above every name: give us grace faithfully to bear his Name, to worship him in the freedom of the Spirit, and to proclaim him as the Saviour of the world; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The arch is decorated with lilies in two styles – the *fleur de lys* and the *lily*. Both may be used as an heraldic symbol of the Blessed Virgin Mary.



Note 2

A baldachin, from the Italian *baldacchino*, is a canopy over an altar. Here it covers the altar-like table set for the Circumcision of Christ on the eighth day after his birth. This striking artistic design of altar and canopy emphasises the ‘first shedding of Christ’s blood’.

Both forms of lily are seen in the coat of arms of Eton College, granted in 1449. The original name of the College was *The King’s College of Our Lady of Eton*.



Note 3

The window depicts the High Priest as the Mohel, one trained in brit milah (circumcision). He is robed as was prescribed for Aaron in the 28th Chapter of Exodus: *These are the vestments that they shall make: a breastpiece*, an ephod, a robe**, a checkered tunic, a turban, and a sash. When they make these sacred vestments for your brother Aaron and his sons to serve me as priests, they shall use gold, blue, purple, and crimson yarns, and fine linen. Exodus 28 vv 4, 5*

*the breastpiece has twelve stones representing the twelve Tribes of Israel

** the robe of the ephod has a golden bell and a pomegranate alternating all around the lower hem of the robe. *Exodus 28 v 34*



* Breastpiece



Note 4

Christ standing on the Altar before His Circumcision. The shedding of His blood at His Circumcision is a typological anticipation of the shedding of his blood at the Crucifixion; that is also anticipated in the so-called Words of Institution of the Holy Eucharist, as reported by St Paul: *For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. 1 Corinthians 11 vv 23 - 26*



** Hem, robe of Ephod



Note 5

The angel wearing an halo, robed in amice and alb with a girdle – as a server, honouring Christ with incense from a thurible. This is mirrored in the next light (E4.3) of the Epiphany.

E4.3 - EPIPHANY OF OUR LORD - January 6

Common Worship – The Epiphany – January 6 (**PRINCIPAL FEAST**)

Roman Catholic – The Epiphany of the Lord – January 6 (**Solemnity**)

Orthodox – The Holy Theophany of Our Lord – January 6



Arch decorated with lilies (Note 1)

Bethlehem, in the hills, to the south of Jerusalem

The Blessed Virgin Mary with Jesus, wearing a cruciform halo (Note 2)

MELCHIOR with frankincense (Note 3)

CASPAR, kneeling, with gold (Note 4)

BALTHASAR, kneeling, with myrrh (Note 5)

Angel with thurible (Note 6)

JANUARY 6

THE EPIPHANY

St Matthew 2 vv 1 - 12

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judah; for so it has been written by the prophet: 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'" Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

Collects

Book of Common Prayer

○ God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

Common Worship

○ God, who by the leading of a star manifested your only Son to the peoples of the earth: mercifully grant that we, who know you now by faith, may at last behold your glory face to face; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

This arch is similar to E4.2



Note 2

The cruciform halo on the Christ Child is clearly visible. The outer garment of the Blessed Virgin Mary, who is wearing an halo containing stars, is held with a clasp decorated with a *fleur de lys*.



Note 3

The Epiphany celebrates the Manifestation of Christ to the Gentiles. The Magi or Wise Men came from the east to Jerusalem. Three is usually the number based on the three gifts. Various theories of their countries or origin exist; one such is that they came from the three continents known at that time (Europe, Africa and Asia). Here the differences show in their attire and their ages. The Magi are not named in the Holy Bible but three have traditionally been given names which are used here. This has led to the assumption that there were only three!

Here Melchior, usually middle aged, in military uniform with armour carries frankincense; an emblem of prayer and the divinity of Christ.



Note 4

Caspar, usually the oldest, is carrying a crown of gold. This is a sign of the kingship of Christ. Caspar with a beard is wearing Arabic robes and is kneeling to the Christ Child.

Note 5

Balthasar, the youngest of the three is also kneeling and has a darker skin. He is presenting myrrh; hinting at Christ's crucifixion:

Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

St Mark 15 vv 22 - 24



Blessing of Chalk

In some churches at the conclusion of the Eucharist on the Feast of the Epiphany chalk is blessed to mark the stonework around the main door of one's house. The mark for the year 2020 would be:

20 + C + M + B + 20

20 20 represents the year; + represents the cross of Christ and C M B represent the initials of the wise men, Caspar, Melchior and Balthasar. CMB may also stand for:

Christus Mansionem Benedicat which translates *May Christ bless this house*.

E4.4 - Anthony of Egypt, Abbot, 356 - January 17

Common Worship – Anthony of Egypt, Hermit, Abbot, 356 – January 17 (Lesser Festival)

Roman Catholic – St Anthony, Abbot – January 17 (*Memorial*)

Orthodox – Anthony – January 17



Burning building (Note 1)
Staff and Bell (Note 2)

Beard (Note 3)

Book (Note 4)

Habit (Note 5)

Hog (Note 6)

JANUARY 17

SAINT ANTHONY

(Artists mark (Note 7))

Biographical Note

Born in about the year 251, Anthony (the Great of Egypt) heard the gospel message, "If you would be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me." He was twenty years old and rich, following the death of his parents, but he did as the gospel instructed and went to live in the desert, living an austere life of manual work, charity and prayer. His many spiritual struggles left him both wise and sensible and he became a spiritual guide for many who flocked to him. His simple rule of personal discipline and prayer was taken up and spread throughout Christendom. He died peacefully in the desert in the year 356, asking that he be buried secretly, so that his person might be hidden in death as in life.

Collect

Most gracious God, who called your servant *Anthony* to sell all that he had and to serve you in the solitude of the desert: by his example may we learn to deny ourselves and to love you before all things; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The building shown behind St Anthony's head is ablaze. Fire is one of his attributes. This is probably connected to the condition of ergot poisoning known as *St Anthony's Fire*. The Hospital Brothers of St Anthony had been founded in c.1095 to care for these patients. Ergot is an alkaloid, a product of the fungus *Cliviceps purpurea*, which produces a severe burning sensation in the limbs as a result of the impaired blood supply it produces (ergotism).



Note 2

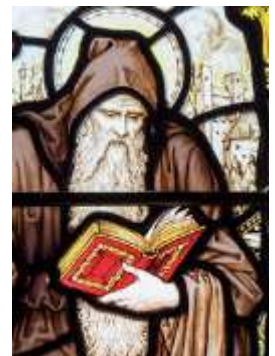
St Anthony carries a staff in the form of a cross (usually a Tau Cross). The Tau or T-shaped cross was the way the Egyptians represented the Cross of Christ at that time. Attached to the cross is a bell; this attribute refers to the calling in of the swine at the end of the day (see Note 6).

Note 3

St Anthony's beard is usually long and white; sometimes forked.

Note 4

The book is also an attribute not because he had books to read or had written them. When he embraced the eremitic life St. Anthony eschewed books, relying on his memory of sacred literature previously read.



Note 5

St Anthony wears a habit as a member of a monastic order. His order normally wore black but it is brown here.

Note 6

St Anthony was presumed to be a vegetarian and to have a hog (pig) nearby might be a contradiction. Having the animal at his feet (not under) might suggest feeding the poor. Another thought is putting those against the church into subjugation, the pig being a pejorative sign. With the pig beside the saint this is probably not the case. His lack of shoes is clearly shown.

St Anthony is the patron saint of domesticated animals. As here, Saint Anthony is often depicted standing next to a pig, which he supposedly healed. The day after the festival on January 17th, there is a tradition that townspeople bring their animals to church to be blessed, guaranteeing the good health and fertility of their animals. There is also a strong tradition to save one pig from every litter from the slaughter, ensuring that the pig goes to church every year to be blessed, creating the expression "to come back more times than the pig of Saint Anthony".

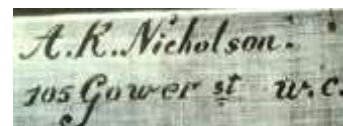


Apparently, 'Tantony pig' is an Old English derogatory term for someone who follows others, "tantony" being a medieval contraction of St. Anthony. Allegedly, while on a year of solitary retreat Satan came to tempt him in the form of a fierce pig which viciously attacked him. Anthony then beat the pig to death (presumably symbolic of the death of evil), whereupon the saint was enveloped by a 'wondrous light' and the pig was transformed into a humble and docile porcine companion.

People gave their runt pigs to The Hospitallers of St Anthony who in time became well known for their free range pig raising and the name 'tantony' was applied to runt pigs; they were allowed to roam freely and it was considered an act of charity to feed them. The monks put bells around their necks to allow them to find them and in time, "tantony" became applied to a small peal of bells.

Note 7

A. K. Nicholson
105 Gower st W. C.



EAST WALK - Window E5



Archibald Keightley Nicholson

	E5.1	E5.2	E5.3	E5.4
	SAINT WULFSTAN	SAINT FABIAN	SAINT AGNES	SAINT VINCENT
1928	January 19	January 20	January 21	January 22
CW		not observed		
RC		January 20		
Orthodox	not observed			
Above	none	Capricorn	Capricorn glyph	none
Below	None (? missing)	Francis Burton Mason	Agnes Elizabeth Low	Thomas Richard Popplewell Royle

Window E5 is designed by Archibald Keightley Nicholson and follows the style of E4. The four saints are celebrated on adjacent days between 19 and 22 January and are represented in chronological order.

Sign of the Zodiac

The Sign of the Zodiac is still Capricorn and the depiction of the goat and its glyph whilst similar to those in the middle lights of E4 are not identical in design.

E4.2



E4.3



E5.2



E5.3



The plinths are different as are the candles on either side – they are longer and are in more elaborate candle holders in E5.2 and 5.3. The goats are slightly different:

E4.2



E5.2



as are the angels:

E4.3



E5.3



Memorials

There is space for a memorial in E5.1 but it only has plain glass which might be replacing an original dedication. Lights E5.2-E5.4 have individual dedications which will be described with the light.

E5.1 - Wulfstan, Bishop of Worcester, 1095 - January 19

Common Worship - Wulfstan, Bishop of Worcester, 1095 – January 19 (Lesser Festival)

Roman Catholic – St Wulfstan, Bishop – January 19 (*Memorial optional*)

Orthodox – not observed



Crozier

Worcester Cathedral (Note 1)
Mitre, Halo

Book (Note 2)
Chirothecæ (Note 2)

Cope

Arms of Worcester Cathedral (Note 3)

Dalmatic (lower hem) (Note 4)

Apparelled alb

Shoes

JANUARY

SAINT WULFSTAN

Biographical note

Born in about the year 1009, Wulfstan's first twenty-five years after his ordination was spent in the Benedictine monastery at Worcester. Against his will, he was elected Bishop of Worcester in 1062 but went on to prove an able administrator and pastor. He carefully and gently nurtured both church and state through the transition from Saxon to Norman rule. He died at Worcester on this day in the year 1095 and was canonised by Pope Innocent III in 1203.

Collect

Lord God, who raised up *Wulfstan* to be a bishop among your people and a leader of your Church: help us, after his example, to live simply, to work diligently and to make your kingdom known; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The tower and the south choir transept of Worcester Cathedral are shown behind the halo, mitre and head of St Wulfstan.

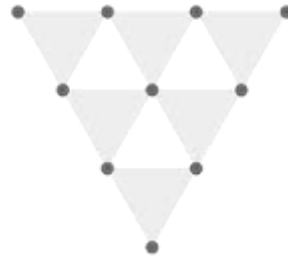


Note 2

St Wulfstan is wearing a pair of episcopal gloves – chirothecæ. He is wearing his episcopal ring on the index finger of the right hand. The book with its prominent marker could be a liturgical book

Note 3
Arms of Worcester Cathedral

The origin of this diocesan heraldry is obscure. Its description is: Argent, ten torteaux, that is, ten red balls in Pythagorean tetraktys-formation, i.e. 10 balls triangular 4 over 3 over 2 over 1. It has mathematical precision attributed to Pythagoras (570-495 BC).



Note 4

A blue cope covers the blue dalmatic which has a fringe

An end of a white stole may be seen over the decorated alb.

The shoes are noted.



There is no record of a dedication in this light. It is possible that there was one which came out or was broken and replaced with plain glass.

E5.2 - Fabian, Bishop of Rome and Martyr, 250 - January 20

Common Worship – not observed

Roman Catholic – St Fabian, Pope, Martyr – January 20 (*Memorial optional*)

Orthodox – Saint Fabian, Pope of Rome, c.200 – 20th Jan 250



St Peter's Basilica (Note 1)

Papal (triple) Cross (Note 2)

Dove (Note 2)

Papal 'helmet' and halo (Note 4)

Amice with crossed keys decoration (Note 5)

Pallium (Note 6)

Pontifical gloves (Chirothecæ)

Chasuble

Dalmatic

Decorated alb and stole

JANUARY 20

Shoes

SAINT FABIAN

Biographical note

St. Fabian, a Roman, was as energetic as he was admired and respected. He was able to accomplish a great deal during his pontificate. Escaping the persecution of Emperor Maximus Thrax, who had been assassinated, Fabian enjoyed peace in the Church under the reigns of succeeding emperors. One of St. Fabian's first acts was to reorganize the clergy of Rome to better serve the increasing flock. He is also credited with beautifying and enlarging the cemeteries. He ordered paintings to adorn the vaults, and he erected a church above the cemetery of Calixtus. The Church flourished under St. Fabian as a succession of emperors left the Christians to themselves. This peaceful time came to an abrupt end with the ascension of Emperor Decius. He was a cruel enemy and he decreed that all Christians were to deny Christ by openly worshipping pagan idols. The Church was to lose many followers, but more stood firm to suffer torture and even death. Certainly, one of the first was Pope Fabian. Arrested, he was thrown in prison and died at the hands of his brutal captors. He is buried in the cemetery of Calixtus.

Collect

Almighty God, by whose grace and power thy holy Martyr *Fabian* triumphed over suffering, and despised death; Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

Note 1

The background to the left is the façade and the dome of St Peter's Basilica in Rome; and to the right Bernini's Colonnade. This Basilica, built in the 16th Century replaced an earlier 4th Century building. St Fabian, the 19th Pope, from 236 - 250, predated these buildings. St Fabian's right hand is raised in blessing. The episcopal ring may be seen on his right thumb.



Note 2

The Triple Papal Cross has a nimbed (with halo) dove behind it.



Note 3

It is said that at the election in 236, after the death as a Martyr of Pope Anterus, a dove, the symbol of the Holy Spirit, settled on the unknown Fabian's head. The 'stranger' was therefore elected Pope.

Note 4

Papal headdress dates back to the 8th Century when a cone-shaped metal helmet, with a crown at its base, was worn. Material below the crown is visible, probably a precursor of the lappets seen at the back of a mitre. This 'helmet' is the forerunner of the Papal Tiara.



Note 5

The amice has 'crossed keys' as a decoration. The keys signify Christ's promise to St Peter: *And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.* *St Matthew 19 vv 18, 19*

Note 6

The pallium is a woollen vestment worn by the Pope, Primates and Metropolitans, over the chasuble. It compares with the *omophorion* of the Eastern Church.

The pallium is not now worn by Anglican Primates and Metropolitans but appears in the See Arms of the Province of Canterbury, in front of the Primatial Cross.

The lambs are presented to the Pope for blessing on the Feast Day of St Agnes (January 21) and when the wool is sheared it is woven into the pallium, by religious sisters. The shape can vary and so can the number of crosses which decorate it. There are usually six and they usually take the form of a cross formy-fitchy:



See Arms of Canterbury

A cross formy



with the lower limb fitched



To the
Glory of GOD
and in memory of
Francis Burton Mason
Proctor
to Consistory Court
Born August 8th 1864
Died July 7th
1913

DEDICATEE

Francis Burton Mason

b.8 August 1864; Solicitor, founder of Mason and Moore Dutton which merged in 2009 with Birch Cullimore to become Cullimore Dutton; Clerk to the Governors of The Queen's School and The King's School Chester; Proctor to the Consistory Court; m.1894; 2 children; d.7 July 1913, aged 48.

DONOR

Not recorded.

E5.3 - Agnes, Roman Virgin and Martyr c.304 - January 21

Common Worship – Agnes, Child Martyr at Rome, 304 – January 21 (Lesser Festival)

Roman Catholic – St Agnes, Virgin, Martyr – January 21 (*Memorial*)

Orthodox – Virgin-martyr Agnes of Rome, 304 – January 21



? where (Note 1)

Halo – bright (Note 2)

A young girl with long hair (Note 3)

Traditionally shown in robes – alb and cope

Lamb (Note 4)

Shoes
JANUARY 21

SAINT AGNES

Biographical note

The reason Agnes is one of the most well-known and widely-venerated of the early Roman martyrs is perhaps because of the expression of mature resilience and sheer bravery in a thirteen-year-old girl. Agnes is reputed to have refused an arranged marriage because of her total dedication to Christ and stated that she preferred even death of the body to the death of her consecrated virginity. The growing veneration for the state of consecrated virginity at this time, combined with the last major Roman persecution under the emperor Diocletian, the shedding of an innocent virgin-child's blood willingly for Christ, placed her at the forefront of veneration almost from the moment the persecution ended. She is believed to have died in the year 304 and her feast has ever since been celebrated on this day.

Collect

Eternal God, Shepherd of your sheep, whose child *Agnes* was strengthened to bear witness in her living and her dying to the true love of her Redeemer: grant us the power to understand, with all your saints, what is the breadth and length and height and depth and to know the love that surpasses knowledge, even Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Notes

Note 1

Where is this? Could it be St Agnes in Cornwall? But the church is not right. There is a rocky coast line with a striking church, sheep in the field (to the right) and a small sailing ship on the sea.

Note 2

The halo is bright – see Note 3.

Note 3

When Agnes refused the arranged marriage she was condemned to life in a brothel, stripped naked. God shielded her body by making her hair grow long. She was also surrounded by a radiant light to repel men (bright halo).



Note 4

The most common attribute for St Agnes is a lamb. This is because the name Agnes is so close to the Latin word *agnus*, meaning lamb. *Agnus Dei*, Lamb of God, refers to Jesus Christ:

The next day John saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' And I myself have seen and have testified that this is the Son of God."

St John 1 vv 29 - 34

Note 5

The sheep, from which the wool is used to make the pallia, are blessed by His Holiness The Pope on the Feast-day of St Agnes at the Church of St Agnes without the Walls (*Sant'Agnese fuori le mura*) in Rome.



A detail of the Crucifixion Window, Lambeth Palace Chapel, London

(Carl Edwards, 1955)

Christ is identified as the Lamb of God (*Agnus Dei*) by the cruciform halo. Held aloft is the distinctive banner of the Resurrection.



To the
Glory of GOD
and in loving memory
of Agnes Elizabeth,
wife of George Low
of Berwickshire N.B,
and third daughter of
J Jocelyn-Ffoulkes
of Eriviatt Co Denbigh
died Feb. 19th. 1920.

This window is
dedicated by her
Sisters

DEDICATEE

Agnes Elizabeth Low

b.30 November 1847, Henllan, Denbighshire; parents – John Jocelyn-Ffoulkes and Mary Anne of Eriviatt Hall, Denbighshire; third of five daughters; m. 1880, George Low, b. 1850 in Geneva, Switzerland; 2 children; lived in Stirling and Guildford; widowed by 1911 census; d 19 February 1920

DONORS

Her sisters

Cecilia Mary 1845-1935
Edith Caroline 1847-1936
Helena Margaret 1850-1938
Adele 1853-1940

E5.4 - Vincent, Spanish Deacon and Martyr, c.304 - January 22

Common Worship – Vincent of Saragossa, Deacon, first Martyr of Spain, 304 – January 22 (*Commemoration*)

Roman Catholic – St Vincent, Deacon, Martyr – January 22 (*Memorial optional*)

Orthodox – Hieromartyr Vincent the Deacon (.. of Saragossa), in Valencia under Diocletian (304) – January 22



Saragossa in Spain (Note 1)

Decorated amice (Note 2)

Vincent is holding a ship in his right arm (Note 3)
Wearing a blue dalmatic as a deacon

Coat of Arms (Note 4)

Raven (Note 5)
JANUARY 22

Shoes

SAINT VINCENT

Biographical note

Vincent was born in Saragossa in Aragon in the latter part of the third century and was ordained to the diaconate by Valerian, his bishop in that city. When the Diocletian persecutions began, both men were brought before the Roman governor but, because Valerian stammered badly, he relied on Vincent to speak for them both. Vincent spoke eloquently for both his bishop and his church, proclaiming the good news of Jesus Christ and condemning paganism. He so angered the governor that he was immediately condemned to a painful death, reputedly on the gridiron. Thus he lived and gave his life in the tradition of Stephen, the first martyr and also a deacon; he died in the year 304 and his feast has been celebrated on this day since the persecutions ended in 312.

Collect

Almighty God, by whose grace and power your holy martyr *Vincent of Saragossa* triumphed over suffering and was faithful unto death: strengthen us with your grace, that we may endure reproach and persecution and faithfully bear witness to the name of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The image is of Saragossa's (Zaragoza) Cathedral of the Saviour, in northern Spain, showing the bell tower.



Note 2

The amice is decorated with a simple Greek cross.



Note 3

A ship is an attribute of St Vincent as after he was tortured on a grid iron, the Provost of Valencia ordered that a millstone should be tied to the neck and his body thrown into the sea from a ship.

Note 4

The arms show a rampant lion, argent (silver) on an azure (blue) ground. However the arms of Saragossa are defined as a rampant lion, or (gold), on a gules (red) ground.



Note 5

The raven is another attribute of St Vincent. After his body was found a raven protected it from other predatory birds until it was safely laid to rest at Cape St Vincent in the south-west tip of Portugal



Note 6

The Caribbean island of St Vincent is so named as it was discovered on the Feast-day of St Vincent, January 22, 1498 by Christopher Columbus.



Note 7

St Vincent is the Patron Saint of Lisbon and Valencia. King Afonso I of Portugal (1139–1185) had the body of the saint exhumed in 1173 from Cape St Vincent and brought it by ship to the Monastery of São Vicente de Fora in Lisbon, accompanied by ravens. This transfer of the relics is depicted on the coat of arms of Lisbon, Portugal. The coat of arms for Lisbon has a ship and also two ravens.



In memory of
Thomas Richard Popplewell Royle
Died September 10th 1893
and of his son
Thomas Popplewell Royle
Mus Bac Oxon
Died June 15th 1913

DEDICATEES

Thomas Richard Popplewell Royle

b.1819, Chester; baptised St John the Baptist Chester 8 September 1819; m. 23 April 1863 to Emma Sarah Elizabeth Myers * (1844-1923), Leeds; 10 children (two died in first year); Fire brick manufacturer; lived in Hough Green, Chester; d. 10 September 1893; buried in Overleigh Cemetery.

* See N1.3

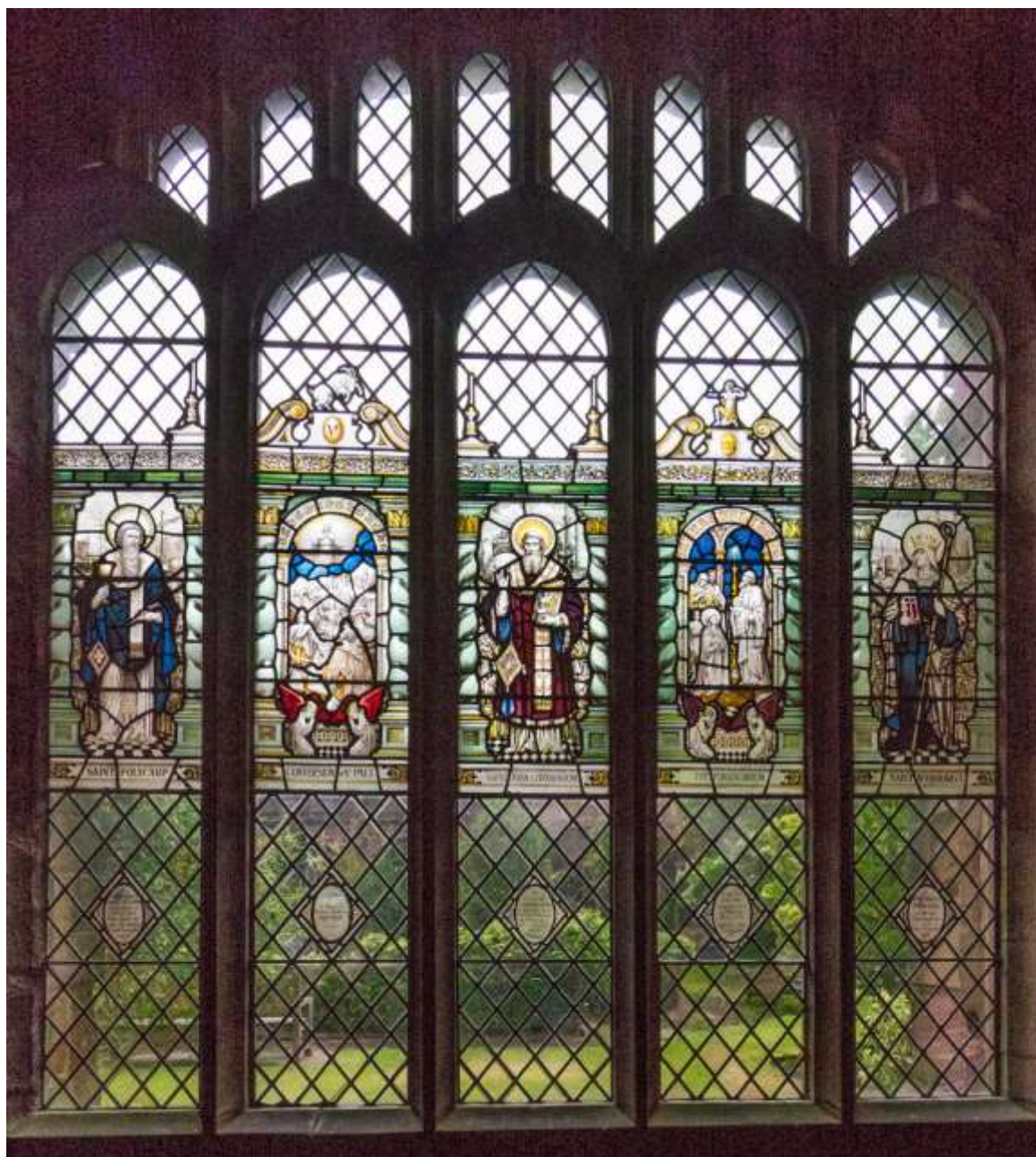
Thomas (Richard) Popplewell Royle

b. 16 May 1864, Leeds; eldest son of TRPR (above) and Sarah; educated at Uppingham School; graduate Magdalen College Oxford BA 1889, MA and Mus Bac 1892; composer (Waltz- Toreador); Organist Chapel Royal, Savoy; d. 15 June 1913, Hackney, London; buried in Overleigh Cemetery.

DONOR

Not recorded

EAST WALK – Window E6



Archibald Keightley Nicholson

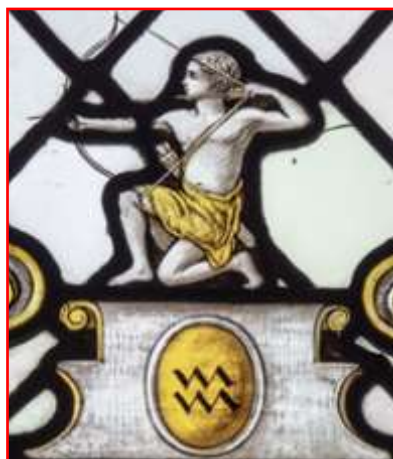
	E6.1	E6.2	E6.3	E6.4	E6.5
	SAINT POLYCARP	CONVERSION OF S^T PAUL	SAINT JOHN CHRYSOSTOM	THE PURIFICATION	SAINT WERBURGA
1928	January 26	January 25	January 27	February 2	February 3
CW	February 23		September 13		not observed
RC		Orthodox	June 29 (Peter and Paul) Capricorn and glyph	November 13	not observed
Above	1 candle	Frederick Stephen and Emily Knight	2 candles	Sagittarius* but Aquarius glyph	1 candle
Below	Samuel Hill Holme	Arthur Symonds	Joyce Tollit	William Rogers	

*should be Aquarius

Window E6 is located on the other side of the East Walk of the cloister to the entrance to the slype and Chapter House. It has the same dimension as the entrance which makes it larger than the other windows. It has one more light. This window is designed by Archibald Keightley Nicholson and has a symmetrical pattern of the lights, although chronologically St Polycarp is observed one day after the Conversion of St Paul. There are two biblical events in lights 2 and 4 with saints in lights 1, 3 and 5. Saints Polycarp and John Chrysostom are Orthodox and are robed accordingly. The saint in Light 5 is St Werburga who is the Patron Saint of Chester. She does not appear in the Church of England calendar but interestingly does appear in some calendars of the Orthodox Church.

Signs of the Zodiac

The features above the main pictures are the Signs of the Zodiac. Two are shown above the two biblical feasts with a candle on either side, in the adjacent lights.



Both these signs are incorrect. Capricorn, atop the Conversion of St Paul (E6.2) and seen in E4 and E5, with its glyph runs between December 20 – January 20. This feast-day is January 25. The other sign atop the Purification (E6.4) is Aquarius which runs from January 20 - February 18 which is correct for all the days shown in this window. The problem is that although the glyph is indeed that for Aquarius the picture is Sagittarius which is completely wrong. Hence the insertion of a red border! The next window, E7, does not show a sign of the Zodiac and so there is no example of Aquarius in these windows. Water is usually seen pouring from an urn, with or without a person holding the urn.

Dates - the dates of observance are shown in the main pictures.

Memorials - each light has its commemorative aspect which will be described with the light.

E6.1 - Polycarp, Bishop of Smyrna and Martyr c.155 - January 26

Common Worship – Polycarp, Bishop of Smyrna, Martyr, c.155 – February 23 (Lesser Festival)

Roman Catholic – St Polycarp, Bishop, Martyr – February 23 (*Memorial*)

Orthodox – Heiromartyr Polycarp of Smyrna, Bishop of Smyrna – February 23



Smyrna (Modern Turkey – Izmir) with sailing ships (Note 1)

Halo; long beard

Chalice (Note 2)

Omophorion (Note 3)

Sword (Note 4)
Blue Phelonion (cf chasuble)

Epigonation (Note 5)

Epitrachelion (Stole) (Note 6)

White Sticharion (alb)

JANUARY 26
Shoes

SAINT POLYCARP

Biographical note

Honoured as one of the first Christian martyrs, Polycarp had been Bishop of Smyrna on the Adriatic coast of Asia Minor for over forty years when the persecution of Christians began. He was arrested and given the option to renounce his faith and so save his life. His response was: "I have been Christ's servant for eighty-six years and he has done me no harm. Can I now blaspheme my King and my Saviour?" He was immediately burnt at the stake but his body was not consumed. He was then stabbed to death. His remains were gathered together and buried outside the city; thus began the practice of celebrating the Eucharist over his burial place on the anniversary of his death, a practice which also grew over the martyrs' tombs in the Roman catacombs. Polycarp died in the year 155.

Collect

Almighty God, who gave to your servant *Polycarp* boldness to confess the name of our Saviour Jesus Christ before the rulers of this world and courage to die for his faith: grant that we also may be ready to give an answer for the faith that is in us and to suffer gladly for the sake of our Lord Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

Smyrna, now called Izmir, is on the west coast of Turkey, to the north of Ephesus. It is an ancient port with much shipping.



Note 2

At the stake, Polycarp thanked God aloud 'for letting him drink of Christ's chalice'. This is referred to in the Opening Prayer (Collect) for Polycarp in the Roman Catholic Missal: '...that sharing with him in the chalice of Christ, we may rise through the Holy Spirit to eternal life.'

Note 3

Polycarp is wearing an Omophorion, decorated with crosses – the Eastern Church equivalent of a pallium.



Note 4

Polycarp is holding a dagger, short sword, in his left hand. This was the 'instrument' of his martyrdom.

Note 5

To his right an epigonation is hanging. This diamond shaped vestment is worn by bishops and some priests in the eastern Church. It represents a shield, originating from the thigh shield worn by soldiers during the days of the early church. The epigonation holds a dual meaning. First, it denotes the celebrant as a "soldier" of Christ. Second, it symbolizes the Word of God, fighting the wiles of the enemy.



Note 6

This stole is probably an epitachelion, although normally it is two stole-widths wide



Reference: <http://fatherkevinestabrook.blogspot.co.uk/2017/02/homily-feb-23-2017-st-polycarp-chalice.html>
 It is interesting to note that the above reference, a Roman Catholic priest's blog from Ohio, uses this picture to illustrate his homily of the feast-day of St Polycarp.



In loving Memory of Samuel Hill Holme died January 7th 1921 in his 90th year.
 "When I awake up after Thy likeness I shall be satisfied with it."
 +
 Psalm 17 v 16b

DEDICATEE

Samuel Hill Holme

b. 5 November 1831, Toxteth; baptised 22 December 1831, St Andrew, Toxteth; Father – Samuel Holme (1801-1872), Builder of St George's Hall, Liverpool, Mayor 1852-3; Mother – Elizabeth Acton (1803-1868); married April 1865 to Harriet Flora Ould (1839-1926); lived in Chester; d. 7 January 1921; grave – Overleigh Cemetery; plaque in Chester Cathedral.

DONOR

Not recorded

E6.2 - Conversion of St Paul - January 25

Common Worship – The Conversion of Paul – January 25 (Festival)

Roman Catholic – The Conversion of St Paul, Apostle – January 25 (Feast)

Orthodox - The Holy, Glorious, and All-Praised Leaders of the Apostles, Peter and Paul – June 29



Jesus speaking to Saul from Heaven, surrounded by a bright light (Note 2)

The blue glass separates heaven from the scene

Approaching Damascus (Note 1)

Horse and two soldiers, one with a sword; bystander fleeing away, speechless (Note 4)

Saul kneeling on the ground (Note 3)

Two angels in prayer

JANUARY 25

CONVERSION OF S^T PAUL

Biographical note

The conversion of the anti-Christian zealot, Saul, to the apostle of Christ, Paul, is clearly related in the reading from the Acts of the Apostles, but it has to be remembered that this was a beginning: Saul took some time to become Paul and some time to begin to understand that his call to preach -- to Jew and to Gentile -- the saving power of Jesus, the Son of God, was something that was a whole life's journey for him. Paul says in his Letter to the Church in Galatia, "God set me apart before I was born and called me through his grace ... Three years after (the Damascus Road conversion), I went up to Jerusalem." The preparation for this moment of his conversion was his whole life. This feast has been celebrated in the Church since the sixth century but became universal in the twelfth century.

Collect

Almighty God, who caused the light of the gospel to shine throughout the world through the preaching of your servant Saint Paul: grant that we who celebrate his wonderful conversion may follow him in bearing witness to your truth; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*

The Acts of the Apostles 9 vv 1 - 19a

Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus (**Note 1**), suddenly a light from heaven flashed around him. He fell to the ground (**Note 2**) and heard a voice saying to him, "Saul, Saul, why do you persecute me?" (**Note 3**) He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do." The men who were traveling with him stood speechless (**Note 4**) because they heard the voice but saw no one. Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. For three days he was without sight, and neither ate nor drank.

Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to bind all who invoke your name." But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name." So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, and after taking some food, he regained his strength

Note 1

The scene is 'approaching Damascus'. Above may be seen the blue glass which is the border of Heaven.



Note 2

He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

Saul had come off his horse and is kneeling on the ground.

Note 3

"Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do."

Jesus is clearly seen, in Heaven – his right hand in a position of blessing and containing a scar. He is surrounded by a bright aureole.



Note 4

The men who were traveling with him stood speechless because they heard the voice but saw no one.

The two soldiers are certainly standing still; another bystander is running away. The horse seems to need a little control.



+
+++
+

In Memory of
Frederic Stephen and
Emily Knight.

+++

DEDICATEES

Frederic Stephen Knight

b. 1829, Isle of Wight; married Emily (1827-1906); Linen Draper, Eastgate Row, Chester; d. 1901, Chester.

Emily Knight

b.1827, Chichester; d 1906, Chester

DONOR

Not recorded

E6.3 - John Chrysostom, Bishop of Constantinople and Doctor, 407 January 27

Common Worship - John Chrysostom, Bishop of Constantinople, Teacher, 407 September 13 (Lesser Festival)

Roman Catholic - St John Chrysostom, Bishop, Doctor of the Church—September 13 (*Memorial*)

Orthodox - Saint John Chrysostom, Archbishop of Constantinople (accession to the Orthodox throne) - November 13



Constantinople (Istanbul, Turkey)
Hagia Sophia (Note 1)

Halo, Emaciated face (Note 2)

Hand raised in blessing (Note 3)
Omophorion (Note 4)

Book in left hand (Note 5)

Epigonation (Note 6)

Sakkos – maroon with blue lining
covering the sticharion (Note 7)

JANUARY 27

Shoes

SAINT JOHN CHRYSOSTOM

Biographical note

John was born in Antioch in about 347. He was a brilliant preacher which earned him in the sixth century the surname 'Chrysostom', literally 'golden-mouthed'. He is honoured as one of the four Greek Doctors of the Church. Against his wish he was made Patriarch of Constantinople in 398. He set about reforming the Church and exposing corruption amongst the clergy and in the Imperial administration. "Mules bear fortunes and Christ dies of hunger at your gate," he is alleged to have cried out. He fell foul of the Empress Eudoxia and, in spite of the support of Pope Innocent I of Rome, was sent into exile twice, finally dying of exhaustion and starvation in Comana in September 407, with the words "Glory be to God for everything" on his lips.

Collect

God of truth and love, who gave to your servant *John Chrysostom* eloquence to declare your righteousness in the great congregation and courage to bear reproach for the honour of your name: mercifully grant to those who minister your word such excellence in preaching, that all people may share with them in the glory that shall be revealed; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*.

A Prayer of St John Chrysostom*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen*.

*This prayer is appointed in The Book of Common Prayer to be said before the Grace at the end of Morning and Evening Prayer.

Note 1

The Hagia Sophia, in Constantinople (now Istanbul), was the Cathedral of the Archbishop of Constantinople from 537 to 1453 when it became a Mosque. From 1935 it had been a museum until 2020 when it returned to being a mosque.



Note 2

The halo surrounds an emaciated face from St John's fasting. He has a 'forked' beard.



Note 3

St John's right hand is raised in the characteristic position of blessing. The index finger straight (almost!) – I
The middle finger curved – C
The index finger crosses the thumb – X
The little finger curved – C
That is **IC XC** – the first and last letters of two Greek words for Jesus Christ **iesous Xristos**- 'C' being the lunate form of sigma

Note 4

The Omophorion is clearly visible, in this instance decorated with many crosses.



Note 5

St John carries a sacred book, adorned with a cross and closed with two clips, in his left hand – this is usually described as a Book of the Gospels.

Note 6

The Epigonation hangs in its position to the right. It is worn by bishops and some priests.



Note 7

The lower part of the omophorion (pallium), decorated with Greek crosses, covers the maroon sakkos (dalmatic) which in turn covers the sticharion (alb).



Note 8

Feast-days of St John Chrysostom

January 27 - Translation of the relics of Saint John Chrysostom from Comana where he died to Constantinople
September 14 - Repose of Saint John Chrysostom (transferred to September 13 to avoid Holy Cross Day)
November 13 – Accession to the bishop's throne in Constantinople



+
To remember
Arthur Symonds
Canon of this Church
Proctor in Convocation
A faithful Parish
Priest and a true
friend
18th February 1922

DEDICATEE

Arthur Symonds

b. 1856, Handforth, Cheshire; educated at Eton and Brasenose College Oxford, BA 1878, MA 1883; Married 1882 - Florence Leila Radcliffe (1853-1935); three daughters; Curate of Eton; Vicar of St Thomas, Stockport 1891; Vicar of Tabley 1901; Canon of Chester, Proctor in Convocation; d 18 February 1922

DONORS

Friends of Canon Symonds

CDG 434, April 1922; in CDG 433 (March 1922) 'The central light needs a donor and the cost £40' – almost £2,000 now.

This light was dedicated with E6.4 as recorded in October 1922 in the Commonplace Book

E6.4 - Purification of the Blessed Virgin Mary - February 2

Common Worship – The Presentation of Christ in the Temple (Candlemas) - February 2 (**PRINCIPLE FEAST**)

Roman Catholic – The Presentation of the Lord – February 2 (Feast)

Orthodox - The Presentation of the Lord in the Temple – February 2



Arch of Lilies (see window E4.2)

A lighted candle (Note 2)

Anna, the Prophetess and Joseph (Note 3)

Simeon, holding the Christ Child (Note 2)

A young person holding a pair of turtle doves (Note 4)
The Blessed Virgin Mary (kneeling) (Note 4)

Two angels praying

FEBRUARY 2

THE PURIFICATION

Collect

Almighty and ever living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

St Luke 2 vv 22 – 40

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.” Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, “Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.” And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.” There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. Then they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

Note 1

The Feast-day of The Purification of the Blessed Virgin Mary, as described in the Gospel for the day, also marks the Presentation of Christ in the Temple, as a first-born male. The references to these two are contained in the Old Testament:

The LORD spoke to Moses, saying: Speak to the people of Israel, saying: If a woman conceives and bears a male child, she shall be ceremonially unclean seven days; as at the time of her menstruation, she shall be unclean. On the eighth day the flesh of his foreskin shall be circumcised. Her time of blood purification shall be thirty-three days; she shall not touch any holy thing, or come into the sanctuary, until the days of her purification are completed.
Leviticus 12 vv 1 - 4

Consecrate to me all the firstborn; whatever is the first to open the womb among the Israelites, of human beings and animals, is mine.
Exodus 13 v 2

The formerly widely followed liturgical practice of *The Churching of Women*, as set in The Book of Common Prayer, relates to this day.

Note 2

This Feast-day is also called *Candlemas*, illustrated by the lighted candle beside Simeon, holding the Christ Child wearing a cruciform halo, who said the words known as the Nunc Dimittis, the canticle of Compline and the second canticle of Evening Prayer.



Nunc Dimittis

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

St Luke 2 vv 29 - 32 The Book of Common Prayer, AV



Note 3

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day.
St Luke 2 vv 36 - 38

Note 4

Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons".
St Luke 2 v 23, 24



Note 5

The Blessed Virgin Mary kneeling in front of Simeon.

Note that the Virgin's halo contains twelve stars. This refers to the following:

A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

The Revelation of St John the Divine 12 v 1



To remember
Joyce Tollit
Entered into rest
23rd August 1921
Aged 9 years.
"Suffer little children
to come unto
Me"
St Matthew 19 v 1 AV

DEDICATEE

(Winifred) Joyce Tollit

b.28 August 1912, Northumberland; parents – Frederick Stanley (1870-1943) bank manager, Edith Maud née Roberts (1875-1960); 2 older brothers Kenneth Stanley (1907-1979) and Owen Trevor (1910-1994); d. 23 August 1921, aged 9.

DONOR

Not recorded

E6.5 - Saint Werburga, Abbess, Patron of Chester, 700 - February 3

Common Worship – not observed

Roman Catholic – not observed

Orthodox – Saint Werburga, Abbess of Hanbury – February 3



Chester Cathedral (Note 1)

Halo (Note 2)

Royal Coronet (Note 3)

Pastoral staff of Abbess (Note 4)

Book of Gospels

Blue Habit

Cope

FEBRUARY 3

Shoes

SAINT WERBURGA

Biographical note

Werburga was born at Stone (now in Staffordshire) in c.650. Her parents were the Christian King Wulfhere of Mercia and Ermenilda who became a religious on the death of her husband in 675 and subsequently Abbess of Ely. The first Abbess of Ely was her great aunt, Etheldreda (S2.4). She was educated at home by Chad, afterwards Bishop of Lichfield, and her mother and in the cloister when she was a nun by her great aunt and grandmother, Seaxburh. She was instrumental in convent reform and became the fourth Abbess of Ely. She died on this day in 700 at Trentham, and subsequently buried in Hanbury, both in Staffordshire. Her remains were translated to the church in Hanbury in 708. In 975, after the Viking invasion, her remains were translated to the Church of Ss Peter and Paul within the Chester City wall and then the church was renamed Ss Werburga and Oswald. To this church a monastery of the same name was added in the 11th Century. By now her shrine had become a place of pilgrimage and St Werburga was regarded as the Patron Saint of Chester. In the 14th Century an elaborate shrine had been constructed but all was destroyed in 1540 at the Dissolution of the Monasteries. The Abbey Church became the Cathedral of the Diocese of Chester in 1541 and dedicated to Christ and the Blessed Virgin Mary. Some remains of the shrine were reassembled in the Lady Chapel in 1875 to form the modern day Shrine of St Werburga.

Collect

Almighty God, by whose grace *Werburga*, kindled with the fire of your love, became a burning and a shining light in the Church: inflame us with the same spirit of discipline and love, that we may ever walk before you as children of light; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Chester Cathedral, originally a Benedictine Abbey dedicated to St Werburga, was established in 1541. St Werburga's relics were lost but some of the stones of the shrine were assembled in the Lady Chapel as a modern Shrine in 1875.



Note 2
Saint Werburga wears a coronet as a princess.

Note 3
As a saint she wears an halo

Note 4
An abbess may carry a staff when leading her community.



In
loving Memory of
William Rogers
of this City.
Born January 31st
1848
Died November 26th
1920
+

DEDICATEE

William Rogers

b. 31 January 1848; parents – John Rogers (1804-1871) and Phyllis Rogers (1815-1878); wife – Catherine (1850-1935); d. 26 November 1920; buried with his parents and wife in Overleigh Cemetery (S1888).

DONOR

Not recorded

Legend of St Werburga and the Geese

One version of the Legend is that St Werburga had been interested in a flock of geese that visited the convent meadow and bathed in the pond in Weedon. One goose was her favourite and St Werburgh named him Grayking. He had a black ring around his neck and was the fattest and happiest looking of the flock. Grayking was eaten by the convent steward, Hugh, because he looked very tempting and fat, but also because the flock of geese, which St Werburgh liked so much, had ruined his field of corn and he felt that they had not been punished enough by St Werburgh. When St Werburgh found out she was furious with the steward. She found the bones of the goose Grayking and ordered him to arise. The bones reformed and Grayking the goose stood before her.



East Walk - Window E7



Gilbert Percival Gamon

	E7.1	E7.2	E7.3	E7.4
	SAINT MATTHIAS	SAINT DAVID	SAINT CHAD	SAINT PERPETUA
1928	February 24	March 1	March 2	March 7
CW	May 14		March 2	
RC			October 26 with Cedd	
Orthodox			August 9	
Above		Arms of St David's	Arms of Lichfield	
Below	Gamon Family			

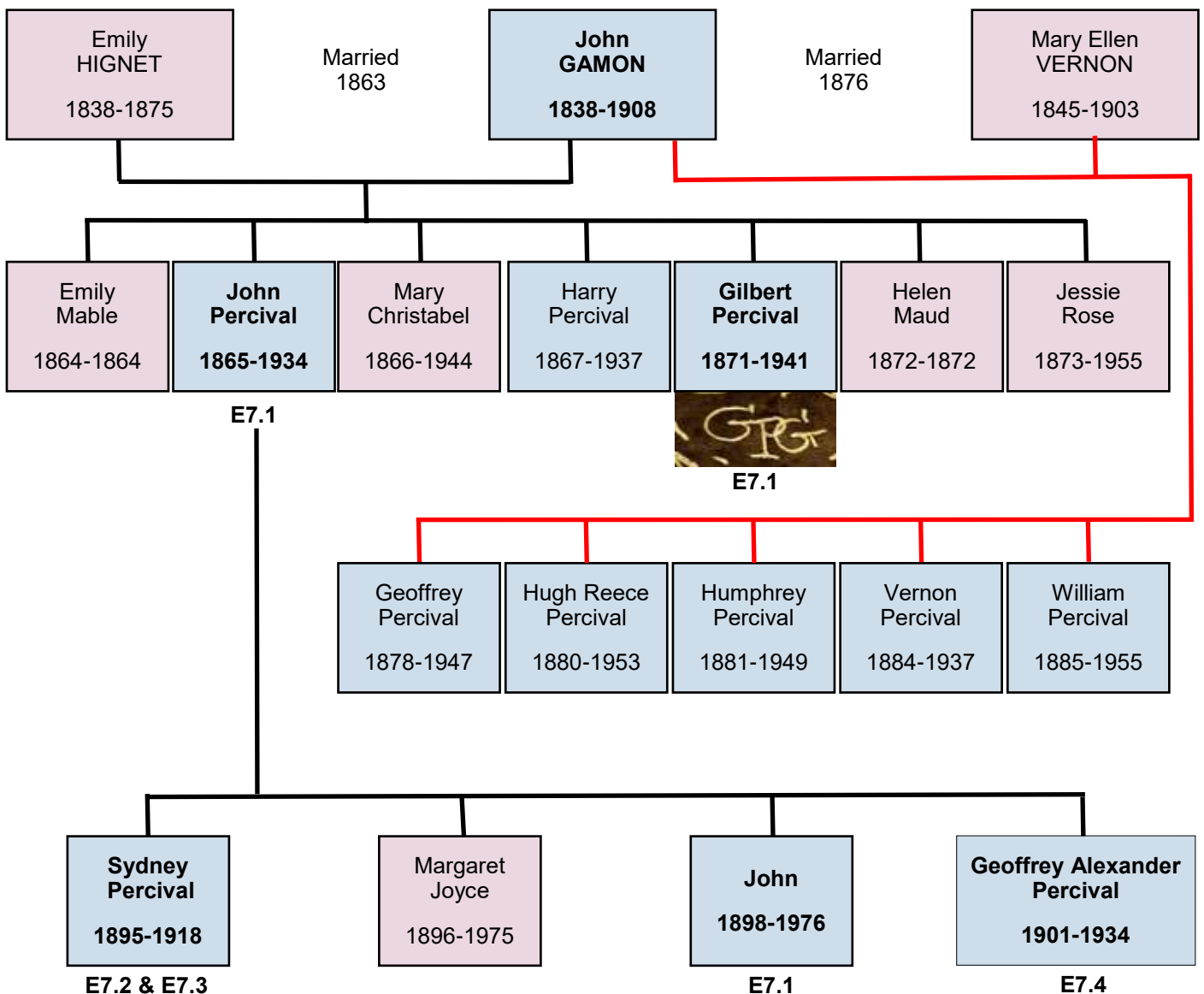
Window E7 is one that has a different configuration than most of the others. Unlike E6 it has four lights but the middle two are divided by a transom into an upper third and a lower two-thirds. The saints observed are arranged in chronological order with St Matthias, St David, St Chad and St Perpetua. This window is also different in that it is not designed by Eden or Nicholson but by Gilbert Percival Gamon (1871-1941). There is a symmetry with the two outer lights being set within wreaths, of Eden's design for Christmas (E3.1) and Holy Innocents (E3.4).

Signs of the Zodiac - There are no references to the Signs of the Zodiac in this window.

Dates - The dates of observance of the four saints are clearly shown.

The Gamon Family

This window was designed by Gilbert Percival Gamon and constructed by Williams, Gamon and Co who worked in the Kaleyards – referred to in E1.2. GPG may be seen in Light 1 and is illustrated below. It was dedicated in May 1922 by the Dean of Chester. It is originally a memorial to Sydney Percival Gamon, killed in World War I; three other members of the family: John Percival, John and Geoffrey Alexander Percival were added later. This abbreviated family tree puts these people in family-context:



Original memorial - E7.2 and E7.3



This window is dedicated in loving memory of Sydney Percival Gamon, Captain 5th Battⁿ Cheshire Regiment, pilot, Royal Flying Corps Engaged in the aerial defence of London

of Sydney Percival Gamon, Captain Flying Corps (symbol) who was killed whilst March 23rd 1918, aged 23

Royal Flying Corps

was the Air Arm of the British Army which merged with the Royal Naval Air Service on 1 April 1918 to form the Royal Air Force

PER ARDUA AD ASTRA

Through adversity to the stars



This is a modification of the badge of the Cheshire Regiment (1689-2007) – an acorn with oak leaves set in the middle of an eight-pointed star with a curved scroll inscribed 'CHESHIRE'. The acorn and four oak leaves are shown together with modified wording on the scroll:

5TH Batt CHESHIRE Regt



DEDICATEE

Sydney Percival Gamon

b. 28 November 1895, Chester; oldest son of John Percival Gamon (1865-1934), *solicitor and notary*, and Margaret Alice née Geddes (1865-1953); served in the Cheshire Regiment before joining the Royal Flying Corps; Captain; killed in flying accident in Hornchurch, Essex, 23 March 1918, aged 23; buried CWGC grave in Neston Cemetery, Cheshire.

DONOR

Gamon Family (unspecified)

E7.1 (post 1934 and 1976)



A pig as the crest of Gamon family.
Gammon ('mm') is the cured hind leg of a pig

DEDICATEE

John Percival Gamon

b.23 March 1865, Great Boughton, Cheshire; parents John Gamon (1838-1908) and Emily Hignet (1838-1875); Educated at Marlborough and Trinity College Oxon (1883-1886), BA 1886, MA 1890 (Law); married in Bowness Church, 1894 Margaret Alice Geddes (1865-1953); 4 children (see family tree above); Solicitor and Notary (Gamon and Co, White Friars, Chester); d. 11 January 1934, North Wales.



John Gamon D.S.C. R.N.A.S. R.A.F.V.R.
July 25th. 1898 to December 5th. 1976.

DSC – Distinguished Service Cross (for Naval Officers) from 1914

RNAS – Royal Naval Air Service (1914-1918 when merged with Royal Flying Corps (Army) to form Royal Air Force.

RAFVR – Royal Air Force Volunteer Reserve – formed in 1936 to supplement the Royal Auxiliary Air Force, formed in 1925

DEDICATEE

John Gamon

b. 25 July 1898, Chester; third child of John Percival Gamon (1865-1934), *solicitor and notary*, and Margaret Alice née Geddes (1865-1953); Commissioned in 1916, aged 18; WW1 Flying Ace; DSC 1918; married first in 1924 to Eileen Eaton Bonnalie (1899-1982) and second in 1949 to Eleanor White (1926-2013); Engineer; d. 5 December 1976

DONOR – Gamon Family (unspecified)

E7.4 (post 1934)



Also
To Remember
Geoffrey A.P. Gamon
Born January 5th 1901
Accidentally killed
In Cairo Oct 24
1934

DEDICATEE

Geoffrey Alexander Percival Gamon

b. 5 January 1901, Chester; Law Student (1920); emigrated to East Africa 1921 (Nairobi); married 1923 Mary (Molly) Ester Hobbs (1899-1999); 1 daughter Anne Sereste (1929-2010); d. 24 October 1934 in Cairo, the result of an accident.

DONOR

Not recorded

E7.1 - St Matthias, Apostle - February 24

Common Worship – Matthias the Apostle – May 14 (Festival)

Roman Catholic – St Matthias, Apostle – May 14 (Feast)

Orthodox- Apostle Matthias – August 9



Fleur-de-lys

Wreath – flowers and leaves (Note 1)

9 of the 11 remaining apostles (Note 2)
with Barsabbas on the left and
Matthias on the right with the light from heaven (Note 3)

Peter and Matthias have shoes

Saint Matthias (Note 4)

Collect

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

Acts of the Apostles 1 vv 15 - 26

In those days Peter stood up among the believers (together the crowd numbered about one hundred twenty persons) and said, “Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus—for he was numbered among us and was allotted his share in this ministry.” (Now this man acquired a field with the reward of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out. This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.) “For it is written in the book of Psalms, ‘Let his homestead become desolate, and let there be no one to live in it’; and ‘Let another take his position of overseer.’ So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.” So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.” And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles

Note 1

The composition of this light is interesting with a 'picture' framed by a wreath of leaves with six white blooms. At both the top and bottom ribbons are placed around the wreath to suspend it from above and to hang the label bearing the saint's name, Saint Matthias, below



This compares with Light 7.4, Saint Perpetua, which as a similar design



Note 2

'... Let another take his position of overseer.' So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection."
Acts of the Apostles 1 vv 20 - 22

Note 3

Barsabbas would appear to be sitting on the right and Matthias on the left. As the Disciples cast lots, the beam of light, as well as the lot, 'fell' on Matthias (*Acts of the Apostles 1 v 26*).



Note 4

At the foot of the right-hand column the initials GPG may be seen. These represent the artist Gilbert Percival Gamon.

The date of the Feast-day

The feast of Saint Matthias was included in the Roman Calendar in the 11th century and celebrated on the sixth day to the Calends of March (February 24 usually, but February 25 in leap years). In the revision of the General Roman Calendar in 1969, his feast was transferred to May 14, so as not to celebrate it in Lent but instead in Eastertide close to the Solemnity of the Ascension, the event after which the Acts of the Apostles recounts that Matthias was selected to be ranked with the Twelve Apostles. May 14 is the day when St Matthias is observed in the Common Worship calendar (1997).

E7.2 - David, Bishop of Menevia, 6th century - March 1

Common Worship – David, Bishop of Menevia, Patron of Wales, c.601- March 1 (Lesser Festival)

Roman Catholic – St David, Bishop, Patron of Wales – March 1 (**Wales – Solemnity**; England – Feast)

Orthodox – Saint David of Wales, Bishop of Menevia, patron Saint of Wales – March 1



Crozier and Mitre; Halo (green) (Note 2)

Hills with an image of a Castle (Note 1)

Amice

Open book with A and O (Note 3)

Episcopal gloves (Chirothecæ)

Red Chasuble

Alb (white)

Shoes

Saint David

Biographical note

David, or Dewi, was a monk and a bishop in the sixth century. He was reputed to be an exemplar of the ascetic, spiritual life but was also highly regarded for his kindness and compassion to others, particularly the poor and the sick. He is believed to have founded the monastery at Menevia, now St David's, and also at least a dozen other monasteries. He is said to have based his Rule for his monasteries on that of the Egyptian desert monks, with a strong emphasis on hard work, abstinence from alcohol and a refraining from unnecessary speech. He died in about the year 601 and has been regarded as the patron saint of Wales since at least the twelfth century.

Collect

Almighty God, who called your servant *David* to be a faithful and wise steward of your mysteries for the people of Wales: in your mercy, grant that, following his purity of life and zeal for the gospel of Christ, we may with him receive the crown of everlasting life; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

The background of an uncovered hill, with some trees, a castle and a small stream (see main picture) is not identified geographically.

Note 2

Unlike the other images there are only two halos in this window. St David has one coloured green and St Chad (E7.3) one coloured red. The significance of these colours is obscure. Green may suggest peace and new birth.

St David carries a crozier as a bishop and similarly wears a mitre.

Note 3

The open book with the A on the left hand page and O on the right hand page almost certainly represents the Holy Scriptures. It is usual for the right hand page to be marked with 'Ω' (omega) rather than 'O'.



Above

In the glass above the transom (horizontal masonry) are the Arms of the Diocese of St David's.



Sable (black), on a cross Or (gold) five pierced cinquefoils of the field

The St David's Flag is without the cinquefoils



E7.3 - Chad, Bishop of Lichfield, 672 - March 2

Common Worship – Chad, Bishop of Lichfield, Missionary, 672 – March 2 (Lesser Festival)

Roman Catholic – Ss Chad and Cedd, Bishops – October 26 (*Optional Memorial*)

Orthodox – Saint Chad (Ceadda), Bishop of Lichfield (England) – March 2



Red halo (Note 1)
Mitre

Lichfield Cathedral (Note 2)

Plain staff (Notes 1 & 3)

Water bottle (Note 3)

Apparelled alb, covered by blue cloak rather than a cope

Red shoe

Saint Chad

Biographical note

Chad was born in Northumbria, the youngest of four sons, all of whom became both priests and monks. They entered the monastery on the isle of Lindisfarne and were taught by St Aidan. Chad's brother Cedd had founded the abbey at Lastingham and, on his brother's death, Chad was elected abbot. During the confusion in ecclesiastical discipline between the Celtic-oriented, Anglo-Saxon hierarchy and the pressure from Rome for conformity, Chad became Bishop of York for a time. He graciously stepped back with the arrival in Britain of Theodore, who doubted the validity of indigenous consecrations. This was eventually rectified and Chad became Bishop of Mercia, a huge diocese the centre of which he moved from Repton to Lichfield. Chad travelled extensively and became much loved for his wisdom and gentleness in otherwise difficult situations. The plague was prevalent at this time and Chad died on this day in the year 672.

Collect

Almighty God, from the first fruits of the English nation who turned to Christ, you called your servant *Chad* to be an evangelist and bishop of his own people: give us grace so to follow his peaceable nature, humble spirit and prayerful life, that we may truly commend to others the faith which we ourselves profess; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Cedd

St Cedd (not depicted in this sequence of windows) was a brother (probably older) of Chad and died earlier in 664. He also was a monk and a priest. He founded a monastery in Bradwell, Essex in 653 – The Chapel of St Peter on the Wall, restored still stands. He is commemorated on October 26 and in the Common Worship calendar there is as with the Roman Catholic Church the option of observing both brothers on the same day.

Note 1

St Chad wearing a mitre surrounded with a red halo. As with St David (E7.2) with a green halo the significance of a red halo is obscure. It might symbolise authority.

The top of the plain staff of this itinerant bishop is visible



Note 2

Lichfield Cathedral, dedicated to the Blessed Virgin Mary and St Chad, with its three spires (The Ladies of the Vale) is illustrated. Chad moved the centre of his Diocese of Mercia to Lichfield from Repton. On his death in Lichfield Chad's remains were buried in St Mary's Church which later became part of Lichfield Cathedral. A shrine was developed there which was destroyed at the Reformation. The history of the Cathedral goes back to 700. There was an 11th Century Norman Church, the a 14th Century Gothic building. There were further episodes of damage and restoration; the final period being in the 19th Century when Sir George Gilbert Scott produced the building we see today.

The Roman Catholic Cathedral for the Archdiocese of Birmingham is dedicated to St Chad and was built by A W N Pugin (1812-1852)

Note 3

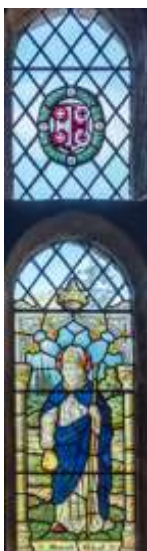
St Chad is carrying his staff in his left hand and a water bottle in his right. He was an itinerant bishop and walked extensively around his diocese. The relics, formerly in the shrine at Lichfield Cathedral, are now thought to be in St Chad's Cathedral.

Reference: <https://www.stchadscathedral.org.uk/cathedral/relics-of-st-chad>



Above

In the glass above the transom are the arms of the Diocese of Lichfield.



Per pale Gules and Argent a Cross potent quadrated between four Crosses formy all counterchanged. The central cross is of unusual form. Its arms issue from a square and end in crutch-shaped pieces, whence its name *potent*, from the French *potence* - a crutch.

E7.4 - Perpetua and her Companions, Carthaginian Martyrs, 203 March 7

Common Worship – Perpetua, Felicity and their Companions, Martyrs at Carthage, 203 March 7 (Lesser Festival)

Roman Catholic – Ss Perpetua and Felicity, Martyrs – March 7 (*Memorial*)

Orthodox - Martyrs Perpetua of Carthage and the catechumens Felicity, Saturus (*Satyrus*), Saturninus, Revocatus and Secundulus - March 7



Decoration with Fleur de Lys

Carthage's amphitheatre (Note 1)

Felicity, Perpetua and ?Saturus with two holding a Martyr's palm (Note 2)

The ladder with attached weapons (Note 3)

The Serpent at the foot of the ladder (Note 4)

Perpetua's yellow shoes

Saint Perpetua

Biographical note

The moving, contemporary account of these early third-century, African martyrs proved to be of great significance in the life of the early Church. Vibia Perpetua was a young, married noblewoman of Carthage and Felicity was her personal slave. Saturus was possibly a priest and there were two other men, Saturninus and Revocatus, the latter also a slave. Felicity was pregnant. It seems most of them were catechumens when arrested and only baptised later in prison. They were condemned as Christians by the Roman authorities and dispatched to the public arena, there to be mauled by wild animals. They all survived and were then taken to be executed by the sword. Before this, they all exchanged the Kiss of Peace and affirmed their faith in Christ, the Son of God. The contemporary account was much circulated secretly throughout the Christian congregations and proved both to give renown to their courage and to give encouragement to their fellow Christians in the face of adversity. They were martyred for their faith on this day in the year 203.

Collect

Holy God, who gave great courage to *Perpetua, Felicity and their companions*: grant that we may be worthy to climb the ladder of sacrifice and be received into the garden of peace; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Passion of Perpetua and her Companions The details of the passion of Perpetua, Felicity and their companions survive in both Latin and Greek texts. The account opens with the conflict between Perpetua, about 22 years of age and nursing an infant, and her father who wishes her to recant her Christian belief. Perpetua refuses, and is soon baptized before being moved to prison, with her child. Perpetua asks for and receives a vision, in which she climbs a dangerous ladder to which various weapons are attached. At the foot of a ladder is a serpent which does not harm her, and she ascends to a garden. Perpetua realizes that they will suffer. The slave Felicitas gives birth to a daughter despite her initial concern that she would not be permitted to suffer martyrdom with the others, since the law forbade the execution of pregnant women. On the day of the military games to celebrate the Emperor Septimus Severus' birthday the martyrs are led into the amphitheatre for their cruel execution



This window compares with Light 7.1, being a 'picture' framed by a wreath of leaves and six white blooms



Note 1
Carthage's amphitheatre, at the top of the 'picture'

Note 2
Felicity, with her hand in an orans-position;
Perpetua, holding a martyr's palm in her left hand and raising her right hand in a position of blessing;
Saturas (possibly), an elderly man with a forked beard and holding a martyr's palm in his left hand.



Note 3
The ladder with rungs of sharp spikes



Note 4
The Serpent looking angry with sharp claws which did not harm Perpetua in her vision. Perpetua's right shoe is visible together with her white full length garment and the red skirt.

EAST WALK - Window E8



Archibald Keightley Nicholson

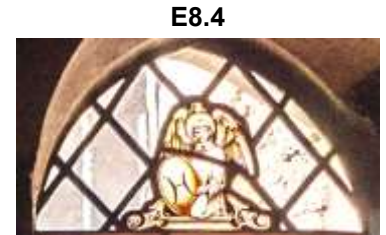
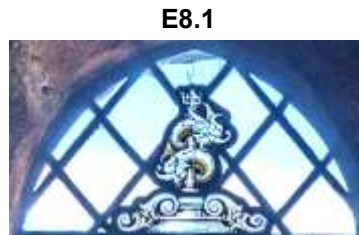
	E8.1	E8.2	E8.3	E8.4
	SAINT THOMAS AQUINAS	SAINT GREGORY	SAINT PATRICK	SAINT CUTHBERT
1928	[March 7]*	March 12	March 17	March 20
CW	January 28	September 3		September 4
RC	Not observed	March 12		
Above	Pisces symbol	Angel with harp	Angel with music	Pisces glyph
Below	O, all ye Works of the Lord, Bless ye the Lord	Memorial to Charles Henry Hylton Stewart		

*not in 1928 Calendar

Window E8 has a configuration similar to the window to its left (E7). This was glazed by Archibald Keightley Nicholson but is slightly more elaborate in response to the transom in lights 2 and 3. It commemorates a powerful quartet of saints with Thomas Aquinas, a great thirteenth century theologian, Gregory the Great (604) who commissioned Augustine to come to England, Patrick (461), the Patron Saint of Ireland and Cuthbert (687), a great bishop in the Northern Province.

Sign of the Zodiac

The four saints span March 7-20 (in the 1928 calendar) which fall within the sign Pisces (February 18-March 20). The sign is in light 1 and the glyph in light 4.



Also shown is the typical brattishing of Nicholson's windows with a superimposed garland in lights 1 and 4. The brattishing is replaced by the transom in lights 2 and 3.



Above the transom in lights

E8.2



E8.3



In E8.2 there is an angel (with halo and wings) with a small harp, beside a lighted candle. From the column a garland of leaves and flowers hangs. This window in memory of a Precentor of Chester has several references to music and this reference may refer to this verse in the Book of Genesis:

And his brother's name was Jubal: he was the father of all such as handle the harp and organ – *Genesis 4 v 21 AV*

In E8.3 there is similarly an angel sitting beside a lighted candle but holding a scroll. It is difficult to read the printing on the scroll from the cloister floor without help but it is clearly music.

The text is from the Latin Mass of the Roman Catholic Church, with plainsong (four lines) music, beginning at the end of *The Secret*:



The Secret (L - *Oratorio secreta*) is the prayer after the offering of the bread and wine. It was said silently by the celebrant for many centuries until 1964 when it began to be said audibly and is now designated *Oratorio super oblata*.



PER omni-a sæcula
(sæculorum Amen)
v Dóminus vo-bis-cum
Et cum spi-ri-tu tu-o
v Sur-sum corda
Habemus ad Do-mi-n(um)
v Gra-ti-as a-gamus
Domi-no Deo nostro

*Through all ages
(of ages, Amen)
The Lord be with you.
And with thy spirit.
Lift up your hearts.
We have lifted them up to the Lord.
Let us give thanks to the Lord our God*

In the 1920s a quotation from the Latin Mass in a window of a Church of England cathedral would be most unusual. It matches the original title of this remarkable set of windows in Light E1.1 'Blessed be God in his Angels and in his Saints' – the last of the Divine Praises. This reference to the Roman Catholic Church above St Patrick (E8.3) may represent the Catholic nature of Ireland of which St Patrick is the Patron Saint.

Memorial

This window has one Dedicatee The Reverend Canon Charles Henry Hylton Stewart. This dedication uses three lights, E8.2-E8.4.

E8.2		E8.3	
	+ In Loving memory of Charles Henry Hylton Stewart MA +	Honorary Canon and sometime Precentor of this Cathedral born May 20 th 1849 entered into rest April 7 th 1922	

DEDICATEE


Charles Henry Hylton Stewart

b. 20 May 1849 in Prince Edward Island, Canada; educated in Bath School and University of Cambridge from 1870, first at Christ's College and then at St Catharine's College* where he was a Choral Scholar and Organist; BA 1874, MA 1877; Interim Organist Chichester Cathedral 1874; Ordained deacon 1875, priest 1876; served title in the parish of St John the Baptist, Pebmarsh in Essex. In 1877 he became a Minor Canon (Precentor) at Chester Cathedral, moving in 1889 to be Vicar of New Brighton and then Rector of Bathwick, Bath from 1904-1916. He was an Honorary Canon of Chester from 1916 until his death on 7 April 1922.

His son Charles Hylton Stewart (1884-1932) was Organist at Rochester Cathedral and St George's Chapel, Windsor.

*named after Saint Catherine of Alexandria (see window S4.4)

DONOR

E8.4		
	This light was placed here in memory of Charles Henry Hylton Stewart by the brethren of the Cestrian Lodge of Freemasons No 425 AD 1922	The Cestrian Lodge was founded in Chester in 1835. Compare this window with S6 which was pre- sented by the Freemasons of the Province of Cheshire. The Prov- ince has five areas; Chester is in Area 1.



The square and the pair of compasses
– symbols of Freemasonry

Other features

E8.1

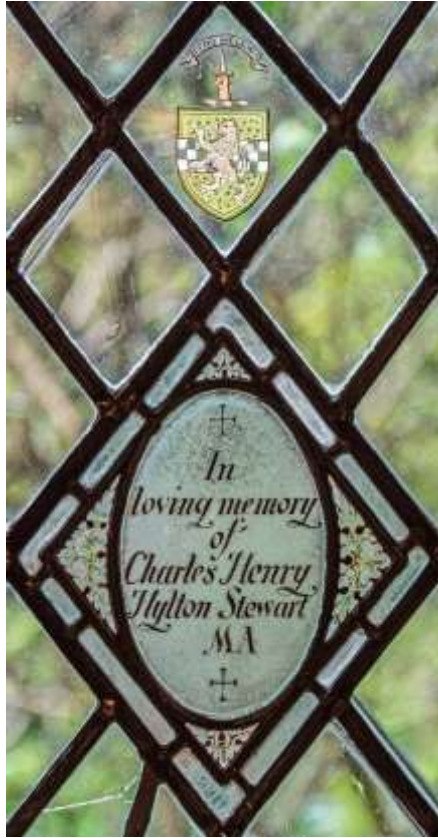


**O all ye Works of the Lord
bless ye the Lord**

The opening words of *Benedicite, Omnia Opera*
Morning Prayer of The Book of Common Prayer

Reference: The Prayer of Azariah; The Song of the Three
Jews vv 35-66 (May be inserted between verses 23 and 24
of the third Chapter of the Book Daniel.)

E8.2



The lower part of E8.2 has a coat of arms, with the motto *Spero Meliora*, above the memorial to Charles Henry Hylton Stewart

SPERO MELIORA

I aspire to better things

This is a variant of Scottish Stewart Arms. The escutcheon is of Clan Stewart.



or, a fess chequy argent and azure.

The lion rampant suggests the Stewarts of Blackhall. The motto, *Spero Meliora*, fits the arms but not the crest. These arms, however, are not recorded in the Public Register of All Arms and Bearings in Scotland (The Court of the Lord Lyon). It was a practice to create arms but not register them with the appropriate authorities.

Acknowledgement - Roland Symons, *White Lion Society, The College of Arms (England)* and Elizabeth Roads *Snawdoun Herald of Arms, The Court of the Lord Lyon (Scotland)*.



E8.1 - Saint Thomas Aquinas - March 7

Common Worship – January 28 – Thomas Aquinas, Priest, Philosopher, Teacher, 1274 (Lesser Festival)

Roman Catholic – January 28 - St Thomas Aquinas, Priest and Doctor of the Church (*Memorial*)

Orthodox – Not observed



Tree – *Pinus pinea*
Halo

Mt Vesuvius (Note 1)

Sun on the chest of a Dominican Friar (Note 2)
Chalice – (Note 3)

Book (Note 4)
Depiction of Wheat (Note 3)

The habit: tunic; cincture; scapular; cappa magna;
capuce (Note 5)

MARCH 7

Shoes - sandals

SAINT THOMAS AQUINAS

Biographical Note

Thomas Aquinas (1227-1274) has been described as the greatest thinker and teacher of the mediæval church. Born at Rocca Secca, near Aquino, in Italy, Thomas was educated first by the Benedictines at Monte Cassino and then at the University of Naples. Against his family's wishes, he joined the mendicant Dominican Order of Preachers. His profound, theological wisdom (especially for the Eucharist) and capacity to impart this, as well in homilies as in hymns, along with his gentleness of spirit in dealing with all, earned him the title "the angelic doctor". He died on 7 March 1274, *en route* to the Council of Lyons. His feast has been celebrated 28 January since 1970: his relics were translated to the Church of the Jacobins, Toulouse on that day in 1369.

The Collect

Eternal God, who enriched your Church with the learning and holiness of your servant *Thomas Aquinas*: give to all who seek you a humble mind and a pure heart that they may know your Son Jesus Christ as the Way, the Truth and the Life; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

The scene is set here with the Bay of Naples and the unmistakable outline of Mt Vesuvius (?erupting), behind Thomas Aquinas' halo. Having studied earlier in Naples, he returned there in 1272 to found his Theology University, located at what today is San Domenico Maggiore Church.



The tree is *Pinus pinea*. Common in this part of the Mediterranean, it possibly relates to Thomas Aquinas' references to the *Tree of Life*.

Note 2

The sun on the chest of a Dominican Friar is an attribute of St Thomas Aquinas



Note 3

St Thomas Aquinas is holding a chalice in his left hand. To his left in the stone there appears a stylistic depiction of wheat. These two together symbolise the Eucharist which was one of his principal theological teachings. His attribute is often a monstrance. We are familiar with his two great Eucharistic hymns *Tantum ergo* (NEH 268) and *O salutaris hostia* (NEH 269).

Note 4

The book in St Thomas's right hand is probably *Summa Theologiæ*, written between 1265 and 1274. It is the best-known work of Thomas Aquinas. It was intended as an instructional guide for theology students, including seminarians and the literate laity. It was a compendium of all of the main theological teachings of the Church. The *Summa's* topics follow a cycle: the existence of God; Creation; Man; Man's purpose; Christ; the Sacraments; and then back to God.



