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(4.)

Nov. 24. 1914
J.D.

A

SHORT MEMOIR

OF THE

Rev. ROBERT EDWARD GARNHAM.

MDCCCXIV.

Procter and Ritchie, Printers, Westmoreland Buildings, City, London.



SHORT MEMOIR,

&c.

MR. GARNHAM was born at Bury St. Edmunds, May 1st, 1753, and was the only surviving child of the Rev. Robert Garnham, many years Master of the Free Grammar School at Bury, and Rector of Nowton and Hargrave, in Suffolk*. His mother was Mary, daughter of Mr. Benton, and sister of the late Edward Benton, Esq. secondary in the Court of King's-bench. Mr. Garnham received his school-education under the tuition of his father, who justly supported a considerable reputation for classical learning. He was removed from Bury school, and admitted of Trinity College, Cambridge, in 1770, and the following year was elected scholar. In 1774, he was admitted to his degree of B.A. which he obtained with credit to his College and himself, and was elected Fellow in 1775, and proceeded M.A. in 1777. In 1793, he was elected College-P preacher, and, in Novem-

* He was formerly Fellow of Trinity College, Cambridge, and took the degree of B. A. 1737, and M. A. 1747. After having retired some years from his school, he died at Bury, Nov. 8th, 1798, aged 82. His widow survived him little more than twelve months, dying at Bury, Dec. 6th, 1799, aged 79. They were buried in the chancel of the parish church of Nowton.

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ber, 1797, was advanced into the Seniority. He was ordained Deacon, March 3d, 1776, in Parkstreet Chapel, Westminster, by Dr. Philip Young, then Bishop of Norwich ; and afterwards entered on the Curacies of Nowton and Great Welnam, in the neighbourhood of Bury. On June 15th, 1777, he was ordained Priest in Trinity College Chapel, by Dr. Hinchliffe, then Bishop of Peterborough and Master of the College. But in the course of his studying the Scriptures, he was led to distinguish between the revealed word of God, and the accumulated and heterogeneous doctrines and commandments of men. He seriously considered and weighed the respect which was severally due to divine and human authority ; and the unqualified assent which every official repetition of the public service of the Church not only implied, but was understood to express. It was not, however, till after the coolest deliberation, and most entire conviction, that he determined never to repeat his subscription to the thirty-nine articles for any preferment which he might become entitled to from the College patronage, or which might be offered to him from any other quarter. Agreeably to and consistently with this state of mind, he resigned, at Midsummer, 1789, the curacies in which he was then engaged, and resolved thenceforward to decline officiating in the ministry. Mr. Garnham's health was never robust, and during the last five or six
years

years of his life, he suffered much from sickness, which prevented his residing at Cambridge, after the death of his father, in 1798, and indisposed and disqualified him from pursuing his former application to his studies. His indisposition and infirmities continued to increase, and, in the summer of 1801, he evidently appeared to be much broken. He was long sensible of his generally declining health ; and so lately as the 4th of May, a few weeks before his death, he expressed this sentiment, in a private letter, to the writer of this short memoir. — “I shall never again (said he) be able to read through an octavo volume ; and I have several times the last winter seriously thought my death was not far distant. Perhaps, if the ensuing summer be a favourable one, I may rally a little ; if not, I shall despair, and expect to depart, without either feeling or occasioning a prodigious quantity of regret.” For some short time he had complained of an asthma, and on the Saturday preceding his death, was attacked with an inflammation on the lungs and breast. He continued till the morning of the following Thursday, June 24th, 1802, when he departed this life, in the 50th year of his age ; and was buried in the chancel of Nowton church, on Tuesday the 29th, with all the privacy consistent with customary decency, which he enjoined his executors to observe.

