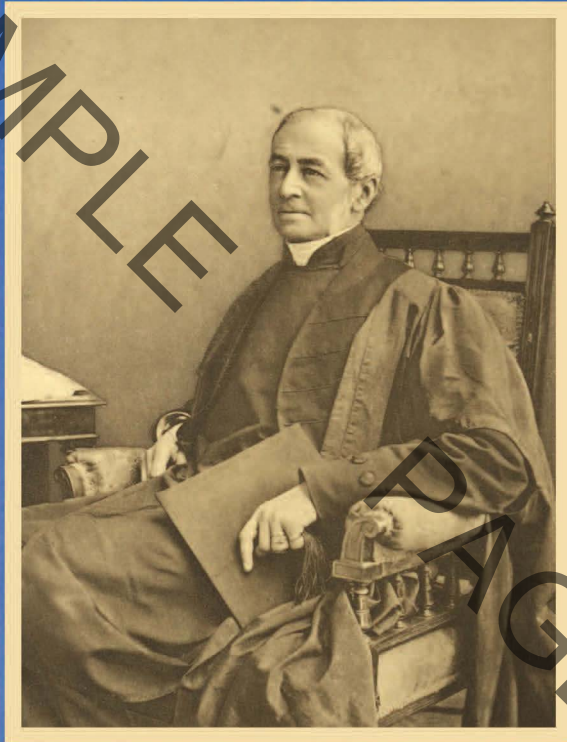


JOHN WILLIAM BURGON
A BIOGRAPHY
VOLUME II



BY
EDWARD M. GOULBURN

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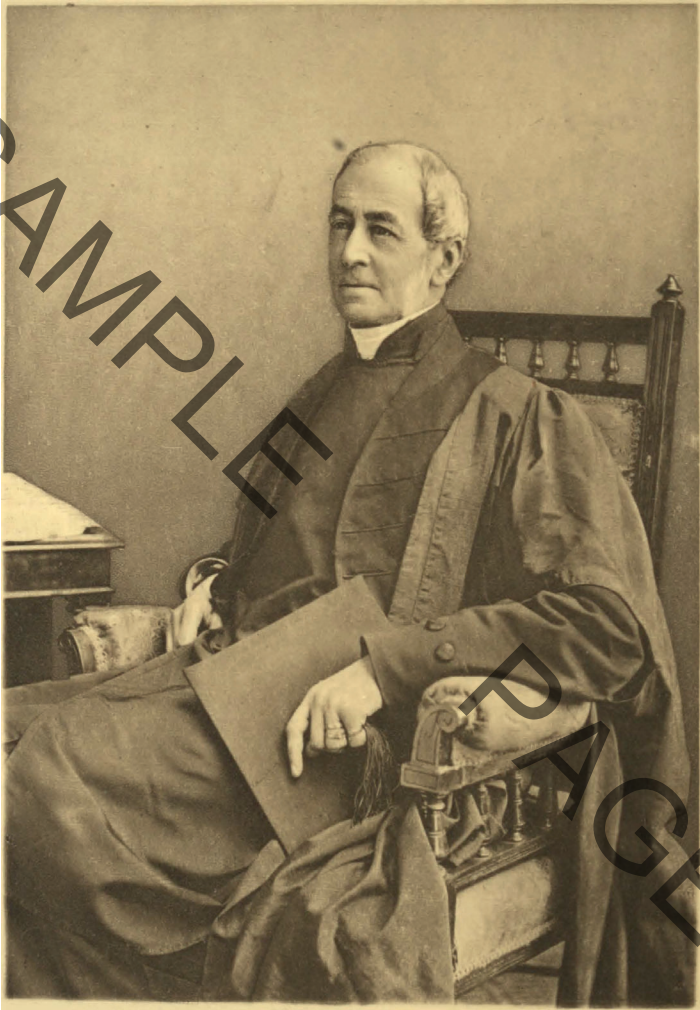
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JOHN WILLIAM BURGON

JOHN WILLIAM BURGON

LATE DEAN OF CHICHESTER

A BIOGRAPHY

*WITH EXTRACTS FROM HIS LETTERS AND
EARLY JOURNALS*

Republished by
The Old Paths Publications, Inc
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2019

BY EDWARD MEYRICK GOULBURN, D.D., D.C.L.

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SOMETIME DEAN OF NORWICH

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IN TWO VOLUMES: WITH PORTRAITS

VOL. II

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JOHN MURRAY, ALBEMARLE STREET

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LIFE OF DEAN BURGON.

CHAPTER II.

ERRATUM.

Vol. II, p. 365, *footnote 5, line 6, for Polytheist read Monotheist*

Goulburn's Life of Burgon.

series of eminent men,—by one man so very eminent that he may be ranked with John Wesley, as one of the greatest leaders of religious thought, and originators of religious movement, whom the Church of England has produced since the Reformation. John Henry Newman's movement too, though taking quite a different direction from John Wesley's, had the same effect as the earlier one of stirring into a new activity, and quickening with a new life, even those ministers and members of the Church who were avowedly out of sympathy with it.

SAMPLE

PAGES

LIFE OF DEAN BURGON.

CHAPTER II.

THE OXFORD LIFE: FIFTH PERIOD.

Vicarage of St. Mary the Virgin's.

[Oct. 15, 1863—Jan. 19, 1876.]

“I WAS this day presented by the College” (the Provost and Fellows of Oriel College, the Patrons of the Vicarage of St. Mary the Virgin's) “to St. Mary's, and presume in due time that the other formalities will be got through.” Thus wrote Burgon from his rooms in Oriel to his Brother-in-law, the Rev. Henry John Rose, under date October 15, 1863. The other formalities which he refers to were his Institution, which took place on October 29 of the same year, his Induction on the 4th of January in the year succeeding, and his Reading-in on the 17th of January. He had been preceded in the Vicarage by a series of eminent men,—by one man so very eminent that he may be ranked with John Wesley, as one of the greatest leaders of religious thought, and originators of religious movement, whom the Church of England has produced since the Reformation. John Henry Newman's movement too, though taking quite a different direction from John Wesley's, had the same effect as the earlier one of stirring into a new activity, and quickening with a new life, even those ministers and members of the Church who were avowedly out of sympathy with it.

On Mr. Newman's resignation of the Vicarage of St. Mary's in the autumn of 1843, the Reverend Charles Page Eden, "the Earnest Parish Priest," as Burgon styles him in his *'Lives of Twelve Good Men,'* succeeded ("a perilous undertaking, truly, it was, to succeed to that pulpit after such an one as John Henry Newman"), and held the post till the spring of 1850, when he was presented to Aberford in Yorkshire, also an Oriel College Living. Charles Marriott, "the Man of Saintly Life," another of the "Twelve Good Men" commemorated by Burgon, followed Eden in the Vicarage of St. Mary's, and held the position until, in the summer of 1855, a stroke of paralysis terminated, not indeed his life, but his ministerial career. From that time to Burgon's presentation to the Living in 1863, it was held by the Rev. Drummond Percy Chase, now Principal of St. Mary's Hall, who for some time had been desirous of devolving the post upon Burgon, but had with great considerateness held it on during his friend's tour in the East, and on his return thence, until he had sufficiently recovered his health to undertake the duties of the Parish. That Burgon was legitimately proud of being appointed to a post, which the tenure of it by so many distinguished men had rendered illustrious, goes without saying. Shortly after his appointment, the author remembers having met him at one of the dinners of "Nobody's Club" in London, when, as a newly elected member, he was required by one of the rules of the Club to give an account of himself and of his qualifications for membership. In his maiden speech he mentioned with pardonable pride his having been recently appointed to a post, illustrated by names all of them academically illustrious, and one of world-wide celebrity, and modestly said that, if his reputation could never be what theirs

was, he would endeavour at all events to do his duty in his new vocation. But there was another and deeper consideration besides that of the lustre of his predecessors, which would make him thankful for his appointment to a parish of his own. Thirteen years ago, it will be remembered, he had written to Mrs. Hugh James Rose thus: "What I *do* desire is not to die till I have had the shepherding of a flock. In that task I am content to wear myself out" [see above, page 190]. "The shepherding" came to him at last in the shape of the Pastoral Charge of the chief Parish Church in Oxford—(chief it has a right to be called, on account of its being the University Church),—and thus his desire was fulfilled. But was it "a tree of life" to him, as the Wise Man says that the long-deferred "desire" is, when at length it "cometh" [Prov. xiii. 12]? Eventually, and in one sense, "Yes." He himself always pointed to his ministry at St. Mary's as the happiest and most useful,—the happiest, because the most useful,—period of his life. He "wore himself out" indeed in that cure, crowding into those twelve years the pastoral activities of an ordinary lifetime, but he found "contentment," deep and satisfying, in spending and being spent for others, and abundantly realised the truth of the promise that "he that watereth shall be watered also himself." At the outset of the new undertaking, however, he found all sorts of drawbacks and discouragements; there was none of the *couleur de rose* with which his imagination had invested a Parish of his own, when it was only in prospect. First, there was the reflexion, sure to be bitter to a heart so tender and loving as his, that the Oxford Vacations, which he had been wont to spend at his sister's house at Houghton Conquest (since his father's death he seems to have regarded Houghton as his home),

would now be claimed, if not wholly, yet in great part by his Parish,—at all events that those long quiet weeks, sacred to study and the cultivation of family ties, must now come to an end for ever.

“I can think of nothing but you all,” he writes to Mrs. Henry John Rose, under date Oct. 10, 1863,—“as usual when I come from dear Houghton; but this time more than any other; for there seems something very like the severance of the ties of more than twenty bright summers: no small portion of *any* life, and nearly half of *mine*! To dwell upon this aspect of the case is even keenly distressing to me. It cuts me like a knife to bend my thoughts steadily in that direction; and I will not recur to it again. But it cannot be right to shut one’s eyes to the melancholy probability that Houghton—dear, dear Houghton—will never more be to me, as for so many years it has been, my *home*. I may come and go, and you may be kind enough to receive me from time to time; but the many consecutive weeks,—the calm, studious, quiet weeks, sweetened by your constant kindness and the society of the beloved children,—those many weeks of repose for mind and body,—alas! they seem to have come to an end.”

And then the new position seemed to him at first to have much that was repellent in it. In the same breath in which he tells his Brother-in-law, “I was this day presented by the College to St. Mary’s,” he adds; “All at present is heavy, strange, lonely, and discouraging.”

And in the letter to his sister, an excerpt from which has just been given to the reader, he goes on to say:—

“It is certainly the most anomalous, unattractive, queer place I ever heard of,—or, I suppose, you either. The parishioners are estimated variously by Chase, and the Provost, and the Churchwardens, at 300—400—500; while the Clergy List takes a bold leap, and calls it 1000. There are no poor in the Parish, and no schools as the necessary consequence. . . . I am warned that I shall find no soil to work upon, and cautioned against

expecting a congregation. . . . I listen and stare, and can hardly believe my own ears."