Capuce (blue)

Scapular (white)
Cincture over Tunic
Sleeves - Tunic

Cappa Magna (blue)

Scapular (white)

Tunic (white)

Note 5

The Dominican habit comprises five elements. The foundation garment is a long white tunic. This is surrounded by a cincture to which the Rosary is attached. Over this a white scapular is worn – the edge of the scapula and the cincture may be seen in the figure accompanying Note 3. Then a black cappa magna is placed and finally a capuce is worn at the top which can provide a head covering. It is noted in this window the last two items appear dark blue.

E8.2 - Gregory the Great, Bishop of Rome and Doctor, 604 March 12

Common Worship – Gregory the Great, Bishop of Rome, Teacher, 604 – September 3 (Lesser Festival)

Roman Catholic – St Gregory the Great, Pope, Doctor of the Church – September 3 (Feast)

Orthodox - Saint Gregory the Dialogist, Pope of Rome (604) – March 12



Papal (Triple) Cross (Note 1)

Coliseum (Note 2)

Nimbed Dove (Note 3)
Papal Tiara (Note 1)

Red cope

Book of Gospels

Alb, white stole and girdle

MARCH 12

SAINT GREGORY

Biographical Note

Gregory was born in 540, the son of a Roman senator. As a young man he pursued a governmental career, and in 573 was made Prefect of the city of Rome. Following the death of his father, he resigned his office, sold his inheritance, and became a monk. In 579 he was sent by the Pope to Constantinople to be his representative to the Patriarch. He returned to Rome in 586, and was himself elected Pope in 590. At a time of political turmoil, Gregory proved an astute administrator and diplomat, securing peace with the Lombards. He initiated the mission to England, sending Augustine and forty monks from his own monastery to re-found the English Church. His writings were pastorally oriented. His spirituality was animated by a dynamic of love and desire for God. Indeed, he is sometimes called the 'Doctor of desire'. For Gregory, desire was a metaphor for the journey into God. As Pope, he styled himself 'Servant of the servants of God' -- a title which typified both his personality and ministry. He died on 12 March 604.

Collect

Merciful Father, who chose your bishop *Gregory* to be a servant of the servants of God: grant that, like him, we may ever long to serve you by proclaiming your gospel to the nations, and may ever rejoice to sing your praises; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The **Papal (Triple) Cross** (ferula) has three bars possibly representing the Pope's triple role as Bishop of Rome, Patriarch of the West, and successor of St. Peter, Chief of the Apostles. It is probably related to the **Triple Tiara**. The tiara was last used at the Coronation of Pope Paul VI in 1963. Also noted is a white cap under the Triple Tiara.

The words used when popes were crowned were:

Accipe tiaram tribus coronis ornatam, et scias te esse patrem principum et regum, rectorem orbis in terra vicarium Salvatoris nostri Jesu Christi, cui est honor et gloria in saecula saeculorum

Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, vicar on earth of our Saviour Jesus Christ, to whom is honour and glory for ever and ever.

A cross with three bars may be placed high on the west end of a basilica.



Note 2

Pope Gregory the Great introduced the practice of recycling ancient temples, buildings and halls and turning them into Christian churches. Here the Coliseum is seen.



Note 3

The nimbed (nimbus: Latin *halo*) dove (symbol of the Holy Spirit), with a cruciform halo, beside the head of Pope Gregory has an interesting story behind it. It is said that while Gregory was dictating his homilies there was a curtain between him and his secretary. During the silences the secretary noticed through a hole in the curtain that the dove had its beak resting on Gregory's lips. When it moved then Gregory spoke.

Note 4

It is usual to observe the saints in the calendar on the day of their earthly death. Pope Gregory the Great died on March 12. As this falls in Lent it was decided to transfer his commemoration until September 3, the day of his episcopal consecration in 590. This revision of the General Roman Catholic calendar occurred after the Second Vatican Council in 1969 and has been followed in the Church of England Common Worship calendar of 1997. Gregory is a Doctor of the ancient church. The three others are Ambrose (N1.4), Augustine of Hippo (W4.1) and Jerome (W7.2).



The nimbed dove

E8.3 - Patrick, of Ireland, Bishop, 461 - March 17

Common Worship – Patrick, Bishop, Missionary, Patron of Ireland, c.460 – March 17 (Lesser Festival)

Roman Catholic – St Patrick, Bishop – March 17 (Feast)

Orthodox – Venerable Patrick, Bishop of Armagh and Enlightener of Ireland, 461 – March 17



Croagh Patrick in County Mayo, with Lough Nacorra in the foreground (Note 1)

Crozier (Note 2)

Mitre and halo (Note 2)

Amice with white apparel

Red chasuble

Episcopal gloves (Chirothecæ)

White background

White maniple with cross pattée (Note 3)

Blue undergarment? (Note 3)
MARCH 17

SAINT PATRICK

Biographical Note

Patrick was born in Celtic Cornwall around the year 390 and was captured by Irish raiders when he was sixteen years old and taken to Ireland as a slave. After six years, he escaped and seems to have gone to the continent. He eventually found his way back to his own family, where his previously-nominal Christian faith grew and matured. He returned to Gaul and was there trained as a priest and much influenced by the form of monasticism evolving under Martin of Tours. When he was in his early forties, he returned to Ireland as a bishop, and made his base at Armagh, which became the centre of his See. He evangelised the people of the land by walking all over the island, gently bringing men and women to knowledge of Christ. Although he faced fierce opposition and possible persecution, he continued his missionary journeys. Despite being unsuccessful in his attempts to establish the diocesan system he had experienced in Gaul, his monastic foundations proved to be the infrastructure required to maintain the faith after his death, which occurred on this day in the year 460.

The Collect

Almighty God, who in your providence chose your servant *Patrick* to be the apostle of the Irish people: keep alive in us the fire of the faith he kindled and strengthen us in our pilgrimage towards the light of everlasting life; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

Croagh Patrick (pronounced *Croke Patrick*) stands at 764m (2,507ft) and is the third highest peak in County Mayo. Saint Patrick is said to have fasted for forty days at the summit in 441AD. Croagh Patrick is a pilgrimage destination and there is a Chapel, dedicated to St Patrick, at its summit. In the foreground is Lough Nacorra.



Note 2

The crozier seems to have a shamrock within its head. Similarly, there appears to be shamrock on the mitre worn by St Patrick.

A shamrock is a young sprig of clover, used as a symbol of Ireland. Saint Patrick is said to have used it as a metaphor for the Holy Trinity. The name *shamrock* comes from Irish *seamróg* which is the diminutive of the Irish word for clover (*seamair*) and means simply "little clover" or "young clover".



Cross pattée

Note 3

The colours in this light are difficult to interpret. The chasuble is unmistakably red but the maniple is white. Normally they would be of the same liturgical colour. The cross on the maniple is a cross pattée, which is associated with St Patrick. The arms are of equal length and their ends are expanded.

The undergarment is usually a white alb but here it is blue. The white of the right forearm suggests a white alb. The glimpses of white below the right forearm and lower might be the white lining of the chasuble.

E8.4 - Cuthbert, Bishop of Lindisfarne, 687 - March 20

Common Worship - Cuthbert, Bishop of Lindisfarne, Missionary, 687 – March 20 (Lesser Festival)

Roman Catholic - St Cuthbert, Bishop – September 4 (*Memorial optional*)

Orthodox – Translation of the relics of Saint Cuthbert, Bishop of Lindisfarne – September 4



Durham Cathedral (Note 1)

Crozier

Halo - ?with St Cuthbert Crosses (Note1)

Habit of Benedictine monk (Note 2)

Otter (Note 3)

MARCH 20
Eider Duck (Note 4)
Shoes - Sandals

SAINT CUTHBERT
Initials: B.S R.A M.L.M (Note 5)

Biographical Note

Cuthbert was probably born in the Scottish lowlands around the year 640. At the age of eight a prophetic remark from a playmate turned his mind to sober and godly thoughts, and his upbringing as a shepherd gave him ample time for prayer. One night he saw in the sky a dazzling light and angels carrying a soul up to heaven, and resolved to dedicate his life to God. Some years later Cuthbert came to Melrose Abbey asking to be admitted as a monk. It was from here that he began his missionary work, which he continued from Lindisfarne when he became abbot there. Consecrated bishop in 685 he remained an indefatigable traveller and preacher, walking all over his diocese, and spending time as a hermit on Farne Island in between. After only a year however, he felt his end coming and resigned his office, dying on Farne in the company of a few of his monks on 20 March 687. After initial burial at Lindisfarne, his remains were translated to a church in Durham which became a centre of pilgrimage. Eventually on 4 September 1104 they were translated again to the then new Durham Cathedral. This latter date is sometimes used as his feast-day, instead of March 20.

Collect

Almighty God, who called your servant *Cuthbert* from following the flock to follow your Son and to be a shepherd of your people: in your mercy, grant that we, following his example, may bring those who are lost home to your fold; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

Durham Cathedral with its solid central and two west towers is visible behind Cuthbert's head and halo. He died at Lindisfarne but was buried later in Durham where his shrine is now behind the High Altar.



A detail in the halo suggests a repeated St Cuthbert's Cross. The gold cross of this shape was found on his body when his tomb was opened in 1827.

Note 2

The habit consists of a tunic, cincture, scapular with an hood, and for services a cuculla, a loose fitting outer garment rather like an academic gown.

Note 3

An otter rests on St Cuthbert's left arm. This may be explained by quoting Daniel Nichol, 2011.

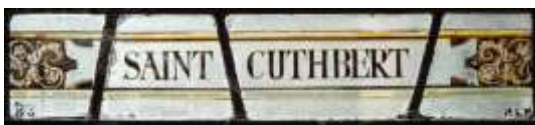


Late at night, after all of the monks had fallen asleep, Cuthbert would sometimes sneak out of the monastery and head out to the sea, where he would wade into the water up to his neck, raise his arms to the sky, and pray with the rhythm of the waves. Although the monks realized that his bed was often empty, they were not entirely clear about what he did during his late-night adventures. One night, a monk decided to follow him discreetly, hoping that he would not be caught. This is what he saw: Cuthbert waded deep into the sea, praying in his customary fashion. He prayed all through the night, and at the first light of dawn he returned to the shore and knelt for more prayer. When Cuthbert emerged from the sea he wasn't alone. He was followed by two otters, who panted on Cuthbert's feet to dry them, and snuggled against his body to try to warm him with their fur. The otters stayed with Cuthbert as he completed his prayer, kneeling before him in the sand. They did not depart until he offered them his blessing.

Reference;
<https://caelumetterra.wordpress.com/2011/06/30/st-cuthbert-and-the-otters>

Note 4

A particularly famous colony of eider ducks lives on the Farne Islands in Northumberland, England. These birds were the subject of one of the first ever bird protection laws, established by Saint Cuthbert in the year 676. About 1,000 pairs still nest there every year. Because St. Cuthbert is the patron saint of Northumberland, it was natural that the eider should be chosen as the county's emblem bird; the birds are still often called *Cuddy's ducks* in the area, *Cuddy* being the familiar form of *Cuthbert*.



Note 5

Gamon and Co were responsible for the making of this window. The initials BS, RA and MLM may be those of the craftsmen involved.

Music

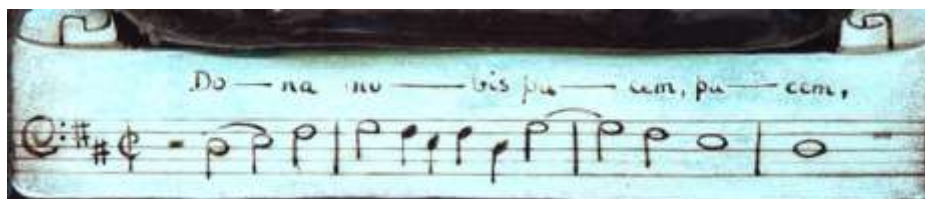
Music features in five of the lights. Window E8 is dedicated to The Reverend Charles Henry Hylton Stewart who was a Minor Canon at this Cathedral from 1877-1889 and an Honorary Canon from 1916 until his death in 1922. His son, Charles Hylton Stewart, was an organist at Rochester Cathedral, Chester Cathedral 1930-1932 and St George's Chapel in Windsor. Two pieces of music are here – a plainsong setting of the beginning of the *Sursum Corda* and indeterminate music accompanying the opening words of the *Benedicite Omnia Opera*, probably for 'bless ye the Lord'. It is noteworthy that this window is seen immediately after descending from the Song School.



There are three other pieces of music: plainsong in the light W5.4 of St Theodore (possibly psalm tone I in the first half followed by tone III a or 'artistic licence'), the chorus from the Agincourt Song in the light of St Crispin and St Crispinian (S2.3) and the final response in the Agnus Dei of the Mass in B minor by J S Bach (base line) in the light of St Cæcilia (S4.2).



S2.3



S4.2

The assistance in the interpretation of this music by Mr Philip Rushforth *Director of Music, Chester Cathedral* is acknowledged

NORTH WALK

from

St Benedict - March 21

to

The Visitation of the Blessed Virgin Mary - July 2

NORTH WALK - Window N1



Archibald Keightley Nicholson

	N1.1	N1.2	N1.3	N1.4
	SAINT BENEDICT	THE ANNUNCIATION	SAINT RICHARD	SAINT AMBROSE
1928	March 21	March 25	April 3	April 4
CW	July 11		June 16	December 7
RC	March 14		Not observed	
Orthodox	Pisces	Pisces glyph	Aries glyph	Aries
Above	Dean Bennett	James G Frost	Emma Royle	Robert Ball Wright
Below				

This first window in the North Walk was designed by Archibald Keightley Nicholson and is of special interest as the first light, St Benedict, commemorates Dean Bennett and some of his family members including Frank Livesey Macaulay Bennett, his surviving son, whose idea this glazing was (Chester Diocesan Gazette 765, May 1927). This and the other commemorations will be dealt with in their light.

After St Benedict there is the light of The Annunciation, part of the Christmas Cycle of the Temporale; this is followed by St Richard of Chichester which has been constructed similarly to The Annunciation, and finally St Ambrose. This window has symmetry with lights 1 and 4 being clearly different to lights 2 and 3, with each pair being similar.

The characteristic brattishing which is a feature of all the Nicholson windows is non-specific in this window, with a row of green glass below.



In the brattishing above St Benedict are the 'Bennett Arms' which are commented on in the description of the light and above St Ambrose the Cross of St George; there is no explanation as to why!



The Signs of the Zodiac are present and there are two, Pisces and Aries, with their glyphs; interestingly the glyphs are much more boldly shown than the sign itself.



Above St Benedict in light N1.1 is the symbol of Pisces. The dates are February 18 to March 20. The two fish are wound around a candlestick with a burning candle above and also a trident – a three pronged spear associated with fishing and the sea.

Above The Annunciation in Light N1.2 is the glyph for Pisces. It is elaborately displayed being held by a kneeling angel. In fact, the date of The Annunciation is not in Pisces but in the next sign, Aries.



Above St Richard in light N1.3 is the glyph for Aries, the ram. The dates are March 20 to April 20. This is the first sign in the annual cycle of the Zodiac.

Above St Ambrose is the symbol of Aries. Note its curled horns which are represented in the glyph. This sign applies to lights 2, 3 and 4.



Day - The month and day of the observance is clearly given on each light. That in light 4 is stated differently with 'th' added after the date.



N1.1 - Benedict, Abbot of Monte Cassino, c.540 - March 21

Common Worship – Benedict of Nursia, Abbot of Monte Cassino, Father of Western Monasticism, C.550

July 11 (Lesser Festival)

Roman Catholic – St Benedict, abbot, patron of Europe – July 11 (Feast)

Orthodox – Benedict of Nursia – March 14



Coat of Arms (Note 1)

Raven (Note 2)
Halo

Monastery at Monte Cassino (Note 3)
Crozier (Note 4)
Angels on the pillars

Book (Note 5)

Benedictine habit and hood (Note 6)

MARCH 21
Probably a sandal

SAINT BENEDICT

Biographical Note

Benedict was born in Nursia, central Italy, around the year 480. As a young man he was sent to study in Rome, but was soon appalled by the corruption in society and withdrew to live as a hermit at Subiaco. He quickly attracted disciples and began to establish small monasteries in the neighbourhood. Around the year 525, a disaffected faction tried to poison him so Benedict moved to Monte Cassino with a band of loyal monks. Later in life Benedict wrote his Rule for Monks, based on his own experience of fallible people striving to live out the gospel. He never intended to found an 'order' but his Rule was so good that it was disseminated and widely followed, becoming the model for all western monasticism. Benedict died at Monte Cassino in about the year 550.

Collect

Eternal God, who made *Benedict* a wise master in the school of your service and a guide to many called into community to follow the rule of Christ: grant that we may put your love before all else and seek with joy the way of your commandments; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Introductory Note

To understand this light dedicated to St Benedict fully, it needs to be remembered that in medieval times the saint's name was often abbreviated to 'Benet' (sometimes Bene't and even Bennett). The Dean of Chester responsible for this sequence of windows being The Very Reverend Frank Selwyn Macaulay Bennett it is perhaps not surprising that there are several personal references attributable to the Dean!

Note 1

The arms are the unauthorised arms of Dean Bennett. They may be described: Gules (red), a bezant between three demi-lions rampant argent (silver). This blazon is that adopted without reference to the College of Arms by Dean Bennett's ancestors.



Note 2

The story told by St Gregory the Great indicates that 'some of the monks didn't like Benedict's plan and attempted to kill him with poisoned bread and wine. Just as St. John the Divine was miraculously saved from being poisoned, when St. Benedict made the sign of the Cross over these things, he came to know they were poisoned, so he toppled the cup and commanded a raven to carry off the bread'.

Note 3

St Benedict founded the Monastery at Monte Cassino in about 530. It was the site of the Battle of Monte Cassino in World War II (1944). Following the war it was rebuilt (right)



Note 4

A crozier is conferred upon an abbot at the time of his installation, as well as to a bishop.



Note 5

Ora et Labora, pray and work, is generally associated with the *Rule of St Benedict*. He wrote this with a Prologue and in 73 short chapters describing how to live the Christocentric life and how to administer a monastery. The book is therefore a common attribute for St Benedict and it may still be read in Benedictine foundations which are now non-monastic churches.

Note 6

The habit comprises a tunic with a leather or cloth belt, a scapular with a hood. At certain times they may wear a long, often pleated, gown with bell-shaped sleeves. The colour may vary but usually it is all black.

"Ausculta O fili." (Note B)

Think and Thank (Note C)

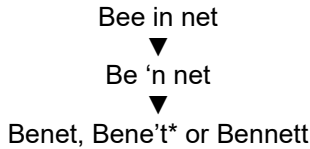


Bennett rebus (Note A)

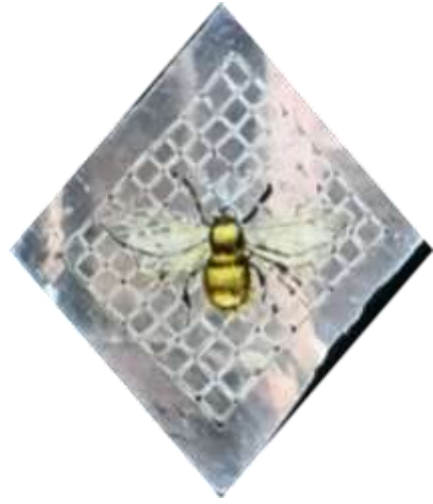
Artist's mark (Note D)

Note A

This is a rebus of Dean Bennett's surname.
A bee sits in a net.



*an often used abbreviated form of Benedict



Note B

“Ausculata O fili.”

The opening words of The Rule of St Benedict are:
Obsculata, o fili, praecepta magistri, et inclina aurem cordis tui

which translates:

Listen, my son, to the master's instructions and attend to them with the ear of your heart.

Obsculata translates *Listen*, Ausculata translates *Attend*

This quotation is not the precise opening words of The Rule but clearly refers to them. It is used as the motto of St Benet's Hall in Oxford – a Benedictine institution linked to Ampleforth.



Note C



A demi-lion rampant holding between the paws a bezant is the crest of the unauthorised Bennett arms

Initials

IB Ida [Clegg Livesey] Bennett (Dean Bennett's wife)

FSMB Frank Selwyn Macaulay Bennett
(Dean Bennett)

FLMB Frank Livesey Macaulay Bennett
(Dean Bennett's son)

Date

1923

Graces

+BENEDICTUS BENEDICAT+

May the Blessed One give a Blessing

+BENEDICTO BENEDICATA+

(Benedicata - should it be Benedicatur?)

Let praise be given to the Blessed One

Think and Thank

was a quotation often seen in Cromwellian churches. It appeared on the coat of arms of Moses Montefiore whose great-great nephew, Hugh, became Bishop of Birmingham (1920-2005). It was Dean Bennett's and his wife's favourite moto. He quoted this very appropriate statement as he ended his farewell sermon on 26 June 1937 at the Festival of St Werburga



Note D

“pinxit A.K.N.”

A K N painted it

Archibald Keightley Nicholson (1871-1937)



DEDICATEES

Frank Selwyn Macaulay Bennett

b.28 October 1866, Torquay; parents: Henry Edward Bennett (1822-1897) and Louisa Birchall Macaulay (1835-1892); Sherborne School and Keble College Oxford (scholar); BA 1889; Ordained 1891; m. Ida Livesey (1873-1951) 1901; 1 son Frank Livesey Macaulay Bennett (1902-1973); Vicar of St Deiniol, Hawarden 1910; Dean of Chester 1920-1937; Lambeth DD 1937; d.14 November 1947; buried S Mary Magdalen, Sparkford, Somerset.

Ida Livesey Bennett

b. July 1873, Woodley, Cheshire; parents: Clegg Livesey (1832-1899) and Mary Jane Bridge (1834-1904); educated at Birklands School in Hornsey Lane, Highgate, London; m.1901 Frank Selwyn Macaulay Bennett in Stockport; one son Frank Livesey Macaulay Bennett (1902-1973); d. May 1951.

Frank Livesey Macaulay Bennett

b.21 June 1902, Stockport; educated at Wellington College and Oriel College Oxford; BA 1925, MA 1936; ordained D 1927, P 1928 by Bishop Paget of Chester; m.18 April 1929 Margaret Hilda Blain (1902-1973), Dean Bennett's secretary; 2 sons and 3 daughters; Curate at St Helen, Witton, Northwich and West Kirby; Vicar of Helsby, Cheshire 1934-1938; Neston 1946-195; Rector of Wigan 1946-1954; Diocesan Canon of Liverpool 1952-1954; Vicar of Maidstone, Kent and Honorary Canon Canterbury Cathedral 1954-1960; Vicar of Minehead 1960-1966; d.1973.



Portrait of Frank Selwyn Macaulay Bennett, Dean of Chester, 1920-37
painted in 1936 by Gerald Festus Kelly (1879-1972)

Dean Bennett is wearing the badge of St Werburga – see Light E6.5



In 1922 the Dean reported on the finding of a Pilgrim Badge in the British Museum, believed to have come from Chester. This was used as the model for a replica badge, as seen in the portrait above. These replicas are used today and one is given to each child who takes part in Pilgrim Week.

N1.2 - Annunciation of the Blessed Virgin Mary - March 25

Common Worship – Annunciation of Our Lord to the Blessed Virgin Mary – March 25 (**PRINCIPAL FEAST**)

Roman Catholic – The Annunciation of the Lord – March 25 (**Solemnity**)

Orthodox – Annunciation of the Mother of God



Lilies (Note 1)

Nimbed (cruciform halo) dove in Heaven (Note 2)

The Archangel Gabriel, finger raised and holding a lily. (Note 4)

The Blessed Virgin Mary (Note 3)
In a garden by a well (Note 5)

Lily and Fleur de Lys in the pillars (Note 6)

Angel praying (Note 7)

MARCH 25

THE ANNUNCIATION

St Luke 1 vv 26 – 38

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

Collects

The Book of Common Prayer

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Common Worship

We beseech you, O Lord, pour your grace into our hearts, that as we have known the incarnation of your Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought to the glory of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Lilium candidum, is sometimes called the Madonna Lily. It is an attribute of the Blessed Virgin Mary, as is the stylised version the *fleur de lys*, being a symbol of her purity. Vide infra the Archangel Gabriel.



Note 2

The dove wearing a cruciform halo representing the Holy Spirit in Heaven. The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God.

St Luke 1 vv 35 - 37

Notes 3, 4 and 5

The Blessed Virgin Mary, looking shocked standing by a well in a garden is listening intently to the message from God delivered by the Archangel Gabriel. The Archangel hovering on a small cloud (ie in Heaven) addresses the Virgin with his right index finger raised indicating the message comes from God. The Archangel's sceptre is a lily carried in his left hand. Both the Archangel and the Virgin are bare foot.

"Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?"

St Luke 1 vv 28 - 35



Note 6



Lily



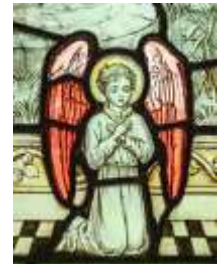
Archangel's lily



Fleur de Lys

Note 7

An Angel robed in amice and alb with a girdle praying.



In
 ever loving memory of
 James Garrett Frost
 who fell asleep June 22nd 1912
 From his wife & children

God is Love

DEDICATEE

James Garrett Frost

b.1859, Chester; m.1885, Margaret Emilie Hills b.1867, 1 son and 2 daughters, corn miller and merchant; Justice of the Peace; lived at Boughton Hall, Cheshire; d.22 June 1912

DONOR

Margaret Emile Hills (1867-1941)

and their three children: Margaret Constance (1886-1946), Maud Hester (1889-1980), Robert (1892-1970)

God is Love – 1 John 4 v 16

N1.3 - Richard, Bishop of Chichester, 1253 - April 3

Common Worship – Richard, Bishop of Chichester, 1253 – June 16 (Lesser Festival)

Roman Catholic – St Richard of Chichester – June 16 (*Memorial Optional*)

Orthodox – not observed



Chichester Cathedral and Bell Tower (Note 1)

St Richard wearing alb, dalmatic and cope, carrying a crozier, distributing bread
A deacon behind with a basket of bread (Note 2)

Vine leaves on the two pillars (Note 3)

Episcopal Gloves (Note 2)

Shoes

Angel praying

APRIL 3

SAINT RICHARD

Biographical note

Richard de Wych, or of Droitwich as it is now known, was born there in 1197 and worked hard for his yeoman father to restore the family fortunes. Later he studied at Oxford and Paris and then in Bologna as an ecclesiastical lawyer. When he returned to England in 1235, he was made Chancellor of Oxford and eventually Chancellor to the Archbishop of Canterbury, Edmund of Abingdon. When Richard eventually became Bishop of Chichester, he was seen as a model diocesan bishop: progressing around his diocese on foot, visiting and caring for his clergy and people, generally being accessible to all who needed his ministry. He insisted that the sacraments be administered without payment and with a proper dignity. Whilst on a recruitment campaign for the Crusades, he fell ill at Dover and died there on 3 April 1253 and his mortal remains were translated to Chichester on June 16 in the year 1276.

Collect

Most merciful Redeemer, who gave to your bishop *Richard* a love of learning, a zeal for souls and a devotion to the poor: grant that, encouraged by his example, we may know you more clearly, love you more dearly and follow you more nearly, day by day, who with the Father and the Holy Spirit are alive and reign, one God, now and for ever. *Amen.*

Note 1

Chichester Cathedral, consecrated in 1108, seen from the East. To the North is the detached Bell Tower.



Note 2

St Richard wearing a decorated alb, stole, dalmatic and cope. He is wearing a mitre and an halo is noted. In his right hand he holds his crozier. Both hands are gloved (chirothecæ). He is handing bread to a child kneeling as if to receive the Blessed Sacrament. Bread is contained in the basket held by the deacon (wearing a dalmatic) behind St Richard.



Note 3

Vine leaves with grapes – perhaps taken with the bread St Richard is giving to the children these represent the Bread and Wine of the Eucharist.



In memory of
Emma Sarah Elizabeth
Royle
widow of
Thomas Richard Popplewell
Royle
of this city
Died March 12th 1923

DEDICATEE

Emma Sarah Elizabeth Royle (née Myers)

b.1844, Leeds; m.23 April 1863
Thomas Richard Popplewell Royle*;
10 children; d.12 March 1923.

*see E5.4

DONOR

Not recorded

N1.4 - Ambrose, Bishop of Milan and Doctor, 397 - April 4

Common Worship – Ambrose, Bishop of Milan, Teacher of the Faith, 397- December 7 (Lesser Festival)

Roman Catholic – St Ambrose, Bishop, Doctor of the Church – December 7 (*Memorial*)

Orthodox – Ambrose of Milan, Bishop – December 7



Basilica of San Ambrogio, Milan (Note 1)

Mitre; Halo

An angel prays (Note 4)

Right hand holding a chalice (Note 2)

Episcopal Gloves

Cope (blue); Dalmatic (red)

Left hand holding a scourge (Note 3)

Decorated alb; Stole (white)

APRIL 4th (Note 5)
Shoes

SAINT AMBROSE

A K Nicholson (Note 6)

Biographical Note

Born in Trier in 339, Ambrose was of an aristocratic family and in the year 374 was governor of northern Italy, with his headquarters in Milan. Whilst trying to bring peace to the Christian community, with Arianism and orthodoxy each trying to gain the election of its man as bishop, Ambrose, known and respected by all, though not yet baptised, found himself being urged to accept the rôle of bishop, the gathered Christian populace taking up the cry, "Ambrose for bishop". He finally accepted and was baptised and consecrated. Ambrose proved his worth, becoming a teacher and preacher of great renown, promoting the essential divinity of Christ as being at the centre of Christian faith. He wrote hymns which gave a clear and comprehensible understanding of orthodox teaching, ensuring that what the people prayed was what they believed, and vice versa. He came up against the imperial powers and, with the support of the whole community, stood firm against the interference of the state in church and faith matters. Ambrose died on this day in the year 397, which was Holy Saturday. His feast-day now is December 7 which is the date on which he was ordained bishop in 374.

Collect

God of hosts, who called *Ambrose* from the governor's throne to be a bishop in your Church and an intrepid champion of your faithful people: mercifully grant that, as he did not fear to rebuke rulers, so we, with like courage, may contend for the faith we have received; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Note 1

Behind Ambrose's head are two of the four towers of the oldest church in Milan – Basilica of San Ambrogio (Basilica of St Ambrose) which he built and consecrated in 385. Ambrose is a Doctor of the ancient church. The three others are Gregory (E8.2), Augustine of Hippo (W4.1) and Jerome (W7.2).



Note 2

Ambrose holds a chalice in his right hand. He was once accused of irreverence as he melted down the patens and chalices, turning them into coins. He explains his action in his treatise, *On the Duties of the Clergy*, "So I once brought hatred on myself because I broke up the sacred vessels to redeem captives." He claimed it would be better to preserve living vessels than gold ones.



Note 3

The scourge in Ambrose's left hand an attribute referring to the advice and admonitions he gave to the various rulers. He reminded Emperors that they were in the Church and not above or outside it! Ambrose was assertive.



Note 4

At the top of the pillar an angel prays.



Note 5

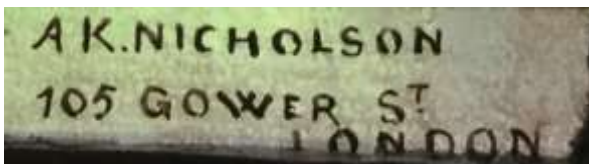
It is interesting to note that in this light the day of the month is indicated as 4th, whereas in the other three lights plain numbers are used: 21, 25 and 3.



Note 6

The artist has left his name twice in this window: N1.1 and N1.4

A K. NICHOLSON
105 GOWER S^I
LONDON



DEDICATEE

Robert Ball Wright

b.1862, Kilkenny, Ireland, son of Robert Ball Wright (1827-1889) and Jane Mosse (1825-1890); FRCS Ireland; Physician and Surgeon in general and hospital practice in Chester; lived at Folliot House, Northgate Street; m. 22 April 1897 to Dorothea Elizabeth Portus (1861-1928) at St Martin-in-the-Fields, London by The Reverend William Wright *uncle*; no children; President of the Chester and North Wales Medical Society 1906-08; d.4 April 1919.

DONOR

Not recorded



To
Remember
Beloved Physician
Robert Ball Wright
of this town
Born 1862 Died 1919
Light Eternal Jesu Blest
Shine on him
and grant him
rest

NORTH WALK - Window N2

HOLY WEEK and EASTER



Archibald Keightley Nicholson

	PALM SUNDAY	MAUNDY THURSDAY	GOOD FRIDAY	EASTER
Above	Aries glyph	Earl of Chester	Cheshire Brigade	Aries
Below	War Memorial – Cheshire Brigade			

Window N2 is unique in that it describes a week in the Easter Cycle of the Temporale, from Palm Sunday to Easter Day, which has variable dates. It was designed by Archibald Keightley Nicholson. There is symmetry in that the triumphal entry into Jerusalem on Palm Sunday and the triumph of Easter Day are garlanded lights but the other two lights covering the events of Maundy Thursday and Good Friday are appropriately toned down.

Brattishing – Stretching across all four lights is a pattern comprising passion flowers, their five petals and five sepals (10 tepals), leaves and tendrils, sitting on a red line, the liturgical colour for Holy Week.



Passiflora was so named by Missionaries arriving in South America in the Sixteenth Century who thought it symbolised the death of Christ. There are many species and the colour of the fruit varies.



Petals and Sepals



Stigmas

Ovary

Stamens

Stalk

Filaments

3 STIGMAS - the three nails - with at their base the OVARY – a hammer or the chalice of the Last Supper - with its STALK - the column on which Jesus was flogged.

5 STAMENS – the five wounds; The FILAMENTS form a corona – the crown of thorns, or a halo; 5 PETALS and 5 SEPALS (10 tepals) – the ten faithful apostles (minus Peter, who denied, and Judas, who betrayed, Jesus)

The SHARP POINT at the end of a leaf - the spear; the TENDRILS of the plant - the whips, and the DARK SPOTS under the leaves - the thirty pieces of silver paid to Judas.



Signs of the Zodiac – Aries, the Ram, is shown. Its dates fall between March 20 and April 20 – Holy Week and Easter usually fall, but not always, between these dates. However, Easter Day can fall between March 22 and April 25. The glyph is depicted in light 1 and the Ram in light 4:

N2.1



N2.4



Memorial

The commemoration in this window is those who fell in the Great War from the Cheshire Brigade RFA

N2.2



Azure, three garbs (wheat sheaves) or (Arms of Chester), surrounded by the Garter with *Honi soit qui mal y pense* (Shame be to him who thinks evil) and surmounted by a coronet of an earl. These are probably the arms of the Earl of Chester (The Prince of Wales – future Edward VIII) – who was Colonel in Chief of the Cheshire Regiment. He became Knight of the Garter (KG) in 1910 on the accession of George V.

N2.3



The Royal Arms with the arms of the Royal Field Artillery, used by the Cheshire Brigade

Honi Soit Qui Mal Y Pense
Shame be to him who thinks evil

Dieu et Mon Droit
God and my Right

Ubique Quo Fas et Gloria Ducunt
Everywhere where Right and Glory Lead

N2.2



Lion couchant

This window is dedicated to the Glory of GOD and in honoured memory of the members of the Cheshire Brigade RFA who gave their lives in the Great War 1914-1918

Garb* (wheat sheaf)



*A garb is a detail of the arms of Chester

N2.3



Lion couchant

Their names are recorded in an Aumry** in this Cathedral

Garb (wheat sheaf)



*Aumry or Aumbry – a small cupboard in the wall of a church

N2.1



FRANCE
EGYPT
PALESTINE
SALONIKA

surrounded by a wreath with acorns

N2.4



GALLIPOLI
MESOPOTAMIA
ITALY
EAST AFRICA

surrounded by a wreath with acorns

The acorn is the badge of the Cheshire Regiment; listed are eight campaigns fought in the First World War.



Temporale 2 - The Easter Cycle

Whilst the Christmas Cycle of the Temporale has fixed dates those of the Easter Cycle vary according to the date of Easter. The resurrection of Jesus Christ occurred on the day of the first full moon of spring. However, the feast is observed on a Sunday, the first day of the week. Thus, Easter is observed on the first Sunday after the full moon after the spring or vernal equinox on 21 March. Should the full moon fall on a Sunday then the next Sunday becomes Easter Day. All the other days of the cycle, both before and after Easter, relate to this date which can range from March 22 to April 25.

The first day of the cycle is the first day of Lent, Ash Wednesday. Lent runs for 40 days ending with the week before Easter, Holy Week. This week begins with Palm Sunday and ends with the solemn three days of the Triduum: Maundy Thursday, Good Friday and Holy Saturday (Easter Eve). Following Easter is Easter Week and then 40 days after Easter is Ascension Day which falls on a Thursday. The Sunday ten days later is Pentecost (Whitsunday), 50 days after Easter. The following Sunday is Trinity Sunday and the next Thursday is observed as the Day of Thanksgiving for the Institution of Holy Communion (commonly called Corpus Christi). In the Roman Catholic Church there is one further day in the Easter Cycle and that is the Friday of the following week, the Feast of the Sacred Heart.

In these windows six days of the Easter Cycle are depicted: window N2 in four lights covers Palm Sunday, Maundy Thursday, Good Friday and Easter Day and window N5 covers Ascension Day and Pentecost.



PALM SUNDAY



MAUNDY THURSDAY



GOOD FRIDAY



EASTER DAY



ASCENSION DAY



PENTECOST

N2.1 - The Sunday Next before Easter

commonly called

PALM SUNDAY

Common Worship – Palm Sunday

Roman Catholic – Palm Sunday of the Passion of the Lord

Orthodox – Palm Sunday



Passion Flowers in brattishing

Garland with fruit and flowers

Jesus, wearing a cruciform halo rides on a donkey (Note 1)

Crowd waving palms (Note 2)

Crossed palms in circular sculpture (Note 4)

... crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road (Note 3)

An angel, wearing an halo, alb and amice kneels in prayer at the foot of the scene (Note 5)

PALM SUNDAY

St Matthew 21 vv 1 - 13

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfil what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee." Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a den of robbers."

Collect

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Notes 1 and 2

Jesus, depicted wearing a cruciform halo and barefoot, is riding a donkey into Jerusalem.

The crowd are waving palms.



He is raising his right hand in blessing



Note 3

A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road

St Matthew 21 v 8

Note 4

Crossed palm branches in the pillars at the side of the picture.



Note 5

An angel robed in an amice and alb prays.

N2.2 - Thursday before Easter

commonly called

MAUNDY THURSDAY

Common Worship – Maundy Thursday (**PRINCIPAL HOLY DAY**)

Roman Catholic – Maundy Thursday (**Triduum**)

Orthodox – Holy and Great Thursday, The Last Supper



THE LAST SUPPER

Our Lord, wearing a robe, presiding at the Last Supper with the 12 disciples, four of whom are shown: Peter and John, another disciple and Judas, in white and without an halo.

The chalice and the host carved into the two pillars (Note 3)

The money bag held by Judas in his left hand by his bare left foot (Note 2)

THIS DO IN REMEMBRANCE OF ME – St Luke 22 v 19 AV

THE WASHING OF THE DISCIPLES FEET

Jesus washing Peter's feet, with John nearby
The bread and the cup on the table await the Last Supper (Note 1)

MAUNDY THURSDAY

Introductory Note

This light depicting Maundy Thursday shows Our Lord engaged in two activities: the Washing of the Disciples Feet - St John 13 vv 1 - 11 - and the Last Supper (the Institution of the Eucharist) - St Luke 22 vv 14 - 23.

St John 13 vv 1 - 11

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

St Luke 22 vv 14 - 23

Then the hour came, he took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it^[c] until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another which one of them it could be who would do this.

Collects

The Prayer Book 1928

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

Common Worship

God our Father, you have invited us to share in the supper which your Son gave to his Church to proclaim his death until he comes. May he nourish us by his presence, and unite us in his love; who is alive and reigns with you and the Holy Spirit, one God now and for ever. *Amen.*

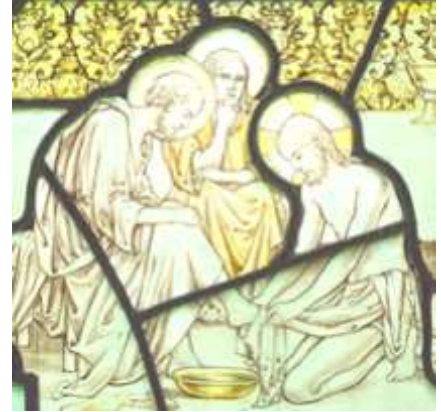
THE WASHING OF THE DISCIPLES' FEET

Note 1

And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean.

St John 13 vv 3 - 10

Jesus, with a cruciform halo, has removed his robe and has a towel tied around Him. He is washing Peter's feet. John the Evangelist looks on. The bread and the cup are visible on the table.



THE LAST SUPPER

Note 2

After he had washed their feet, had put on his robe, and had returned to the table ... *St John 13 v 12*

Jesus has BROKEN BREAD. Peter and John look on from beside Jesus as does the other disciple.

Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." *St Luke 22 v 19*

Also present is Judas Iscariot holding the thirty pieces of silver in his left hand by his left foot.



JESUS FORETELLS HIS BETRAYAL

After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me." The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, "Lord, who is it?" Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival"; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night. *St John 13 vv 21 - 30*



Note 3

On the left pillar is the chalice and on the right is the 'Host' marked with a cross, symbolising the Blessed Sacrament.

N2.3 - GOOD FRIDAY

Common Worship – Good Friday (**PRINCIPAL HOLY DAY**)

Roman Catholic – Good Friday (**Triduum**)

Orthodox – Holy and Great Friday, The Passion of our Lord



THE CRUCIFIXION

The Sun and the Moon (Note 1)

INRI (Note 2)

Christ on the Cross (Note 3)

Longinus (Note 4)

Mary and John (Note 5)

On the left pillar – crown of thorns

On the right pillar – three nails (Note 6)

TRULY THIS WAS THE SON OF GOD – St Matthew 27 v 54

LAYING IN THE SEPULCHRE

Christ lies in the Sepulchre (Note 7)

Two Angels praying (Note 8)

GOOD FRIDAY

Collects

The Prayer Book 1928

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

Omerciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon ... all who have not known thee, or who deny the faith of Christ crucified; take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Common Worship

Almighty Father, look with mercy on this your family for which our Lord Jesus Christ was content to be betrayed and given up into the hands of sinners and to suffer death upon the cross; who is alive and glorified with you and the Holy Spirit, one God, now and for ever. *Amen*

Biblical Texts

The Crucifixion - St Matthew 27 vv 31 - 51; St Mark 15 vv 21 - 37; St Luke 23 vv 32 - 46; St John 19 vv 17 - 30

The Sepulchre - St Matthew 27 vv 57 - 61; St Mark 15 vv 42 - 47; St Luke 23 vv 50 - 56; St John 19 vv 38 - 42

THE CRUCIFIXION



Sun

Note 1

The sun (on Christ's right) and the moon (on his left) are often seen in mediaeval paintings of the Crucifixion. This feature might refer to [St Matthew 27 vv 45 - 46](#) : From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" There might have been an eclipse. In addition St Augustine suggested a prefigurative meaning: the Old Testament (the moon) was only to be understood by the light shed upon it by the New (the sun).



Moon

Note the markings and the yellower colour

Note 2

INRI – *Jesus Nazarenus, Rex Iudaeorum*

Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews" [St Matthew 27 v 37](#).



Note 3

Christ nailed to the Cross with three nails

Note 4

To Christ's right is Longinus – the name given to one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows^[a] that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." [St John 19 vv 34 - 36](#)

Note 5

To Christ's left is the Blessed Virgin Mary, note the stars in her halo, and St John the Evangelist, without a beard.

Note 6

Two instruments of the Passion – *Arma Christi* – are shown on the two pillars. On the left the Crown of Thorns; on the right three nails



LAYING IN THE SEPULCHRE



Christ, wrapped in linen cloths and wearing a Cruciform halo, lies in the Sepulchre; the open door is still open; Two angels guard the body, in prayer.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

[St John 19 vv 38 - 42](#)

N2.4 - EASTER DAY

Common Worship – Easter Day (PRINCIPL FEAST)

Roman Catholic – Easter Sunday (Solemnity)

Orthodox – The Resurrection of our Saviour (Pascha / Easter)



**CHRIST is Risen – HE is Risen indeed!
Alleluia!**

Garland (Note 1)

Three Crosses on Golgotha (Note 2)

The stone taken away from the sepulchre (Note 3)

Butterfly on both pillars (Note 6)

Mary saw Jesus standing, and knew not that it was Jesus
(Note 4)

Mary Magdalene turned herself, and saith unto him, Rabboni
(Note 5)

Angel (Note 7)

EASTER

St John 20 vv 1 - 18

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

Collect

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*



Note 1

The garland of flowers and identifiable fruit: citrus to the left and grapes to the right.

Citrus, referred to as ... the goodly tree ... (etrog in Hebrew) in [Leviticus 23 v 40](#), was equated with the fruit of the tree of knowledge, of which Adam and Eve ate, symbolises the Jewish hope of paradise and the Christian hope of resurrection and eternal life.

Grapes – In [St John 15 v 5](#) we read: *I am the vine and you are the branches. If a man is in me and I in him, he will bear much fruit.* The wine from grapes reminds us of the Last Supper and the Eucharist.

Note 2

The three 'empty' crosses are seen in the distance on a hill outside Jerusalem. Known in the Holy Bible as Golgotha (Calvary in English) the precise location is a matter for debate. [So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.](#) [St John 19 vv 17,18](#)



Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb

Note 3

The stone has moved and the sepulchre is open.

[Early on the first day of the week while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been taken away from the tomb. St John 20 v 1](#)

Mary Magdalene has her own day in the Calendar – July 22 – which is represented in Window W1.3. The image is shown to the right where Mary is holding a container which held the precious ointment she used to anoint Jesus, part of the Passion story.

Note 4

The Risen Christ – wearing a cruciform halo, the five wounds in his hands, feet (no shoes) and side clearly visible.

[Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." 16 Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" \(which means Teacher\). 17 Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'](#) [St John 20 vv 15 - 17](#)



W1.3

Note 5

Mary Magdalene, also bare foot, kneels in front of the Risen Christ. Jesus is saying 'Touch me not' which in Latin is *Noli me tangere* [St John 20 v 17](#)

[Then Jesus six days before the Passover came to Bethany, where Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. St John 12 vv 1, 3](#)

Note 6

The butterfly at the middle of both pillars is an ancient symbol of the resurrection – it has changed from a caterpillar having emerged from its chrysalis as a beautiful butterfly!



Note 7

An angel prays at the foot of the light, robed in amice and alb, matching the angel in light 2.1.



NORTH WALK - Window N3



Archibald Keightley Nicholson

	N3.1	N3.2	N3.3	N3.4
	SAINT LEO	SAINT ALPHEGE	SAINT ANSELM	SAINT GEORGE
1928	April 11	April 19	April 21	April 23
CW	November 10			
RC		Not observed		
Orthodox	February 18	April 19	Not observed	
Above	Aries glyph	Yerburgh arms	Badge of The Navy League	Aries glyph
Below	Memorial to Robert Armstrong Yerburgh MP			

Window N3 is the last by Archibald Keightley Nicholson until the second window of the South Walk is reached. It covers four April saints including two previous archbishops of Canterbury and St George, the Patron Saint of England.

Whilst Window N2 was dedicated to the Army in World War 1 this window is dedicated to the Royal Navy and to Tomas Armstrong Yerburgh (1853-1916) who was Member of Parliament for Chester from 1886-1906 and again from 1910 until his death in 1916.

Brattishing – has a distinctly nautical theme with ships and dolphins at each end, on a layer of green glass.



Sign of the Zodiac – Aries, the Ram, which covers the period March 21 to April 20, is represented in glyph form only in lights 1 and 4. The dates of St Anselm and St George are outside this range and fall into the period of Taurus, the Bull.



Dates – The dates of the saint’s day observance are in each light at the foot of the columns – the dates are also given below the main picture in lights 1 to 3, but not St George.

Memorial

In lights 2 and 3 are seen the arms of the Yerburgh family and the Navy League, both surrounded by two large sailing ships.

Light N3.2



There is a cartouche with the Yerburgh Arms, with a dolphin on either side of the base. This is surrounded by two fully rigged three mast sailing-ships, possibly flying the White Ensign.



Robert Armstrong Yerburgh was the third son of The Reverend Richard Yerburgh and Susan Higgin. The presence of the mullet (five-pointed star) indicates that these arms are his having been granted to his father. They are described: Per pale argent (silver) and azure (blue), on a chevron between three chaplets all counterchanged. Mantling azure and argent. Crest: on a wreath of the colours, a falcon close or, preying upon a mallard proper. Motto: Who dares wins



Mullet



Crest

Light N3.3



In light 3 is the badge of the Navy League which was a charity which supported the Royal Navy and was long established. It ceased to function in 1920 the work being continued by the Imperial Marine Society and the Sea Cadets. The badge is that similar to the Sea Cadets now. It is crowned with the Naval Crown (Corona Navalis).

Below

N3.1



To the Glory of GOD
and in grateful memory of
the life and work of
Robert Armstrong Yerburgh
Died December 18th 1916

Note – the two entwined
dolphins behind the
memorial.

N3.4



For 25 years Member of
Parliament
for the City of Chester.
President of the Navy League
This Memorial Window was
given by
Friends and Citizens of Chester
1922.

[He married Elma Amy
Thwaites]

Note – the two entwined
dolphins behind the memorial.

N3.2



This cartouche contains a
galleon. The date is 1588.

The Spanish Armada sailed
from Coruna in the early
summer of 1588, to invade the
British Isles

N3.3



A cartouche surmounted by a
cross and containing a Town
Class light cruiser, HMS
Chester. Below is the date
1916. This date refers to the
Battle of Jutland fought between
31 May and 1 June 1916. Robert
Yerburgh to whom this window is
dedicated died on 18 December
1916.

Dolphins – These large fish appear 16 times: A] in the brattishing (8 times), B] on either side of the arms / badge in Lights 2 and 3 (4) and C] in the dedication in lights 1 and 4 (4). The dolphin is an ancient Christian symbol, being regarded as a fish which in Greek is ΙΧΘΥΣ or ΙΧΘΥC (lunate sigma). These letters are an acronym for

Iesous – Christos – Theou – Yios – Soter
Jesus Christ of God Son Saviour



A



B



C

DEDICATEE

Robert Armstrong Yerburgh

b. 17 January 1853, Sleaford Lincolnshire; parents The Reverend Richard Yerburgh and Susan Higgin; University College, Oxford 1873; BA 1877; Barrister-at-Law 1880 (Middle Temple); m. Elma Amy Thwaites (1864-1946) in 1888: two children; Major in the 2nd Volunteer Battalion of the Cheshire Regiment; President of the Navy League; Justice of the Peace for Kirkcudbright; Deputy Lieutenant for Lancashire; Member of Parliament for Chester 1886 to 1906 and 1910 to 1916; d. 18 December 1916

DONOR

Not recorded

Some Animals in the Cloister Windows

There are many different animals illustrated in these windows. Here is an illustrated collection of some of them.



Raven
E5.4 - Vincent



Dove (The Holy Spirit)
E8.2 – Gregory



'Cuddy' Duck
E8.4 - Cuthbert



Cat
S7.3 - William Laud



Otter – E8.4 - Cuthbert



Manx Cat
S7.4 – Thomas Wilson



Lamb
E5.3 - Agnes



Lion
W7.2 - Jerome



Horse
E6.2 - Paul



Wolf
W7.4 - Francis

N3.1 - Leo the Great, Bishop of Rome and Doctor, 461 - April 11

Common Worship – Leo the Great, Bishop, Teacher of the Faith, 461 - November 10 (Lesser Festival)

Roman Catholic – St Leo the Great, Pope, Doctor of the Church – November 10 (*Memorial*)

Orthodox – Leo I of Rome – February 18



Ancient Rome (Note 1)

Papal Cross (Note 2)
Halo and Triple Crown (Note 3)

On the morse a Virgin and Child (Note 4)

Book (Note 5)

Episcopal gloves (chirothecæ) (Note 6)

Arms of the Holy See (Note 7)

Red cope
White stole

Papal Arms on cope (Note 8)

APRIL 11

Shoes

SAINT LEO (Note 9).

Biographical Note

Leo the Great, born in about the year 400, became Pope in the year 440. He twice proved his bravery in saving the citizens of Rome from invading barbarians. He was an eloquent and wise preacher, using simple Gospel texts to proclaim the Christian faith. His administrative skills were unrivalled and he used the resources of the church for the good of the people. Rather than further confuse Christians by entering into the controversy over the person of Christ, Leo spoke simply of the humility of Christ who was divine and human in his compassion, uniting biblical images in prayer rather than dividing in debate. Leo died on November 10 in the year 461. From the 12th Century until 1969 Leo's feast-day was April 11.

Collect

God our Father, who made your servant *Leo* strong in the defence of the faith; fill your church with the spirit of truth that, guided by humility and governed by love, she may prevail against the powers of evil; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The Roman Forum is shown behind Leo's head.

Notes 2 and 3

The **Papal (Triple) Cross** (ferula) has three bars possibly representing the Pope's triple role as Bishop of Rome, Patriarch of the West, and successor of St. Peter, Chief of the Apostles. It is probably related to the **Triple Tiara**. The tiara has not been used since the Coronation of Pope Paul VI in 1963.

The words that were used when popes were crowned were:

Accipe tiaram tribus coronis ornatam, et scias te esse patrem principum et regum, rectorem orbis in terra vicarium Salvatoris nostri Jesu Christi, cui est honor et gloria in saecula saeculorum

Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, vicar on earth of our Saviour Jesus Christ, to whom is honour and glory for ever and ever.

A cross with three bars may be placed high up on the west end of a basilica. Also noted is a white cap under the triple tiara. Today this would be a smaller zucchetto.



Note 4

The morse, the clasp joining the two sides of the red cope is an image of the Virgin and Child.

Note 5

The Book could represent 'Leo's Tome' which stated the faith of the Roman Church in the year 449. It was presented at the second Council of Ephesus. Many of Leo's sermons and letters survive. It has the letters IHS on the cover: iota, eta, sigma the first three letters or the first two and the last letters of the Greek word ΙΗΣΟΥΣ (JESUS) where Σ could be S or C (lunate sigma)



Note 7

The Arms of the Holy See comprise the triple tiara with the crossed keys of St Peter – one or (gold) pointing dexter and one argent (silver) pointing sinister. These arms have been in use since the 14th century. For a time the Vatican City Arms varied by changing the direction of the or and argent keys. The triple crown and the keys appeared in individual papal arms but now a mitre bearing a triple cross is used, following the disuse of the triple tiara in 1963.



Note 6

Chirothecæ, episcopal gloves are worn by St Leo in this light.



Note 8

The Papal Arms are seen at the ends of the cope's orphreys. However the metals of the keys are reversed when compared with those in Note 8. Also seen is the fringed of the dalmatic, the ends of the stole, the decorated alb and the decorated shoes with Greek Crosses.



Note 9

On either side of SAINT LEO. are anchors providing the decoration. Whilst this continues the nautical theme of this window the biblical reference to an anchor should not be forgotten:



The Arms of Pope Francis



This hope we have as an anchor of the soul *Hebrews 6 v 19*

N3.2 - Alphege, Archbishop of Canterbury, Martyr - April 19

Common Worship – Alphege, Archbishop of Canterbury, Martyr, 1012 - April 19 (Lesser Festival)

Roman Catholic – not observed

Orthodox – Hieromartyr Alphege, Archbishop of Canterbury – April 19



Arms on cornices – left and right (Note 1)

Halo, Mitre, Primatial Cross (Note 2)

Viking ships (Note 3)

Danish axe (Note 4)

Chasuble and Pallium (Note 5)

Episcopal gloves (Note 5)

Arms on right pillar (Note 6)

Dalmatic and Stole (Note 5)

April 19

Shoes

SAINT ALPHEGE

Biographical Note

Alphege (Ælfheah), born in about 953, became a monk at Deerhurst near Gloucester and withdrew in later life to become a hermit in Somerset. The Archbishop of Canterbury, Dunstan, drew him back to be Abbot of Bath and, in 984, Bishop of Winchester. In 1005 he was made Archbishop of Canterbury, where his austere life and lavish almsgiving made him a revered and much-loved man. In the year 1011, the Danes overran south-east England, taking Alphege prisoner. They put the enormous ransom of £3000 on his head, but Alphege refused to pay it and forbade anyone for doing so, knowing that it would impoverish the ordinary people even more. He was brutally murdered by his captors at Greenwich on this day in the year 1012.

Collect

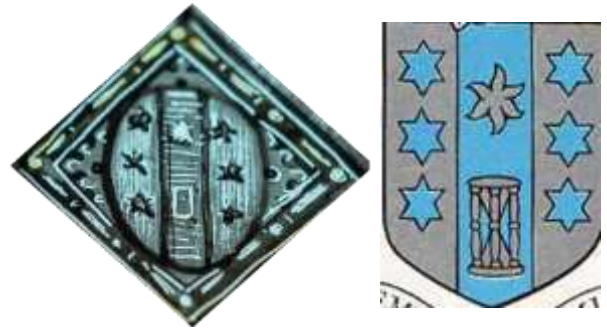
Merciful God, who raised up your servant *Alphege* to be a pastor of your people and gave him grace to suffer for justice and true religion: grant that we who celebrate his martyrdom may know the power of the risen Christ in our hearts and share his peace in lives offered to your service; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

These are the arms of the Metropolitan Borough of Greenwich – cf Note 6. The borough was formed in 1900 and replaced by the Royal Borough of Greenwich in 1965, one of the 32 London Boroughs.

It was in Greenwich that St Alphege was martyred on 19 April 1012.

The arms are described - argent (silver), an azure (blue) pale between six blue stars, and on the pale a radiant star above an hour-glass, both of argent (silver).



Note 2

The Primatial Cross (Alphege 29th Archbishop of Canterbury, 1006 – 1012). Archbishop George Carey, 103rd Archbishop 1991-2002 was enthroned on St Alphege Day 1991. Note also halo and mitre.

Note 3

The Viking ships symbolise the invasion by the Danes in 1011.

Note 4

The axe held in St Alphege's right hand reminds us of how he was finally martyred in Greenwich (where today the parish church is dedicated to St Alphege).



Note 5

The vesture is that of a bishop dressed to celebrate the Eucharist. The Alb (foundation white garment) is covered sequentially with:

- a white stole
- a green dalmatic, with a gold fringe
- a blue chasuble with a white lining
- a white pallium with 5 crosses visible.

Episcopal gloves, Chirothecæ, are worn

There does not appear to be a maniple which would have been worn at the left wrist.



Note 6

The coat of Arms of the Metropolitan Borough of Greenwich – see Note 1, above.

N3.3 - Anselm, Archbishop of Canterbury and Doctor, 1109 April 21

Common Worship – April 21 – Anselm, Abbot, Archbishop, Teacher of the Faith, 1109 (Lesser Festival)

Roman Catholic – April 21 – St Anselm, Bishop, Doctor of the Church (*Memorial optional*)

Orthodox – Not observed



Canterbury Cathedral (Note 1)
Primalial Cross (Note 2)

Halo, mitre

Anselm holding ship in his left hand (Note 3)
Episcopal gloves

Maniple (white) (Note 4)

See Arms of Canterbury (Note 5)

Green Cope (with See Arms) (Note 5)

Dalmatic (blue), stole (white), decorated alb

APRIL 21

Shoes

SAINT ANSELM

Biographical Note

Anselm was born in Aosta, northern Italy, in 1033. As a young man, he left home and travelled north, visiting many monasteries and other centres of learning. One such visit was to the abbey of Bec, where he met Lanfranc who advised him to embrace monastic life. Anselm had a powerful and original mind and, during his 34 years at Bec (as monk, prior and finally abbot), he taught many others and wrote theological, philosophical and devotional works. When Lanfranc died Anselm was made Archbishop of Canterbury and had to subordinate his scholarly work to the needs of the diocese and nation. Twice he endured exile for championing the rights of the Church against the authority of the king; but despite his stubbornness, intellectual rigour, and personal austerity he was admired by the Norman nobility as well as loved by his monks. He died in 1109.

Chester Note

The Benedictine Monastery of St Werburga was founded in 1092 by the Norman Earl of Chester, Hugh Lupus, known as *The Wolf* ([W9.1](#) upper), the nephew of William the Conqueror, with the help of Saint Anselm of Normandy, who was Abbot of the Benedictine Abbey of Bec from 1078-1093 when he became Archbishop of Canterbury.

Collect

Eternal God, who gave great gifts to your servant *Anselm* as a pastor and teacher: grant that we, like him, may desire you with our whole heart and, so desiring, may seek you and, seeking, may find you; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*.



Note 1

Canterbury Cathedral where St Anselm was the 36th Archbishop from 1093 until his death in 1109 is clearly shown behind his halo.

Note 2

Anselm is holding the Primatial Cross with his right hand



Note 3

Anselm is holding a ship in his gloved (episcopal gloves) left hand; a common attribute of Anselm. A ship is sometimes used to represent the church and its spiritual independence. The church may be tossed about on a sea of disbelief, worldliness and persecution but finally reaches the calm of an harbour with its shipload of human souls. Anselm's holding a ship is also said to refer to his many voyages by sea across the English Channel from Bec and further afield to and from Rome, some of which were the result of his periods of exile. It also reflects the nautical theme of this window.

Note 4

A maniple is clearly seen hanging from Anselm's left wrist, and is illustrated to the right. It is an Eucharistic Vestment, its decoration and colour matching the other vestments. It is worn with a chasuble or a dalmatic. It is not usually worn, as here, with a cope! Its original function was thought to be like that of a handkerchief. It is not used now other than by traditionalist groups.



Note 5

The See Arms of Canterbury are:

Azure, an archiepiscopal staff in pale or (gold) surmounted of a pall argent (silver) fringed of the second and charged with four crosses patée fitchée (pointed lower limb) sable (black).

The arms are visible to the right of Anselm (A) and on the right lower hem of his cope (B); and at the top of the pillar in the cornice on either side (C).



A



B



C

Footnote

The present Archbishop of Canterbury (The Most Reverend and Right Honourable Justin Welby) has established at Lambeth Palace the Community of St Anselm. This is an ecumenical order of young people, aged 20 to 35, part residential (16 places) and part non-residential (up to 25 places), who commit to staying for one year. The Community is devoted to prayer, study and service to the poor.



N3.4 - George, Martyr - April 23

Common Worship – George, Martyr, Patron of England, c.304 – April 23 (**Festival**)

Roman Catholic – St George, Martyr, Patron of England – April 23 (**Solemnity**)

Orthodox – George the Great Martyr – April 23



The white cliffs of Dover with Dover Castle (Note 1)

Lance with St George's Flag (Note 2)

Halo

Sea monster slain (Note 3)

Armour with Cloak

Sword (Note 4)

Cross of St George (Note 2)
Lighted candles on either side

Chain mail (Note 5)

Spurs (Note 6)
APRIL 23

SAINT GEORGE

Biographical Note

George was probably a soldier living in Palestine at the beginning of the fourth century. He was martyred at Lydda in about the year 304, the beginning of the persecutions of Diocletian, and became known throughout the East as 'The Great Martyr'. There were churches in England dedicated to him before the Norman conquest. The story of his slaying the dragon may be due to his being mistaken in iconography for St Michael, himself wearing armour; or it may be a mistaken identification with Perseus slaying the sea monster, a myth also associated with Lydda. George replaced Edward the Confessor as patron saint of England following the Crusades, when returning soldiers brought back a renewed interest in his cult. King Edward III made George patron of the Order of the Garter, which seems finally to have confirmed his position as England's patron saint.

Collect

God of hosts, who so kindled the flame of love in the heart of your servant *George* that he bore witness to the risen Lord by his life and by his death: give us the same faith and power of love that we who rejoice in his triumphs may come to share with him the fullness of the resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Calendar Note

St George was not observed in the 1549 Prayer Book but soon added in the Second Prayer Book of 1552, without Collect, Epistle and Gospel provision. He was removed in 1662 but added again in 1928, still as a Black Letter Day. It was not until Common Worship in 1997 that *St George, Martyr* became a full festival with readings provision.

Note 1

The white Cliffs of Dover together with Dover Castle are illustrated



Note 2

The lance, sometimes with a cross on its tip, is held in St George's left hand. From it flies the St George's flag, now the flag of England (1). The red cross on a white ground was associated with the Crusades in the 12th Century. It was adopted by King Edward III for the Order of the Garter, founded in 1348.



1



2



St George's Flag



Order of the Garter

The cross may also be seen by the right-hand pillar, in front of the middle of the large candle stick (2).

Note 3

The sea monster is slain



Note 4

St George holds the grip of a drawn sword at rest. A sword is an attribute of those martyred. It may also refer to:

Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Ephesians 6 v 17



Note 5

The chain mail, under the main armour, is clearly seen.



Note 6

The armour extends to the feet and attached spurs may be seen.



This light bears Nicholson's mark at the foot of the pillar on the left. This concludes this run of lights and his next light is S2.



NORTH WALK – Window N4



Frederick Charles Eden

	N4.1	N4.2	N4.3	N4.4
	ST MARK	ST CATHERINE of Siena	ST PHILIP and ST JAMES	ST ATHANASIUS
1928		April 30	May 1	
CW			May 3	
RC	April 25	April 29	Philip – November 14 James – October 9	May 2
Orthodox		Not observed		
Above	Date and Taurus	Date	Date	Date and Taurus
Below	William Haswell	Ann Haswell	Ellen Reid	WSPS and AS

This fourth window in the North Walk is again the work of Frederick Charles Eden (1864-1944), who probably designed the next twelve windows up to and including the eighth window of the West Walk. This window's drawings are located in the Royal Institute of British Architects (RIBA) archive and are reproduced below. The final product follows the design closely.



Signs of the Zodiac – all those depicted in this window fall in the period of Taurus the bull, April 20 to May 21. A bull with its glyph is shown together in lights 1 and 4.



The glyph



Dates – are shown above the picture of the saint in this window: APRIL 25, APRIL 30, MAY 1 and MAY 2ND. It is interesting that the last date is different with 'ND' after the number! The design above has much gold and is more flamboyant than Nicholson's work



Memorials – are related to the lights and will be documented with each light.



Brattishing

N4.1 - St Mark, Evangelist - April 25

Common Worship – Mark the Evangelist (**Festival**)

Roman Catholic – St Mark, Evangelist – April 25 (Feast)

Orthodox – Mark Apostle & Evangelist – April 25



Date – April 25

Taurus and glyph (Note 1)

Halo

Book (Note 2)

Lion - with crossed legs (Note 3)

Bare feet

SAINT MARK EVANGELIST

Biographical note

John Mark was a Jew and, according to Paul's letter to the Colossians, was cousin to Barnabas. He accompanied Barnabas and Paul on their first missionary journey. Afterwards, he went to Cyprus with Barnabas and to Rome with first Paul and then Peter. Mark's gospel is generally regarded as the earliest and was most likely written whilst he was in Rome. It was probably based as much on Peter's preaching of the good news as on Mark's own memory. Mark's gospel has sharpness and immediacy about it and he does not spare the apostles in noting their weaknesses and lack of understanding that Jesus the Christ would suffer for the world's redemption.

The Acts of the Apostles 15 vv 35 - 40

Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord. After some days Paul said to Barnabas, "Come, let us return and visit the believers in every city where we proclaimed the word of the Lord and see how they are doing." Barnabas wanted to take with them John called Mark. But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus.

2 Timothy 4 v 12

Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry.

Collect

Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

Note 1

In this window the date is at the top of the frame and immediately below it in the two outer lights (N4.1 and N4.4) the sign of Taurus with the glyph.

**Note 2**

The book represents the Gospel according to St Mark.

Note 3

This relaxed lion has crossed legs. This may allude to the Cross of Christ but some authorities think this is an exaggerated idea. A lion also symbolises kingship and resurrection, a prominent feature of Mark's Gospel.

The Lion is the attribute of St Mark. The series of four beasts referred to in the Prophet Ezekiel and the Revelation have the following appearances: the face of a man, a Lion, an Ox and an Eagle. In sequence; Matthew, Mark, Luke and John.

Ezekiel 1 v 10

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

Revelation 4 vv 6, 7

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle



IN MEMORY OF WILLIAM HASWELL
MASTER MASON OF THIS CITY BORN
12TH JANUARY 1837 CALLED TO HIS
REST 18TH DECEMBER 1926

DEDICATEE**William Haswell**

b. 12 January 1837, Cheshire; Master Mason of the Chester firm, William Haswell and Sons; appointed to the Cathedral by G Gilbert Scott during the restoration of the Cathedral; m.1860 Ann Andrews (1837-1924) (N4.2); 8 children, 5 sons (2 died in infancy) and three daughters; d.18 December 1926; buried in Overleigh Cemetery.

There are many examples of Haswell's work in the Cathedral, including a number of mural tablets, stonework and pavements in the south transept chapels and the cover for Dean Howson's grave in the cloister garth.

DONOR

Not recorded (there was a large family)

N4.2 - Catherine of Siena, Virgin, 1380 - April 30

Common Worship – Catherine of Siena, Teacher of the Faith, 1380 - April 29 (Lesser Festival)

Roman Catholic - St Catherine of Siena, Virgin, Doctor of the Church, patron of Europe (Feast) – April 29

Orthodox—not observed



APRIL 30

Halo (Note 1)

Holding a lily (Note 2)

Stigmata (Note 3)

Nun's habit - Dominican (Note 4)

Shoes

SAINT CATHERINE OF SIENA

Biographical Note

Catherine Benincasa was born in 1347, the second youngest of twenty-five children. Pious from her earliest years, she overcame family opposition to her vocation and became a Dominican tertiary at the age of eighteen. Nourished by a life of contemplative prayer and mystical experience, she devoted herself to active care for the poor and sick. She became increasingly sought out as an adviser on political as well as religious matters and, in 1376, she journeyed to Avignon as an ambassador to the pope and influenced his decision to return to Rome. She wrote a *Dialogue* on the spiritual life as well as numerous letters of counsel and direction, which stressed her devotion to the Precious Blood of Jesus. She suffered a stroke on 21 April and died eight days later, on this day in the year 1380.

Collect

God of compassion, who gave your servant *Catherine of Siena* a wondrous love of the passion of Christ: grant that your people may be united to him in his majesty and rejoice for ever in the revelation of his glory; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Catherine was canonised by Pope Pius II in 1461. She was also made a Doctor of the Church by Pope Paul VI on 3 October 1970. Pope John Paul II in October 1999 created her as one of six patron saints of Europe; the others are – Benedict (March 21 – N1.1), Cyril and Methodius, Bridget of Sweden and Edith Stein.



Note 2

Catherine holds a lily in her right hand. The lily is a symbol of purity and so has become an attribute of virgin saints.

Note 3

There are many legends about Catherine: “One morning while praying, in Pisa, Catherine was ‘carried away’ by her love of the Lord. When she regained consciousness she found imprinted on her hands, feet and side the stigmata; that is the marks of the wounds of Christ upon the Cross.”

Reference: Signs and Symbols in Christian Art by George Ferguson, 1954, Zwemmer, London

The wounds are clearly seen in both hands



Note 4

The Dominican Nun’s habit consists of a white tunic with a scapular – the edge of which is visible. The veil and mantle are black (although it appears blue in this window)



HER
CHILDREN
ARISE VP AND
CALL HER BLESSED
HER HUSBAND ALSO
AND HE
PRAISETH
HER
Proverbs 31 v 28

TO THE LOVING MEMORY OF ANN FOR 64 YEARS
THE FAITHFUL WIFE OF WILLIAM HASWELL
MASTER MASON: BOTH OF THIS CITY

DEDICATEE

Ann Haswell, (née Andrews)

b.1839, Cheshire; m. William Haswell 1860 (N4.1); 8 children, 5 sons (2 died in infancy) and three daughters; d.9 April 1924, Chester

DONOR

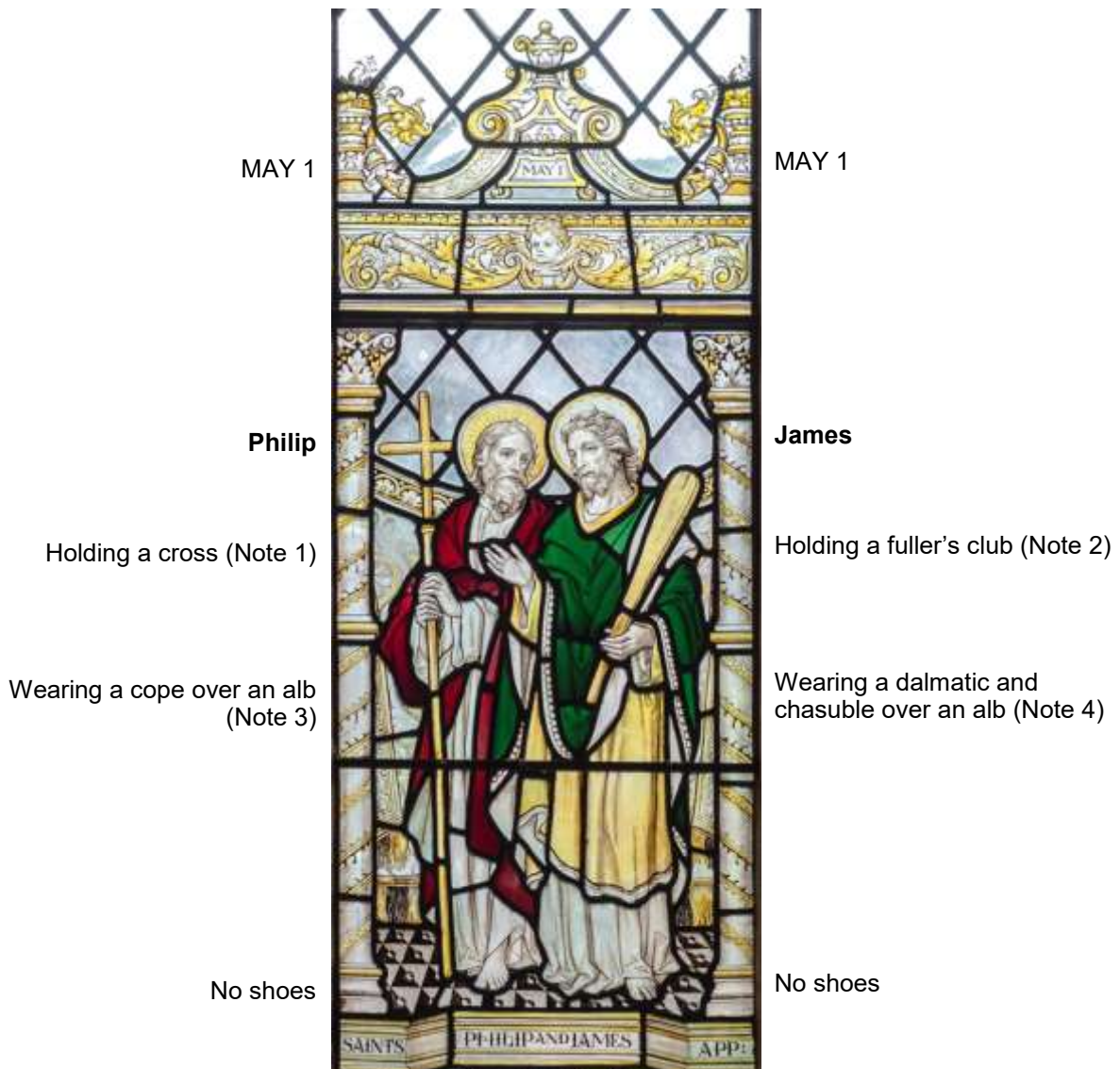
Not recorded – perhaps their children

N4.3 - St Philip and St James, Apostles - May 1

Common Worship – Philip and James, Apostles – May 1 (**Festival**)

Roman Catholic – Ss Philip and James, Apostles – May 3 (Feast)

Orthodox – James, Apostle – October 9; Philip, Apostle – November 14



SAINTS PHILIP AND JAMES APOSTLES

Biographical Note

Philip and James appear in the list of the twelve apostles in the first three gospels but are frequently confused with other early saints who share their names.

