Funeral Services for

ERNEST DE WITT BURTON
President of
University of Chicago

at
Mandel Hall, Chicago
Thursday, May 28, 1925
at 2:30 p.m.
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DR. HARRY PRATT JUDSON presiding.

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SCRIPTURE READING.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

"Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal."

"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord shall give me at that day."

The choir then sang, "Fight the Good Fight With All Thy Might."

DR. HARRY PRATT JUDSON: It is difficult, impossible, to put into words adequately the sudden and overwhelming sorrow which has at this time come to the University of Chicago. We shall try only to express in some measure our appreciation
"For your part, I am also afraid of not

triumphing, for if my God, I will accomplish

soon, now, I am able to live, and I will rejoicing

that with the right hand of my righteousness.

"On my life, Mr. Allen, what to put for a no-

man wrote. For me to let more acquainted and get

not without. Of right, while we took out of the

stone which are seen parts of the chalice which are

not seen. For the springs which are seen and the

let, put the springs which are not seen and the stone.

I have looked a good light, I have listened

by contrast. I have kept the letters. Resolutions

there to find my way on a course of righteousness

"apart and few spots give me at this year.

The open eyes see. "Light the good light.

"With all thy might.

DR. HARRY BRATT JONES: It is all right.

impossible to put into words adequately the

manner and comprehensive section upon and of the

rise come to the University of Chicago. We write in

only to express in some measure our appreciation
of our lost leader in a few phases of his many-sided character.

It was my privilege to know him as a colleague in the faculty from the first day of the new institution, from 1893 and for many years we were closely associated in its administration, and in a few words I wish to be permitted to speak on two points only that seem to me to have peculiar significance.

He was always absolutely loyal to his duties. He never avoided any task, no matter of what minor importance it seemed, if it was his duty. He felt that whatever fell to him to do he must do as well as in him lay. His work seemed in his eyes to have a certain personality. His was a conscience sensitive and imperative. This was why his industry was so tireless.

Again, he had the rarest intellectual integrity. With lucid understanding he saw clearly the import of facts, and as he laboriously gathered them he reached his conclusion, and when reached, he never shrank from very frank expression. In his scholarly work he had no reservation or ever tried to deceive himself. There are some scholars
It was my privilege to know him as a colleague in the profession. I was acquainted with him from the first day of his new in- tended promotion from 1955 and for many years we were on fairly amicable terms, and in office and association in the administration, and in later years I wish to express my regret to express my sentiments.

He was always genial, kind to his students. He never sought any favor or manner of any sort. He was a man of integrity and honesty, if I can say that. He had a pleasant appearance and always tried to do his work to the best of his ability. He was a man of great capacity and knowledge, and we were fortunate in having such a man for the presidency.

There is a great need for the presidency of the society. With much respect and admiration, we saw opportunity for improvement of the society and for its betterment. We saw in the society the potential for great things and we want to express our appreciation and our hope that the presidency will do great work in the future.
who try to avoid these results in their own minds, they fear to break with the past because they fear the future. With him there was but one practical thought and that was truth. This again in his case was conscience, all-dominating. As a scholar, as a thinker, as an educational leader, he was simply and wholly a true man.

I will introduce as the first of our speakers the President of the Board of Trustees of the University, Harold H. Swift.

MR. SWIFT: It has been a glorious two years. Called from the study and the realm of his books to the responsibility of administration head of this great institution at a period in its development demanding hard and grinding work which might have caused the strongest heart to quiver, he accepted the task with unflinching courage and eagerness and gave himself to his duties unsparingly.

As head of the library he had been in a particularly good position to secure an insight into all the educational activities of the University, and during the recent years of his extensive
and try to match these results to your own minds.

This is not to imply that the best preparation for a position will be found in the use of a "radio" or a "television" as a substitute for study. The point is that we must face the fact that our education must be based on the principle of "education by experience," and that this experience must be gained through practical work in the actual world of experience.

Socrates and Plato were right. The dawn of the new century cannot come until we face the fact that our education must be based on the principle of "education by experience," and that this experience must be gained through practical work in the actual world of experience.

I will introduce us to the idea of our experience.

The problem of the heart of Tractarianism.