But he is not going to allow the grass to grow under his feet.

"I have resolved to attempt no changes on this side of Advent; but I will in the meantime visit the flock" (be it remembered that he was not even *presented* as yet, the date of the letter being October 10), "and convince myself whether it may not be practicable to feed the flock of CHRIST, even here!"

On Nov. 24, he writes to his sister of a change which he did make "on this side Advent¹," notwithstanding the resolution he had announced to her in the previous month.

"I started an Afternoon Service last Sunday,—or rather revived the old Service. How hard it is to bring back the lost! I think there were scarcely fifty in that vast Church! And it used to be such a large congregation! However, the Evening Service is very popular. I am glad to see undergraduates there, in considerable numbers."

Those who knew him well might have augured with tolerable certainty that one of his first acts would be the revival of the Afternoon Service, that having been *the* Service at which Mr. Newman had been in the habit of delivering his celebrated Sermons, which attracted so large an audience from the various Colleges, and Burgon having always retained to the end of his life the most affectionate veneration for Mr. Newman's memory, though he never showed the smallest symptom of a disposition to follow him in his secession from the Anglican fold. Soon after the restoration of the Sunday Afternoon Service followed that of the Daily and Saints' Day Services; and Burgon, foreseeing that he should not be equal singlehanded to all the work which he contemplated

¹ Advent Sunday in the year 1863 fell on Nov. 29.

for the benefit of his parishioners, appointed the Rev. R. G. Livingstone, of Pembroke College, his first Curate. Mr. Livingstone was ordained to the Curacy of St. Mary's at the December ordination of 1863, and became the fast friend as well as the very efficient assistant of his Vicar. No amiable man, who had penetrated beyond the range of Burgon's polemical fulmination into the inner circle of his intimates, could resist the fascination of his affectionateness and geniality.

A. D. 1864. In the year 1864, Burgon's '*Treatise on the Pastoral Office, addressed chiefly to Candidates for Holy Orders, or to those who have recently undertaken the cure of souls,*' made its appearance. It had been commenced, he tells us, in 1856 (three years after he had resigned his Curacy at Finmere), had been "laid aside for a long period," "re-sumed from time to time," and finally "brought to a close in 1864." He was not well in his saddle at St. Mary's, certainly had not had more than a month's experience of Pastoral work in a town, when this *Treatise*, which enters in considerable detail into each separate department of the duties of a Parish Priest, issued from the press. What strikes one at first sight as requiring explanation, is the very limited account of actual experience, on which the instructions and advices given in the *Treatise* are founded. He himself is evidently aware of this objection which might be advanced against the book; for he says in the Preface;—

"It will distress me if I shall be thought to have overstepped the limits of a becoming modesty: or if any should be offended because an individual invested with no authority has thus presumed to teach I have confined my particular observations to that sphere of Pastoral labour with which alone I have been hitherto familiar,—namely, the cure of souls in agricultural parishes. But, in truth, whether in Town or

Country, human nature is found to be much the same; and, except in matters of detail, the same general principles are everywhere applicable."

And if it should be thought that even in agricultural parishes, his experience had been hitherto of the briefest, consisting only of temporary engagements at West Ilsley, Worton, and Finmere during the years 1849 to 1853 inclusive, at none of which places however did he ever permanently reside as licensed Curate, we have only to refer to the letters descriptive of his ministry in those places, which are given at the end of the Second Period of his Oxford Life, to see with how much justice those words of the Book of Wisdom may be applied to him in his Pastoral work; "He, being made perfect in a short time, fulfilled a long time." In those fragments of weeks (for this they were, and nothing more) which he devoted to West Ilsley, Worton, and Finmere, he crowded by his extraordinary energy the experience of years, and learnt about his parishioners, his work, his responsibilities, and the best means of meeting them, what it would have taken another man, of less fervent spirit and less intense self-devotion, ten years' continuous residence among the people to acquire. Add to which that he was not ordained till he was thirty-five years old, and accordingly came to the work with far more furniture in the way of general cultivation, and far more knowledge of human life and society, than falls to the lot of ordinary Clergymen, who receive the first grade of Holy Orders at the Canonical age of twenty-three. Burgon was a man of letters, a man of art, a man of high cultivation, and one who had moved in the literary society of the metropolis, before he put his hand to the work of the Ministry, and his intellectual and social maturity gave him a facility of acquisition, even in a comparatively new sphere of

duty, which would have been wanting to a man of less advanced general experience. Any how the '*Treatise on the Pastoral Office*' is an extraordinary production, when considered as the result of a Pastoral experience so very brief in point of time, and so very fitful. A man who had studied a country Parish for twenty-five years of continuous residence in it could not write with more thorough mastery of his subject, nor (generally speaking) with sounder sense and better judgment. Needless to say that his idiosyncrasies, both as regards doctrine and manner,—the thing taught and the way of teaching it—run from one end of the *Treatise* to the other ; as in all his other writings, so in this, there is no mistaking who it is that writes. The First Chapter is devoted to the study of the Bible—the fundamental study, beyond all doubt, for those who would duly qualify themselves for the exercise of the Christian Ministry,—and the second to Inspiration, which gives the Bible its unique character of the Word of God. In these two Chapters, Burgon, deploring, with only too much reason, the shallow grounding in Holy Scripture of most of those who offer themselves for Holy Orders, does little else than reproduce in other, and perhaps rather simpler, words the same views of the Bible, its claims, and the right way of studying it, which he had already laid before the Church in his Sermons on "Inspiration and Interpretation." Next to the study of the Bible, he shows the necessity of the study of the Prayer Book, in its sources, in the changes through which it has reached its present state, and in its teaching,—the Prayer Book being "the authorized exponent of the Church's mind on all the chief points of doctrine." The foundation of sacred learning having thus been laid deep in the study of the Bible and Prayer Book, a course of reading is then

recommended in Ecclesiastical History, in the works of the great English Divines, and, as far as possible, in the Fathers,—a too vast field, it might be thought, for the average young Clergyman²; but of course it is intended that each one should apply himself to that particular quarter of the field, to which he is drawn by his peculiar circumstances and prepossessions. The Eight Chapters which follow, and constitute the bulk of the book, give very pertinent and judicious advices on different branches of the Pastoral Work, Preaching and Sermon Writing, Pastoral Visitation of the Sick and the whole (to the universality and individuality of which

² The late Archdeacon Churton, then Rector of Crayke, who, as we have seen, had so highly eulogized Burgon's Biography of Tytler, while calling '*The Pastoral Office*' "a rich offering made to the Service of the Altar," thinks that the author has in some measure laid himself open to the objection which he makes [Preface, p. viii.] against Professor Blunt's '*Duties of the Parish Priest*,'—that objection being that the Professor overloads the Parish Priest with too many subjects of study, and sets up a standard *impossible of attainment*. Burgon, Mr. Churton seems to think, lays himself open more or less to the same charge.

And in the same letter (dated Crayke, April 30, 1864), Mr. Churton hits one or two other blots in the work, in the way of chronological inaccuracy, which are here given in order that, should this very valuable Treatise ever be reprinted for the use of Candidates for Holy Orders, the trifling blunders, here indicated in Mr. Churton's own words, may

be set right:—"In p. xi. I do not understand what you mean by speaking of Bp. Wilkins as a 'little later' than Rob. Nelson, or speaking of Pearson in terms that seem to imply that you consider him to have been earlier. The only Bp. Wilkins with whom I am acquainted is John Wilkins, the Natural Philosopher, famous for proposing a voyage to the moon, and Bp. Pearson's predecessor in the See of Chester, where he died in 1672. But his Treatise called '*Ecclesiastes*,' so far from being written (as you say, p. 172), 'a century and a half ago,' was first published in 1646. See Wood's '*Athenæ*,' iii. 969, *ed. Bliss*, where some later editions are also mentioned."

John Wilkins, Bp. of Chester, was born in 1614,—consecrated 1668,—died 1672.

John Pearson, who succeeded him in the see, was born in 1612,—consecrated 1673,—died 1686.

Robert Nelson, author of '*The Fasts and Festivals*,' was born in 1656,—died 1714.

last visitation he attaches great weight), Village Education and Catechizing, Preparation for Confirmation and First Communion, impressive reading of the Psalms and Lessons, and so forth. The chapter on Parochial Management, which recognises each Parish as presenting a separate problem of its own, and to be dealt with therefore not by any cast-iron rule, but in methods demanded by its own peculiar characteristics, treats very pertinently and sensibly of such humble subjects as the Village Feast, the School Feast, the Harvest Home, the Village Club and Reading Room, the Lending Library, the dealing of the Pastor with Dissenters, and the line he should take in visiting them. The Book is as exhaustive as it well can be on its own subject—the exercise of the Pastoral Office in a rural district—and, as being studiously moderate in its tone, and repudiating both the Ultra Protestant and Ritualistic extremes, may safely be recommended. On the one hand, Burgon is no Puritan. “Let preaching have all honour,” he says; “but let it subordinate duly, and never be looked upon as the great business of the Sanctuary, the sole means of evangelizing a Parish. In Puritan times we learn that *la Prêche* was a name for Protestantism. In more recent days, we have perhaps heard of Church Services abridged, or indecently hurried over, in order that the performance in the pulpit might commence. All such self-glorification is a dishonour put upon GOD; and an omen of nothing but ill to the spiritual life of a people” [p. 204]. On the other hand Burgon is certainly no Ritualist. Witness the following:—

“*How attired* shall a man go forth to minister? A soiled curt surplice, stained with iron-mould, and unfurnished with hood or stole,—crumpled bands, tied askew,—and muddy boots,—form an unseemly accom-

paniment (to say the least) for one who is to conduct the services of GOD'S House,—however humble it may be. But is a man therefore driven into curious millinery, and the foppish extravagances of unpopular æstheticism? Need he appear in a surplice of peculiar cut,—a stole embroidered with red, green, or yellow crosses,—a hood so displayed that the crimson lining shall make him look positively smart,—or wearing some unauthorized, or at least questionable vestment? *Why* these mediæval tricks on the LORD'S DAY' and in the LORD'S House? Strange blindness, which sometimes overtakes a clergyman of self-denying zeal, and unmistakable piety, that he should fail to perceive that he is as thorough a fop, as affected and contemptible a puppy, in his own solemn way, as the most secular dandy in a London congregation³" [p. 307].

And as to more essential matters than costume, he maintains that a "strictly Choral Service," (meaning a Service "where, in addition to the Canticles, the Psalms are invariably chanted, and the prayers intoned,") "however indispensable in a Cathedral, is utterly out of place in an ordinary parish Church; and in the country, simply ridiculous" [p. 323]; that "to the whole system of

³ The passage is given (not without hesitation) as a specimen of his somewhat intemperate language, when his controversial antipathies were aroused. It is obvious, however, to remark that "self-denying zeal and unmistakable piety" (which Burgon admits in this passage characterize many of the Ritualists) are hardly compatible with foppishness and puppyism. A zealous and devoted clergyman, leading the worship of his congregation, cannot really be a fop or a puppy, however much his costume might give such an impression to those who look only on the surface. There is something

deeper than this in the vestments.