In John's gospel, **Philip** has a more prominent role, being the third of the apostles to be called by Jesus and then himself bringing his friend Nathanael to the Lord. Philip is the spokesman for the other apostles who are questioning the capacity for feeding the five thousand and, at the Last Supper, enters into a sort of dialogue with Jesus which leads to the Farewell Discourses of our Lord. His later life is unknown but he is said to have carried the Gospel to Scythia (an area to the north of the Black Sea extending eastwards) where the people worshipped a serpent. With the Cross he drove the serpent away and revived the son of the king. His days ended at Hierapolis in Phrygia where he was crucified.

James is said to be the son of Alphæus and is often known as 'James the Less' to distinguish him. He may also be the 'James the Younger' who, in Mark's gospel, is a witness at the Crucifixion. He was witness also to the Resurrection as told by St Paul [then he appeared to James, then to all the apostles \(1 Corinthians 15 v 7\)](#). Later, while preaching he was thrown to the ground from the Temple, stoned and killed with a blow from a fuller's club.

Philip and James are celebrated on the same day because the church in Rome, where their relics rest, was dedicated on this day in the year 560; although in the Church of Rome now they are observed on May 3. They are observed on two separate days in the Orthodox Church.

Collect

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen*



Note 1

Philip is shown carrying a Latin Cross, as opposed to a Greek Cross,. It is fastened to a staff. Sometimes it is fastened to a reed as an allusion to his martyrdom.

Note 2

James is carrying a fuller's club – the instrument of his martyrdom. This is his most usual attribute.

Fulling is a step in the process of woollen cloth-making which involves the cleansing of the cloth. Originally this was achieved by the pounding of the cloth with a club wielded by the fuller.

Other biblical references to a fuller include:

1. *But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap* *Malachi 3 v 2*
2. *His raiment became shining, exceeding white as snow; so as no fuller on earth can white them* *St Mark 9 v 3 AV*

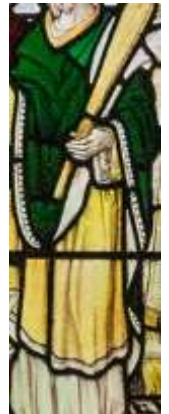


Note 3

Philip appears to be wearing an alb with a red cope. A cope is a liturgical vestment, more precisely a long mantle or cloak, open in front and fastened at the breast with a band or clasp (a morse).

Note 4

James seems to be wearing an alb, a yellow dalmatic and a green chasuble



TO THE GLORY OF GOD AND IN LOVING MEMORY OF
 ELLEN WIFE OF WILLIAM CAWLEY REID RECTOR OF
 COPPENHALL 1880-1924 WHO DIED MAY 1ST 1923
 VIVAS IN CHRISTO CARISSIMA CONJUX

DEDICATEE

Ellen Reid (née Swindells)

b.27 January 1856, Pott Shrigley, Cheshire, a twin; m.11 October 1887 at St Christopher's Church, Shrigley, William Cawley Reid, Priest (1855-1933); no children; d.1 May 1923, Coppenhall, Crewe; buried in St Michael's Churchyard.

DONOR

The Reverend Canon William Cawley Reid

Husband of 36 years
 Rector, St Michael, Coppenhall Crewe 1880-1924; Canon of Chester 1917-1933

VIVAS IN CHRISTO CARISSIMA CONJUX – Live in Christ dearest wife

N4.4 - Athanasius, Bishop of Alexandria and Doctor, 373 - May 2

Common Worship - Athanasius, Bishop of Alexandria, Teacher of the Faith, 373 - May 2 (Lesser Festival)

Roman Catholic – St Athanasius, Bishop and Doctor of the Church – May 2 (*Memorial*)

Orthodox – Athanasius of Alexandria – May 2



MAY 2nd (Note 1)

Taurus and Glyph (Note 2)

Halo (Note 3)

Omophorion (red – cf pallium)

Book (Note 4)

Right hand in position of blessing (Note 5)

Phelonion (chequered with Greek Cross and yellow lining – cf chasuble) (Note 6)

Epitrachelion (yellow – cf stole)

Epigonation (blue – burse)

Sticharion – white undergarment (cf alb)

Shoes

SAINT ATHANASIUS BP. CF. D (Note 7)

Biographical Note

Athanasius was born in about the year 296 of Christian parents and educated at the Catechetical school in Alexandria. He was present at the Council of Nicaea as a deacon, accompanying his bishop Alexander, whom he succeeded as Patriarch in the year 328. Athanasius held firmly to the doctrines of the Church as defined by that Council, and became the leader of those opposed to the teachings of Arian, which denied the divinity of Christ. He was deposed from, and restored to, his See several times because of his uncompromising faith. In or out of exile, Athanasius continued his writings, ever the proponent of orthodoxy over heterodoxy and the essential need for the Church to teach the true doctrines of the faith rather than watered-down versions of it. He was a strong believer in asceticism as a means of restoring the divine image in humanity and thus a supporter of monasticism, which was in its nascent state at that time. He was a friend of Pachomius and wrote the *Life of Antony of Egypt* (see E4.4), which showed the cœnobitic life as holding a balance between things earthly and heavenly. He died on this day in the year 373.

Collect

Everliving God, whose servant *Athanasius* testified to the mystery of the Word made flesh for our salvation: help us, with all your saints, to contend for the truth and to grow into the likeness of your Son, Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Unlike the other lights in this window the date differs with '2nd' instead of '2'.



Note 2

Immediately below the date in the two outer lights (N4.1 and N4.4) the sign of Taurus with the glyph, is pictured.

Note 3

Athanasius of the Coptic Orthodox Church was created one of four doctors of the Eastern Church. The others are: Basil the Great, Gregory of Nazianzus and John Chrysostom. As such he would be entitled to wear an halo.



Note 4

Athanasius was a theologian and Father of the Church. Among his writings were: Letter Concerning the Decrees of the Council of Nicaea (De Decretis); Letters to Serapion, defending the divinity of the Holy Spirit and several works of Biblical Exegesis. His most widely read book was a biography of Antony of Egypt (E4.4). He was the first person to recognise the 27 books which make up the New Testament we have today and was the author of the Athanasian Creed Quicumque Vult which is printed in the Book of Common Prayer. The Shield of the Trinity (illustrated) is based on the Athanasian Creed.



Note 5

The right hand is in a position of blessing.
The fingers produce the following letters in Greek:
Index finger straight – I (iota)
Middle finger curved – C (lunate sigma)
Ring finger and thumb touching – X (chi)
Little finger curved – C (lunate sigma)
IC XC – a four letter abbreviation of
IHCOYC XPICTOC – JESUS CHRIST
It is by the name of Jesus that we are saved and receive blessing.



Note 6

The Greek Cross in the cloth of the Phelonion - ✚

Note 7

BP – Bishop of Alexandria 328 – 373
CF – Confessor
D – Doctor of the Eastern Church



DEO
GRATIAS
W.S.P.S
AND
A.S

Thanks
to God
W S P S
and
A S

DEDICATEES

WSPS and AS
no further information

DONOR

Not recorded

NORTH WALK - Window N5



Frederick Charles Eden

	N5.1	N5.2	N5.3	N5.4
	ST MONICA	THE ASCENSION	WHIT-SUNDAY	SAINT DUNSTAN
1928	May 2			
CW	August 27	Temporale	Temporale	May 19
RC	May 4			Not observed
Orthodox				
Above	Pediment with decorated tympanum			
Below	Charlotte Alice Tailby	John and Henry Meadows	William and Roberta Fitzgerald	Jacob Minns

Window N5, designed by Frederick Charles Eden, has a symmetrical lay out with two events from the Easter Cycle of the Temporale, The Ascension and Whit-Sunday between two saints St Monica and St Dunstan. The two events from the Easter Cycle are shown surrounded with a wreath as Christmas was in E3.1. Both saints carry a scroll in a symmetrical way.

Signs of the Zodiac – do not appear in this window.

Dates – the date appears for St Monica, May 4, but not St Dunstan and for the events of the Easter Cycle there is no fixed date.

Memorials – these are specific for each light and will be considered with that light.

Drawings – original drawings of lights N5.1 and N5.4 are in the Victoria and Albert Museum Archive – AAD/2013/5/1/75.

Cartoons – given to Chester Cathedral by the late Duke of Westminster's' Estate exist for N5.2 and N5.4. These are indicated below.



N5.2—The Ascension



N5.4—St Dunstan



N5.1 - St Monica, Matron, 387 - May 4

Common Worship – Monica, Mother of Augustine of Hippo, 387 – August 27 (Lesser Festival)

Roman Catholic – St Monica – August 27 (*Memorial*)

Orthodox – Saint Monica of Tagaste, the mother of St Augustine of Hippo, 387



Angel holding a monstrance containing the Host of the Blessed Sacrament (Note 1)

Halo (Note 2)

Nun's Habit

Scroll - MVLTO FLETU SEMINAVIT (Note 3)

Garment on Left Arm (Note 4)

Shoe

ST MONICA (Note 5)

Biographical Note

Monica was born in North Africa of Christian parents in 332 and she was married to a pagan named Patricius, whom she converted eventually to Christianity. They had three children of whom the most famous was her eldest child, the future Augustine, born in Tagaste, North Africa. Indeed, Augustine ascribed his conversion to the example and devotion of his mother: "She never let me out of her prayers that you, O God, might say to the widow's son 'Young man, I say to you rise'" -- which is why the gospel of the widow of Nain (see below) is traditionally read today as her memorial. Monica's husband died when she was forty. Her desire had been to be buried alongside him, but this was not to be. She died in Italy, at Ostia, in 387 on her way home to North Africa with her two sons, after the baptism of Augustine on Easter Eve 387 by Ambrose, Bishop of Milan.

St Luke 7 vv 11 - 17

Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion for her and said to her, "Do not weep." Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favourably on his people!" This word about him spread throughout Judea and all the surrounding country.

Collect

Faithful God, who strengthened *Monica, the mother of Augustine*, with wisdom, and through her patient endurance encouraged him to seek after you: give us the will to persist in prayer that those who stray from you may be brought to faith in your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

"Bury my body wherever you will; let not care of it cause you any concern. One thing only I ask you, that you remember me at the altar of the Lord wherever you may be."

These words from the Confessions of St Augustine probably account for this detail in the light of an angel clothed in green holding a monstrance containing the Host of the Blessed Sacrament. The Eucharist was central in Monica's life.

Monstrance is a word derived from the Latin *Monstrare* meaning 'to show'. Here it is used to show the consecrated Host (bread of the Eucharist). It is used in the liturgy for all forms of Eucharistic Adoration, including the service of Benediction.



Note 2

The Sacred Congregation of Rites was established in 1588 by Pope Sixtus V to regulate divine worship and the causes of the saints. Before that it was possible for local bishops to canonise those who had served the church faithfully or who were martyrs. Those canonised before this date are often referred to as being Pre-Congregation. There is no mechanism in the Anglican Church for canonisation and so in the calendars now the word 'saint' is omitted, although it was used in The Book of Common Prayer and its unauthorised successor in 1928 in some instances, mainly biblical saints.

Note 3

MULTO FLETU SEMINAVIT – translates 'sowed many tears' Legend states that Monica wept bitterly much of the time as she coped with her husband's waywardness prior to his accepting The Gospel and similarly her son Augustine until his Baptism just before her death in 387. In Latin, the letter 'U' may be written as a letter 'V'.

Note 4

Perhaps the cloth illustrated draped over her left arm was used to wipe away the tears.



Note 5

In the Calendar of The Book of Common Prayer with additions and deviations proposed in 1928 on which these windows are based on May 4 we read: *Monnica, Matron**, 387. It is said that this is how her name was spelt on her tomb discovered in Ostia, Italy. The more usual spelling is now used.

*Matron - refers to her being a Christian mother of whom she is regarded as patron saint



TO THE
GLORY OF GOD
AND IN
LOVING MEMORY
OF
CHARLOTTE ALICE
WIFE OF
FREDK WM TAILBY
DIED NOV 23RD
1921

DEDICATEE

Charlotte Alice Tailby (née Culm)

b.1873, Chester; m.1893, Frederick William Tailby (1871-1953), Manager; Lived in London; d.23 November 1921 in London.

DONOR

Presumably **Frederick William Tailby** husband,

N5.2 - THE ASCENSION DAY

Common Worship – Ascension Day (**PRINCIPAL FEAST**)

Roman Catholic – The Ascension of the Lord (**Solemnity**)

Orthodox – The Ascension of our Lord

All are observed on a Thursday; the Orthodox celebration is usually a Thursday of a subsequent week.



IHS with cross (Note 1)

Wheat (Note 2)

Cruciform halo and the wounds in both hands (Note 3)

Jesus Christ ascending on a small cloud (Note 4)

St John the Evangelist (Note 5)
The Blessed Virgin Mary and St Peter
Four other disciples (Note 5)

Elliptical wreath with 6 flowers (Note 6)

Grapes (Note 2)

The Acts of the Apostles 1 vv 1-11

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Collect

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Note 1

A circular wreath of green leaves with three white flowers. This could be called a 'tondo' after the Latin *rotondo* meaning round. Such works of art are usually more than 50 cm in diameter.

IHS – the sacred monogram being the first three letters of the Greek word – ΙΗΣΟΥΣ Jesus. The letters are Iota – Eta (H) – Sigma. Sigma may be used as here in its Latin form (S) or its lunate form (C) and that produces IHC.

The circle around the cross-bar of the 'H' with a cross above is a *Glubus Cruciger* (orb) in its simplest form – suggesting Christ's triumph over the world.



Note 2

The wheat above and the grapes beneath relate to the bread and wine of the Eucharist.

Note 3

The halo bears three decorations at 9, 12 and 3 o'clock. These are three of four marks – the other being behind the neck of Jesus at 6 o'clock – forming a 'Cruciform Halo'.

Both Christ's hand show the marks of the wounds.

Christ is surrounded by an aureole, a 'circle' of light.



Note 4

Christ's right foot, with its wound, is lifted on a small cloud.

Note 5

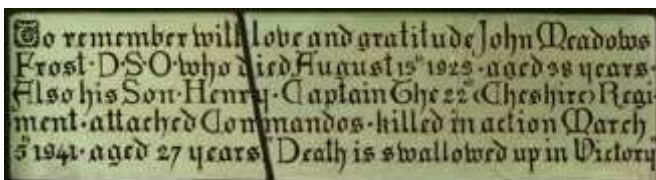
Of the seven people three may be identified. Working clockwise from the Blessed Virgin Mary there is an unknown disciple and then St John the Evangelist always depicted without a beard (cf E3.3). To Christ's left are three more before we come to St Peter.

To the right is a cartoon from the late Duke of Westminster's collection.



Note 6

Attempts have been made to identify the plants but they are thought to be 'artists plants'



To remember with love and gratitude John Meadows Frost • D.S.O. who died August 15 1923 • aged 38 years • Also his son Henry • Captain The 22nd (Cheshire) Regiment • attached Commandos • killed in action March 5th 1941 • aged 27 years. *"Death is swallowed up in Victory"* 1 Corinthians 15 v 54

This memorial would have been put in originally in the 1920 and revised after the second death in 1941.

DEDICATEES

John Meadows Frost

b.1885, Chester to (Sir) John Meadows Frost (1856-1935) and Henrietta Kelsall (1857-1906); m.1910, Olivia Shelmerdine (b.1885 - ?) in Ormskirk, Lancashire; two sons, John Meadows Frost (1911-) and Henry Shelmerdine Frost (1914-1941); Lieutenant Colonel, 256th Brigade (Cheshire), Royal Field Artillery; Distinguished Service Order (DSO) 1918 for conspicuous gallantry and devotion to duty; d.15August 1923.

Henry Shelmerdine Frost

b.1914, Chester; Captain in Cheshire Regiment; killed in Eritrea, East Africa 5 March 1941; buried at Keren War Cemetery, Eritrea.

DONOR

Not recorded

N5.3 - WHITSUNDAY

Common Worship – Day of Pentecost (Whit Sunday – **PRINCIPAL FEAST**)

Roman Catholic – Pentecost Sunday (**Solemnity**)

Orthodox - Pentecost



Dove with cruciform nimbus (Note 1)

Wheat ((Note 2)

In the Upper Room

The Blessed Virgin Mary with halo and flames of fire (Note 3)

Peter and John (beside Mary) with halo and flames (Note 4)

Wreath with six different flowers (Note 5)

Peter – no shoes

Grapes and Vine leaves (Note 2)

Acts of the Apostles 1 vv 12 - 14; 2 vv 1 - 11

Then (*after The Ascension*) they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

Then the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power."

Collect

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Note 1

The dove symbolising the Holy Spirit, surrounded by an aureole of light, and wearing a cruciform halo. This image is set in a small wreath of laurel leaves with three flowers. The light streams down to the apostles.

And the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased".

St Luke 3 v 22



Note 2

Wheat above and grapes below allude to the Bread and Wine of the Eucharist.

Note 3

The Blessed Virgin Mary is seen 'centre stage' wearing an halo. Above her head are flames of fire.

There is debate as to whether Mary was present on that first Pentecost Day. When reading the Acts of The Apostles at the beginning of Chapter 2 it states *When the day of Pentecost had come, they were all together in one place Acts 2 v 1*. This refers back to *Acts 1 v 14: All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers*. It seems clear that she was there!



**N8.1
St Peter**



**E3.3
St John**



Note 4

Around the Blessed Virgin Mary four apostles are shown. In the front are St Peter to her right and St John to her left. Comparison is made with their appearances in their own lights, as indicated.

Note 5

Attempts have been made to identify the plants but they are thought to be 'artists plants'



**IN LOVING MEMORY OF
ROBERTA MABEL FITZGERALD
1863 : 1921**

**AND OF
WILLIAM A FITZGERALD MD JP
1850 : 1932**

DEDICATEES

Roberta Mabel Fitzgerald (née Kelsall)

b.1864, Rochdale, Lancashire; m. 1892, William Alexander Fitzgerald (1850-1932); no children; d.3 December 1921, Chester; knew John Meadow Frost (N5.2), corn merchant.

William Alexander Fitzgerald

b.1850, Dublin; Medical Practitioner MD Dublin; m. Roberta Mabel Kelsall (1864-1921); no children; lived at Clare Lodge, Chester; d.6 November 1932, Chester.

DONOR

Not recorded

N5.4 - Dunstan, Archbishop of Canterbury, 988 - May 19

Common Worship – May 19 – Dunstan, Archbishop of Canterbury, Restorer of Monastic Life, 988 (Lesser Festival)

Roman Catholic – May 19 - St Dunstan, Bishop (*Memorial optional*)

Orthodox – not observed



Mitre and halo

Primatial Cross (Note 1)

Right hand in position of Trinitarian Blessing (Note 2)

Pallium (Note 3)

Chirothæcœ; maniple (Note 2)

Red Chasuble over green tunic and dalmatic (Note 4)

DEVS JVDICUM TVVM REGI DA (Note 5)

Stole

Shoes

SAINT DVNSTAN

Biographical Note

Dunstan was born near Glastonbury around 910 into a noble family. He received a good education and spent time at the court of the King of Wessex. A saintly uncle urged him to enter the monastic life; he delayed, but followed the advice in time, on recovering from an illness. Returning to Glastonbury, Dunstan lived as a monk, devoting his work time to creative pursuits: illuminating, music, and metalwork. In 943 the new king made him abbot, and this launched a great revival of monastic life in England. Starting with Glastonbury, Dunstan restored discipline to several monasteries and promoted study and teaching. Under two later kings, he rose to political and ecclesiastical eminence, being chief minister and Archbishop of Canterbury under King Edgar. This enabled him and his followers to extend his reforms to the whole English Church. In 970 he fell from political favour but continued as archbishop, preaching and teaching. He died in 988.

Collect

Almighty God, who raised up *Dunstan* to be a true shepherd of the flock, a restorer of monastic life and a faithful counsellor to those in authority: give to all pastors the same gifts of your Holy Spirit that they may be true servants of Christ and of all his people; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Dunstan was the 25th Archbishop of Canterbury from 966 to 988. Wearing an halo and a mitre he holds in his left hand the Primatial Cross. The style of cross is interesting with its forked ends, described as a cross fourchy (fourchée).



Note 2

The right hand (R) is in a position of Trinitarian Blessing; the three raised fingers representing the three persons of the Trinity.

The left hand (L) is holding the scroll (Note 5). On both hands white episcopal gloves (chirothecæ) may be seen with their gold tassels. On the back of the left glove a cross may be seen. Behind the scroll a white maniple may be seen with a gold fringe.

Note 3

The white Y-shaped structure on top of the chasuble is a pallium. This is a woollen garment knitted with wool from the two lambs blessed by the Pope on the Feast-day of St Agnes (January 21 – Window E5.3). It is decorated with five crosses (usually formy-fitchée) symbolising the five wounds of Christ. A pallium is worn by a Metropolitan Archbishop. That worn by the Pope also has three large pips symbolising the three nails of the Crucifixion.

In the Church of England the Archbishop of Canterbury no longer wears the pallium but it occurs in the See Arms of Canterbury, in front of a Primatial Cross.



Note 4

In layers it may be seen that Dunstan is vested in a white decorated alb, a stole, a green tunic, a green dalmatic and a red chasuble. Over the chasuble is the pallium as described in Note 3. The vestments are usually of the same liturgical colour.

Note 5

DEVS JUDICUM TVVM REGI DA

These Latin words are the opening words of verse 1 of Psalm 72 in the Book of Common Prayer.

Psalm 72. Deus, judicium

**GIVE the King thy judgements, O God :
and thy righteousness unto the King's son.**



Memorial



TO
REMEMBER
JACOB MINNS
BORN JAN 21ST 1846
DIED AVGVST 14TH 1928
FOR 27 YEARS A
SIDESMAN
OF THIS
CATHEDRAL
CHVRCH

**DEDICATEE
Jacob Minns**

b.21 January 1846, Belfast; family moved to Chester in 1851; coach painter; m. May 1869 Mary Ann Elliott (1847-1926); seven children, four sons and three daughters; Sidesman at Cathedral for 27 years; d. 14 August 1918, Chester; buried in Overleigh Cemetery.

DONOR
Not recorded

NORTH WALK - Window N6



Frederick Charles Eden

	N6.1	N6.2	N6.3	N6.4
	S^T ALDHELM	S^T AUGUSTINE	VENERABLE BEDE	S^T BONIFACE
1928	May 25	May 26	May 27	June 5
CW	Not observed	May 27	May 25	
RC	May 25	May 26	May 27	
Orthodox	Gemini and glyph			Gemini and glyph
Above	Chester Cathedral	Catherine Rose		
Below	War Memorial Ex Choristers	The Reverend Horace and Annie Stephens	Emma Vaughan	Stephen and Margaret Golder

Designed by Frederick Charles Eden Window N6 has four saints of the eighth century and one, Augustine, of the seventh. When this photograph was taken a small cross had been placed at the foot of the light of the Venerable Bede. As with other windows it has a symmetry, including with the twins in the two signs of the Zodiac (see below).

Sign of the Zodiac – Gemini, the Twins, falls between 21 May and 21 June. Those depicted here are within that range. There are two slightly different versions meaning that the twins are running inwards:



The glyph is clearly seen in both and in the roundel above N6.4 (St Boniface) the word GEMINI may be seen.

Dates – the dates are seen on lights 2, 3 and 4 but not on the first, St Aldhelm.

Memorials – are specific for each light.

Drawings – a complete set of the drawings of this window are in the Victoria and Albert Museum Archive Reference - AAD/2013/5/1/89

Cartoons – the cartoon of each light is present in the Chester Cathedral Archive



St Aldhelm - N6.1

N6.1 - Aldhelm, Bishop of Sherborne, 709 - May 25

Common Worship – Aldhelm, Bishop of Sherborne, 709 – May 25 (*Commemoration*)

Roman Catholic – not observed

Orthodox – Saint Aldhelm of Sherborne, Bishop of Sherborne (709) – May 25



Halo and Mitre with black skull cap (Note 1)

Crozier in Right Hand

Lappet (Note 1)

Chirothecæ (Note 2)

Open book in Left Hand (Note 3)

Musical instruments – clockwise: Pipes; Harp; Lute; probable string instrument ?violin (Note 4)

Blue Cope over green dalmatic
Stole and alb

Shoes

S^T ALDHELM

Biographical Note

Born in the year 639, Aldhelm became a monk at Malmesbury, and later was elected its abbot. When the growing Wessex diocese was divided in 705, he became the first Bishop of Sherborne, founding the abbey church. Aldhelm was a great scholar, teacher and singer who, 'by his preaching completed the conquest of Wessex', according to Bede. Tradition has it that he would attract listeners by his singing and then preach the gospel to them. It seems he may have also been responsible for introducing the Rule of St Benedict to the area. He built churches all over Dorset, and the headland -- commonly called St Alban's Head -- is in reality *Saint Aldhelm's Head*, where there is an ancient chapel. His old English verse, sung to harp accompaniment, was praised by King Alfred. Aldhelm died on this day in the year 709 at Doulting in Somerset, on his way to Malmesbury.

Collect

Almighty God, the light of the faithful and shepherd of souls, who set your servant *Aldhelm* to be a bishop in the Church, to feed your sheep by the word of Christ and to guide them by good example: give us grace to keep the faith of the Church and to follow in the footsteps of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Aldhelm became Bishop of Sherborne in 705 after he had been Abbot of Malmesbury. The Mitre represents both positions. He was regarded as a saint after his death. A mitre has two lappets hanging from its back – that on the right is visible. It is worn on the top of a black skull cap.



Note 2

White episcopal gloves – chirothecæ



Note 3

The open book represents Aldhelm as an author and a poet. His works were collected in 1919 by Rudolf Ehwald in Berlin under the title *Aldhelmi Opera*.



Fiddle



Pipes

Note 4

Aldhelm was also a composer and a musician. Four musical instruments which he played are illustrated.



Lute



Harp

In the lower part of the light is this roundel of Sherbourne Abbey, from the south-west



N6.1 Memorials



1914-1918

TO THE GLORY OF GOD AND IN
GRATEFUL MEMORY OF THE
FOLLOWING EX-CHORISTERS
WHO GAVE THEIR LIVES
IN THE GREAT WARS

Cecil Henry Bateman
John Percy Halliday
Frank Howard
Leonard Snelson

1939-1945

Leslie Douglas Calvert
Charles William Howie
Samuel Harry Jackson
Ronald Ledsham
(William) Valentine Woodall

THIS WINDOW IS
ERECTED BY THE
CHESTER CATHEDRAL
OLD CHORISTERS'
ASSOCIATION

NOTE – This light (N6.1) would have been inserted between the two World Wars. It looks as if the right hand panel was the original. The first two are clearly written in a different hand; the first in a similar style but refers to 'GREAT WARS', the middle panel must have replaced an earlier one.

DEDICATEES

1914-1918			
Cecil Henry Bateman	b.1892, Birkenhead	Private, Royal Warwickshire Regiment	Killed 7 September 1917 buried - Oxford Road Cemetery, Belgium
John Percy Halliday	b.1897, Arnley, Yorkshire	Private, Army Pay Corps	d. 1920, Chester
Frank Howard			
Leonard Snelson		Lance Corporal Rifle Brigade	d.31 July 1917 name recorded at Ypres (Menin Gate)

1939-1945			
Leslie Douglas Calvert	b.1892, Chester	CQMS Bedfordshire and Hertfordshire Regiment	d.19 September 1944 buried – Dely Ibrahim War Cemetery, Algeria
Charles William Howie	b.1900, New Brighton	Pilot Officer RAF Volunteer Reserve	d.12 July 1940 buried – Reichswald Forest War Cemetery
Samuel Harry Jackson	b.1920	Flight Sergeant RAF Volunteer Reserve	d.10 September 1942 buried – Flushing Northern Cemetery, Netherlands
Ronald Ledsham	b.1923, Chester	Sergeant RAF Volunteer Reserve	d.23 November 1943 buried – Reichswald Forest War Cemetery
(William) Valentine Woodall	b.1919, Nantwich	Sergeant RAF Volunteer Reserve	d.19 November 1944 buried - Belgrade War Cemetery

DONORS

Members of the Chester Cathedral Old Choristers Association

Archbishops of Canterbury

There are ten archbishops of Canterbury depicted in the Cloister windows of Chester Cathedral. Of these five were in the 1928 calendar and a further two have been added to the Common Worship calendar of 1997. There are three archbishops who are not commemorated, Archbishops Plegmund, Parker and Sancroft.. Since Augustine archbishops have been appointed except following the martyrdom of Archbishop Laud in 1645 and the end of the Commonwealth Period in 1660. Archbishop Justin Welby who is the current (105th) Archbishop of Canterbury is the last in the succession. He was appointed in 2013.



N6.2	W5.4	S1.1	N5.4	N3.2
St Augustine 1 st Archbishop 597-604 May 26 1928 and CW	St Theodore 7 th Archbishop 668-690 September 19 1928 and CW	St Plegmund 19 th Archbishop 890-923	St Dunstan 23 rd Archbishop 959-988 May 19 1928 and CW	St Alphege 29 th Archbishop 1006-1012 April 19 1928 and CW



N3.3	W9.2	S6.1	S7.3	S8.3
St Anselm 36 th Archbishop 1093-1109 April 21 1928 and CW	St Thomas Becket 40 th Archbishop 1162-1170 December 29 CW	Matthew Parker 71 st Archbishop 1559-1575	William Laud 76 th Archbishop 1633-1645 January 10 CW	William Sancroft 79 th Archbishop 1678-1690



N6.2 - Augustine, first Archbishop of Canterbury, 605 - May 26

Common Worship – Augustine, first Archbishop of Canterbury, 605 - May 26 (Lesser Festival)

Roman Catholic – St Augustine of Canterbury, Bishop – May 27 (Feast)

Orthodox – Saint Augustine of Canterbury, Evangelizer of England, 605 – May 26



Halo

Mitre – the ends of the lappets are visible – with a black skull cap under the mitre.

Primatial Cross (Note 1)

Icon – Salvator Mundi (Note 2)

Episcopal Gloves

Red cope

Blue tunic and blue dalmatic (Note 3)

Red stole, decorated alb

Shoe

S^T AVGVSTINE ABP.

Biographical Note

Augustine was prior of the monastery of St Andrew in Rome. In 596, at the instigation of Pope Gregory the Great, he was dispatched as the leader of a group of forty monks to re-evangelise the English Church. Augustine appears not to have been a particularly confident person, and in Gaul he wanted to turn back, but Pope Gregory's firm resolution held the group to their mission. The monks finally landed in Kent in the summer of 597 where they were well received by King Ethelbert whose wife, Bertha, was a Christian. Once established, Augustine returned temporarily to Gaul to receive ordination as a bishop. Pope Gregory would have preferred London to have become the primatial see, but in the event Canterbury was chosen, and thus Augustine became the first archbishop of Canterbury. He died in either 604 or 605.

Collect

Almighty God, whose servant *Augustine* was sent as the apostle of the English people: grant that as he laboured in the Spirit to preach Christ's gospel in this land so all who hear the good news may strive to make your truth known in all the world; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The Primatial Cross is carried in front of a Primate. The designation of the Archbishop of Canterbury is Primate of All England and Metropolitan. Metropolitan implying that he is also bishop of Canterbury and its environs.



Note 2

Augustine is carrying in his gloved right hand (episcopal or pontifical gloves - Chirothecæ) an icon of Christ known as Salvator Mundi – Saviour of the World. Christ wearing a cruciform halo is seen with his right hand raised in the position of blessing. The right hand is symbolic of God the Father, referred to many times in the Bible.

In Christ's left hand he holds an orb surmounted by a cross – globus cruciger. The orb is a Christian symbol of authority and counted among the Crown Jewels used at the Coronation of our Sovereign.

The hands of Christ bear the wounds of the crucifixion.



Note 3

Much may be seen of Augustine's vesture. The decorated alb, the foundation garment, is seen to the ground. The ends of a red stole are visible beneath two blue vestments – a tunicle (worn by sub-deacons) with a dalmatic (worn by deacons) outside the tunicle. In this representation a cope is worn but had Augustine been preparing to celebrate the Eucharist the outer garment would have been a chasuble with the pallium over it.

Memorial



**ALSO IN
LOVING MEMORY OF
CATHERINE JANE FLORENCE ROSE
WHO FAITHFULLY CARED FOR
THE CLOISTER GARTH
DIED 26 MARCH 1955**

**MAY
26**

**IN LOVING MEMORY OF HORACE STEPHENS
PRIEST: SOMETIME MINOR CANON OF THIS
CATHEDRAL CHURCH RECTOR OF ALL SAINTS
HANDLEY AND VICAR OF ST JOHN BAPTIST
GODLEY: ENTERED INTO REST FEBRVARY 7TH 1914
ALSO OF ANNIE HIS BELOVED WIFE WHO FELL
ASLEEP ON M + + + + + REQUIESCANT IN PACE**

DEDICATEES

Horace Stephens

b.1856, Cainscross, Stroud, Gloucestershire; son of James Stephens (1821-1892), schoolmaster, and Hannah Stephens (1830-1913); ordained; successively Curate of St Alban's Tattenhall, Minor Canon of Chester Cathedral, Rector of All Saints Handley, Vicar of Godley and Vicar of St Paul's Chorlton, Manchester; m.25 April 1882 Annie Austin Rose (née Massy), a widow with two sons and one daughter, Catherine Jane Florence Rose; three sons after marriage to HS; d.7 February 1914;

Annie Austin Stephens (née Massy; then Rose)

b.7 March 1845, Bath, Somerset; m.1 26January 1869 William Hugh Baillie Rose (1846-1879); two sons and one daughter, Catherine Jane Florence (1877-1955); m.2 25 April 1882 Horace Stephens in Chester Cathedral; three sons; d.15 March 1932, Chester.

Catherine Jane Florence Rose

b. June 1887; baptized 13 June 1887, St Mary-on-the-Hill, Chester; cared for the Cloister Garth; lived in Abbey Green, Chester; d.26 March 1955.

DONOR

Catherine was survived by two step-brothers who may have been responsible for the addition to the window, though it is more likely that it was funded by the Cathedral, or the Friends, in thanksgiving for her work in the Cloister Garth.



Note

The memorial to Catherine was added later after her death in 1955. It has two roses presumably as a 'rebus' for her surname. Under the lower are the initials TC representing the stained-glass artist of windows W9 and S1, Trena Cox.



N6.3 - Venerable Bede, of Jarrow, Presbyter and Doctor, 735 May 27

Common Worship – The Venerable Bede, Monk at Jarrow, Scholar, Historian, 735 - May 25 (Lesser Festival)

Roman Catholic – St Bede the Venerable, Priest, Doctor of the Church – May 25 (*Memorial*)

Orthodox – Venerable Bede the Confessor, Hieromonk* of Wearmouth-Jarrow, 735 – May 27

*Hieromonk – a monk in priest's orders



Sunbeam

Halo – a Saint

Vase of flowers decorated IHC (Note 1)

Bede writing his scrolls in ink with quill (Note 2)

Ink horn (Note 3)

Shoe

VENERABLE BEDE PR CF D (Note 4)

Biographical Note

Bede was born in Northumbria around the year 670. When he was seven years old, his family gave him to the monastery of St Peter and St Paul at Wearmouth. He then moved to Jarrow, where he lived as a monk for the rest of his life. Although it seems he never travelled further than York, his monastery, first under Abbot Benet Biscop and then Abbot Ceolfrith, was a centre of learning, and Bede studied extensively. He used all the resources available to write the most complete history of Christian England up to the year 729, as well as commentaries on books of the Bible. He was renowned for his monastic fidelity and his love of teaching, and was fondly remembered by his pupils, including his biographer. He died peacefully in 735. His remains were translated to the Galilee Chapel in Durham cathedral in the 11th Century.

Collect

God our Maker, whose Son Jesus Christ gave to your servant *Bede* grace to drink in with joy the Word that leads us to know you and to love you: in your goodness grant that we also may come at length to you, the source of all wisdom, and stand before your face; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The vase of flowers bearing the monogram IHC - sometimes referred to as the Christogram. These are Greek letters, not Latin.

Iota – Eta – Sigma (in lunate form) – the first three letters of the Greek word for Jesus – IHCOYC (Ιησους)



IHC



Note 2

Bede's writings included works on history, theology and science; he was familiar with the Latin writers and also knew Greek. His principal works were *Historia ecclesiastica gentis Anglorum* (An Ecclesiastical History of the English People) published in 731; biblical commentaries both Old and New Testaments and *De temporibus* (On Time) published in 703.

Note 3

Note the inkhorn attached to the desk. Further details may be obtained at Window E3.3

Note 4

Bede was given the title Venerable shortly after his death as a sign of respect. He was canonised and made a Doctor of the Church in 1899 by Pope Leo XIII.

PR Priest; CF Confessor; D Doctor of the Church



Date MAY 27



Memorial



TO THE GLORY OF GOD AND IN EVER LOVING MEMORY OF EMMA VAVGHAN IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH : ISAIAH XXX 15 THE GIFT OF HER HUSBAND AND CHILDREN

DEDICATEE

Emma Vaughan

b.1846, Chester; daughter of Richard Bolland (1806-1880) confectioner; baptized 13 October 1846; m.1877 Richard Wyndham Vaughan (1844-1926), b.St Helier, Jersey, civil engineer; 5 sons (Wyndham Ralph died in infancy) and 1 daughter; d,1908.

DONORS

Richard Wyndham Vaughan (1844-1926) husband and four sons and one daughter:

Arthur Bertram (1881-1966)

Rupert Henry (1884-1904)

Richard Wyndham (1886-1926)

Harold (1887 –)

Mary Catherine Gwen (1890-1981)

N6.4 - Boniface, Bishop of Mainz and Martyr, c.755 - June 5

Common Worship – Boniface (Wynfrith) of Crediton, Bishop, Apostle of Germany, Martyr, 754 – June 5

(Lesser Festival)

Roman Catholic – St Boniface, Bishop, Martyr – June 5 (*Memorial*)

Orthodox – Hieromartyr Boniface, Archbishop of Mainz, Enlightener of Germany, and those with him—June 5



Halo, Mitre (with skull cap underneath)

Chirothecæ (Note 1)

Right hand holding an open book with a sword through it (Note 2)

Left hand holding a Primatial Cross (Note 3)

Green cope over blue tunic and dalmatic

Roundel with book and sword (Note 4)

Blue stole over a decorated alb

Shoes

S^T BONIFACE • BP • M (Note 5)

Biographical Note

Born at Crediton in Devon in about the year 675, Winfrith took the name Boniface when he entered the monastery in Exeter as a young man. He became a Latin scholar and poet and was ordained when he was thirty years old. He rejected a safe ecclesiastical career in England and became a missionary in the year 716 to Frisia, following in the steps of Willibrord. He eventually was commissioned by the Pope to work in Hesse and Bavaria where he went after consecration as bishop in the year 722. He courageously felled a sacred oak at Geismar and, since the pagan gods did not come to the rescue, widespread conversion followed. He was the founder of a string of monasteries across southern Germany and made sure that they were places of learning, so that evangelising could continue. He was made Archbishop of Mainz in the year 732, where he consecrated many missionary bishops. He worked assiduously for the reform of the Church in France and managed to ensure that the more stable Rule of St Benedict was adhered to in her monasteries. He crowned Pepin as the Frankish king in 751 but was already very old. While waiting for some new Christians to arrive for confirmation, he was murdered by a band of pagans on this day in the year c.755. He has been judged as having a deeper influence on European history than any other Englishman.

Collect

God our Redeemer, who called your servant *Boniface* to preach the gospel among the German people and to build up your Church in holiness: grant that we may preserve in our hearts that faith which he taught with his words and sealed with his blood, and profess it in lives dedicated to your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note

The lower aspect of this light was vandalised on 3 September 2018. The window has been restored. The date for the feast-day of St Boniface was incorrect before the damage and it has been restored similarly with the incorrect date of June 3.

Note 1

The episcopal gloves (chirothecæ) are clearly shown - the left glove is enlarged showing the decoration on the back and the wide top with the gold tassel.



Note 2

Boniface is holding an open book with his gloved right hand. He was a theological writer; he preached many sermons and was an excellent correspondent. He was martyred, as an old man, by a sword which according to legend first pierced the book he was holding, perhaps as protection. The aggressors found his chests and assuming them to be filled with treasure forced them open. They were full of texts and they destroyed them.

Note 3

Boniface became a bishop in 722. Ten years later in 732 he received the pallium from the Pope which made him an archbishop with the right to carry a Primatial Cross.



Note 4

There are four roundels which replicate the theme described in Note 2 (above).

Note 5

S^T BONIFACE • (Arch)Bishop • Martyr



This incorrectly shows
JVNE
3



On 3 September 2018, the lower aspect of this light was vandalised. It has been repaired but the incorrect date remains.

Memorial



TO REMEMBER STEPHEN
AND MARGAET GOLDER
AND THEIR DAUGHTERS
ELLEN AND MARY

DEDICATEES

Stephen Golder

b.1822, Flushing, Netherlands; m.4 September 1850, Margaret Harvey; 4 children; Bookseller and Stationer; d.1902, Chester.

Margaret Golder (née Harvey)

b.1821, Bermondsey, London; m.4 September 1850, Stephen Golder; 4 Children; d.1893, Chester

Ellen Margaret Golder

b.1854, Blackfriars, London; m. Sidney Bourne; d.?

Mary Golder

b.1855, Blackfriars, London; d.1875, Chester.

DONORS

Possibly the other two children of Stephen and Margaret:

Fanny Golder (1858 -)

James Golder (1861 -)

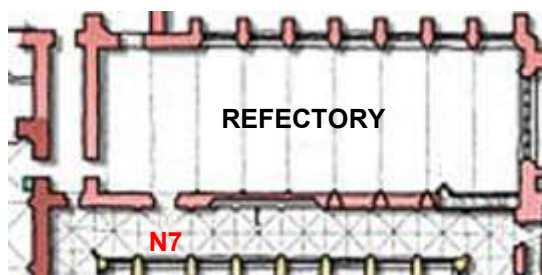
NORTH WALK - Window N7



Frederick Charles Eden

	N7.1	N7.2	N7.3	N7.4	N7.5
	SAINT COLUMBA	SAINT BARNABAS	SAINT BASIL	SAINT ALBAN	SAINT JOHN BAPTIST
1928			June 14	June 22	
CW	June 9	June 11	January 2	June 20	June 24
RC			January 1	June 22	
Orthodox					
Above	Gemini and glyph	Angels			Cancer and glyph
Below	Frank Rigby - benefactor				

This window, N7, is like window E6 with five lights. It was designed by Frederick Charles Eden. It is situated opposite one of the entrances to the Refectory (see page 173). It is appropriate therefore that this window should be in memory of Frank Rigby (see below) as he left money in his will for the restoration of the Refectory. Five saints are illustrated of which two are biblical. The five lights have a distinct symmetry with four having a text built into the picture.



Signs of the Zodiac – appear in lights 1 and 5.



N7.1 Gemini

The style of the design is that of classical architecture with an entablature sitting on columns and surmounted by a pediment. Here we see in light 1 an angel emerging from the tympanum (of the pediment) with an halo holding two cords supporting a roundel of Gemini (the twins) with their associated glyph which hangs in front of the entablature. The dates of Gemini are May 21 – June 20.

N7.5 Cancer

Here there is a similar arrangement with the angel holding a roundel of Cancer (the crab) with its glyph, which is upside-down. Its dates are June 21 – July 22.



Other Lights N7.2

N7.3

N7.4



There are angels with a garlands. A dove is seen in Light W7.3. There are no pediments.

Dates – are shown for St Barnabas and St Alban

Drawings - there are drawings of this window in the Victoria & Albert Museum Archive Reference AAD/2013/5/1/55

Dedication – displayed in all five lights from N7.1 to N7.5



THE REFECTORY RESTORED IN THE YEAR OF GRACE 1922 / TO SOMETHING OF ITS ORIGINAL BEAUTY AND TO THE / USE OF THIS CATHEDRAL CHURCH AND DIOCESE / STANDS AS A NOBLE MEMORIAL TO FRANK RIGBY / OF THIS CITY. HE LEFT HIS GREAT ESTATE IN THE HANDS / OF WILLIAM HENDERSON WALKER AND JOHN LARDEN / WILLIAMS HIS TRUSTEES TO BE SPENT BY THEM / FOR THE PUBLIC WEAL AND THEY HAVE INCLUDED AMONG / THE OBJECTS OF THEIR BENEFACTIONS BOTH THE CATHEDRAL / AND THE ROYAL INFIRMARY OF CHESTER

DEDICATEE

Frank Rigby

b.1848, Hawarden, Flintshire; third son of Joseph and Frances Rigby; unmarried; wine shipper; d.1919, Chester; funeral in Hawarden. In his will he left £6,000 for the restoration of the Refectory.

DONOR

Frank Rigby's estate

Administered by William Henderson Walker (1857-1923) Chartered Accountant and John Larden Williams (1872-1938) Solicitor, Trustees.

Reference: Chester Diocesan Gazette May 1921

N7.1 - Columba, Abbot of Iona, 597 - June 9

Common Worship – Columba, Abbot of Iona, Missionary, 597 – June 9 (Lesser Festival)

Roman Catholic – St Columba, Abbot – June 9

Orthodox – Venerable Columba, Enlightener of Scotland – June 9



Halo, Mitre (Note 1)

Crozier (Note 2)

Model of Iona (Note 3)

Chirothecæ (Note 4)

Blue cope and white dalmatic

White stole and alb

Shoes

SAINT COLUMBA (Note 5)

Biographical Note

Born in Ireland in about the year 521, Columba was trained as a monk by St Finnian and then founded several monasteries himself, including probably that of Kells, before leaving Ireland to settle on Iona, off the coast of Scotland. He was accompanied by twelve companions and the number grew as the monastic life became more established and well-known. Columba seems to have been an austere and, at times, harsh man who reputedly mellowed with age. He was concerned with building up both the monastery and its life and of enabling them to be instruments of mission in a heathen land. He converted kings and built churches, Iona becoming a starting point for the expansion of Christianity throughout Scotland. In the last four years of his life, when his health had failed, he spent the time transcribing books of the gospels for them to be taken out and used. He died on this day in the year 597.

Collect

Almighty God, who filled the heart of *Columba* with the joy of the Holy Spirit and with deep love for those in his care: may your pilgrim people follow him, strong in faith, sustained by hope, and one in the love that binds us to you; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

St Columba was the Abbot of Iona – an abbot wears a mitre and carries a crozier. He can be seen wearing a black skull cap and regarded as a saint he has an halo.



Note 2

The righthand picture illustrates his Abbatial Crozier



Note 3

Iona is an Island off the west coast of Scotland; it is due north from the northern coast of Ireland from where Columba would have travelled. He founded the community in the sixth century. The building he holds is not unlike that built in the 13th century and today its appearance is modified again.

The Community on Iona now is an ecumenical community and is much visited.

Note 4

Columba's gloved hands may also be seen - chirothecæ



Note 5

Columba is the Latin word for dove.

And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him"

St John 1 verse 32.

In the Vulgate the underlined words (above) are

quasi columbam de caelo.

Columba, thus signifying the Holy Spirit, was used as a name for boys and girls.



Columbarium is a dovecote and is a term used for a structure holding urns containing cremated remains

N7.2 - St Barnabas , Apostle - June 11

Common Worship – Barnabas the Apostle – June 11 (Festival)

Roman Catholic – St Barnabas, Apostle – June 11 (Memorial)

Orthodox – Holy Apostles Bartholomew and Barnabas – June 11



Halo

FILI-VS CON-SOLA-TIO-NIS (Note 1)

DOMINE PROBASTI ME ET COGNOVISTI ME (Note 2)

Green cope over a dalmatic

No shoe

SAINT BARNABAS

Biographical Note

Though not named among the twelve apostles of the evangelists, Barnabas emerges in the Acts of the Apostles as one of the most significant of their number. He sold his estate and gave the proceeds to the Church, since all things were to be held in common, and clearly became a leader. He is described as a Levite from Cyprus so, like his friend Paul, was from the Greek world rather than that of Palestine, and he introduced Paul to the leaders of the Church in Jerusalem. He was sent to Antioch apparently to guide the Christians there in their relations with non-Jewish converts, promoting the concept of all being one in Christ. He broke with Paul to go to Cyprus and tradition has it that he was martyred there in the year 61.

Acts of the Apostles 4 vv 32 - 37

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need. There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement"). He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.

Collects

The Book of Common Prayer

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost: Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. Amen.

Common Worship

Bountiful God, giver of all gifts, who poured your Spirit upon your servant Barnabas and gave him grace to encourage others: help us, by his example, to be generous in our judgements and unselfish in our service; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Note 1

FILIVS CONSOLATIONIS

These words are from the Acts of the Apostles:

Joseph autem, qui cognominatus est Barnabas ab Apostolis (quod est interpretatum, Filius consolationis), Levites, Cyprius genere The Vulgate

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus AV

There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement")

Acts of the Apostles 4 v 36 NRSV



Note 2



DOMINE PROBASTI ME ET COGNOVISTI ME

The opening words of Psalm 139

Domine, probasti

O LORD, thou hast searched me out and known me: thou knowest my down-sitting and mine up-rising, thou understandest my thoughts long before. (The Book of Common Prayer)



The Refectory of Chester Cathedral (late 13th century) with its hammer-beam roof which was added in the 20th century. The Refectory was restored with a donation from Frank Rigby (1848-1919). He is the Dedicatee of this window (N7). His memorial is described on page 168

N7.3 - Basil, Bishop of Cæsarea in Cappadocia and Doctor, 379 June 14

Common Worship – Basil the Great and Gregory of Nazianzus, Bishops and Teachers of the Faith, 379 and 389 – January 2 (Lesser Festival)

Roman Catholic – Ss Basil the Great and Gregory Nazianzen, Bishops, Doctors – January 2 (*Memorial*)

Orthodox – Basil of Cæsarea the Great – January 1



Dove with a cruciform halo (Note 1)

Halo and Mitre with skull cap

Chirothecæ (Note 2)

Right hand with quill (Note 2)
Left hand with crozier (Note 3)

TESTIS IN COELO FIDELIS (Note 4)

Red cope over a blue dalmatic

White stole and alb

Shoes

SAINT BASIL

Introductory Note

St Basil (d 379) was not commemorated in the 1662 Book of Common Prayer and was introduced into the unofficial Calendar in 1928, on June 14; hence his position in the North Walk of the Cloister. Now, Basil is in the Common Worship Calendar of 1997 with his friend Gregory of Nazianzus (d 389), on January 2. The biographical note and collect which follow reflect this. It is important to distinguish Gregory of Nyssa (d c.394) who was a brother of Basil and is separately commemorated on July 14 with Macrina (d c.379), their sister, who was a deaconess. Basil and the two Gregorys are collectively known as the Cappadocian Fathers. Finally, there should be no confusion with Gregory the Great (d 604) who commissioned Augustine to come to England in 597.

Biographical Note

Gregory and Basil were two friends bound together by their desire to promote and defend the divinity of Christ as proclaimed in the Nicene Creed. This was against the seemingly overwhelming pressure from both Church and State for the establishment of Arianism, which denied Christ's divinity and thus the whole Christian doctrine of the Trinity. Basil was renowned for being headstrong and forceful, in comparison to his friend Gregory, who would rather spend his days in prayer and living the simple, ascetic life. Gregory's brilliance in oratory and theological debate meant that a hidden life was virtually impossible, and Basil drew him into the forefront of the controversy. Their joint persuasive eloquence convinced the first Council of Constantinople, meeting in 381 that their teaching was the truly orthodox one and the Council ratified the text of the Nicene Creed in the form it is used in the East to this day. Basil died in 379 and Gregory ten years later.

Collect

Lord God, whose servants *Basil and Gregory* proclaimed the mystery of your Word made flesh, to build up your Church in wisdom and strength: grant that we may rejoice in his presence among us, and so be brought with them to know the power of your unending love; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

A dove hovers over the head of Basil. It has a cruciform halo and light shines down onto Basil's head, symbolising the Holy Spirit. Basil wrote a well-acknowledged tract entitled On the Holy Spirit.



Note 2

Basil's gloved right hand holds a quill. His most famous writing has been referred to in Note 1 but there was much else, including sermons and liturgical prayers. He opposed Arianism and other heresies. His single greatest contribution was his insistence on the divinity and consubstantiality of the Holy Spirit with the Father and the Son.

Note 3

His left hand holds a crozier; he was Bishop of Caesarea in Asia Minor from 370 until his death. Although he was made a Doctor of the Western Church, he was an Eastern bishop and is incorrectly clothed in this light as a Western bishop.

Note 4

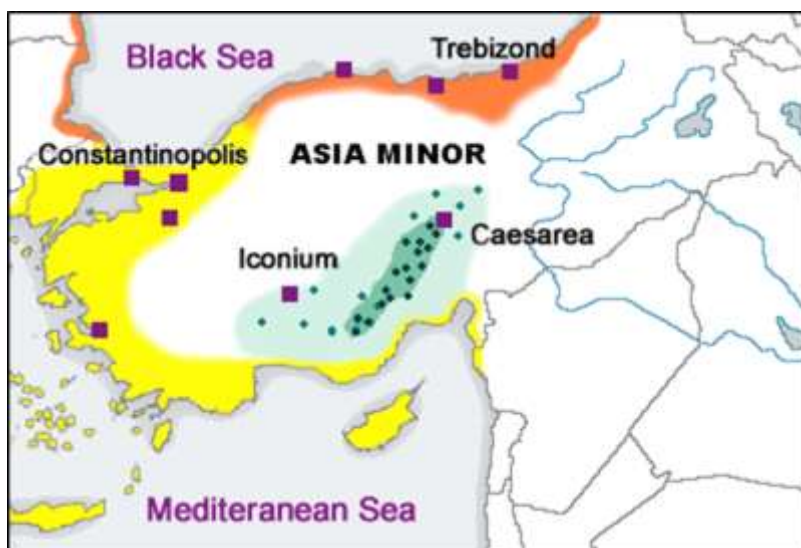
TESTIS IN COELO FIDELIS

et sicut luna perfecta in aeternum, et testis in caelo fidelis

Psalm 88, v 38 The Vulgate

He shall stand fast for evermore as the moon:
and as the faithful witness in heaven.

Psalm 89 verse 36, The Book of Common Prayer



Cappadocia is in Asia Minor and is indicated by the light and dark green area.

Caesarea is shown and the green dots represent villages.

Acknowledgement - Dawkins R M, Modern Greek in Asia Minor, Cambridge University Press, 1916.

N7.4 - Alban, Martyr, c.304 - June 22

Common Worship – Alban, first Martyr of Britain, c.250 – June 22

Roman Catholic – St Alban, Martyr – June 20

Orthodox – Saint Alban, Proto-martyr of Britain – June 22



Halo; Priest's cap (biretta) (Note 1)

Holding a cross with his right hand (Note 2)

Wearing military uniform covered with a yellow priestly cloak (Note 3)

HABEBIT LUMEN VITAE AETERNAE (Note 4)

Military shoes (Note 3)

SAINT ALBAN

Biographical Note

Alban was a soldier in the Roman city of Verulamium, now St Albans in Hertfordshire, who gave shelter to a Christian priest fleeing from persecution, hiding him in his house for several days. Greatly influenced by his devotion to prayer, Alban received instruction from the priest and was converted. When the priest's hiding-place was discovered, Alban dressed himself in the priest's cloak and was arrested in his place. Tortured by the Roman authorities, Alban refused to renounce his faith. He was beheaded on this day, probably in the year 250, and so became the first British martyr. His shrine stands today as a place of pilgrimage in the Cathedral and Abbey Church in St Albans, Hertfordshire.

Collect

Eternal Father, when the gospel of Christ first came to our land you gloriously confirmed the faith of *Alban* by making him the first to win a martyr's crown: grant that, following his example, in the fellowship of the saints we may worship you, the living God, and give true witness to Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Here St Alban with an halo is seen wearing a priest's cap. In style it is more like a Canterbury cap (left) than a biretta.



Note 2

Alban is seen holding a cross in his right hand. This is his usual attribute



Note 3

The priest's gold cloak covers Alban's military uniform. The strong footwear may also be seen.



Note 4

HABEBIT LUMEN VITAE AETERNAE:

The first three words are from Chapter 8 of St John's Gospel but the word *æternæ* which translates eternal, everlasting, is missing.

Iterum ergo locutus est eis Jesus, dicens: Ego sum lux mundi: qui sequitur me, non ambulat in tenebris, sed habebit lumen vitæ The Vulgate

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life AV

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life," St John 8 v 12 NRSV

However it is included in The Common of a Martyr not a Bishop in the Roman Missal at the final verse of the Gradual:
Qui sequitur me, non ambulat in tenebris: sed habebit lumen vitæ æternam,
He that followeth me: shall not walk in darkness, but shall have the light of everlasting life.



New figures in St Alban's Abbey, Hertfordshire with the priest (Amphibalus) on the left of Alban (2015)

N7.5 - Nativity of St John Baptist - June 24

Common Worship – The Birth of John the Baptist – June 24 (Festival)

Roman Catholic – The Birthday of St John the Baptist – June 24 (SOLEMNITY)

Orthodox – Birth of John the Baptist and Forerunner – June 24



Simple cross (Note 1)

Halo

ECCE AGNUS DEI (Note1)

Nimbed Lamb – Agnus Dei (Note 2)

'Clothed in camel's hair' with maroon cloak (Note 3)

Bare feet

SAINT JOHN BAPTIST (Note 4)

Biographical Note

The biblical story of John, the son of Elizabeth and Zechariah, begins even before his birth. His leaping in his mother's womb is seen as a great alleluia in anticipation of the birth of his Redeemer and the good news of Jesus Christ is related in all four gospels as beginning with John as Christ's forerunner. He seemed to have a predestined role akin to that of the Old Testament prophets, particularly in encouraging the people of God to live lives worthy of their calling and in imminent anticipation of the coming of the Anointed One. In the tradition of the early Fathers, John was seen as endowed with grace from before his birth, and consequently the Church has always kept the celebration of this day with greater solemnity than that of his death.

Collects

Common Worship

Almighty God, by whose providence your servant John the Baptist was wonderfully born, and sent to prepare the way of your Son our Saviour by the preaching of repentance: lead us to repent according to his preaching and, after his example, constantly to speak the truth, boldly to rebuke vice, and patiently to suffer for the truth's sake; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Book of Common Prayer

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

Explanatory Note

This light is for feast-day of the Nativity of St John Baptist. However, there is nothing in the illustration to support that. The other day introduced into the 1928 calendar was the Beheading of St John the Baptist on August 29; there is no light for that in this sequence. This light really illustrates the baptism of Christ; now a feast-day in its own right on the Sunday after The Epiphany; this day only became part of the calendar in 1997.

The Gospel for June 24 - includes the Benedictus – St Luke 1 vv 57 - 80

Now the time came for Elizabeth to give birth, and she bore a son. Her neighbours and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her. On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. But his mother said, "No; he is to be called John." They said to her, "None of your relatives has this name." Then they began motioning to his father to find out what name he wanted to give him. He asked for a writing tablet and wrote, "His name is John." And all of them were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Fear came over all their neighbours, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, "What then will this child become?" For, indeed, the hand of the Lord was with him. Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy:

"Blessed be the Lord God of Israel, for he has looked favourably on his people and redeemed them.

He has raised up a mighty saviour for us in the house of his servant David,
as he spoke through the mouth of his holy prophets from of old,

that we would be saved from our enemies and from the hand of all who hate us.

Thus he has shown the mercy promised to our ancestors, and has remembered his holy covenant,
the oath that he swore to our ancestor Abraham, to grant us that we, being rescued from the hands of our enemies,
might serve him without fear, in holiness and righteousness before him all our days.

And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways,
to give knowledge of salvation to his people by the forgiveness of their sins.

By the tender mercy of our God, the dawn from on high will break upon us,

to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

The Baptism of Christ – St Mark 1 vv 4 - 11

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair (Note 3), with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit." In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

Note 1

A 'Resurrection Cross' with a banner stating:

ECCE AGNUS DEI - words from St John 1 v 36 The Vulgate

Behold, The Lamb of God, AV; Look, here is the Lamb of God, NRSV



Note 2

In John's right arm is the Lamb of God – Agnus Dei.

The lamb representing Christ is wearing a cruciform halo.



Note 3

... clothed with camel's hair
St Mark 1 v 6

St John 1 vv 35 - 42

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). He brought Simon^{bl} to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).

Note 4

In the Book of Common Prayer the title is ST JOHN BAPTIST, omitting the definite article before 'Baptist'. This is replicated in this light.



NORTH WALK – Window N8



Frederick Charles Eden

	N8.1	N8.2	N8.3
	SS PETER and PAUL	S^T IRENÆUS	THE VISITATION
1928			July 2
CW	June 29	June 28	May 31
RC			
Orthodox		August 23	Not observed
Above	Cancer and glyph	nil	Cancer and glyph
Below	<i>Laus Deo</i>	George Hill	Susanna Hill

This last window in the North Walk (N8), designed by Frederick Charles Eden, has only three lights. Again, there is symmetry with the two outer lights showing two people each. There is a single dedication as shown in lights 2 and 3. In light 1 there is a simple statement below the picture of Ss Peter and Paul in the openable window – LAVS DEO – Praise be to God.



Sign of the Zodiac – The same Sign of the Zodiac is displayed twice in lights 1 and 3. Cancer (the crab) which runs from June 21 to July 22, is shown with its glyph, which as in N7 is upside-down. However, the two illustrations are not quite identical! Spot the differences?



Dates – are shown in lights 2 and 3

Drawings – are in the Victoria and Albert Museum Archive – AAD/2013/5/1/73

Memorial

N8.2

N8.3



TO THE GLORY OF GOD AND IN / SINCERE GRATITUDE FOR THE LIVES OF
 GEORGE HENRY HILL OF ERNECROFT / NEAR STOCKPORT AND OF EMMA SUSANNA
 DAUGHTER OF THE LATE REVEREND / C•K•PRESCOT : M•A: RECTOR OF STOCKPORT
 FROM THEIR DAUGHTERS A•G•HILL / AND C•J•CHAPLIN-WILKINSON. 1925

DEDICATEES

George Henry Hill

b. 2 August 1827, Ashton under Lyme; m. September 1856, Emma Susanna Prescott (1828-1914), daughter of The Reverend Charles Kenrick Prescott – while working on Loch Katrine in Scotland; two daughters born in Scotland 1858 and 1860 (see below) and two sons born in Cheshire 1862 and 1870; civil engineer involved in supply of water to Glasgow, Manchester and other places from the Lake District, G H Hill and Sons (1890s); vice-president of the Institution of Civil Engineers 1907-1909; lived at Ernocroft Hall, Derbyshire (incorrect spelling on window); d.4 March 1919

Emma Susanna Hill (née Prescott)

b.1828, Stockport, daughter of The Reverend Charles Kenrick Prescott and Emma Octavia Warre; m. September 1856 (1800-1875); second of 10 children; m September 1856; two daughters and two sons; d.1914

Charles Kenrick Prescott

b.29 December 1786; first son of Charles Prescott (1745-1820) and Jane Dyson (1762-1821); Brasenose College, Oxford, BA 1852, MA 1855; Rector of Stockport; d.4 May 1875.

DONORS

Ann Georgina Hill

b.1858, Perthshire; daughter of George and Emma Hill; d.1940, Marple.

Caroline Jessie Chaplin-Wilkinson (née Hill)

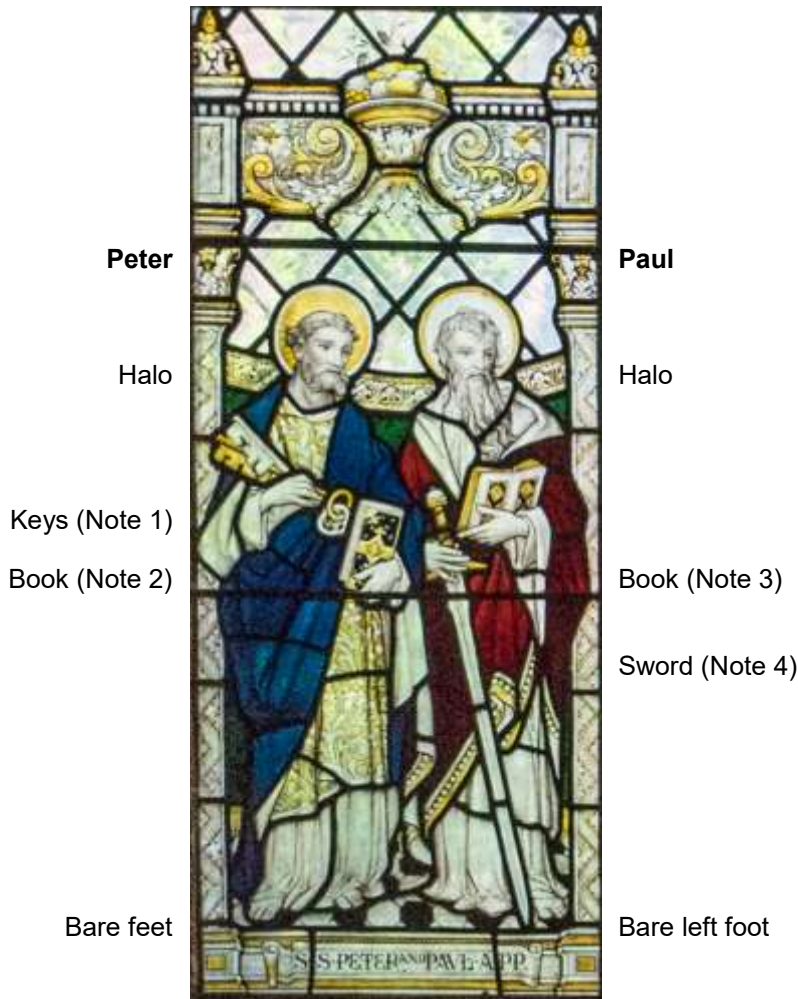
b.1860, Perthshire; daughter of George and Emma Hill; m.1895, James William Chaplin-Wilkinson (1860-1930); two children; d. unknown

N8.1 - St Peter, Apostle and Martyr - June 29

Common Worship – Peter and Paul, Apostles – June 29 (**Festival**)

Roman Catholic – Ss Peter and Paul, Apostles – June 29 (**Solemnity**)

Orthodox – Apostles Peter & Paul – June 29



S•S• PETER^{AND} PAVL•APP (Note 5)

Biographical Note

Peter has often been called the 'Prince of the Apostles' because of the words of Jesus re-naming him, from Simon to Cephas. This was the Aramaic form of the Greek word Peter, which means 'rock'. Jesus said that on this rock he would build his Church. But both Peter and Paul came to be seen as having different rôles to play within the leadership of the Church: Peter in witnessing to the Lordship of Christ and Paul in developing an understanding of its meaning for Christ's followers. Peter and Paul have been remembered jointly on this day since the very early days of the Church, it being regarded as the anniversary of their martyrdom in Rome in about the year 64.

Collect for St Peter and St Paul - Common Worship

Almighty God, whose blessed apostles Peter and Paul glorified you in their death as in their life: grant that your Church, inspired by their teaching and example, and made one by your Spirit, may ever stand firm upon the one foundation, Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Collect for St Peter - Book of Common Prayer

Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

Additional Note

St Augustine gave the classic explanation of the double celebration of St Peter and St Paul on 29 June. In one of his sermons in their honour (sermon 295), he declared: "Both apostles share the same feast day, for these two were one; and even though they suffered on different days they were as one. Peter went first, and Paul followed. And so, we celebrate this day made holy by the apostles' blood. . ." The fame of these two apostles as heroes of the faith was treasured, and traditions of their ministries and martyrdom at Rome were early and unrivalled in the Sub-Apostolic Church, by which they were revered — as Princes of the Church. Their cult can be dated from its original observance on 29 June in AD 258, and it is, therefore, one of the oldest festivals in the Christian calendar.

Note 1

Peter is seen holding two keys, one argent (silver) and one or (gold), in his right hand. This attribute refers to:

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. **I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.**"
St Matthew 16 vv 13 - 19



In the Roman Catholic Church, the Pope is the successor of St Peter. Keys appear in the flag of the Vatican State. The gold key signifying heavenly power and the silver worldly power. The Vatican flag (illustrated right) with its yellow (as if or) and white (as if argent) halves replicates the position of the keys. In the Pope's personal arms, the position of the keys is reversed.



Note 2

Peter holds a book in his left hand signifying his two epistles general.

Note 3

Paul holds an open book in his left hand. This is a frequent attribute representing his literary output; the Pauline Epistles to the Romans, Corinthians, Galatians, Philippians, Colossians and Thessalonians and to Timothy, Titus and Philemon.



Note 4

St Paul's most usual attribute is a long sword. He was martyred in Rome by the Emperor Nero in about the year 67 AD.

Note 5

SS (sometimes Ss) is an abbreviation for 'Saints'
Although the Festival celebrating both Peter and Paul is an ancient Christian Festival the 1st Prayer Book of 1549 just observed Peter on 29 June. This was followed in each successive Prayer Book including the proposed book in 1928. It was not until the Common Worship Calendar was introduced in 1997 that the Church of England honoured both saints on this day, still providing the option to observe Peter only.



Additional Note



The insignia of the Society of SS Peter and Paul, an Anglo-Catholic publishing company founded in 1911. It was responsible for publishing the Anglican Missal, referred to in the account of St Alban (N7.4).

Note the cross keys of St Peter surmounting the sword of St Paul.

N8.2 - Irenaeus, Bishop of Lyons and Doctor, c.202 - June 28

Common Worship – Irenaeus, Bishop of Lyons, Teacher of the Faith, c.200 – June 28 (Lesser Festival)

Roman Catholic – St Irenaeus, Bishop, Martyr – June 28 (*Memorial*)

Orthodox – Irenaeus of Lyons – August 23

Whilst Irenaeus is regarded as a Martyr in the Roman Catholic Church, in the Church of England he is not and so the liturgical colour for his feast-day is white and not red – see Note 2.



Mitre and Halo (Note 1)

Martyr's Palm (Note 2)
Omophorion (red – cf pallium) (Note 4)

Quill and Scroll (Note 3)

Phelonion (chequered with Greek Cross– cf chasuble)
(Note 4)

Epigonation (blue – burse) (Note 4)

Epitrachelion (yellow – cf stole) (Note 4)

Sticharion – white undergarment (cf alb) (Note 4)

Shoes

S^T •IRENÆVS•B•M

Biographical Note

Irenæus was probably a native of Smyrna, born in about 130. As a boy, he had heard Polycarp preach, who had in turn been a disciple of the apostle John. Irenaeus is thus one of the important connections between the apostolic Church and the second century. He studied at Rome, and later became a priest at Lyons in Gaul, succeeding as bishop upon the martyrdom of his predecessor in 177. He contended against the mythological, unhistorical beliefs of the Gnostics, giving positive value to the full humanity of the incarnate Christ, and affirmed the public teaching rôle of the episcopate to combat false doctrine. He is honoured as the first great Catholic theologian, one who drew upon the emerging traditions of East and West. Irenaeus is believed to have been martyred in about the year 200.

Collect

God of peace, who through the ministry of your servant *Irenaeus*, strengthened the true faith and brought harmony to your Church: keep us steadfast in your true religion, and renew us in faith and love, that we may always walk in the way that leads to eternal life; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Irenaeus is recognised as a saint in both the western and eastern churches, accounting for the halo. The mitre is early and eastern; although Irenaeus was a French bishop, he was Greek. It is placed on a skull cap



Note 2

Irenaeus was martyred although details of this are wanting. The palm branch in his left hand is a sign of martyrdom. The palm relates to the triumphal entry of Jesus into Jerusalem and represents the victory of a martyr.

They took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. *St John 12 v 13*

NB Whilst he is regarded as a Martyr in the Roman Catholic Church in the Church of England he is not and so the liturgical colour for his feast-day is white and not red. There is thus a conflict between this light which clearly states Irenaeus was a martyr, and the church calendar.



Note 3

The quill in his right hand and the scroll in his left, with the palm branch, signify his theological writings, the most important of which is *Adversus Haereses* (Against Heresies),

The red omophorion with its crosses is visible.



Note 4

Irenaeus is dressed as an Orthodox Bishop, as is St Athanasius (N4.4). The Greek Cross is very evident in the phelonion. The omophorion, epigonation, epitrachelion and sticharion are as described previously, and on Page 335.



A Greek cross with equal length arms

Note 5

Note the spelling of Irenæus with a diphthong 'æ'. In most texts it is spelt without ie 'ae'
B – Bishop; M- Martyr



N8.3 - Visitation of the Blessed Virgin Mary - July 2

Common Worship – The Visit of the Blessed Virgin Mary to Elizabeth – May 31 (Festival)

Roman Catholic – The Visitation of the Blessed Virgin Mary – May 31 (Feast)

Orthodox- *not universally observed*



The Blessed Virgin Mary is to the left wearing a blue mantle. She greets Elizabeth who is wearing red. Both have halos (Note1)

When Elizabeth heard Mary's greeting, the child leaped in her womb

St Luke 1 v 41

Is Mary's right hand sensing this? Her left hand is on Elizabeth's shoulder.

Mary and Elizabeth wear shoes

THE VISITATION

Biographical Note

The church today recalls the visit of Elizabeth to her cousin Mary, as recorded in Luke's gospel. The celebration of the feast first occurred at a Franciscan Order General Chapter in 1263 but quickly spread throughout Europe. Since it is a celebration clearly described in the gospel, the churches of the Reformation were less inclined to proscribe it as they were other Marian feasts, particularly as it was the occasion for Mary to sing her great hymn of praise in honour of her Lord and God (*Magnificat*). Just as Luke sees John the Baptist as the last of the prophets of the old covenant, he uses John's leaping in Elizabeth's womb as the first time John bears witness to Christ as the promised Messiah. Thereby he links the old covenant with the new. He seems to be saying that just as the old covenant clearly points to Jesus, so does its last prophet, yet to be born.

Collects

Common Worship

Almighty God, by whose grace Elizabeth rejoiced with Mary and greeted her as the mother of the Lord: look with favour on your lowly servants that, with Mary, we may magnify your holy name and rejoice to acclaim her Son our Saviour, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Prayer Book 1928

O God, who didst lead the Blessed Virgin Mary to visit Elisabeth, to their exceeding joy and comfort; Grant unto thy people, that as Mary did rejoice to be called the Mother of the Lord, so they may ever rejoice to believe the incarnation of thine only-begotten Son; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

St Luke 1 vv 36 - 56

And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

Mary Visits Elizabeth

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord."

Mary's Song of Praise – The Magnificat

And Mary said,

“My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has looked with favour on the lowliness of his servant.
Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.
His mercy is for those who fear him
from generation to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.
He has brought down the powerful from their thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.
He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and to his descendants forever.”

And Mary remained with her about three months and then returned to her home













Note 1

Mary's halo has a pattern of fleur de lys.



The Blessed Virgin Mary

The Blessed Virgin Mary appears in twelve lights. This page puts them in chronological order for ease of reference.

Light	Title of Light	Date	Illustration	
W4.4	Nativity of OUR LADY	September 8		
W2.2	St Anne	July 26		
N1.2	THE ANNUNCIATION	March 25		
N8.3	The Visitation	July 2		
E3.1	CHRISTMAS	December 25		
E3.4	The Innocents	December 28		
E4.2	The Circumcision	January 1		
E4.3	THE EPIPHANY	January 6		
E6.4	THE PURIFICATION	February 2		
N2.3	GOOD FRIDAY	Temporale		
N5.2	THE ASCENSION	Temporale		
N5.3	PENTECOST	Temporale		

Artists - **Frederick Charles Eden**; **Archibald Keightley Nicholson**

WEST WALK

from

St Swithin - July 14

to

St Edward the Confessor—October 13

WEST WALK – Window W1



Frederick Charles Eden

	W1.1	W1.2	W1.3
	ST SWITHIN	ST MARGARET	ST MARY MAGDALENE
1928	July 15	July 20	July 22
CW	Not observed	Not observed	
RC		July 17	
Orthodox		Brocklebank-Royds arms	
Above	They are thine O Lord thou lover of souls <i>Wisdom of Solomon 11 v 26</i>		
Below	Lancelot Townshend Wickham		Ralph Royds Brocklebank

Window W1 is in some ways different to any other. There is a colourful border to all three lights which does not occur elsewhere. In addition there is an artistic flourish above the three main pictures of the Brockelbank-Royds arms with two colourful angels supporting a text from the Wisdom of Solomon.