Mr. Garnham was well qualified, from his store of general learning, and from his excellent judgment,

ment, to have shone in the most distinguished society ; but his natural temper disposed him to retirement from the busy hum of men. He was, therefore, generally reserved in mixed and numerous companies ; but he greatly enjoyed the social intercourse of rational and liberal minds. With his select and confidential friends, he was unrestrained in his communications ; nor was he less confidential in any trust reposed in him, than he was devoted to support every profession of friendship. His attainments, taste, and success in biblical criticism, and generally in classical literature, as also his acumen in theological controversy, may be satisfactorily ascertained by a reference to his writings. These were, indeed, anonymous ; but the means of access to them will be made easy by the subjoined catalogue : and, if an ardour for truth, acuteness of discernment, soundness of judgment, and clearness of reasoning,—if freedom of inquiry, conducted with an happy mixture of wit and argument, where the subject or occasion admitted, can recommend theological literature, his writings will be read and respected wherever they are known. His private correspondence was peculiarly marked by accurate observations on the signs of the times, and happy delineations of characters which have variously figured in his day, and whose movements came within his own knowledge, or were of unquestioned public notoriety.

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His benevolence was best known to his more intimate friends; and nothing but his death releases the hand which writes this short memoir from the restriction of private confidence on this particular subject. It was in the course of our unreserved correspondence, immediately after the failure of a bank, at Bury, in 1797, which involved his father and *himself* in no inconsiderable loss, that he wrote, in reply to what I had proposed to him on that occasion “ But it will not
 “ be in my power to accept the very friendly invitation, till after the next dividend. Upon the
 “ bankruptcy taking place, I determined, if possible, not to fail in any one of the little douceurs
 “ I was in the habit of bestowing in the eleemosynary way, to a few persons with whose necessities I am acquainted; and as it is impossible to
 “ lose the best part of a year’s income, without
 “ making retrenchments *somewhere*, I was prompt
 “ in deciding that the abridgment should be in
 “ *personal* gratifications; of which the greatest
 “ I certainly esteem, that of presenting myself before my London friends.”—See Monthly Magazine, vol. XIV, pp. 89, and 193.

CATALOGUE *of his* WRITINGS.

- No. 1. Examination of Mr. Harrison's Sermon, preached in the cathedral church of St. Paul, London, before the Lord Mayor, on May 25th, 1788.—1789.
2. Letter to the Right Rev. the Bishop of Norwich, (Dr. Bagot) requesting him to name the Prelate to whom he referred as "contending strenuously for the general excellence of our present authorised translation of the Bible," 1789.
3. Letter to the Right Rev. the Bishop of Chester, (Dr. Cleaver) on the subject of two Sermons addressed by him to the Clergy of his diocese; comprehending also a vindication of the late Bishop Hoadly, 1790.
4. Review of Dr. Hay's^e Sermon, intitled "Thoughts on the Athanasian Creed," preached April 12th, 1790, at the visitation of the Archdeacon of Bucks, 1790.
5. Outline of a Commentary on Revelations xi. 1—14. 1794.
6. A Sermon preached in the chapel of Trinity College, Cambridge, on Thursday Dec. 19th, 1793, the day appointed for the commemoration of the benefactors to that society, 1794.

PAPERS

PAPERS in "COMMENTARIES *and* ESSAYS," SIGNED
SYNERGUS.

1. Vol. I, 1786. Art. V, p. 94—111. A Paraphrase and Notes on Romans v, 8—18.
2. : Art. XI, p. 467—509. Observations on part of the viii, xi, and xii chapters of Daniel.
3. Vol. II, 1801. Art. XIII, p. 1—8. An Illustration of 1 Cor. x, 14—24.
4. Art. XIX, p. 123—252. A Summary View of the Prophecies relating to Antichrist, contained in the writings of Daniel, Paul, Peter, Jude, and John.
5. Art. XX, p. 253—267. On the Forensic Metaphors adopted in the New Testament.
6. Art. XXI, p. 268—278. On the terms Redemption, Ransom, Purchase, &c. adopted in the New Testament.
7. Art. XXII, p. 279—312. On the Sacrificial Phrases adopted in the New Testament.

PAPERS

PAPERS in the "THEOLOGICAL REPOSITORY."