As regards the first appearance of Ritualism in Oxford, the Rev. Henry Deane, who has favoured the author with an able sketch of the religious movements in Oxford during Burgon's time, writes;—

"There was considerable change in the religious thought of Oxford during the years 1863-6. Ritualism had now begun to take hold of the undergraduate, and the High Churchman was nothing if not a Ritualist. The Seniors also had changed very much. Many were inclining to the new school of thought."

auricular confession, whether constant or periodical, the Church of England stands utterly opposed" [p. 220]; and that it is not "the office of the physician of souls to probe the hearts of those, who come to him 'to open their grief,' " but

"rather to lend a patient, yet most incurious ear, (the reverse of *inquisitive*, I mean) to the history of what does so weigh down a fellow-sinner in silence and in love to *listen*:—next, if need be, with a faithful yet merciful hand to touch the sore which has thus been brought to light; yet not with judicial inquisitiveness (God forbid!), as having for our object the eliciting of one additional detail; but with brotherly sympathy rather, as supremely anxious to minister 'such ghostly counsel, advice, and comfort,' that the conscience of the other 'may be relieved,' " &c., &c. [pp. 221, 222].

The merits of the '*Treatise on the Pastoral Office*' did not go without recognition. The work elicited from Henry Phillpotts, Bishop of Exeter, the following Letter to the Author:—

"Durham, August 13, 1864.

"Dear Sir,—Forgive my taking the liberty of thus addressing you, as if I had the privilege of personal acquaintance. But I cannot regard as a stranger one to whom I am so much obliged, both individually, and as the bearer of an office to which I wish you were raised. For I know not who would be so likely to fulfil its duties as the author of the '*Treatise on the Pastoral Office*.' Yet you must pardon my brevity of acknowledgment of the value of that Book. I do not write without effort,—which I think you would not wish me to incur.

"I have not been able to read your Book entirely as yet. But I am grateful for it. If you do not become Bishop, may you be Professor of Pastoral Theology!

"God bless you! Believe me,

"Gratefully yours,

"H. EXETER.

"Rev. J. W. Burgon.

“If you ever come within reach of me (I return, D.V., to Bishopstowe, Torquay, at the end of this month), pray gratify me with giving me an opportunity of improving my acquaintance with a man, who has been enabled by God to confer so great a boon on our Church.”

In the course of the next month “Henry of Exeter” shewed his appreciation of the ‘*Treatise on the Pastoral Office*,’ in what may be thought a more substantial form.

“Exeter, Sept. 22, 1864.

“Dear Sir,—Let me intreat your permission to propose to you the Office of Principal of the Theological College at Exeter⁴. Your Predecessors have been the Bishops of Gloucester and of Ely; and I should rejoice more than I can express to be allowed to number you—I cannot say *after*, but with them—as Teachers of the duties and qualifications of the Clergy. . . .

“I would wish to write more at length; but writing is inconvenient to me, almost to pain.

“Believe me, dear Sir,

“With warm esteem and respect,

“Yours most faithfully,

“H. EXETER.

“Rev. J. Burgon.”

On the next day (Sept. 23), Burgon, after cordial expressions of gratitude “for this fresh mark of confidence from one whom I honour so profoundly, and sympathize

⁴ It is observable that in the Preface to his ‘*Pastoral Office*,’ Burgon, after some (not too severe) strictures on the want of furniture for the Pastoral Office, with which young men are allowed to take on themselves so arduous a charge, speaks gratefully of our Theological Colleges as having done something to supply a recognised need: “The complaint is of long standing: yet has no practical answer been hitherto given to it, except by the setting up of a few Diocesan Colleges,—institutions which claim our generous sympathy, and deserve to have a place in our prayers. They found an able advocate a century and a half ago in the person of Robert Nelson.” Preface, p. x.

with so entirely," asks for "time to deliberate on so serious a step as quitting a cure in Oxford, and a sphere of undoubted usefulness. I will frankly confess that I find it very hard to see 'my way plain before me.'"

On the 1st of October he definitively declined the offer, "having with regret arrived at the conclusion that my duty clearly is to remain where I am." He was right probably in the world's point of view, as well as in his own. In a University city the claims of a theologian to higher Church preferment are much more likely to make themselves generally known and recognised, than at the ecclesiastical centre of a remote provincial Diocese. At Oxford, he stood at the fountain-head of religious movement and controversy, ready, on the moment of the rise of a new theological error, to enter a firm and a learned protest for God's Truth, and also at the fountain-head of the best youthful life of England, ready to cast in at the very spring of that life the salt of Scriptural teaching and wholesome moral influence. Long years ago Professor Whewell struck this vein of thought, as regards the sister University of Cambridge, in commenting from the University pulpit on the text, "Behold, I stand by the well of water" (Gen. xxiv. 43).

A.D. 1865. [*Æt.* 52.]

Burgon's political allegiance to Mr. Gladstone, like that of many other members of the University, had been for some time past on the wane. But severe as was the strain which Mr. Gladstone had placed upon it, it did not even yet quite break down. Burgon supported Mr. Gladstone by his vote in the General Election of 1865⁵; but declined any longer to serve (as he had

⁵ This General Election was not an appeal to the country on any particular question. The late Par-

liament had expired by efflux of time.

hitherto done) on his Committee. The University of Oxford at last shook herself loose of a member, who certainly had ceased to represent either her Toryism or her old-fashioned High Churchism. Sir William Heathcote was again returned, as a matter of course, but this time with Mr. Gathorne Hardy as his colleague, instead of Mr. Gladstone. The latter was in a minority of 180.

From a letter of Professor Seabury's⁶ to Burgon in the June of this year, we gather that he was at this time giving a series of Lectures to his congregation on the Book of Genesis,—the foundation of these Lectures having been already laid in the Sunday Evening Bible Class, which (as we have seen in one of his letters to Mr. Hensley) he had eight years previously held for the citizens at the Town Hall [see above, p. 290].

"Let me entreat you," writes the Professor, "(I am sure you will pardon my freedom) to go on with your Homiletics on Genesis. It is what the Saint of the golden mouth would do, if he had now your position at Oxford. The formal Sermon (good in its place) should not be suffered to deprive God's people of familiar expositions of His Word. I did not hear your first Lecture; but

⁶ The Rev. Samuel Seabury, D.D., was a theologian of great eminence and wide influence in the American Episcopal Church, and was the grandson of Bishop Seabury, its first Bishop. Dr. Seabury was the Professor of Biblical Learning and Interpretation of Holy Scripture in the General Theological Seminary of New York from 1862 to 1872, and held for thirty years the Rectory of the Church of the Annunciation in that city. He published several learned and valuable works, the best known of which are *The Continuity of the Church of England*

in the Sixteenth Century, 'The Supremacy and Obligation of Conscience,' *The Theory and Use of the Church Calendar*, and a tractate entitled *Mary the Virgin*. His son, the Reverend W. J. Seabury, the present Rector of the Church of the Annunciation, writes thus to the author:—"I well remember the occasion of my father's letter, having shared with him the hospitable kindness of Mr. Burgon, and having heard the Lecture referred to on the first Chapter of Genesis, which made an impression upon me not to be effaced."

the unmeasured gratification of Mrs. Seabury and my son, who did hear it, convinced me that God had given you access to the hearts and heads of your audience. And your second Lecture, which I heard, made me wish for a series of the same sort on the whole Book. And if the enemy comes in your way, don't spare him." (Perhaps there was less need for this exhortation in Burgon's case than there might have been in the case of some other expositors.) "The rasp of St. Jerome is sometimes of use; and as long as there are 'fools,' there ought to be a 'rod for their backs.'"

Burgon never seems to have done as Professor Seabury wished him, and completed his Expository Lectures on the Book of Genesis. Ten Lectures on this Book he has left behind him, the texts and subjects of which are given at the foot of the page⁷; and it is greatly to be desired that these, as well as the Lectures on the Acts of the Apostles, a series which he *did* complete, and which needs nothing but editing in order to its immediate publication, should be given to the world. The Book of Genesis, like the Acts of the Apostles, was a favourite Book with him. The simple but most stately and majestic Record of Creation, to the acceptance of which in its literal and obvious sense—the sense in which a child would accept it,—he clung (as we shall see) to the last moment of his life; and the inimitable

⁷ SUBJECTS OF SERMONS ON GENESIS.

1. The Mosaic Record of Creation . . .	Gen. i. 1.
2. The Creation of Adam and Eve . . .	ii. 7, 18-24.
3. The Temptation and Fall of Man . . .	iii. 1-6.
4. The Promised Deliverer	iii. 8-15.
5. Adam's Sentence	iii. 16-19.
6. Man an exile from Paradise . . .	iv. 1, 2.
7. The Offerings of Cain and Abel . .	iv. 3-7.
8. The Death of Abel	iv. 8-10.
9. The Curse of Cain	iv. 11-16.
10. Enoch and Methuselah	v. 21-27.

grace and beauty of the picture of patriarchal manners which is painted in the later part of the Book, and which, while it is no doubt pure history, is at the same time largely charged with type and figure, and has spiritual mysteries underlying every page of it,—these passages of Holy Writ had at all times an irresistible attraction for a mind so imaginative, and so susceptible of impressions from the sublime and beautiful, as was his.

Burton's position as a Parish Priest was rendered more difficult than it otherwise would have been, by the circumstance that St. Mary's was the Church not only of his Parish, but of the University also, where on every Sunday in Term time two Sermons were preached before members of the University of all grades (preceded by nothing but the Bidding of Prayer prescribed in the fifty-fifth Canon, and the Lord's Prayer), for which convenient hours must somehow be found. The University had undoubted rights in the Church no less than the Vicar and Churchwardens,—rights which had been recognised in a practical shape by large sums contributed out of the University Chest towards the restoration of the fabric. By long prescription the hours appointed for the University Sermons had been half-past ten in the morning and two in the afternoon. College discipline required of all undergraduates on Sundays attendance at Morning Prayers in their respective College Chapels at 8 a.m.; but attendance at the University Sermons was not enforced except at two or three Colleges, where the students were obliged in the course of the week to produce Sermon Notes, as an evidence that they had been present at one of the University Sermons at least, and had given some attention to it.