They are thine O Lord thou lover of souls – Wisdom of Solomon 11 v 26b

It is presumed that this window was designed by Frederick Charles Eden but it is different to his others in the Cloister. In addition, there are no drawings available in the Victoria and Albert Museum Archive; only this window and W6 which have been attributed to Eden are without records to verify this.



THE BROCKLEBANK-ROYDS ARMS

Brocklebank - Dexter, azure an escallop or between three brocks argent, on a chief engrailed or a cock proper between two escallops azure

Royds - Sinister, ermine on a cross engrailed between four lions rampant gules a tilting spear erect or between four bezants



The border has a floral pattern with the interspersed Greek letters JHC and XPC.

JHC – Jesus: These are the first three letters (or the first two and the last letter of below) of the Greek word IHCOYC *Jesous*. The letters are: iota which is usually written 'I' (rather than 'J' which is not an ancient letter); eta which is written 'H' and sigma which is written in its lunate form 'C' rather than 'S' or 'Σ'.

XPC – Christ: These are the first two and last letters of the Greek word XPICTOC *Christos*. The letters are: chi which is written 'X'; rho which is written 'P' and sigma, as above.

JHC



XPC



The Signs of the Zodiac

The signs together with their glyphs are visible in the upper outer borders of W1.1 and W1.3

W1.1 – Cancer – The Crab



W1.3 – Leo – The Lion



The glyph is seen above set at an angle, normally horizontal. It is also up-side-down



The glyph omits the usual circle at the base of the left limb. It has been set at right angles to the normal upright position.



Dates

These are clearly visible in all three lights in their lower aspects.

Memorials

With the heraldry of Brocklebanks- Royds prominent in the upper aspects of the window it would suggest an intention that the window be dedicated to that family. The memorial in light 3 is such. The memorial in light one is a recent addition with the Dedicatees dying in 1975 and 2000 respectively. There is no memorial in light 2.

W1.1



In
Loving
Memory
of
Lancelot Townshend
1902 **Wickham** 1975
Chapter Clerk
1944 – 1971
and his wife
Barbara
1916-
2000

DEDICATEES

Lancelot Townshend Wickham

b.15 July 1902, Chester; son of Robert Townshend (1860-1944) and Elinor Edwards(1869-1955); m.1937, Barbara Dickson (1916-2000), Bridgnorth; Land Agent; Chapter Clerk 1944-1971; d.21 August 1975, Chester.

Barbara Wickham (née Dickson)

b.14 September 1914; m.1937, Lancelot Townshend Wickham (1902-1975), Bridgnorth; d. June 2000, Chester.

DONOR

Not recorded (there were no children)

W1.3



Of
your charity
remember before
God
Ralph Royds
Brocklebank
Lieu^t Royal Welch
Fusiliers: born 23 June
1897. Gave his life
For his country in
the great war
16 May
1917

DEDICATEE

Ralph Royds Brocklebank

b.21 June 1897, Bebington The Wirral; son of Ralph Eric Royds Brocklebank (1870-1921)and Constance Alington (1872-1964); baptized 19 July 1897;educated at Cordwalles, Maidenhead, Eton, Royal Military College, Sandhurst; 22 December 1915 gazetted 2nd Lieutenant, Royal Welch Fusiliers serving with Expeditionary Force in France; 15 May 1917 wounded; 16 May leg amputated; d.16 May 1917; buried at Archiet-le-Grand Cemetery, France.

DONOR

Not recorded

Fleur de Lys

Fleur de lys, literally 'lily flower', may be spelt fleur de lis and may have hyphens between the words. It is a stylised symbol based on the lily which is a symbol of purity, often applied to the Blessed Virgin Mary. Also associated with France a legend suggests that when King Clovis I was baptised in 496 (see light W8.1) the 'Blessed Virgin Mary sent him a gold fleur de lys'. Whilst it is a symbol of Mary it is also, with three leaves, a symbol of the Holy Trinity with the encircling band the symbol of Mary. There are several examples in these windows, often as decoration. The fleur de lys reproduced below is in the light of the Annunciation (N1.2), other examples are shown.



E4.3

The arch is decorated with fleurs de lys and a more open lily design. A similar arch is seen in lights E4.2, E6.2 and E6.4



The fleur de lys decoration on the clasp which holds the two sides of Mary's cloak together, rather like a morse on a cope.

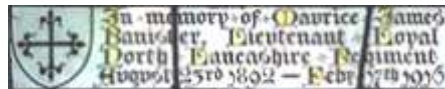


W3.4



S4.4

St Bartholomew is holding a book decorated with fleurs de lys. As is Catherine of Alexandria in S4.4.



W3.4

A cross fleury on the memorial to Lieutenant Maurice James Bannister. He was killed in France in 17 February 1916.



W7

A decoration on the canopies over the saints



W8.1

St Remigius
Bishop of Rheims



W8.4

St Denys
First Bishop of Paris



S3.2

St Martin
Arms of Tours



S7.2

Charles, King and Martyr
Crown with crosses
pattée and fleurs de lys

Artists – Archibald Keightley Nicholson and Frederick Charles Eden

W1.1 - Swithun, Bishop of Winchester, c.862; translated 971 July 15

Common Worship – Swithun, Bishop of Winchester, 862 – July 15 (Lesser Festival)

Roman Catholic – not observed

Orthodox – St Swithun, Bishop of Winchester – July 2



Cloud

Rain (Note 1)

Halo, skull cap and Mitre

Pastoral staff

Blue cope (Note 2)

Book (Note 3)

Episcopal gloves (Chirothecæ)

Border – flowers, JHC and XPC (Note 4)

Shoes

St. Swithun Bp: Conf: (Note 5)

Biographical note

Swithun was Bishop of Winchester in the ninth century, though little is known of his life. He was bishop for ten years and appears to have been the trusted adviser of Egbert, his king in Wessex. He had asked to be buried 'humbly' and not in a great shrine and, when he died on 2 July 862, his request was fulfilled. However, when a new cathedral was being built, Ethelwold, the new bishop, decided to move Swithun's remains into a shrine in the cathedral, despite dire warnings that to move the bones would bring about terrible storms. He was duly translated on this day in the year 971 and, though many cures were claimed and other miracles observed, it apparently rained for forty days, as forecast. Thus the feast-day of Swithun became synonymous with long, summer storms, rather than as an occasion for celebrating Christian simplicity and holiness.

Collect

Almighty God, by whose grace we celebrate again the feast of your servant *Swithun*: grant that, as he governed with gentleness the people committed to his care, so we, rejoicing in our Christian inheritance, may always seek to build up your Church in unity and love; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*.

Note 1

The Cloud with the rain below refers to:
*St Swithun's day if thou dost rain
For forty days it will remain
St Swithun's day if thou be fair
For forty days 'twill rain nae mare* Anon

Another version is:
*If on St Swithun's day it really pours
You're better off to stay indoors.*



Note 2

The border of the cope is interesting in that there are repeated crosses, of small circles.

Note 3

Usually a book indicates a significant writer. Perhaps here, where it is open, it represents a liturgical book.



Note 4

The border has a floral pattern and interspersed are the letters JHC and XPC – about 10 in number. These are Greek letters being the first three letters of the Greek words **I**HCOYC *Jesous* and **X**PICTOC *Christos*. These letters are: iota which is usually written 'I' (rather than 'J' which is not an ancient letter); eta which is written 'H' and sigma which is written in its lunate form 'C' rather than 'S' or 'Σ'. And the first two and last letters in the second word: chi, written 'X' corresponding to 'Ch', rho written 'R' and sigma.

Note 5

Note the spelling of *Swithun* – it is Swithun which is an alternative spelling.
Bp: Bishop [of Winchester 853-862]
Conf: Confessor - a person who avows religious faith in the face of opposition but does not suffer martyrdom.



W1.2 - Margaret, Virgin and Martyr at Antioch in Pisidia - July 20

Common Worship – Margaret of Antioch, Martyr, 4th Century – July 20 (*Commemoration*)

Roman Catholic – not observed (supressed in 1969)

Orthodox – Marina (Margaret) the Great Martyr of Antioch – July 17



Halo

Hat with pearl; long blond hair (Note 1)

Cross with spear at the lower end of the pole
(Notes 2 and 5)

Book (Note 3)

Pearls on the red cloak with yellow lining (Note 4)

Dragon with hem of cloak in its mouth (Note 5)

Shoes

St Margaret V M (Note 6)

Biographical Note

According to legend (and so no date) Margaret, also Marina, was the daughter of a pagan priest, Aedisius. She became a Christian and was turned out of her home and worked as a shepherdess. She was taken by Olybrius, Governor of Antioch to his palace where he tried to seduce her. When she refused she was tortured, tempted and finally beheaded. At the end of her life she promised that those who read her history will receive an unfading crown in heaven. The story has been declared apocryphal and her cult was suppressed by the Holy See in 1969. Her observance continues in the Church of England and the Orthodox Church. The Church to the north side of Westminster Abbey in London which serves as 'the Parish Church for Parliament' is dedicated to St Margaret of Antioch.

Collect

Almighty God, by whose grace and power your holy martyr *Margaret* triumphed over suffering and was faithful unto death: strengthen us with your grace, that we may endure reproach and persecution and faithfully bear witness to the name of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Margaret is shown with a head covering, partially covering her long hair, with a small pearl hanging from its front. Margaret derives from the Latin *margarita* and the Greek *margarites* meaning *pearl*. There are other possible pearls in this picture. Pearls represent 'purity and chastity'.

Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

St Matthew 13 vv 45, 46



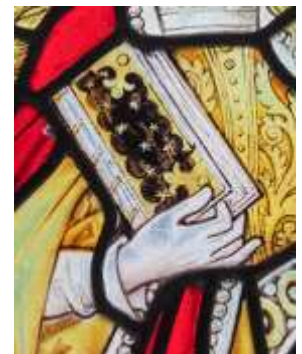
Note 2

Margaret always carries a cross. This one has an interesting design. A cross with the ends of the arms botonée sometimes called a cross trefly, as the ends are shaped like a trefoil, signifying the Trinity.



Note 3

Margaret's last prayer was that the possession of her story in a book would be enough for those in childbirth or in other adversity to receive God's blessing.



Note 4

Margaret's cloak is red with a yellow lining and many pearls (see Note 1) on the edge.

Note 5

The dragon symbolises the devil. There are many legends. Suffice it to say that Margaret has this spear, the foot of the pole of the cross, poised over its head and in control. Some of her cloak is seen in the dragon's mouth.



Note 6

St Margaret – V: Virgin; M: Martyr

The position of Pisidia in Asia Minor is shown together with Antioch which is not to be confused with 'Antioch in Syria'.



W1.3 - St Mary Magdalen - July 22

Common Worship – Mary Magdalene – July 22 (Festival)

Roman Catholic – St Mary Magdalene – July 22 (Feast)

Orthodox – Mary of Magdala – July 22



Halo, Head covering and Long hair (Note 1)

Mary holds an 'alabaster jar' in her hands (Note 2)
[St Matthew 26 v 6](#)

She wears a red dress; and a blue cloak. There is a small white collar and sleeves which are white together with fur (Note 3)

Shoes

St Mary Magdalene (Note 4)

Biographical note

All four gospels give Mary Magdalene a unique place among Jesus' followers. Probably from Magdala by the Sea of Galilee, she is described as having been healed by Jesus before accompanying him during his ministry. Along with other faithful women, she stayed beside the cross during the crucifixion and was the first disciple to discover the empty tomb on Easter morning. She was privileged with the first appearance of the risen Lord, who sent her to take the good news of the resurrection to the other disciples. This commission earned her the title 'Apostle to the Apostles' in the early Church.

Collects

Common Worship

Almighty God, whose Son restored Mary Magdalene to health of mind and body and called her to be a witness to his resurrection: forgive our sins and heal us by your grace, that we may serve you in the power of his risen life; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Prayer Book 1928

Almighty God, whose blessed Son did call and sanctify Mary Magdalene to be a witness to his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and always serve thee in the power of his endless life, who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

Mary Magdalene's halo, head covering and long blond hair are clearly visible.

Note 1



Note 2

Now while Jesus was at Bethany in the house of Simon the leper, a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. But when the disciples saw it, they were angry and said, "Why this waste? For this ointment could have been sold for a large sum, and the money given to the poor." But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me. For you always have the poor with you, but you will not always have me. By pouring this ointment on my body she has prepared me for burial. Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.

St Matthew 26 vv 6 - 13



This story is attributed to Mary Magdalene and is also recorded in *St Mark 14 vv 3 - 9* *St Luke 7 vv 36 - 50* *St John 12 vv 1 - 8*

Note 3

From left to right the following are seen: Cream-coloured background (liturgical colour for this feast-day); Long blond hair; Blue cloak; Fur cuff; Yellow lining; red dress.



Note 4

Magdalene may also be spelt Magdalen. The College in Oxford named after her is spelt this way whereas the College in Cambridge is spelt as on this light.

In the 1662 Book of Common Prayer St Mary Magdalen is regarded as a 'Black Letter Day'. In the proposed Prayer Book of 1928 she becomes a Red Letter Day with a Collect, Epistle and Gospel provided. In both calendars her name is spelt Magdalen, as it is in the Collect etc. In the Common Worship calendar it is spelt Magdalene



Note 5

i] Mary Magdalene was present at the Crucifixion:

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. *St John 19 v 25*

ii] Mary was witness to the Resurrection; comparison should be made with the Easter light (N2.4)

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So, she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

St John 20 vv 1, 2

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

St John 20 vv 11 - 18

WEST WALK – Window W2



Frederick Charles Eden

	W2.1	W2.2	W2.3	W2.4
	ST JAMES	ST ANNE	ST OSWALD	THE TRANSFIGURATION
1928			August 5	
CW	July 25	July 26		
RC			not observed	August 6
Orthodox	April 30	July 25	August 5	
Above	a border with a central pomegranate			
Below	Edward Barber	Dorothy Fraser	William Cogswell	Evan Lewis

Window W2 was designed by Frederick Charles Eden and drawings are available in the Victoria and Albert Museum Archive. Unlike W1 the space above the main pictures is filled with clear glass; separated by an interesting border featuring a pomegranate at the ends and in the middle of each light.



A pomegranate may represent the church with many seeds held in one fruit. It may also symbolise Christ's resurrection, bursting from the tomb – as the fruit bursts forth; it relates also to hope in eternal life.



Pomegranate bursting forth

Signs of the Zodiac – appear in lights W2.1 and W2.4 unusually at the foot of the pictures of St James and The Transfiguration respectively. They will receive comment with their light.

Dates – these are displayed in a variety of forms which merits comment.

W2.1		W2.2	W2.3	W2.4
S James	July 25 th	July 26 th	AUG. 5	Avgvst vi
<p>'S James' appears on a scroll – the other three days are not so labelled.</p> <p>The date states the month in full with th after the day</p>		<p>The date is like that in W2.1 although the 'J' has been painted gold.</p>	<p>Here the month is abbreviated in upper case letters followed by a full stop, with the day simply a number. It is placed one quarry higher than the others.</p>	<p>The month is written in full with a similar font to the first two lights. The 'A' is decorated and painted gold. The 'u's are v-shaped; like the Roman numerals for the day.</p>

The first two lights are clearly named – S James and S^t Anne – but there is no such label on lights 3 and 4. The subject matter however is self evident.



Memorials – are individual for each light and will be mentioned there.

W2.1 - St James the Great, Apostle and Martyr - July 25

Common Worship – James the Apostle – July 25 (Festival)

Roman Catholic – St James, Apostle – July 25 (Feast)

Orthodox – James, Son of Zebedee, Ap – April 30



Halo, Hat with shell (Note 1)

Staff with water bottle (Note 2)

Book (Note 3)

Red tunic with green cloak, held with a girdle (Note 4)

Shoes (Note 4)

Sign of Zodiac – Leo with glyph (Note 5)

Biographical Note

James, often called 'the Great', was a Galilean fisherman who, with his brother John, was one of the first apostles called by Jesus to follow him. The two brothers were with Jesus at his Transfiguration and with him again in the garden of Gethsemane. They annoyed the other followers of Jesus by asking to sit one on his left and the other on his right when he came into his glory and they were present for the appearances of Christ after the resurrection. James was put to death by the sword on the order of Herod Agrippa, who hoped in vain that, by disposing of the Christian leaders, he could stem the flow of those hearing the good news and becoming followers in the Way. James' martyrdom is believed to have taken place in the year 44.

Collects

Common Worship

Merciful God, whose holy apostle Saint James, leaving his father and all that he had, was obedient to the calling of your Son Jesus Christ and followed him even to death: help us, forsaking the false attractions of the world, to be ready at all times to answer your call without delay; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Book of Common Prayer

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen*

Note 1

James the Greater has a halo, in common with all the apostles. After his martyrdom in 44 AD legend states that James' coffin was placed in a rudderless boat which landed eventually in Galicia, in Northern Spain. The coffin was found many centuries later and in the ninth century in what is now called Santiago de Compostela the local bishop built a basilica on the site where the coffin was found. This has now become a major site for pilgrimage. St James is therefore often shown as a pilgrim. He wears a hat decorated with a cockle shell – both signs of a pilgrim.



Note 2

James is carrying with his left hand a pilgrim's staff which in turn is holding a water bottle.

Note 3

James is holding a book in his right hand. This book might point to The Epistle of James. However the author of this New Testament book is thought to be neither St James the Great or St James the Less but James the Just, brother of Our Lord.



Note 4

James is shown wearing substantial shoes, in keeping with a pilgrim, walking on grass. Most of the apostles are depicted with bare feet. The hem of the red tunic may be seen (red for a martyr) covered with a green cloak. Also visible is the foot of the pilgrim's staff.

Note 5

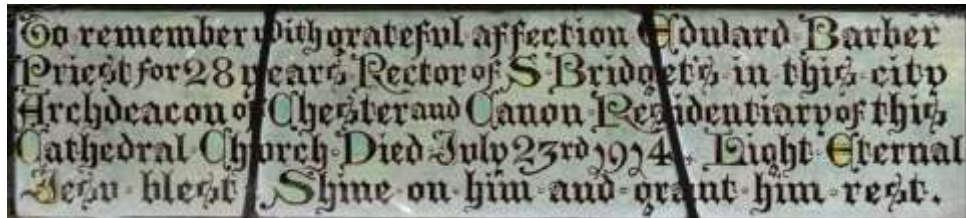
The sign of the Zodiac is Leo, the Lion. Seen here the lion is depicted in the 'rampant' position. The glyph is seen above the tail of the lion. Sol in Leo is between July 23 and August 22.



The glyph of Leo



Pilgrim Cross of St James



To remember with grateful affection Edward Barber
 Priest ^{for} 28 years Rector ^{of} St Bridget's in this City
 Archdeacon of Chester ^{and} Canon Residentiary of this
 Cathedral Church • Died July 23rd 1914. **Light Eternal**
Jesu blest Shine on him and grant him rest.

from The Prayer Book 1928 at The Burial of the Dead

V. Grant unto *him* eternal rest;
 R. And let perpetual light shine upon *him*.

also
 Refrain of Hymn 359 EH
O Lord to whom the spirits live by
 Richard Frederick Littledale 1833-1890

The English Hymnal (EH)

The English Hymnal was first published in 1906 under the general editorship of the priest and liturgist Percy Dearmer (1867-1936) with Ralph Vaughan Williams (1872-1958) as the musical editor. It reflects, as does The Prayer Book of 1928, the legacy of the Oxford Movement the philosophy of which was carried in the *Tracts to The Times*, published between 1833 and 1841, by amongst others Edward Bouverie Pusey and John Henry Neman. This Movement had a considerable influence not only on Dean Bennett but also the two stained glass artists, Nicholson and Eden.

DEDICATEE

The Venerable Edward Barber

b.19 September 1841, Brighouse, Yorkshire; son of Joseph and Mary Ann Barber; baptized 2 January 1842, St Matthew Rastrick, Yorkshire; educated at St Peter's School, York and Magdalen College, Oxford; BA 1864, MA 1867; Ordained 1865; m.2 November 1869 at Monk's Risborough Edith Sarah Evetts (1849-1930); three sons; School Master at Radley; 1872 Inspector of Schools, Diocese of Oxford; 1883 Rector of Chalfont St Giles; 1886 Rector of St Bridget Chester*, Canon Residentiary and Archdeacon of Chester; Master, Chester Diocesan Guild of Bell Ringers 1887-1914; d.23 July 1914, Chester.

*an ancient parish near the city wall; the first church was demolished in 1829, the second in 1891. The role of St Bridget Chester was subsumed in to the Church of St Mary on the Hill which was itself decommissioned in 1972.

DONOR

Not recorded



In Chester Cathedral

Andrew Abbott

IN HONOUR OF THE WORSHIP OF GOD
 EDWARD BARBER, M.A.
 ARCHDEACON OF CHESTER
 FOUNDED THE DIOCESAN GUILD
 OF CHURCH BELLRINGERS IN 1887
 AND WAS MASTER UNTIL HIS DEATH IN 1914

BY THIS TABLET
 THE MEMBERS DESIRE TO KEEP HIS
 FAITHFUL WORK
 IN LASTING REMEMBRANCE

Christogram

In ten of the lights a Christogram appears which are based on the two Greek words for Jesus Christ
ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ



E2.3
IHS



N3.1
IHS



N5.2
IHS



N6.3
IHC



W1.1 W1.2 W1.3
JHC



W1.1 W1.2 W1.3
XPC



W1.1 W1.2 W1.3
JHS



W3.1
JHS



W3.1
XPC



S10
XPI

ΙΗΣΟΥΣ – Iesous – Jesus

iota – eta – sigma – omicron – upsilon – sigma

iota (Ι) may also be written 'J' in the Latin form; sigma (Σ) may be written in its lunate form 'C' and 'S' in the Latin form.

This explains the variations in the first three letters of the word seen here: **IHS** (3), **JHS** (2), **IHC** (1), **JHC** (1). Sometimes **IH** (the first two letters) or **IC** (first and last letters) are used. The putting of Latin words to **IHS** is not really appropriate as they are Greek letters. *Jesu Hominum Salvator* translated *Jesu Saviour of Men* is the most frequent.

ΧΡΙΣΤΟΣ – Christos – Christ

chi – rho – iota – sigma – tau – omicron – sigma

The Greek letter chi (Χ) is most commonly transliterated into the Roman alphabet by using two letters (ch), pronounced hard as in Christmas or Scottish loch. Two variations are seen here: the first three letters **XPI** (1) in the copy of the seal in light **S10** and **XPC** (2). Again, sometimes **XC** is used on its own. **IC XC** is *Jesus Christ*.

These abbreviations are formed either by using the first two or three letters as a shortened form of the word (a practice technically known as 'suspension', because the scribe suspends writing the rest of the word) or by using the first and last letters of the word as a contraction. From antiquity onwards scribes have commonly placed a macron or tilde over the abbreviation to indicate that it is either a suspended or contracted word. This has been done in light E2.4.

Artists – **Frederick Charles Eden** and **Archibald Keightley Nicholson**

W2.2 - Anne, Mother to the Blessed Virgin Mary - July 26

Common Worship – Anne and Joachim, Parents of the Blessed Virgin Mary – July 26 (Lesser Festival)

Roman Catholic – Ss Joachim and Ann, parents of the Blessed Virgin Mary - July 26 (*Memorial*)

Orthodox – Dormition of the Righteous Anna, Mother of the Most Holy Theotokos - July 25



St Anne, the mother of Mary, head covered with an halo

St Anne is wearing a white tunic with a red outer garment

Mary, has a crown of flowers on her long hair with an halo (Note 1)

Mary is being instructed in reading by her mother (Note 2)

Mary's tunic is blue with a white and gold cloak

Both seem to be wearing shoes; Anne White, Mary yellow

S^t Anne

Biographical note

In the proto-gospel of James, written in the middle of the second century, the parents of Mary the mother of Jesus are named as Anne and Joachim. The story appears to be based heavily on that of Hannah, the mother of Samuel. The Church maintains their feast day both to emphasise God's plan from the beginning to send his Son, born of a woman, born under the law, to redeem fallen humanity; and also to show God's faithfulness in keeping his covenant with all generations.

Collect

Lord God of Israel, who bestowed such grace on *Anne and Joachim* that their daughter Mary grew up obedient to your word and made ready to be the mother of your Son: help us to commit ourselves in all things to your keeping and grant us the salvation you promised to your people; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

Mary has an halo together with a crown of flowers. Such an adornment dates back to Greek culture. They are worn at weddings sometimes and when religious women make their vows, their 'marriage to Christ'



Note 2

The importance of St Anne teaching the Blessed Virgin Mary is shown in this illustration. This legend began in the Middle Ages. It is remembered that a few years later at The Annunciation, Mary was reading the Scriptures, traditionally the Prophecy of Isaiah.

Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.
Isaiah 7 v 14



To the greater glory of God and in loving remembrance
of my dear mother Dorothy Ann Fraser who
died February 19th 1891 • Jesu all pitying
Jesu blest grant her thine eternal rest J Fraser

Jesu all pitying
Jesu blest grant her thine eternal rest
The last stanza of the ancient Latin sequence
Dies Irae Day of Wrath
sung before the Gospel at a Requiem Mass
351 English Hymnal

DEDICATEE

Dorothy Ann Fraser (née Jones)

b.19 December 1835, Ruthin, Denbighshire; school mistress; m.23 March 1864 to The Reverend Thomas Southworth Fraser (d. 12 May 1871); one daughter, Jessie; d.19 February 1891, Chester.

DONOR

Jessie Fraser, daughter



W2.3 - Oswald, King of Northumbria and Martyr, 642 - August 5

Common Worship – Oswald, King of Northumbria, Martyr, 642 – August 5 (Lesser Festival)

Roman Catholic – not observed

Orthodox – Martyr Oswald, King of Northumbria – August 5



Raven with message in its beak (Note 1)

Halo and Crown (Note 2)

Sceptre (Note 3)

Cross (Note 4)

Blue cloak and white tunic over his military uniform

Gloriosus Deus in Sanctis suis (Note 5)

Puttee (left leg) (Note 6)

Shoes

Coat of Arms (see Memorial)

Biographical note

Born around the year 605, the son of King Ælfrith of Northumbria, Oswald was forced to leave home after his father's death and move to Iona where, influenced by the monks of St Columba, he was baptised. Returning to Northumbria in 634, Oswald defeated the British king, setting up a cross as his standard and gathering his men around it to pray the night before the battle. A man of humility and generosity, Oswald worked closely with his friend St Aidan (W4.2), travelling with him on his missionary journeys and acting as his interpreter. He died in battle on this day in 642 defending his kingdom from the Mercians.

Collect

Lord God almighty, who so kindled the faith of *King Oswald* with your Spirit that he set up the sign of the cross in his kingdom and turned his people to the light of Christ: grant that we, being fired by the same Spirit, may always bear our cross before the world and be found faithful servants of the gospel; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Introductory note

This light of St Oswald has many attributes: a raven with a message and a package; halo and crown; sceptre and a cross together with a biblical quotation and a coat of arms. The name Oswald, which does not appear on the light, is interesting as it is formed of two parts: *Os* and *weald*; meaning *god* and *rule*

Note 1

Here we see a raven bringing a message in its beak together with a small gold container suspended from its neck. There are many stories about Oswald and his pet raven. This picture relates to Oswald's desire to have the hand in marriage and the conversion of the daughter of King Aron who lived in a distant Eastern Land. The raven is an emissary and eventually it secures the girl's conversion and her agreement to marriage and it brings back this message together with a ring in the small container. Another story concerns the carrying away of Oswald's arm after he was killed in battle.



Note 2

The halo of sainthood and the crown (coronet – a crown without arches) of kingship

Oswald is holding in his left hand a sceptre, or staff. This is a symbol of royal or imperial sovereignty, as King of Northumbria

Note 3



Note 4

Oswald holds a wooden cross in his right hand. This attribute refers to the Battle in Heavenfield, near Hexham in 633/4 when Oswald's army defeated Cadwallon, King of Gwynedd. Before the battle a wooden cross was planted and still to this day there is one to mark the site of victory beside the road.

Note 5

Gloriosus Deus in Sanctis suis

This Latin text is probably from *Psalm 67 v 36* in the Vulgate:

Mirabilis Deus in sanctis suis

Where 'mirabilis' – wonderful – is used instead of 'gloriosus' – glorious. thus: *God is wonderful in his saints*

In The Book of Common Prayer

Psalm 68 v 35

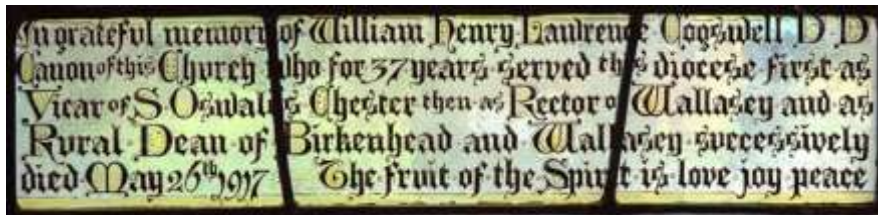
O God, wonderful art thou in thy holy places





Note 6

The ample shoe has above it an item of military uniform called a puttee. A narrow piece of cloth wound around the leg to provide support and protection instead of a leather boot.



In grateful memory of William Henry Lawrence Cogswell DD Canon of this Church who for 37 years served this diocese first as Vicar of S Oswald's Chester then as Rector of Wallasey and as Rural Dean of Birkenhead and Wallasey successively died May 26th 1917 • The fruit of the Spirit is love joy peace

[The fruit of the Spirit is love joy peace – Galatians 5 v 22](#)

This former Rector of St Oswald, Chester is remembered in this light of St Oswald, King of Northumbria (W2.3)

DEDICATEE

William Henry Lawrence Cogswell

b.11 December 1845, Halifax, Nova Scotia; William Cogswell priest (1808-1847) and Eleanor Belcher (1813-1898); Wadham College, Oxford BA 1868, MA 1872; m.1868, Halifax Nova Scotia, Alicia Harriet Uniacke (1846-1827); one son and two daughters; ordained priest 1869; Chaplain, Magdalen College, Oxford 1873-1875; Vicar, St Oswald, Chester 1879-1890; Rector, St Hilary, Wallasey from 1895; Canon of Chester; Doctor of Divinity; d.26 May 1917, New Brighton.

DONOR

Not recorded

ARMS

Cogswell Family Arms



Argent, a cross between four escallops sable

Our Lord Jesus Christ

Our Lord Jesus Christ appears thirteen times in the lights of the Cloister Windows and are placed, with the exception of The Transfiguration chronologically. They are listed and it will be noted that all have cruciform halos.



E3.1

Christmas



E3.4

The Innocents



E4.2

The Circumcision



E4.3

The Epiphany



E6.4

The Purification



W2.4

The Transfiguration



N2.1

Palm Sunday



N2.2

Maundy Thursday



N.2.2

Maundy Thursday



N2.3

Good Friday



N2.3

Good Friday



N2.4

Easter Day



N5.2

The Ascension

Artists: Frederick Charles Eden, Archibald Keightley Nicholson

W2.4 - THE TRANSFIGURATION OF OUR LORD - AUGUST 6

Common Worship – The Transfiguration of Our Lord – August 6 (Festival)

Roman Catholic – The Transfiguration of the Lord – August 6 (Feast)

Orthodox – The Transfiguration of Christ the Saviour – August 6



Moses (left) and Elijah (right) in Heaven, with hexagonal halos (Note 1)

Christ in white with a cruciform halo and an aureole (Note 2)

JHS (Note 2)

Peter, John and James kneeling (Note 3)

Leo (Note 4)

St Matthew 17 vv 1 - 13

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.” While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved; with him I am well pleased; listen to him!” When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, “Get up and do not be afraid.” And when they looked up, they saw no one except Jesus himself alone. As they were coming down the mountain, Jesus ordered them, “Tell no one about the vision until after the Son of Man has been raised from the dead.” And the disciples asked him, “Why, then, do the scribes say that Elijah must come first?” He replied, “Elijah is indeed coming and will restore all things; but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands.” Then the disciples understood that he was speaking to them about John the Baptist.

Introductory Note

The story of the Transfiguration of Jesus on the mount is told in the gospels of Matthew, Mark and Luke, and Peter refers to it in his Second Epistle. Each time, it is made clear that God’s salvation is for all and Christ is the one who brings that salvation. The testimony of the law and the prophets to Jesus are given by the presence of Moses and Elijah and the event also pre-figures the resurrection, giving a foretaste of the life of glory.

Collects

Common Worship

Father in heaven, whose Son Jesus Christ was wonderfully transfigured before chosen witnesses upon the holy mountain, and spoke of the exodus he would accomplish at Jerusalem: give us strength so to hear his voice and bear our cross that in the world to come we may see him as he is; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Prayer Book 1928

God, who before the Passion, of thine only-begotten Son didst reveal his glory upon the holy mount: Grant unto us thy servants, that in faith beholding the light of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory to glory; through the same Jesus Christ our Lord. *Amen.*

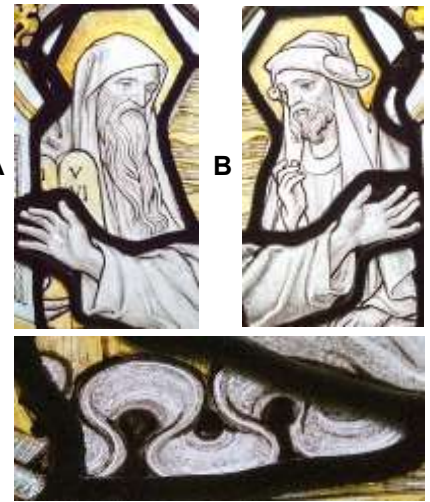
Note 1

Suddenly there appeared to them Moses and Elijah, talking with him.
St Matthew 17 v 3

Behind the hands of Christ on the left (A) Moses is seen carrying the tablets of the Ten Commandments – I; V; VI are seen, and on the right (B) is Elijah. Both are above a wavy pattern (C) which represents Heaven. As 'Old Testament Saints' they have been given hexagonal haloes.



It seems as if the post-crucifixion wounds were originally put in the picture but have been painted out.



Note 2

And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white.
St Matthew 17 v 3

Christ is shown in white surrounded by rays of light as an **aureole**, sometimes called a *mandorla* because of its almond-shape. Christ wears a **cruciform halo**.

IHS – the first three letters of the Greek word ΙΗΣΟΥΣ, **Jesus**. Latin letters are used.

Note 3

Jesus took with him Peter and James and his brother John
St Matthew 17 v 1

John is usually depicted differently to the other disciples, without a beard and with shorter blond hair and so he is probably in the middle.

Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear.
St Matthew 17 vv 4 - 6



Note 4

The sign of the Zodiac is Leo, the Lion. Seen here the lion is depicted in the 'rampant' position.

The glyph is seen above the lion's tail.

Sol in Leo is between July 23 and August 22



To the dear memory of Evan Felix Lewis priest who entered into rest July 8th 1923

He giveth his beloved sleep
Psalm 127 v 3b

DEDICATEE

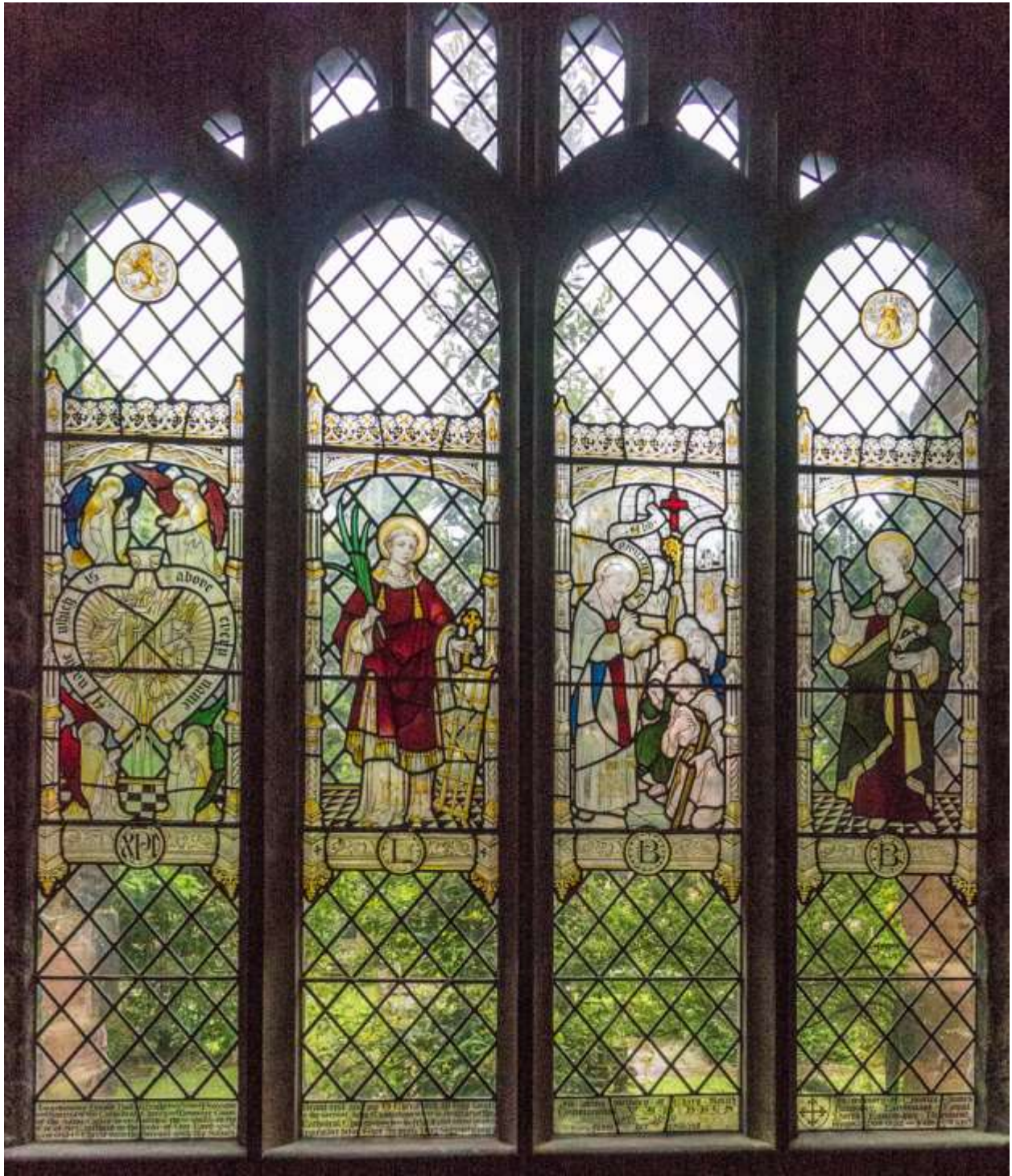
Evan Felix Lewis

b.1849, Llanrhystid, Cardiganshire; parents John Lewis (1800-1862) and Anna Maria Felix (1804-1880); educated at Magdalene College Cambridge; BA 1872; ordained deacon 1873 (Llandaff), priest 1875; m.1881, Elizabeth Sproston (1853-1925) in Wolverhampton; one son John Felix Orlando Lewis priest (1882-1960); Rector of Llanfallteg, Pembrokesire, 1882-1903; d.8 July 1923, Borth, Cardiganshire

DONOR

Not recorded

WEST WALK - Window W3







Frederick Charles Eden

	W3.1	W3.2	W3.3	W3.4
	NAME OF JESUS	ST LAURENCE	ST BERNARD	ST BARTHOLOMEW
1928	August 7	August 10	August 20	August 24
CW	January 1			
RC	January 3			
Orthodox	January 1		Not observed	June 11
above	Leo	nil	nil	Virgo
below	Harold Hall Wright	John Middleton	Mary Smith	Maurice James Banister

Window W3 was designed by Frederick Charles Eden and drawings are in the Victoria and Albert Museum Archive. None of the lights are named, except St Bernard, but from the content and the letters at the base of each picture it is simple to provide the name of the feast.

Signs of the Zodiac - The signs of the Zodiac have returned to the upper aspects of lights 1 and 4.

W3.1		W3.4	
			
Leo, shown with its glyph, covers the dates to August 22		Virgo, shown with its glyph, runs from August 23 until September 22	

The **glyph** in this light, W3.4, is correctly drawn with the outer tail of the 'M' turning inwards. In all the five other representations of this glyph it has not been correctly drawn.



Correct



Incorrect

Dates – are clearly shown with the month spelt in full with the day having th after the number, in all four instances



Memorials – are specific for each light and will be recorded there.



W3.1 - Name of Jesus - August 7

Common Worship – The Naming and Circumcision of Jesus – January 1 (**Festival**)

Roman Catholic – The Most Holy Name of Jesus – January 3

Orthodox – The Circumcision of Our Lord – January 1



Brattishing

Angels (Note 1)

IHS with a sceptre through the 'S' (Notes 2 and 3)

An aureole (Note 4)

A name which is above every name (Note 5)

Angels (Note 1)

XPC (Note 6)

Introductory Note

Prior to the Reformation the Sarum Rite was the liturgical norm for England. The rite probably dates to the time Osmund was Bishop of Salisbury at the end of the eleventh century. The Feast of *The Most Holy Name of Jesus* was observed on August 7 and was of such importance that the Octave was observed on August 14, the Eve of the Assumption of the Blessed Virgin Mary (August 15). When the calendar was radically reduced with the first Prayer Book in 1549 it was not included but it reappeared as *Name of Jesus* in the Third Prayer Book. It continued in the later editions of the Prayer Book, including the unauthorised version of 1928. In the revision of the calendar in 1997 the 'Naming' of Jesus was added to the 'Circumcision' on January 1. In the Roman Catholic Church in 1969 the feast was removed from the calendar, but it has now, since 2002, been restored to January 3.

Collect

Almighty God, who hast taught us that in the Name of Jesus Christ alone is salvation; Mercifully grant that thy faithful people, ever glorying in his Name, may make thy salvation known to all the world; through the same Jesus Christ our Lord. *Amen.*

Note 1

There are four angels around the depiction of the Name of Jesus. Their wings have different colours: blue, burgundy, red and green. The word angel is derived from the Greek word ἄγγελος (angelos) meaning messenger. The halo symbolises virtue and innocence and the wings, the messenger function between Heaven and Earth.



Note 2

JHS – more usually IHS or IHC – are the first three letters (or the first two and last letters) of the Greek word ΙΗΣΟΥΣ which translates JESUS – part of the Christogram (Note 6)

J – iota - is more correctly written Ι

H - eta

S - sigma – may be written Σ, S or C

A failure of not understanding that these are Greek Letters has resulted in a number of incorrect explanations or interpretations based on the letters being thought to be Latin. These include: In His Service; I Have Suffered; Iesus Hominum Salvator Jesus Saviour of men; In Hoc Signo In this sign you will conquer



Note 3

There is a sceptre through the letter 'S'. This signifies Christ's Royal authority or kingship. The opening two lines of the Eucharistic hymn by W Chatterton Dix (1837-1898): *Alleluya, sing to Jesus, His the sceptre, his the throne* (NEH 271) illustrate this.



Note 4

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Philippians 2 vv 9 - 11 AV*

In the preliminary painting for this window, seen in the V and A Archive (AAD/2013/5/1/74), Latin was used:

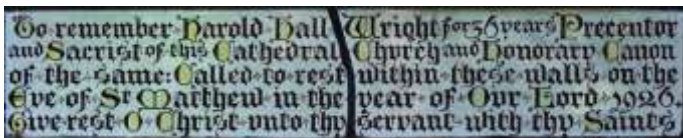
Nomen quod est super omne nomen The Vulgate

Note 5

The bright aureole is clearly seen about Jesus' name

Note 6

XPC – the first two and the last letters of the Greek word ΧΡΙΣΤΟΣ (with lunate sigma) which translates CHRIST – the second part of the Christogram ΙΗCOYC ΧΡΙCΤOC (see Volume 2 Page 17)



To remember Harold Hall Wright for 36 years Precentor and Sacrist of this Cathedral Church and Honorary Canon of the same: Called to rest within these walls on the Eve of St Matthew in the year of our Lord 1926. Give rest O Christ unto thy servant with thy Saints. * (*Opening words from The Russian Contakion of the Departed EH 744)

DEDICATEE

Harold Hall Wright

b.1 February 1859, Scarborough; son of Henry Wright surgeon and Mary Cass Hall; educated in Scarborough and Gonville and Caius College, Cambridge; BA 1882, MA 1885; ordained deacon 1882 (York), priest 1884; Precentor and Sacrist and Honorary Canon, Chester Cathedral from 1890; m.18 November 1891 Ethel Beatrice Foskett (1869 -1959); no children; d.20 September 1926 in Chester Cathedral*.

*The Cathedral Commonplace Book records that Canon Wright was taken ill suddenly after Evensong on the Eve of St Matthew's Day 1926 and died in what is now the Cloister Room.

DONOR

Not recorded

W3.2 -- Laurence, Deacon at Rome and Martyr, 258 - August 10

Common Worship – Laurence, Deacon at Rome, Martyr, 258 – August 10 (Lesser Festival)

Roman Catholic - St Lawrence, Deacon, Martyr – August 10 (Feast)

Orthodox – Lawrence the Archdeacon, Martyr – August 10



Brattishing

Halo (Note 1)

Amice (Note 2)

Martyr's palm in right hand (Note 3)

Red dalmatic over decorated alb; white maniple (Note 4)

Grid iron in left hand (Note 5)

Stole 'deaconwise' (Note 4)

Shoes

'L' for Laurence (Note 6)

Biographical note

The sources for the martyrdom of Laurence are among the earliest, though the details are thin. Laurence was one of the seven deacons at Rome and closely associated with Pope Sixtus II, martyred just a few days before him. His examiners insisted he produce the Church treasures. He promptly did so: assembling all the poor, he is reputed to have said, "These are the treasures of the Church." The story of his being put to death on a gridiron is a much later addition to his story. He died on this day in the year 258.

Collect

Almighty God, who made *Laurence* a loving servant of your people and a wise steward of the treasures of your church: fire us with his example to love as he loved and to walk in the way that leads to eternal life; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Brattishing

Note 1

Laurence (may be spelt Lawrence), clean shaven with a tonsure wears an halo.



Note 2

The amice with a gold edge is clearly visible. This rectangle of white linen covers the shoulders and any item of clothing which may be exposed when wearing an alb.

While donning the amice, the deacon first drapes the amice over his head (as with a hood), then lowers it to his neck, tying it around his torso. During this action he prays a short prayer asking God to clothe him with the "helmet of salvation".

Take the helmet of salvation, and the sword of the Spirit, which is the word of God. *Ephesians 6 v 17*



Note 3

The Martyr's palm is clearly visible in Laurence's right hand. A palm branch is a sign in Christian art of victory and is often carried by martyrs symbolising their victory over earthly temptations and misery.



Note 4

The dalmatic is the liturgical vestment of a deacon and covers the undergarment – an alb (in this case decorated). It follows the liturgical colours and in this case is red for a martyr. The stole is worn over the left shoulder and loosely held together on the deacon's right.

A maniple is worn over the left wrist and is usually the same liturgical colour as the main vestment. Here it is white.

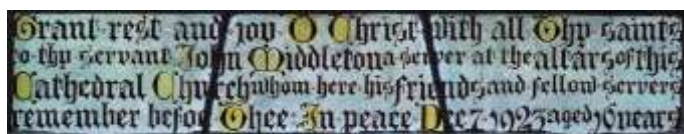


Note 5

Laurence was appointed a Deacon by Pope Sixtus II in 257. He was the first of seven deacons and was known as 'Archdeacon', as he had responsibility for the Patriarchal Church, a term still used in this context by the Eastern Church. In August 258, the Emperor Valerian ordered the execution of all clergy and Pope Sixtus was martyred immediately. Laurence followed a few days later. As stated above the idea that he was roasted on a gridiron came many years later and is of doubtful truth. Nevertheless his attribute is usually a grid iron. Note the cross on it.

Note 6

'L' for Laurence. This name derives from the Latin laurentius which means 'laurelled'. It is therefore more appropriate to spell it this way than with a 'w' (Lawrence).



Grant rest and joy O Christ with all Thy saints to thy servant John Middleton a server at the altars of this Cathedral Church whom here his friends and fellow servers remember before Thee In Peace Dec 7 1923 aged 16 years

DEDICATEE

John Middleton

b.1907, Chester; cathedral server; d.7 December 1923, aged 16

DONORS

John's friends and fellow cathedral servers

W3.3 - Bernard of Clairvaux, Abbot, 1153 - August 20

Common Worship – Bernard, Abbot of Clairvaux, Teacher of the Faith, 1153 – August 20 (Lesser Festival)

Roman Catholic - St Bernard, Abbot, Doctor – August 20 (*Memorial*)

Orthodox -



Brattishing

Red Cross (Note 1)

St Bernard Abb in a scroll between Bernard's head and a deacon carrying his crozier (Note 2)

Crucifix (Note 3)

Building (Note 4) with sick pilgrims

Bernard teaching with a deacon beside him and a group listening and kneeling (Note 5)

Eucharistic vestments (Note 6)

Shoes

B – Bernard (Note 7)

Biographical Note

Bernard was born at Fontaines, near Dijon, in France in the year 1090. He entered the Benedictine abbey at Cîteaux in 1112, taking with him many of his young companions, some of whom were his own brothers. He was a leader of the reform within Benedictinism at this time and in 1115 was sent to establish a new monastery at a place he named Clairvaux, or valley of light. Though times were hard, he built up the community with his remarkable qualities of leadership. Bernard preached widely and powerfully and proved himself a theologian of renown. Literally hundreds of houses were founded on the Cîteaux or Cistercian system and Bernard's influence on his own generation and beyond was immense. He died on this day in 1153.

Collect

Merciful Redeemer, who, by the life and preaching of your servant *Bernard*, rekindled the radiant light of your Church: grant us, in our generation, to be inflamed with the same spirit of discipline and love, and ever to walk before you as children of light; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*.

Jesu, dulcis memoria, Jesu the very thought of thee, is attributed to Bernard of Clairvaux and translated by Edward Caswell (1814-1878). In the New English Hymnal it is 385.



Note 1

This red cross dominates the upper part of this light.

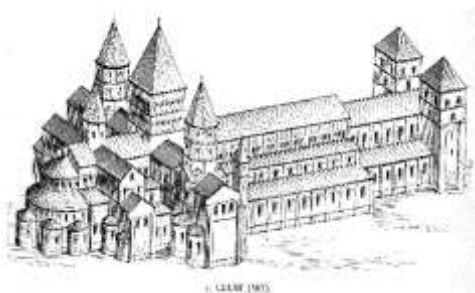


Note 2

St Bernard Abb – The abbreviation means Abbot. The Abbot of a Benedictine Community is entitled to carry a crozier and wear a mitre even in the absence of episcopal orders. A deacon appears to be holding the crozier.

Note 3

The Crucifix in the church is partially shown with St John to its left and the edge of a garment to its right - Blessed Virgin Mary. Such an arrangement is the rood.



Note 4

This building could be Cluny Abbey as it does not look like the appearances of Clairvaux. Bernard had a friendship with Cluny. In addition there was also, at a similar time, a Bernard of Cluny. Might there be a confusion? Incidentally, Bernard of Cluny appears in the hymn book as the writer of *Urbs Sion aurea*, Jerusalem the Golden (translated by John Mason Neale 1818-1866)

There is a little trio making their way toward St Bernard.

Note 5

Bernard, Teacher of the Faith, holding a book appears to be instructing a small group. The man in blue is cupping his ear struggling to hear. The man in the foreground is holding his hat with his right hand and what appears to be a crutch in his left.



Note 6

Bernard is wearing a white decorated alb, with a white stole, a white maniple at his left wrist, and a white chasuble (with a blue lining) – Eucharistic or Mass vestments. These are the vestments worn today for celebrations of the Eucharist in most churches,



Note 7

B – Bernard, Saint in 1174; Doctor of the Church in 1830, Teacher of the Faith. It is noteworthy that Bernard was instrumental in re-emphasizing the importance of Lectio Divina in the Cistercian Order. Its four components are: read, meditate, pray, contemplate

Memorial



In loving memory of Mary Smith
Commandant VAD: B R C S
1913 – 1926
from her husband

VAD – Voluntary Aid Detachment (Nursing)
BRCS – British Red Cross Society

DEDICATEE

Mary Smith (née Tilston)

b.1865, Chester; trained as a nurse at St Bartholomew's Hospital. London, 1885 – 1889; m.1907, Cecil Plumbe Smith solicitor (1873-1942), in Buxton Derbyshire; Mary was Commandant of the Cheshire 46 Red Cross Detachment (1914-1919) and was also Matron of Hoole Bank House Auxiliary Hospital; d.1926, Chester.

Folly House in Hoole was occupied by Cecil Plumbe Smith who had previously lived at Newton Hall. He was a partner in Walker Smith & Way, Solicitors, and had owned the land on which Hoole Alexandra Park was built. It is a little difficult to know what the dates 1913-1926 mean. The dates don't correspond with the British Red Cross Society listing for her time as Commandant. Mary died in 1926.

DONOR

Cecil Plumbe Smith (1873-1942) husband

W3.4 - St Bartholomew, Apostle - August 24

Common Worship – Bartholomew the Apostle – August 24 (Festival)

Roman Catholic – St Bartholomew, Apostle – August 24 (Feast)

Orthodox – Bartholomew and Barnabas, Apostles – June 11



Brattishing

Halo

Right hand holding knife (Note 1)

White undergarment, red tunic, green cloak with a yellow lining

Left hand holding a book and a fold of the green cloak (Note 2)

No Shoes

B – Bartholomew (Note 3)

Biographical Note

It has long been assumed that Bartholomew is the same as Nathanael though it is not a certainty. The gospels speak of Philip bringing Nathanael to Jesus and calling him an Israelite worthy of the name. He is also present beside the Sea of Galilee at the resurrection. Although he seems initially a somewhat cynical man, he recognises Jesus for who he is and proclaims him as Son of God and King of Israel. He was martyred in Armenia.

St John 1 v 43 - 51

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Collect

Almighty and everlasting God, who gave to your apostle Bartholomew grace truly to believe and to preach your word: grant that your Church may love that word which he believed and may faithfully preach and receive the same; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

A large knife is the usual attribute for Bartholomew. He is said to have been martyred by the Armenians in Albanopolis by flaying his skin. A modern statue of St Bartholomew by Damien Hirst (2006) is placed in the South Transept of the Priory Church of St Bartholomew the Great in London.



Note 2

Bartholomew is holding a book in his left hand. The cover is decorated with stars and fleurs de lys. A fold of the green cloak (cope-like) is seen over the left arm.

There is a story that Bartholomew went on a journey to India where he left behind a copy of St Matthew's Gospel. Maybe that explains the book.

Note 3

B – Bartholomew

The origin of the name is Bar – Talmai; this means son of Talmai, or son of furrows or simply 'farmers' son.

This design is slightly different to that of the 'B' in St Bernard (W3.3)



In memory of Maurice James
Banister, Lieutenant Loyal
North Lancashire Regiment
August 23rd, 1892 – Feby 17th 1916



A cross fleury

DEDICATEE

Maurice James Banister

b.23 August 1892, Whitechapel, Lancashire; 2nd son of The Revered Edmund Dawson Banister (1843-1910) and Mary Jane Haddon (b.1851); educated at St Bees School, Cumberland; 1914 joined the Loyal North Lancashire Regiment – 7th Battalion; killed 17 February 1916, shot by a sniper while walking along a trench, Neuve Chapelle, France; buried at Le Touret Military Cemetery, France.

DONOR

Not recorded

WEST WALK - Window W4



Frederick Charles Eden

	W4.1	W4.2	W4.3	W4.4
	SAINT AUGUSTINE	SAINT AIDAN	SAINT GILES	NATIVITY OF OUR LADY
1928			September 1	September 8
CW	August 28	August 31	not observed	
RC				
Orthodox				
Above	Virgo			Virgo
Below	Frances Catherine Brown	Bishop O T L Crossley	Giles Family	Anon – Two Sons War Memorial

This window was designed by Frederick Charles Eden. It records three saints and the Nativity of the Blessed Virgin Mary. An interesting feature which replicates its use in W3 is that of a letter at the top of the picture, in this case, to indicate the saint with a combined A and M (Ave Maria) above the Nativity of the BVM. There is a further symmetry in that the centre two lights both have a deer; in the second light it is a stag (an adult male) and in the third an hind (an adult female)

Sign of the Zodiac

The dates of all four lights of the saints and the Blessed Virgin Mary all fall in the period of Virgo. This is clearly shown in lights 1 and 4 together with the glyph.



Virgo – The Virgin - Sol in Virgo – August 15 to September 14, current range of dates August 23 to September 22, – with a lily in her right hand, and a crown of flowers on her head. The glyph consists of the letter ‘m’ signifying a maiden and the circle signifies chastity. As previously recorded the glyph is incorrectly drawn with the tail curving outwards instead of inwards.

Dates

The dates are clearly written on all four lights but ‘September 1st (W4.3) is unusual in that it is in gold lettering.



Memorials

The memorials are specific for each light and shown there.

W4.1- Augustine, Bishop of Hippo in Africa and Doctor, 430 August 28

Common Worship – August 28 - Augustine, Bishop of Hippo, Teacher of the Faith, 430 (Lesser Festival)

Roman Catholic – August 28 - St Augustine, Bishop, Doctor of the Church (*Memorial*)

Orthodox – August 28 - Blessed Augustine, Bishop of Hippo, 430



'A' – for Augustine

Mitre; Halo; Crozier

Inflamed heart in right hand (Note 1)

Episcopal gloves

Book in left hand (Note 2)

Cope (blue); Dalmatic (red); Stole (white)

Decorated alb

Shoe

SAINT AVGVSTINE BP CF DR (Note 3)

Biographical Note

Augustine was born in North Africa in 354. His career as an orator and rhetorician led him from Carthage to Rome, and from there to Milan where the Imperial Court at that time resided. By temperament, he was passionate and sensual, and as a young man he rejected Christianity. Gradually, however, under the influence first of Monica, his mother, and then of Ambrose, Bishop of Milan, Augustine began to look afresh at the Scriptures. He was baptised by Ambrose at the Easter Vigil in 387. Not long after returning to North Africa he was ordained priest, and then became Bishop of Hippo. It is difficult to overestimate the influence of Augustine on the subsequent development of European thought. A huge body of his sermons and writings has been preserved, through all of which runs the theme of the sovereignty of the grace of God. He died in the year 430.

Collect

Merciful Lord, who turned *Augustine* from his sins to be a faithful bishop and teacher: grant that we may follow him in penitence and discipline till our restless hearts find their rest in you; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Flaming heart' - a detail from the painting of Augustine by Philippe de Champaigne (1602-1674)

Note 1

Augustine is holding a flaming heart in his right hand. That it is a heart is clearer in the original drawing (V and A Archive). This attribute of St Augustine refers the observer to a much-quoted reference from his Confessions:

Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee (Book 1). This is quoted in the Common Worship Collect for the Seventeenth Sunday after Trinity

Note 2

The book in St Augustine's left hand, covered with an episcopal glove, signifies his prolific output as a writer of early Christian theology and philosophy His *Confessions* is an autobiographical work in thirteen books written in Latin at the end of the Fourth Century. Beginning with his sinful youth and his conversion to Christianity Augustine then sets out his understanding of the Faith. Modern theologians regard this work as a masterpiece of Western literature.

Tolle et Legi – Take and Read – God's words to Augustine at his conversion.



Note 3

BP – Bishop of Hippo; CF – Confessor of the Faith (a term not often used but most commonly associated with St Edward, King of England - see W8.3, October 13); DR – Doctor of the Church (a title awarded for those who have made a significant contribution to theology and doctrine of the Church). In the ancient church Augustine of Hippo was one of the Four Doctors; the others were St Jerome (W7.2), St Ambrose (N1.4) and St Gregory the Great (E8 2)



TO THE GLORY OF GOD AND IN MEMORY OF
FRANCES CATHERINE BROWN WHO
ENTERED INTO REST NOV 19 1926 AGED 90

DEDICATEE

Frances Catherine Brown (née Williams)

b.1836, Llandwrog, Caernarvonshire; m.1866 Henry Thomas Brown (1833 -) Solicitor; d.19 November 1926, Chester.

DONOR

Not recorded

W4.2 - Aidan, Bishop of Lindisfarne, 651 - August 31

Common Worship – August 31 - Aidan, Bishop of Lindisfarne, Missionary, 651 (Lesser Festival)

Roman Catholic – August 31 - St Aidan, Bishop, and Saints, of Lindisfarne (*Memorial optional*)

Orthodox – August 31 - Aidan of Lindisfarne



A for Aidan

Mitre, Halo and Crozier (Note 1)

Open Book and Chirothecæ (Note 2)

Alb, Stole, Yellow Dalmatic and Blue Cope

Stag (Note 3)

Shoes

SAINT AIDAN BP. CF. (Note 4)

Biographical Note

One of St Columba's monks from the monastery of Iona, Aidan was sent as a missionary to Northumbria at the request of King Oswald, who was later to become his friend and interpreter. Consecrated Bishop of Lindisfarne in 635, Aidan worked closely with Oswald and became involved with the training of priests. From the island of Lindisfarne he was able to combine a monastic lifestyle with missionary journeys to the mainland where, through his concern for the poor and enthusiasm for preaching, he won popular support. This enabled him to strengthen the Church beyond the boundaries of Northumbria. He died on this day in the year 651.

Collect

Everlasting God, you sent the gentle bishop *Aidan* to proclaim the gospel in this land: grant us to live as he taught in simplicity, humility, and love for the poor; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Aidan wears a halo – known as the Apostle of Northumbria he is regarded as a saint. He was Bishop of Lindisfarne (Crozier and Mitre) from 635 until 651.



Note 2

The reading of the Scriptures including the Psalms was fundamental to Aidan's life. Chirothecæ (episcopal gloves) are shown.

Note 3

One story has St. Aidan saving the life of a stag by making it invisible to the hunters. Even though, this miracle has also been attributed to St. Aidan of Ferns (a sixth century Irish bishop), the stag is one of heraldic symbols associated with St. Aidan since the stag symbolizes solitude, piety, and prayer.



Note 4

Saint Aidan – Bishop; Confessor - a person who avows religious faith in the face of opposition, but does not suffer martyrdom



GIVEN BY OLD BOYS OF ST JOHN'S WORKING LADS CLUB BIRKENHEAD IN AFFECTIONATE AND GRATEFUL REMEMBRANCE OF BISHOP O.T.L. CROSSLEY D.D. ITS FOUNDER AND PRESIDENT 1888-1892



Shrine of Aidan
St Aidan's Church
Bamburgh
designed by
Donald Buttress
dedicated by
Sentamu,
Archbishop of York
26 August 2013

DEDICATEE

Owen Thomas Lloyd Crossley

b.30 April 1860; educated Belfast Academy and Trinity College Dublin; ordained D and P 1884; Curate, St Patrick, County Down; Curate, St John Birkenhead; Founder President of St John's Working Lads Club, Birkenhead (1882-1892); Vicar of St John Egremont, Cheshire 1892-1900; moved to Australia, Archdeacon of Geelong; 26 April 1911 consecrated Bishop of Auckland. 1914 returned to Wales (ill health); Rector of St Andrew's Major near Cardiff; retired 1917; d.3 March 1926 in London the result of a road accident.

DONOR

Not recorded

W4.3 - Giles of Provence, Abbot, c.720 - September 1

Common Worship – September 1 - Giles of Provence, Hermit, c.710 (*Commemoration*)

Roman Catholic – removed from calendar in 1969 (was September 1)

Orthodox – not observed



G – Giles

Halo

Monk's habit and Crozier
(Note 1)

Arrow, piercing right hand (Note 2)

Hind (female deer) (Note 2)

Shoes

SAINT GILES ABBOT (Note 3)

Biographical Note

Giles was born, c.650, in Athens, Greece. On moving to France he became a hermit. He founded a monastery at the place now called Saint-Gilles in Provence which became an important place on the pilgrimage routes both to Compostela and to the Holy Land. His care for the wounded and those crippled by disease resulted in his becoming the patron saint of such people, particularly of those with leprosy. Leprosy sufferers were not permitted to enter towns and cities and therefore often congregated on the outskirts, where churches built to meet their needs were regularly dedicated to Giles. He died in about the year 710.

Collect

Almighty God, by whose grace *Giles*, kindled with the fire of your love, became a burning and a shining light in the Church: inflame us with the same spirit of discipline and love, that we may ever walk before you as children of light; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Giles lived for many years as a hermit in what is now Southern France. He so impressed the King, Wamba, with his humility that he built him a monastery in the valley of the River Gard which Giles put under the Benedictine Rule. This is now St Gilles-du-Gard.

St Giles is depicted with a monk's habit, a long beard holding with his left hand a crozier, a sign of his being an abbot. Much is written about St Giles in the Golden Legend (Legenda Aurea) by Jacobus de Varagine (c.1260). The Roman Catholic Church regarded this as fabulous and so removed Giles' name from the calendar in *Mysterii Paschalis* published in 1969. He remains in the Anglican calendar.



Note 2

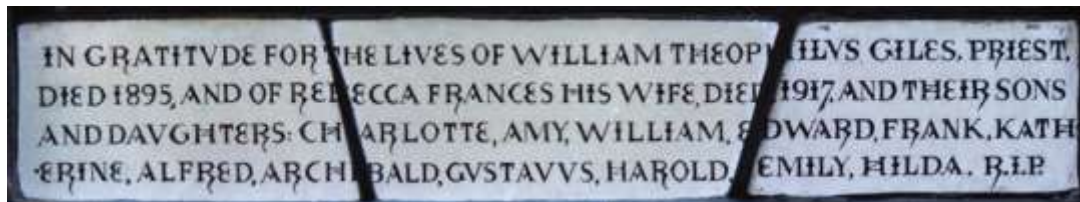
A legend indicates that Christ sent Giles an hind (female deer) to provide him with milk and companionship. One day the hind fled from hunters into the hermit's cell and subsequently one of the hunter's inadvertently shot Giles with an arrow rather than the deer. Giles survived, although disabled. In this light there is a good illustration of the hind looking up to Giles. The arrow may be seen having pierced his right hand.



Hind and Arrow
the arms of S Gilles-du-Gard



Note 3
SAINT GILES ABBOT



IN GRATITUDE FOR THE LIVES OF WILLIAM THEOPHILVS GILES, PRIEST DIED 1895, AND OF REBECCA FRANCES HIS WIFE, DIED 1917. AND THEIR SONS AND DAUGHTERS, CHARLOTTE, AMY, WILLIAM, EDWARD, FRANK, KATHERINE, ALFRED, ARCHIBALD, GVSTAVVIUS, HAROLD, EMILY, HILDA. R.I.P.

RIP – Requiescant in Pace - *Rest in Peace*

DEDICATEES

William Theophilus Giles

b. Barton Hall, Patricroft, Lancashire; parents William and Harriott Giles; m. 22 December 1857 Rebecca Frances Sharman (1836-1917); seven sons and five daughters; ordained D1858, P 1859; Principal of Netherleigh School; 1859 appointed Chaplain, Upton Lunatic Asylum; d. 1895, Upton

Rebecca Frances Giles (née Williams)

b. 1836 Huntingdon; m. 22 December 1857; seven sons and five daughters; d. 1917 Chester

Charlotte Christina Giles 1859-1948; **Amy Rebecca Giles** 1861-1927; **William Sharman Giles** 1862-1906; Master Mariner; **Edward Sharman Giles** 1863-1912; Solicitor; **Frank Giles** 1864-1874; **Katherine Sarah Giles** 1866-1892; **Alfred Sharman Giles** 1867-1913; d. in Portugal; **Archibald Giles** 1869-1935; d. in Canada; **Gustavus Theophilus Giles** 1871-1914; d. in India; **Harold Eustace Giles** 1874-1921; **Emily Frances Giles** 1872-1957; **Hilda Mary Giles** 1878-1957

NB Harold and Emily are listed in the wrong age order.

DONOR

Not recorded

W4.4 - Nativity of the Blessed Virgin Mary - September 8

Common Worship –September 8 – The Birth of the Blessed Virgin Mary (Lesser Festival)

Roman Catholic – September 8 - The Nativity of the Blessed Virgin Mary (Feast)

Orthodox – September 8 – The Nativity of the All Holy Mother of God



AM – Ave Maria (Note 1)

Midwife

St Anne (Note 2)

Midwife

'Neonatal Nurse' dressing the Blessed Virgin Mary after being washed

NATIVITY OF OUR LADY (Note 3)

Introductory Note

This festival in honour of the birth of the mother of our Lord is celebrated on this day in both the eastern and the western Churches. Falling just nine months after the feast of the Conception of Mary, this feast acknowledges the preparation by God of his people to receive their Saviour and Lord, putting 'heaven in ordinary' and showing that mortal flesh can be the bearer of Christ to the world. There is no Biblical account of this event. The first account occurred in the *Protoevangelium of James* over a century later in AD 145. Nevertheless, artists have often depicted the birth of Mary. In this light Frederick Charles Eden has produced an image of a well-staffed home confinement such as might have occurred in Victorian times. The three nurses are very busy in their duties and as was the custom the father, Joachim, is absent!

Collect

Almighty and everlasting God, who stooped to raise fallen humanity through the child-bearing of blessed Mary: grant that we, who have seen your glory revealed in our human nature and your love made perfect in our weakness, may daily be renewed in your image and conformed to the pattern of your Son, Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

AM – Ave Maria; Hail Mary or [Greetings, favoured one](#).

This monogram, which may appear in many forms, states the opening words of the Archangel Gabriel to the Blessed Virgin Mary at The Annunciation.

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you."
St Luke 1 vv 26 - 28

The Angelus, *Angelus Domini nuntiavit Mariæ* – The Angel of the Lord brought tidings to Mary, is a prayerful devotion commemorating the Incarnation, based on verses from St Luke, Chapter 1.



Note 2

St Anne lies in bed, after her delivery. On the ring finger of her left hand is a 'wedding ring' clearly seen.

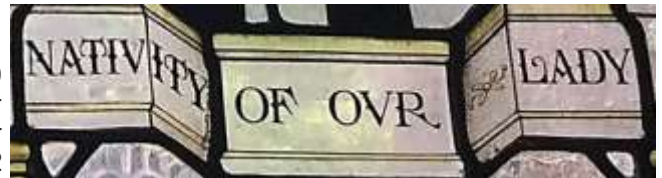


Note 3

NATIVITY OF OVR LADY

This feast-day did not appear in the Prayer Books of 1549 and 1552. However it appeared in the Third 1559 Prayer Book and was listed as *Nat. Mary*; in the Fourth 1604 Prayer Book it was listed as *Nati. of Mary*. Subsequently in 1662 and 1928 it was listed as *Nativity of the Blessed Virgin Mary*.

The usage of 'Our Lady' only appears once in the 1928 Prayer Book for March 25 – The Annunciation of our Lady. The use of 'OVR LADY' here is unusual.



The Angelus

V. The Angel of the Lord brought tidings to Mary.
 R. **And she conceived of the Holy Spirit.**

Hail Mary, full of grace; the LORD is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

V. Behold the handmaid of the LORD.
 R. **Be it done unto me according to thy word.**

Hail Mary, full of grace; the LORD is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

V. And the Word was made flesh.
 R. **And dwelt among us.**

Hail Mary, full of grace; the LORD is with thee: blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

V. Pray for us, O Holy Mother of God.
 R. **That we might be made worthy of the promises of Christ.**

Let us pray,
 We beseech Thee, O LORD, pour Thy grace into our hearts; that as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an angel, + so by His Cross and Passion we may be brought unto the glory of His Resurrection. Through the same Jesus Christ our Lord.
Amen.

V. *Angelus Domini nuntiavit Mariæ,*
 R. *Et concepit de Spiritu Sancto.*

Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

V. *Ecce ancilla Domini.*
 R. *Fiat mihi secundum verbum tuum.*

Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

V. *Et Verbum caro factum est.*
 R. *Et habitavit in nobis.*

Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

V. *Ora pro nobis, Sancta Dei Genetrix.*
 R. *Ut digni efficiamur promissionibus Christi.*

Oremus.
Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem eius et Crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

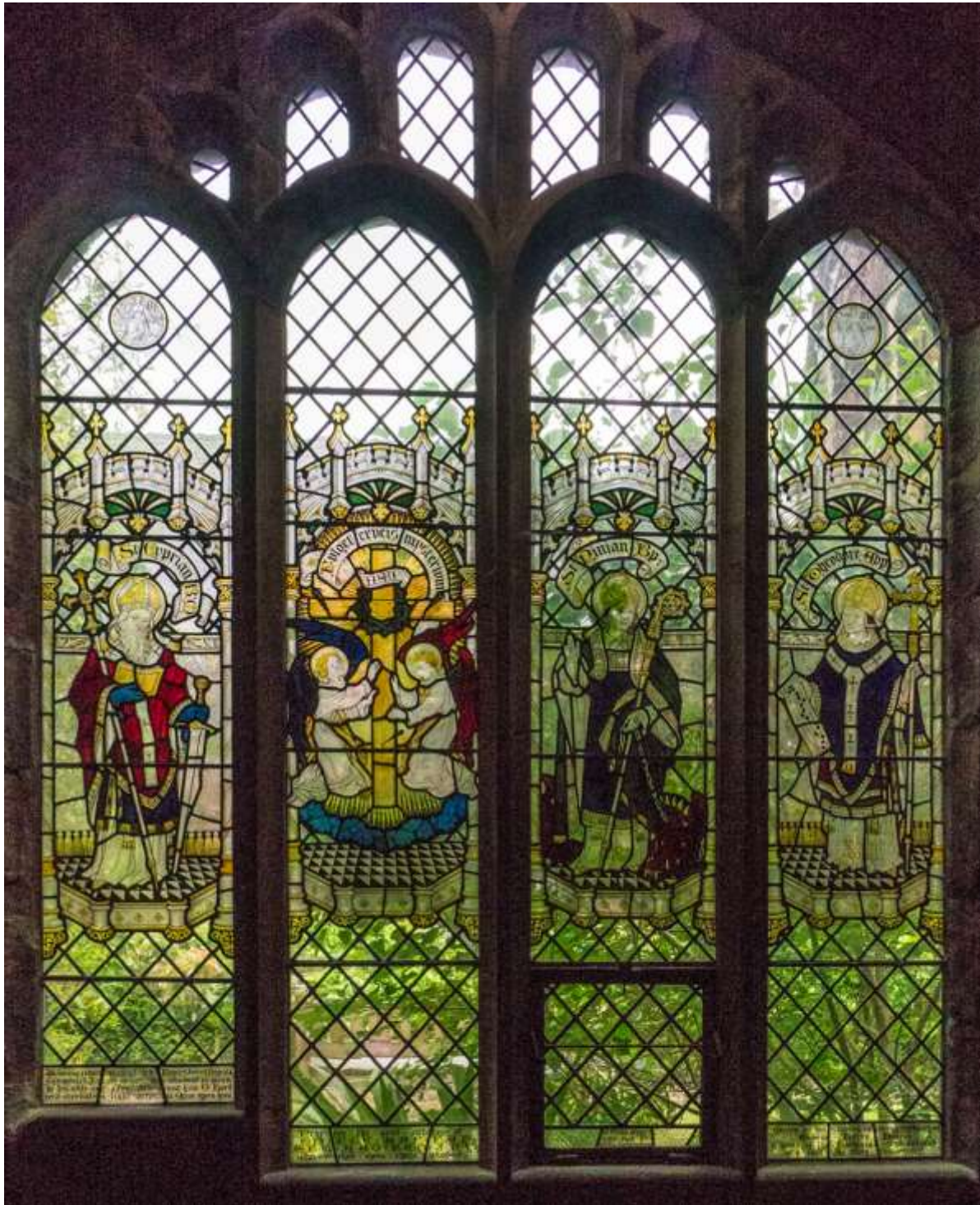


IN THANKSGIVING FOR HAPPY WORK
 AND FOR TWO BELOVD SONS WHO
 GAVE THEIR LIVES IN THE GREAT WAR

DEDICATEES
 Not recorded

DONOR
 Not recorded

WEST WALK - Window 5



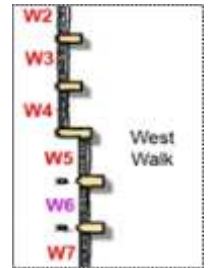
Frederick Charles Eden

	W5.1	W5.2	W5.3	W5.4
	ST CYPRIAN	HOLY CROSS	ST NINIAN	ST THEODORE
1928	September 13*	September 14	September 16	September 19
CW	September 15		September 16 (Scotland)	
RC	September 16			
Orthodox	August 31		nil	
Above	Virgo and glyph	FCE and others	broken	George Harry Harris
Below	John Rogers			

* In The Book of Common Prayer 1662 St Cyprian is observed on September 26.