1. Vol. V, 1786, p. 38—56, signed *Ereunetes*.
Observations on Isaiah vii,
10—23 ; viii, 5—19.
2. p. 273—288. Observations on
various Texts of Scripture,
signed *Ereunetes*.
3. Vol. VI, 1788, p. 60—78, signed *Ereunetes*.
On the Oblation of Isaac, as
figurative of the Death of
Christ.
4. p. 135—174, signed *Idiota*. On
the Elijah foretold by Ma-
lachi.
5. p. 244—284, signed *Idiota*. An
Enquiry into the Time at
which the Kingdom of Hea-
ven will commence.

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Fig.

Fig. 11.

Fig. 6.

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Fig. 3.

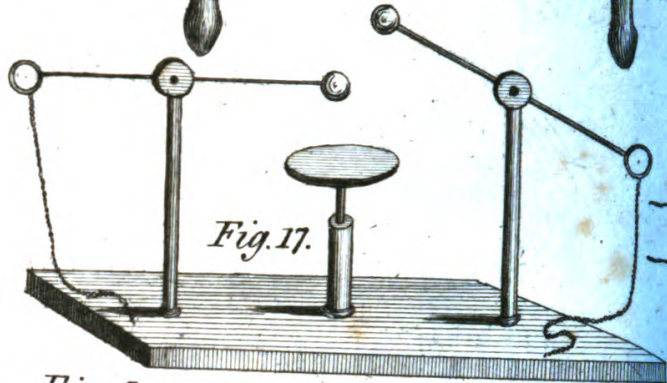


Fig. 17.

Fig. 5.



Fig. 16.