Accordingly, attendance at the Sermons being at most

Colleges voluntary, but few Undergraduates presented themselves, except when some preacher of eminence and notoriety had been announced in the previous week. Many of the better Tutors, who were in earnest about the spiritual and moral welfare of their pupils, and who also desired such arrangements as might secure to the College Servants the opportunity of attending Divine Service on Sundays, thought that the system might be improved by a change in the hours of the University Sermons, and of Sunday Morning Prayers in the College Chapels. The Rev. Charles Waldegrave Sandford, then Senior Censor of Christ Church⁸ (the College not only largest in numbers, but also first in rank from the circumstance of its connexion with the Cathedral Church), addressed a letter to the Vice-Chancellor, sketching the outline of such a change as he thought might be conducive to the spiritual interests of the Undergraduates and the College Servants, without however committing himself to details. We gather from his letter the interesting fact that "the Undergraduates had lately addressed memorials to the authorities in their several Colleges, praying for a weekly Communion." Mr. Sandford provided in his scheme for a compliance with this gratifying request. The proposal which he threw out for consideration and discussion in the Hebdomadal Council was, that there should be in College Chapels a weekly celebration of Holy Communion at 8 a.m., to be attended, not as a matter of College discipline, but by such Undergraduates as might desire it; that the Morning Prayer in the College Chapels should be at 10 (instead of, as hitherto, at 8 a.m.); and that the Morning University Sermon should be moved from 10.30 a.m. to 12 (noon). He also recommended that sermons of a

⁸ Now Bishop of Gibraltar.

more familiar and less ambitious character than those usually preached before the University should be occasionally given in the College Chapels, in which case he thought that the Afternoon University Sermon (almost always feebly attended) might be dispensed with. In this way he hoped that the Sunday breakfast parties and luncheons, which occupied so large a portion of the Sunday morning of many Undergraduates, might have impediments thrown in their way (inasmuch as every Undergraduate must be in Chapel from 10 to 11), while the request of the right-thinking ones for a weekly Communion would be acceded to. This was just one of those alterations which, while seeming at first sight exceedingly desirable, are found to be impracticable without putting other things seriously out of joint; but there can be no question that the proposal was one, both from the obvious aim of it, and the high character of those who supported it, which amply deserved the consideration that Mr. Sandford solicited for it. The Vicar of St. Mary's had been consulted, it appears,—most pointedly consulted,—nay, and listened to upon the subject;—had not this been done, the proceeding would have been not only uncourteous in a high degree, but inconsiderate and inequitable. But, though means had been taken to soothe and conciliate him, it cannot be denied that in the three letters which he wrote on the subject, and specially in that in which he fulminated against Mr. Kitchin⁹ for the support given by him to Mr. Sandford, Burgon expressed himself with an asperity quite uncalled for. It is possible that his feelings of repugnance to Mr. Sandford's suggestions may have been prompted in some measure (all unconsciously to himself) not only by the supposed encroachment upon his rights

⁹ Now Dean of Winchester.

as Vicar of St. Mary's, but also by his regarding the spiritual welfare of the undergraduates as his peculiar sphere, in which, during the whole of his maturer Oxford life, he had striven to make his mark at the cost of great personal self-sacrifice. He loved the undergraduates dearly, it is true, and laboured hard for them; but others loved and laboured for them too; and it would be most unjust not to recognise how deeply the young life of Oxford in those days was indebted to such men as Professor Heurtley, Mr. Linton, Mr. Christopher (both of the latter Parish Priests like Mr. Burgon), and the late universally lamented Canon Liddon. The faithful chronicler of Burgon's Life could not pass over this incident unnoticed; but the reader who is curious to know more of the particulars must consult the six Pamphlets, the titles of which are given at the foot of the page¹.—We pass from

¹ 1. '*The University Sermon and College Services.*' A Letter addressed to the Vice-Chancellor, by Charles Waldegrave Sandford, M.A., Senior Censor of Christ Church, Oxford; Chaplain to the Lord Bishop of London; and late Whitehall Preacher. Oxford: John Henry and James Parker, 1865.

2. '*Mr. Sandford and the University Sermon.*' A Letter addressed to the Rev. the Vice-Chancellor, by the Rev. John W. Burgon, M.A., Fellow of Oriel, and Vicar of St. Mary the Virgin's. Oxford: John Henry and James Parker, 1865.

3. '*Mr. Burgon and the University Sermon.*' By G. W. Kitchin, M.A., late Censor of Christ Church; Examining Chaplain to the Lord Bishop of Chester; and late Select Preacher. Oxford: John Henry and James Parker, 1865.

4. '*Mr. Kitchin, Mr. Sandford, and the University Sermon.*' A Second Letter addressed to the Rev. the Vice-Chancellor, by the Rev. John W. Burgon, M.A. Oxford: John Henry and James Parker, 1865.

5. '*The University Sermon and College Services.*' A Letter addressed to the Vicar of St. Mary the Virgin's, by Charles Waldegrave Sandford, M.A., Senior Censor of Christ Church, Oxford; Chaplain to the Lord Bishop of London; and late Whitehall Preacher. Oxford: Messrs. Parker and Co., 1866.

6. '*The Oxford Sunday.*' A Letter to Mr. Sandford in Reply. By the Rev. John W. Burgon, M.A., Fellow of Oriel, and Vicar of St. Mary the Virgin's. Oxford: James Parker and Co., 1866.

It may be observed that in No. 3,

the subject with the reflexion that this was not the first time in the history of the Church, nor will it be the last, when good men, really seeking the same high and holy ends, have come to a sharp parry and thrust of words. Burgon's aptness to be betrayed, when writing, into intemperate expressions towards opponents, was one of the foibles of his truly great, and noble, and attractive character, and gave a wholly erroneous impression of him to those who were only superficially acquainted with him. "Oh that thou wouldst dip thy foot in oil!" said one of his most ardent and enthusiastic admirers respecting Burgon, wishing for him the blessing of Asher (Deut. xxxiii. 24). It certainly is to be desired that he had dipped his pen in it more frequently.

The early part of the year 1867 carried away the old 1867.
[47. 54.]

and venerated friend who had baptized Burgon, and had in later life been his correspondent and trusted counsellor,—the Rev. G. C. Renouard, Rector of Swanscombe. Thus he writes of this event in his Journal:—

"Very many were the tender memories of other years which seemed gathered with that dear old friend into the grave. O what a long catalogue of remembrances there were and are! He is almost the first person I can remember; and he survived my parents, and almost all my other oldest friends,—as Rogers, Hamilton, Smyth, Millingen, and so many, many more. He departed

Mr. Kitchin, while censuring Burgon's attack upon Mr. Sandford as "sharp and somewhat flippant," admits, "One cannot help liking Mr. Burgon, even when his parochial sympathies set him to lay a sleeper in the track of the University train."

It is also only fair to say that in No. 5, whatever view may be taken

of the merits of the question at issue, Mr. Sandford has set a model of the way in which Christian Controversy should be conducted, the tone of his Pamphlet being, while he firmly maintains his own ground, most courteous, reasonable, dignified, and perfectly inoffensive towards his antagonist.

Feb. 15, 1867, *æt.* 86, and was buried in the corner of the new part of Swanscombe Churchyard on the 21st."

A natural association of ideas would connect the remembrance of Mr. Renouard with that of his young sister Kitty; for it was, as it will be remembered, from Renouard's house and Churchyard that he had been summoned away thirty-one years ago to Kitty's deathbed. [See *sup.* pp. 54, 55.]

"On my return from dear Mr. Renouard's funeral," he writes in a special and very long memorandum, giving the account of the removal of his sister's body to the Holywell Cemetery in Oxford, "a sudden inclination, which I could not explain, came over me to go and pass half an hour in Bucklersbury with our Uncle and Cousins. We spoke of the most recent changes in the metropolis. 'Yes; St. Stephen's, Walbrook, will infallibly come down one of these days,' said Uncle John. The words seemed to go through me. All the way back to Oxford I revolved the matter, devised a plan" (for the removal of Kitty's body from a site which might within a few years be desecrated by the demolition of the Church standing over her remains, and the conversion of the site into a London thoroughfare), "and acted upon my resolve the very next day." Having obtained the required "faculty" and the necessary sanctions from the clergymen of St. John the Baptist, Oxford, (to which parish the portion of the cemetery in which his father and mother had been buried belonged) and of St. Stephen's, Walbrook, he plans with the assistance of a stonemason "a sepulchral chamber" of stone, procures "four huge Yorkshire flags, eight feet long, four feet high, and six or seven inches thick," to be held together by "a strong iron cramp, secured with lead, at each of the four corners," and causes to be "engraved upon a

slab of Mansfield stone," destined to "fit into and fill up the western side of the tomb," a Latin inscription of twenty-two lines, of which he gives the following translation :—

✠ The resting-place of a most sweet and excellent little girl, Catharine Margaret Burgon, youngest daughter of Thomas Burgon, Esq., and Catharine Margaret his wife,—who fell asleep in CHRIST on the 28th day of April, 1836. She lived only seven years, six months, twenty-one hours. Her sacred remains I removed at the end of thirty-one years from the Church of St. Stephen's, Walbrook, in London, to this place, in order that close beside her parents, whom she loved so dearly, she, their deeply lamented daughter, might rest. For our dearest mother sleeps in peace in the adjoining grave, and at her left hand sleeps our father also. 'They were lovely in their lives; and in death they were not divided.'

"O ye who succeed us, I implore and adjure you by the Coming of our LORD JESUS CHRIST, disturb not these so dear remains! O reader, O by-stander, one and all, O disturb them not. J. W. B."

By Tuesday evening, 9th of April, 1867, the sepulchral chamber was nearly ready for its proposed occupant; and "on Wednesday morning I was at St. Stephen's, Walbrook, before 9 o'clock. You may suppose with how much agitation of mind I approached *this* part of my task What if any unsuspected difficulty should arise?" It did arise; but was surmounted. Several years ago, when interment in Churches had become illegal, the steps leading down into the vault had been bricked up and the aisle above "floored with solid concrete." "The singular liberality and kindness of Mr. Windle, the Rector, had," however, "ordered an opening for me to be effected with crowbars, so that I descended through the vaulted brickwork, which makes the roofing of the vault." A sexton and mason, who are on the spot

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to assist him, report that though they had found several coffins with the name of Burgon on the plate, none bore the Christian name of Catharine Margaret. With the help of "a guttering candle, and a little sketch which I had made in 1836," he finds the coffins of the other members of his family, in the position of which he had made a note thirty-one years ago; but in the spot where he remembered having deposited Kitty,—“A coffin was there; *but it was not hers!* I felt bewildered and giddy; and the men kept repeating how long they had looked in vain, until I felt sick too.” But he is not to be daunted by the apprehension of failure. “I informed the men that, if I stayed for a fortnight, I *would find* what I wanted. So I bade them go and bring four or five strong men, and a pound of candles, and make haste back.” Deeply dispirited, notwithstanding his gallant resolution, he rouses himself to “scrutinize every smallish coffin within three or four yards of the place, and presently saw one with a baby’s body resting on it. I cannot express the joyous emotion with which, on pushing that little body aside, I first read the beginning of one of *her* names—then the next—then our surname and the date. I blessed GOD; sprang out of the hole in the floor; sent a boy after the men; and, to be brief, in half an hour more the treasure I was in search of had been deposited on the floor of the aisle, quite safe!”