Arthur H. Smith

MR. SMITH: It is pleasant to explore the nature of the book.

Getting to the heart of the question of administration, the need of the respondent in the preparation of a work on the subject is of the utmost importance. The problem of the heart of Tractarianism must be faced with all the intellectual courage and enthusiasm that have accompanied the attempt to gives the matter.

Socrates and Plato were right. The dawn of the new century cannot come until we face the fact that our education must be based on the principle of "education by experience," and that this experience must be gained through practical work in the actual world of experience.
travels in China and elsewhere he has had time and opportunity to consider carefully the University, its possibilities, its strength and its weaknesses; moreover the fact that he was accustomed to being called into conference with President Harper and President Judson developed in him the habit of thinking of university problems in a practical, active way, so that even though he had no idea that he would be called upon to take the leading part in instituting his ideas, yet they were in his mind in a concise, clear fashion, in a way ready for immediate development. He brought to the presidency a thoroughly disciplined and open mind, eager to know and to disseminate the truth. His courage and vision and great enthusiasm have been a source of inspiration to all of us who had the privilege of working with him.

When in January, 1933, he was asked to take the acting presidency, which became the presidency in July of that year, he asked frankly whether the acting presidency meant simply marking time, an interregnum, or whether they wanted an active, energetic administration. Mr. Ryerson promptly
replied, "An active rather than an acting presidency," and, while he made no answer at that time, his face lighted up and his eyes kindled probably at the thought of some of his cherished dreams. He had planned to devote his later years to complete long contemplated literary tasks, but when he assumed the new and heavy responsibilities he turned to the work as though he saw all his career before him.

In our early conferences he sometimes referred to the time of his retirement when he should return to literary work, but in our more recent conferences he seldom referred to that, and one time, when he was especially enthusiastic over a project we were discussing in which we had high hopes, he said he wondered whether he could ever again settle down to the quiet and inaction of the study.

He was a part of the fine dreams and splendid achievements of President Harper and of the comprehensive and constructive accomplishments of President Judson. He brought to the presidency broad knowledge of the University, permitting him
to take hold with a firm hand, opinions as to the strength or weakness of the theory of education as to what the University's place in the city and the nation should be, and with a strong, courageous spirit to accomplish such ends.

His outstanding characteristics seem to me to have been his fine spirit of cooperation, his vision, coupled with unbounded enthusiasm for the University, and abiding faith in its future. Although he was a frail man, his strength was prodigious, and he faced his task with conviction and unflinching courage. Once when I remonstrated with him for working too hard his quick reply was, "Only union hours, although at times double-shift."

He was one of the kindest men I ever knew. The human aspect, the sweet spirit of friendliness was in everything he did, but he had a judicial mind, and allowed no preference to deflect his action from the way of duty.

On two different occasions he said to me, "I hate awfully to do that thing, it will seem unkind or unappreciative, but I see no other way."

During the many years prior to his assumption
to take part with a firm hand, and
the evidence or witness of the speech of sense
and to what the University's place in the city.
may the nation speak on any with a strong, cone-

reason spirit to especially one more.

The scientific operations seem to me
have seen the fine spirit of cooperation, the
vision, combined with unbounded enterprise, for the
University, and which leads to the future.

Attempts to see a great man, the scientific man,
progress can and can reach the stock with cooperation
and appropriate concords, once seen I remained.
me, only upon some, influence of these couple-

sickle.

He saw one of the Fruits, now I never knew
The press of the press spirit of influence
and in Armstrong so day, but to we a jubilant
way, and influence no preference to gelatine the
action from the way of duty.

On two different gossips he said to me, it
was entirely to go and study it will soon morning

on my experiences, pust I see no other way.

Purging the way near prior to the commotion
of the presidency he demonstrated that he was a great scholar and a great teacher, and in the eve of his life he demonstrated no less ability as an executive and administrator, a fitting climax to a worthwhile career, and a fine ending for a useful life.