This window is the first of the slightly indented group of windows from W5 to W9. Light 1 is slightly raised and light 3 has an opening window in its lower part.

In addition to the three saints we see Holy Cross Day which now is a Festival in the Common Worship Calendar.



Sign of the Zodiac – one sign Virgo covers the dates observed in this window, August 23 to September 22. It is represented twice in the upper aspect of the two outer lights with similar circular designs incorporating the glyph.



Window W4



Window W5

Virgo – The Virgin - Sol in Virgo – August 15 to September 14, current range of dates August 23 to September 22. Virgo has a lily in her right hand, and a crown of flowers on her head.

The glyph consists of the letter 'm' signifying a maiden and the circle signifies chastity. As recorded in the previous window the glyph is incorrectly drawn with the tail curving outwards.

Examining both illustrations they are essentially the same but there are minor variations – spot the differences!

Dates



These four dates are beautifully hand-written. The initial letter 'S' has been highlighted in gold in all four dates. The main point to note is the slightly unusual and curious way the number one is written. At first sight it is like a number two and this certainly confused the Recorders when we began to examine these windows. It is very clearly shown in this window but it is used in windows in all four walks.

Memorials are specific for each light where they will be dealt with.



W5.1 - Cyprian, Bishop of Carthage and Martyr, 258 - September 13

Common Worship – Cyprian, Bishop of Carthage, Martyr, 258 – September 15 (Lesser Festival)

Roman Catholic – St Cyprian, Bishop, Martyr – September 16 (*Memorial*)

Orthodox - Heiromartyr Cyprian, Bishop of Carthage – August 31



St Cyprian B : M (Note 1)

Halo, Mitre and Skull cap (Note 2)

Primate's Cross (Note 3)

Blue Chirothecæ
Right hand holding a book (Note 4)

Left hand holding a sword (Note 5)

White maniple (Note 5)

Red Chasuble with pallium (Note 6)

Blue dalmatic over an alb (Note 6)

White stole (Note 6)

Shoes

Biographical Note

Born in Carthage in about the year 200, Cyprian was a teacher of rhetoric and a lawyer in the city before his conversion to Christianity. He gave away his pagan library and set his mind to study the sacred Scriptures and the commentaries that were beginning to proliferate. He became a priest and then, in the year 248, was elected Bishop of Carthage by the people of the city, together with the assembled priests and other bishops present. He showed compassion to returning apostates, whilst always insisting on the need for unity in the Church. During the persecution of Valerian, the Christian clergy were required to participate in pagan worship; Cyprian refused and was first exiled and then condemned to death. He died on this day in the year 258.

Collect

Holy God, who brought *Cyprian* to faith in Christ, made him a bishop in the Church and crowned his witness with a martyr's death: grant that, after his example, we may love the Church and her teachings, find your forgiveness within her fellowship and so come to share the heavenly banquet you have prepared for us; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*

Note 1
St Cyprian B : M
B - Bishop; M – Martyr



Note 2

The halo of sainthood, the mitre of a bishop with its lappets and a white underlying skull cap are visible.



Note 3

This cross being held by Cyprian's right arm is a little difficult to explain as he was not an archbishop. More usually he would be holding a crozier. However, Carthage was regarded as the most important See in Roman Africa.

Note 4

An open book is held in Cyprian's gloved (blue) right hand. Cyprian was a theological writer and his two most significant books were De Ecclesiae Catholicae Unitate (On the Unity of the Catholic Church), written during his exile (257) and his Treatise on the Lord's Prayer



Note 5

Cyprian's gloved (blue) left hand is holding the grip of a sword – the instrument used for his martyrdom. To the left of the sword a white maniple with a gold fringe is visible.

Note 6

The vestments seen are a little difficult to explain with regard to colour as they usually all match. From the top down, and overlying the one below is seen: Pallium – white; Chasuble – red for martyrdom ; Dalmatic – blue; Stole – white (matching maniple); Alb; Chirothecæ (Note 5) are also blue.



In loving remembrance of John Rogers born May 24 1845 and died January 10 1927 • this window is given by his wife and daughters • grant him O Lord rest eternal and light perpetual shine upon him

grant him O Lord rest eternal and light perpetual shine upon him

from The Order for the Burial of the Dead in The Prayer Book 1928 and other sources

DEDICATEE

John Rogers

b.24 May 18, Chester; m.1875 Emily Margaret Clough (1849-), Dolgellau, Gwynedd; 2 daughters Phyllis Margaret b.1876, Emily Ada b. 1879;Banker; d. 10 January 1927, Chester.

DONORS

Emily Margaret Rogers (née Clough)

b.1849; 2nd daughter of Howell Hedd Lloyd Clough (1822-1883) and Margaret John (1826-1908) – there were 15 children; HHLC was Chief Constable of Flintshire.

W5.2 - Holy Cross Day - September 14

Common Worship - Holy Cross Day – September 14 (Festival)

Roman Catholic – The Exaltation of the Holy Cross – September 14 (Feast)

Orthodox – Exaltation of the Holy Cross – September 14



FULGET REGIS PRODEUNT (Note 1)

INRI (Note 3)

Cross with areole (Note 2)

Crown of Thorns and two nails (Note 3)

Two angels (Note 4)

The third nail (Note 3)

Representation of Heaven (Note 5)

Explanatory Note

The cross on which our Lord was crucified has become the universal symbol for Christianity, replacing the fish symbol of the early church, though the latter has been revived in recent times. After the end of the persecution era, early in the fourth century, pilgrims began to travel to Jerusalem to visit and pray at the places associated with the life of Jesus. Helena, the mother of the Emperor Constantine, was a Christian and, whilst overseeing excavations in the city, is said to have uncovered a cross, which many believed to be the Cross of Christ. A basilica was built on the site of the Holy Sepulchre and dedicated on this day in the year 335.

Collects

Common Worship

Almighty God, who in the passion of your blessed Son made an instrument of painful death to be for us the means of life and peace: grant us so to glory in the cross of Christ that we may gladly suffer for his sake; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Prayer Book 1928

O God, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the means of life and peace Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss; for the sake of the same thy Son our Lord. *Amen.*

Note 1

Fulget crucis mysterium

This is the second line of a Passiontide hymn also sung on Holy Cross Day. *Vexilla Regis* was written by Venantius Fortunatus (C.530-C.610) in the 6th Century, set to music by Victoria (1548-1611) and translated by John Mason Neale (1818-1866) – EH 94; NEH 79.

Vexilla regis prodeunt:
Fulget crucis mysterium
Quo carne carnis conditor,
Suspensus est patibulo.

The royal banners forward go,
The cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.



Note 2

Around the cross is a bright golden spread of light – an aureole, a mystic glow.



Note 3

INRI – Iesus Nazarenus, Rex Iudaeorum

And Pilate wrote a title, and put it on the cross. And the writing was **JESUS OF NAZARETH THE KING OF THE JEWS.**

St John 19 v 19

The nail attaching the scroll may be seen between 'N' and 'R'.



The crown of thorns and two of the nails are clearly seen. The third nail is at the foot of the Cross.

Note 4

Two angels are seen kneeling at the cross in veneration. They are robed in amice and alb with a girdle and seem to be wearing white stoles. Their wings are blue on the right and red on the left.



Note 5

The lower end of the aureole is visible above the blue wavy pattern which symbolises Heaven.



Pray for the good estate of
CD: FCE: ARF: FAF:
EFL: AAO: FEC: JNY
who worked upon these windows

DEDICATEES

Frederick Charles Eden and others

Seven people who worked with Frederick Charles Eden (F C E) on windows E1 – E3; N4 – N8 and W1 – W8
FCE – b.6 March 1864, Boughton, Northamptonshire; parents – Frederick Morton Eden (1829-1917) and Louisa Ann Parker (1823-1868); educated at Wellington College and Keeble College Oxford; BA 1886; unmarried; architect; started stained-glass in 1910; stroke 1934; d.15 July 1944, Ramsbury, Wiltshire; FCE was second cousin of Robert Anthony Eden (1897-1977), Prime Minister 1955-1957.

DONOR

Frederick Charles Eden and others

This light was not a memorial when it was installed.

W5.3 - Ninian, Bishop of Galloway, c.430 - September 16

Common Worship – Ninian, Bishop of Galloway, Apostle to the Picts, c.432 – September 16 (Lesser Festival)

Roman Catholic – St Ninian, Bishop (In Scotland - Feast) – September 16

Orthodox – not observed



St Ninian Bp: (Note 1)

Halo, mitre and skull cap (Note 2)

Crozier (Note 2)

Rt hand in position of blessing (Note 3)

Chirothecœ (Note 3)

Green cope over blue dalmatic

Chained dragon (Note 4)

Shoes

Biographical Note

Ninian was born in about the year 360 and was the son of a Cumbrian chieftain who had himself converted to Christianity. It seems he visited Rome in his youth, where he received training in the faith. He was consecrated bishop in the year 394 and returned to Britain, where he set up a community of monks at Candida Casa from where they went out on missionary journeys as far as Perth and Sterling. Ninian died in about the year 432.

Collect

Almighty and everlasting God, who called your servant *Ninian* to preach the gospel to the people of northern Britain: raise up in this and every land heralds and evangelists of your kingdom, that your Church may make known the immeasurable riches of your Son our Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

St Ninian Bp:

The church included St Ninian in the Calendar but information about him is scant. As Bishop of Galloway he would have all the attributes of a bishop which are shown in this light.

**Note 2**

Attributes of a saint and a bishop: halo; mitre with lappets; skull cap (black); crozier

Note 3

Ninian's right hand is in a position of blessing. Note the episcopal glove (chirothecæ)

**Note 4**

This chained red dragon is a mystery. No details for this are found. A possible explanation could be Hell or the devil as a contrast to Heaven depicted in the neighbouring light of the Exultation of the Holy Cross. However the saint clearly has it under control! Ninian's existence is doubted.

Memorial - the original glass must have been damaged and replaced without repairing the inscription.



... of Edith Agnes ...
 ... 1838 – died Dec...
 ... ed the habitation ...

A possible wording

In loving memory of Edith Agnes Longueville
 born December 19 1838 – died December 18 1926
 Lord, I have loved the habitation of thine house

Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth

Psalm 26 v 8

DEDICATEE**Edith Agnes Longueville**

b.17 December 1838, Welshpool, Montgomeryshire; parents The Reverend John Gibbons Longueville (1810-1882) Rector of Eccleston 1854-1880 and Agnes Frewin Swainson (1807-1904); a sister Cecile Agnes (1841-); unmarried; lived in Stanley Place, Chester; d.18 December 1926; funeral at the Cathedral with the Bishop and the Dean officiating on 22 December 1926; buried in Eccleston Church graveyard.

DONOR

Someone from the Cathedral, perhaps the Dean

With assistance from the Chester Diocesan Gazettes (No 765 and No 772) it is possible to state that the dedicatee was Edith Agnes Longueville. Other sources including The Cheshire Observer have enabled more details to be discovered which has led to the possible wording of the original memorial suggested above.

W5.4 - Theodore of Tarsus, Archbishop of Canterbury, 690 September 19

Common Worship – Theodore of Tarsus, Archbishop of Canterbury, 690 – September 19 (*Commemoration*)

Roman Catholic – St Theodore of Canterbury, Bishop – September 19 (*Memorial optional*)

Orthodox – St Theodore of Tarsus, Archbishop of Canterbury – September 19



St Theodore Abp: (Note 1)

Primatial Cross (Note 2)

Halo, Mitre and skull cap (Note 3)

Pallium and Chasuble (Note 4)

Music (Note 5)

Dalmatic and Tunicle (Note 4)

Shoes

Biographical Note

Theodore was born at Tarsus in Cilicia in about the year 602. He was an Asiatic Greek and had been educated in Athens before being appointed Archbishop of Canterbury in 668 by the Pope. He was raised straight from being a sub-deacon to the archiepiscopal see but proved his worth by immediately undertaking a visitation of the whole of England soon after his arrival. He set about reforming the Church in England with the division of dioceses and summoned the Synod of Hertford on 24 September 673, probably the most important Church council in the land, as it issued canons dealing with the rights and obligations of both clergy and Religious: it restricted bishops to working in their own diocese and not intruding on the ministry of their prelate neighbours; it established precedence within the episcopacy; it ensured that monks remained stable to their monastery and obedient to their abbot; and many other matters were dealt with to effect the good order of the Church. The canons were based on those of the Council of Chalcedon. Theodore proved to be the first Archbishop of Canterbury to have the willing allegiance of all Anglo-Saxon England. He died on this day in the year 690 and was buried close to St Augustine at Canterbury.

Collect

Everlasting God, whose servant *Theodore* carried the good news of your Son to the people of England, grant that we who commemorate his service may know the hope of the gospel in our hearts and manifest its light in all our ways; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

St Theodore Abp:
St Theodore was the 7th Archbishop of Canterbury from 668 until his death in 690.



Note 2

The Primatial Cross is a Fleur de lys Cross. This is sometimes described simply as a Cross Fleury. In this context the symbol represents the Trinity.

Note 3

The halo, mitre with its two lappets and the black skull cap are clearly seen.



Note 4

The typical dress of a western bishop who is about to celebrate the Eucharist is shown here

- Alb - The decorated white undergarment
- Stole – the two gold fringed-ends are visible
- Tunic – green
- Dalmatic – red
- Chasuble – blue
- Pallium with five crosses – white

also seen

- Amice – white/gold apparelled
- Manipule – blue hanging from left wrist (seen to the right of the staff of the Primatial Cross)
- Chirothecæ (episcopal gloves) – white

The mixture of colours is not usual – all the vestments should match. The blue of the chasuble as a liturgical colour is unusual although it may be used in Advent. However violet is preferred.



Note 5

This piece of plainsong is possibly psalm tone i in the first half followed by tone iii a or it is 'artist's music'. Theodore taught sacred music.

Tone - a plainsong melody for chanting the psalms



Given by his sisters in loving memory of
George Harry Harris
a lover of this Cathedral – who entered
into rest January 31st 1927

DEDICATEE

George Harry Harris
b.1864, Chester; son of The Reverend James Harris; Railway Clerk; d.31 January 1927

DONORS

Mary Elizabeth Wimbush, Sarah Harris, Isabella Annie Harris, George Harris' sisters.

WEST WALK - Window W6



Probably Frederick Charles Eden

	W6.1	W6.2	W6.3	W6.4
	SAINT MICHAEL	SAINT RAPHAEL	SAINT URIEL	SAINT GABRIEL
1928				
CW	September 29			
RC		September 29		September 29
Orthodox	November 8	November 8	November 8	November 8
Above	No features			
Below	Gordon Ralph Troughton Dean	George Edward Lynch-Cotton	Arthur and Henry Noel Atkinson	Nellie Hilton

**Christ, the fair glory of the holy angels,
ruler of all men, author of creation,
grant us in mercy grace to win by patience
joys everlasting.**






9th Century Latin Hymn – translated by Athelstan Riley (1858-1945)
NEH (1986) 190; A&M (2013) 323

This window has probably been designed by Frederick Charles Eden. Unlike his other windows and as with W1 there are no drawings in the Victorian and Albert Museum Archive. It is also in some respects much simpler than other of his windows. It shows four archangels. In the Church of England calendar, the day observed is September 29 as St Michael and All Angels. In the Roman Catholic Church, the feast day is Ss Michael, Gabriel and Raphael, Archangels and in the orthodox Church all four archangels shown in this window are observed. St Uriel, although observed by some as the patron saint of the sacrament of confirmation, most Anglicans would find it difficult to place him in the firmament!

Symbols of Alchemy

Beneath the figures of the archangels in Lights W6.2, W6.3 and W6.4 are triangles. There is not one in W6.1 but a regimental badge (Cheshire) which refers to the dedicatee of the light.

These triangles relate to the ancient tradition of alchemy which defines four basic elements, namely fire, air, water and earth. The inclusion of these symbols in these lights might be considered strange but each of the four elements has been assigned a guardian archangel. We should remember that the Signs of the Zodiac are also included in these windows and that they were listed in the calendars of the 1552, 1559 and 1604 editions of The Book of Common Prayer. These too might be considered strange as today they relate to astrology! The table below provides a summary of the significance of the triangles and includes the missing triangle under St Michael.

Light	W6.1	W6.2	W6.3	W6.2
Archangel	St Michael	St Raphael	St Uriel	St Gabriel
Triangle				
Associated Cardinal Points	South	East	North	West
Classical Element	Fire	Air	Earth	Water
Qualities	<i>Truth and courage</i>	<i>Healing of body, mind and spirit</i>	<i>Knowledge and wisdom</i>	<i>Understanding God's messages</i>
				

The Signs of the Zodiac – do not appear in this window.

The Names of the Archangels – are clearly shown within a scroll.

This is unlike any other except St James in W2.1 which is in a smaller scroll.

This suggests that W2 and W6 are by the same artist and that is Frederick Charles Eden



The date - is also a little unusual with the Roman numerals. It is shown in the first light under St Michael's name



XXIX—29

Memorials – these are specific for each light and will be dealt with there.

W6.1 - St Michael and All Angels - September 29

Common Worship – Michael and All Angels – September 29 (Festival)

Roman Catholic – Ss Michael, Gabriel and Raphael, Archangels – September 29 (Feast)

Orthodox – Archangels Michael, Gabriel, Uriel, Raphael and All the Heavenly Host – November 8



Halo and Flames of Fire (Note 1)

Flaming Sword (Note 2)

Scales (Note 3)

Wings of an angel

No shoes

CHESHIRE – Badge of 22nd Cheshire Regiment (Note 4)

Introductory Note

Michael, Gabriel, Raphael and Uriel are the four named biblical angels, depicted as the beloved messengers of God. Michael, which means 'who is like God?', is described as protector of Israel and leader of the armies of God and is perhaps best known as the slayer of the dragon in the Revelation to John. He is thus regarded as the protector of Christians from the devil, particularly those at the hour of death. A basilica near Rome was dedicated in the fifth century in honour of Michael on 30 September, beginning with celebrations on the eve of that day, and 29 September is now kept in honour of Michael and all Angels throughout the western Church.

Collects

Common Worship

Everlasting God, you have ordained and constituted the ministries of angels and mortals in a wonderful order: grant that as your holy angels always serve you in heaven, so, at your command, they may help and defend us on earth; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Book of Common Prayer 1662

Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

**Send thine archangel Michael from thy presence:
peacemaker blessed, may he hover o'er us,
hallow our dwellings, that for us thy children
all things may prosper.**

Biblical References

Michael the Archangel is referred to in the Book of Daniel, the Epistle of Jude and the Revelation of St John the Divine:

¶ But the prince of the kingdom of Persia opposed me twenty-one days. So Michael, one of the chief princes, came to help me, and I left him there with the prince of the kingdom of Persia. *Daniel 10 v 13*

¶ At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. *Daniel 12 v 1*

¶ But when the archangel Michael contended with the devil and disputed about the body of Moses, he did not dare to bring a condemnation of slander against him, but said, "The Lord rebuke you!" *Jude v 9*

¶ And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. *Revelation 12 vv 7, 8*

Note 1

Michael's head is surrounded by an halo. The head has no coverings but 'flames of fire'.
Of the angels he says, "He makes his angels winds, and his servants flames of fire."

Psalm 104 v 4; Hebrews 1 v 7



Also seen are the archangel's wings and an amice about his neck.



Note 2

Archangels are usually distinguished by holding some sort of staff. Here the use of fire as a sword addresses that requirement and continues the theme expressed in Note 1.

He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life. *Genesis 3 v 24*

Note 3

Michael is holding scales with the good on his right and the evil on his left. There is no mention in scripture that Michael was involved with 'weighing souls' but there are biblical references to this idea:

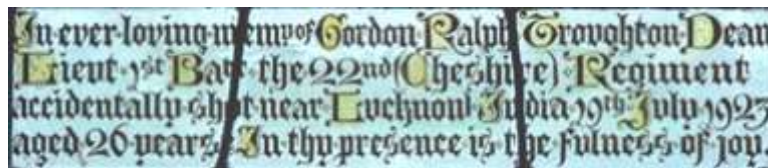
Honest balances and scales are the Lord's; all the weights in the bag are his work. *Proverbs 16 v 11*

For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. *Matthew 16 v 27*



Note 4

This badge of the 22nd Cheshire Regiment relates to the Dedicattee of this light Gordon Ralph Troughton Dean.



In ever loving mem^y of Gordon Ralph Troughton Dean
Lieut 1st Ba^{tt} the 22nd (Cheshire) Regiment
accidentally shot near Lucknow India 19th July 1923
aged 26 years. *In thy presence is the fullness of joy.*

*Thou shalt show me the path of life; in thy presence is the fulness of joy;
and at thy right hand there is pleasure for evermore.
Psalm 16 v 12 The Book of Common Prayer*

DEDICATEE

Gordon Ralph Troughton Dean

b. July 1897; parents James Edward Troughton Dean (1871 -) Solicitor and Ethel Gillinglax (1872-1957), divorced 1905; second son of four; Lieutenant in the 1st Battalion, 22nd (Cheshire) Regiment; killed, accidentally shot in Lucknow, India 19 July 1923, aged 26.

DONOR

Not recorded

W6.2 - Saint Raphael

Common Worship

Roman Catholic – Ss Michael, Gabriel and Raphael, Archangels – September 29 (Feast)

Orthodox – Archangels Michael, Gabriel, Uriel, Raphael and All the Heavenly Host – November 8



Halo with flame on head (Note 1)

Staff with water bottle (Note 2)

I am Raphael one of the seven holy angels (Note 3)

Fish with hook (Note 4)

No shoes

Triangle – alchemical symbol of air (see Vol 2_Page 57)

Biblical Reference - Tobit 12 vv 1 - 15 (The Apocrypha)

When the wedding celebration was ended, Tobit called his son Tobias and said to him, "My child, see to paying the wages of the man who went with you, and give him a bonus as well." He replied, "Father, how much shall I pay him? It would do no harm to give him half of the possessions brought back with me. For he has led me back to you safely, he cured my wife, he brought the money back with me, and he healed you. How much extra shall I give him as a bonus?" Tobit said, "He deserves, my child, to receive half of all that he brought back." So Tobias called him and said, "Take for your wages half of all that you brought back, and farewell." Then Raphael called the two of them privately and said to them, "Bless God and acknowledge him in the presence of all the living for the good things he has done for you. Bless and sing praise to his name. With fitting honour declare to all people the deeds of God. Do not be slow to acknowledge him. It is good to conceal the secret of a king, but to acknowledge and reveal the works of God, and with fitting honour to acknowledge him. Do good and evil will not overtake you. Prayer with fasting is good, but better than both is almsgiving with righteousness. A little with righteousness is better than wealth with wrongdoing. It is better to give alms than to lay up gold. For almsgiving saves from death and purges away every sin. Those who give alms will enjoy a full life, but those who commit sin and do wrong are their own worst enemies. "I will now declare the whole truth to you and will conceal nothing from you. Already I have declared it to you when I said, 'It is good to conceal the secret of a king, but to reveal with due honour the works of God.' So now when you and Sarah prayed, it was I who brought and read the record of your prayer before the glory of the Lord, and likewise whenever you would bury the dead. And that time when you did not hesitate to get up and leave your dinner to go and bury the dead, I was sent to you to test you. And at the same time God sent me to heal you and Sarah your daughter-in-law. **I am Raphael, one of the seven [holy] angels** who stand ready and enter before the glory

Collect

Episcopal Church of United States of America

God, who in Thy ineffable goodness hast rendered blessed Raphael the conductor of thy faithful in their journeys, we humbly implore Thee that we may be conducted by him in the way of salvation, and experience his help in the maladies of our souls. Through Jesus Christ, Our Lord. *Amen.*

Send thine archangel, Raphael the healer:
through him with wholesome medicines of salvation
heal our backsliding, and in paths of goodness
guide our steps daily.

Note 1

The halo and the flames are visible together with the wings.

Of the angels he says, "He makes his angels winds, and his servants flames of fire."
Psalm 104 v 4; Hebrews 1 v 7



Note 2

St Raphael is considered as a guardian of pilgrims and so carries a staff with a water bottle on the hook. Compare with W2.1 St James - July 25.



Note 3

I am Raphael ^{one of the} seven holy angels

I am Raphael, one of the seven [holy] angels who stand ready and enter before the glory of the Lord.

Tobit 10 v 15 [The Apocrypha]

The seven angels are: Michael, Raphael, Gabriel, Uriel (or Aniel) and three others who might be Raguel, Sarakiel and Remiel, but the names vary!

Note 4

Raphael is holding a hooked fish in his right hand which is used in the restoration of Tobit's sight:

Before they reached Tobit, Raphael said to Tobias, Your father will be able to see again. Just put the fish's gall bladder on his eyes like a plaster. The medicine will make the white film shrivel up so that you can peel it off, and your father will then regain his eyesight.

Tobit 11 vv 7, 8



Note 5

Saint Raphael

In Hebrew the word Raphael means 'God is Healer'. The Guild of Health and St Raphael was formed in the Church of England over a hundred years ago to bring together members of the Clergy and the Medical Profession to promote the healing ministry of the Church.

George Edward Lynch Cotton(1813-66) : Born in this City. Headmaster of Marlborough College. Bishop of Calcutta and Metropolitan of India. Drowned at Kooshtea Assam.



The dedications of W6.2 and W6.3 are separate but united by family relationship. The two lights share therefore 'In thankful remembrance of' and 'These windows are dedicated 1926 by the daughter, wife and mother'.

DEDICATEE

George Edward Lynch Cotton

b.29 October 1813, Chester; parents – Thomas D'Avenant Cotton (1783-1813) Captain, 7th Fusiliers and Mary Hadley Brinley (1791-1870); grandson of George Cotton (1743-1805), Dean of Chester (1787-1805); educated at The King's School Chester, Westminster School and Trinity College Cambridge, BA 1836 ; m.1845, Sophia Ann Tomkinson in Nantwich; 1 son Edward Thomas Davenant Cotton (1847-1917) and 1 daughter Ursula Mary Cotton (1857-1928); Assistant Master at Rugby School and then Headmaster of Marlborough (1852-1858); Consecrated Bishop in Westminster Abbey by the Archbishop of Canterbury, 1857; Bishop of Calcutta (1858-1866); d. Kooshtea, India by drowning after slipping off a plank to board a ship on the River Ganges, having just consecrated a cemetery there, and was swept away his remains never found.

The phrase "to bless one's cotton socks" is traceable to Cotton's death. While Bishop of Calcutta, Cotton ensured that children in his schools had socks to wear, and he blessed the socks. Over time, "Cotton's socks" became "Cotton socks". Upon his sudden death, the Archbishop was asked, "Who will bless his cotton socks".

DONOR

Ursula Mary Atkinson (née Cotton and Hillyard)

b.1857, Marlborough; baptised 27 December 1857 by her father, The Reverend George Cotton; m¹.1879, The Reverend Walter Hillyard (1853-1881) Vicar, St Oswald, Worleston, Cheshire; 1 son George Walter (1880 -) and 1 daughter who died at birth; husband died 1881 aged 28; m².1884, The Reverend Arthur Atkinson* (1834-1915) Vicar, St James Audlem; 1 son Henry Noel* (1888-1914); d.31 January 1928.

*DEDICATEES in light W6.3

W6.3 - Saint Uriel

Common Worship

Roman Catholic

Orthodox – Archangels Michael, Gabriel, Uriel, Raphael and All the Heavenly Host – November 8



Head aflame and halo (Note 1)

Angels wings

Holding the sun in his hands (Note 2)

His ministers a flame of fire (Note 3)

No shoes

Triangle – alchemical symbol of Earth (see Vol 2_Page 57)

Biblical Reference – 2 Esdras 4 vv 1 - 4

Then the angel that had been sent to me, whose name was Uriel, answered and said to me, “Your understanding has utterly failed regarding this world, and do you think you can comprehend the way of the Most High?” Then I said, “Yes, my lord.” And he replied to me, “I have been sent to show you three ways, and to put before you three problems. If you can solve one of them for me, then I will show you the way you desire to see and will teach you why the heart is evil.”

Collect

Episcopal Church of United States of America

Oh holy St. Uriel, intercede for us that our hearts may burn with the fire of the Sacred Heart of Jesus. Assist us in co-operating with the graces of our confirmation that the gifts of the Holy Spirit may bear much fruit in our souls. Obtain for us the grace to use the sword of truth to pare away all that is not in conformity to the most adorable Will of God in our lives, that we may fully participate in the army of the Church Militant. *Amen.*

Other References

Paradise Lost (1667) by John Milton (1608-1674) - Book 3; lines 654 and 655

... *Uriel*, for thou of those seav'n Spirits that stand
In sight of God's high Throne, gloriously bright, ...

The Creation (1798) by Joseph Haydn (1732-1809) is based on the book *Genesis, the Psalms and Paradise Lost* by John Milton (1608-1674). *Uriel* is one of the solo parts, sung by a tenor voice.

Note 1

Uriel is wearing a small crown with the flame and the halo. The angel's wings are seen



Note 2

Uriel, sometimes called the Regent of the Sun, is seen here holding the sun.

Note 3

His ministers a flame of fire

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

Hebrews 1 v 7

Who maketh his angels spirits; his ministers a flaming fire

Psalms 104 v 4

*The Epistle set in The Book of Common Prayer for Christmas Day is

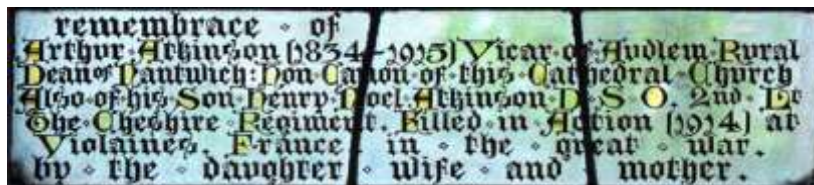
Hebrews 1 vv 1-12



Note 4

Saint Uriel

The only biblical mention of Saint Uriel is in the Apocrypha. The association with fire has resulted in his becoming a symbol of the Holy Spirit. As such he is regarded as the patron saint of Confirmation.



Arthur Atkinson (1834-1915) Vicar of Audlem Rural Dean of Nantwich: Hon Canon of this Cathedral Church Also of his Son Henry Noel Atkinson DSO 2nd Lt The Cheshire Regiment Killed in Action (1914) at Violaines France in the great war

The dedications of W6.2 and W6.3 are separate but united by family relationship. The two lights share therefore 'In thankful remembrance of' and 'These windows are dedicated 1926 by the daughter, wife and mother'.

DEDICATEES

Arthur Atkinson

b.1834, Leeds; m.1884 Ursula Mary Hillyard (1857-1928); 1 son Henry Noel (1888-1914); ordained; Vicar of St James, Audlem (1865-1895); Honorary Canon, Chester Cathedral; d.24 October 1915

Henry Noel Atkinson

b.25 December 1888, Audlem; parents – The Reverend Arthur Atkinson (1834-1914) and Ursula Mary Atkinson (née Cotton and Hillyard) (1857-1928); educated at Charterhouse (1902-1908) and St John's College Cambridge; member Chester Golf Club; joined the Cheshire Regiment in 1913; 2nd Lieutenant; Reported missing after the Battle of La Basse at Volaines; regarded killed 22 October 1914; Mentioned in Dispatches and Distinguished Service Order (DSO) awarded posthumously in December 1914.

DONOR

Ursula Mary Atkinson

These Windows are dedicated 1926 by the daughter (of GELC W6.2) • wife (of AA0 and mother (of HNA)

W6.4 - Saint Gabriel

Common Worship

Roman Catholic – Ss Michael, Gabriel and Raphael, Archangels – September 29 (Feast)

Orthodox – Archangels Michael, Gabriel, Uriel, Raphael and All the Heavenly Host – November 8



Small crown with a cross, flames and halo (Note 1)

The archangel's wings are clearly seen.

Lily in Gabriel's left hand (Note 2)

Hail Mary full of grace (Note 3)

Cope with a decorative morse (Note 4)

Bare feet

Triangle – alchemical symbol of Water (see Vol 2_Page 57)

Biblical Reference – St Luke 1 vv 26 - 38

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

**Send Thy archangel, Gabriel, the mighty;
Herald of Heaven, may he from us mortals
Spurn the old serpent, watching o'er the temples
Where Thou art worshipped.**

Gabriel's small crown has a fleur de lys, The head is enflamed. Gabriel wears an halo.

Note 1



Note 2

The Archangel holds a lily in his left hand. This acts as the customary staff. The lily is the attribute of the Blessed Virgin Mary. This light designed by F C Eden should be compared with that of The Annunciation (N1.2) which is designed by A K Nicholson.

Note 3

Hail Mary full of grace

Hail Mary, full of grace. The Lord is with thee.
 Blessed art thou amongst women,
 and blessed is the fruit of thy womb, Jesus.
 Holy Mary, Mother of God,
 pray for us sinners,
 now and at the hour of our death. *Amen.*

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.
St Luke 1 v 28



Note 4

Gabriel is wearing a cope with a decorated morse (the clasp joining the two sides of the cope together). There are four fleur de lys at the corners. The central 'jewel' perhaps representing Christ, is surrounded by twelve 'pearls' perhaps representing the twelve Apostles.

Note 6

Saint Gabriel

The Archangel is the best known of these four archangels because of The Annunciation of the Blessed Virgin Mary, the beginning of the story of the Incarnation of Our Lord Jesus Christ. The Annunciation is marked in the Calendar on March 25 (N1.2).



In memory of Nellie for more than fifty Years the beloved and devoted Wife of Rob. Hilton of Hale in the Parish of Beetham Westmoreland who departed this life 17 April 1928. R.I.P.

DEDICATEE

Frances Ellen (Nellie) Hilton (née Ewen)

b.1858, Chester; daughter of Isaac Newton, Hosier of Bridge Street; m.1877 Robert Hilton (1852-1939) Principal of Keswick School of Industrial Art; 2 daughters, Agnes Aubrey (1878-1942) and Dorothy Frances (1880-1973); d.17 April 1928, Milnthorpe, Westmoreland.

DONOR

Not recorded

RIP - Requiescat in Pace

WEST WALK - Window W7







Frederick Charles Eden

	W7.1	W7.2	W7.3	W7.4
	ST MATTHEW	ST JEROME	ST CLARE	ST FRANCIS
1928				
CW	September 21	September 30	August 11	October 4
RC				
Orthodox	November 16	June 15		
Above	Virgo and glyph			Libra and glyph
Below	+Francis Jayne	William Symonds	First Beatitude	Anon

This window, designed by Frederick Charles Eden with some drawings in the Victoria and Albert Museum Archive, continues the sequence of the calendar with one addition. That is St Clare of Assisi. She was not observed in the 1928 calendar but is now in the Common Worship Calendar. She is observed there in August but her placement next to her brother St Francis in this window is for obvious reasons. It is worth noting that St Matthew being observed on September 21 precedes St Michael and All Angels on September 29.

Signs of the Zodiac – St Matthew’s light is the tenth to be in the range of Virgo (August 23-September 22). That is followed by Libra which runs from September 23 until October 22. The signs with their glyphs are in lights W7.1 and W7.4.

	
	
<p>The glyph consists of the letter ‘m’ signifying a maiden and the circle signifies chastity. However, in the window the ‘tail’ points outwards instead of inwards. See note on Page xiv of the Introduction.</p>	<p>The glyph shows the sun setting over the horizon.</p>

Dates – these are correctly shown in the first two lights. No date is given for St Clare and the date given for St Francis is incorrect and should be October 4.

Damage – Light W7.4 was damaged severely on the night of 3 September 2018. It together with the other damaged light (N6.4) have been well repaired except that for a reason unknown St Francis’ incorrect date now appears on light N6.4.

Memorials – these are specific to a light and will be recorded with their light.



W7.1 - St Matthew, Apostle and Evangelist - September 21

Common Worship – Matthew, Apostle and Evangelist - September 21 (**Festival**)

Roman Catholic – St Matthew, Apostle and Evangelist – September 21 (Feast)

Orthodox – Matthew, Apostle and Evangelist – November 16



Fleur de lys (Note 1)

Matthew's halo (Note 2)

Angel (Note 3)

Right hand - Quill (Note 4)

Left hand - The Book of the ---er (Note 4)

Blue undergarment and white cloak

No shoes

St Matthew Ap Ev (Note 5)

Biographical Note

Matthew appears in the list of the twelve apostles of Jesus and, according to the gospel written under his name, was a tax collector. Mark and Luke called the tax collector Levi, and it has been assumed that they are one and the same. This occupation was despised by his fellow Jews as a betrayal to the occupying Roman force but Christ showed that judging by outward appearance was not what he was about. He ate with Matthew and with his friends, scandalising those around him. Matthew affirmed that his life would now change because of following Jesus, and that he would make amends for any former wrongdoing. This was enough for Jesus, for he had drawn someone back to God. He was forgiven, therefore he was acceptable, therefore he was received.

Collects

Common Worship

Almighty God, whose blessed Son called Matthew the tax-collector to be an apostle and evangelist: give us grace to forsake the selfish pursuit of gain and the possessive love of riches that we may follow in the way of your Son Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Book of Common Prayer

Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*



Note 1

The fleur de lys surmounts the 'canopy' covering Matthew. This is a common decoration and has wide usage. It is a symbol of the Blessed Virgin Mary and widely used in Roman Catholic countries, especially France.



Note 2

St Matthew, one of the twelve, was the writer of the first Gospel.

The Call of Matthew

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

St Matthew 9 vv 9 - 13

Note 3

The attribute of St Matthew is 'the face of a man' but frequently this is represented by an angel.

As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle;

Ezekiel 1 v 10

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

Revelation 4 vv 6, 7



Note 4

In Matthew's right hand is a quill and his left hand is holding a scroll. The attributes of a writer.

The book of the - - - er

Between the thumb and index finger of Matthew's left hand is possibly a shaving of a 'g'.

These are the opening words of the New Testament:

St Matthew 1 v 1

The book of the generation of Jesus Christ, the son of David, the son of Abraham

AV

An account of the genealogy of Jesus the Messiah the son of David, the son of Abraham.

NRSV

Note 5

St Matthew Ap Ev
Apostle : Evangelist





In memory of Francis John Jayne
Bishop of Chester 1889-1919 who died
at Oswestry August 23rd 1921.
The meditation of my heart.

*Let the words of my mouth, and the meditation of my heart:
be always acceptable in thy sight,
O Lord: my strength, and my redeemer.
Psalm 19 vs 14, 15 BCP*

DEDICATEE

Francis John Jayne

b.1 January 1845, Llanelly, Brecknockshire, South Wales; parents – John Jayne (1804-1873) and Elizabeth Haines (1804-1890); educated at Rugby School and Wadham College Oxford; BA 1868, MA 1870; Fellow Jesus College Oxford 1868; Tutor Keeble College Oxford 1871; ordained D and P 1870; m.16 December 1872, Emily Sarah Garland (1849-1939); 6 sons and 3 daughters; Principal, St David's College, Lampeter 1879-1886; Vicar of Leeds 1886-1888; Bishop of Chester 1889-1919; d.23 August 1921, Oswestry; buried at Bowdon, Cheshire.

Dean Bennett was Bishop Jayne's Secretary and then Chaplain from 1891 until he was appointed to St Paul, Portwood in Stockport in 1897. This memorial was dedicated by Dean Bennett after Evensong on Thursday 26 May 1927.

DONORS

The Reverend H G and Mrs Lancaster

Formerly of Wybunbury, East Cheshire; friends of Bishop Jayne's family.

This light was dedicated on Ascension Day, Thursday 26 May 1927.



Cathedrals 1

This page summarises the cathedrals of England which appear in the various lights. There are other cathedrals from overseas in the lights which will be covered in *Cathedrals 2*. These illustrations are mainly the work of Archibald Keightley Nicholson. Westminster Abbey is included, and this is the work of Frederick Charles Eden. They will be documented in order as seen walking around the Cloister beginning in the East Walk.



E5.1
St Wulfstan
Worcester Cathedral



E6.5
St Werburga
Chester Cathedral



E7.3
St Chad
Lichfield Cathedral



E8.4
St Cuthbert
Durham Cathedral



N1.3
St Richard
Chichester Cathedral



N3.1
St Anselm
Canterbury Cathedral



N6.1
St Aldhelm
Sherborne Abbey



W8.3
St Edward the Confessor
Westminster Abbey



S2.4
St Etheldreda
Ely Cathedral



S3.3
St Hugh
Lincoln Cathedral



S6.4
Lancelot Andrewes
Winchester Cathedral



S7.4
Thomas Wilson
Peel Cathedral
a ruin since
18th Century



S8.1
John Cosin
Durham Cathedral



S9.1
Thomas Ken
Wells Cathedral

Artists – Gilbert Percival Gamon, Archibald Keightley Nicholson and Frederick Charles Eden

W7.2 - Jerome, Presbyter and Doctor, 420 - September 30

Common Worship - Jerome, Translator of the Scriptures, Teacher of the Faith, 420 – September 30

(*Commemoration*)

Roman Catholic – St Jerome, Priest, Doctor of the Church – September 30 (*Memorial*)

Orthodox – Blessed Jerome (Hieronymus) of Stridonium - June 15



Fleur de lys (Note 1)

Red hat and halo (Note 2)

Cross (Note 3)

Chirothecæ (Note 4)

Right hand – quill (Note 4)

Left hand – book (Note 4)

Red outer garment with fur lining (Note 4)

Lion (Note 5)

Shoe (tip of right shoe)

St Jerome Dr (Note 6)


Biographical Note

Jerome was born at Stridon near Aquileia on the Adriatic coast of Dalmatia, in about the year 342. He studied at Rome, where he was baptised. He tried the life of a monk for a time, but unsuccessfully. Following a dream in which he stood before the judgement seat of God and was condemned for his faith in classics rather than Christ, he learned Hebrew the better to study the Scriptures. This, with his polished skills in rhetoric and mastery of Greek, enabled him to begin his life's work of translating the newly-canonised Bible into Latin. He eventually settled at Bethlehem, where he founded a monastery and devoted the rest of his life to study. He died on this day in the year 420

Collect

Almighty God, who enlightened your Church by the teaching of your servant *Jerome*: enrich it evermore with your heavenly grace and raise up faithful witnesses who, by their life and teaching, may proclaim the truth of your salvation; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The fleur de lys  surmounts the 'canopy' covering Jerome. This is a common decoration and has wide usage. It is a symbol of the Blessed Virgin Mary and widely used in Roman Catholic countries, especially France.



Note 2

Jerome is wearing a red hat (galero) and an halo. He also wears a long red garment, possibly lined with fur, to his feet. These are the attire of a cardinal of the Roman Catholic Church; however, cardinals (not necessarily in bishop's orders*) were so named much later. As Jerome had been Secretary to Pope Damasus I (366-384) mediaeval artists often painted Jerome in this way.
*cf St John Henry Newman (1801-1890)



Galero with fifteen tassels in five rows

Note 3

Jerome carries a two-bar cross. Usually he is shown with a Crucifix. The decoration around the arms of the cross is interesting. They look like small pearls – there are two of 7 and two of 8. Had they all been 7 it would have suggested the artist might have wanted to represent the 'seven last words of Christ from the cross' or the seven days of creation.

Note 4

Jerome's hands are covered with Chirothecæ; his right hand holds a quill and his left hand an open book. These attributes signify his life's work as a translator of the scriptures into Latin – comprising most of The Vulgate. Also of note is the red cloak, of the cardinal's attire, which appears to be painted with a fur lining. In addition the tassels of the red hat appear to be resting on the open book.



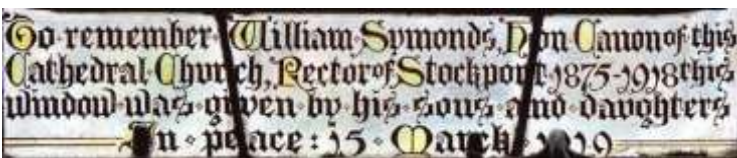
Note 5

Jerome is nearly always depicted with a 'docile' lion nearby. It is said that when in the wilderness he healed the lion's injured paw and so tamed it.

The tip of Jerome's right shoe is just visible.

Note 6

Saint Jerome, Doctor of the Church – one of the four Doctors of the Ancient Church, the others being: St Gregory the Great (E8.2), St Ambrose (N1.4) and St Augustine of Hippo (W4.1).



To remember William Symonds Hon Canon of this Cathedral Church, Rector of Stockport 1875-1918 this Window was given by his sons and daughters
In peace : 15 March 1919

DEDICATEE

William Symonds

b.2 April 1832, Marylebone, London; parents-Stephen Symonds (1803-1879) and Frances Crafts (1806 -); baptized 9 May 1832 at St Mary le Bow, London; educated at Congleton Grammar School and Caius College Cambridge; BA 1854, MA 1857; ordained D (Manchester) 1856 and P 1859 (Canterbury); m.8 August 1867 Maria Sainsbury (1840-1905), Hove Sussex; 3 sons and 4 daughters; various curacies, Rector of Stockport 1875-1918; Honorary Canon of Chester 1886; d.15 March 1919.

DONORS

William Symonds' sons and daughters

William North (1872-1931) Barrister; **Stephen Charles** (1873-1966) Solicitor; **Marian Frances** (1874 -); Amy **Elizabeth** (1876-1960); **Emily Katherine** (1878 -); **Annie Mildred** (1881 -); **Frank Harvey** (1882-1959).

W7.3 - St Clare (not in 1928 Calendar)

Common Worship – Clare of Assisi, Founder of Minoreesses (Poor Clares) – August 11 (Lesser Festival)

Roman Catholic – St Clare, Virgin, August 11 (*Memorial*)

Orthodox – not observed



Halo

Wimple (Note 1)

Lilies (Note 2)

Nun's Habit (Note 3)

Cord – Cincture or Girdle (Note 3)

Partial foot covering with sandals

St Clare V (Note 4)

Biographical Note

Born in 1193 in Assisi of a wealthy family, Clare caught the joy of a new vision of the gospel from Francis' preaching. Escaping from home, first to the Benedictines and then to a Béguine-style group, she chose a contemplative way of life when she founded her own community, which lived in corporate poverty understood as dependence on God, with a fresh, democratic lifestyle. Clare became the first woman to write a religious Rule for women, and in it showed great liberty of spirit in dealing with earlier prescriptions. During the long years after Francis' death, she supported his earlier companions in their desire to remain faithful to his vision, as she did. Some of her last words were: "Blessed be God, for having created me." She died on 11 August 1253.

Collect

God of peace, who in the poverty of the blessed *Clare* gave us a clear light to shine in the darkness of this world: give us grace so to follow in her footsteps that we may, at the last, rejoice with her in your eternal glory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The halo (she was canonised in 1255) and the nun's habit are seen together with the wimple. This garment is worn around the neck and chin covering the hair. In medieval times it was worn widely but now it forms part of the habit of some female religious communities



Note 2

The lilies are a common attribute as a sign of purity.

Note 3

There is great variation in the colour of a Franciscan habit. Often they are grey – hence the Greyfriars. More often now they are brown, of varying shades. They might also be blue in honour of the Blessed Virgin Mary.

The cord is also an important part of the habit with its usual three knots signifying poverty, chastity and obedience. The Poor Clares usually have an extra knot signifying a commitment to enclosure. In this light there only seem to be two and the cord is not the usual white.



Note 4

The sandals are visible
St Clare V
V - Virgin

The original drawing from the collection in the Victoria and Albert Museum
Reference - AAD/2013/5/1/90

This differs in one respect and that is in place of the lily there is a monstrance with the Blessed Sacrament.

There is a legend that her convent was besieged by Saracens; she arose from her bed and placed the Blessed Sacrament at the threshold. Clare then knelt, prayed and sang. On seeing the Sacrament, the infidels threw down their weapons and fled.



One Palm Sunday, so the story goes, the bishop was distributing palms at the Altar, but Clare did not go forward. The bishop then went to her and gave her a palm branch. She took that as a sign. She left home, went to see Francis and that night decided to give her life to Christ.



Blessed are the poor in spirit, for theirs is the kingdom of Heaven
St Matthew 5 v 3 AV

W7.4 - Francis of Assisi, 1226 - October 4

Common Worship – Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226 – October 4

(Lesser Festival)

Roman Catholic – St Francis of Assisi – October 4 (*Memorial*)

Orthodox – not observed



Birds (Note 1)

Halo and Tonsure (Note 2)

Brown habit (Note 3)

Stigmata (Note 4)

Cord (Note 3)

Wolf (Note 5)

OLD PHOTOGRAPH BELOW THIS LEVEL (Note 7)

Sandals

St Francis Cf Abb (Note 6)

Biographical Note

Francois was born in Assisi in central Italy either in 1181 or the following year. He was baptised Giovanni but given the name Francesco by his father, a cloth merchant who traded in France and had married a French wife. There was an expectation that he would eventually take over his father's business but Francis had a rebellious youth and a difficult relationship with his father. After suffering the ignominy of imprisonment following capture whilst at war with the local city of Perugia, he returned a changed man. He took to caring for disused churches and for the poor, particularly those suffering from leprosy. Whilst praying in the semi-derelict church of St Damian, he distinctly heard the words: "Go and repair my church, which you see is falling down." Others joined him and he prepared a simple, gospel-based Rule for them all to live by. As the Order grew, it witnessed to Christ through preaching the gospel of repentance, emphasising the poverty of Christ as an example for his followers. Two years before his death, his life being so closely linked with that of his crucified Saviour, he received the Stigmata, the marks of the wounds of Christ, on his body. At his death, on the evening of 3 October 1226, his Order had spread throughout western Christendom.

Collect

O God, you ever delight to reveal yourself to the child-like and lowly of heart: grant that, following the example of the blessed *Francis*, we may count the wisdom of this world as foolishness and know only Jesus Christ and him crucified, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

St Francis is often depicted with birds. It is said that he used to preach to them. Here they might form a marker between heaven and earth.



Note 2

Francis was canonised on 16 July 1228 and so wears a halo. He also has a tonsure – the shaving of some of the scalp as a sign of humility and religious devotion. The practice was discontinued by Papal Order in 1972.

Note 3

Francis is wearing a brown Franciscan habit.

The cord in fact has 6 knots – three on each end. Usually there are just three signifying poverty, chastity and obedience



Note 4

The stigmata are clearly seen on Francis's hands. He received these on Mount La Verna on Holy Cross Day 1224 while on a forty-day retreat. Francis is the first recorded Christian to receive the stigmata after St Paul in the Letter to the Galatians wrote:

From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

Galatians 6 v 17

Note 5

The Wolf of Gubbio terrorised the people of this Umbrian City until with God's help Francis was able to tame it. A wolf is therefore a not uncommon attribute of Francis.



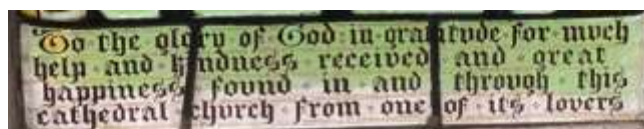
Note 6

St Francis Cf Abb Cf – Confessor; Abb – Abbot; Abbot is not usually a title attributed to Francis.



Note 7

On 3 September 2018 the lower aspect of this light was vandalised. It has subsequently been restored and the photograph immediately above compared with that on the previous pages indicates that. The date stated is still wrong. The Lesser Festival is October 4 and not October 2.



To the glory of God in gratitude for much Help and kindness received and great happiness found in and through this cathedral church from one of its lovers

DEDICATEE

The Cathedral Church of Christ and the Blessed Virgin Mary in Chester

DONOR

'A lover of Chester Cathedral' – anon

WEST WALK - Window W8



Frederick Charles Eden

	W8.1	W8.2	W8.3	W8.4
	ST REMIGIUS	ST FAITH	ST EDWARD THE CONFESSOR	ST DENYS
1928	October 1	October 6	October 13	October 9
CW				
RC	January 15			
Orthodox				
Above	Libra			Libra
Below	Robert St John Corbet	Ida Mary Twiston-Golder	Edward Townshend-Logan	David Moseley

Window W8 is the last in the cloister to be designed by Frederick Charles Eden. He has designed E1-E3, N4-N8 and W1-W8. Whilst some doubt has been expressed about the authorship of W1 and W6 based on their designs there is no evidence of an alternative artist. The totals for each are referred to in the table.

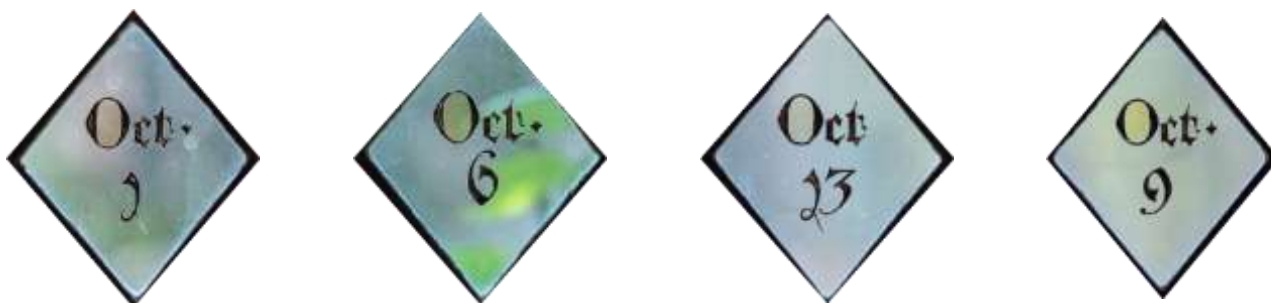
Artist	Windows	Lights	Panel (S10)
Eden	16	61	nil
Nicholson	15	60	1
Gamon	1	4	nil
Cox	2	4	nil
Total	34	129	1

This window undoubtedly has symmetry between the lights. In addition, it has features unlike some other Eden windows. Above each saint is an illustration of a building relevant to that person; Nicholson has many examples of this. In addition, the blue back cloth has symbols appropriate to that saint which will be described with each light. Two of the pictures also have a second more diminutive figure.

Signs of the Zodiac - All four saints commemorated fall in the period of Libra – September 23 to October 22. The sign and the glyph are illustrated in lights W8.1 and W8.4.



Dates – are clearly shown. It will be noted that to create the symmetry in the window the order is not chronological.



The style of '1' (see below) has been used throughout these windows and is not specific for either artist. Perhaps it is Dean Bennett's son, Frank Livesey Macaulay, who has been responsible for the writing and it must be remembered that Dean Bennett gives him the credit for the idea of the calendar to picture this cloister's windows. In the Chester Diocesan Gazette of April 1927 (Number 764) Dean Bennett writes 'it was he (FLMB) who suggested the Gallery of Saints for which one day Chester will be famous!'

Memorials – are specific to each light and will be dealt with there.



The number '1' - from W8.1

W8.1 - Remigius, Bishop of Rheims, c.530 - October 1

Common Worship – Remigius, Bishop of Rheims, Apostle to the Franks, 533 – October 1 (Lesser Festival)

Roman Catholic – St Remigius, Bishop – January 15 (*Memorial optional*)

Orthodox – not observed



Rheims Cathedral (Note 1)

St Remigius Abp (Note 2)

Halo and Mitre
Crozier in Right Hand (Note 2)

Open book in Left Hand (Note 3)

Chirothecæ and White Maniple (Note 4)

Fleur de Lys in backcloth (Note 5)
Green Chasuble

Red Dalmatic
White Stole

Kneeling King Clovis I (Note 6)

Shoes

Biographical Note

Born in about the year 438, the son of the Count of Laon, Remigius studied at Rheims and was elected bishop and metropolitan of the city when he was only twenty-two years old. In the year 496, he baptised Clovis I, King of the Franks, and about three thousand of his subjects. Under the king's protection, Remigius preached the gospel, created dioceses, built churches and baptised many more Christians. His name is linked to the ampulla of chrism oil used at the coronation of French monarchs, together with the gift of healing. He died on 13 January in the year 533 and his mortal remains were translated to the abbey of St Remi on 1 October 1049.

Collect

Everlasting God, whose servant *Remigius* carried the good news of your Son to the people of France: grant that we who commemorate his service may know the hope of the gospel in our hearts and manifest its light in all our ways; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

On the left is the original drawing from the Victoria and Albert Museum Archive Reference – AAD/2013/5/1/91

On the right is the cartoon from which the window was produced. They clearly match well with the finished work, here described.

Particularly well shown in the cartoon is the maniple on the left arm of Remigius.



Maniple



Note 1

Under the canopy there is a view from the north-west of Rheims Cathedral. Remigius was Bishop from 459-533, which is some 74 years!

Note 2

St Remigius Abp

It is noted that Remigius was Bishop of Rheims for over seventy years. Was he an Archbishop, as it states here? Probably not as the bishopric was not elevated until about 750. Also, had he been an archbishop he would probably be carrying a Primatial Cross rather than a Crozier which he has in his right hand.



Note 3

Remigius was a writer but his works don't remain. His Declamations was of significance. A book is recorded as one of his attributes.

Note 4

He is wearing episcopal gloves (Chirothecæ) more obvious on his right hand. He is also wearing a white maniple on his left arm.

Note 5

There are several Fleurs de lys on the blue backcloth. This symbol of the Blessed Virgin Mary was widely used in the Arms of France before the French Revolution (1789).



Note 6

King Clovis I kneeling at the feet of St Remigius who baptised him on Christmas Day 496. Both were responsible for the spread of Christianity among the Frankish people (France and Germany) Clovis was born in 466 and when aged 15 succeeded his father as king of the Salian Franks. After a number of battles he was responsible for uniting the Franks.



This window is dedicated to the glory of God and in thankful remembrance of Robert St John Corbet 1839-1907 by Alice Mary his wife

DEDICATEE

Robert St John Corbet

b.25 May 1839, Oswestry; parents – Sir Vincent Roger Corbet (1808-1885) and Maria Humberstone (1810-1902); matric St John's College Oxford 1853 with no further entry; writer of poetry, plays and novels; local secretary for University of Cambridge examinations; m.1 June 1892 Alice Mary Galton (- 6 May 1946); no children; d.5 May 1907.

DONOR

Alice Mary Corbet

m.1 June 1892; d.6 May 1946.

W8.2 - Faith of Aquitaine, Virgin and Martyr, c.304 - October 6

Common Worship – not observed

Roman Catholic – not observed

Orthodox -- not observed



St Faith V M (Note 1)

Halo (Note 1)

Rods (Note 3)

Sword (Note 2)

Flames (Note 4)

Shoes

Introductory Note

Faith was first observed in the Third Prayer Book of 1559 and thereafter until 1928. In the Roman Catholic Church she has not been observed for some time – October 6 is now occupied by St Bruno, Founder of the Carthusian Order. Whilst St Faith is now also not observed in the Church of England, generally she is observed as a Lesser Festival on October 6 in the Diocese of London where in St Paul's Cathedral the large Crypt Chapel is dedicated to St Faith. The Biographical Note and the Collect are from The Propers of *A Kalendar of Holy Days approved for use in the Diocese of London*. These propers were published in 2014 and were written by The Reverend Canon Michael Hampel, now Vice Dean of Durham.

Biographical Note

Faith, a young woman of Aquitaine, was arrested during persecution of Christians by the Roman Empire, under Diocletian. She refused to make pagan sacrifices and was tortured to death in the year 303. However, the story is not authenticated. In Westminster Abbey there is a 13th century wall painting in the Chapel dedicated to her showing Faith wearing a crown and holding the symbol of her martyrdom, a gridiron. St Faith's Parish Church in the City of London was attached to the old cathedral which was destroyed in the Great Fire of London. During the rebuilding of St Paul's, a chapel in the Crypt was dedicated to St Faith as it was close to the foundations of the former church and offered parishioners their own place of worship in the new Cathedral. Since 1960 the Chapel is that of the Order of the British Empire.

Collect

O God in whom we trust, your servant *Faith* believed your word and held fast to the truth in the face of persecution and suffering: we give you thanks for her faith and pray for the same courage in adversity as we seek to serve you in the pursuit of righteousness and justice; in the name of Jesus Christ your Son our Lord, who is alive and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen*

Note 1

St Faith V M - Virgin Martyr

Regarded as a Saint, Faith wears an halo, her long hair being held by an Alice Band.



Note 2

The sword with which she was martyred is being held in her right hand.



Note 3

Faith was tortured before her death by being beaten with canes. These rods are being held in her left hand.



Note 4

Flames are shown on the blueback cloth indicating she was also burned after being placed on a grid iron.



Note 5

Whilst this picture shows all the usual attributes of St Faith, sword, rods and fire (gridiron), the story is not substantiated and that is why she no longer has a place in the general calendar. There are several churches dedicated to her in England one of which is in Crosby (Diocese of Liverpool) where the faith of the late Robert Runcie (1921-2000), Archbishop of Canterbury from 1980-1991, was nurtured. He is commemorated there by a stained-glass window.



Ida Mary Twiston Golder [Mollie]
VAD 1915 – 1917 aged 21

All you had hoped for, all you had, you gave.

VAD - The Voluntary Aid Detachment was a voluntary unit of civilians providing nursing care for military personnel in the United Kingdom and various other countries in the British Empire.

Proudly you gathered, rank on rank, to war
As who had heard God's message from afar;
All you had hoped for, all you had, you gave,
To save mankind—yourselves you scorned to save.

The second verse of the hymn *O Valiant Hearts*, Words: John Stanhope Arkwright 1872-1954

DEDICATEE

Ida Mary Twiston Golder (Mollie)

b.10 April 1895, Chester; parents – James Golder*, bookseller and printer and Ida Golder; baptized 11 May 1895 at St Mary, Chester; 1915-1917 served in VAD; d.22 February 1917 after a short illness; 26 February 1917 buried, Overleigh Cemetery.

*DONOR of light N6.4

DONOR

Not recorded

W8.3 - Edward the King and Confessor, 1066, translated 1163 October 13

Common Worship – Edward the Confessor, King of England, 1066 – October 13 (Lesser Festival)

Roman Catholic – St Edward the Confessor - October 13 (*Memorial optional*)

Orthodox – not observed



Westminster Abbey (Note 1)

St Edward King Conf. (Note 2)
Crown; Halo Note 2)

Sceptre (Note 2)

Ermine outer garment with tippet (Note 4)

Attributed Arms (Note 3)

Kneeling monk receiving a document with a seal (Note 5)

Shoes

Biographical Note

Edward was born in 1002, the son of the English King Ethelred and his Norman wife Emma. Living in exile during the Danish supremacy, he was invited back to England in 1042 to become king, and was heartily welcomed as a descendant of the old royal line. However, his reign was a balancing act between the influences of stronger characters at his court or overseas, sustained by Edward's diplomacy and determination. Edward's reputation for sanctity was built on his personal, more than his political, qualities. He was concerned to maintain peace and justice in his realm, to avoid foreign wars, and to put his faith into practice. He was generous to the poor, hospitable to strangers, but no mere pietist. Having vowed as a young man to go on pilgrimage to Rome should his family fortunes ever be restored, he later felt it irresponsible to leave his kingdom, and was permitted instead to found or endow a monastery dedicated to St Peter. Edward chose the abbey on Thorney Island, by the river Thames, thus beginning the royal patronage of Westminster Abbey. He died on 5 January 1066 and his remains translated to the Abbey on this day in 1163.

Collect

Sovereign God, who set your servant *Edward* upon the throne of an earthly kingdom and inspired him with zeal for the kingdom of heaven: grant that we may so confess the faith of Christ by word and deed, that we may, with all your saints, inherit your eternal glory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*

Note 1

St Edward the Confessor re-endowed the Benedictine Monastery at Westminster and built a large Romanesque church for the community. It was dedicated on Holy Innocents Day 1065. In 1066 he died shortly after the dedication. He was canonised in 1163 and on 13 October that year his remains were translated to a new shrine behind the High Altar. In 1269 a new church in the Gothic style was dedicated on 13 October at the same time as Edward the Confessor's remains were translated to a new shrine. This is the church shown in the window. The two west towers are the work of Hawksmoor (1722-1745)



The Shrine of Edward the Confessor in Westminster Abbey



Note 2

St Edward King Conf

A confessor is a saint who shows particular courage in proclaiming the faith of Christ, without being a martyr. King Edward is wearing a crown and also an halo –he was canonised in 1161. He carries a sceptre in his left hand which is a sign of a ruling monarch.

Note 3

The Arms on the blue backcloth are those attributed to Edward the Confessor. Correctly described as - Azure (blue) a cross fleury between five martlets or (gold). The history of heraldry began in the 12th Century but there were precursors. Becoming established in the reign of Henry III – 1216-1272. The College of Arms was founded in the reign of Richard III in 1484. These arms form a part of the arms of Westminster Abbey (right) and shows in addition the Tudor Arms between two Tudor Roses. A martlet is a stylised bird used in heraldry.

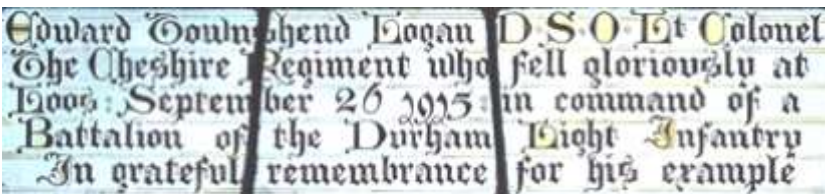
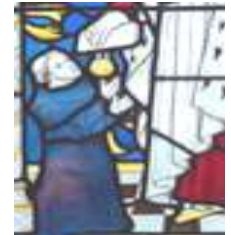


Note 4

Edward is wearing an alb covered with a long maroon dalmatic; then a white robe lined with ermine with an ermine cape. These garments form the basis of the Sovereign's Coronation robes used to this day.

Note 5

Edward hands a document with its seal to a kneeling monk, perhaps the Benedictine Abbot of Westminster. The Abbot from 1049-1071 was Edwin, who was present at the dedication of the Abbey Church in 1065. He was a friend and adviser to Edward the Confessor



Edward Townshend Logan DSO Lt Colonel The Cheshire Regiment who fell gloriously at Loos: September 26 1915 in command of a Battalion of the Durham Light Infantry In grateful remembrance for his example

DEDICATEE

Edward Townshend Logan

b.6 November 1865, Valparaiso Chile; parents – Edward Logan (1829-1881) Copper Merchant and Emily Eliza Townshend (1841-1924); educated at Westminster School (1880-1883); 1888 joined the Cheshire Militia (forerunner of 4th Battalion Cheshire Regiment) and fought in the 2nd Boer War (1899-1902), Captain; DSO (Distinguished Service Order medal) 1901 and Mentioned in Dispatches; South African Constabulary (1903-1907); m.22 January 1906, Wrexham, Hilda Emma Frances Johnston (1866-1954) – widow, previous marriage 1890 to Walter Duckworth (1842-1903); no children; 1907 re-joined the Cheshire Regiment; at outbreak of war as Lieutenant Colonel lead the 5th Durham Light Infantry; d.26 September 1915, killed in Battle of Loos, France; buried at Pas de Calais, France.

As a former pupil at Westminster School this is an appropriate light for his memorial. He would have known about Edward the Confessor and the Abbey. With his distinguished military record all that the Westminster School archive could find about his time there is this:

He achieved fame within the school for his disastrous performance in the Junior Sculls in July 1882. The report in The Elizabethan reads “the most remarkable feature of this race was Logan’s course, from a Surrey station into the Middlesex bank; Hawkins, who remained for some time in obscurity, suddenly forged ahead at the corner, and won, while Crews, rowing very pluckily, passed Logan, when stranded, thus securing the second place.”

DONOR

Not recorded

W8.4 - Denys, Bishop and Martyr - October 9

Common Worship - Denys, Bishop of Paris, and his Companions, Martyrs, c.250 – October 9 (Lesser Festival)

Roman Catholic – Ss Denys, Bishop, and his Companions, Martyrs – October 9

Orthodox – Hieromartyr Dionysius, Bishop of Paris – October 9



The Basilica of St Denys, Paris (Note 1)

Beheaded (Note 2)
Angels (Note 3)

Denys holding his head with mitre and halo (Note 3)
Chirothecæ (Note 3)
Crozier (Note 4)

Vestments: alb; red dalmatic; Gold chasuble, stole and maniple (Note 5)

Fleur de lys (Note 6)

Shoes
St Denys B M (Note 7)

Biographical Note

Denys, also called Dionysius, was born in Italy at the beginning of the third century and was sent to convert the peoples of Gaul, along with five other bishops. On reaching Paris, he established there a Christian church on an island in the Seine. He and the others were martyred in about the year 250 and an abbey was later built, over their tombs, dedicated to Denys. The church became the burial place of French monarchs and Denys has long been regarded as patron saint of France.

Additional Note

There has been confusion between St Denys and Dionysius who was converted by St Paul on the Areopagus (Ares Rock) who became the Bishop of Athens and was martyred.

...When they heard of the resurrection of the dead, some scoffed; but others said, "We will hear you again about this." At that point Paul left them. But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them. *Acts of the Apostles 17 vv 32 - 34*

This seemed to be the case in The Book of Common Prayer, 1662, where this Black-letter day was entitled: St Denys, Areopagite, Bishop and Martyr. St Dionysius is observed on October 3 but is not in the Anglican calendar.

Collect

Almighty God, by whose grace and power your holy martyr *Denys* triumphed over suffering and was faithful unto death: strengthen us with your grace, that we may endure reproach and persecution and faithfully bear witness to the name of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The church illustrated is that of the Basilica of St Denys. It is located about 5.5km from the centre of Paris to the North. This shows part of the West Façade and the tower. The photograph to the right shows the whole façade (Thomas Clouet)



Note 2

Denys was martyred with his companions in c.250. He is often indicated in this beheaded state, still in full episcopal vestments. The angels are ministering to him.



Note 3

The head of St Denys is being held in both his hands. It wears a mitre, decorated at its tips by a fleur de lys and an halo. Both hands are covered with episcopal gloves (chirothecæ)



Note 4 (right)

A crozier is resting under his left arm.



Note 5

St Denys is wearing a decorated alb. The two ends of his gold stole are visible. Also visible to his left of the crozier is the end of the gold maniple. He is also wearing a red dalmatic with a gold fringe and a gold chasuble with a blue orphrey – a decoration on an ecclesiastical vestment. It is usual for the chasuble, stole and maniple to match.

Note 6

The blue back cloth has some very good examples of the fleur de lys as in light W8.1



Note 7

St Denys B M - Bishop Martyr



This piece of glass is a mystery. It is a replacement for the original piece as the usual symmetry of this lower part of the light with the name has been lost. We have had much discussion concerning its content. The conclusion is that it could represent the berries (orange) from an opened pod of *Iris foetidissima*. It is the flower of this plant which is the basis of the *fleur de lys* which does feature in this window and in many others.



To David Moseley of Buglawton Hall
born Oct^{ber} 9th 1861 died Novem^{ber} 27th 1924
Given by his wife in memory of
happy years spent together

DEDICATEE

David Moseley


b.1861, Buglawton Hall, Congleton, Cheshire; parents – Joseph Moseley (1835-1897) and Rachel Fairclough (1836-1919); David Moseley and Sons, Ardwick, Manufacturers of India Rubber and Gutta Percha, founded by grandfather David Moseley (1807-1865); m.1903 Agnes Gwen Preece (1865-1951), Wimbleton; no children; d.1924, Congleton.

DONOR

Agnes Gwen Moseley (née Preece)

b.1865, Southampton; parents – William Henry Preece (1834-1913) and Ann A M Pocock (1841-1874); eldest of 7 children; m.1903 David Moseley (1861-1924), Wimbleton; no children; d.1951, Wokingham, Berkshire.

WEST WALK - Window W9

<u>W9.1 upper</u>	Arms of Chester Cathedral	<u>W9.2 upper</u>
<p>HUGH LUPUS</p> <p>Memorial Edward Evans Lloyd</p>		<p>S. ERMENGILD</p> <p>Roman Catholic February 13</p> <p>Memorial Edward Evans Lloyd</p>
<p><u>W9.1 lower</u></p> <p>ST THOMAS OF CANTERBURY</p> <p>Common Worship December 29 alternative date July 7</p> <p>Roman Catholic December 29</p>		<p><u>W9.2 lower</u></p> <p>KING HENRY II</p> <p>Memorial Alexander John Perkins</p>

Trena M Cox

Window W9 is the first in the sequence, from the first window examined (E1), not to be part of the calendar. It is designed by Trena Cox and basically refers to four individuals. In the upper aspects of the two lights Hugh Lupus who with St Anselm founded the Benedictine Abbey of St Werburga in Chester in 1092 and St Ermengild the mother of Werburga, both of whom have Chester connections. In the lower aspects are St Thomas of Canterbury and King Henry II. The window is surmounted by the arms of Chester Cathedral.



The Arms of Chester Cathedral: gules, three mitres with their labels (lappets), or.
See also Title Light E1.1

Trena Mary Cox - was born in The Wirral in 1895 and brought up near Birkenhead. She was a student at the Laird School of Art and moved to Chester in 1924. She set up her studio in the Kaleyards Works of Williams, Gamon and Co with whom she remained associated until the Second World War. She then moved to Watergate Street in Chester which remained her home and studio until she retired in 1972, aged 77. She died on 11 February 1980. She was a fellow of the British Society of Master Glass Painters. Her biography has been written by Peter Jones.

Reference: Jones, Peter (2012), *Trena Cox: Emergence of a stained glass artist*, *Historic Churches*, 19, Cathedral Communications Limited, pp. 11–14, ISBN 978-190091562-5



The window is clearly signed by Trena M. Cox (W9.1 lower)

Signs of the Zodiac – do not appear in this window which has no date-reference.

Memorials – the two upper lights are dedicated to Edward Evans Lloyd and the lower right light (W9.2 lower) to Alexander John Perkins.

W9.1 upper



To
Remember
Edward Evans Lloyd
Citizen and Freeman
Of
Chester

W9.2 upper



Colonel
of Volunteers
Born June 2. 1826
and Died
April 16
1916

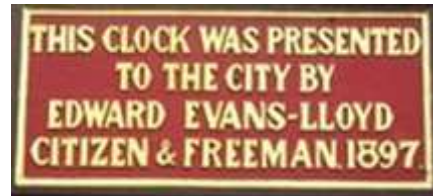
DEDICATEE

Edward Evans Lloyd

b 2 June 1826, Cheshire; parents – Edward Evans (1790 -) and Dorothy Lloyd (1791 - `1862); m.12 December 1862, Agnes Browne (1837-1901), St Thomas, Portman Square, London; Lawyer; Honorary Colonel, 1st Cheshire and Caernarvonshire Volunteer Corps (Artillery); Organist Holy Ascension Upton by Chester; Citizen and Freeman of Chester 1897; Deputy lieutenant for Merionethshire; Presented the Eastgate Clock to the City 1897; d 16 April 1916, Merionethshire.

DONOR

Not recorded



The Eastgate Clock on Good Friday 2017 when Chester's Town Crier announced the Easter Passion re-enactment in the city streets.

W9.2 lower



To
Remember

Alexander John Perkins

Died Feb 4
1928

DEDICATEE

Alexander John Perkins
No further information

DONOR

Not recorded

W9.1 upper - Hugh Lupus

Biographical Note

Hugh Lupus, c.1047 –1101, was the 2nd Norman Earl of Chester; a title created by William the Conqueror in c.1070. He was born Hugh d'Avranches, the son of a Norman lord, Richard le Goz, Viscount de Avranches and Emma de Conteville. Prior to being Earl of Chester he held extensive estates in Normandy and he held Tutbury Castle in Staffordshire for his King. He acquired the name Lupus (Latin – wolf) when he was engaged in fighting the Welsh which he did with savage ferocity. In 1088 he captured Gruffydd ap Cynan, King of Gwynedd and imprisoned him in Chester Castle. Meanwhile Lupus became ruler of much of North Wales. The King escaped and reclaimed some of the lands to the west of Wales in 1094. Lupus invaded again in 1098 but fortunes turned and a year later Gruffydd again reclaimed his lands.