Transported to Oxford in a hearse, the body was laid in the chapel of the Holywell Cemetery, till the sepulchral chamber was quite completed. “On the sides of the chamber, I employed a man to paint in vermilion the words, ✠ JESUS · CALLED · A ⊕ LITTLE · CHILD · UNTO · HIM · ✠”

When everything was ready for the interment, on the evening of Saturday, April 13, the Eve of Palm Sunday, he himself in the presence of his nephew, William Francis

Rose, and two friends who had kindly assisted in the preparation of the sepulchral chamber, read the Funeral Service (mindful perhaps of the slovenly way in which it had been read on occasion of the previous interment), "while dearest Billy threw the dust on the body." "The strength of the little sepulchral chamber elicited remarks from all. It looked like something destined to last for ever!"

To those who might be disposed to ask why so large a space should be devoted to an incident of purely domestic interest, the author would reply that the object of a Biography is to exhibit the mind of the subject; and how very large a portion of Burgon's mind this "Translation" of the little sister occupied, may be judged by the long and detailed memorandum he has drawn up of the transaction, only a very rapid outline of which has been presented to the reader.

The first Lambeth Conference, summoned by Archbishop Longley in the autumn of this year, which was attended by seventy-six Bishops of the Anglican Communion, elicited from Burgon one of his characteristic Sermons², which he inscribes to the Most Reverend Robert Gray, Metropolitan of South Africa, a Prelate for whom he always entertained what he professes in the Inscription,—a "profound respect and admiration." The Sermon justifies the tone of the Encyclical Letter put forth by the Conference, which had created some disappointment, as being (so it was said with something

² *The Lambeth Conference, and the Encyclical Sermon* preached at St. Mary the Virgin's, Oxford, on the Eighteenth Sunday after Trinity, (Oct. 20th), 1867, after publicly reading, by command of the Lord Bishop of the Diocese, the Pastoral Address of the Archbishops,

Bishops, Metropolitans, and Presiding Bishops assembled at the Lambeth Conference. By the Rev. John W. Burgon, M.A., Fellow of Oriel College, and Vicar of St. Mary the Virgin's, Oxford. Oxford and London: James Parker and Co., 1867.

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of a sneer), “judiciously confined to innocuous common-places.” This, says Burgon, is only because “it enunciates the old Truths, rehearsing them not only in their integrity, but also in their simplicity,” and because it “warns” both “against subtracting from the Deposit,” and also “from overlaying Evangelical Truth with mere human inventions and new Articles of Faith.” Very emphatic is the Vicar of St. Mary’s Anti-Erastianism. While he would “sooner cut off his right hand than promote any severance between the Church and the State³, the Church,” he teaches his people, “is not the creature of the State, any more than the State is the vassal of the Church. The Church’s Doctrine may not be decided by Lay Tribunals, neither are her formularies to be interpreted by secular Judges; who really, (to speak the plain truth in plain English), do not understand them; do not so much as understand the very language in which they are written. [I am content to rest this assertion on the judgment which they delivered in the famous Gorham case].”

Two events in Burgon’s history occurring at the end of the year 1867 gave him, according to his own testimony in his Journal, great satisfaction,—the first the Ordination of the nephew mentioned above⁴, whom he had watched over with fatherly care and affection; the second his own election to the Gresham Professorship, an office which he held till his death. Here is his notice of these two incidents in his Journal.

“Oriel, Sunday Night, Dec. 22, 1867.—I cannot lie

³ In the following year (1868) he preached at St. Mary’s and published a Sermon on ‘*Disestablishment: the Nation’s formal rejection of God,*’ which may be consulted by those who desire to know more

of his views on the connexion of Church and State.

⁴ William Francis Rose, ordained to the Curacy of Holy Trinity, Windsor;—now Vicar of Worle, Weston-super-Mare.

down to-night without recording the infinite goodness of GOD to me in suffering me to see my dearest W. F. R. ordained Deacon this day at Christ Church. He assisted me at St. Mary's this evening. *Laus Deo!*

"How can I fail also to record my election (on Wednesday, 11 Dec.) to the Gresham Professorship of Divinity—an office I have so much longed for, and now so rejoice to have obtained?

"Praise the LORD, O my soul, for both these great mercies. J. W. B."

But what *is* the Gresham Professorship of Divinity? the curious reader may be inclined to enquire. Burgon's own '*Life of Sir Thomas Gresham*,' which he published, as we have seen, in 1839 (twenty-eight years previously to his appointment to the Professorship), gives full particulars on this head. Suffice it to say here that Sir Thomas Gresham, the founder of the Royal Exchange, who died Nov. 21, 1579, ordained by will that the property of his great mansion house in Bishopsgate Street, as well as the rents arising from the Royal Exchange, after Lady Gresham's life interest in them, "were to be vested in the hands of the Corporation of London and the Mercers' Company. These public bodies were conjointly to nominate seven professors, who should lecture successively, one on every day of the week, on the seven sciences of divinity, astronomy, music, geometry, law, medicine, and rhetoric. The salaries of the lecturers were amply defrayed by the profits arising from the Royal Exchange, and were fixed at £50 per annum;—a more liberal remuneration than Henry VIII had appointed for the Regius Professors of Divinity at Oxford and Cambridge, and equivalent to at least £400 or £500 at the present day" [*Life of Gresham*, vol. ii. pp. 437, 438]. From a complaint made as early as 1647, in "a little quarto tract of eight pages, entitled '*Sir Thomas*

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Gresham, his Ghost, to the effect that 'the lecturers were so superbiously pettish, that they will resolve no Quære that may advantage the Dubitour,' it would seem to have been a recognised practice for pupils who had difficulties to address questions to the Lecturer, and have them answered on the spot for the benefit of the class. This conversational method of conducting the Lectures continued down to Burgon's time, and, as is testified by persons who attended his class, he was usually⁵ most

⁵ Not absolutely always. His polemical antipathies were strong, and, when roused, put him out of the condition of mind in which calm argument is possible for a man.

The author has been told an amusing story of Burgon's dealing with one of his "Dubitours" at a Gresham lecture. A member of the class, with some general knowledge of the questions of modern controversy, started an objection to what the lecturer had propounded. Burgon, at all times somewhat intolerant of opposition, gave a further exposition of what he conceived to be the truth, and tried to settle the matter by his own *Ipse dixit*. "Well, at all events," exclaimed the *Dubitour*, "A. B. holds it to be so" (naming a very eminent and well-known Rationalistic Divine, highly placed in the Church of England); "for I consulted his book about it before I came away." "A. B.," cried Gresham's Lecturer in Divinity, making his long arms perform a whirligig, and forming his lips to express the escape of vapour,— "A. B.!! Pouf-f-f-f-f-f-f!"

He cannot be said to have been patient "towards those that oppose themselves," however exceedingly so

towards those who submitted meekly to receive instruction from him. Take the following incident, sent to the author by a widely known and highly esteemed benefited clergyman:—

"It was about the year '71 or '72 that a lady of my acquaintance, who had gone to live at Oxford with her husband, asked me to write to Burgon, requesting him to allow her to call upon him in any doubt or difficulty. Both she and her husband had been brought up as strong Dissenters, and had come to me some years before for advice and counsel. I did not know Burgon; but that want of knowledge never has hindered me from helping one who desires or needs help; and so I wrote to him, and explained how matters stood. He wrote a kind reply, saying that, if she attended his Church (which was the case) and would come to the Vestry some day after Matins, he would see her. She soon knocked at the Vestry door, and was seen by him: he asked what her doubts or difficulties were, and spoke at some length in reply to them; and when he stopped, she said, 'But, Mr. Burgon—' His answer was quick and sharp, 'No buts!—go—do.'"

kind, patient, and painstaking in the replies made by him to enquirers. The Professors were originally, by the terms of the bequest, housed in the College, each of them having separate lodgings in that large mansion, which Gresham probably had built with a view to the corporate life, of which he purposed it ultimately to be the home; but the provisions of his will, full of wise forethought and desire to extend the blessings of Learning to his fellow-countrymen, were no better regarded than those of great Founders generally are, and a ruthless Act of Parliament gave powers, first for the demolition of the College, said to have grown old and ruinous (why was it ever allowed to become so?) and then [8 Geo. III. cap. 32] for the leasing of the ground to the Crown for a perpetual rent of £500 per annum. See all the details of these disreputable proceedings, and Burgon's wail of lamentation over them, in the last Appendix of his Second Volume, No. xxx. p. 500.

He gave his Inaugural Gresham Lecture, Jan. 17, 1868. In the same year appeared his '*Plea for a fifth Final School*,' in a letter addressed by him to the Vice-Chancellor of the University. The establishment of this "fifth Final School" was a subject which lay very near his heart, bearing as it did upon the better qualification of Candidates for Holy Orders, who would naturally avail themselves of the opportunity of obtaining Academical distinctions in Theology, which this new School would hold out. A few words of explanation are here necessary for such readers as are not familiar with the educational system of Oxford. In the year 1807, when first, second, and third Classes were first awarded as Honours to those who had distinguished themselves in the Examination for the first (or Bachelor's) degree, there were two Schools only (that is, two departments

of subjects), in the first of which every undergraduate must pass an examination, and in either or both of which he might gain a Class,—*Literæ Humaniores*, vulgarly called Classics, and *Disciplinæ Mathematicæ et Physicæ*, vulgarly called Mathematics. So things continued for more than forty years, till in the year 1850,—after considerable resistance from many thoughtful members of the University, and among them from Burgon himself (see his letter to Mr. Renouard above, pp. 211, 212), the system of Examination for the B.A. degree was extended, so as to include two new Schools (or departments of subjects), one, Law and Modern History, the other Physical Science. This was a fundamental change, a subversion of the old theory and principle of Academic Education, though at first sight it might not appear to be so. For that theory and principle were, that Degrees in “Arts” merely stamped a man as qualified by discipline of the mind and general culture (which it was supposed that Classics and Mathematics were the best instruments of conveying) for the prosecution of such studies as might be called professional, the four recognised studies (besides “Arts”) in which degrees were given being Theology, Law, Medicine, and Music. “Arts” were the preliminary of these;—the necessary foundation, upon which alone any of these several superstructures could with safety be reared. This theory, be it sound or unsound, was entirely disturbed, when to the subjects of study intended merely for mental discipline, were added two new ones, of the highest value and importance indeed, but departments of knowledge rather than instruments of training,—Natural Science one, the other Law and History. However, the old educational principle having been abandoned, and other subjects besides Classics and Mathematics being recognised as

qualifying for the B.A. degree, and Classes being given for proficiency in them, it was felt by Mr. Burgon and others that Theology, the highest of all studies, would labour under a disadvantage, if in it alone proficiency was not signalled by any honour conferred in connexion with the B.A. degree. If men might graduate with distinction in Law and History, and in Natural Science, why not also in Divinity? A young man destined for Holy Orders would then feel that, in devoting himself to Theological study for a year previously to his first degree, he would be laying in a good foundation of sacred learning, for that which was to be the pursuit and business of his life. The great Bishop Pearson had complained of the University authorities two centuries ago;—"Year after year ye thrust forth youthful aspirants to Holy Orders, to whom ye refuse neither University degrees nor testimonials, but whom ye are not careful to furnish with even a smattering of Divinity before they leave your walls." Burgon attempts to shew that neither the large staffs of Theological Professors at Oxford and Cambridge, nor our Theological Colleges, nor training in a large town Parish under an experienced Parish Priest, will of themselves suffice to meet this long-standing evil, and proposes "that henceforth, just as men's attainments in Mathematics, History, Law, Chemistry, are ascertained by public examination; and as special proficiency is rewarded by a Class; so exactly shall it fare with them in respect of their Theological attainments."