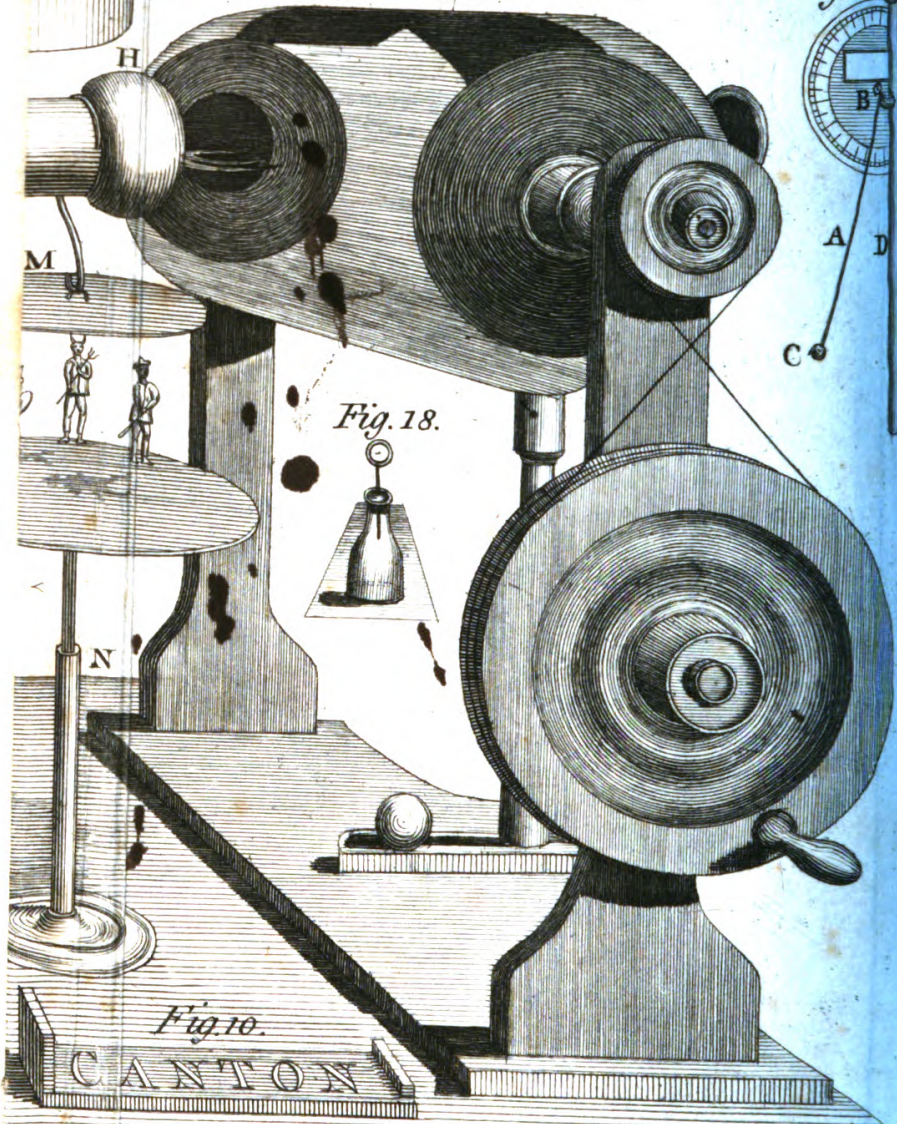


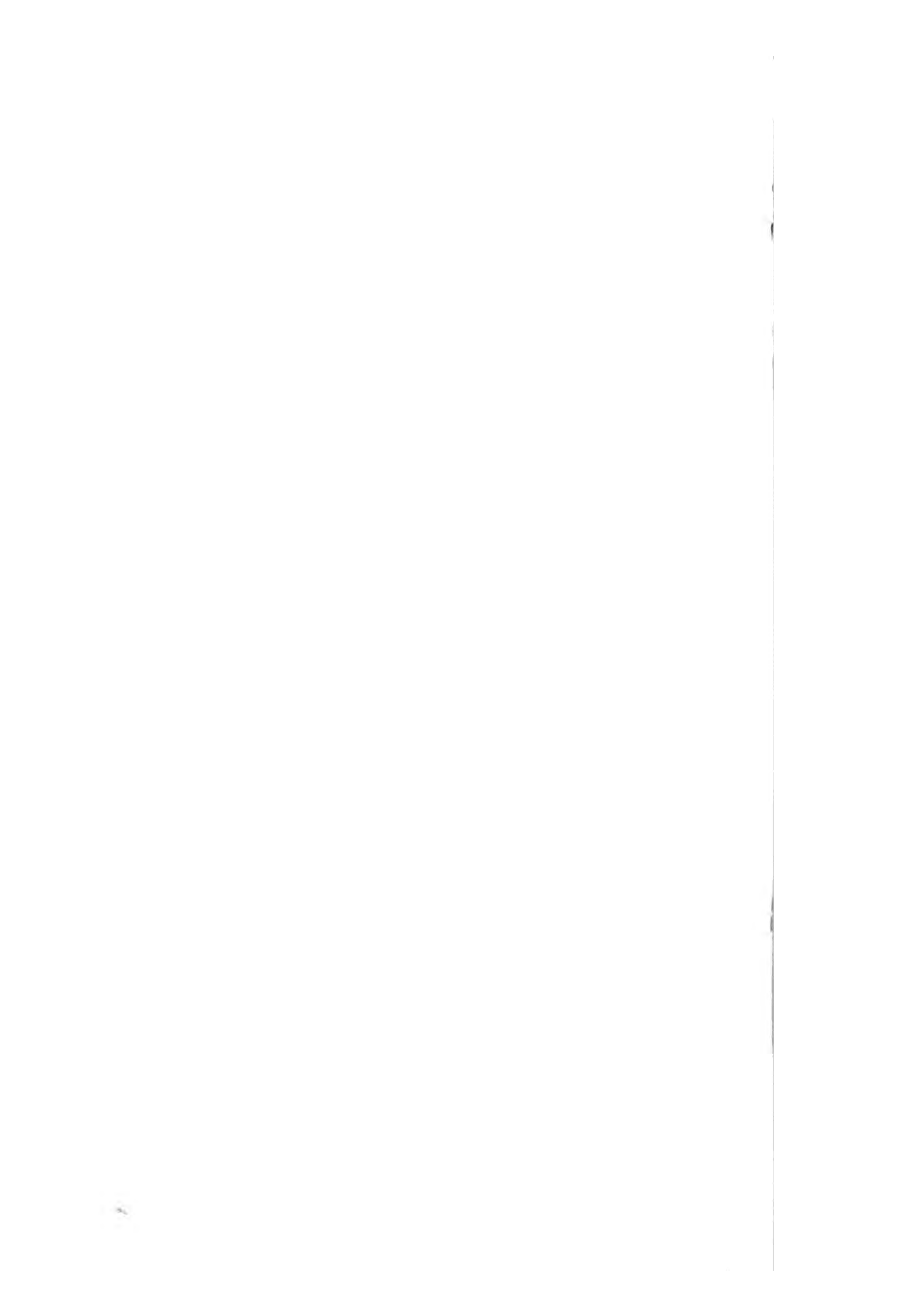
Fig. 18.