Later he married Ermentrude of Clairmont and he also had several children with her and he also had several other illegitimate offspring. He was gluttonous and that earned him the nickname Hugh le Gros (the Fat)!

Hugh had regarded the saintly Anselm (N3.3) as his friend, and displayed great liberality to religious houses. They established the Benedictine Abbey of St Werburga (E6.5) in 1092. Nine years later, suffering from a fatal illness, he became a monk at the Abbey, and died there four days later on 27 July 1101. Hugh was supposedly related to the Conqueror, possibly through his mother, Emma de Conteville, who may have been the daughter of William's mother (Arlette) by her legitimate marriage. Emma would therefore be William's half-sister, and Hugh would be William's nephew.

Description

1. Hugh is clad in chain-mail armour with a helmet and a nose-guard. He carries a sword in his right hand.
2. His blue cloak is adorned with heraldic wolves.
3. To his right three fragments of the letter 'H' may be seen.



Lupus's heraldic wolf

W9.2 upper - St Ermengild

Common Worship - not observed

Roman Catholic – February 13 but not in the new calendar

Orthodox - not observed

Biographical Note

Ermengild (also Ermenilda, Ermenhild) was born a princess to King Erconbert of Kent and St Sexburga of Ely. Of great piety she married the pagan King of Mercia, Wulfhere. She converted him to the faith. She was the mother of St Werburga, Patron of Chester (E6.5). When widowed she became a Benedictine nun at Minster-in-Sheppey Abbey of which she was later Abbess and the Abbess of Ely. She died on 13 February 703.

Descriptive Notes

1. Halo as a saint; crown as a royal princess and as a queen.
2. Nun's habit
3. Prayer book
4. Back cloth with letter 'E' surmounted by a crown.
5. Left shoe



To show the heraldic device

W9.1 lower - St Thomas of Canterbury

Common Worship – Thomas Becket, Archbishop of Canterbury, Martyr, 1170 - December 29 (Lesser Festival)

Roman Catholic – St Thomas à Becket, Bishop, Martyr - December 29 (Feast)

Orthodox – not observed

Biographical Note

Thomas was born in London in 1118, of a family of merchants. After a good education he served as clerk to another burgess then entered the service of Archbishop Theobald of Canterbury. Thomas proved himself an excellent administrator and skilled diplomat. In 1155 he was appointed chancellor by King Henry II. For several years king and chancellor worked harmoniously together in mutual admiration and personal friendship. As a result, the king nominated Thomas as Archbishop of Canterbury to succeed Theobald in 1161. From the start there was friction, with Thomas insisting on every privilege of the Church. The conflict worsened until 1164 when Thomas fled to France. Encouraged by the Pope he pursued his arguments from exile, sending letters and pronouncing excommunications. Three efforts at mediation failed before an apparent reconciliation brought him back triumphant to Canterbury in 1170. But the nobility still opposed him, and words of anger at court led four knights to journey to Canterbury where they finally chased Thomas into the cathedral, and murdered him on the steps of the altar on this day in 1170. Thomas was undoubtedly a proud and stubborn man, for all his gifts, and his personal austerities as archbishop were probably an attempt at self-discipline after years of ostentatious luxury. His conflict with King Henry stemmed from their equal personal ambitions, exacerbated by the increasingly international claims of the papacy, played out in the inevitable tension between Church and State.

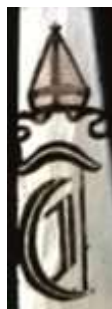
Exciting Holiness First Edition

Collect

Lord God, who gave grace to your servant *Thomas Becket* to put aside all earthly fear and be faithful even to death: grant that we, disregarding worldly esteem, may fight all wrong, uphold your rule, and serve you to our life's end; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Descriptive Notes

1. Thomas was the 41st Archbishop of Canterbury from 1162-1170. He wears a mitre but no halo, despite being canonised in 1173.
2. He holds the Primatial Cross in his left hand. It is surmounted by a Canterbury Cross which is a Greek Cross; the arms are of equal length. The arms are expanded at their ends.
3. He wears Eucharistic vestments; that is alb, stole, dalmatic and chasuble. Whilst it is possible the decoration on the chasuble is an orphrey it could be a pallium. He wears Chirothecæ (white)
4. The initial 'T' for Thomas is surmounted by a mitre. There is a depiction of Thomas's Martyrdom in the westernmost boss of the roof of the Lady Chapel.



St Thomas of Canterbury is often represented with a sword at his head as in Eden's original drawing for E2.



W9.2 lower - King Henry II



Biographical Note

Henry Curtmantle was born in 1133. He became King of England in 1154, succeeding King Stephen, and reigned for 34 years until July 1189. He married Eleanor of Aquitaine (1137-1204) who had previously been married to Louis VII of France. As a result he ruled over land extending from the Scottish border to the Pyrenees; spending more time during his reign in France. Placing Henry II in stained glass next to St Thomas of Canterbury is interesting as he was responsible for the Archbishop's murder in 1170. Thomas and Henry were good friends and he was chancellor to the King. He thought it would be a good appointment to make Thomas Archbishop but disagreements soon started. After spending time in France Thomas returned to England in 1170; disagreements continued and Henry is famously supposed to have said 'can no-one rid me of this turbulent priest?' On hearing this, three knights rode to Canterbury and murdered Thomas with swords on the altar steps of Canterbury Cathedral. This story is captured by T S Eliot's *Murder in the Cathedral*. Thomas was canonised in 1173 and the following year Henry made the journey to the Shrine in Canterbury Cathedral, it is said bare foot, and on arrival was scourged by the bishops and monks of Canterbury.

Descriptive Note

1. Henry is seen looking towards Thomas.
2. He wears a crown on his head of red hair (he was said to have a bad temper).
3. He wears a purple mantle with an ermine tippet.
4. His right hand holds a scroll with three seals.
5. The lower part of the glass has a letter 'H' surmounted by a crown.



The scroll with three seals

Omissions and Additions to the depicted Calendar

Temporale – Of the nine Principal Feasts as set in the Common Worship calendar seven have lights, Trinity Sunday and All Saints Day are not represented. Of the three Principal Holy Days two have lights but not Ash Wednesday.

The 1928 Prayer Book – Of the 103 Holy Days listed in this unauthorised version of the Prayer Book which is the basis of the windows, ten are not represented. However, six which are not in the 1928 calendar are added.

Omissions

Month	Number		Date	Holy Days	Date in CW calendar
	Listed	not listed			
January	11				
February	3	1	3	Anskar of Sweden, Bishop, 864	February 3
March	8				
April	8				
May	8	1	6	St John Evangelist, ante Portam Latinum	-
June	8				
July	6				
August	10	2	1 29	[Lammas Day] Beheading of St John the Baptist	- August 29
September	9				
October	10	1	26	Alfred, King of the West Saxons, 899**	October 26
November	12	3	1 2 8	<i>All Saints' Day</i> Commemoration of All Souls Saints, Martyrs and Doctors of the Church of England	November 1 November 2 November 8
December	10	2	8 16	Conception of the Blessed Virgin Mary [O Sapientia]	December 8 December 17

**St Alfred is illustrated in non-calendar window [S1.1](#) upper



Additions

Saint	Light	Date in windows	Date in CW calendar
St Werburga, Abbess, Patron of Chester, 700	E6.5	February 3	-
St Thomas Aquinas, Priest, Philosopher, Teacher, 1274	E8.1	March 7	January 28
St Raphael, Archangel	W6.2	September 29	-
St Uriel, Archangel	W6.3		
St Gabriel, Archangel	W6.4		
St Clare of Assisi, Founder of Minoreesses (Poor Clares), 1253	W7.3	-	August 11



Non-calendar Windows

Of the 24 people illustrated in the non-calendar windows ten are now represented in the Common Worship calendar.

Light	Commemoratee	Date in CW calendar
W9.2 lower	Thomas Becket, Archbishop of Canterbury, Martyr, 1170	December 29
S6.2	Richard Hooker, Priest, Anglican Apologist, Teacher, 1600	November 3
S6.3	<i>Nicholas Ferrar, Deacon, Founder of Little Gidding Community, 1637</i>	December 4
S6.4	Lancelot Andrewes, Bishop of Winchester, Spiritual Writer, 1626	September 25
S7.1	George Herbert, Priest, Poet, 1633	February 27
S7.2	Charles, King and Martyr, 1649	January 30
S7.3	William Laud, Archbishop of Canterbury, 1645	January 10
S8.4	John (and Charles) Wesley, Evangelist(s), Hymn Writer(s), 1791 (and 1788)	May 24
S9.1	Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711	June 8
S9.2	Jeremy Taylor, Bishop of Down and Connor, Teacher of the Faith, 1667	August 13

SOUTH WALK

from

St Luke - October 18



to

St Catherine of Alexandria - November 25

and

Non-Calendar Lights

SOUTH WALK - Window S1

<u>S1.1</u> upper	Arms of Cheshire	<u>S1.2</u> upper
<p>KING ÆLFRED</p> <p>1928 Calendar Alfred, King of the West Saxons, 899 October 26</p> <p>Common Worship October 26</p>		<p>PLEGMUND</p> <p>Roman Catholic August 2</p>
<p><u>S1.1</u> lower</p>		<p><u>S1.2</u> lower</p>
<p>ABBOT WHITCHURCH</p>		<p>RANULPH HIGDEN</p> <p>Memorial Bellamira and Albinia PAYNE</p>

Trena M Cox

The first window on the South Walk of the Cloister is of similar shape and design as the last window on the West Walk (W9). Both are the work of Trena M Cox. Her signature is in the lower part of the first light which includes the date of the window - 1925.



The window depicts in the upper aspects of both lights two national figures – King Alfred of the West Saxons and Plegmund who became Archbishop of Canterbury. Those in the lower aspects of the two lights were associated with the Abbey in Chester.

The window is surmounted by the arms traditionally ascribed to Cheshire although there have been many variations



The arms are described - Azure, three garbs (sheafs of wheat) or.

Hugh de Kevilioc (1147-1181) 5th Earl of Chester used six garbs or in his arms. His son Ranulf de Blondeville (1170-1232) 6th Earl of Chester reduced the number of garbs to three which has generally remained the emblem for Cheshire.

The two lights of S1 are not regarded as calendar lights and so there are no Signs of the Zodiac or dates. However, Alfred, King of the West Saxons although not a black-letter day in the 1662 Book of Common Prayer was observed in the 1928 Calendar which is the calendar of these windows. Despite that Alfred was one of the saints not included in the main sequence. He appears here beside the local hermit-monk, Plegmund, who he appointed to be Archbishop of Canterbury.

Memorial – there is one memorial to two sisters who lived in the precincts and who loved the Cathedral.



To
Remember
with Love,
BELLAMIRA
AND
ALB NIA PAYNE
Two Lovers of This
CATHEDRAL.
Died. July, 1925.
May They
REST
IN
PEACE
..

DEDICATEES

Bellamira Frances Payne

b.22 January 1842, St Hellier, Jersey; parents – Charles William Meadows Payne (1804-1881) *Lieutenant Colonel* and Sarah Anne Munbee (1809-1890); unmarried; lived in Abbey Green, Chester; d.26 July 1925.

Letitia Albinia Payne

b.16 December 1843, Milbrook, Jersey; ; parents – Charles William Meadows Payne (1804-1881) *Lieutenant Colonel* and Sarah Anne Munbee (1809-1890); unmarried; lived in Abbey Green, Chester; d.8 July 1925.

DONOR

Not recorded

Reference to S1.1 lower and Trena Cox’s signature suggests this memorial is in her handwriting.



The spelling of Albinia was incorrectly spelt with an ‘E’ instead of an ‘I’. An attempt to correct it has been made.

Bellamira – *Bellamira scalaris* is a genus of Beetle.

Albinia – is a small town in Central Tuscany.

S1.1 upper - Alfred, King of the West Saxons, 899 - October 26

Common Worship – Alfred the Great, King of the West Saxons, 899, October 26 (Lesser Festival)

Roman Catholic - not observed

Orthodox – not observed



Biographical Note

Born in the year 849, Alfred (*Ælfred* or *Ælfræd*) was the king of the West Saxons who effectively brought to an end the constant threat of Danish dominion in the British Isles. He came to the throne at the age of twenty-two and, after establishing peace, set about bringing stability to both church and state. He gave half of his income to founding religious houses which themselves acted as Christian centres for education, care of the sick and poor and respite for travellers. He was a daily attender at mass and himself translated many works into the vernacular. He evolved a legal code based on common sense and Christian mercy. His whole life was marked by the compassion of Christ. He died on this day in the year 899. Alfred was the father of Ethelfleda, Lady of the Mercians, who restored the walls of Chester and re-fortified it as a burg.

Collect

God, our Maker and Redeemer, we pray you of your great mercy and by the power of your holy cross to guide us by your will and to shield us from our foes: that, after the example of your servant Alfred, we may inwardly love you above all things; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Descriptive Notes

1. Alfred wears a crown.
2. He holds a scroll with a single seal.
3. His tunic has a fringe with Greek Crosses.
4. His boots are held to his leg with cross-gartering.
5. Southern England in 883



R Botev 2006, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=1088946>

King Alfred the Great was the King of Wessex from 871-886 and with the western part of Mercia added to his kingdom he was King of the West Saxons from 886-899. Chester would have been in his kingdom.

S1.2 upper - Plegmund, Religious, Archbishop of Canterbury, 923 August 2

Common Worship – not observed

Roman Catholic – August 2

Orthodox – not observed



Biographical Note

The date of Plegmund's birth is unknown. There little is known about his early life. A later theory indicates that he was a hermit in Plemstall in Cheshire. His reputation as a scholar attracted Alfred the Great and he was made a member of his court. In 890 Alfred appointed him Archbishop of Canterbury, the 19th Archbishop, and he held office until his death on August 2 in 923. He re-established the authority of the See of Canterbury establishing new bishoprics. He visited Rome to receive his pallium in 908 from Pope Formosus (891-896). On King Alfred's death in 899, Plegmund crowned his son, Edward the Elder (c.874-924), as King of the Anglo-Saxons (899-924).

Plegmund is not observed in the Church of England Calendar.

Collect

Almighty God, the light of the faithful and shepherd of souls, who set your servant *Plegmund*. to be a bishop in the Church, to feed your sheep by the word of Christ and to guide them by good example: give us grace to keep the faith of the Church and to follow in the footsteps of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Descriptive Note

This is a non-specific picture of an hermit-monk with a simple brown habit, a cord and carrying a staff. Of note are his bare feet

S1.1 lower - Abbot Whitchurch



Biographical Note

Simon de Whitchurch was probably born in 1220 and became a monk at Chester Abbey at an early age. Twenty-two years after receiving the cowl he was elected Abbot of Chester by the community on 28 April 1265, succeeding Abbot Thomas who had died on 17 April that year. Abbot Simon reigned for at least 24 years. There is some doubt about the date of his death but it was probably 24 April 1289. There was a gap before his successor, Thomas de Byrchehylls, took office in 1291 and for that reason his death in 1291 is often quoted. 1265 was at a turbulent time with civil war raging. Edward I delayed the entry of Abbot Simon to the Monastery until August that year. The monastery required defending. Once established Abbot Simon set about the rebuilding of the Abbey Church, beginning with the Lady Chapel, later to become St Werburga's Shrine. He also built the Refectory and was responsible for piping fresh water into the Abbey.

Collect

Almighty God, by whose grace *Simon* kindled with the fire of your love, became a burning and a shining light in the Church: inflame us with the same spirit of discipline and love, that we may ever walk before you as children of light; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Descriptive Note

Simon is shown wearing a Benedictine Habit with the cowl over his head. As Abbot he is wearing a pectoral cross. His right hand ring finger carries a ring, a privilege sometimes in the thirteenth century granted to abbots.

The Benedictine habit is usually black although colour may vary. The basic garment is a tunic held with a belt, covered with a scapular. When solemn profession takes place the monk is tonsured and is vested with the cowl.

The pectoral cross is a Latin cross budded – that is with three buds on the ends of each arm. These could be a symbol of the Trinity. If the buds were more pronounced it would be called a *cross bottony* or *treffly*. The ring of an abbot is clearly seen.



S1.2 lower – Ranulph Higden



Biographical Note

Ranulph Higden was born in the West Country in 1280 and entered the Monastery of St Werburga in Chester in 1299 as a monk. He was a chronicler and historian. The Chester Mystery Plays are ascribed to him. He died on 12 March 1364. Ranulph was buried in the Abbey Church now Chester Cathedral.

Polichronicon

Ranulph's great contribution was his book *Polychronicon*. The long title is:

Ranulphi Castrensis, cognomine Higden, Polychronicon (sive Historia Polycratica) ab initio mundi usque ad mortem regis Edwardi III in septem libros dispositum.

Written in seven volumes in Latin it records the history of the world. It was translated into English in 1387 by John of Trevisa (Chaplain to Lord Berkley); printed by Caxton in 1480. It was copied many times in manuscripts in the fifteenth century and the Cathedral owns one of those copies

Descriptive Note

Ranulph wears a Benedictine habit (no pectoral cross or ring – cf Abbot Simon de Whitchurch (S1.1 lower). He holds a volume in his left hand and a quill in his right. He is wearing sandals.



SOUTH WALK - Window S2



Archibald Keightley Nicholson

	S2.1	S2.2	S2.3	S2.4
	SAINT LUKE	SAINTS CRISPIN AND CRISPINIAN	SAINTS SIMON AND JUDE	SAINT ETHELDREDA
1928		October 25		October 17
CW	October 18		October 28	
RC				June 23
Orthodox		October 25	May 10; June 19	
Above	Libra	Scorpio glyph	Libra glyph	Scorpio
Below	John Elliott	Troutbecks and Music	Henry John Birch	Thomas Main

Window S2 resumes the calendar windows after a short interval of two 2-light windows by Trena Cox. It also returns to the work of Archibald Keightley Nicholson whose last light was St George on April 23 (N3.4). It has his characteristic brattishing above the picture of the saint and he is responsible for all the remaining windows of the South Walk and the panel (S10).







This window has some symmetry as the two middle Lights (S2.2 and S2.3) are both pairs of saints, Crispin and Crispinian and Simon and Jude. The two side lights are St Luke and Saint Etheldreda. This makes the date sequence: 18 – 25 – 28 – 17 October (see below).

It is interesting how some of the features in the main picture refer to the dedicatee, and not the saint of many centuries before.

Signs of the Zodiac – are present. In view of the date order being out of sequence Libra refers to the saint's dates of lights 1 and 4 and Scorpio the dates of lights 2 and 3.



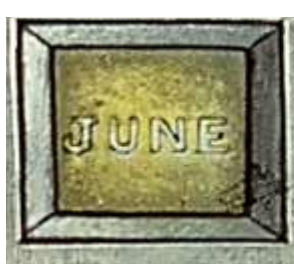
S2.1	S2.2	S2.3	S2.4
Libra (the scales)	Scorpio glyph	Libra glyph	Scorpio (the scorpion)
			
September 23 to October 22	♏	♎	October 22 to November 21

The Scorpio glyph follow Libra and the Libra glyph precedes Scorpio. This must be an error. In addition, the drawing of the Scorpio glyph is incorrect with the 'tail' pointing inwards. This is described in detail in window S3, Introduction Page xiv and Volume 2 Page 115.

Dates – as stated above they are out of sequence but are clearly shown at the foot of the column on either side of the saint. This holds for St Luke, illustrated below on October 18, Ss Crispin and Crispinian (October 25) and Ss Simon and Jude (October 28). Interestingly the date of St Etheldreda which in the 1928 Calendar is October 17 has been changed, with a different style of lettering, to the date she is observed in the Common Worship calendar of 1997, namely June 23.



St Luke – October 18



St Etheldreda - 1928 October 17; CW June 23



Memorials – are specific for each light and will be described with each light.

S2.1 - St Luke, Evangelist - October 18

Common Worship – Luke the Evangelist – October 18 (Festival)

Roman Catholic – St Luke, Evangelist – October 18 (Feast)

Orthodox – Luke, Apostle and Evangelist - October 18



Arms on Left – The Royal College of Surgeons of England; (Note 1)

Arms on Right – University of London (Note 2)

St Luke with halo, behind which is the Henry VIII Gatehouse of St Bartholomew's Hospital, London

(Note 4)

Book (Note 5) – Icon (Note 6)

White undergarment with red cloak (Note 7)

St Bartholomew's Hospital arms (Note 3)

Nimbed Ox (Note 8)

Shoes
OCTOBER 18

SAINT LUKE

Biographical Note

Luke was a dear friend of the apostle Paul, and is mentioned by him three times in his Letters. Paul describes him as 'the beloved physician' and, in his second Letter to Timothy, as his only companion in prison. He is believed to be the author of two books of the New Testament, firstly the gospel which stands in his name and also the *Acts of the Apostles*. Luke's narrative of the life of Christ has a pictorial quality and shows the sequential pattern from the nativity through to the death and resurrection. The developed sense of theology that comes over in Paul's writings is virtually unknown in those of Luke but, as a Gentile, Luke makes clear that the good news of salvation is for all, regardless of sex, social position or nationality. Traditionally, Luke wrote his gospel in Greece and died in Boeotia at the age of eighty-four.

Collects

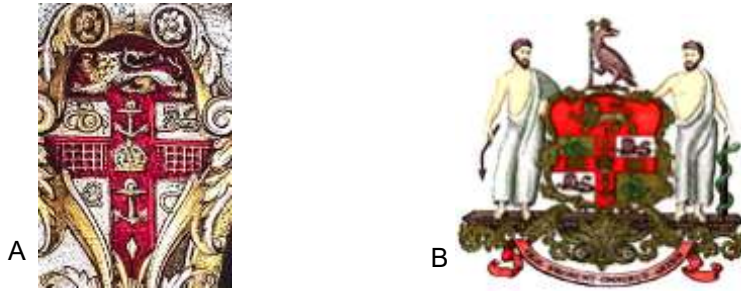
Common Worship

Almighty God, you called Luke the physician, whose praise is in the gospel, to be an evangelist and physician of the soul: by the grace of the Spirit and through the wholesome medicine of the gospel, give your Church the same love and power to heal; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Book of Common Prayer 1662

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

Note 1



The arms atop the left-hand column (A) are those of The Royal College of Surgeons of England. The full blazon is shown to the right (B). The description is: Quarterly or and argent, a cross gules (being that of St George) thereon the Imperial Crown proper between two anchors erect in pale and two portcullises in fess also or in the first and fourth quarters a serpent nowed and in the second and third a lion couchant guardant proper on a chief also gules a lion passant guardant or (being part of the Royal Arms of England).

The full blazon with crest and supporters continues: The crest is an imperially crowned eagle regardant clutching a mace and the two supporters are dexter Machaon and the sinister Podalirus, the sons of Asclepius (Greek Mythology).

The motto – QUAE PROSUNT OMNIBUS ARTES – means: *the arts which are of service to all.*

Note 2

The arms atop the right-hand column (C) are those of the University of London. The description is: argent, the Cross of St George, thereon the Union rose irradiated and ensigned with the Imperial Crown proper, a chief azure, thereon an open book also proper, clasps or

In this Light 'chief azure' which refers to the uppermost part of the arms has faded – reference to (D) indicates the azure (blue) clearly.



Note 3

These are the Arms of The Royal Hospital of St Bartholomew (founded 1123) in London. The description is: per pale argent and sable, a chevron counter changed.



These three different arms reflect the educational establishments of the Dedicatee of this window, Dr John Elliott, as does the picture behind the head of St Luke (Note 4).

Note 4

The background picture here is of the Henry VIII Gatehouse of St Bartholomew's Hospital in West Smithfield, London. To the left of the gatehouse the tower of the Hospital Parish Church of St Bartholomew the Less may be seen.





Note 5

This tome carried by St Luke in his right hand probably represents his Gospel. Sometimes he carries two books indicating in addition The Acts of the Apostles, which begins with these words:

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen.
Acts 1 vv 1, 2

Note 6

In St Luke's left hand is an icon of the Blessed Virgin Mary. Tradition has it that St Luke wrote the first icon of Mary. He is regarded as the patron saint of artists, as well as medical doctors.



Note 7

St Luke is wearing a white undergarment which is covered with a red cloak. Red is the liturgical colour for the Feast Day of St Luke. It is interesting that he has been shown wearing shoes.

Note 8

The usual attribute for St Luke is the winged ox. It may be seen here wearing an halo (nimbus) about its head together with part of a wing on the left of its head.



In
 Loving Memory
 of
 John Elliott
 Physician of this City
 who died 19th December
 1921
 +
 This window was given
 by his brother
 and sister
 +

DEDICATEE

John Elliott

b.1861, Whitchurch, Shropshire; parents – John Elliott (1829-1904) and Hannah Bennett (1821 -); educated at Owen's School, Manchester and The Medical College of St Bartholomew's Hospital, University of London; MB BS 1885, FRCS 1886, MD 1888, FRCP 1908; m.1901, Margaret Weaver (1871 -); 1 son, 3 daughters; Consultant Physician, Chester Royal Infirmary 1895-1921; President, Chester and North Wales Medical Society 1896-1897; JP 1918-1921;d.19 December 1921; buried in Overleigh Cemetery.

DONORS

William Johnson Elliott (1864-1931) brother
Emily Jane Elliott (1857-1937) sister

The Priory and Hospital of St Bartholomew

Rahere, a member of the Court of Henry I, appears on the list of Minor Canons of St Paul's Cathedral in 1115. His life was regarded as too worldly and sinful. When Rahere realised this, he withdrew from his duties in London and went on pilgrimage to Rome. There he fell ill and was perhaps cared for at the hospital, dedicated to St Bartholomew, on the island in the River Tiber – *Isola Tiberina*. As he lay delirious, he prayed for his life vowing that, if he survived, he would set up a hospital for the poor in London. His prayers were answered, and he recovered. As he turned for home Saint Bartholomew appeared to him in a vision asking him to found a church and a hospital in Smithfield. This he did and, in 1123, he established an Augustinian Priory with an adjacent Hospital, both dedicated to St Bartholomew. He served as Prior and Master, respectively. He is thought to have died in September 1143. He has a fine tomb in the Priory Church of St Bartholomew the Great.



The entrance to St Bartholomew the Great



Rahere's Tomb Photograph - Christopher Fowler

The Church of St Bartholomew the Great is now the oldest parish church in the City of London and has recently joined with the hospital parish of St Bartholomew the Less to form the benefice of Great St Bartholomew.

The hospital now The Royal Hospital of St Bartholomew is part of The Barts NHS Trust and linked with the Royal London Hospital. It provides specialist care for patients with oncological (cancer medicine) and cardio-thoracic problems. The Medical College of St Bartholomew's Hospital which Dr John Elliott attended is now part of a larger school, Barts and The London School of Medicine and Dentistry, attached to Queen Mary University of London.

Sir John Betjeman (1906-1984), who knew Paul Paget (1901-1985), son of Bishop Paget who was Bishop of Chester from 1919-1932 wrote these lines about St Bartholomew's Hospital, and the two Churches, which he used to visit.

The ghost of Rahere still walks in Bart's;
It gives an impulse to generous hearts,
It looks on pain with a pitying eye,
It teaches us never to fear to die.

Eight hundred years of compassion and care
Have hallowed its fountain, stones and square,
Pray for us all as we near the gate—
St. Bart the Less and St. Bart the Great.



The Fountain Photograph - The Fountain Club

S2.2 - Crispin and Crispinian, Martyrs - October 25

Common Worship - Crispin and Crispinian, Martyrs at Rome, c.287 – October 25 (*Commemoration*)

Roman Catholic – not observed

Orthodox - Martyrs Crispin and Crispianos of Soisson – October 25



View of the Old Dee Bridge and the tower of St Mary-on-the-Hill Chester (Note 1)

Crispinian, standing, possibly holding a small millstone in his left hand (Note 2)

Crispin is sitting, holding a shoe (Note 3)

Both are wearing shoes (Note 4)

OCTOBER 25

SAINTS CRISPIN AND CRISPINIAN

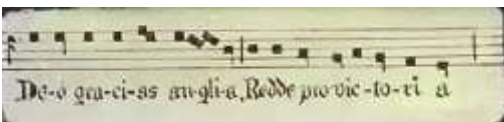
Introductory Note

At the Second Vatican Council, the Roman Catholic Church found no evidence for including Crispin and Crispinian in the Church's calendar and so this day of commemoration was removed from the calendar. There might be some very good reason for the English Church to retain this day as it was on St Crispin's Day (October 25) in 1415 that the English, led by King Henry V (1413-1422), defeated the French at Agincourt. This victory forms the centre piece in Shakespeare's play *Henry V*.

Henry V by William Shakespeare (1564-1616)

from Act 4 Scene 3 – the King speaks:

And Crispin Crispian shall ne'er go by, / From this day to the ending of the world, / But we in it shall be remembered— / We few, we happy few, we band of brothers; / For he to-day that sheds his blood with me / Shall be my brother; be he ne'er so vile, / This day shall gentle his condition; / And gentlemen in England now a-bed / Shall think themselves accurs'd they were not here, / And hold their manhoods cheap whiles any speaks / That fought with us upon Saint Crispin's day.



At the foot of the light we see words from The Agincourt Song, an English Folk Song, 15th Century:

Deo gracias anglia, Redde pro victoria
Give thanks England to God for victory

Biographical Note

Crispin and Crispinian were shoemakers and lived in the third century. They are reputed to have preached the Christian faith in Gaul whilst exercising their trade and so, like St Paul earning his living as a tent-maker, were no drain on the Christian community. They were put to death for their faith at the beginning of the Diocletian

Collect

Almighty God, by whose grace and power your holy martyrs *Crispin and Crispinian* triumphed over suffering and were faithful unto death: strengthen us with your grace, that we may endure reproach and persecution and faithfully bear witness to the name of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*



Note 1

Behind the heads of Crispin (sitting, with his eyes closed) and Crispinian, both wearing halos, is the Old Dee Bridge with the tower of the Church of St Mary-on-the-Hill, Chester. The building to their left which seems to have Greek cross in its end gable is the Bear and Billet in Lower Bridge Street, Chester; one of the finest 17th century timber-framed buildings. The 'cross' is created by the arrangement of windows in the gable, and this picture of Chester refers to the dedicatees of this window; the Troutbecks of Chester.



Note 2

Crispinian is holding what might be a millstone. Before being beheaded Crispin and Crispinian were tortured and thrown into a river with millstones about their necks. As they survived they were subsequently beheaded with a sword – which may be another attribute



Note 4

Both Crispin and Crispinian are wearing shoes.



Note 3

Crispin is sitting (brown chair visible), holding a shoe in his left hand. He is regarded as the patron saint of cobblers.



To the Glory of God
In memory of the
TROUTBECKS
of CHESTER
This window is erected by
G•L•T• G•E•T and E•T•
1926.

DEDICATEES

The Troutbecks of Chester

A memorial tablet at St Mary-on-the-Hill, Chester* is dedicated to Sir William Troutbeck, Chamberlain of Chester, and other members of the Troutbeck family buried there. The Troutbeck Chapel, a chantry chapel, was built in 1443, rebuilt 1683. The tablet was erected by The Reverend John Troutbeck DD.

*The tower of St Mary-on-the-Hill is illustrated in the picture behind Ss Crispin and Crispinian.

DONORS

- GLT** – George Lancelot Troutbeck 1891-1971 (grandson)
- GET** – Georgina Elizabeth Troutbeck 1858-1947 (daughter)
- ET** – Edith Troutbeck 1862-1937 (daughter)
of The Reverend John Troutbeck 1832-1899 (see below)

John Troutbeck

b.12 November 1832, Dacre, Cumberland; parents – John Troutbeck (1795-1848) and Eliza Stephenson (1799-1877); education at Rugby School and University College Oxford; BA 1856, MA 1858; m.3 September 1856 Elizabeth Forbes Duckworth (1832-1923), Liverpool; 2 sons, 2 daughters; Vicar of Dacre 1858-1864; Precentor of Manchester Cathedral 1864-1869; Minor Canon, Westminster Abbey 1869-1899; Precentor from 1897; Chaplain in Ordinary to HM Queen Victoria; d.11 October 1899; buried in the East Walk of the Cloister at Westminster Abbey.

Troutbeck Arms - azure three trout fretted in triangle argent crest a Moor's head with a necklace of four trout argent.



A fish is an ancient Christian symbol. IXΘΥΣ (ichthys meaning 'fish') is an acrostic for Iesous X (Ch)ristos, Θ(Th)euou Yios, Soter which translated is Jesus Christ, Son of God, Saviour.

Three fish intertwined as a triangle is a symbol of the Holy Trinity.



S2.3 - St Simon and St Jude, Apostles - October 28

Common Worship – Simon and Jude, Apostles – October 28 (Festival)

Roman Catholic – Ss Simon and Jude, Apostles – October 28 (Feast)

Orthodox – Apostle Simon the Zealot – May 10; Holy Apostle Jude (Thaddeus)



?Sea of Galilee (Note 1)

St Jude with a book and a carpenter's square (Note 2)

St Simon with a saw (Note 3)

OCTOBER 28

No shoes (Simon)

SAINTS SIMON AND JUDE

Biographical Note

Simon and Jude were named among the twelve apostles in the gospels of Matthew, Mark and Luke. **Simon** is called 'the Zealot', probably because he belonged to a nationalist resistance movement opposing the Roman occupation forces. There is no indication in the gospels whether Simon moved from the Zealot party to be a follower of Christ or, on the other hand, if after the resurrection he became a supporter of that group, seeing it as a response to God's call to proclaim the kingdom. Luke describes **Jude** as the son of James, while the Letter of Jude has him as the brother of James, neither of which negates the other. It seems he is the same person as Thaddæus, which may have been a last name. Owing to the similarity of his name to that of Judas Iscariot, Jude was rarely invoked in prayer and it seems likely that because of this, interceding through him was seen as a final resort when all else failed. He became known, therefore, as the patron saint of lost causes. The two apostles are joined together on this day because a church, which had recently acquired their relics, was dedicated to their memory in Rome in the seventh century.

Collects

Common Worship

Almighty God, who built your Church upon the foundation of the apostles and prophets, with Jesus Christ himself as the chief corner-stone: so join us together in unity of spirit by their doctrine, that we may be made a holy temple acceptable to you; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Book of Common Prayer 1662

Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

St Luke 6 vv 12 - 16

Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. And when day came, he called his disciples and chose twelve of them, whom he also named apostles: Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, and Judas (Jude), son of James, and Judas Iscariot, who became a traitor.

Note 1

Is this the Sea of Galilee? We read in St Matthew's Gospel As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father and followed him. *St Matthew 4 vv 18 - 22*

That is four out of the twelve! Matthew was added in Chapter 9 and the twelve are named in Chapter 10 vv 1 - 4. Jude is referred to as Thaddeus and Simon as the Cananite or Cananaean



Note 2

Jude is holding a book in his left hand; probably signifying the Epistle often attributed to him which is written as one chapter with 25 verses. It is placed in the New Testament just before the Revelation of St John the Divine (sometimes called The Apocalypse).

In his right hand is a carpenter's square. This is an attribute of St Thomas (E2.4), the builder, and it is suggested that Jude and Thomas are sometimes confused.

Note 3

Simon was martyred and it is often said this was by being sawn in two longitudinally with a bucksaw, rather than by the sword. Hence the saw is his attribute. He sits beside Jude, holding the saw in his left hand. He is bare footed.



In ever loving memory of
Henry John Birch
who died on November 4th 1925
in his 93rd year.

DEDICATEE

Henry John Birch

b.13 September 1833, Old Sodbury, Gloucestershire; parents – William Samuel Birch (1796-1873) and Anne Marie Paul (1799-1839); m.22 April 1875, Frances Ellen Ould (1850-1940), Liverpool; 3 sons and 2 daughters; Solicitor (Birch, Cullimore and Co); d. 1925, Chester; buried in Overleigh Cemetery, Chester. At the time he was thought to be the oldest practising solicitor in the country.

DONOR

Not recorded

From Window E2.4

Walter Robert Birch

b.1892, Chester, youngest of 5 children of Henry John Birch (1834-?), solicitor*, and Frances Ellen Ould (1850-1940); Captain, Oxford and Buckinghamshire Light Infantry; killed in action in France 7 October 1916; Mentioned in Despatches; Commemorated on the Thiepval Memorial, Somme, France.

a solicitor with the long-established firm in Chester of Birch Cullimore (established 1792). * Birch Cullimore continued until 2009 when the firm combined with Mason & Moore Dutton to become Cullimore Dutton of White Friars, Chester.

It is interesting that the saint in both windows where the dedicatees are Henry John Birch and his son Walter Robert that the saint is holding a builder's square.

S2.4 - Etheldreda, Queen and Abbess of Ely, 679 - October 17

Common Worship - Etheldreda, Abbess of Ely, c.678 – June 23 (Lesser Festival)

Roman Catholic – St Etheldreda (Audrey), Abbess – June 23

Orthodox – Saint Etheldreda, Abbess of Ely – June 23



Ely Cathedral (Note 1)

Etheldreda's covered head is wearing a crown and an halo (Note 2)

A crozier in her right hand (Note 3)
A book in her left hand (Note 4)

A black habit covered with a red cope (Note 5)

Shoe (Note 5)

JUNE 23 (not OCTOBER 17)

SAINT ETHELDREDA

Biographical Note

Etheldreda, also called Audrey, was born in Suffolk early in the seventh century, a daughter of the king, Anna of East Anglia. She desired to commit her life to prayer and chastity and, had two arranged and unconsummated marriages. The first marriage was to Tondberct from 652 until his death in 655. From him she received the Isle of Ely as a gift. The second marriage from 660 was to Ecgrith who subsequently became King of Northumbria in 670, reigning until 685. Etheldreda having become a nun in 670, founded a religious house at Ely for both men and women in 673, over which she ruled as Abbess. At her death on June 23 in the year 678, she was revered as a woman of austerity, prayer and prophecy.

Collect

Eternal God, who bestowed such grace upon your servant Etheldreda that she gave herself wholly to the life of prayer and to the service of your true religion: grant that we, like her, may so live our lives on earth seeking your kingdom that by your guiding we may be joined to the glorious fellowship of your saints; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Day of Commemoration

Etheldreda died in 678 (not 679) on June 23. This is now the day of her Lesser Festival. Etheldreda has been observed on October 17 as a Black-letter day since 1561 when she was added to the 1559 Prayer Book Calendar. This date was chosen as her remains, translated no less than four times, were finally laid to rest in Ely Cathedral in 1252 on October 17. This date remained in the 1662 Prayer Book and in the unauthorised Prayer Book of 1928 which form the basis of the Cloister Windows. Interestingly the date has been changed in the light to June 23 but there is no record of this.

Note 1

Behind Etheldreda (Æthelthryth) is a view of West Tower (66 metres high) of Ely Cathedral from the south-east. The two South-west Turrets are also seen. To her left is the Norman nave.



Note 2

Etheldreda was born a princess and became Queen of Northumberland – hence the crown. She was canonised but it is not known when – hence the halo. Her head is covered with a small white cloth (veil) as befits a religious.

Note 3

As Abbess of Ely, Etheldreda would carry a crozier. This she is doing in her right hand



Note 4

Etheldreda carries a book in her left hand. There is nothing to suggest Etheldreda was an author. She appears in the writings of others including Bede's *Ecclesiastical History of the English People*.



Note 5

Etheldreda's habit suggests black tunic. She also wears a red cope. Her black shoe is also visible.



To
the dearly loved
memory of
Thomas Main
died 20th Feb 1914
Hannah, his wife, died 25th Feb 1889,
And their daughter Marion Wallace
wife of
Edward Osment Toby
died 26th April 1923.
Grant them, O Lord
Eternal Rest

DEDICATEES

Thomas Main

b.1839, Stirling; parents – Robert Main (1813 -) and Agnes Wallace (1815 -); m.1865, Hannah Watchorn (1845 -); 1 son, 2 daughters; carriage builder; d.20 February 1914, Northwich. Son: The Reverend Robert Hallmain (b.1868 -)
Hannah Main (née Watchorn)

b.1845, Ashfordby, Leicestershire; m.1865, Thomas Main (1839-1914); d.25 February 1889, Birkenhead.

Marion Wallace Toby (née Main)

b.1873, Birkenhead; 3rd Child of Thomas Main (1839-1914) and Hannah Watchorn (1845-1889); m.1898, Edward Osment Toby (1871-1944), accountant, Birkenhead; 1 daughter, Marion Dorothy Thorold (1871 -); d.16 April 1923, Brooklands, Cheshire.

DONOR

Not recorded

SOUTH WALK - Window S3



Archibald Keightley Nicholson

	S3.1	S3.2	S3.3	S3.4
	SAINT LEONARD	SAINT MARTIN	S^T HUGH of LINCOLN	SAINT HILDA
1928			November 16	November 17
CW	November 6		November 17	November 19
RC		November 11		November 17
Orthodox				
Above		Scorpio	Scorpio glyph	
Below	Laybourne	Douglas	Feilden	Frost

Window S3 is designed by Archibald Keightley Nicholson. The four mid-November saints are illustrated with the two in the central lights having a distinctly different style to the outer two lights. Also, there are five examples of heraldry.

Sign of the Zodiac – these four saints are all commemorated in the period of Scorpio which is shown above the brattishing in the two central lights; October 23 to November 21



Characteristic Nicholson brattishing with a line of red glass

Scorpio, or scorpion, is seen wrapped around a candlestick. The parts of the scorpion may be identified with the picture of *Hottentatta tamulus* seen in India. Of note is the hook (*Aculeus*, the stinger) at the end of its tail which might be bifid as in the window..



SHANTANU KUVESKAR



The glyph of Scorpio shown in light 3 is incorrectly drawn. The tail should point outwards as representing the aculeus.



Incorrect



Correct

Dates – are clearly shown at the foot of the columns of each light.

Memorials – are specific for each light and will be dealt with there.

S3.1 - Leonard, Abbot, c.559 - November 6

Common Worship – Leonard, Hermit, 6th century – November 6 (*Commemoration*)

Roman Catholic – St Leonard (*Memorial optional*)

Orthodox – not observed



St Léonard de Noblac (Note 1)

Book (Note 2)

Blue dalmatic (Note 3)

Chains and shackles (Note 4)

Decorated alb (Note 5)

NOVEMBER 6

Shoes

SAINT LEONARD

Biographical Note

According to an eleventh-century Life, Leonard was a sixth-century Frankish nobleman who refused a bishopric to become first a monk, then a hermit, at Noblac (now Saint-Léonard) near Limoges. The miracles attributed to him, both during his lifetime and after his death, caused a widespread cultus throughout Europe and, in England alone, over a hundred and seventy churches are dedicated to him.

Additional Note

Leonard, a nobleman in the Court of King Clovis I, is said to have converted to Christianity at the same time as the king by St Remigius (W8.1).

Collect

Almighty God, by whose grace *Leonard* kindled with the fire of your love, became a burning and a shining light in the Church: inflame us with the same spirit of discipline and love, that we may ever walk before you as children of light; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The picture behind St Leonard must be Saint-Léonard-de-Noblet (Noblac) in south-west France. The church is a significant Romanesque building. However the towers are a poor match. This is the town named after him being the site of a monastery founded by St Leonard.



Note 2

Leonard holds an open book in his right hand. This probably denotes an Office Book.

Note 3

In Deacon's orders, Leonard is wearing a blue dalmatic

Note 4

In his left hand are his usual attribute; fetters and shackles. The Golden Legend tells of prisoners praying to St Leonard for their release on which the fetters and shackles fell from them and they became free. Some would visit St Leonard afterwards and present him with these objects, in homage. He is regarded as the patron saint of Political Prisoners.



Note 5

Below his blue dalmatic, Leonard is wearing a decorated alb. His shoes are also visible.



In
Loving memory
of
John Oscar Laybourne
2nd Lieut 7th Battn: Cheshire Regt.
killed at the battle of Gaza
26th March 1917. Aged 26 years.
A noble life
freely sacrificed for the future
welfare of humanity.
Given by his Mother
and Father

DEDICATEE 1

John Oscar Laybourne

b.13 June 1891, Liverpool; parents – John Henry Laybourne (1866-1937) and Ada Sophia Laybourne (1865-1935); baptized 12 July 1891, St Thomas, Seaforth; 1 sister Florence Ada (1894-1969); Bank Clerk; 2nd Lieutenant 7th Battalion Cheshire Regiment; d.26 March 1917, Killed in action at Gaza, Palestine; buried in Gaza War Cemetery.

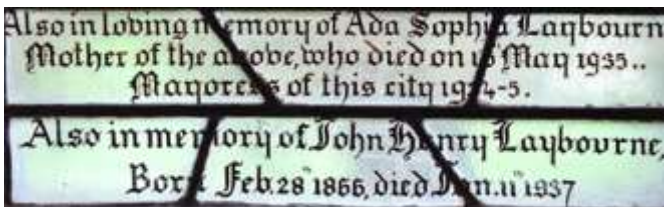
DONORS

Ada Sophia Laybourne

Mother (1865-1935)

John Henry Laybourne

Father (1866-1937)



Also in loving memory of Ada Sophia Laybourne
Mother of the above, who died on 15th May 1935..
Mayoress of this city 1934-5

Also in memory of John Henry Laybourne
Born Feb 28th 1866, died Jan 11th 1937

DEDICATEES 2 and 3

Ada Sophia Laybourne

b.1865, Preston; parents William Henry Laybourne (1841-1904) and Jane Harriet Sharples (1844-1892); m.24 June 1890, John Henry Laybourne (1866-1937) cousin; 1 son, 1 daughter; Mayoress of Chester 1934-1935; d.15 May 1935, Chester.

John Henry Laybourne

b.28 February 1866, Salford; parents – not recorded; m.24 January 1890, Ada Sophia Laybourne (1865-1935) cousin; Chief Constable of Chester 1899-1920; member of Chester City Council; Mayor 1934-1935; d.11 January 1937, Chester.

DONOR

Not recorded.

S3.2 - Martin, Bishop of Tours, c.397 - November 11

Common Worship – Martin, Bishop of Tours, c.397 – November 11 (Lesser Festival)

Roman Catholic – St Martin of Tours, Bishop – November 11 (*Memorial*)

Orthodox – Saint Martin the Merciful, Bishop of Tours – November 11



Brattishing with the arms of Tours (Note 1)

Angels with garland (Note 2)

In Tours – probably the Basilica of St Martin (Note 3)

St Martin – nobleman on horseback – sharing his cloak with the beggar (Note 4)

Arms (Note 5)
NOVEMBER 11

SAINT MARTIN

Biographical Note

Born in about the year 316 in Pannonia (in modern-day Hungary), Martin was a soldier in the Roman army and a Christian. He found the two roles conflicted and, under the influence of Hilary, Bishop of Poitiers (E4.1), he founded a monastery in Hilary's diocese in the year 360, the first such foundation in Gaul. The religious house was a centre for missionary work in the local countryside, setting a new example where, previously, all Christian activity had been centred in cities and undertaken from the cathedral there. In 372, Martin was elected Bishop of Tours by popular acclaim and he continued his monastic lifestyle as a bishop, remaining in that ministry until his death on this day in the year 397.

Collect

God all powerful, who called Martin from the armies of this world to be a faithful soldier of Christ: give us grace to follow him in his love and compassion for the needy, and enable your Church to claim for all people their inheritance as children of God; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Dates in the Calendar

In the Book of Common Prayer, 1662, St Martin has two festivals. The first is on July 4 and styled *Translation of St Martin, Bishop and Conf.* This festival first appeared in the 1559 Prayer Book. This was the day he was consecrated Bishop of Tours in 370. It is also the day on which his relics were translated and the day of consecration of the new Basilica in 1925, replacing the one destroyed at the French Revolution in 1789. The second festival is styled *St Martin, Bishop and Confessor* and is on November 11; this is the day of his funeral rather than his death which was November 8.

Note 1

The arms of the City of Tours are described as:
 Sable (black) three towers argent (silver) a chief azure three fleurs de lys or (gold).
 There is a slight variation in colour in this depiction.



Note 2

Two angels hold a garland over the scene.

Note 3

This picture is most likely to be the Basilica of St Martin in Tours. It is built to cover the tomb of St Martin and there have been four buildings over the centuries. The present basilica was built in the late 19th century to replace the third basilica destroyed at the time of the French Revolution (1789). This illustration could be the third building.



Note 4

The story of St Martin and the naked beggar is widely known. St Martin on horseback used his sword to divide his cloak in two, giving one half to the beggar and so clothing him. This attribute of St Martin is widely used in iconography.

I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me
St Matthew 25 v 36



cross crosslets



cross fitchy

Note 5

The arms relate to the Douglas family – the dedicatees of this light. They are described:

Argent (silver), three piles gules (red) on a chief also gules two silver stars a bordure ermine charged with three cross crosslets fitchy sable. The three crosses may be seen at the top left hand and right hand corners and at the bottom of the blazon.

The motto is SPERO (I hope)!



DEDICATEES

Charles Philip Douglas - b.15 February 1841, Durham; parents- Henry Douglas, The Reverend Canon (1793-1859) and Eleanor Birt (1802-1879); m.8 September 1874, Jane Wylde (1842-1919), Bromsgrove; 5 sons, 2 daughters; Solicitor; d.14 March 1908, Chester.

Jane Douglas (née Birt) - b.1843, Worcestershire; m.8 September 1874, Charles Philip Douglas; d. 1919, Chester.

John Philip Douglas - b.1876, Chester; m.1906, Nellie Fletcher; Solicitor; d.1914, Wellington, New Zealand.

Nellie Douglas (née Fletcher) - b.1839, Birkenhead; d.1918

Robert Vaughan Douglas - b.29 June 1881, Chester; m. Gladys Mary; Army, Royal Garrison Artillery Regiment; d.30 September 1922, Switzerland.

Helen Douglas - b.1883, Chester; d.5 March 1884, Chester.

Henry Kenneth Douglas - b.1886, Chester; Solicitor; d.1919

James Sholto Douglas - b.1889, Chester; St Benedict's Boys Home, Badsy, Worcestershire, 1913; RNVR during WW I; d.1919, Chester.

Notes

1. The dates 5 March 1884 – 30 September 1922 refer to the earliest death, Helen in 1884 and the latest recorded, Robert Vaughan in 1922.
2. The family lived as recorded in probate reports in a house called St Martin's House, Chester and that would explain the choice of this saint.
3. 2 children died after 1922: Dorothy Mary (1875-1930), the oldest, and Charles Geoffrey (1878-1929), Clerk in Holy Orders; they might have been responsible for this memorial.

S3.3 - Hugh, Bishop of Lincoln, 1200 - November 16

Common Worship – Hugh, Bishop of Lincoln, 1200 – November 17 (Lesser Festival)

Roman Catholic – St Hugh of Lincoln, Bishop – November 17 (*Memorial optional*)

Orthodox – not observed



Arms of the See of Canterbury (Note 1)

Angels supporting a garland

Lincoln Cathedral in state of repair (Note 2)

St Hugh with Mitre and Halo
wearing – alb, stole, dalmatic and cope (Note 3)

Floor plan of Lincoln Cathedral (Note 2)

King Henry II -1133-1189 – (Note 4)

Swan (Note 5)

Shoes

November 17th (Note 6)
Arms of the Bishop of Lincoln (Note 7)

ST HUGH of LINCOLN

Biographical Note

Hugh was born at Avalon in Burgundy in 1140 and at first made his profession with the Augustinian canons but, when he was twenty-five, he became a monk at Grande Chartreuse. In about 1175, he was invited by the English king, Henry II, to become prior of his Charterhouse foundation at Witham in Somerset, badly in need of reform even though it had been only recently founded. In 1186, Hugh was persuaded to accept the See of Lincoln, then the largest diocese in the land. He brought huge energy to the diocese and, together with discerning appointments to key posts, he revived the Lincoln schools, repaired and enlarged the cathedral, visited the See extensively, drew together the clergy to meet in synod and generally brought an efficiency and stability to the Church which was to be much emulated. Hugh also showed great compassion for the poor and the oppressed, ensuring that sufferers of leprosy were cared for and that Jews were not persecuted. He both supported his monarch and also held out against any royal measures he felt to be extreme, yet managing not to make an enemy of the king. He died in London on this day in the year 1200.

Collect

God, who endowed your servant *Hugh* with a wise and cheerful boldness and taught him to commend to earthly rulers the discipline of a holy life: give us grace like him to be bold in the service of the gospel, putting our confidence in Christ alone, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Date in the Calendar

St Hugh of Lincoln's Day has always been November 17 as stated on this Light. In the Book of Common Prayer this is the date. However in the proposed 1928 Prayer Book it was brought a day earlier to accommodate St Hilda on 17 November. Interestingly the date on this light does not in this instance reflect the 1928 book.

Note 1

The See Arms of Canterbury. The Diocese of Lincoln is in the Province of Canterbury. They are described: azure (blue), an episcopal staff in pale or (gold), ensigned with a cross pattée argent (silver), surmounted of a pall of the last (silver), edged and fringed of the second (gold) charged with four crosses pattée fitchée (pointed) sable (black).



cross pattée or formy



Note 2

St Hugh, canonised in 1220 by Pope Honorius III, was consecrated as Bishop of Lincoln in 1186. There was a significant earthquake in the year before and Hugh set about restoring the Cathedral, founded in 1072. The original apsidal east end of the presbytery was replaced by the Angel Choir. He only lived to see the choir begun. A floor plan of the cathedral is seen in Hugh's hands. The eastern transepts and the apsidal east end are clearly seen.



Note 4

St Hugh of Lincoln is seen here with the King who appointed him – King Henry II. The king wears a crown and is wearing a sword. He was in a state of penance following the murder of St Thomas Beckett in Canterbury Cathedral in 29 December 1170. He did a great deal to support the Carthusian Priory (Charterhouse) at Witham in Somerset as part of this and he appointed Hugh as Prior. When in Lincoln, Hugh established his independence from the King, born in 1133, who reigned from 1154-1189.

Note 3

Hugh is wearing episcopal dress. A mitre covers his head. He wears a decorated alb with a stole, covered with a dalmatic and a cope.



Note 7

The Arms are those of the Bishops of Lincoln. They are described: Gules (red), two lions passant guardant or (gold) on a chief azure (blue) the Virgin ducally crowned sitting on a throne issuant from the chief on her dexter arm the infant Jesus and in her sinister hand a sceptre all or (gold). The chief represents the dedication of the cathedral to the Blessed Virgin Mary; the two lions are the arms of the William I who was on the throne at the foundation of the diocese in 1072.

To the
Glory of GOD
and

in thankful remembrance
of his servant
George Ramsay Feilden
Priest

Canon of this Cathedral Church 1889-1907
died Oct 13th 1907

This window was placed here
by his children
R.I.P.

Note 5

A white swan (from Stow in Lincolnshire) is the attribute of Hugh. The story is that it developed a lasting friendship with the Bishop, guarding him and accompanying him at all times.



Note 6

The date is one day adrift from the Calendar of the 1928 Prayer Book where it is given as November 16. The date is written '17th' which is unlike the other three dates in Window S3.



DEDICATEE

George Ramsay Feilden

b.1829, Canterbury; parents – Robert Moseley Feilden (1795 -) and Frances Feilden (1803 -); educated at Christ Church Oxford; BA 1850, MA 1853; Rector of Bebington, Cheshire 1862, Honorary Canon of Chester 1873; m.24 August 1863, Witton, Margaret Priscilla Feilden (1831 -); 2 sons and 1 daughter; Canon Residentiary of Chester 1889-1907; d.13 October 1907.

DONORS

Ramsay Robert Feilden (1868-1956)

Ursula Margaret Feilden (1869-1959)

George Augustus (1871-1914); George had probably died before this memorial was placed.

S3.4 - Hilda, Abbess of Whitby, 680 - November 17

Common Worship – Hilda, Abbess of Whitby, 680 – November 19 (Lesser Festival)

Roman Catholic – Saint Hilda, Abbess – November 17 (*Memorial optional*)

Orthodox – Righteous Mother Hilda of Whitby – November 17



Whitby Abbey – ruin (Note 1)

Hilda, wearing a crown and an halo, carrying a crozier in her right hand (Note 2)

Book in Hilda's left hand (Note 3)

Arms of Whitby (Note 4)

Black habit, with pectoral cross, covered with white cope (Note 3)

NOVEMBER 17

Shoes

SAINT HILDA

Biographical Note

Hilda was born in 614 of the royal house of Northumbria. Baptised in York at the age of twelve by the Roman missionary Paulinus, she was later an influential lay leader of the Church. She was encouraged by Aidan of Lindisfarne to become a Religious, and subsequently established a monastery at Streanaeshalch (Whitby). This house became a great centre of learning and was the meeting-place for the important Synod of Whitby in the year 664 at which Hilda's rôle was that of a reconciler between the Roman and the Celtic traditions. She is remembered as a great educator, exemplified in her nurturing of Caedmon's gift of vernacular song. She died on 17 November in the year 680.

Collect

Eternal God, who made the abbess *Hilda* to shine like a jewel in our land and through her holiness and leadership blessed your Church with new life and unity: help us, like her, to yearn for the gospel of Christ and to reconcile those who are divided; through him who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Saint Hilda was the founding Abbess of Whitby in 657. The iconic ruin of Whitby Abbey is seen behind her head together with the hilly coastline.



Note 2

Saint Hilda was of royal parentage, the great niece of Edwin, King of the Northumbrians. She wears a crown, together with an halo as she was canonised, over the head-covering of a nun (veil). As an abbess she carries a crozier in her right hand.



Note 3

Hilda holds a large book in her left hand. She was renowned for her study and teaching of the Scriptures.

To the right of the spine of the book may be seen a pectoral cross on a chain – another item worn by an Abbess, in addition to carrying a crozier. She wears a black habit covered by a white cope. White is the liturgical colour for her feast day.

Note 4

A legend tells how Hilda turned a plague of snakes into stones. Many ammonite fossils were seen on the shore at Whitby. Sometimes the head of a snake was carved into the stone. Interestingly the ammonite genus takes its name, Hildoceras, from Hilda. These coiled snakes are used in the arms of Whitby. St Hilda, sometimes just Hild, is the name of a college in Durham which was founded in 1858; since 1965 it is called the College of Ss Hild and Bede. There is also St Hilda's College in Oxford, founded in 1893. Both use this symbol in their arms.



To the
Glory of GOD
And in
loving and grateful
memory of
the life and work
of
Constance Beatrice
Maxwell Frost.
Fell asleep
July 5th 1926

DEDICATEE

Constance Beatrice Maxwell Frost

b.1862, London; parents – Henry William Maxwell Egan-Desmond (1819-1902) and Lucinda Constance Bicknell (1840-1902); m.25 April 1888, Thomas Gibbons Frost, Miller (1860-1938), Southsea, Hampshire; 3 daughters; Lived at Mollinton Hall, Mollington Banastre (now demolished); President of the Chester Women's Conservative and Unionist Association; d.5 July 1926, Chester.

DONOR

Thomas Gibbons Frost (1860-1938).

This memorial was dedicated on Thursday 19 May 1927 by The Dean.



SOUTH WALK - Window S4



Archibald Keightley Nicholson

	S4.1	S4.2	S4.3	S4.4
	SAINT EDMUND	SAINT CÆCILIA	SAINT CLEMENT of ROME	S^T CATHERINE of ALEXANDRIA
1928	November 20	November 22	November 23	November 25
CW				
RC			November 25	November 24
Orthodox		Scorpio glyph	Scorpio	
Above				
Below	Edmund Hitchcock	Henry Venables	Dickson	Archibald K Nicholson and staff

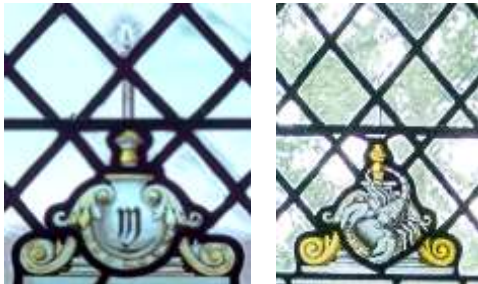
The four lights of window S4, all commemorating martyrs and designed by Archibald Keightley Nicholson, are the last four days of the Sanctorale of the 1928 Prayer Book. As we shall see the remainder of the South Walk is devoted to Church of England 'saints' after the Reformation comprising several of the Caroline Divines.

The characteristic layer of brattishing is present with a green line of glass:



Signs of the Zodiac – The days for each of the saints in this window fall between November 20 and 25. These dates spreads across two Zodiac Signs: Scorpio and Sagittarius. Only St Edmund falls in Scorpio. As before the Scorpio glyph is incorrectly drawn – see window S3.

However, there is no other sign shown which again represents an error. There is a depiction of Sagittarius which is incorrectly placed in window E6. It has been confused there with Aquarius with the Aquarius glyph.



Scorpio
The glyph above light 2 and the sign above light 3



Sagittarius with the glyph of Aquarius incorrectly shown in E6

Dates – November 20, 22, 23 and 25 are clearly shown at the foot of the columns – the month to the left and the day to the right. The last date in light 4 is more decorated. Perhaps as it is the last in the sequence, perhaps because the light is a gift from the artist, although he goes on to complete the South Walk.



Light 2



Light 4

Memorials - are specific for each light and will be dealt with there.



St Edmund – S4.1

S4.1 - Edmund, King of East Anglia and Martyr, 870 - November 20

Common Worship – Edmund, King of the East Angles, Martyr, 870 – November 20 (Lesser Festival)

Roman Catholic – not observed

Orthodox – not observed



Brattishing

Line of green glass

The Abbey Gate, Bury St Edmunds in Suffolk and 'sturdy' tree (Note 1)

St Edmund wearing a crown and an halo (Note 1)

Red mantle (Note 2)

Quiver of Arrows in Edmund's left hand (Note 2)

Large candlesticks with lighted candles (Note 1)

Sword held in Edmund's right hand (Note 3)

Arms of St Edmundsbury (Note 5)

Scabbard for the sword (Note 4)

Laced legging and shoes (Note 6)
NOVEMBER 20

SAINT EDMUND

Biographical Note

Born in about the year 840, Edmund was nominated as king while still a boy. He was crowned King of Norfolk in 855 and of Suffolk the following year. As king, he won the hearts of his subjects by his care of the poor and his steady suppression of wrong-doing. When attacked by the Danes, he refused to give over his kingdom or to renounce his faith in Christ. He was tied to a tree, shot with arrows and finally beheaded on this day in the year 870.

Collect

Eternal God, whose servant *Edmund* kept faith to the end, both with you and with his people, and glorified you by his death: grant us such steadfastness of faith that, with the noble army of martyrs, we may come to enjoy the fullness of the resurrection life; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

King Edmund is seen wearing a crown and an halo. Behind may be seen the Abbey Gate, entrance to the Benedictine Abbey which housed the Shrine of St Edmund. This gate was rebuilt in the 14th century after the original Norman gate was destroyed by the local people. It may be seen today in Bury St Edmunds, Suffolk to the east of Angel Hill, to the north of the Cathedral. To Edmund's left may be seen a 'sturdy' tree to which he was tied before his martyrdom. Two large candlestick with burning candles frame this Light.



Note 2

Edmund holds in his left hand a quiver of four arrows, an instrument of his martyrdom. He is wearing a brown tunic covered with a red mantle. Whilst this is a 'royal garment' the colour is also that of a martyr.

Note 3

East Anglia was invaded by the Danes. Edmund refused to give over his kingdom and also refused to renounce his faith. He was tied to a 'sturdy tree' and shot at by a 'barrage' of arrows and then beheaded. Here is seen a sword, another instrument of his martyrdom.

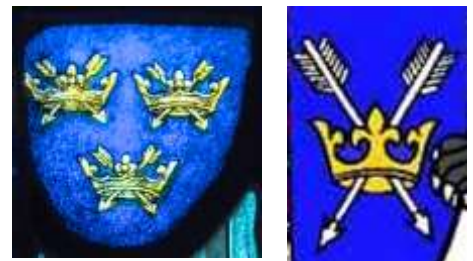


Note 4

The scabbard for Edmund's own sword is being worn on his left.

Note 5

These arms are those of Bury St Edmunds in Suffolk. They may be described as: azure (blue) three open crowns or (gold) each transfixted with two arrows in saltire [points downward] Argent (silver). The three crowns are said to represent Edmund's martyrdom, chastity and kingship. The detail of one of the crowns is shown to the right.



Note 6

Edmund's footwear appears 'military' with the boot held to the leg with gartering. A spur may be seen running backwards



To
the memory of
Edmund Hitchcock
who entered into Life
August 23 1923
R.I.P.

**DEDICATEE
Edmund Hitchcock**

b.1855, Shifnal, Shropshire; parents – Thomas Hitchcock (1821-1889) and Rebecca Nicholls (1820-1892); Railway Superintendent; d.23 August 1923.

**DONOR
Not recorded**

R I P – Requiescat in Pace; *Rest in Peace*

This light which commemorates St Edmund has as its dedicatee *Edmund Hitchcock*

S4.2 - Cecilia, Virgin and Martyr at Rome, c.230 - November 22

Common Worship – Cecilia, Martyr at Rome, c.230 (*Commemoration*)

Roman Catholic – St Cecilia, Virgin, Martyr – November 22 (*Memorial*)

Orthodox - Martyrs Cecilia, Valerian, Tiburtius, and Maximus at Rome – November 22



Brattishing

Country scene (Note 1)

Cecilia wearing a crown of flowers and an halo (Note 2)

An organ hanging around her neck with additional support from an angel (Note 3)

Blue dress and blue cloak with a green lining (Note 4)

NOVEMBER 22
Shoes

SAINT CÆCILIA (Note 5)

Biographical Note

Cecilia was one of the most revered martyrs of the Roman Church, but the only thing we know for certain is that at some point in the second or third century, a woman called Cecilia allowed the Church to meet in her house in Trastevere in the city of Rome and that subsequently the church erected on that site bore her name. She was remembered as a brave woman who risked giving hospitality to the Christian Church when to do so was to court censure and possibly death. According to a tradition that can be dated no earlier than the fifth century, she converted her pagan husband and his brother to the faith, both of whom were martyred before her. She is honoured as the patron saint of musicians.

Collect

Almighty God, by whose grace and power your holy martyr *Cecilia*, triumphed over suffering and was faithful unto death: strengthen us with your grace, that we may endure reproach and persecution and faithfully bear witness to the name of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Legend

The story of Cecilia is based on legend. This explains two aspects of her commemoration; the first as a Musician and the other as a Martyr. Cecilia, of noble birth, was raised in Christianity from infancy. She made a pledge of virginity and to achieve this was watched over by an angel of God. She was betrothed to Valerian and on the days leading up to her wedding 'she sang in her heart to the Lord'. On the wedding night she conveyed the message of her virginity to her husband and indicated that the angel of God would help him and love him too if he were baptised. He was baptised and later his brother, Tiburtius, was also persuaded to be baptised. Subsequently they were all 'arrested' by one Maximus on behalf of the Prefect, Almachius. They managed to convert Maximus but later Almachius put the four of them to death one by one. Cecilia as a singer becomes the Patron Saint of Musicians, the content of this Light; an angel is one of her attributes. Her betrothed Valerian together with Tiburtius and Maximus are all martyred before Cecilia and all four are commemorated in the Orthodox Church on November 22.

Note 1

Behind Cecilia there is a scene of hills and trees. This could represent Rome, where she was martyred, with its seven hills. The tree on her right could be Pinus pinea (cf St Thomas Aquinas (Light 8.1)



Note 2

Cecilia is seen wearing a crown of flowers and an halo. This may be worn at weddings and when a religious women make their vows – their marriage to Christ. This has been seen before in Light W2.2 – St Anne, Mother of the Blessed Virgin Mary. In the Second Nun’s Tale by Geoffrey Chaucer (c.1343-1400) we read of a wreath of roses on the brow of St Cecilia, symbol of love and divine fervour.

Note 3

Cecilia, the patron saint of musicians, is seen wearing a small pipe organ with a strap around her neck. Her left hand is working the bellows. And the ‘Angel of God’ looks on!



Note 4

Cecilia wears an alb with a blue dalmatic-like garment with a colourful border and a central orphrey. All this is covered with a blue cloak with a green lining.

She wears shoes.

Note 5

The unusual spelling of Cecilia with ‘Æ’ relates to the Latin – Sancta Caecilia. It is not normal usage.



This Window is given in Memory of The Reverend Henry Venables MA 1823-1889 Precentor & Minor Canon of this Cathedral Church 1858-1866 and of Jessie Maria his wife 1825-1901 by their children Cuthbert, Edith and Mary 1924

DEDICATEES

Henry Venables b.1823, Liverpool; parents – not recorded; m.1858, Jessie Maria Jeddere Fisher (1823-1901), Tonbridge; 1 son, 3 daughters; Precentor* and Minor Canon, Chester Cathedral 1858-1866; ‘without cure of souls’ 1871 and 1881 censuses; d.1889, Oxford.

Jessy Maria (Jeddere) Venables (née Fisher)

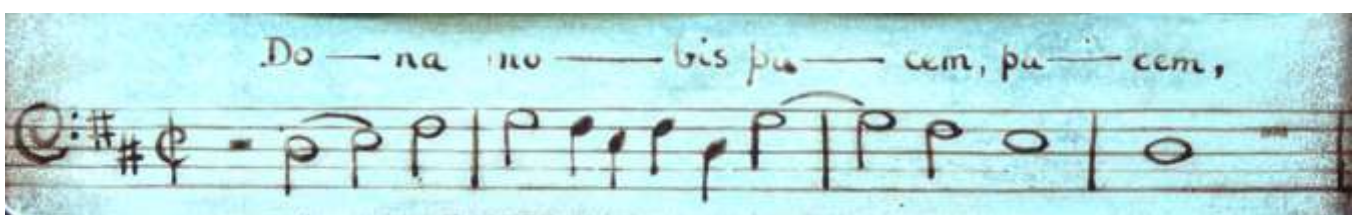
b.12 October 1825, Ealing, London; parents – Jacob Jeddere Fisher (1766-1833) and Elizabeth Wallinger (1795-1867); m.1858, Henry Venables (1823-1889); 1 son, 3 daughters; d.2 January 1901, Oxford.

DONORS

Cuthbert Edward Venables (1863-1942); **Edith Venables** (1862-1939 and **Mary Venables** (1865-1922)

The first-born daughter Agnes Grace Venables, b.1860, had died in 1919.

Precentor – a priest (or layman) who sings the services and administers the music.



Dona nobis pacem *Grant us peace*
From Agnus Dei, Mass in B minor, Johann Sebastian Bach (1685-1750), BWV 232,

S4.3 - Clement, Bishop of Rome and Martyr, c.100 - November 23

Common Worship – Clement, Bishop of Rome, Martyr, c.100 – November 23 (Lesser Festival)

Roman Catholic – St Clement I, Pope, Martyr – November 23 (*Memorial optional*)

Orthodox – Hieromartyr Clement, Pope of Rome – November 25 (24)



Brattishing

? Ancient Rome ? Corinth ? Chersonesus (Note 1)

Clement wearing an halo but bareheaded, shaven (Note 2)

The right hand holds a simple staff (Note3)

The left hand holds an anchor (Note 4)

Clement is wearing an alb covered with a green garment (Note 5)

NOVEMBER 23
Shoes

SAINT CLEMENT OF ROME.

Biographical Note

Clement was active as an elder in the Church in Rome towards the end of the first century and was reputed to have been a disciple of the apostles. He wrote an epistle to the Corinthians which witnessed to ministry in the Church and concerned their authority and duties. That letter clearly showed the authority of one senior presbyter intervening in a conflict in another Church and is full of valuable information about the history of the developing Church and its ministry at this time. His hierarchical view of Church order set a future pattern for episcopal practice and ministry. Clement seems to have been president of a council of presbyters which governed the Church in Rome and his letters are clearly written on their behalf. A fourth-century document has Clement being exiled to the Crimea where he was then put to death by being thrown into the sea with an anchor around his neck, his relics being recovered some centuries later by Cyril and Methodius.

Collect

Creator and Father of eternity, whose martyr *Clement* bore witness with his blood to the love he proclaimed and the gospel that he preached: give us thankful hearts as we celebrate your faithfulness revealed to us in the lives of your saints and strengthen us in our pilgrimage as we follow your Son, Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*.

Additional Note

Because he was martyred with the aid of an anchor, fashioned by a blacksmith, Saint Clement is regarded as the Patron Saint of Blacksmiths and metal workers. As such November 23 is observed as St Clement's Day by these trades.

Note 1

There are three possibilities for the scene behind the head of St Clement, which shows hills and ancient ruins. The obvious place would be Rome where Clement was the 4th Bishop and Pope. It might be Corinth in view of his epistles to those peoples (not included in the Holy Bible). The other possibility is Chersonesus in the south-west of the Crimea where he was exiled and subsequently martyred.



Note 2

This depiction of St Clement, a pope, is unusual as its only special feature is an halo, decorated with fleurs de lys.. The head itself is undistinguished in that there is no head covering and he appears clean shaven.



Note 3

St Clement carries in his un-gloved right hand a simple staff. May be this is to depict him, not as Pope Clement I in Rome but in exile in the Crimea awaiting his martyrdom which is suggested by the anchor he holds in his left hand

Note 4

Clement holds with his left hand (also un-gloved) a mariner's anchor. He was tied to this around his neck when martyred by being thrown into the sea.

It should be mentioned here that an anchor is also a Christian symbol of **hope**.

We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.

Hebrews 6 vv 19, 20

Note 5

St Clement is wearing an alb, covered with a green garment which is loosely the shape of a chasuble



Note 6

In Rome there is a Church on the Lateran Hill dedicated to St Clement. It was built on the site of pre-Christian places of worship and the present second minor basilica was constructed in the early 12th Century.



In
memory of
William Alfred Dickson
died Dec 17th 1891.
Kate Dickson, his wife,
died April 16th 1925.
Harold Stewart Dickson,
Major R.A.M.C.
their second son
died in India
August 31st 1926

DEDICATEES

William Alfred Dickson

b.21 April 1837; Nursery Seedsman; m. Kate (1856-1925); 2 sons, 3 daughters; Founder member in 1859 of Rifle Volunteer Force (Territorial Army), Lieutenant Colonel; d.17 December 1891, Newton Chester; buried, 21 December 1891, Overleigh Cemetery.

Kate Dickson (née Dandison)

b.4 January 1856, Worksop; m. William Alfred Dickson; 2 sons, 3 daughters; d.10 April 1925, Kensington; buried in Overleigh Cemetery.

Harold Stewart Dickson

b.16 April 1880, Chester; parents – William Alfred Dickson (1837-1891) and Kate Dickson (1856-1925); LRCP MRCS 1905; Army Medical Service; WW1 Major in RAMC with 2nd Scottish Royal Fusiliers; severely injured 1914; lived in India from 1922; d.31 August 1926, pneumonia in Gulmarg, Kashmir, India; buried in Overleigh Cemetery.

DONOR

Not recorded

Notes

1. Dickson's Drive in Newton Chester is so named after the site of WAD's Nursery Garden.
2. LRCP MRCS – Licentiate of the Royal College of Physicians, Member of the Royal College of Surgeons – a registerable medical qualification with the General Medical Council.
3. RAMC – Royal Army Medical Corps

S4.4 - Catherine, Virgin and Martyr at Alexandria - November 25

Common Worship - Catherine of Alexandria, Martyr, 4th century – November 25 (*Commemoration*)

Roman Catholic – not observed

Orthodox – Great-martyr Catherine of Alexandria (Greek Commemoration) – November 25



Alexandria, Egypt (Note 1)

Catherine crowned with an halo (Note 2)

Royal robe with ermine (Note 3)

Book (Note 4)

Sword (Note 6)

Wheel (Note 5)

Shoes

ST CATHERINE OF ALEXANDRIA.