By strenuous exertion on Burgon's own part, and that of others who thought with him, the Statute instituting a Final School of Theology, and prescribing that the Vice-Chancellor and Proctors, jointly with three of the Theological Professors, should nominate the Examiners, and prescribe the Books to be examined in

was passed in the year 1870. Five years later (in 1875) he reviewed the operation of this School in his '*Plea for the Study of Divinity in Oxford*⁶'; and found it by no means entirely satisfactory. On a recent occasion, "out of forty candidates in the Divinity School only twenty-six satisfied the Examiners," fourteen failing to obtain the certificate of having passed the Examination, or, in the slang Academical language, "being plucked";—and of the twenty-six who *did* obtain the certificate, "the Examiners could not find *one* deserving of the distinction of a First Class" [p. 13]. He traces up "the general lack of Enthusiasm for Sacred Learning and Sacred Enterprise" mainly to the recent Academical Revolution, the effect of which had been to inundate the Colleges with lay Fellows, thus depriving them of persons interested in Divinity and competent to teach its early rudiments; indicates what he conceives to be "neglected fields of Inquiry in English Theology" (one of them Liturgical lore, another the furnishing of the Fathers with a complete Index of Texts [pp. 33, 31]); and advocates the endowment of four new Theological Professorships, Textual Criticism, *Modern Ecclesiastical History*, Liturgical Divinity, and Syriac [pp. 40-44]. But the Bible, regarded and dealt with as God's Inspired Word, is the essential basis of all Divinity;—this is the one foundation. "I take upon myself to assert that until the dignity of Holy Scripture is more faithfully recognised (by teachers and learners alike), no real progress in Divinity will be made either here or elsewhere" [p. 52].

But great wrong would be done to Burgon, if it were to be for a moment supposed that the keen zest with which

⁶ By John William Burgon, B.D.,
Vicar of St. Mary the Virgin's,
Fellow of Oriel College, and Gresham

Lecturer in Divinity. *Pro Ecclesia
Æxi.* Oxford and London: James
Parker and Co., 1875.

he threw himself into all Academical movements (and his lot was cast upon times astir with Academical movements such as, for the number and importance of them, had probably never been before), distracted him from the demands which his Parish made upon him. He was first and before all things else a diligent Parish-Priest,—diligent in every one of the Pastoral functions. At the close of the year 1868 he writes to his sister on Innocents' Day, proposing to come to her at Houghton for a short respite:—

“I shall be quite worn out. There was Christmas Day with all its previous worry; and that brought two Sermons and five Services: four Services (early Communion and Sermon) on Saturday and Monday: the same on Friday next” (New Year's Day): “on New Year's Eve, a Service and Sermon; and yesterday of course” (Sunday, Dec. 27) “full work. I feel quite worn out. Eight Sermons and Eight Celebrations in eight days is heavy work for a tired man in an empty College.”

In the spring of the next year [1869] we find him A.D. 1869. lithographing and sending round to every undergraduate [1869.]

who had lodgings in his Parish a most characteristic letter, earnestly entreating “that you will abstain as far as possible from giving *Sunday entertainments* of any sort in your rooms,” on the ground that “only by your compliance can the Family with whom you lodge enjoy the opportunity of going to Church, and making Sunday—what God meant it to be to all His creatures—a day of rest.” A few days later, we find from a letter addressed to him by Dean Mansel (April 23, 1869), offering to receive him at St. Paul's Deanery, when next he comes up to London for the Gresham Lectures, that he is raising subscriptions for the restoration of St. Mary's organ, two schemes for which, a partial and a more comprehensive one, he submits to those whom he asks to

subscribe. To which alternative, when laid before him, the witty Dean characteristically replies thus:—

“THE GREAT ORGAN QUESTION

Decided on the principles of Bacon (Gammon).

Of whole and part, if 'tis confest
The greater costs the larger sum,
Let *Instauratio Magna* rest,
And give us *Novum Organum*.”

And as to his diligence in Pastoral Visitation, he undoubtedly endeavoured to do, and probably succeeded in doing, what the small number of the Parishioners of St. Mary's made practicable for the Vicar,—that is, in acquainting himself not only with every family, but with every individual in the Parish. The author remembers his saying how hard he had found it to get access to the domestic servants in his Parish, and how he had in some measure achieved this by going his rounds in the morning as the maidservants were washing the doorsteps. He would stop, and after bidding “Good morning” to a girl thus engaged, and saying a few ordinary words about the weather, &c., not long enough to detain her seriously from her occupation, would put a tract in her hand, and bid her read it, and say, “When I come this way another morning, we will have a little bit of talk about it.” This at least shews that he did not inculcate on others high aims in the exercise of the Ministry without strenuously endeavouring himself to act up to them ⁷.

The public events of the year 1869 were such as might well stir up almost frantic indignation in the breast of

⁷ The Rev. Henry Deane writes to the Author (April 29, 1890) as follows:—“To my knowledge Burgon has sat up the greater part of the night, watching an infant which

he had privately baptized. The infant is now a very promising man, and likely to take a First Class. He told me this story.”

the old fashioned Tory and old fashioned High Churchman ; and Burgon was both of these. The chief of these events was the Disestablishment and Disendowment of the Irish Church, of which measure the late Earl of Derby had spoken so pathetically, as to the horror with which it inspired him, in the last speech which he ever delivered in the House of Lords:—

“My Lords,” he said, “I am an old man, past the allotted space of threescore years and ten ; and if it be for the last time that I have the honour of addressing your Lordships, I declare that it will be to my dying day a satisfaction that I have been able to lift up my voice against a measure, the political impolicy of which is equalled only by its moral iniquity.”—

words which the noble Earl afterwards followed up by a protest sent in at the time of the Third Reading. Against this measure, while yet it was only in process of concoction, but engrossed to itself a large share of public attention, and was the talk of every tongue, Burgon had entered his usual trenchant protest in a Sermon preached at St. Mary’s in the October of the previous year. The Sermon might be taken as an undesigned setting forth of the “moral iniquity,” which Lord Derby was afterwards to find in the measure. Its title was ‘*Disestablishment: the Nation’s formal rejection of God*’⁸.—But a measure which galled him still more was in store for the end of the year 1869, and a measure emanating from the same Minister, who having shewn his respect for the status and property of a branch of the National Church, by depriving her of the one, and confiscating the other, was now (for had he not always posed as an advanced High Churchman?) to offer what seemed like a studied

⁸ The author regrets that having endeavoured in vain to procure a copy of this Sermon, he is unable to give more than a conjectural account of its contents.

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insult to the solemn judgment of the Church's synods and hierarchy. 'Essays and Reviews' had been synodically condemned in Convocation, every Bishop on the Bench joining in the censure of the work, with the exception of two, and these explaining that they did so only from considerations of expediency, while one of the two⁹ characterized the work as "subversive of the faith of the Gospel, as well as in contradiction to the doctrine of the Church of England." But all this shall not debar Essayists and Reviewers from receiving the highest honours which the Church has to give, and from sitting in her most dignified chairs of office. The see of Exeter having fallen vacant by the death of Dr. Phillpotts, one of the Essayists and Reviewers, the foremost among them, if any thing is to be augured (which however is doubtful) from the position of the Essays in the joint volume, was called upon by the Prime Minister to receive consecration as Bishop of Exeter. This opened Burgon's mouth wide, as those who knew him would know that it was perfectly sure to do, in obstreperous clamour against all persons concerned. No sooner had the majority of the Chapter of Exeter "sanctioned" Mr. Gladstone's "flagitious and tyrannical abuse of official prerogative" by accepting the Crown's nominee, than he put forth (Nov. 12) his '*Protest against Dr. Temple's Consecration to the Office of a Bishop in the Church of Christ*,' making the protest in the Name of the Blessed Trinity, in the hope and with the prayer that "so flagrant a scandal, so deplorable a calamity, may not befall this Church of England." In a second Protest, dated Dec. 4, he replies to a Manifesto, which Archbishop Tait had published in the newspapers, "in order, as it seems, to allay public anxiety" about the appointment; censures the Archbishop for his "im-

⁹ Bishop Jackson of Lincoln, afterwards translated to London.

petuous partisanship" in "writing to persuade the Dean and Chapter of Exeter to elect" the Prime Minister's nominee; and implores the Bishops by every thing that is holy not to grant Consecration, and thus "cast this fatal stumbling block in the way of us all." In a third Paper, dated February 24 in the succeeding year, after the Consecration had taken place, he examines the '*Explanation*' which the new Bishop had given to the public, and in which, while he announced the withdrawal of his Essay from circulation, he pointedly disavowed recantation of the views maintained in it, and regret for having published it. The futility of this '*Explanation*' Burgon seeks to shew, his Essay being entitled '*Dr. Temple's "Explanation" examined,*' and bearing the motto, "Is not the hand of JOAB" [*sc.* Archbishop Tait] "with thee in all this?"—Finally, he administered a most severe reprimand¹ (of questionable propriety surely, as addressed by a Presbyter to a Bishop) to the then Bishop of London (Dr. Jackson), who, despite his 'own strong language as to the mischievousness of '*Essays and Reviews*' [See above, p. 380, footnote 4], had consented, in common with the Bishop of St. David's, the Bishop of Worcester, and the Bishop of Ely, to act on the Commission for the Consecration of Dr. Temple issued by Archbishop Tait in his own serious illness. Eight other Bishops of the

¹ '*Protests of the Bishops against the Consecration of Dr. Temple to the See of Exeter: Preceded by a Letter to the Right Hon. and Right Rev. John Jackson, D.D., Bishop of London,*' by the Rev. John W. Burgon, M.A., Vicar of St. Mary the Virgin's, Fellow of Oriel College, Oxford, and Gresham Lecturer in

Divinity. "This shall be written for the generation to come." τὰ ἀρχαῖα ἔθνη κρατεῖτω. Oxford and London; James Parker and Co., 1870.

The Letter is dated ORIEL, *Christmas*, 1869, and the Prefatory Notice, HOUGHTON CONQUEST, AMPHILL, Jan. 12, 1870.