Fig. 10.

CANTON





Philosophical Foundations of Education

It is a truism that the philosophical foundations of education are important. But what is the nature of this importance?

There are two ways of proceeding. One is to ask what the philosophical foundations of education are, and the other is to ask why they are important.

The first way of proceeding is to ask what the philosophical foundations of education are. This is the way that most philosophers of education proceed.

The second way of proceeding is to ask why the philosophical foundations of education are important. This is the way that most educationists proceed.

There is a tension between these two ways of proceeding. The first way of proceeding is to ask what the philosophical foundations of education are, and the second way of proceeding is to ask why they are important.

The tension between these two ways of proceeding is a tension between the philosophical and the educational.

The philosophical foundations of education are important because they provide a framework for understanding education.

They provide a framework for understanding the nature of education, the goals of education, and the methods of education.

They provide a framework for understanding the relationship between education and society, and the role of education in society.

They provide a framework for understanding the role of the teacher, and the role of the student.

They provide a framework for understanding the role of the parent, and the role of the community.

They provide a framework for understanding the role of the state, and the role of the market.

They provide a framework for understanding the role of the individual, and the role of the collective.

They provide a framework for understanding the role of the past, and the role of the future.

They provide a framework for understanding the role of the present, and the role of the ideal.

They provide a framework for understanding the role of the real, and the role of the possible.

They provide a framework for understanding the role of the actual, and the role of the potential.

They provide a framework for understanding the role of the concrete, and the role of the abstract.

They provide a framework for understanding the role of the particular, and the role of the general.

They provide a framework for understanding the role of the specific, and the role of the universal.

They provide a framework for understanding the role of the finite, and the role of the infinite.

They provide a framework for understanding the role of the temporal, and the role of the eternal.