Biographical Note

Tradition has it that Catherine was a girl of a noble family, possibly a princess, who, because of her Christian faith, refused marriage with the emperor as she was already a 'bride of Christ'. She is said to have disputed with fifty philosophers whose job it was to convince her of her error, and she proved superior in argument to them all. She was then tortured by being splayed on a wheel and finally beheaded.

Collect

Almighty God, by whose grace and power your holy martyr *Catherine* triumphed over suffering and was faithful unto death: strengthen us with your grace, that we may endure reproach and persecution and faithfully bear witness to the name of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Additional Note

Most people will have heard of a 'Catherine Wheel' which is a circular firework which spins around as it burns shedding sparks with a variety of colours; this is named after Catherine of Alexandria. A wheel is depicted in this Light. In 1969, when the Roman Catholic Church reviewed its calendar the authorities found no evidence to support the legend about Catherine and deleted her name from their church's calendar. However she is still observed as a Lesser Festival in the Church of England on November 25. St Catherine's College, Cambridge was named after her, founded on 25 November 1483.

Note 1

The Port of Alexandria in Egypt with its modern lighthouse. Not to be confused with the ancient Pharos of Alexandria, one of the seven wonders of the ancient world.

Note 2

Catherine crowned, suggesting her status as a princess, and wearing an halo. Her hair is covered and tied back



Note 3

Catherine is wearing two undergarments (similar to an alb and a dalmatic) covered by a royal red mantle with an ermine trim, held together like a cope with a clasp.

Note 4

Catherine holds a book in her left hand with a Greek Cross on the cover, together with fleurs de lys. A book is a not infrequent attribute.



Note 5

The spiked wheel on which Catherine was tied is shown in this Light and in nearly all illustrations of her. When she touched the wheel, it shattered and so the final act in her martyrdom was beheading with the sword (Note 6).

Note 6

Catherine holds a sword in her left hand indicating the method of her martyrdom when the wheel (Note 6) failed.





	CAN	LMCF	
	JJR	WC	GB
SWJ	AJE	GERS	AKN
SHN	GK	ECMM	MM
	HyB		JM
NMW			SM
	LHL		WR
	FJF	PV	EG
GWL	JBJ	HLP	HWB
	MFP		SFS

The 28 sets of initials including those of Archibald Keightley Nicholson



This
light is the
gift of
Archibald K. Nicholson
whose privilege it has been
to design certain of the windows
in these ancient Cloisters.
The initials of the craftsmen who
carried out the work are
inscribed on the quarries
1926

DEDICATEES

Twenty-seven people who worked with Archibald Keightley Nicholson (AKN) on windows E4-E6 & E8, N1-N3 and S2 -S9 and the panel S10.

AKN - b. April 1871, London; parents – Charles Nicholson, 1st Bt (1808-1903) and Sarah Elizabeth Keightley (1839-1923), married 1865 at Charterhouse Chapel, London; one older brother, Charles, 2nd Bt (1867-1949) architect and one younger, Sydney (1875-1947) church musician; unmarried; architect in Gower Street, London, lived in Totteridge, Hertfordshire; d.25 February 1937, London. AKN's brother Sydney (1875-1947) was Organist at Westminster Abbey (1919-1928) and Founder of The English School of Church Music (now Royal School – RSCM) in 1927.

DONOR

Archibald Keightley Nicholson

With his fellow workers. This is not a memorial as when the light was installed, they were all alive.

Monsters

Dragons, serpents and other monsters are used in religious art to portray the devil. There are some examples in these windows which are depicted below.



E7.4 - Perpetua, Felicity and her Companions; In a vision Perpetua's climbs up a ladder with spikes to a garden above a serpent which did not harm her. She was later martyred in an amphitheatre with Felicity, and others.



N3.4 St George; St George traditionally slays a dragon but there might be confusion with St Michael, also dressed as a soldier. Again, there might be confusion with Perseus slaying the sea monster.



W1.2 – St Margaret; St Margaret of Antioch keeps the devil under control.



W5.3 – St Ninian; St Ninian is depicted with a dragon but there is no explanation other than he is keeping evil under control. The existence of Ninian is doubted.



W6.1 – St Michael; St Michael is weighing souls – good on his right and evil on his left.

Artists – **Gilbert Percival Gamon**, **Archibald Keightley Nicholson** and **Frederick Charles Eden**

SOUTH WALK - Window S5



Archibald Keightley Nicholson

	<u>S5.1</u>	<u>S5.2</u>	<u>S5.3</u>	<u>S5.4</u>
	NICHOLAS STRATFORD			SAINT BERNARD of MENTHON
CW	Not observed			Not observed
RC	Not observed			May 28
Above		Arms of the Earl of Chester KG	Arms of the Bishop of Chester	
Below	Chester Blue Coat Hospital	DOOR Frederick William Spurling		George Mallory George Irvine

Window S5 is the beginning of the final run of non-calendar windows and so following our convention the numbers are underlined. This sequence is designed by Archibald Keightley Nicholson. The lower aspect of the two central lights is the door into the Cloister Garth. When the door is open there is a splendid view of *The Water of Life* sculpture by Stephen Broadbent (b.1961), installed in 1994.

The outer two lights are commemorations; Bishop Nicholas Stratford, who founded the Blue Coat Hospital in 1700 and St Bernard of Menthon. The latter light also has a memorial to two famous Sons of Cheshire, the mountaineers George Mallory and Andrew Irvine who died on Mount Everest during 1924. This is a much-visited site in the Cloister.

Above the doorway the centre two lights have fine heraldic displays. They are the arms of the Earl of Chester and the arms of the See (Diocese) of Chester.

These details will be recorded light by light. Unlike all the other Nicholson windows there is not a line of brattishing with its associated line of coloured glass.

Signs of the Zodiac – are not relevant to these non-calendar lights and do not appear.

Dates – do not occur, except in light S5.4 where it refers to the death of the dedicatees.

Memorials – the memorials occur with the two outer lights. The door to the Cloister Garth bears a memorial to Frederick William Spurling which is now described.



IN MEMORY OF
FREDERICK WILLIAM SPURLING
CANON OF THIS CATHEDRAL CHURCH
1908-1914
VIR DESIDERIORUM PAX TIBI

VIR DESIDERIORUM PAX TIBI

[O man greatly beloved](#), fear not: [peace be unto thee](#), be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. *Daniel 10 v 19*

DEDICATEE

Frederick William Spurling

b.3 February 1844, Islington London; parents – John Spurling (1800-1883) and Rebecca Roberts (1809 -); educated at St Paul's School, London and Wadham College, Oxford; BA 1867, MA 1870; College Lecturer 1866; Assistant Master, Westminster School 1869 and Rugby School 1871; m.17 April 1873, Clara Eyton (1843-1914), St Mary's Church, Islington; 4 sons and 3 daughters, including Frank Eyton Spurling (1885-1917), Captain Rifle Brigade, died of wounds 6 December 1917; buried Nine Elms British Cemetery, West-Vlaanderen, Belgium; Lecturer at Brasenose College 1874; Tutor of Keeble College 1875, elected to Governing Body in 1897; ordained D 1884, P 1885; Chaplain to Bishop of Chester 1889 (Bishop John Jayne); Residentiary Canon Chester Cathedral 1908-1914; published a commentary on the Book of Joshua; d.14 June 1914, Chester.

DONOR

Not recorded.



The Water of Life

S5.1 - Nicholas Stratford

1633-1707

Common Worship – not observed: Bishop of Chester, 1707 – February 12

Roman Catholic – not observed



Blue Coat Hospital (Note 1)

Bishop Stratford robed in cassock, rochet, chimere and tippet
(Note 2)

Blue Coat boy (Note 3)

Footstool

1633 1707

NICHOLAS STRATFORD

Biographical Note

Nicholas Stratford was born and baptized in Hemel Hempstead, Hertfordshire in 1633. He became a scholar at Trinity College, Oxford graduating in 1654. A fellowship at Cambridge and ordination followed and he was appointed in 1667 the Warden of the Collegiate and Parish Church of Manchester (now Manchester Cathedral). He married and had two sons and two daughters. Whist he was regarded 'high church' and upheld the divine right of kings he was forbearing towards dissenters. He was described by Henry Newcome, the leading Presbyterian Minister in Manchester as 'a good man, of sweet temper and a brave scholar'*. In 1683 he was appointed Vicar of St Mary Aldermanbury in the City of London. In 1689, he became Bishop of Chester when his non-juror predecessor Thomas Cartwright was deprived of his position for not taking the oath to William III and Mary II, as James II to whom he had taken the oath in 1686 was still living (see S8.3). One of his great achievements was the founding in 1700 of Blue Coat Hospital. He was described as very laborious, extraordinarily charitable, affable, humble and was loved. He died in Westminster on 12 February 1707 and was buried in Chester Cathedral.

Collect

Eternal God, you called *Nicholas Stratford* to proclaim your glory in a life of prayer and pastoral zeal: keep the leaders of your Church faithful and bless your people through their ministry, that the Church may grow into the full stature of your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

*The Autobiography of Henry Newcome, R Parkinson (ed), Chetham Society, 26, 1852 - The *Chetham Society* publishes major works of scholarship on the history of the Palatine Counties of Lancaster and Chester

Note 1

The Blue Coat Hospital is shown and compared with a current photograph. The Hospital was founded by Bishop Stratford in 1700 and was originally located in the Cathedral precincts. This site was opened in 1717 and the campus comprised both a school and alms-house. The façade was added in 1854. The school closed in 1949 but the name and concept lives on at The Bishop's Blue Coat Church of England High School in Chester and the Chester Blue Coat Church of England Primary School. This site was occupied by the Chester College of Higher Education, which became the University of Chester, and now as The Bluecoat since 2010, is occupied by Chester Municipal Charities. The alms-houses are still there in Bluecoat Square.



Plaque on The Bluecoat, Chester

Note 2

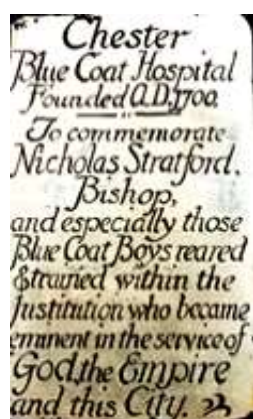
The seated bishop wears a skull cap and has the long hair characteristic of the 'high church' party of royalists. He is robed in a black cassock and rochet with bishop's sleeves. Whilst the chimere, the outer garment looks purple it is probably black with the tippet. He holds the chair and his feet rest on a small footstool.

Note 3

The Blue Coat Boy is in court dress with stockinged legs and buckled shoes. He appears to be reading to the bishop.



Inscription below main picture



Chester
Blue Coat Hospital
Founded A.D. 1700.

To commemorate
Nicholas Stratford,
Bishop,
and especially those
Blue Coat Boys reared
& trained within the
Institution who became
eminent in the service of
God, the Empire
and this City.

DEDICATEE

Nicholas Stratford, 17th Bishop of Chester 1689-1707.

b.1633, Hemel Hempstead, Hertfordshire; son of Nicholas Stratford tailor and shoemaker; Trinity College Oxford, Fellow 1657; BA 1953, MA 1956; Ordained; married, two sons and two daughters; BD 1664, DD 1673; Collegiate Church in Manchester; Prebendary of Lincoln 1672; Chaplain-in-Ordinary to the King 1673; Dean of St Asaph 1674; Vicarage of St Mary, Aldermanbury, London 1684; consecrated Bishop of Chester 1689; 1700 founder of the Blue Coat Hospital, Chester; d.12 February 1707; buried in Chester 20 February 1707. Bishop Stratford was considered a good bishop; he supported his clergy and living in the diocese he ruled it with gentle firmness. As high church he worked hard to restore Anglican liturgy. His printed works include a charge, sermons and tracts on points of the Roman Catholic Controversy of the time.

S5.2 upper - Arms of The Earl of Chester



The Coronet of an Earl

The coronet of an earl is depicted as showing five pearls raised on tall spikes alternating with four strawberry leaves,

The Arms of Cheshire

Azure, three garbs (sheafs of wheat) or

The Order of the Garter

Honi soit qui mal y pense
Evil (or shame) be to him who evil thinks

Note the face surrounded by wings

The first Earl of Chester in the 'First Creation' was Gerbod the Fleming from 1070. There were then until the reign of Edward III (1327-1377) five subsequent creations before the title was held by the Heir Apparent, The Prince of Wales, who would also be a Knight of the Garter.

During the 1920s when these windows were glazed The Prince of Wales was HRH Prince Edward (later King Edward the VIII for a short time in 1936, before becoming HRH The Duke of Windsor). The present holder is HRH Prince Charles KG KT who has held the title since 1958; he is the longest holder ever of the Earldom.

In the Second Creation Hugh de Keveliot (1147-1181), 5th Earl of Chester, chose the arms with six garbs.



Subsequently his son, Ranulf de Blondville (c.1172-1232), 6th Earl of Chester, modified the arms to having three garbs which is as it remains to this day. The Earldom covered Cheshire and Flintshire and was a powerful position. The position also carried the Honour of Chester. An 'Honour' is a large estate-in-land, perhaps containing a castle, and of more than twenty manors.

S5.3 upper - Arms of the See of Chester



See Arms of Chester

Gules, three mitres with their labels or, surmounted by a Bishop's Mitre

Note – face with wings

Diocese of Chester

In the 11th century Chester was in the Diocese of Lichfield and Coventry and for a time a bishop sometimes described as 'of Chester' or 'of Mercia' established a cathedral in the Church of St John the Baptist, Chester. It did not last long. It was not until February 1541 that the Diocese of Chester was established by bringing together the Archdeaconries of Chester (Diocese of Lichfield and Coventry) and Richmond (Diocese of York) to form the diocese – see left-hand map. It was at this time that the Church of the Benedictine Abbey of St Werburga became the Cathedral of the Diocese of Chester. By 1900 the dioceses of Manchester and Liverpool had been formed and other smaller moves were undertaken and these are illustrated in the right hand map.



1541



1900

S5.2 and S5.3 lower - Door into Cloister Garth



The door opens to the Cloister Garth

***The Water of Life* by Stephen Broadbent 1994**



Jesus said: The water that / I shall give will be an / inner spring always welling / up for eternal life

John 4 v 14

Jesus and the Woman of Samaria

The Holy Gospel according to St John, 4, vv 1 - 26 NRSV

Now when Jesus learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John” - although it was not Jesus himself but his disciples who baptized— he left Judea and started back to Galilee. But he had to go through Samaria. So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. **The water that I will give will become in them a spring of water gushing up to eternal life.**” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.” Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

The Artist’s Story ***Stephen Broadbent***

It was a daunting task to conceive a sculpture for such a significant location as the cloister garden of a major English Cathedral. The sculpture being called for needed to be embedded and at home with its surroundings, of the right scale and materiality and a sacred quality worthy of the drama in the story and mission of the Cathedral. The choice of story was arrived at very quickly. The Benedictine monks water supply at the centre of the cloister garden, was to become the stage set for Jesus’s encounter with a remarkable woman as she drew water from a well, as told in chapter 4 of John’s gospel. The Dean, The Very Reverend Dr Stephen Smalley, being a scholar of John relished this challenge, and I appreciated his support and encouragement. I lived intimately with this story, imagining myself as each of its characters. I then began testing a variety of form and shape, putting flesh on my thoughts in wire and fibreglass. Sacred art is the human fashioning of material with the hope it will invoke and reveal to the viewer something of the sacred. In many ways it is about working out a relationship to reveal something new. After some months I had a maquette ready to present to the Dean and Chapter and the Cathedral Fabric committee. I decided to add some drama by setting up the large model in the cloister garden draped with a white sheet. As the procession made the way to the cloister, a coach party of American tourists latched on, so I had quite an audience. Before unveiling the maquette, I spoke at length about the design and my intentions and thankfully when I pulled off the sheet the American contingent clapped and cheered enthusiastically - it was sold. Over the years I have received thoughts about this piece from people all over the world, an artwork succeeds when it reveals out of its excess so much more than the artist could have ever written during its creation. Even as you work on a commission like this, you become its servant and it speaks back to you. There are times in a creative process when you simply need to listen and then faithfully respond. My intentions with the piece were to show an intensity of relationship, in such, at that very moment, there was no one else existing in the world. In its sculptural form, I felt Christ needed to be set below this remarkable woman, while at the same time revealing how her life was springing out from his. I also wanted to show some ambiguity as to who was giving the water, and importantly for the water to be overflowing. It was the tenderness of Christ that touched me personally, her shame was to be taken away and not paraded across her community, with whom she became wonderfully reconciled. A full-size armature of the sculpture was brazed together in wire rod and modelled in plaster of Paris, at the Bridewell Studios in Liverpool. It was cast in bronze by Chris Butler of Castle Fine Arts in Oswestry, and dramatically craned over the Cathedral into its final resting place. When I was finishing the waxing of the piece, a visitor asked if I was restoring it, which gave me great comfort as it confirmed to me its sense of belonging to this ancient sacred space, it belonged.

Reference - <https://broadbent.studio/water-of-life-casestudy> - reproduced with the author’s permission.

S5.4 - St Bernard of Menthon, 1081

Common Worship – not observed

Roman Catholic – St Bernard of Menthon, Patron of Mountaineers, 1081 – May 28 (Historically)



The Great St Bernard Pass in the Alps – (Note 1)

The Great St Bernard Hospice (Note 2)

St Bernard (Note 3)

Pilgrim with St Bernard Dog (Note 4)

Monks by the Lake (Note 5)

SAINT BERNARD of MENTHON

Biographical Note

St Bernard was born, in the 11th Century, in Chateau de Menthon, near Annecy in the County of Savoy. When he achieved adulthood he fled from an arranged marriage to Aosta in Northern Italy where he was placed under the direction of Peter, the Archdeacon of Aosta, for ordination. Having achieved a significant position in the diocese he decided his ministry was as a monk and he founded his monastery and a hospice in the Alps in what is now called The Great Pass of St Bernard, at about 8,000 feet above sea level.. His ministry was to serve the poor of the area and also travellers. He was a member of the Canons Regular of St Augustine (W4.1). It is said that he served there for over forty years until his death in 1081. He was canonised by Pope Innocent XI in 1681 and his legacy lives on with the hospice and the monastic community, which is now also responsible for neighbouring parishes. He is regarded as the patron saint of mountaineers.

Collect

Almighty God, by whose grace *Bernard*, kindled with the fire of your love, became a burning and a shining light in the Church: inflame us with the same spirit of discipline and love, that we may ever walk before you as children of light; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*.

Note 1

The Great St Bernard Pass lies between the two highest peaks in the Alps, Mont Blanc and Monte Rosa. It connects Martigny in the Canton of Valais in Switzerland with Aosta in the region of Aosta Valley in Italy. It is also very near the French border. The view looking over the Lake towards the Hospice is from West to East. Mont Blanc would be behind the viewer. The peak seen snow covered could be Mont Vélan (3727 metres). The Great St Bernard Hospice is seen in the valley – see Note 2



Note 2

The Great St Bernard Hospice was founded by St Bernard, who had been based in the Diocese of Aosta in Northern Italy, in the mid-11th century. There had been a previous hospice there but it had been destroyed by the Saracens about 100 years before. Its work as a monastery and a refuge for travellers continues to this day.

Note 3

St Bernard of Menthon is also called Bernard of Mountjoux and Bernard of Aosta. The first two places reflect his birth in France and the third his diocese in Italy before he moved to the Great St Bernard Pass. He is a monk of the order of the Canons Regular of Saint Augustine (of Hippo) – CRSA. He wears an halo having been canonised by Pope Innocent XI in 1681. Their habits vary in colour. He holds a staff in his right hand and a book in the left



Note 4

A pilgrim is seen with a St Bernard dog. The dog usually carries around its neck a small barrel of brandy to 'resuscitate the pilgrim.'

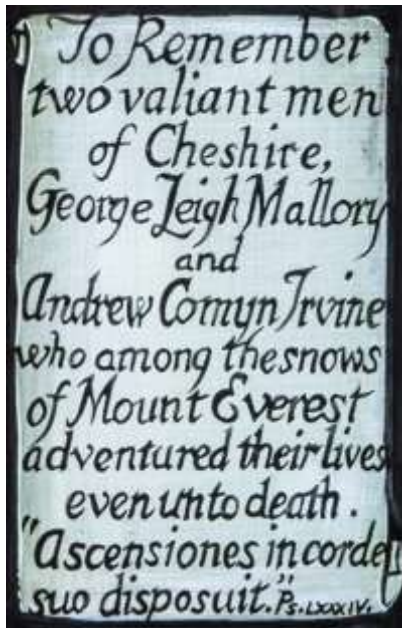


Note 5

Two monks, with staves, are seen talking at the side of the Lake of St Bernard



Inscription below main picture



To Remember
two valiant men
of Cheshire,
George Leigh Mallory
and
Andrew Comyn Irvine
who among the snows
of Mount Everest
adventured their lives
even unto death.
"Ascensiones in corde
suo disposuit" Ps. LXXXIV

Psalm 84 (83)

Beatus vir cujus est auxilium abs te: [ascensiones in corde suo disposuit](#) Psalm 83 v 6 The Vulgate
Blessed is the man whose strength is in thee: in whose heart are thy ways – Coverdale Translation Psalm 84 v 5

DEDICATEES

George Leigh Mallory

Mallory was born in Mobberley, Cheshire in 1886; the son of Herbert Leigh Mallory (1856–1943), a clergyman who changed his surname from Mallory to Leigh-Mallory in 1914. His mother was Annie Beridge (née Jebb) (1863–1946), the daughter of a clergyman in Walton, Derbyshire. He was educated at Winchester College and Magdalene College, Cambridge, graduating in 1909. He joined the staff of Charterhouse School in 1910 where he met Ruth Turner (1892-1942) who he married in 1914 at Godalming parish Church. He served in France during the First World War, as a Second Lieutenant (Lieutenant in 1917) in the Royal Garrison Artillery, and fought at the Battle of the Somme. He returned to Charterhouse after the war, resigning in 1921

Andrew Comyn Irvine

Irvine was born in Birkenhead, Cheshire, in 1902. He was one of six children of William Ferguson Irvine (1869–1962) by Lilian Davies-Colley (1870–1950). He was educated at Birkenhead School and then Shrewsbury before entering Merton College, Oxford. He was a skilled rower and twice competed in the Oxford v Cambridge Boat Race; he was in the winning crew in 1923.

Mallory and Irvine joined the 1924 Everest Expedition. They set out from Advanced Base Camp on 4 June 1924. They died on the evening of 8 June 1924 or on the following day after their attempt on the summit of Everest*. Their bodies were lost on Mount Everest. However Mallory's was found in 1999.

The news of Mallory and Irvine's disappearance was widely mourned in Britain and the two were hailed as national heroes. A memorial service was held in London at St Paul's Cathedral on 17 October and was attended by a great assembly of family, friends, and dignitaries including King George V and members of the royal family, Prime Minister Ramsay MacDonald and his entire Cabinet.

*There is no doubt as far as the window is concerned; the date is shown clearly



DONOR

Not recorded

Episcopal Vesture 1 - Eastern

There are four examples of Orthodox bishops vested in these windows.. This illustration of St Athanasius of Alexandria is labelled and the terms explained.



Omophorion

Phelonion

Epitrachelion

Epigonation

Sticharion

Sticharion - This white undergarment corresponds to the alb worn by western clergy.

Epitrachelion - This coloured garment is equivalent to the stole. The two sides are joined together with an opening at the upper end to pass over the head.

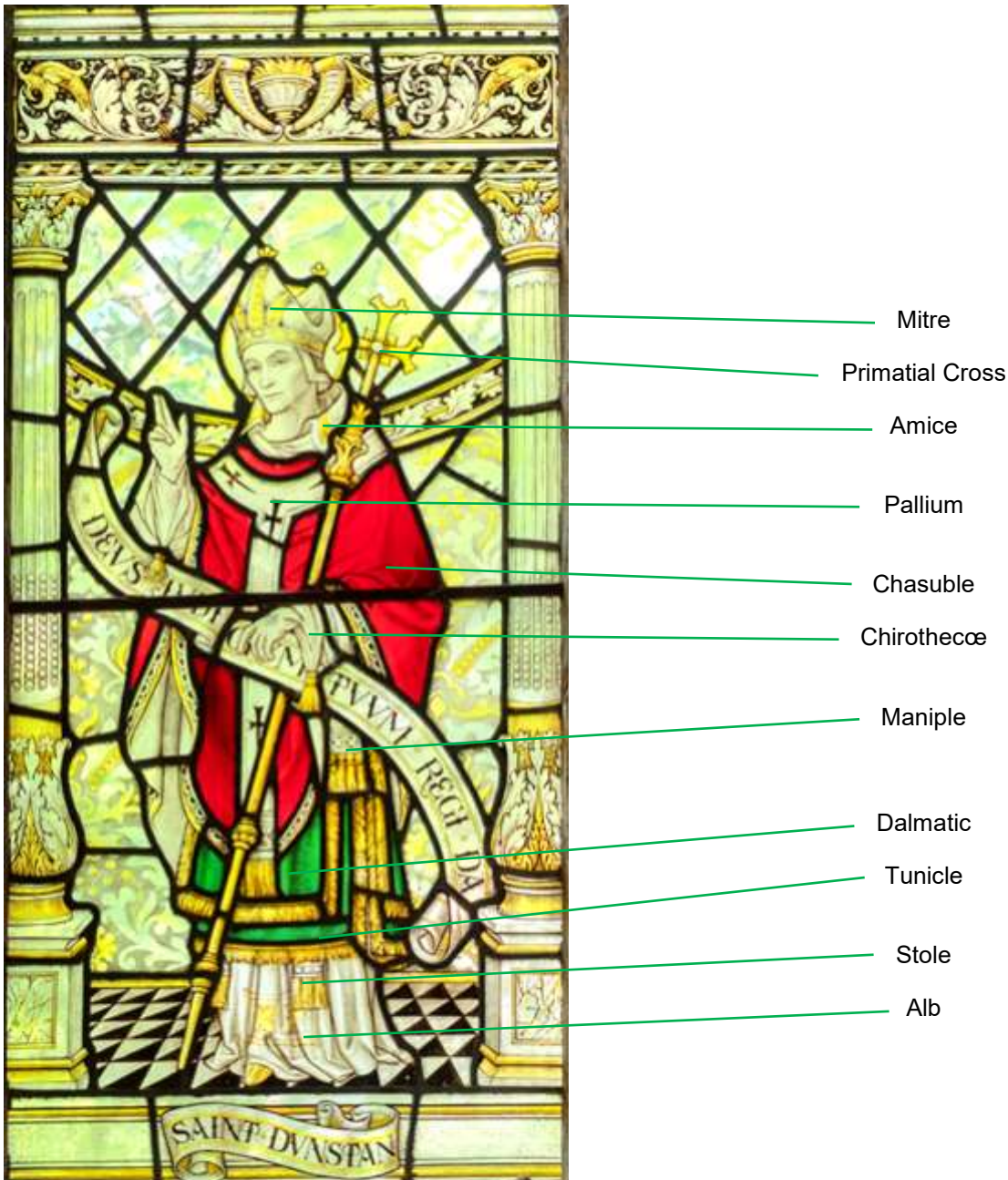
Epigonation - This is a diamond shaped vestment, worn on the right side, which originates from a soldier's thigh shield. It therefore symbolises the wearer being a soldier of Christ.

Phelonion - is the final vestment and would be equivalent to the chasuble of the west. It is more usually worn by a priest as a bishop would wear a sakkos. A sakkos is rather like a dalmatic in shape and decorated.

Omophorion - this is an episcopal vestment, symbolising authority. It is the equivalent of the pallium western bishops wear.

Episcopal Vesture 2 - Western

Eucharistic vestments are used in the Roman Catholic Church and now in many Anglican churches. They are a feature of many of the illustrations in this Cloister. This page attempts to define and describe these traditional vestments.



Amice - is a cloth of similar material to the alb which lies under the alb to cover any clothing which may be there. It may be appelled.

Alb - a long white vestment which is worn over a cassock. It may be decorated or appelled.

Stole - is a decorated piece of material hung around the neck and is a sign of holy orders.

Maniple - is a vestment hanging from the left wrist, possibly originating from a cloth or towel for the priest to wipe his hands or face. It is now only used in traditionalist churches.

Tunic - is the vestment of a sub-deacon.

Dalmatic - is the vestment of a deacon and may be indistinguishable from the tunic, although it might be more decorated.

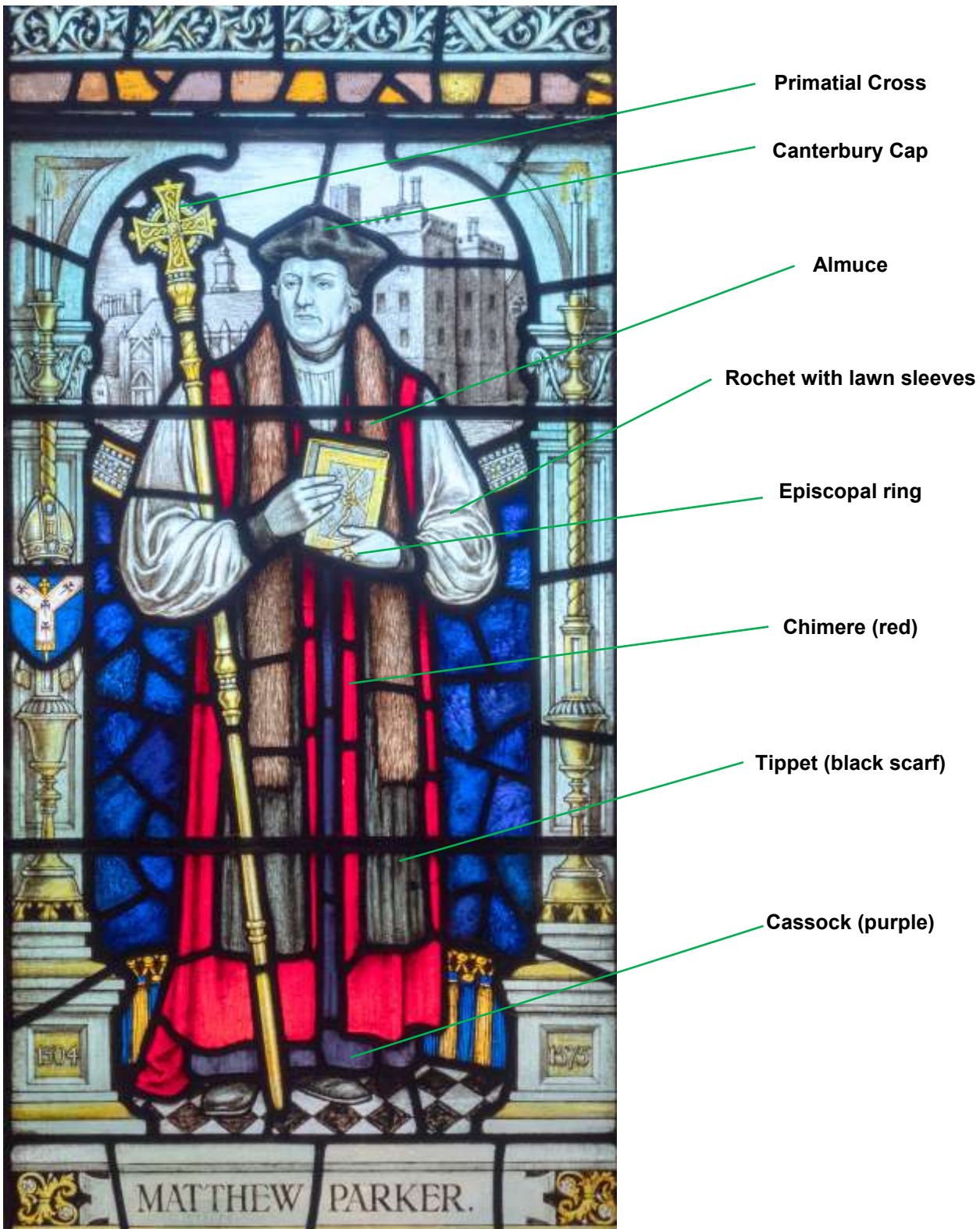
Chasuble - is the vestment of a priest. A bishop may wear all three vestments but more usually just a dalmatic under a chasuble to celebrate the Eucharist.

Chirothecæ - are liturgical or episcopal gloves. They may be worn until the 'Sursum Corda' at the Eucharist. They are plentiful in these windows but little used today.

Pallium - is a white vestment worn by senior bishops who are metropolitans. They are not used in the Anglican church although a pallium appears in the Archbishop of Canterbury's coat of arms.

Episcopal Vesture 3 - Anglican

The choir dress of an Anglican bishop is illustrated in this picture of Archbishop Matthew Parker. In the late 1500s until quite recently the colour of the chimere for bishops was usually black with black wrist bands on the rochet. The scarlet chimere is correctly only worn by doctors of divinity but now is the usual colour. Some bishops, however, just wear a black chimere.



Rochet - a white linen garment with lawn sleeves, gathered at the wrist with red or black cuffs

Chimere - a sleeveless gown, part of the University of Oxford's academic dress, of scarlet or black cloth.

Tippet - usually called a scarf. It is of black material and is an attenuated cape.

Almuce - also, an attenuated cape-like garment of fur. It was rarely used by Anglican bishops after the sixteenth century.

SOUTH WALK - Window S6



Archibald Keightley Nicholson

	S6.1	S6.2	S6.3	S6.4
	MATTHEW PARKER	RICHARD HOOKER	NICHOLAS FERRAR	LANCELOT ANDREWES
CW	Not observed	November 3	December 4	September 25
above		Blazing Star	Plumb Line	
below		Window given by Freemasons of Chester		

Whilst none of those depicted in window S6 is observed in the 1928 Calendar they now have a place in the Common Worship Calendar of 1997: Richard Hooker and Lancelot Andrewes are observed as Lesser Festivals and Nicholas Ferrar as a *Commemoration*. It is surprising that Matthew Parker is not observed now as he was the first archbishop to be appointed without reference to the Vatican by Queen Elizabeth I in 1559.

There is a symmetry about this window designed by Archibald Keightley Nicholson. Two bishops wearing scarlet Convocation Robes with a background of blue contain two others in black attire, one a priest and the other a deacon, who have a background of red. Unlike other windows S6 is not a memorial but a gift from the Freemasons of Cheshire to celebrate their two hundredth anniversary, celebrated in the Cathedral with a service on Friday 23 October 1925. Several examples of Masonic symbolism are shown. Dean Bennett was an active member of Freemasonry. Reference to Window E8.4 shows other Masonic material.

The characteristic Nicholson brattishing contains masonic symbols which can readily be seen:



Amongst the brattishing, above the yellow strip, of all four lights are hidden three symbols of masonry.

A. Pair of compasses (see G on next page)

B. Mallet (see D on next page)

C. Set Square – in the stone mason's trade it is used to determine accuracy of cutting. In freemasonry it symbolises morality.



Above the brattishing in lights S6.1 and S6.4 there are two candlesticks each with a lighted candle. The candle stick is more robust than in some of the other lights and each could represent two more masonic symbols – a column and a candle.

Column

The Temple of Solomon had two pillars (or columns) at the Porch; the Pillar of Boaz and the Pillar of Jachin.

He cast two pillars of bronze. Eighteen cubits was the height of the one, and a cord of twelve cubits would encircle it; the second pillar was the same. He also made two capitals of molten bronze, to set on the tops of the pillars; the height of the one capital was five cubits, and the height of the other capital was five cubits. There were nets of checker work with wreaths of chain work for the capitals on the tops of the pillars; seven for the one capital, and seven for the other capital. He made the columns with two rows around each latticework to cover the capitals that were above the pomegranates; he did the same with the other capital. Now the capitals that were on the tops of the pillars in the vestibule were of lily-work, four cubits high. The capitals were on the two pillars and also above the rounded projection that was beside the latticework; there were two hundred pomegranates in rows all around; and so with the other capital. He set up the pillars at the vestibule of the temple; he set up the pillar on the south and called it Jachin; and he set up the pillar on the north and called it Boaz. On the tops of the pillars was lily-work. Thus the work of the pillars was finished.

1 Kings 7 vv 15 - 22

Candle

Before a Masonic Lodge meeting, candles are lit. There are usually three candles atop ornate columns to represent the three Greek architectural orders – Ionic (representing 'wisdom' and placed by the master of the lodge), Corinthian (representing 'beauty' and placed by the junior warden) and Doric (representing 'strength' and placed by the senior warden).



Above the brattishing in light S6.2 is seen the two intermingled triangles (six-pointed star or hexagram) which signifies the coming together of opposites: light and dark, good and evil, truth and error, wisdom and ignorance. The sun is contained in the middle. Many Masonic temples are decorated with this hexagram which should not be confused with a five pointed star – the Sacred Pentagram.



Above the brattishing in light S6.3 is seen the plumb line (or the plumb) which ensures a straight line and in Masonry promotes walking with uprightness before God and man and with justice.

In the lower aspects of lights S6.2 and S6.3 are two panels of dedication which also contain masonic symbols.



To the Glory of the Most High
and in commemoration of the
Bicentenary Service
held in this Cathedral
Oct: 23rd 1925.



This window was presented
by the Freemasons of the
Province of Cheshire



D



E



F



G

The mallet or setting maul (D) is used for the setting of the stones in the Temple. It is not a gavel. It helps to even out our behaviour, controlling temper etc. The hexagram (E) – see above. The background of a black and white chequered pattern is that of every masonic temple and is perhaps the most recognisable symbol of masonry. White and black suggests good and evil. The chisel (F) is an instrument of labour, chipping away at a rock when struck by the mallet. If fear stops someone facing a problem they should be like the tough chisel and keep at it; be persistent and persevere! The pair of compasses or dividers (G) is used to measure accurately distance on plans and maps. This symbolises the measurement of virtue; a true measurement of a freemason's life and conduct.

Cathedrals 2

In addition to the English cathedrals there are several from the European continent. They are illustrated here



E5.2
St Peter's Basilica in Rome
with St Fabian



E5.4
Saragossa Cathedral
with St Vincent



E6.3
Constantinople - Hagia Sophia
with St John Chrysostom



N1.4
Basilica Sant Ambrogio, Milan
with St Ambrose



W8.1
Rheims Cathedral
with St Remigius



W8.4
Basilica of St Denys, Paris
with St Denys



S3.2
Basilica of St Martin of Tours
with St Martin



S7.4
Ruin of St German's Cathedral, Peel,
Isle of Man
with Bishop Thomas

Artists – Archibald Keightley Nicholson and Frederick Charles Eden

S6.1 - Matthew Parker, Archbishop of Canterbury, 1575



'Masonic brattishing'

Lambeth Palace, London (Note 1)

Wearing a Canterbury Cap (Note 2)

Primatial Cross (Note 3)

Book (Note 4)

Episcopal Ring (Note 4)

See Arms of Canterbury (Note 5)

Almuce (Note 6)

Bishop's Choir Dress (Note 6)

Cassock

Rochet with lawn sleeves

Red Chimere

Black Tippet

Shoes

1504 1575

MATTHEW PARKER.

Biographical Note

Matthew Parker was born in Norwich on 6 August 1504. When twenty years of age he entered Corpus Christi College, Cambridge and subsequently graduated in 1525. In April 1527 he was ordained Deacon and after a few months became a Priest. Later the same year he was appointed a Fellow of his College. He declined an offer from Thomas Wolsey to transfer to his newly-founded college in Oxford and in 1535 was appointed dean of the college of secular canons in Stoke by Clare in Suffolk and Chaplain to Queen Anne Boleyn. Shortly before her death by execution in 1536 the Queen commended the care of her daughter Elizabeth to Parker. In 1544 he was elected Master of Corpus Christi and the following year Vice-Chancellor of Cambridge University. In 1547 with the reign of Edward VI he married Margaret Harlestone. In 1552 he became Dean of Lincoln. At the advent of the reign of Mary I he was deprived of all his positions but remained in the country. As soon as Elizabeth I assumed the throne in 1558 she appointed Matthew Parker Archbishop of Canterbury, a position he held until his death 16 years later. He was a great scholar and his written works included *De antiquitate Britannicae ecclesiae*, the Bishop's Bible and a principal share in drawing up The Book of Common Prayer (1662). He gathered a considerable collection of manuscripts and books which are now housed in the Parker Library at Corpus Christi College. He died on 17 May 1575 and is buried in the Chapel at Lambeth Palace.

Collect

Eternal God, you called *Matthew Parker* to proclaim your glory in a life of prayer and pastoral zeal: keep the leaders of your Church faithful and bless your people through their ministry, that the Church may grow into the full stature of your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Reference to the portrait which hangs at Lambeth Palace shows Archbishop Parker with a moustache which he is supposed to have had. There is no moustache in the window.

The scene behind Matthew Parker's head is Morton's Tower, the gateway into Lambeth Palace, in London. The roof of the Great Hall is also visible. Both these buildings were present when Matthew Parker was Archbishop.



Note 2

A Canterbury Cap is a foldable cloth cap worn by Anglican clergy. It relates to the rigid biretta. For bishops it is usually purple.

Note 3

A Primatial Cross is carried in front of an Archbishop. A so-called Canterbury Cross has equal length arms with expanded rounded ends



LAMBETH PALACE



Note 4

The Episcopal Ring is being worn on the index finger of the left hand. More usually it is worn on the ring finger of the right hand, or the index finger of that hand.

In his hands Matthew Parker holds a book. This represents his writings and his great collection of books now housed in the Parker Library at Corpus Christi College, Cambridge.

Note 5

At the left edge of the light at its mid-point we see the Arms of the See of Canterbury surmounted by a mitre. The arms comprise a white 'Y'- shaped structure bearing four crosses (pallium) in front of a gold staff surmounted with a cross – should be silver not gold - (primatial cross) on a blue ground. The description is: azure, an episcopal staff in pale or, ensigned with a cross pattée argent, surmounted of a pall of the last, edged and fringed of the second charged with four crosses pattée fitchée (pointed) sable.



Reference to the pallium – see St Fabian (E5.2)



Note 6

The choir dress for Church of England bishops, illustrated in this light, comprises: cassock – black or purple – the basic undergarment with a rochet, chimere and tippet - see Volume 2 Page 149

Also shown in this light is a fur Almuce over the tippet. This was worn by senior clergy at the time of the Reformation but it is no longer used.

S6.2 - Richard Hooker, Priest, 1600

Common Worship – Richard Hooker, Priest, Anglican Apologist, Teacher, 1600 - November 3 (Lesser Festival)



Temple Church, London (Note 1)

Skull cap and ruff (note 2)

Geneva Gown (Note 3)

?Almuce (Note 4)

1554 1600
Shoes

RICHARD HOOKER

Biographical Note

Born in Heavitree in Exeter in about 1554, Richard Hooker came under the influence of John Jewel, Bishop of Salisbury, in his formative years and through that influence went up to Corpus Christi College, Oxford, where he became a fellow. He was ordained and then married, becoming a parish priest and, in 1585, Master of the Temple in London. Richard became one of the strongest advocates of the position of the Church of England and defended its 'middle way' between puritanism and papalism. Perhaps his greatest work was *Of the Laws of Ecclesiastical Polity* which he wrote as the result of engaging in controversial debates. He showed Anglicanism as rooted firmly in Scripture as well as tradition, affirming its continuity with the pre-Reformation *Ecclesia Anglicana*, but now both catholic and reformed. He worked from the legacy of St Thomas Aquinas and as a result paved the way for the Caroline Divines in the next, seventeenth century. In 1595, Richard became a parish priest of St Mary, Bishopsbourne, near Canterbury, and died there on December 3 in the year 1600. He is buried in the chancel of the church and commemorated with a monument on a nearby wall.

Collect

God of peace, the bond of all love, who in your Son Jesus Christ have made the human race your inseparable dwelling place: after the example of your servant *Richard Hooker*, give grace to us your servants ever to rejoice in the true inheritance of your adopted children and to show forth your praises now and ever; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*

Note 1

The illustration behind Hooker's head is the round Norman part to the west of the Early English part of The Temple Church in London. It is a little different now as the result of bomb damage during WW II. It no longer has the conical roof which was placed there in the middle of the 19th century, restoring the original roof. The appearances are similar to the Church of the Holy Sepulchre in Cambridge. Richard Hooker was Master of The Temple from 1685-1691.



Note 2

He wears a skull cap and a ruff which were worn by clergy at this time.



Note 3

Hooker is wearing a Geneva Gown with large sleeves, over his cassock. Surplices were not used at this time.

These days black gowns might be the robes for a Free Church minister but they are still worn on some occasions in the Church of England - the Speaker's Chaplain robes in this way for House of Commons daily prayers and also some mayoral chaplains robe similarly.

Note 4

It is probably an almuce on top of the gown. It looks grey and squirrel fur was used to make them. It could be a tippet (black scarf).



The Temple Church, London pre-WW II

S6.3 - Nicholas Ferrar, Deacon, 1637

Common Worship – Nicholas Ferrar, Deacon, Founder of the Little Gidding Community, 1637 - December 4
(Commemoration)



Little Gidding Chapel (Note 1)

Book – perhaps the Book of Common Prayer (Note 2)

Court dress with cloak (Note 3)

Buckled Shoes (Note 4)

1592 1637

NICHOLAS FERRAR.

Biographical Note

Born in London in 1592, Nicholas Ferrar was educated at Clare Hall, Cambridge and elected a Fellow there in 1610. From 1613, he travelled extensively on the continent for five years, trying his hand as a businessman and then as a parliamentarian on his return. In 1625, he moved to Little Gidding in Huntingdonshire, then a derelict manor-house with a chapel which was being used as a hay barn. He was joined by his brother and sister and their families and by his mother, and they established together a community life of prayer, using *The Book of Common Prayer*, and a life of charitable works in the locality. He was ordained to the diaconate by William Laud the year after they arrived. He wrote to his niece in 1631, "I purpose and hope by God's grace to be to you not as a master but as a partner and fellow student." This indicates the depth and feeling of the community life Nicholas and his family strove to maintain. After the death of Nicholas on this day in 1637, the community was broken up in 1646 by the Puritans, who were suspicious of it and referred to it as the Arminian Nunnery. They feared it promoting the return of Romish practices into England, and so all Nicholas's manuscripts were burned. Nicholas was buried outside the west door of the Church in Little Gidding.

Collect

Almighty God, by whose grace *Nicholas Ferrar*, kindled with the fire of your love, became a burning and a shining light in the Church: inflame us with the same spirit of discipline and love, that we may ever walk before you as children of light; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The church behind Nicholas Ferrar's head is St John the Baptist, Little Gidding in the Diocese of Ely. This church was not the one he knew but was built in 1714. It replaced the mediaeval church which Ferrar restored when he established his community in the late 1620s. The church is still used and every year there is a Nicholas Ferrar Festival on a Saturday near December 4.



Note 2

He is wearing court dress with an Eton-type collar and blue cloak. Between 1613 and 1618 Nicholas served in the court of Princess Elizabeth, daughter of King James I. He was ordained Deacon by William Laud, then Bishop of London, in 1626, with his long-standing friend George Herbert (S7.1). He never sought to progress to priesthood.

Note 3

The book he is holding might be The Book of Common Prayer, 1604 version, which was the Office Book for the Community at Little Gidding.

George Herbert when on his deathbed in 1633 sent Nicholas the manuscript of his work The Temple for publication, if he thought it would be an advantage. If not Herbert suggested it be burnt. By 1690 it went into six editions.

T S Eliot, Patron of the Friends of Little Gidding at the time of its founding in 1946, wrote a poem entitled *Four Quartets* which has four parts: *Burnt Norton*, *East Coker*, *The Dry Salvages* and *Little Gidding*.

Note 4

Stockings and buckled shoes are part of court dress.



St John, Little Gidding
Photograph - Chris Stafford

S6.4 - Lancelot Andrewes, Bishop of Winchester, 1626

Common Worship – Lancelot Andrewes, Bishop of Winchester, Spiritual Writer, 1626 – September 25

(Lesser Festival)



'Masonic brattishing'

Canterbury Cap; Crozier (Note 1)

Winchester Cathedral (Note 2)

Book (Note 3)

Arms of Bishop of Winchester (Note 4)

Cassock, Rochet, Chimere, Tippet (Note 5)

1555 1626
Shoes

LANCELOT ANDREWES

Biographical Note

Born in 1555 in Barking, Lancelot Andrewes studied at Merchant Taylors' School and then Pembroke Hall, Cambridge. After ordination, he held several posts before accepting appointment as bishop, first of Chichester, then of Ely and finally of Winchester in 1619. Andrewes was present at the Hampton Court Conference in 1604, which furthered the reform of the Church of England, and he was also a translator of much of the Old Testament of what is known as the 'Authorised Version' of the Bible. His preaching and his writings proved highly influential and his holiness of life and gentle nature endeared him to all who met him. He died on this day in the year 1626 and his remains lie in the church of St Mary Overie to the south of the River Thames in Southwark, London which was then in his diocese of Winchester but now is the cathedral for the diocese of Southwark.

Collect

Lord God, who gave to *Lancelot Andrewes* many gifts of your Holy Spirit, making him a man of prayer and a pastor of your people: perfect in us that which is lacking in your gifts, of faith, to increase it, of hope, to establish it, of love, to kindle it, that we may live in the light of your grace and glory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

Lancelot Andrewes is wearing a ruff and a Canterbury Cap. It is perhaps surprising he is not wearing a Bishop Andrewes Cap which is a mortar board without the tassel but with a central tuft of black silk.

He is holding a crozier as a bishop. He was successively Bishop of Chichester (1605-1609); Ely (1609-1619) and Winchester (1619-1626).

Note 2

The picture behind Lancelot Andrewes is the West Front of Winchester Cathedral built in the 14th century.



Note 3

The book must represent the 1611 Translation of the Holy Bible. Lancelot Andrewes was very prominent amongst the list of divines who took part and he had with others special responsibility for the early books of the Old Testament (Genesis to 2 Kings). This version is often referred to as the King James or Authorized Version.

Note the cuff band is black and normally it matches the colour of the Chimere. He was an Oxford graduate with a doctorate and this could explain the scarlet chimere

Note 4

The arms of the Bishops of Winchester are shown to the right of Andrewes' left elbow. Their description is:

Gules, two keys, endorsed and conjoined at the bows, in bend, wards in chief, the uppermost Or, the lower argent, a sword, the point in chief, interposed between them in bend sinister of the third, pomel and hilt gold.

The patron saints of the diocese in addition to the Holy Trinity are St Peter and St Paul. This explains the keys (St Peter) and the sword (St Paul). The gold key signifying heavenly power and the silver worldly power.

Cross reference: St Peter and St Paul (N8.1)

The two lappets of the mitre with their fringes are visible below the heraldic blazon.



Note 5

Lancelot Andrewes is wearing bishop's choir dress, sometimes referred to as convocation robes. His cassock is seen covered above the hem by a white rochet. The sleeveless red chimere covers the rochet and over it the black tippet (scarf) is worn. This set of robes is still worn in the Church of England and the Anglican Communion generally for non-sacramental services.

SOUTH WALK - Window S7



Archibald Keightley Nicholson

	<u>S7.1</u>	<u>S7.2</u>	<u>S7.3</u>	<u>S7.4</u>
	GEORGE HERBERT	KING CHARLES I	WILLIAM LAUD	BISHOP WILSON
CW	February 27	January 30	January 10	Not observed
Above		Crown	Mitre and Pallium	
Below	Samuel Cooper Scott	Oldfeld Kelsall Prescott	Ernest Campbell Lowndes	William Congreve

As in window S6 three of those four illustrated whilst not in the 1928 calendar are now observed in the Common Worship calendar of 1997. George Herbert and King Charles I are observed as Lesser Festivals and Archbishop William Laud as a *Commemoration*.

Window S7, designed by Archibald Keightley Nicholson, has some symmetry with the two seventeenth century Martyrs in the middle lights with two Caroline Divines on either side. Above the main pictures King Charles I has a crown and Archbishop William Laud a mitre and a pallium. Below there is a symmetrical series of memorials with a striking coat of arms in S7.4.



cross pattée (formée, formy)



monde

Cf *Globus Cruciger* – N6.2 St Augustine



crosses pattée and fleurs de lys

In light S7.2 above King Charles I there is a Tudor Crown, surrounded by two candles. There are two convex arches, surmounted by a monde and a cross pattée, five crosses pattée and five fleurs de lys.



In light S7.3 above William Laud is a mitre, as befits a bishop, and a pallium which appears in the See Arms of Canterbury and which is worn by prelates of the Roman Catholic Church. The pallium is a woollen vestment worn by the Pope, Primates and Metropolitans. The shape can vary as can the number of crosses. The crosses are usually fitted. The wool used for the pallia come from lambs blessed on the Feast-day of St Agnes (E5.3)



In the lower aspect of light S7.4 are the Congreve arms in pale with Townshend arms

Dexter (Congreve) – sable, a chevron between three battle axes argent in pale with
Sinister (Townshend) - azure, a chevron engrailed between three escallops ermine.



dexter



sinister

Crest (Congreve)
A falcon rising with wings expanded

Motto (Congreve)
NON MORITUR CUJUS FAMA VIVIT
He dies not whose fame survives.



crest

S7.1 - George Herbert, 1633

Common Worship – George Herbert, Priest, Poet, 1633 – February 27 (Lesser Festival)



The Church of St John the Baptist, Chester (Note 1)

Herbert's Long hair and skull cap (Note 2)

Cassock with cincture (Note 3)

Book in his left hand (Note 4)

Shoes
1593 1633

GEORGE HERBERT

Biographical Note

Born in 1593 into the aristocratic Pembroke family, George Herbert went up to Cambridge in 1614, eventually becoming a fellow of Trinity College. At the age of twenty-five, he became Public Orator in the University and then a Member of Parliament, apparently destined for a life at court. To everyone's surprise, he decided to be ordained and, after spending a time with his friend Nicholas Ferrar (S6.3) at Little Gidding, he was made deacon in 1626. He married in 1629, was priested in 1630 and given the care of souls of the parish of Bemerton, near Salisbury, where he spent the rest of his short life. He wrote prolifically, his hymns still being popular throughout the English-speaking world. His treatise, *The Country Parson*, on the priestly life, and his poetry, especially *The Temple*, earned Herbert a leading place in English literature. He never neglected the care of the souls of Bemerton, however, and encouraged attendance at the weekday recitation of the daily office, calling to mind the words of his hymn, 'Seven whole days, not one in seven, I will praise thee'. He died on this day in 1633.

Collect

King of glory, King of peace, who called your servant *George Herbert* from the pursuit of worldly honours to be a priest in the temple of his God and King: grant us also the grace to offer ourselves with singleness of heart in humble obedience to your service; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The large church behind George Herbert is probably the Parish Church of Chester dedicated to St John the Baptist. Its two architectural styles being clearly visible; rounded Norman arches with an Early English triforium and clerestory. In the 11th century (1075) it was the Cathedral of the Bishop of Lichfield. But shortly after when the seat of the Bishop was moved to Coventry it became a Co-Cathedral and as such it remained until the Reformation when it became the Parish Church of Chester. Large churches which Herbert would have known include Westminster Abbey, where he was at school and ordained deacon in 1626 by Bishop William Laud (S7.3), and Salisbury Cathedral. The link is the Dedicatree of this window – Canon Samuel Scott.



Note 2

Herbert wears a skull cap and his hair is long. The Royalists, or Cavaliers, tended to have long hair with ringlets and the Puritans or Roundheads short hair. George Herbert is regarded as 'high church' and a member of a group known as the Caroline Divines. They valued the traditions of the Church, especially its sacramental life.



Note 3

Herbert wears a black cassock with a cincture.

Note 4

In his left hand he holds a book partially open with the aid of his left index finger. This could be many of his own writings but it is probably his prayer Book which he used daily for the recitation of the offices of Morning and Evening Prayer.

King of glory, King of peace,
I will love thee;
and that love may never cease,
I will move thee.
Thou hast granted my request,
thou hast heard me;
thou didst note my working breast,
thou hast spared me.

Wherefore with my utmost art
I will sing thee,
and the cream of all my heart
I will bring thee.
Though my sins against me cried,
thou didst clear me;
and alone, when they replied,
thou didst hear me.

Seven whole days, not one in seven,
I will praise thee;
in my heart, though not in heaven,
I can raise thee.
Small it is, in this poor sort
to enrol thee:
e'en eternity's too short
to extol thee.

Words George Herbert, 1633



In
loving memory
of
Samuel Cooper Scott
Vicar of St John the Baptist Church
1875-1915
and
Hon: Canon of Chester Cathedral
1896-1923
who died August 12th 1923.
This window is placed here
by
his children.

DEDICATEE

Samuel Cooper Scott

b.12 March 1838, Hull; parents – John Scott Priest (1809-1865) and Amelia Cooper (1808-1895); education private; Clerk at Smith's Bank, Derby 1854-1863; Trinity College Cambridge, 1863; BA 1867, MA 1870; ordained D 1866, P 1867; Curate St Peter and Paul Wisbech 1866, St James Derby 1869, St George Bloomsbury 1871, St Peter Battersea 1874; Vicar of St John the Baptist Chester 1875-1915; m.1875, Susannah Jane Leggett (1848-1909); 3 sons, 2 daughters; Honorary Canon of Chester Cathedral 1896-1923; d.12 August 1923, Hendon, Middlesex; buried in Overleigh Cemetery.

DONORS

Four Children

Amelia Cooper Scott ((b.1876 -); **Charles Wilfred Scott** *priest* (1879-1960); **Ruth Scott** (1881-1964); **Francis Cecil Scott** (1884-1962). There was a further son Cyril Vernon who died in his first year..

S7.2 - King Charles I, 1649

Common Worship – Charles, King and Martyr, 1649 – January 30 (Lesser Festival)



Windsor Castle (Note 1)

Bare head and long hair (Note 2)

Mantle and badge of the Order of the Garter (Note 3 and 4)
He holds a stick in his left hand.

Court dress with lace collar and cuffs

Cavalier hat with ostrich feather (Note 5)

Not obviously wearing the garter of the Order of the Garter (Note 6)

1600 1649

KING CHARLES I

Biographical Note

Born in 1600, the second son of James the First, Charles became heir apparent when he was twelve years old on the death of his brother. He succeeded to the throne in 1625, where he came up against the increasing power of an antagonistic Parliament. Combined with the religious puritanism which was prevalent, this made Charles staunch in his resistance to the power of either force in the land. He frequently dismissed sittings of Parliament and tried to enforce high-church Anglican practice on all, throughout both England and Scotland. Opposition resulted in civil war. After Charles' imprisonment and trial, he was put to death on this day in 1649. Although some see him as a victim of his own pride, his faith and willingness to suffer and die for what he believed in are not in doubt.

Observance in the Church of England Calendar

At the end of the Book of Common Prayer (1662), printed since 1859, there is a form of service to mark annually the Accession of the Sovereign. Now that is Her Majesty Queen Elizabeth II; it is used on February 6. Between 1662 and 1859 in addition to an Accession Service there were three other services: January 30 – King Charles, Martyr, May 29 - The King's Restoration (Accession of King Charles II) and November 5 – Gunpowder Treason. Commemoration of King Charles the Martyr was restored in the Common Worship Calendar of 1997 as a Lesser Festival.

Collects

Common Worship

King of kings and Lord of lords, whose faithful servant Charles prayed for those who persecuted him and died in the living hope of your eternal kingdom: grant us by your grace so to follow his example that we may love and bless our enemies, through the intercession of your Son, our Lord Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Book of Common Prayer 1662

Most mighty God, terrible in Thy judgements, and wonderful in Thy doings towards the children of men, Who in Thy heavy displeasure didst suffer the life of our late gracious Sovereign to be this day taken away by wicked hands; We, Thy unworthy servants, humbly confess, that the sins of this Nation have been the cause which hath brought this heavy judgement upon us. But, O gracious God, when Thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of Thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our posterity. Be merciful, be merciful unto Thy People whom Thou hast redeemed; and be not angry with us forever; but pardon us for Thy mercies' sake, through the merits of Thy Son our Lord Jesus Christ. *Amen.*

Note 1

Behind King Charles head is a view of Windsor Castle in Royal Berkshire from the North, with The Round Tower prominently shown and the River Thames in the foreground.



Note 2

Charles has the long hair of a Royalist (Cavalier). He is carrying his hat in his right hand (see below).



Note 3

On the front of his chest Charles wears a medallion on a blue ribbon. The gold medallion has an image of the Martyr St George, on horseback. St George features in light N3.4.

Note 4

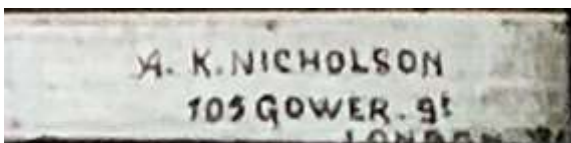
The badge of the Order, founded in 1348 in the reign of Edward III, is the red cross of St George surrounded by the garter bearing the famous words:

HONI SOI QUI MAL Y PENSE
Evil (or shame) be to him who evil thinks

Note 5

Members of the Order of the Garter wear a special hat decorated with ostrich feathers. This hat is a cavalier hat similarly adorned with an ostrich feather.

NB Charles I is not wearing the Garter below the left knee.



The artist's mark is on this light.
A. K. NICHOLSON
105 GOWER ST
LONDON W1

In loving memory of
Oldfield Kelsall Prescott
priest, 1828-1914, of Bradshaw Hall, Cheadle
and his wife Helen Withington
of Parkfield, Didsbury



DEDICATEES

Oldfield Kelsall Prescott

b.1828, Hoole, Chester; parents – William Henry Prescott priest (1798-1842) and Ann Thearsby (1799-1854); educated at Brasenose College Oxford, MA; m.17 June 1858, Helen Withington (1831-1924); 1 daughter, Helen Monica (1870 –); ordained; served various churches in Wiltshire; inherited Bradshaw Hall, Cheadle; d.1914, Bournemouth.

Helen Withington Precot (née Withington)

b.1831, Didsbury, Lancashire; m.17 June 1858, Oldfield Kelsall Prescott priest (1828-1914); 1 daughter, Helen Monica (1870 -); d.1924.

DONOR

Not recorded.

S7.3 - William Laud, Archbishop of Canterbury, Martyr, 1645

Common Worship – William Laud, Archbishop of Canterbury, 1645 – January 10 (*Commemoration*)



East Range of Canterbury Quadrangle, St John's College Oxford (Note 1)

Canterbury cap (Note 2)

Matching black choir dress for a bishop (Note 3)

Book in left hand (Note 4)

Cat (Note 5)

1573 1645

WILLIAM LAUD

Biographical Note

William Laud was appointed Archbishop of Canterbury by his friend and ecclesiastical ally, King Charles, in 1633. The aim of both Archbishop and Monarch was to counter the reforming Puritan movement, which emphasised personal and ecclesial austerity as a means of sustaining conversion. Laud was a High Churchman who felt that the majesty of God should be reflected in the liturgy of the church and rigorously set about ensuring that its ministers should practise what he preached. His relentless approach left no room for variance of practice -- but neither did the Puritans -- and the latter had the upper hand in Parliament and eventually impeached him in 1640 and imprisoned him in the Tower of London. His friend the King did not -- or could not -- come to his assistance and he was beheaded on this day in 1645.

Collect

Almighty God, by whose grace and power your holy martyr *William Laud* triumphed over suffering and was faithful unto death: strengthen us with your grace, that we may endure reproach and persecution and faithfully bear witness to the name of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Timeline

1 573 - Born in Reading; Educated at Reading School; 1589 St John's College, Oxford; 1593 Fellow; 1594 BA, 1598 MA, 1608 DD; 1601 Ordained Deacon then Priest; 1603 Proctor for one year; 1616 Dean of Gloucester; 1621 Bishop of St David's; 1626 Bishop of Bath and Wells; 1628 Bishop of London; 1633 Archbishop of Canterbury; 1640 Arrested into the Tower of London; 1645 Martyred.

Canterburies Doome by William Prynne (1600 -1669) was published in 1646. It is a complete account of the trial of William Laud.

Note 1

Behind Archbishop Laud's head is part of the East Range of Canterbury Quadrangle in St John's College Oxford. Laud, a graduate of the College, was the principal benefactor for this Quad which was built between 1631 and 1635.



Note 2

He wears a Canterbury Cap



Note 3

The episcopal choir dress is all in black:
Cassock
Rochet with lawn sleeves, a black cuff and white ruff
Black Chimere
Tippet or Black scarf
Almuce

Note 4

Archbishop Laud holds a book, perhaps a Prayer Book, in his left hand. He was very keen to promote the liturgy of this book

Note 5

Laud was a great lover of cats, as well as his famous tortoise the shell of which sits under his portrait in the Guard Room at Lambeth Palace.



In loving memory of
Ernest Campbell Lowndes
Vicar of St Oswald's Church
Minor Canon of Chester Cathedral
who passed to his rest December 8 1908
This window is placed here by his sister Flora

DEDICATEE

Ernest Campbell Lowndes

b.1859, Wavertree, Liverpool; parents – Francis Dobson Lowndes (1833-1900) and Dora Jane Livesey (1835-1915); education, Uppingham School and Corpus Christi College, Oxford; family solicitors' office 1875-1881; BA 1883, MA 1886; ordained D 1883 by Bishop Kelly of Chester, P 1884; Curate of Babbington; Minor Canon, Chester Cathedral 1885-1890; m.1887, Constance Mary Wignall (1868-1952), The Wirral; 3 sons, 1 daughter; Vicar St Oswald Chester 1890-1908; d.8 December 1908, London while undergoing medical treatment, having been ill for four months; obituary *The Chester Courant*, 9 December 1908.

DONOR

Flora Constance Lowndes

b.1864 Liverpool; d.11 February 1945, Chester; 3rd of 7 sisters and 3 brothers of ECL.

S7.4 - Bishop Thomas Wilson, Bishop of Sodor and Man, 1755

Common Worship – not observed. Date of death – 1755 (March 7)



Ruin St German's Cathedral within Peel Castle (Note 1)

Long hair (Note 2)

Episcopal choir dress (Note 3)

Book (note 4)

Manx cat (Note 5)

1663 1755

BISHOP WILSON

Timeline

1 663 – Born in Burton, The Wirral; Baptised at St Nicholas, Burton; Tutored at The King's School, Chester; 1682 - Studied medicine at Trinity College, Dublin; 1686 – Ordained Deacon; 1687 – Curate in Parish of Winwick, Cheshire; 1689 – Ordained Priest by Bishop Nicholas Stratford (S5.1)[1693 – Chaplain to 9th Earl of Derby and Master of Lathom Almshouse; 1697 – Lambeth LLD; Consecrated Bishop (January); Installed as Bishop of Sodor and Man (April); 1698 – Married Mary Patten (1674-1705); 4 children with only one, Thomas, surviving into adult life and he became a priest; 1755 – Died, aged 93, after 58 years in office; Buried in the Churchyard of Kirk Michael.

Writings

Thomas Wilson's writings were published and several subsequently republished in the 19th century at the time of the Oxford Movement. John Henry Newman writing the forward to *Sacra Privata* republished in 1838 states: *A burning and shining light was Bishop Wilson; he seemed like the Baptist in an evil time, as if a beacon lighted on his small island to show what his Lord and Saviour could do in spite of man; how when a nation had fallen into the enemies' hands he could preach to it even off its own shores, and be nigh at hand when they would fain leave him not so much as to set his foot on. The English soil, indeed, had its own witnesses and teachers at the time; but none at once so exalted, in station and so saintly in character, so active and so tried in his lifetime, and so influential in his works, as Bishop Wilson.*

Collect

Almighty God, the light of the faithful and shepherd of souls, who set your servant *Thomas Wilson* to be a bishop in the Church, to feed your sheep by the word of Christ and to guide them by good example: give us grace to keep the faith of the Church and to follow in the footsteps of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

St German's Cathedral, a 12th century building, was an integral part of Peel Castle on St Patrick's Isle just off the west coast of the main island. It was here that Bishop Wilson was installed as Bishop of Sodor and Man in 1697. It fell into ruin in the 18th century. A new Cathedral, which is a parish church, was built in Peel in the late 19th century.



Note 2

Bishop Wilson's long hair puts him in the 'high church group', in effect a Caroline Divine.



Note 3

Bishop Wilson wears conventional episcopal choir dress with cassock, rochet with black cuffs (by utilising the leading of the window), black chimere and black tippet. He also wears preaching bands.

Note 4

The book might be his Prayer Book.

Note 5

At Bishop Wilson's feet is a Manx* cat – with a shortened tail. This is a breed of domestic cat which originated on the Isle of Man.



*Manx is an adjective describing things or people related to the Isle of Man.



To
the memory of
William Congreve
of Congreve and Burton Esq:
and of
Fanny Emma
daughter of Lee Porcher Townshend
of Wincham Esq:
his wife,
their children dedicate
this window.

DEDICATEES

William Congreve

b.1832, Newcastle; parents – William Walter Congreve (1804-1864) and Anna Selina Bayley (1805-1859); 1841 living in Burton Hall, Cheshire; served in The Army (Captain), The 4th Kings Own Regiment; m.13 February 1862, Fanny Emma Townshend (1837-1924), St Mary Great Budworth, Cheshire; 4 sons and 5 daughters; Chief Constable of Staffordshire; retired to Burton Hall by 1891; d.4 January 1902.

Fanny Emma Congreve (née Townshend)

b.1837, Wincham, Cheshire; parents – Lee Porcher Townshend (1804-1871) and Emma Johanna Glegg (1805 -); m.13 February 1862, William Congreve, St Mary Great Budworth, Cheshire; 4 sons and 5 daughters; d.23 January 1924, Oswestry.

DONORS

Their children

Walter Norris Congreve (1862-1927)*; Edward Geoffrey Congreve (1864-1871); Marianne Gertrude Cornelia Congreve (1866-1949); Isolda Violet Congreve (1871-1945); Winifred Mary Congreve (1872-1938); Dorothy Lee Congreve (1874-1953); Cecil Ralph Townshend (1876-1952); Francis Lane Congreve (1881-1962)

*Walter Norris Congreve had a distinguished Army career becoming General Sir Walter Norris Congreve VC KCB having served in the 2nd Boer War and the First World War. He became Governor of Malta where he died. One daughter Selina Emily Napier Congreve born in 1868 died in 1870.

Note – the Congreve-Townshend coat of arms which feature in the light are described on Page 351.

SOUTH WALK - Window S8



Archibald Keightley Nicholson

	<u>S8.1</u>	<u>S8.2</u>	<u>S8.3</u>	<u>S8.4</u>
	JOHN COSIN	JOHN PEARSON	WILLIAM SANCROFT	JOHN WESLEY
CW		not observed		May 24
Above	Arms of the Diocese of Durham	Arms of the Bishop of Chester	Arms of the See of Canterbury	Arms of Lincoln College Oxford
Below		<i>In sure and certain hope</i>	George Daniel Tobey	

Window S8 continues the series of prominent Anglicans of the late Seventeenth and eighteenth Centuries, three of whom would be called Caroline Divines. Those in the first three lights would certainly be of the 'high church group' with their long hair. However, their robes including mitres and chorotheocæ are unlikely to have been worn then and are probably 'artist's licence'. The fourth is John Wesley who whilst always an Anglican priest was the founder of World Methodism, now with some 70 million adherents world-wide. He is the only one of the four to have a place in the Common Worship Calendar. In addition to the 'Nicholson' brattishing each light has a coat of arms relevant to the person depicted which is discussed with the light. All four lights are dedicated to the memory of one person, George Daniel Tobey.

Brattishing



S8.1



S8.2



S8.3



S8.4

Memorial



In sure and certain hope of
the Resurrection to eternal life
through our Lord Jesus Christ
Book of Common Prayer – Burial of the Dead



In loving memory of
George Daniel Tobey
who died June 18th 1924

DEDICATEE

George Daniel Tobey

b.1864, Wallasey; parents – Daniel Tobey (1833-1881) and Mary Ann Daniel Osment (1833-1897); m.1895, Margaret Eliza (1867 -), Birkenhead; 2 sons, George Daniel Tobey (1896-1969) and William B Tobey (1900 -) and 1 daughter Margaret (1904-1991); Dried fruit provisions and canned food merchant; d.18 June 1924.

DONOR

Not recorded

S8.1 - John Cosin, Bishop of Durham, 1672

Common Worship – not observed. John Cosin, Bishop of Durham, 1672 – January 15



See arms of Durham (Note 1)

Durham Cathedral (Note 2)

Canterbury cap and Ruff (Note 3)

Book in left hand (Note 4)

Scroll in right hand (Note 5)

Episcopal choir dress – cassock, rochet with black cuffs, black chimere with almuze

1594 1672
Shoes

JOHN COSIN

Biographical Note

John Cosin was born on 30 November 1594 in Norwich. He was educated at Norwich School and Caius College Cambridge. Following ordination, he was secretary to John Overall, Bishop of Lichfield and the domestic chaplain to Richard Neile, Bishop of Durham. In 1624 he was appointed a Prebendary of Durham and in 1625 Archdeacon of the East Riding. In 1626 he married Frances Blackiston who died in 1642. They had three sons and two daughters. In 1635 he became Master of Peterhouse, Cambridge and in 1640 Vice Chancellor of Cambridge University. Between 1643-1660 he lived in France and ministered to the exiled Royal Family. With the Restoration he was consecrated Bishop of Durham in 1660 and he died on 15 January 1672.

He was a writer. In 1627 he published his *Collection of Private Devotions* at the request of King Charles I. Others published posthumously include *Notes and collections on the Book of Common Prayer* and collective works in five volumes of the *Oxford Library of Anglo-Catholic Theology* (1843-1855). He translated the 9th century hymn *Veni Creator Spiritus* for the Coronation of Charles I. It was subsequently included in the 1662 Book of Common Prayer.

Collect

Eternal God, you called *John Cosin* to proclaim your glory in a life of prayer and pastoral zeal: keep the leaders of your Church faithful and bless your people through their ministry, that the Church may grow into the full stature of your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The arms of those of the Diocese of Durham.
The description of these arms which date at least to the 16th century, is: Azure, a cross or (gold) between four lions rampant argent (silver).
In this representation there is a reversal in the cross and the rampant lions – the cross is argent and the lions or!



Note 2

Durham Cathedral may be seen behind John Cosin’s head. It was begun at the end of the 11th century and is a fine example of Norman architecture.

Note 3

John Cosin wears a Canterbury Cap and also a ruff.

Note 4

John Cosin is seen holding an open book in his left hand. It could be the Book of Common Prayer published two years after his consecration to which Cosin contributed. It was the 5th book; the others being 1549, 1552, 1559 and 1604. John Cosin was certainly a writer and much of his work was published posthumously.
He contributed an English translation of the Veni Creator to The Book of Common Prayer 1662. It is set to be sung at the Ordination of Priests and the Consecration of Bishops.
The black cuff of the rochet is visible as is the fur almuce.



Note 5

In his right hand is a scroll. This might this be an ancient manuscript of the 9th century Veni Creator Spiritus, attributed to the Benedictine monk, Rabanus Maurus, which John Cosin translated into English for the Coronation of Charles I?

Veni Creator Spiritus

Come, Holy Ghost, our souls inspire,
And lighten with Celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Anoint and chear our soiled face
With the abundance of thy grace.
Keep farr our foes: Give peace at home.
Where thou art guide, no ill can come.

Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetuall light,
The dulness of our blinded sight.

Teach us to know the Father, Son,
And Thee, of Both, to be but one.
That through the Ages all along,
This may be our endless song:

Prayse to thy eternal Merit,
Father, Son, and holy Sperit.