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Province of Canterbury,—to their everlasting credit be it recorded,—four of them officially under their hand and seal², four in communications of a more informal character³,—had announced themselves as dissentient from the Consecration, while Bishop Wilberforce of Winchester, in a letter to Burgon, confirmed the prevailing report that he too was dissentient, and had declined to act on the Archbishop's Commission. Four Bishops had avowedly taken up the position of neutrality. The number of the Comprovincial sees which were filled at that time was only seventeen; so that, *even counting the neutral Bishops as consentient*, there was a majority of one against the Consecration,—nine dissentients against eight consentient. And it should be added that four of the dissentients, in announcing their dissent, had appealed to the fourth Canon of the Council of Nice⁴, as a Law of the Universal Church, which prescribes that no Consecration shall take place in any Province without the consent of all the comprovincial Bishops, given in writing, if it should be impracticable for them to attend personally and join in the Consecration. Under these circumstances it cannot excite surprise if so grave a scandal roused Burgon's wrath, and drew out all the natural combativeness of his disposition; but it would certainly have been well if, instead of taking matters so summarily into his own hands, he, being nothing more at that time than a Fellow of an Oxford College and a beneficed Clergyman, had fallen into line behind other men more highly placed, who felt the scandal

² Bp. Ellicott of Gloucester and Bristol, Bp. Selwyn of Lichfield, Bp. Atlay of Hereford, and Bp. Christopher Wordsworth of Lincoln.

³ Bp. Ollivant of Llandaff, Bp. Campbell of Bangor, Bp. Magee of

Peterborough, and Bp. Claughton of Rochester.

⁴ The Canon, with a literal translation of it, is given at page 11, note 1, of Burgon's Pamphlet.

as keenly as himself, and were exerting themselves to the utmost in the way of protest and, if it might be, prevention. Whether he concurred in the constitutional opposition made to the appointment at Bow Church, under the auspices of Bishop Trower, does not appear. But we find a letter of Dean Mansel's to him about this time, in which the Dean, while sympathizing with the opponents of the Consecration, refuses to concur in Burgon's proposal to memorialize the Archbishop against it, and mildly reproves him for being unjust to those, who had laboured in the same cause before he put his hand to the plough. It was 'a true bill.' The Dean hit a blot, no doubt, in the attitude which his friend assumed upon this critical occasion in the history of the Church. The love of being prominent in any movement,—we may perhaps say, a claim, *quite unconsciously put forth*, to the leadership of it, undoubtedly transpires in the Papers referred to above. Burgon speaks as if he stood alone, or nearly alone, in his protest, ignoring the fact, which yet was notorious, that the proposed appointment had given a shock far and wide to the feelings of Church people, both laity and clergy, and that it was a certainty that some one of high position in the Church would head some movement against it, as indeed we find Dean Mansel himself had done. Similarly, in the movement against '*Essays and Reviews*' Burgon took but the slightest notice of any agency except his own, forgetting that, almost from the first appearance of the publication, two volumes of antagonistic Essays had been preparing by clergy and others, more or less competent, and more or less highly placed. On that occasion, however, there was a reason for his separating himself from others who in the main agreed with him,—namely, that the peculiar views of In-

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spiration, which formed the staple of his book, were shared by only a small minority of those who yet held '*Essays and Reviews*' to be a most mischievous publication. No such reason existed in the case before us; and we can only allege, in explanation of the tone of his protests, that very strong characters like his are not made for co-operation, but for taking the lead, and that this coming forward into the front rank, to bear the brunt of the battle, has its uses, as against that shrinking and reticence, which waits to see, before it moves in a great cause, what other people will do, and thinks it will be time enough to speak when persons in eminent position have spoken. There is an interesting anecdote of a clergyman of resolute and uncompromising character, who in the last century succeeded in stopping an improper Episcopal appointment by the mere threat of opposition at Bow Church—a threat to be followed up, if the appointment were persisted in, by publication far and wide of the circumstances which made the appointment improper⁵. Meanwhile, if there were faults in this

⁵ The clergyman was the Reverend Richard Venn, then Rector of St. Antholin's in the City, father of the more celebrated Henry Venn; and the appointment he objected to was that of Dr. Rundle to the See of Gloucester. Dr. Rundle 'lay under the suspicion of Arianism,' says Lord Hervey. But Mr. Venn's objection to him was, that in general conversation some fourteen years previously he had spoken profanely of the Scriptural incident of Abraham's offering up Isaac, 'asserting that, had he been a Justice of the Peace living at that time, he should have thought it his duty to have laid Abraham by the heels, as a knave or

madman, for such an act.' Mindful of this speech, Mr. Venn expressed his determination to appear publicly at Bow Church, and oppose the Confirmation of Dr. Rundle, if his election (by the Dean and Chapter of Gloucester) should give him the opportunity. Venn's decision of character was so well known that it was thought wise, if possible, to induce him to withdraw his opposition either by bribes or threats. On one occasion, when his wife and little boy (the afterwards famous Henry Venn) were in the room, a gentleman, either commissioned by the Lord Chancellor, whose interest at Court had procured Dr. Rundle's

(as in other) "Protests" of Burgon, we may yet admire the ardent love of the Truth, the fearless outspoken manliness, the absolute unworldliness (for preferment seldom waits upon vehement condemnation of the course taken by persons in high places) which transpires in every paragraph of them, as also the entire absence from them of any feeling of unkindness towards the persons declaimed against.

nomination, or by some of the Chancellor's friends, called at St. Antholin's Rectory, and hinted that the Deanery of Wells was soon likely to be vacant, and that it would not be impossible to obtain it, through the Chancellor's influence, for Mr. Venn, provided he would desist from his opposition to Dr. Rundle's advancement. 'Let the Chancellor know that I scorn his bribe,' was Mr. Venn's reply. The gentleman then changed his tone, and brought to bear upon Mr. Venn the terrors of incurring the indignation of so influential a personage as the Lord Chancellor;—'You will be ruined, Mr. Venn, you will be ruined, and all your family!' Richard Venn with great calmness turned to his wife, who was working by his side, and said, 'My dear, could not you support yourself and me by your needle?' 'Yes, if it were necessary.' Then turning to the boy, Henry Venn,—'Harry,' said he, 'would not you like to be a waterman?' 'Yes, Papa, very much.' 'There, Sir, report what you have heard to the Chancellor, and tell him I defy him.' The appointment of Dr. Rundle to the see of Gloucester was not persisted in. Sir Robert Walpole, the Prime Minister, begged the Lord

Chancellor to relinquish his suit in favour of Rundle;—he might be got out of the way by being made a Dean, or an *Irish* Bishop;—and accordingly in the next year Rundle was made Bishop of Derry.

The foregoing particulars are taken from a most reliable source, the (unpublished) '*Parentalia*' of the Rev. John Venn of Clapham (son of Henry, and grandson of Richard), with excerpts from which the author has been favoured by the great kindness and courtesy of Dr. Venn of Bournemouth (the great-great-grandson of Richard Venn). The opposition to Dr. Rundle is mentioned in Lord Hervey's '*Memoirs of the Reign of George the Second*' [vol. i. pp. 447-455. Ed. Croker, London, 1848]. He mentions Venn, but makes Gibson, the then Bishop of London, the chief agent in the opposition, whereas it was Mr. Venn who originally brought Dr. Rundle's case before the Bishop; and he attributes inferior motives to both Mr. Venn and the Bishop,—to the former the motive of desiring to curry favour with the Bishop in order to get better preferment. The whole tone of Lord Hervey's treatment of the subject is thoroughly cynical and sneering.

“I was very frequently with him,” writes Dr. Yule⁶, formerly one of Burgon’s Curates, “during the period of the controversy about Dr. Temple’s appointment to the see of Exeter; and I can testify to the personally affectionate manner in which Burgon always spoke of him. while strenuously, and—as some perhaps thought—unduly, protesting against his Consecration. But with him affection,—the deepest even—was not allowed to prevail where the maintenance of the Faith was concerned. Indeed to my thinking, his ready defence of the Truth, together with his loving disposition, afford the key to the understanding of his character. His writings furnish abundant proof of the first; but only those, who (like myself) have been so fortunate as to be intimately connected with him privately as well as officially, can form any idea of the wealth of affection, which lay concealed under his impetuous zeal for God’s Truth, so well aided by his fearless, if often scornful, pen.”

The reader’s attention has been already called (see above, pp. 149, 150) to a passage in one of Burgon’s letters, in which he expresses his appreciation of the beauty and nobleness of the Bishop’s character, an appreciation which all those who have the privilege of knowing him will cordially endorse. What follows in Dr. Yule’s communication to the author, falling in as it does both with the point of time at which we have now arrived, and with the subject of the Essays and Reviews, may be here presented to the Reader.

“Nor should his ready wit be overlooked. In, I think, the year 1870 several of the Essayists and Reviewers dined together in London, the Master of Balliol (Mr. Jowett) being of the number. Somehow a Friday was chosen for the banquet; and by a strange coincidence a Friday in Lent, which, by a stranger chance still, proved

⁶ Rector of Shipton-on-Cherwell, Oxford.

to be St. Matthias' Day⁷. Soon after, Burgon put forth the following Epigram:—

‘When *false Apostles* wish to dine,
How plain they show their secret bias,
With *Lent* and *Friday* to combine
The Festival of St. Matthias!’”

Another characteristic incident in Burgon's life belonging to the year 1870 is thus recorded by Dr. Yule.

“In the debate as to the conditions, under which Keble College should be admitted to the privileges of the University, Mr. Burgon took a leading part. One of the chief opponents of the measure was the late Professor Thorold Rogers, whose reply to Burgon's speech was full of personal allusions, not in the best taste. This, as might be expected, excited Burgon very much; and neither Livingstone nor I, who, as it happened⁸, sat one on each side of him, could restrain him from jumping up to answer Rogers. It was in vain that many called out that he had already spoken, and exhorted him to take no notice of what had been said. Speak he would, and speak he did, the Vice-Chancellor allowing him to do so. Drawing up his figure to his full height, he said with studied deliberation; ‘Mr. Vice-Chancellor, I only wish to say that if the words which have fallen from the last speaker, had been uttered by any other member of this House, I should have been—*hurt!*’—and then he sat down amid roars of laughter, in which I must add Professor Rogers joined heartily.”

One more incident of this year deserves to be recorded, if it were only on account of an anecdote connected

⁷ Dr. Yule is under a mistake as to the year. Not in 1870, but in 1871, did the Festival of St. Matthias (Feb. 24) fall on a Friday. The previous Wednesday (Feb. 22) was Ash Wednesday, the first day of Lent.

⁸ Mr. Livingstone *had been* Burgon's Curate (having been ordained to the Curacy in December, 1863). Dr. Yule had succeeded Mr. Livingstone as Curate of St. Mary's in June, 1868,—*was* his Curate therefore in 1870.

with it. Burgon was a Candidate in this year for the Professorship of Exegesis (Exposition of Holy Scripture), the very post for which the bent of his mind and the direction of his studies qualified him. We may be sure that the position would have been in every way congenial to him. But he was not destined to hold it. An aspirant of great brilliancy and of the highest order of qualifications (the late Canon Liddon) was elected to the vacant Chair. Burgon must have felt a keen disappointment, which with his usual transparency of character he was at no pains to conceal.