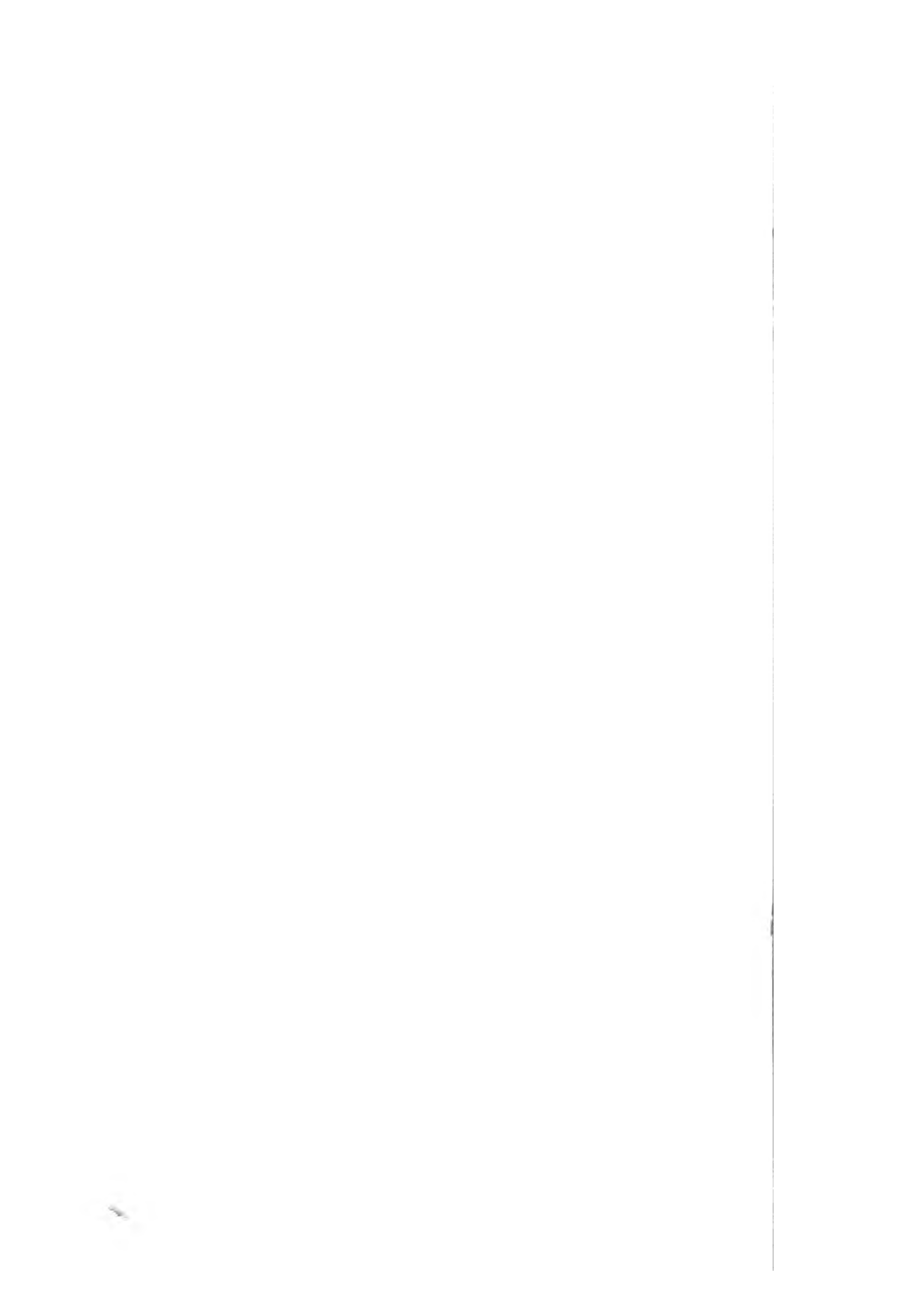
They provide a framework for understanding the role of the material, and the role of the immaterial.

They provide a framework for understanding the role of the physical, and the role of the metaphysical.

They provide a framework for understanding the role of the natural, and the role of the supernatural.

They provide a framework for understanding the role of the human, and the role of the divine.

They provide a framework for understanding the role of the mortal, and the role of the immortal.



<p>1 5 11 17 23 29 35 41 47 53 59 65 71 77 83 89 95 101 107 113 119 125 131 137 143 149 155 161 167 173 179 185 191 197 203 209 215 221 227 233 239 245 251 257 263 269 275 281 287 293 299 305 311 317 323 329 335 341 347 353 359 365 371 377 383 389 395 401 407 413 419 425 431 437 443 449 455 461 467 473 479 485 491 497 503 509 515 521 527 533 539 545 551 557 563 569 575 581 587 593 599 605 611 617 623 629 635 641 647 653 659 665 671 677 683 689 695 701 707 713 719 725 731 737 743 749 755 761 767 773 779 785 791 797 803 809 815 821 827 833 839 845 851 857 863 869 875 881 887 893 899 905 911 917 923 929 935 941 947 953 959 965 971 977 983 989 995</p>	<p>1 5 11 17 23 29 35 41 47 53 59 65 71 77 83 89 95 101 107 113 119 125 131 137 143 149 155 161 167 173 179 185 191 197 203 209 215 221 227 233 239 245 251 257 263 269 275 281 287 293 299 305 311 317 323 329 335 341 347 353 359 365 371 377 383 389 395 401 407 413 419 425 431 437 443 449 455 461 467 473 479 485 491 497 503 509 515 521 527 533 539 545 551 557 563 569 575 581 587 593 599 605 611 617 623 629 635 641 647 653 659 665 671 677 683 689 695 701 707 713 719 725 731 737 743 749 755 761 767 773 779 785 791 797 803 809 815 821 827 833 839 845 851 857 863 869 875 881 887 893 899 905 911 917 923 929 935 941 947 953 959 965 971 977 983 989 995</p>
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