Words: Rabanus Maurus c.776-856
Translated by John Cosin (1594-1672) in 1626 for the Coronation of Charles I

S8.2 - John Pearson

Common Worship – not observed; John Pearson, Bishop of Chester, 1686 - July 16



See Arms of Chester (Note 1)

In the East Walk of the Chester Cathedral Cloister towards the Chapter House (Note 2)

Bishop Pearson wearing a mitre and carrying a crozier in his left hand (Note 3)

Wearing a Cope and Chirothecæ (episcopal gloves) (Note 4)

Carrying a book in his right hand (Note 5)

Almuce (Note 4)

1613 1686

“the
Resurrection
of the
body”

JOHN PEARSON.
(Note 6)

“and
the life
everlasting”

Biographical Note

John Pearson was born on 28 February 1613 in Great Snoring, Norfolk where he father, Robert, was Rector. His mother was a daughter of Richard Vaughan who was Bishop of Chester from 1597 to 1604. He was educated at Eton College and Queen's College Cambridge and became in 1632 Scholar of King's College and a Fellow in 1634. He was ordained in 1639 becoming the incumbent of St Peter, Thorrington, Suffolk in 1640. In the Civil War he was Chaplain to George Goring's forces in the west and in 1654 he was appointed weekly Preacher at St Clement Eastcheap in London. There he preached on the Creed which was published as an authoritative account in 1659 as *An Exposition of the Creed*. It went to five editions and was republished by the Oxford Clarendon Press in 1877. After the Restoration he received many appointments in 1660: Rector of St Christopher-le-Stocks in London, Prebendary of Ely, Archdeacon of Surrey and Master of Jesus College Cambridge. He was awarded the Cambridge DD. Two years later he became Master of Trinity College Cambridge. In 1672 he was consecrated Bishop of Chester. He died on 16 July 1686 and is buried in Chester Cathedral. In 1688 his theological dissertations on the succession and lives of the first bishops of Rome were published. Margaret Drabble in 1985 described him as 'one of the most erudite theologians of the age'.

Collect

Almighty God, the light of the faithful and shepherd of souls, who set your servant *John Pearson* to be a bishop in the Church, to feed your sheep by the word of Christ and to guide them by good example: give us grace to keep the faith of the Church and to follow in the footsteps of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen*.

Note 1

The Arms of the Bishops of Chester. They are described: Gules, three mitres with their labels or.

In this context the word 'labels' refers to the two ribbon like structures attached to the back of the mitre usually called 'lappets'. Being a bishop's arms, they are surmounted by another mitre, with its lappets. The arms are surmounted by a flaming candle.



Note 2

The bishop is pictured in the East Walk of the Cloister of Chester Cathedral beside the entrance (18) to the Chapter House (19).



Note 3

Bishop Pearson wears a mitre which would have been most unusual for a Church of England bishop at the end of the 17th century. Its use returned after the 19th century Oxford Movement. His long hair fits with his 'high church' position but a moustache is unusual – Matthew Parker is often depicted wearing one but not in the light in this cloister (S6.1). His crozier depicts episcopal office but he is not show wearing an episcopal ring on his right hand.



Note 4

John Pearson is wearing a cope. It was not usual for copes to be worn at this time; their use was mentioned in the ornaments rubric in the 1549 Prayer Book. However, after the Restoration, they were worn by some bishops and cathedral clergy.

The use of episcopal gloves (Chirothecæ) now is almost unknown. It would be highly unlikely in Bishop Pearson's time.

An almuce of brown fur may be seen. Again this would be unusual as it is customary to wear a stole of the same material and colour as the cope.

Note 5

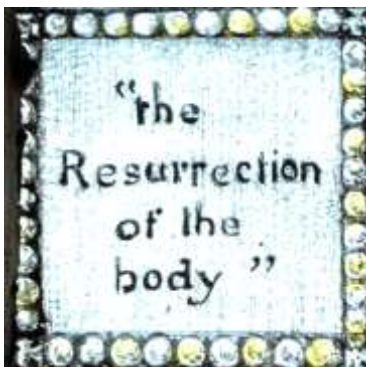
Bishop Pearson holds a book in his right hand. A good candidate would be his *An Exposition of the Creed*. This was first published in 1659.

Note the Crown of Thorns on the cover.

Note 6

The Apostles Creed

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; **The Resurrection of the body, And the Life everlasting. Amen.**



An Exposition of the Creed by John Pearson, 1659

S8.3 - William Sancroft, Archbishop of Canterbury, 1693

Common Worship – not observed; William Sancroft, Archbishop of Canterbury, Nonjuror, 1693 - November 24



Arms of the Archbishop of Canterbury (Note 1)

Primalial Cross (Note 2)

Mitre (Note 3)

Scene behind the Archbishop's head (Notes 4 & 5)

Red Cope (Note 6)

Chirothecæ (Note 7)

Book (Note 8)

1617

1693

WILLIAM SANCROFT

Biographical Note

William Sancroft was born on 30 January 1617 in Ufford Hall, Fressingfield, Suffolk. Educated at Bury St Edmunds Grammar School and Emmanuel College, Cambridge he graduated MA in 1641 and was elected a Fellow in 1642. Ordination followed and so did the Commonwealth period. He was rejected from his Fellowship in 1651 and went into forced retirement at Ufford Hall where he continued his academic activities. From 1657 he travelled abroad. After the Restoration he became chaplain to Bishop John Cosin (S8.1) of Durham, preaching at his consecration in Westminster Abbey. He was involved in the revision of the Prayer Book in 1662 and was largely responsible for supervising its production. He returned to Emmanuel College, Cambridge as Master in 1662 and was then appointed Dean of York (1664) and Dean of St Paul's later the same year. Surviving the Great Fire of London in 1666 he supervised the restoration of St Paul's with Christopher Wren. He was appointed Archbishop of Canterbury in 1677. He crowned James II in 1685 rearranging the Coronation Service to be conducted without the Eucharist because of James' allegiance to Rome. In May 1688 James ordered all clergy to read a Declaration of Indulgence in their churches. This was aimed at dispensing with laws discriminating against those who were not members of the established church. There was general agreement that the order should be disobeyed. Sancroft and six other bishops, including Thomas Ken Bishop of Bath and Wells, were committed to The Tower of London for sedition and rebellion. Two weeks later they were acquitted and released. More trouble for the Archbishop was on the horizon. After James II fled the country in November 1688, Sancroft, along with eight other bishops, known as non-jurors, refused to take the oath to William III and Mary II as James was still living. He was deprived of office in 1690 and retired to live in Ufford Hall where he died on 24 November 1693.

Non-juror Bishops

There were nine bishops who refused to take the oath to William III and Mary II (1689-1702). In addition to William Sancroft, Archbishop of Canterbury, they included Thomas Ken, Bishop of Bath and Wells (S9.1) and Thomas Cartwright who was Bishop of Chester from 1686-1689. He died in 1689 in Ireland having been deprived of his office.

Collect

Eternal God, you called *William Sancroft* to proclaim your glory in a life of prayer and pastoral zeal: keep the leaders of your Church faithful and bless your people through their ministry, that the Church may grow into the full stature of your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The See arms of Canterbury comprise the Y-shaped pallium lying over the Primatial cross. Their heraldic description is:

Azure, an archiepiscopal cross in pale or, surmounted by a pall proper argent charged with four crosses pattée fitchée (pointed) sable.



Note 2

William Sancroft is holding his Primatial Cross. Its design is interesting with crosslets but does not follow any described pattern.

Note 3

Sancroft is wearing a small mitre. This would be very unusual in the late 17th century. His long hair as a high church cavalier is clearly seen. He was a Caroline Divine.



Note 4

This scene is quite difficult to interpret. It is in London with the White Tower of The Tower of London visible on Sancroft's right. He was sent to the Tower during the troubles of 1688 but was acquitted. However, the Tower is viewed from the south bank of the River Thames and so looking east there would be no bridges. London Bridge, with its houses, is to the west. This illustration must have been reversed during production.



Note 5

A boat with a canopy is seen with 8 persons. The boatman is probably at the stern of the boat. The other seven figures are probably the seven bishops robed in rochets, chimeres and Canterbury caps on their way to the Tower on 8 June 1688. Their trial was on 29 June 1688 when they were acquitted. With the Archbishop were Thomas Ken, Bishop of Bath and Wells ([S9.1](#)) and John Lake (Chichester), William Lloyd (St Asaph), Jonathan Trelawny (Bristol), Francis Turner (Ely) and Thomas White (Peterborough).



Note 6

Sancroft is wearing a red cope, but no obvious stole.

Note 7

He is wearing Chirothecæ. As previously stated, that is a most unusual detail.

Note 8

He is holding a large book in both gloved hands. Whilst his manuscript collection resides at the Bodleian Library in Oxford and his library of 6000 volumes in the Library of Emmanuel College, Cambridge it is likely that this is representative of The Book of Common Prayer which he saw through to completion in 1662. He was punctilious about his daily prayers so this book would never have been far away



S8.4 - John Wesley, 1791

Common Worship – John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788 - May 24

(Lesser Festival)



Arms of Lincoln College Oxford (Note 1)

Lincoln College, Oxford - inside Front Quadrangle looking towards the gatehouse (Note 2)

Methodist clerical dress (Note 3)

Right hand in a position of blessing (Note 4)

Left hand holding a book (Note 5)

Buckled shoes

1703 1791

JOHN WESLEY.

Biographical Note

John Wesley was born at Epworth Rectory in Lincolnshire, the son of an Anglican clergyman and a Puritan mother. He entered Holy Orders and, following a religious experience on 24 May 1738, began an itinerant ministry which recognised no parish boundaries. This resulted, after his death, in the development of a world-wide Methodist Church. His spirituality involved an Arminian affirmation of grace, frequent communion and a disciplined corporate search for holiness. His open-air preaching, concern for education and for the poor, liturgical revision, organisation of local societies and training of preachers provided a firm basis for Christian growth and mission in England. John died in 1791

Charles Wesley shared with his brother John the building up of early Methodist societies, as they travelled the country. His special concern was that early Methodists should remain loyal to Anglicanism. He married and settled in Bristol, later in London, concentrating his work on the local Christian communities. His thousands of hymns established a resource of lyrical piety which has enabled generations of Christians to re-discover the refining power of God's love. They celebrate God's work of grace from birth to death, the great events of God's work of salvation and the rich themes of Eucharistic worship, anticipating the taking up of humanity into the divine life. Charles died in 1788.

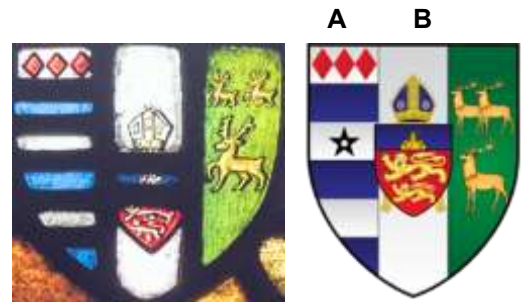
Collect

God of mercy, who inspired *John [and Charles Wesley]* with zeal for your gospel: grant to all people boldness to proclaim your word and a heart ever to rejoice in singing your praises; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The arms of Lincoln College, Oxford:

Tierced per pale: (A) Barry of six argent and azure, in chief three lozenges gules, on the second bar of argent a mullet pierced sable: (B) Argent, thereon an escutcheon of the arms of the See of Lincoln (i.e. Gules, two lions passant guardant or, on a chief azure the Blessed Virgin Mary ducally crowned seated on a throne issuant from the chief, on her dexter arm the infant Jesus and holding in her sinister hand a sceptre, all gold: the escutcheon ensigned with a mitre azure garnished and stringed or): (C) Vert, three stags trippant argent attired or.



Arms of Richard Fleming, Bishop of Lincoln, who founded the College in 1427.

Barry of six argent and azure, in chief three lozenges gules, on the second bar of argent a mullet pierced sable



Arms of the cathedral at Lincoln, after which the College is named. In fact, the corporate designation of the College is 'The Warden or Rector and Scholars of the College of the Blessed Mary and All Saints, Lincoln, in the University of Oxford, commonly called Lincoln College

Gules, two lions passant guardant or, on a chief azure the Blessed Virgin Mary ducally crowned seated on a throne issuant from the chief, on her dexter arm the infant Jesus and holding in her sinister hand a sceptre, all gold: the escutcheon ensigned with a mitre azure garnished and stringed or



Arms of Thomas Rotheram, Bishop of Lincoln, Archbishop of York and Lord High Chancellor of England. He re-endowed the College in 1478

Vert, three stags trippant argent attired or



Note 2

Lincoln College Oxford, inside Front Quadrangle looking towards the Gatehouse.

John Wesley was a Fellow from 1726 until the time he finally left in 1751. Although this is Front Quad. With the Gatehouse tower John's rooms were in the next door Chapel Quad.

John Wesley is shown characteristically with long hair and preaching bands

Note 3

Methodist clerical dress comprises a cassock, a Geneva gown and preaching bands.

Note 4

John Wesley's right hand is shown in a position of blessing



Note 5

John Wesley was a prolific author. He was known for his sermons and Bible commentaries. This might be signified by the book he is holding in his left hand, although it could be the Holy Bible.



SOUTH WALK - Window S9



Archibald Keightley Nicholson

	<u>S9.1</u>	<u>S9.2</u>	<u>S9.3</u>
	THOMAS KEN	JEREMY TAYLOR	Miscellany
CW	June 8	August 13	
Above	Arms of See of Bath and Wells	Arms of See of Down and Connor	
Below	Roger Bingham Turner	Charles Michael Turner	

S9 is the last window of the South Walk of the Cloister and thus the last in the series of 34 windows which began at the next window, moving in an anti-clockwise direction, E1. The Panel S10 is between these two. Although it is called S10 it is best viewed from the East Walk. However, it is not the beginning of the sequence around the four walks; that is E1. This smaller window with two full lights and a half light was designed by Archibald Keightley Nicholson. It completes the run of distinguished early Anglicans. Both Thomas Ken and Jeremy Taylor are now in the Common Worship Calendar as Lesser Festivals. It is noteworthy that of the sixteen people depicted between window S5 and window S9 nine are now in the Calendar; perhaps an indication of Dean Bennett's skill at choosing those to commemorate in the Cloister.

The last half light is a miscellany of figures set at random with no particular message.

Heraldry – The dioceses of the two bishops illustrated are shown; Bath and Wells and Down and Connor. These are illustrated and described below. In addition the arms of the colleges of the two bishops are shown. These colleges are also the college of the Dedictees.

Memorials – The two dedicatees are discussed with the light.



The See Arms of the Diocese of Bath and Wells (below), which are described: azure, a saltire per saltire quarterly counterchanged or and argent



This detail of the arms of the diocese indicate that in this light (left) or and argent are reversed.



Connor is the older diocese having been established in 506; Down was established in 584. They came together in 1441 and remained so until 1945 when Connor separated to be its own diocese. Meanwhile in 1842 the diocese of Dromore joined the diocese of Down. Whilst Jeremy Taylor was Bishop the diocese was of Down and Connor; when the window was created it was of Down, Connor and Dromore. The diocese is now Down and Dromore (see map).



The arms of the Diocese of Down and Connor (1441-1945), surmounted by a mitre are described: Azure two keys in saltire the wards upward or surpressed by a lamb in fess argent supporting with the dexter foreleg a staff proper, flying therefrom a pennon argent charged with a saltaire gules.



S9.1 - Thomas Ken, Bishop of Bath and Wells, 1711

Common Worship – Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711 - June 8

(Lesser Festival)



Wells Cathedral (Note 1)

Skull cap (Note 2)

Linen collar (Note 3)

Blue Cope (Note 4)

Book (Note 5)

Cassock, rochet and black chimere (Note 4)

THOMAS KEN

Biographical Note

Thomas Ken was born at Little Berkhamsted, Hertfordshire, in 1637 and educated at New College Oxford. He was ordained priest in 1662 and worked first in a poor parish in the diocese of Winchester and then at Winchester College for ten years. He served as chaplain to King Charles II for two years and was then consecrated Bishop of Bath and Wells. After the king's death and the accession of the Roman Catholic James II, the new king proposed to rescind the Restoration penal laws (Declaration of Indulgence), but Thomas and six of his fellow bishops, including Archbishop Sancroft (S8.3) refused to comply with this and were imprisoned on this day in 1688 (until 29 June). But such was the integrity of Thomas that, when the king abandoned his throne and fled and the king's Protestant daughter Mary was offered the throne, together with her husband William of Orange, Thomas felt unable in good conscience to foreswear his still-living, anointed monarch. He was deprived of his See, along with many other non-jurors, as they became known, and for a time there was schism in the Anglican fold. But Thomas spent his final twenty years in quiet retirement, anxious not to make trouble, and renounced his rights to his bishopric. He wrote many hymns, still much used, and died on 19 March 1711.

Collect

O God, from whom all blessings flow, by whose providence we are kept and by whose grace we are directed: help us, through the example of your servant *Thomas Ken*, faithfully to keep your word, humbly to accept adversity and steadfastly to worship you; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Note 1

The picture behind Thomas Ken's head is of Wells Cathedral, from the south-east. Thomas Ken was Bishop of Bath and Wells from 1685-1690. He was imprisoned in The Tower of London for a short time on 8 June 1688 for refusing to sign James II's Declaration of Indulgence but was acquitted by the end of the month. Subsequently he was deprived of his see for refusing to take the oath to William III and Mary II, James II daughter, as a non-juror.

**Calendar note**

Unusually the day on which Thomas Ken is observed in the Church of England Common Worship calendar, June 8, is the anniversary of his imprisonment. It is more usual to observe the anniversary of a person's death. In this case it would be March 19. This day is the Festival of Joseph of Nazareth. As a result, Thomas Ken is observed in some other parts of the Anglican Communion on March 20. In the Church of England this day is the Lesser Festival of Cuthbert, Bishop of Lindisfarne (E8.4).

**Note 2**

Head covering for bishops varied considerably in the Church of England. Thomas Ken is wearing a full black skull cap which was fashionable at the time. Previously the Canterbury Cap was used and later all bishops had wigs. The mitre was not worn liturgically until the 20th century, although one or two bishops had worn them earlier following the Oxford Movement.

Note 3

A white linen collar has replaced the ruff seen in previous lights.

Note 4

Thomas Ken wears a blue cope. The decorated morse, joining the two sides of the cope, and the orphreys are clearly shown.

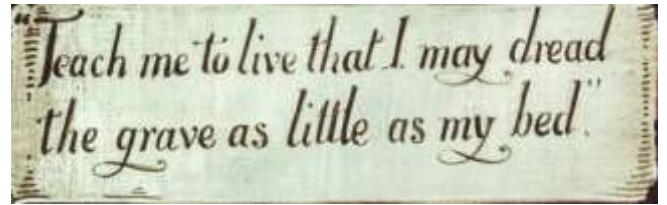
The cope covers the usual choir dress of cassock, rochet (note: the lawn sleeves sometimes called bishop's sleeves) and black chimere.

**Note 5**

Thomas Ken was a poet and a hymn writer with some of his hymns still being sung today. These include: Awake my soul, Glory to Thee my God this night and Praise God from whom all blessings flow. Another hymn is appropriate on feast days of the Blessed Virgin Mary: Her virgin eyes saw God incarnate born. Whilst the book might be an hymnal it could be the Book of Common Prayer as daily worship was an essential part of his life.



A



B



The arms of
Jesus College
Cambridge

C



In
most loving memory
of
Roger Bingham Turner,
Scholar of Charterhouse
and of Jesus College Cambridge
Lieut. 3rd Batt Cheshire Regt:
killed in action in Mesopotamia
April 9th 1916
Aged 20

Note A

**Teach me to live that I may dread
the grave as little as my bed**

Teach me to die, that so I may
Rise glorious at the awful day

The first two lines of the third verse of Thomas Ken's evening hymn (NEH 244) – Glory to thee, my God, this night

Note B

The Arms of Jesus College, Cambridge



Argent, a fess sable between three cocks' heads erased sable crested and jelloped gules all within a bordure also gules charged with eight ducal coronets or.
Crest. Out of a ducal coronet or a cock sable crested and jelloped (wattles) gules.



In this light 'within the fess is a mitre or' – this is from the personal arms of the founder of Jesus College, Bishop John Alcock. He does not have the bordure in his arms. He founded the College in 1496. At the time he was Bishop of Ely. Therefore, in addition, the ducal coronets come from the Ely Diocesan Arms

Note C

DEDICATEE

Roger Bingham Turner

b.9 September 1896, Moffat, Scotland; parents - son of Bingham Dixon Turner (1857-1941), Headmaster of Loughborough Grammar School (1901-1920) and Dora Swetenham of Moston Hall, Chester (1863-1941); education Scholar of Charterhouse (1910-1914); Scholar of Jesus College, Cambridge (1914); Commission as Lieutenant in 3rd Battalion, Chester Regiment in April 1915; d.9 April 1916, aged 20, killed in Mesopotamia, buried Basra cemetery Iraq.

DONOR

Not recorded









Heraldry

There are 45 separate blazons (depiction of armorial bearings) in the Cloister windows. They are mainly in windows designed by Archibald Keightley Nicholson although the other three artists have designed a small number.


Artist	Blazons	Lights with blazons	Total lights
Nicholson	36	30	61
Eden	5	4	61
Gamon	2	2	4
Cox	2	2	4
Total	45	38	130

Most of the blazons are diocesan arms (17), with some being repeated, and personal achievements (9). Others are colleges (6), towns (6) and military (3) with a small group of others (4). Some of these will now be illustrated. All have been described where relevant in the text.






Diocesan Arms

							
S8.2	E5.1	E7.3	S3.3	S3.3	S6.4	S8.1	S9.1
Chester	Worcester	Lichfield	Canterbury	Lincoln	Winchester	Durham	Bath and Wells

Personal Arms

<p>N1.1</p> <p><i>Gules (red), a bezant between three demi-lions rampant argent (silver).</i></p> <p>These arms were used by Dean Bennett, but they are unofficial and not registered with the College of Arms.</p> <p>A bezant – a flat roundlet representing a gold coin by Byzantium.</p>		<p>W1.2</p> <p><i>Dexter, azure an escallop or between three brocks Argent, on a chief engrailed or a cock proper between two escallops azure (Brocklebank); sinister, ermine on a cross engrailed between four lions rampant gules a tilting spear erect or between four bezants (Royds)</i></p> <p>A memorial to Ralph Royds Brocklebank who was killed in WW1 (1897-1917).</p>
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Towns and Colleges

				
S3.4	S4.1	S3.2	S8.4	S2.1
Whitby	Bury St Edmunds	Tours France	Lincoln College Oxford	St Bartholomew's Hospital

The Earl and the Bishop of Chester



S5.2

The Coronet of an Earl - five pearls raised on tall spikes alternating with four strawberry leaves

The Arms of Cheshire - azure, three garbs (sheafs of wheat) or

The Order of the Garter - the motto is *Honi soit qui mal y pense* Evil (or shame) be to him who evil thinks

The Earl in the 1920s was HRH Prince Edward (later Edward VIII).

S5.3

The Mitre of a Bishop – with its lappets or labels

See **Arms of Chester** – gules three mitres with their labels or

The Bishop of Chester in the 1920s was The Right Reverend Henry Luke Paget (Bishop of Chester 1919-1932)



S9.2 - Jeremy Taylor, 1667

Common Worship – Jeremy Taylor, Bishop of Down and Connor, Teacher of the Faith, 1667 August 13

(Lesser Festival)



Down Cathedral and churchyard (Note 1)

Skull cap and linen collar (Note 2)

Red cope (Note 3)

Book (Note 4)

Cassock, rochet and black chimere (Note 5)

No dates

JEREMY TAYLOR

Biographical Note

Jeremy Taylor was born in Cambridge in 1613 and educated there at Gonville and Caius College. He was ordained in 1633 and, as the Civil War got under way, he became a chaplain with the Royalist forces. He was captured and imprisoned briefly but after his release went to Wales, where the Earl of Carbery gave him refuge. He wrote prolifically whilst there, notably *The Rule and Exercise of Holy Living* in 1650 and *of Holy Dying* the following year. In 1658 he went to Ireland to lecture and two years later was made Bishop of Down and Connor. He found many of his clergy held to Presbyterianism and so ignored him; and the Romans rejected him as a Protestant. In turn, he treated both sides harshly. His health was worn down by the protracted conflicts and he died on this day in 1667.

Collect

Holy and loving God, you dwell in the human heart and make us partakers of the divine nature in Christ our great high priest: help us who remember your servant Jeremy Taylor to put our trust in your heavenly promises and follow a holy life in virtue and true godliness; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Timeline

1613 - assumed year of birth, baptised at Holy Trinity Church, Cambridge; Educated at home and the Perse School; 1627 - entered Gonville and Caius College; 1631 BA; 1633 - Ordained, Perse Fellow of Gonville and Caius College; 1634 - MA; sponsored by Archbishop Laud; 1635 - MA Oxon; 1636 - Chaplain to Archbishop Laud and Chaplain-in-Ordinary to Charles I; 1638 - Rector of Uppingham; 1639 - married Phoebe Langsdale (died 1651), they had four sons and two daughters; 1642 - DD Oxon; 1643 - Rector of Overstone, Northamptonshire; 1645 - first of several arrests and imprisonment – he lived in fear and uncertainty and his traditional approach and over enthusiastic scholarship precipitated this; he used this time as a prolific writer living in Wales as Chaplain to the Carbery family; 1655 - second marriage to Joanna Bridges; 1658 - moved to Ireland; 1660 - Bishop of Down and Connor which proved very difficult; 1667 - died on August 13

Note 1

The picture behind Jeremy Taylor's face is Down Cathedral in Ireland from the south-west. It is surrounded by the churchyard.



Note 2

He is wearing a skull cap and the white linen collar. He also appears to have a moustache, which is a feature of several images.



Note 3

He wears a red cope with a decorated morse and orphreys.

Note 4

The book Jeremy Taylor holds in both hands could represent his prolific literary output. His devotional manual Holy Living and Holy Dying was much valued a century later by John Wesley (S8.4)

Note 5

He wears the same robes as Thomas Ken (S9.1); cassock, rochet with lawn or bishop's sleeves and a black chimere.



A

Love is the greatest thing that God can give us, for Himself is love.

B



The arms of
Gonville and Caius College
Cambridge

C



In pious memory
of
Charles Michael Turner
b August 1810 – d August 1910
Hon. Canon of this Cathedral,
1869-1910
Domine nunc dimittis
servum tuum.

Note A

Love is the greatest thing that God can give us, for Himself is love.

from Holy Living and Holy Dying by Jeremy Taylor, published in 1651

Note B



The Arms of Gonville and Caius College, Cambridge

The dexter arms are those of Edmund Gonville who founded the College as Gonville Hall in 1348. The sinister arms, and the crest, are those of Dr John Caius. These founders are thus marked in the heraldry of the College which bears both their names.

The heraldic descriptions of these arms are complex: Argent, on a chevron between two chevronels indented sable three escallops or impaling or, semy of flowers gentil in chief a sengreen above two serpents erect respecting one another all proper the serpents' tails bound together and resting on a square stone of green marble in base and between the serpents, a closed book sable edged gules clasped and garnished or all within a bordure compony argent and sable.

Crest: A dove argent beaked and membered gules holding in the beak by the stalk a flower gentil stalked vert.



Note C

Domine nunc dimittis servum tuum

Opening words of the Nunc Dimittis
St Luke 2 v 29 Vulgate

DEDICATEE

Charles Michael Turner; b. 1810, Kilkenny; parents - son of Colonel Charles Turner; Private education; Admitted as Pensioner to Gonville and Caius College, Cambridge on 10 June 1833, aged 23; BA 1837, MA 1864; Ordained deacon (Salisbury) 1837, priest (Lincoln) 1838; Rector of Studland, Dorset 1838-1853; Vicar of Horndon on Hill 1853-1856; Priest at Tong, Shropshire 1856-1862; Rector of Aldford, Cheshire 1862-1896; m.1 August 1844 Louisa Tatton-Egerton (1814-1888); 5 sons, 4 daughters; Honorary Canon of Chester 1869-1910; d.14 August 1910.

Grandfather of Roger Bingham Turner (1896-1916) – dedicatee S9.1.

DONOR

Not recorded.

S9.3 - Miscellany

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. *Hebrews 12 vv 1, 2 AV*



There is no explanation for this random collection of figures in the half-light S9.3. The above text seems a good way in which to conclude this survey of a remarkable collection of pictures representing the Church Kalendar comprising 130 lights under the general heading of

Blessed be God in his Angels and in his Saints

SOUTH WALK - Panel S10



Seals

Monks in the Scriptorium

Memorial

Archibald Keightley Nicholson

The panel at the end of the South Walk (S10) divides the last window S9 in the sequence from the beginning which is E1. It is however best viewed from the East Walk. It has three components from the top: two ancient seals, one of the Cathedral dated 1541 and another as yet not determined, a roundel with monks in the Scriptorium which is thought to be in this position in the Cloister and a memorial to Herbert Hatt-Cook (1854-1922). This was probably one of the last lights to be dedicated and was reported in the Chester Diocesan Gazette of July 1932. It was designed by Archibald Keightley Nicholson

The Seals



The seal on the left is that of the Cathedral and dated 1541. A picture of a modern copy is alongside.



SIGILLV COMVNE CATHED ECCLESIE XPI ET BEATE MARIA CESTRIE 1541

The Seal of the Community of the Cathedral Church of Christ (XPI) and the Blessed Virgin Mary, Chester 1541

XPI – are the first three letters of the Greek word ΧΡΙΣΤΟΣ – CHRISTOS

The monastery of St Werburgh was dissolved on the 20th January 1540, but the following year King Henry VIII decided to reconstitute the old monastery as the new Cathedral of the recently created Diocese of Chester. On the 26th July 1541, the King sealed with his Privy Seal the writ establishing the Cathedral and the Great Seal was added on the 4th of August 1541, thus legally constituting the Cathedral Church of Christ and the Blessed Virgin Mary in Chester

The other seal is very difficult to read but it could be the seal of the monastery of St Werburgh, Chester.



Three Monks in the Scriptorium



Three monks wearing the habit of the Benedictine Order. One is writing at the desk in the Scriptorium; a room in European Monasteries for writing, illuminating and copying manuscripts. In Chester it was probably in the Cloister.



The words Sanctus, Sanctus, Sanctus may be seen. Holy, Holy, Holy; these are one of the only set of words in books decipherable in this whole series of 130 lights.

Memorial



In
 loving memory
 Herbert Hatt-Cook
 Hartford Hall, Cheshire.
 November 21st 1854 June 23rd 1922
 This window
 is given by his widow and children
 as a memorial of his
 life work for the
 Church

DEDICATEE

Herbert Hatt-Cook

b. 21 November 1854, Northwich; parents – George Hatt-Cook (1827 -) and Emily Ann Firth (1833 -); Solicitor; m. July 1880, Frances Mary Todd Naylor (1856-1936), Northwich; 2 sons, 4 daughters; lived at Hartford Hall, Northwich, Cheshire; Magistrates Clerk, Eddisbury Petty Sessional Division; a zealous and active churchman, legal adviser to the Diocesan Church Schools Association, a member of Diocesan Assembly and a representative of Chester on the Church Assembly (National); on retirement moved to Bathampton, Somerset in 1921; d.23 June 1922; buried St Nicholas Churchyard, Bathampton.

Reference: Cheshire Observer 1 July 1922.

DONORS

H H-C's wife and his six children

Frances Mary Todd Naylor (1856-1936)

George (1883-1957)

Gladys [Townsend] (1884-1963) mother of Group Captain Peter Townsend, friend of the late HRH The Princess Margaret

Everilda [Irwin] (1885-1960)

Rowland (1885-1966)

Blanche [Barton] (1888-1986)

Angela Mary [Le Sueur] (1895-1980)

'Misconceptions and Mistakes'

There are several points of variation from what might be expected in some of these stained-glass windows placed in the 1920s. Some might be a misconception, such as the dress of St Clement of Alexandria (E1.2). Some others are mistakes such as the drawing of the glyphs for Virgo and Scorpio. The glass in two lights might have been inserted 'inside out' as in the arms for the see of Bath and Wells (S9.1). Some have changed as the result of damage and an example of that has happened while we have been working on this project on 3 September 2018. These make an interesting collection and the ones detected will now be recorded.

St Clement of Alexandria



E1.2

St Clement of Alexandria, a saint in Coptic Christianity, is depicted as a western priest instead of a priest in Orthodox vesture. He did not appear in the calendar of the 1662 Book of Common Prayer but found a place in The Prayer Book of 1928. Now he is observed as a commemoration only in the Episcopal Church in Scotland. Clement was ordained by Pope Julian of Alexandria. Did confusion arise because the Patriarch of the autocephalous Orthodox Church of Alexandria is also styled the Coptic Pope? Compare with Athanasius, Bishop of Alexandria, vested as an Orthodox bishop (N4.4).

St Ignatius of Antioch



E2.3

Has St Ignatius of Antioch (35-107) been confused with St Ignatius Loyola (1491-1556), founder of the Society of Jesus (SJ). The design of the tablet he is holding in his right hand is very similar to the symbol of SJ with the cross above the letter 'eta'. If not confused might it be there to prompt this discussion? We will probably never know!



St James the Great



W2.1

The Twelve Apostles are all illustrated in these lights*. The only one to be wearing shoes is St James the Great. This is presumably because of appearing here as a pilgrim. Of the other eleven we do not see the feet of Jude (Thaddaeus) in the light with Simon (S2.3); Judas Iscariot is in the Maundy Thursday scene (N2.2) with bare feet but with a bag of money and no halo. James, the son of Zebedee, is therefore distinct

W2.4

The figure for Christ in the Transfiguration light (left) is like that for the Ascension (N5.2). Both are from the Eden studio. The latter shows appropriately the wounds in the hands and the right foot, but they should not be there at the Transfiguration. They were put in and have been 'painted' out!

The Transfiguration



The Ascension



*The Twelve Apostles

Andrew	Thomas	John	Philip	James the Less	Peter
E2.1	E2.4	E3.3	N4.3	N4.3	N8.1
November 30	December 21 *	December 27	May 1		June 28
James the Great	Bartholomew	Matthew	Simon	Jude	Judas
W2.1	W3.4	E7.1	S2.3	S2.3	N2.2
July 25	August 24	September 21	October 28		

*In Common Worship calendar – July 3



Dates

The progression of the calendar from window E1 to window S4 is not always in chronological order. An example of this is at the start where St Clement of Alexandria (E1.2 - December 4) precedes St Andrew (E2.2 – November 30).

However, two dates are not correct. They are St Boniface (**N6.4** – June 5) and St Francis (**W7.4** – October 4). In both these lights the dates given are two days before:



N6.4



W7.4

On 3 September 2018, the lower aspects of lights N6.4 and W7.4 were damaged by someone trapped in the Cloister Garth trying to escape! The lights have been well restored except that the original quarries showing the wrong dates now appear together on light N6.4.



Light **S2.4** depicts St Etheldreda. In the calendars of The Book of Common Prayer 1662 and The Prayer Book of 1928 she is observed on October 17, the day before St Luke (S2.1). Not only is this another example of the saints not appearing in chronological order it is noticed that the date in the light is 'June 23!' This is the date she is now observed in the Common Worship calendar and represents the day on which she died, the usual date of commemoration. Why is this the one only to be changed as there are several others with new dates? These will be listed in the indexes. October 17 was the date of the last of four translations of her remains in Ely Cathedral in 1252. Another date variation is St Hugh of Lincoln (**S3.3**). He died on 17 November 1200 and this has always been the day of his commemoration. The Prayer Book 1928 introduced St Hilda (**S3.4**) who also died on this day some 500 years before St Hugh. For this reason, Hugh was put back a day to November 16. This is not reflected in the light where both Hugh and Hilda are commemorated on the same day. However, in the Common Worship calendar St Hugh returns to November 17 and St Hilda moves to November 19.



S2.4

JUNE 23



S3.3

NOVEMBER 17TH



S3.4

NOVEMBER 17

'Inside out'



S9.1

The arms for the Diocese of Bath and Wells are almost correct except the wrong faces of the saltire cross have received or (gold) and argent (silver). When viewed the other way round, on the right, they are correct.

Azure, a saltire per saltire quarterly counterchanged or and argent



In light **S8.3** the picture behind Archbishop Sancroft's head appears to be reversed. The Tower of London is seen from across the River Thames. Looking to the east, whilst now Tower Bridge would be seen in the late seventeenth century there was no such structure. The only bridge was London Bridge and that would be to the west. Looking through the light from the other side would have these details correct as shown in the illustration on the right.



Signs of the Zodiac

There are a number of errors to be found in the representation of the Signs of the Zodiac and their glyphs. The most obvious mistake is to be found in window **E6** where the sign for Aquarius (January 20 - February 18) appears as Sagittarius (November 22 – December 21) although the glyph for Aquarius is correct.



The other errors appear in the glyphs of Cancer, Virgo and Scorpio.

Cancer – the glyph appears four times in three lights: **N7.5**, **N8.1**, **N8.3** and **W1.1**. In the first example it appears upside down, as it does in the other three examples



Correct glyph

Virgo – the glyph appears six times in four lights: **W3.4**, **W4.1**, **W4.4**, **W5.1**, **W5.4** and **W7.1**. In **W3.4** the glyph is drawn correctly with the outer tail turned inwards but in the other five examples it does not – cf Scorpio below.



Correct glyph **W3.4**



Incorrect glyph

Scorpio – the glyph appears three lights in three windows: **S2.2**, **S3.3** and **S4.2**. Unlike Cancer and Virgo, Scorpio is the work of Nicholson. The glyphs appear in a separate light to the main symbol. In all three examples the tail of the 'M' turns inwards instead of outwards. This has been fully explained on Volume 2 Page 115.



Correct glyph

In window **S2** the glyph should be beside the image of Scorpio (October 23 - November 22) in light S2.3. However, it is next to the image of Libra (September 23 - October 22). In fact these signs don't match the dates of the saint in two of the lights. Similarly in window **S4** only two dates fall in the range of the Zodiac sign and the two last entries in the calendar, St Clement and St Catherine, don't have an appropriate sign above them. This should be Sagittarius with its glyph (November 23 – December 22).

These are the items we have found. There may be others?

The Four Evangelists

The four Evangelists, Matthew, Mark, Luke and John are often represented in iconography by reference to the four living creatures about the throne in the vision at the beginning of the Prophecy of Ezekiel and reflected in the Revelation of St John the Divine. The representations of the face of a man or an angel, a winged lion, a winged ox and an eagle in these windows are shown together on this page.

As I looked, a stormy wind came out of the north: a great cloud with brightness around it and fire flashing forth continually, and in the middle of the fire, something like gleaming amber. In the middle of it was something like four living creatures. This was their appearance: they were of human form. Each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: their wings touched one another; each of them moved straight ahead, without turning as they moved. As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle; such were their faces. Their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies.

Ezekiel 1 vv 4 - 11

Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing, "Holy, holy, holy, the Lord God the Almighty, who was and is and is to come."

Revelation 4 vv 6b - 8



St Matthew – W7.1



St Mark – N4.1



St Luke – S2.1



St John – E3.3

The artist is **Frederick Charles Eden** for Matthew, Mark and John and **Archibald Keightley Nicholson** for St Luke

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	This buff-colour indicates the Common Worship (CW) calendar published in 1997. Where the CW date differs from the 1928 calendar the light-code in column 1 (XN.N) and the Date are highlighted.
	Pale green highlights non-calendar windows which also have an underlined <u>light-code</u> . If they are now observed in CW the Name of Light and its Date is highlighted in buff. If there is no observance in CW the whole line is pale green. One non-calendar window is observed in both 1928 and CW (Alfred).
	For the six calendar windows not in the 1928 calendar the light code is highlighted pale blue. Two are observed in CW indicated by the Name of Light and its Date being highlighted. The other four are not observed and the whole line is pale blue – St Werburga is one of them. *indicates date on window.

EAST WALK

Light	Name of Light	Date - 1928	Date - CW
E1.1	<i>Blessed be God in his Angels and in his Saints</i>		
E1.2	Clement of Alexandria, Doctor, c.210	December 4	-
E2.1	St Andrew, Apostle	November 30	
E2.2	Nicholas, Bishop of Myra in Lycia, c.326	December 6	
E2.3	Ignatius, Bishop of Antioch and Martyr in Rome, c.110	December 17	October 17
E2.4	St Thomas, Apostle	December 21	July 3
E3.1	Christmas Day	December 25	
E3.2	St Stephen, the first Martyr	December 26	
E3.3	St John, Apostle and Evangelist	December 27	
E3.4	Innocents Day	December 28	
E4.1	Hilary, Bishop of Poitiers and Doctor, 368	January 13	
E4.2	Circumcision of our Lord	January 1	
E4.3	Epiphany of our Lord	January 6	
E4.4	Anthony of Egypt, Abbot, 356	January 17	
E5.1	Wulfstan, Bishop of Worcester, 1095	January 19	
E5.2	Fabian, Bishop of Rome and Martyr, 250	January 20	-
E5.3	Agnes, Roman Virgin and Martyr, c.304	January 21	
E5.4	Vincent, Spanish Deacon and Martyr, c.304	January 22	
E6.1	Polycarp, Bishop of Smyrna and Martyr, c.155	January 26	February 23
E6.2	Conversion of St Paul	January 25	
E6.3	John Chrysostom, Bishop of Constantinople and Doctor, 497	January 27	September 13
E6.4	Purification of the Blessed Virgin Mary	February 2	
E6.5	Werburga, Abbess, Patron of Chester, 700	[February 3]*	-
E7.1	St Matthias, Apostle	February 24	May 14
E7.2	David, Bishop of Menevia, 6th century	March 1	
E7.3	Chad, Bishop of Lichfield, 672	March 2	
E7.4	Perpetua and her Companions, Carthaginian Martyrs, 203	March 7	
E8.1	Thomas Aquinas, Priest, Philosopher, Teacher, 1274	[March 7]*	January 28
E8.2	Gregory the Great, Bishop of Rome and Doctor, 604	March 12	September 3
E8.3	Patrick of Ireland, Bishop, 461	March 17	
E8.4	Cuthbert, Bishop of Lindisfarne, 687	March 20	

NORTH WALK

Light	Name of Light	Date - 1928	Date - CW
N1.1	Benedict, Abbot of Monte Cassino, c.540	March 21	July 11
N1.2	<i>Annunciation of our Lady</i>	March 25	
N1.3	Richard, Bishop of Chichester, 1253	April 3	June 16
N1.4	Ambrose, Bishop of Milan and Doctor, 461	April 4	December 7
N2.1	<i>Palm Sunday</i>	Temporale The Easter Cycle	
N2.2	<i>Maundy Thursday</i>		
N2.3	<i>Good Friday</i>		
N2.4	<i>Easter Day</i>		
N3.1	Leo the Great, Bishop of Rome and Doctor, 461	April 11	November 10
N3.2	Alphege, Archbishop of Canterbury and Martyr, 1012	April 19	
N3.3	Anselm, Archbishop of Canterbury and Doctor, 1109	April 21	
N3.4	George, Martyr, c.304	April 23	
N4.1	<i>St Mark, Evangelist</i>	April 25	
N4.2	Catherine of Siena, Virgin, 1380	April 30	April 29
N4.3	<i>St Philip and St James, Apostles</i>	May 1	
N4.4	Athanasius, Bishop of Alexandria and Doctor, 373	May 2	
N5.1	Monica, Matron, 387	May 4	August 27
N5.2	<i>Ascension Day</i>	Temporale The Easter Cycle	
N5.3	<i>Whitsunday</i>		
N5.4	Dunstan, Archbishop of Canterbury, 988	May 19	
N6.1	Aldhelm, Bishop of Sherborne, 709	May 25	
N6.2	Augustine, first Archbishop of Canterbury, 605	May 26	
N6.3	Venerable Bede, of Jarrow, Presbyter and Doctor, 735	May 27	May 25
N6.4	Boniface, Bishop of Mainz and Martyr, c.755	June 5	
N7.1	Columba, Abbot of Iona, 597	June 9	
N7.2	<i>St Barnabas, Apostle</i>	June 11	
N7.3	Basil, Bishop of Caesarea in Cappadocia and Doctor, 379	June 14	January 2
N7.4	Alban, Martyr, c.304	June 22	
N7.5	<i>Nativity of St John Baptist</i>	June 24	
N8.1	<i>St Peter, Apostle and Martyr</i>	June 29	
N8.2	Irenaeus, Bishop of Lyons and Doctor, c.202	June 28	
N8.3	Visitation of the Blessed Virgin Mary	July 2	May 31



WEST WALK

Light	Name of Light	Date - 1928	Date - CW
W1.1	Swithun, Bishop of Winchester, c.862; translated 971	July 15	
W1.2	Margaret, Virgin and Martyr at Antioch in Pisidia, 4th century	July 20	
W1.3	<i>St Mary Magdalen</i>	July 22	
W2.1	<i>St James the Great, Apostle and Martyr</i>	July 25	
W2.2	Anne, Mother to the Blessed Virgin Mary	July 26	
W2.3	Oswald, King of Northumbria and Martyr, 642	August 5	
W2.4	<i>Transfiguration of our Lord</i>	August 6	
W3.1	Name of Jesus	August 7	January 1
W3.2	Laurence, Deacon at Rome and Martyr, 258	August 10	
W3.3	Bernard of Clairvaux, Abbot, 1153	August 20	
W3.4	<i>St Bartholomew, Apostle</i>	August 24	
W4.1	Augustine, Bishop of Hippo in Africa and Doctor, 430	August 28	
W4.2	Aidan, Bishop of Lindisfarne, 651	August 31	
W4.3	Giles of Provence, Abbot, c.720	September 1	
W4.4	Nativity of the Blessed Virgin Mary	September 8	
W5.1	Cyprian, Bishop of Carthage and Martyr, 258	September 3	September 15
W5.2	Holy Cross Day	September 14	
W5.3	Ninian, Bishop of Galloway, c.430	September 16	
W5.4	Theodore of Tarsus, Archbishop of Canterbury, 690	September 19	
W6.1	<i>St Michael and All Angels</i>	September 29	
W6.2	St Raphael, Archangel	-	-
W6.3	St Uriel, Archangel	-	-
W6.4	St Gabriel, Archangel	-	-
W7.1	<i>St Matthew, Apostle and Evangelist</i>	September 21	
W7.2	Jerome, Presbyter and Doctor, 420	September 30	
W7.3	Clare of Assisi, Founder on Minoreesses (Poor Clares), 1253	-	August 11
W7.4	Francis of Assisi, 1226	October 4	
W8.1	Remigius, Bishop of Rheims, c.530	October 1	
W8.2	Faith of Aquitaine, Virgin and Martyr, c.304	October 6	-
W8.3	Edward the King and Confessor, 1066, translated 1163	October 13	
W8.4	Denys, Bishop and Martyr, c.250	October 9	
W9.1 I	Thomas Becket, Archbishop of Canterbury, Martyr, 1170	-	December 29
W9.1 u	Hugh Lupus, Founder of St Werburga's Abbey, 1101	-	-
W9.2 I	Henry II, King of England, 1189	-	-
W9.2 u	St Ermingild, Mother of Werburga, 703	-	-

SOUTH WALK

Light	Name of Light	Date - 1928	Date - CW
<u>S1.1</u> l	Simon de Whitchurch , Abbot of Chester, c.1289	-	-
<u>S1.1</u> u	Alfred , King of the West Saxons, 899	October 26	
<u>S1.2</u> u	Plegmund, Monk, Archbishop of Canterbury, 923	-	-
<u>S1.2</u> l	Ranulph Higden, Benedictine Monk, Chronicler, 1364	-	-
S2.1	St Luke , Evangelist	October 18	
S2.2	Crispin and Crispinian, Martyrs, c.287	October 25	
S2.3	St Simon and St Jude, Apostles	October 28	
S2.4	Etheldreda, Queen and Abbess of Ely, 679	October 17	June 23
S3.1	Leonard, Abbot, c.559	November 6	
S3.2	Martin, Bishop of Tours, c.397	November 11	
S3.3	Hugh, Bishop of Lincoln, 1200	November 16	November 17
S3.4	Hilda, Abbess of Whitby, 680	November 17	November 19
S4.1	Edmund, King of East Anglia and Martyr, 870	November 20	
S4.2	Cecilia, Virgin and Martyr at Rome, c.230	November 22	
S4.3	Clement, Bishop of Rome and Martyr, c.100	November 23	
S4.4	Catherine, Virgin and Martyr at Alexandria, 4th century	November 25	
<u>S5.1</u>	Nicholas Stratford, Bishop of Chester, 1707	-	-
<u>S5.2</u>	Earl of Chester's Arms	-	-
<u>S5.3</u>	Bishop of Chester's Arms	-	-
<u>S5.4</u>	Bernard of Menthon	-	-
<u>S6.1</u>	Matthew Parker, Archbishop of Canterbury, 1575	-	-
<u>S6.2</u>	Richard Hooker, Priest, Anglican Apologist, Teacher, 1600	-	November 3
<u>S6.3</u>	Nicholas Ferrar, Deacon, Founder of Little Gidding Community, 1637	-	December 4
<u>S6.4</u>	Lancelot Andrewes, Bishop of Winchester, 1626	-	September 25
<u>S7.1</u>	George Herbert, Priest, Poet, 1633	-	February 27
<u>S7.2</u>	Charles, King and Martyr, 1649	-	January 30
<u>S7.3</u>	William Laud, Archbishop of Canterbury, 1645	-	January 10
<u>S7.4</u>	Thomas Wilson, Bishop of Sodor and Man, 1755	-	-
<u>S8.1</u>	John Cosin, Bishop of Durham, 1672	-	-
<u>S8.2</u>	John Pearson, Bishop of Chester, Theologian, 1686	-	-
<u>S8.3</u>	William Sancroft, Archbishop of Canterbury, Nonjuror, 1693	-	-
<u>S8.4</u>	John [and Charles] Wesley, Evangelist[s]. Hymn Writer[s], 1791	-	May 24
<u>S9.1</u>	Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711	-	June 8
<u>S9.2</u>	Jeremy Taylor, Bishop of Down and Connor, Teacher, 1667	-	August 13
<u>S9.1</u>	Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711	-	June 8
<u>S9.2</u>	Jeremy Taylor, Bishop of Down and Connor, Teacher, 1667	-	August 13
<u>S9.3</u>	Miscellany	-	-
<u>S10</u>	PANEL— Monks in the Scriptorium	-	-

Index of Temporale and Sanctorale

Temporale - Christmas Cycle

Day as in 1928 Calendar	Light	Date
<i>Annunciation of our Lady</i>	N1.2	March 25
<i>Christmas Day</i>	E3.1	December 25
<i>Innocents Day</i>	E3.4	December 28
<i>Circumcision of our Lord</i>	E4.2	January 1
<i>Epiphany of our Lord</i>	E4.3	January 6
<i>Purification of the Blessed Virgin Mary</i>	E6.4	February 2

Temporale – Easter Cycle

Day as in 1928 Calendar	Light	Range of Dates
<i>Palm Sunday</i>	N2.1	March 15 to April 18
<i>Maundy Thursday</i>	N2.2	March 19 to April 22
<i>Good Friday</i>	N2.3	March 20 to April 23
<i>Easter Day</i>	N2.4	March 22 to April 25
<i>Ascension Day</i>	N5.2	April 30 to June 3
<i>Whitsunday</i>	N5.3	May 10 to June 13

Sanctorale – in alphabetical order including the Christmas Cycle and the non-calendar commemorations

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Name of Light	Light	Date - 1928	Date - CW
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A

Agnes , Roman Virgin and Martyr, c.304	E5.3	January 21	
Aidan , Bishop of Lindisfarne, 651	W4.2	August 31	
Alban , Martyr, c.304	N7.4	June 22	
Aldhelm , Bishop of Sherborne, 709	N6.1	May 25	
Alfred , King of the West Saxons, 899	<u>S1.1</u> u	October 26	
Alphege , Archbishop of Canterbury and Martyr, 1012	N3.2	April 19	
Ambrose , Bishop of Milan and Doctor, 461	N1.4	April 4	December 7
<i>St Andrew</i> , Apostle	E2.1	November 30	
Lancelot Andrewes , Bishop of Winchester, 1626	<u>S6.4</u>	-	September 25
Anne , Mother to the Blessed Virgin Mary	W2.2	July 26	
<i>Annunciation of our Lady</i>	N1.2	March 25	
Anselm , Archbishop of Canterbury and Doctor, 1109	N3.3	April 21	
Anthony of Egypt, Abbot, 356	E4.4	January 17	
Thomas Aquinas , Priest, Philosopher, Teacher, 1274	E8.1	[March 7]*	January 28
Athanasius , Bishop of Alexandria and Doctor, 373	N4.4	May 2	

Name of Light	Light	Date - 1928	Date - CW
Augustine , Bishop of Hippo in Africa and Doctor, 430	W4.1	August 28	
Augustine , first Archbishop of Canterbury, 605	N6.2	May 26	

B

<i>St Barnabas, Apostle</i>	N7.2	June 11	
<i>St Bartholomew, Apostle</i>	W3.4	August 24	
Basil , Bishop of Caesarea in Cappadocia and Doctor, 379	N7.3	June 14	January 2
Venerable Bede , of Jarrow, Presbyter and Doctor, 735	N6.3	May 27	May 25
Benedict , Abbot of Monte Cassino, c.540	N1.1	March 21	July 11
Bernard of Clairvaux, Abbot, 1153	W3.3	August 20	
Bernard of Menthon	<u>S5.4</u>	-	-
Boniface , Bishop of Mainz and Martyr, c.755	N6.4	June 5	

C

Catherine , Virgin and Martyr at Alexandria, 4 th century	S4.4	November 25	
Catherine of Siena, Virgin, 1380	N4.2	April 30	April 29
Cecilia , Virgin and Martyr at Rome, c.230	S4.2	November 22	
Chad , Bishop of Lichfield, 672	E7.3	March 2	
Charles , King and Martyr, 1649	<u>S7.2</u>	-	January 30
Christmas Day	E3.1	December 25	
John Chrysostom , Bishop of Constantinople and Doctor, 497	E6.3	January 27	September 13
Circumcision of our Lord	E4.2	January 1	
Clare of Assisi, Founder on Minoreesses (Poor Clares), 1253	W7.3	-	August 11
Clement of Alexandria, Doctor, c.210	E1.2	December 4	
Clement , Bishop of Rome and Martyr, c.100	S4.3	November 23	
Columba , Abbot of Iona, 597	N7.1	June 9	
John Cosin , Bishop of Durham, 1672	<u>S8.1</u>	-	-
Crispin and Crispinian , Martyrs, c.287	S2.2	October 25	
Cuthbert , Bishop of Lindisfarne, 687	E8.4	March 20	
Cyprian , Bishop of Carthage and Martyr, 258	W5.1	September 13	September 15

D

David , Bishop of Menevia, 6 th century	E7.2	March 1	
Denys , Bishop and Martyr, c.250	W8.4	October 9	
Dunstan , Archbishop of Canterbury, 988	N5.4	May 19	

E

Edmund , King of East Anglia and Martyr, 870	S4.1	November 20	
Edward the King and Confessor, 1066, translated 1163	W8.3	October 13	
Epiphany of our Lord	E4.3	January 6	
St Ermingild , Mother of Werburga, 703	<u>W9.2</u> u	-	-
Etheldreda , Queen and Abbess of Ely, 679	S2.4	October 17	June 23

Name of Light	Light	Date - 1928	Date - CW
F			
Fabian , Bishop of Rome and Martyr, 250	E5.2	January 20	-
Faith of Aquitaine, Virgin and Martyr, c.304	W8.2	October 6	-
Nicholas Ferrar , Deacon, Founder of Little Gidding Community, 1637	<u>S6.3</u>	-	December 4
Francis of Assisi, 1226	W7.4	October 4	
G			
St Gabriel , Archangel	W6.4	-	-
George , Martyr, c.304	N3.4	April 23	
Giles of Provence, Abbot, c.720	W4.3	September 1	
Gregory the Great, Bishop of Rome and Doctor, 604	E8.2	March 12	September 3
H			
Henry II , King of England, 1189	<u>W9.2</u> I	-	-
George Herbert , Priest, Poet, 1633	<u>S7.1</u>	-	February 27
Ranulph Higden , Benedictine Monk, Chronicler, 1364	<u>S1.2</u> I	-	-
Hilary , Bishop of Poitiers and Doctor, 368	E4.1	January 13	
Hilda , Abbess of Whitby, 680	S3.4	November 17	November 19
Holy Cross Day	W5.2	September 14	
Richard Hooker , Priest, Anglican Apologist, Teacher, 1600	<u>S6.2</u>	-	November 3
Hugh , Bishop of Lincoln, 1200	S3.3	November 16	November 17
I			
Ignatius , Bishop of Antioch and Martyr in Rome, c.110	E2.3	December 17	October 17
Innocents Day	E3.4	December 28	
Irenaeus , Bishop of Lyons and Doctor, c.202	N8.2	June 28	
J			
St James the Great , Apostle and Martyr	W2.1	July 25	July 25
St James Apostle – St Philip and St James , Apostles	N4.3	May 1	
Jerome , Presbyter and Doctor, 420	W7.2	September 30	
Name of Jesus	W3.1	August 7	January 1
St John , Apostle and Evangelist	E3.3	December 27	
Nativity of St John Baptist	N7.5	June 24	
St Jude , Apostle – St Simon and St Jude , Apostles	S2.3	October 28	
K			
Thomas Ken , Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711	<u>S9.1</u>	-	June 8
L			
William Laud , Archbishop of Canterbury, 1645	<u>S7.3</u>	-	January 10
Laurence , Deacon at Rome and Martyr, 258	W3.2	August 10	
Leo the Great, Bishop of Rome and Doctor, 461	N3.1	April 11	November 10
Leonard , Abbot, c.559	S3.1	November 6	
St Luke , Evangelist	S2.1	October 18	
Hugh Lupus , Founder of St Werburga's Abbey, 1101	<u>W9.1</u> u	-	-

Name of Light	Light	Date - 1928	Date - CW
M			
<i>St Mary Magdalen</i>	W1.3	July 22	
Margaret , Virgin and Martyr at Antioch in Pisidia, 4 th century	W1.2	July 20	
<i>St Mark, Evangelist</i>	N4.1	April 25	
Martin , Bishop of Tours, c.397	S3.2	November 11	
Nativity of the Blessed Virgin Mary	W4.4	September 8	
<i>St Matthew, Apostle and Evangelist</i>	W7.1	September 21	
<i>St Matthias, Apostle</i>	E7.1	February 24	May 14
<i>St Michael and All Angels</i>	W6.1	September 29	
Monica , Matron, 387	N5.1	May 4	August 27
N			
Nicholas , Bishop of Myra in Lycia, c.326	E2.2	December 6	
Ninian , Bishop of Galloway, c.430	W5.3	September 16	
O			
Oswald , King of Northumbria and Martyr, 642	W2.3	August 5	
P			
Patrick of Ireland, Bishop, 461	E8.3	March 17	
Matthew Parker , Archbishop of Canterbury, 1575	<u>S6.1</u>	-	-
<i>Conversion of St Paul</i>	E6.2	January 25	
John Pearson , Bishop of Chester, Theologian, 1686	<u>S8.2</u>	-	-
Perpetua and her Companions, Carthaginian Martyrs, 203	E7.4	March 7	
<i>St Peter, Apostle and Martyr</i>	N8.1	June 29	
<i>St Philip and St James, Apostles</i>	N4.3	May 1	
Plegmund , Monk, Archbishop of Canterbury, 923	<u>S1.2</u> u	-	-
Polycarp , Bishop of Smyrna and Martyr, c.155	E6.1	January 26	February 23
<i>Purification of the Blessed Virgin Mary</i>	E6.4	February 2	
R			
St Raphael , Archangel	W6.2	-	-
Remigius , Bishop of Rheims, c.530	W8.1	October 1	
Richard , Bishop of Chichester, 1253	N1.3	April 3	June 16
S			
<i>St Simon and St Jude, Apostles</i>	S2.3	October 28	
Willian Sancroft , Archbishop of Canterbury, Nonjuror, 1693	<u>S8.3</u>	-	
St Stephen , the first Martyr	E3.2	December 26	
Nicholas Stratford , Bishop of Chester, 1707	<u>S5.1</u>	-	
Swithun , Bishop of Winchester, c.862; translated 971	W1.1	July 15	
T			
Jeremy Taylor , Bishop of Down and Connor, Teacher, 1667	<u>S9.2</u>	-	August 13
Theodore of Tarsus, Archbishop of Canterbury, 690	W5.4	September 19	
<i>St Thomas, Apostle</i>	E2.4	December 21	July 3
Thomas Becket, Archbishop of Canterbury, Martyr, 1170	<u>W9.1</u>	-	December 29
<i>Transfiguration of our Lord</i>	W2.4	August 6	

Name of Light	Light	Date - 1928	Date - CW
U			
St Uriel , Archangel	W6.3	-	-
V			
Vincent , Spanish Deacon and Martyr, c.304	E5.4	January 22	
Visitation of the Blessed Virgin Mary	N8.3	July 2	May 31
W			
Werbunga , Abbess, Patron of Chester, 700	E6.5	[February 3]*	-
John [and Charles] Wesley , Evangelist[s]. Hymn Writer[s], 1791 [and 1788]	<u>S8.4</u>	-	May 24
Simon de Whitchurch , Abbot of Chester, c.1289	<u>S1.1 I</u>	-	-
Thomas Wilson , Bishop of Sodor and Man, 1755	<u>S7.4</u>	-	-
Wulfstan , Bishop of Worcester, 1095	E5.1	January 19	

Other lights

Names of Light	Light	Notes
Title Light	E1.1	Blessed be God in his Angels and in his Saints
Earl of Chester's Arms	<u>S5.2</u>	Door to Cloister Garth
Bishop of Chester's Arms	<u>S5.3</u>	
Miscellany	<u>S9.3</u>	Between light <u>S9.3</u> and E1.1
Panel	<u>S10</u>	

Notes

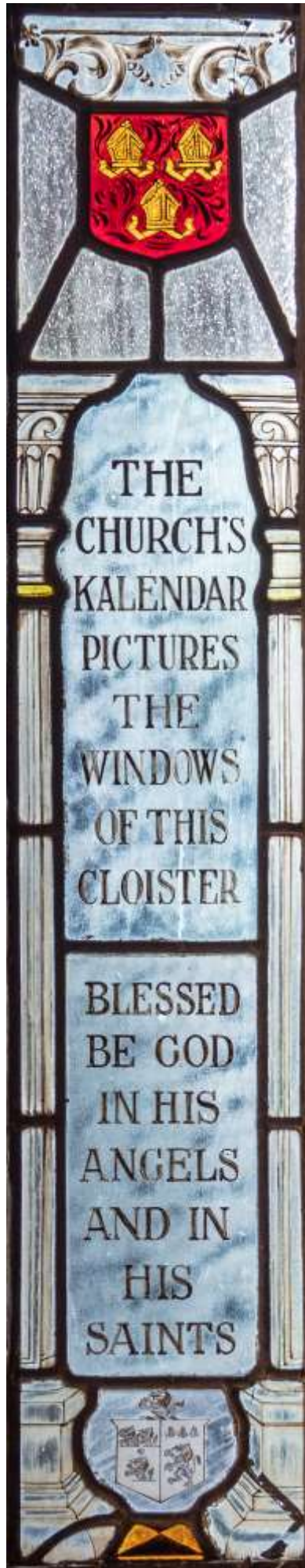
1. Light-code – each of the lights is given a reference: XN.N where X is E, N, W, or S – the walk of the cloister in which the light is located, East, North, West or South. The first number is the window in that walk counting from the viewer's left. The number after the point is the light in that window again counting from the left.

2. 1928 and Common Worship Calendars - The calendar of the church is divided into two sections; the Temporale (the seasons), with its important Christmas Cycle with fixed dates and Easter Cycle with moveable dates, and the Sanctorale with its fixed dates. The calendar of The Prayer Book of 1928, which was never authorised although commonly used, was the calendar chosen by Dean Bennett to illustrate the cloister windows. There are 103 observances in the 1928 calendar for the Christmas Cycle of the Temporale and the Sanctorale. The equivalent figure in the current Common Worship calendar, first introduced in Advent 1997, shows a marked increase to 248 observances which are now ranked. Whilst the previous calendars had *red letter days* and *Sundays* and *black letter days* the new Common Worship calendar has **PRINCIPAL FEASTS** and **HOLY DAYS, Festivals** and **Sundays**, Lesser Festivals and *Commemorations*. Broadly the first two correspond to *red letter days* and *Sundays*, and the second two to the *black letter days* of the 1928 calendar which is the basis of these windows. Most of the days in the 1928 calendar match the dates in the CW calendar but 20 do not. They are indicated in these indexes.

3. Calendar Windows – Of the 106 lights in the *calendar windows*, one is the title light (E1.1), six relate to the Easter Cycle of the Temporale and six are not included in the 1928 calendar. There are therefore 93 lights together with one *non-calendar window* light (S1.1 – Alfred), 72% of the total number of lights, devoted to the 1928 calendar. The equivalent figures for the Common Worship calendar (1997) are 92 *calendar window* lights together with 11 *non-calendar window lights*, 79% of the total; The variations are clearly indicated in these indexes.

4. Non-calendar Windows – There are 24 calendar lights, including the panel S10. Four of the lights commemorate two people each (W9.1, W9.2, S1.1 and S1.2) and four do not commemorate a person (S5.2, S5.3, S9.3 and S10). Of the 24 people depicted in the *non-calendar windows* one is in the 1928 calendar (Alfred) and he is also in the CW calendar on the same date. A further ten people are now represented in the CW calendar and 13 are not. Again, they are clearly indicated in the indexes.

5. Others - The five lights (E1.1, S5.2, S5.3, S9.3 and S10) which do not commemorate a person are listed in the table above.



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Frank Selwyn Macaulay N1.1
Frank Livesey Macaulay N1.1
Ida Clegg Livesey N1.1

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Walter Robert E2.4
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Brocklebank

Ralph Royds W1.3

Brown

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Howard

Frank N6.1

Howie

Charles William N6.1

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Thomas Popplewell E5.4

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Index of Biblical References

The Holy Bible has been the important source of reference in the compilation of this record. Thirty-four biblical quotations are used in the various lights of the windows, of which 20 are in memorials. These are indicated in **purple**. The others required for explanation are shown in **blue**, the colour used in the text. Most of the references refer to the Authorized Version (1611). The version used is stated in the text.

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3 v 24 **W6.1**
4 v 21 **E8.2**

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28 v 34 **E4.2**

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17 v 16b **E6.1**
19 v 14a **W7.1**
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2 Esdras

4 vv 1-4 **W6.3**

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12 vv 1-15 **W6.2**
12 v 15 **W6.2**
11 vv 7, 8 **W6.2**

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12 vv 1, 2 **S9.3**

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Index of Quotations

There are 74 quotations in the lights of the windows. Of these 34 are from the Holy Bible. These are indicated in **blue**. Those quoting from The Book of Common Prayer, where the Coverdale version of the Holy Bible (1538) is used, are shown in **green**. If the quotation is in Latin from the Vulgate (V) follows the quotation.

1. BIBLICAL

Introduction - Dean Bennett's memorial

I was glad when they said unto me, Let us go into the house of the Lord
Psalm 122 v 1

EAST WALK

E2.4 Memorial

Beati qui non-viderunt et crediderunt (V)

Blessed are those who have not seen and yet have come to believe

St John 20 v 29

E4.3 Memorial

I am the Lord, I change not

Malachi 3 v 6

E6.1 Memorial

When I awake up after Thy likeness, I shall be satisfied with it

Psalm 17 v 16b

E6.4 Memorial

Suffer little children to come unto me

St Matthew 19 v 1

E8.1 Memorial

O all ye works of the Lord, bless ye the Lord (music)

The Song of the Three v 35 - Benedicite, Omnia Opera.

NORTH WALK

N1.2 Memorial

God is Love

I John 4 v 16

N2.2 MAUNDY THURSDAY

This do in remembrance of me

Luke 22 v 19

N2.3 GOOD FRIDAY

Truly was the Son of God

Matthew 27 v 54

N4.2 Memorial

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Proverbs 31 v 28

N5.2 Memorial

Death is swallowed up in Victory

I Corinthians 15 v 54

N5.4 St Dunstan

Deus Judicium tuum regi da (V)

Give the King thy judgements, O God

Psalm 72 v 1a

N6.3 Memorial

In quietness and in confidence shall be your strength

Isaiah 30 v 15

N7.2 St Barnabas

Filius consolationis (V)

The son of consolation (encouragement)

The Acts of the Apostles 4 v 36

Domine probasti me et cognovisti me (V)

O Lord, thou has searched me out and known me

Psalm 139 v 1

N7.3 St Basil

Testis in cœlo fidelis (V)

The faithful witness in heaven

Psalm 89 v 36b

N7.4 St Alban

Habebit lumen vitæ (æternæ) (V)

Shall have the light of life (eternal)

St John 8 v 12

N7.5 Nativity of St John the Baptist

Ecce Agnus Dei (V)

Behold the Lamb of God

St John 1 v 36

WEST WALK

W1.1, W1.2, W1.3 Memorial

They are thine, O Lord, thou lover of souls

The Wisdom of Solomon 11 v 26b

W2.3 St Oswald

Gloriosus Deus in Sanctis suis (V)

O God, wonderful art thou in thy holy places

Psalm 68 v 35a

W2.3 Memorial

The fruit of the Spirit is love, joy, peace

Galatians 5 v 22

W2.4 Memorial

He giveth his beloved sleep

Psalm 127 v 3b

W3.1 Name of Jesus

A name which is above every name

Philippians 2 v 9

W5.2 Holy Cross Day

INRI - Iesus Nazarenus, Rex Iudæorum (V)

Jesus of Nazareth The King of The Jews

St John 19 v 19

W5.3 Memorial

Lord, I have loved the habitation of thy house

Psalm 26 v 8a

W6.1 Memorial

In thy presence is the fullness of joy

Psalm 16 v 12a

W6.2 St Raphael

I am Raphael, one of the seven holy Angels

Tobit 12 v 15

W6.3 St Uriel

His ministers a flame of fire

Hebrews 1 v 7

W7.1 St Matthew

The book of the generation

St Matthew 1 v 1

Memorial

The meditation of my heart

Psalm 19 v 14a

W7.3 Memorial

Blessed are the poor in spirit:

for theirs is the kingdom of Heaven

St Matthew 5 v 3

SOUTH WALK

S5.2 and **S5.3** Memorial

Vir desideriorum pax tibi (V)

O man greatly beloved, peace be unto thee

Daniel 10 v 19

S5.4 Memorial

Ascensiones in corde suo disposuit (V)

In whose heart are thy ways

Psalm 84 v 5b

S9.2 Memorial

Domine nun dimittis servum tuum (V)

Lord, now lettest thou thy servant depart in peace

St Luke 2 v 29

2. NON-BIBLICAL

EAST WALK

E1.1 Title Light

Blessed be God in his Angels and in his Saints

The last of the *Divine Praises*, recited in the liturgy of Benediction of the Blessed Sacrament. 18th century expiatory prayer in the Roman Catholic liturgy.

E2.1 Memorials

Laus Deo

Praise to God

In sure and certain hope of the Resurrection to Eternal Life
The Burial of the Dead

E3.2 Memorial

AMDG et in mem - Ad Majorem Dei Gloriam et in memoriam

For the greater glory of God and in memory of ...
Attributed to Ignatius Loyola (1491-1556), founder of the Society of Jesus in 1540.

E7.2 Memorial

Per Ardua ad Astra

Through adversity to the stars

Royal Air Force motto.

E8.2 Memorial

Spero Meliora

I aspire to better things

Stewart family motto

E8.3 Memorial

Per omnia saecula

Through all ages ...

Oratorio secreta, *The Secret*, from the Latin Mass preceding the Sursum Corda, *Lift up your hearts*.

NORTH WALK

N1.1 St Benedict

Ausculata O fili

Attend my son

Rule of St Benedict (c.480-550)

Think and Thank

17th century motto

Benedictus Benedicat

May the Blessed One give a blessing

Grace before meals, (ante-cibum)

Benedictus Benedicat-a (-ur)

Let praise be given to the Blessed One

Grace after meals, (post-cibum)

N1.4 Memorial

Light eternal, Jesu blest, shine on him, and grant him rest

Refrain of funeral hymn *O lord to whom the spirits live*,

Richard Frederick Littledale (1833-1890) EH 359

N4.3 Memorial

Vivas in Christo carissima conjux

Live in Christ dearest wife

N5.1 Memorial

Multo fletu seminavit

Sowed many tears

Latin Office Hymn for St Monica,

Augustini magni patris – verse 3 line 4

N6.2 Memorial

Requiescant in Pace

May they rest in peace

WEST WALK

W2.1 Memorial

Light eternal, Jesu blest, shine on him, and grant him rest

Refrain of funeral hymn *O lord to whom the spirits live*

Richard Frederick Littledale (1833-1890) EH 359

W2.2 Memorial

Jesu all pitying, Jesu blest grant her thine eternal rest

Dies Irae - gradual at Requiem, attributed to Thomas of Celano

(13th century); translated by W J Irons (1812-1883)

EH 351, the conclusion of verse 18.

W3.1 Memorial

Give rest, O Christ, unto thy servant with thy saints

Opening words of The Russian Contakion of the Departed

EH 744

W3.2 Memorial

Give rest and joy, O Christ, with all thy saints ...

The Russian Contakion of the Departed EH 744 (modified)

W4.1 St Augustine of Hippo

Thou hast formed us for Thyself, and our hearts are

restless till they rest in Thee

The Confessions of St Augustine (354-430), Book 1

W4.3 (also S4.1)

RIP - Requiescant in Pace

May they rest in peace.

W4.4 Nativity of the Blessed Virgin Mary

The Angelus

11th century catholic devotion to recall the Incarnation

first written in the 13th century – based on St Luke 1 v 28.

W5.1 Memorial

Grant him O Lord rest eternal and light perpetual shine upon him

The Burial of the Dead, The Prayer Book 1928

W5.2 Holy Cross Day

Fulget crucis mysterium

The Cross shines forth in mystic glow

Passiontide hymn *Vexilla Regis* by Venatus Fortunatus(c.530-

c.610) translated by J Mason Neale (1818-1866).

Verse 1 line 2 EH 94

W6 St Michael, St Raphael, St Uriel and St Gabriel

Archangels

Christ the fair glory (4 verses)

Office Hymn for Michaelmas; 9th century Latin Hymn,

translated by Athelstan Riley (1858-1945) EH 242

W6.4 St Gabriel

Hail Mary full of grace

The Angelus, based on [St Luke 1 v 28](#).

W8.2 Memorial

All you had hoped for, all you had you gave

Hymn - O valiant hearts (verse 2, line3), John Stanhope

Arkwright (1872-1954) Songs of Praise 293; AMR 584

SOUTH WALK

S2.1 Memorial

Quae prosunt omnibus artes

The arts which are of service to all

The Royal College of Surgeons of England motto

The ghost of Rahere still walks in Bart's

St Bartholomew's Hospital by John Betjeman (1906-1984)

S2.2 Ss Crispin and Crispinian

Deo gracias anglia, Redde pro victoria (music)

Give thanks England to God for Victory

The Agincourt song; 15th century English Folk Song

And Crispin Crispinian shall ne'er go by

Henry V (Act 4 Scene 3) by William Shakespeare (1564-1616)

S4.2 St Cecilia

Dona nobis pacem (music)

Grant us peace

Agnus Dei, Mass in B minor

Johann Sebastian Bach (1685-1750)

S5.2 upper and S7.2

Honi soit qui mal y pense

Evil (or shame) to him who evil thinks

Motto of The Order of the Garter (1348)

S7.1 George Herbert

King of glory, King of peace

Hymn by George Herbert (1593-1633) EH 424

S7.4 Memorial

Non moritur cujus fama vivit

He dies not whose fame survives

Motto of the Congreve family

S8.1 John Cosin

Veni Creator Spiritus

Come, Holy Ghost our souls inspire

Rabanus Maurus (c.776-856) Translated by Bishop Cosin (1594-1672) EH 153

S8.2 John Pearson

The Resurrection of the body, and the Life everlasting

The Apostles Creed, The Book of Common Prayer

Memorial

In sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ

The Burial of the Dead, The Book of Common Prayer

S9.1 Thomas Ken

Teach me to live that I may dread the grave as little as my bed

Hymn by Thomas Ken (1637-1711)

Glory to thee, my God this night (Verse 3 lines 1 and 2) EH 267

S9.2 Jeremy Taylor

Love is the greatest thing that God can give us, for Himself is love

From *Holy Living and Holy Dying*

by Jeremy Taylor (1613-1667) published 1651

S10

Sigillum comune cathed ecclesie XPI et Beate Maria Cestrie

The Seal of the Community of the Cathedral Church of Christ

(XPI) and the Blessed Virgin Mary, Chester

The seal of Chester Cathedral (1541)



'Themed Brattishing by AKN'