“When I was an undergraduate,” writes the Reverend C. Jerram Hunt, “Dean Burgon was my very good friend, and in all ways most kind to me.” (How many, many undergraduates have borne the same testimony!) “One day he asked me to call on him, as he had a book for me. I did so: but he told me he would not give me the book then, but in three days’ time. As the book (Scrivener’s *‘Introduction to the Criticism of the New Testament’*) was lying on his table, I was a little surprised. But when I called again, Mr. Burgon explained that in the interim the Professor of Exegesis had been elected (Dr. Liddon); that he had been a Candidate; and that he had hoped to have written in the title-page of his present, *‘From the Professor of Exegesis.’* The incident seems to me to be an illustration of that exceeding simplicity and *naïveté* which were so characteristic of Dean Burgon.”

Reviewing the year 1870 in his Journal, Burgon writes thus:—

“The past year has been the most memorable I can recall. The public events of that year have been altogether without parallel. The Fall of the Emperor Napoleon, the sudden collapse of his dynasty, the subjugation of France this, on the one hand; and then, side by side, and immediately depending upon it, the overthrow of the Pope’s temporal power, which

followed upon the promulgation of the profane dogma of Papal Infallibility. So there has been the German Empire rising on the ruins of the French Empire, and the sovereignty of Victor Emmanuel supplanting the sovereignty of the Bishop of Rome."

This thought on the public events of the last year, which seems to have been much upon his mind, he expanded in a Sermon preached in his Parish Church on

A. D. 1781.

New Year's Day, 1871, and entitled '*The Review of a Year.*' [*Æt.* 55.] In this Sermon he calls attention to the

"remarkable coincidence that *the very next day* after the promulgation of the dogma of Papal Infallibility, took place the declaration of war between France and Prussia;—the immediate effect of which was to withdraw from Rome the arm of flesh on which she had hitherto leaned, and to open her gates to the forces of Victor Emmanuel."

To these four topics of European interest,—the fall of the French and the rise of the German Empire, the promulgation of the new dogma and the overthrow of the Pope's temporal power,—he adds his animadversions on three domestic movements, the movement for the Revision of the Authorised Version, "in which an avowed Socinian was invited to take part⁹,"—a sure omen, in his

⁹ In the July of this year (1871) he appears to have put forth a Protest against the Westminster Abbey scandal, to which he solicited signatures. Judging from the letters of several eminent men among the orthodox, in which, though entirely agreeing with him as to the scandal, and the wrong done to the Church thereby, they decline to affix their names to the Protest, it does not seem to have been a judicious manifesto. It assumed that "the avowed Socinian" had been personally in-

invited to the Celebration of the Holy Communion, with which the proceedings of the N. T. company were inaugurated,—an assumption which some of his correspondents think was hardly borne out by the fact that the circular giving notice of the Celebration had been sent to Dr. Vance Smith as to the other Revisers. Others are of opinion that he should have taken his stand further back, and should have protested, not against a Reviser's being invited to partake of the Holy Communion, but against

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view, of eventual failure,—the proposed New Lectionary, to which he always entertained the strongest antipathy, and the provisions of the Elementary Education Act, which “formally divorces Religion from Education,” and which he regards as the first public avowal of England that she is “a nation without a Religion,”—a proclamation “that henceforth the little ones who come to *her* for Education shall grow up without belief in GOD the FATHER, their Creator; GOD the SON, their Redeemer; GOD the HOLY GHOST, their Sanctifier.” Strong speaking, no doubt, and brave speaking; entirely after the manner of John William Burgon. He was absolutely innocent of the art of hedging and trimming, and cared not one jot whether his words were acceptable or distasteful to those “who seemed to be pillars” in Church and State.

It should be added that ‘*The Review of a Year*,’ shows the deep interest which, in the capacity of a Christian Pastor, he took in current events, and the responsibility which he conceived to rest upon him of leading the thoughts of his flock upon such events in a right direction.

“The establishment of a School Board in Oxford,” writes the Rev. Henry Deane, “gave Burgon some work this year. Miss Smith, the sister of the late Professor Henry Smith, had been elected a member of the Board. This gave rise to Burgon’s Sermon on ‘*Woman’s Place*,’ dated Feb. 13, 1871; and the last paragraph¹, p. 12,

an avowed Socinian’s having been invited to become a Reviser at all. Bishop Trower, however, a divine of sound judgment and of temperate views, affixed his signature. “I sign it,” he writes, “however unworthy, as a Bishop of the Church.”

¹ “No! The thing to which I

directed your attention at the outset in the way of warning, and which now in conclusion I would faithfully warn you against again,—is the unfeminine, the unlovely method of these last days (I will not stigmatize it in any stronger way)—which, forsaking the place and the province

(‘Woman herself, I mean,’) was a distinct reference to Miss Smith, who was a friend of Burgon’s, one of the kindest and most charitable among the ladies of Oxford, and an admirable member of the School Board.”

“Miss Smith’s Sermon,” as it came jocosely to be called, is really a valuable one, and needed at the present day even more than it was at the time it was delivered. The text (Titus ii. 5) in five brief words defines woman’s sphere, and, as involved in that sphere, the distinctive duties to which God has called her—“To be keepers at home”; and there is one thought in it, which throws light both upon certain passages of the New Testament, and upon the movements of men’s minds in the Apostolic age. It may have been, the preacher thinks, the exceeding honour which is placed upon woman in the Gospels by the Mystery of the Holy Incarnation, and by lifting her to exactly the same level with man, as regards the terms of salvation and the hopes of glory, which made it necessary for St. Paul “once and again, to rebuke with something like sharpness the over-eager self-assertion of the other sex, waking up to a proud sense of its newly-recovered privilege, and almost giddy (so to speak) at finding itself placed on such a pinnacle of honour.”

No one knew better than Burgon how bitter is the God Himself assigned to Woman,—also: wishing above all that she in whose power alone it is to check this (the way of privacy, the unobtrusive charities of Home, the acts which shun notoriety, the distaste for popular applause,)—is acting as if some new Gospel had been discovered, which inculcated a diametrically opposite course. Let me hope that I am not alone in confessing that I fairly *loathe* this new development, while I deplore it growing evil,—(Woman herself, I mean)—would interfere to put it down and tread it out; if not through a high Christian instinct of what is lovely and what is right, at least in obedience to the ordinary instinct of self-preservation, self-regard, self-respect.”

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experience of Death's removing one dear form after another, until at length the family tree is almost stripped bare, what remains being but "as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof." In his Journal of Jan. 27, 1871, he thanks GOD that his brother and his sister Emily were then at Houghton with him, "and so (except dearest Helen"—Mrs. Higgins—) "we are all together." "Little Kitty" was the only sister he had yet lost, and we have seen how the loss of her wrung his heart for many a long year afterwards. Now, in that visit to Houghton in the January of 1871, he looked his last upon Emily Mary². After the family gathering she returned to Canterbury, where she resided, and on the 6th of May, Burgon (as also his brother and Mr. Higgins) received a telegram from her physician, announcing imminent danger, and requesting his presence forthwith. He could not reach Canterbury till between three and four p.m., and before he arrived all was over.

"While the whole thing was sudden and shocking to an inexpressible extent," (thus he writes in his Journal), he finds solace in the evidence given "of her pious and affectionate state of heart and mind," by the ejaculatory prayers which she put up in the hearing of her attendant amid the sufferings of pleurisy. And he recognises GOD's "providential love to her in sparing her all the bitterness of parting" (with the members of her family), "all the effort to exert herself when exertion would have been agony, all distraction of mind, all sorrow at the sight of our sorrow," &c.

On Thursday, May 11, he brought the body to Oxford,

² See the family tree, giving the names of his sisters and brother, Vol. i. p. 8, note 4.

and deposited it in the Chapel of the Holywell Cemetery, where Kitty had lain before, and on Friday, May 12, "we buried the dear sister at her father's feet. H. J. R., C. L. H." (Mr. Rose and Mr. Higgins), "and the two boys" (Mr. Rose's two sons, Hugh James and William Francis) "were the mourners present; but many kind hearts a long way off mourned with us, I am sure."

Thinking it desirable, as his almost exclusive study for some time past had been Theology, that he should graduate in Divinity, Burgon now proposed himself for the degree of Bachelor in that faculty (to the degree of Doctor he never proceeded, feeling probably that the fees demanded for the Doctorate might, with his limited income, be better spent in another form). It was at that time required from candidates for the Bachelor's degree, that they should read two exercises publicly in the Divinity School, as evidences of their competency in the Faculty of Divinity. The then Regius Professor of Divinity, Dr. Payne Smith³, suggested to him that, as St. Mark's Gospel had always been his favourite book of the New Testament, and as he had been for some time past collecting materials for a work which should vindicate the genuineness of the last twelve verses of that Gospel, he should take those verses as the subject of the two exercises now required of him. Burgon accepted, nothing loth, the task of vindicating the genuineness of these twelve most important verses,—all the more so, because it was known that the most eminent textual critics of the New Testament Revision Company looked askance upon them, and would probably, as indeed they have done, insinuate a question as to their genuineness

³ Now Dean of Canterbury.

into the minds of unsophisticated English readers⁴. He had been already for some years studying the manuscript evidence for and against the verses which so many of the learned felt disposed to obelize,—that is, to question their having appeared in the original autograph of St. Mark, even if they were willing to allow that they had been added at a very early date by some one who thought the narrative to be incomplete without them. Accordingly his exercises for the Divinity School were all but ready to his hand when they were wanted; he had but to open his desk, bring out the manuscript notes which he had accumulated there, and throw them, or a portion of them, into the form of two dissertations. These dissertations he read publicly in the Divinity School, on July 3 and 4 of this year [1871], and as the Epistle Dedicatory (addressed to Sir Roundell Palmer, Q.C., M.P.) and the Preface are both dated July, 1871, the work itself must have passed through the Press shortly after, showing that it had been concocting long before. [“I have conscientiously laboured at it,” he says in the Preface, “for many days and many nights, beginning it in joy, and ending it in sorrow.” The sorrow which attended the end was his sister’s death, as is clearly marked by the poem, “L’Envoy,” which he appends to

⁴ What else would a person of ordinary education, but altogether ignorant of Manuscripts, infer from the fact of a break being made in the printing of the Revised Version after St. Mark xvi. v. 8, and of this note’s appearing in the margin of v. 9, “The two oldest Greek manuscripts, and some other authorities, omit from v. 9 to the end,”—but that the last twelve verses are *untrustworthy*? In order

to place anything like a fair view of the evidence before the reader, it would have been necessary to add something of this kind to the note: “It should be said, however, that the two oldest Greek manuscripts are full of blemishes, both in the way of omission and interpolation.” See how Burgon shows this in Chapter VI. of his ‘*Last Twelve Verses*.’