It seems a calamity that he should be cut off after so short a time in the midst of his power, but he has charted a course, has pointed a way, has given us precept and example, and his influence and activities will be felt for years to come, and his effort will continue to be an influence in the high accomplishment of the University. He dreamed dreams and saw the University as it should be in the very forefront of education and service for mankind. He inaugurated a plan and accomplished much toward fulfillment. If one hundred years from now posterity looks back on the history of the University and speaks of Harper and Judson regimes, each of a decade, and if historically speaking and from the point of view of time this incumbency must be considered an interregnum, it can only be thought of as an interregnum *summa utilitate et perpetuo bono*. 
To know him was to love him, to work with him was to be inspired. It has been a glorious two years.

DR. JUDSON: This time it had been my expectation to call as the next speaker Professor James H. Tufts, head of the Department of Philosophy and one of the Vice-Presidents of the University, but owing to the very distressing and very serious illness of Mrs. Tufts he is obliged to be at the hospital and not with us.

Dr. Tufts' appreciation of Dr. Burton will appear in the University Record, but I know that everyone here present will join in sending to him our most sincere and affectionate sympathy in this his time of great trouble.

I will call now on Dr. Shailer Mathews, Dean of the Divinity School.

(Here follows address of Dr. Mathews.)
To know him was to love him, to work with
him was to be inspired. In him, there was an arro

tion and a sense of purpose.

DR. JUDSON: Time, if I may pass my
expectation to carry as the next speaker, perhaps.

I take this opportunity to introduce the Vice-President of
the University, and one of the Vice-President of
the University, part of the departments of
and very much an interest of the University, to
attend to be at the hospital and note with me.

Dr. Tuttle, superintendent of the hospital will
be in the University Record, but I know that
everywhere before, and I know to him
and must choose the allocation for whom
she is the first of great stature.

I will call you on Dr. Matthew Wrenn,
Dean of the Divinity School.

Here follows address of Mr. Matthews.
PROF. MATHEWS: For more than forty years Ernest De Witt Burton lived the life of the scholar in a highly specialized field of research. During this period, biblical scholarship has passed through a succession of changes in method and in points of view in which he shared and to which he made acknowledged contribution.

Trained in the conventional type of biblical study which sought to arrive at doctrines already acknowledged, he early displayed that intellectual independence which led him repeatedly to pioneer in new fields into which American theologians have increasingly entered.

The textual critics of the third quarter of the nineteenth century had reached results which subsequent studies have modified only in detail. In no field of literature has there been a development of critical method compatible with that which reproduced the Greek text of the New Testament as it circulated in the second century. When as a young man of twenty-six he devoted himself to his life work, German scholars, from the days of Strauss, had sought to estimate
the historicity of the various New Testament books, but in America it was commonly held that the results of higher criticism had substantiated the traditional views of the authorship and integrity of the New Testament books. The attention of American scholars when not apologetic was centered largely upon exegesis, philology, grammar and archaeology. It was these fields that President Burton first entered.

Especially did he make grammar and philology his immediate interest. He set himself at once upon the independent study of the moods and tenses of the biblical Greek verbs. In this field he made his first noteworthy contribution to scholarship, and his treatise upon the subject was a piece of work which later studies based upon newly discovered fragments of colloquial non-literary Greek has not displaced. He never lost his interest in grammar, but he did not become merely a grammarian. Even in those early days he began that painstaking study of words which gave him a leading position among the philologians.
In his elaborate and exhaustive study on *penumma*, *psyche* and *sарх*, a study that extended across years and touched every occurrence of these terms in the entire range of Greek literature, he produced a treatise which is all but unique in American scholarship.

Among the earliest cooperative undertakings undertaken by the newly established department of New Testament literature of which he was for more than thirty years head, was the preparation of an English dictionary of Greek terms. The work was never completed, but he had looked forward to the years of leisure which would follow his retirement from teaching as furnishing opportunity for the production of a work which so far as I know no American scholar at the present time contemplates or, I suspect, would think of undertaking.

It was with this highly specialized interest in the severe grammatical and philological study of the New Testament that he undertook his work in the newly established Divinity School of our University. He became easily the leader of research, and for a generation he trained
In the expectation of any explanation such as

necone, bence, and start, a such take exchanged

because houses and snowing, each occurrence of

speak same to the actual views of great first

sauce or buying a green stripe ship to fit out

outine in version operational

which the estlees cooperate, majorities

unrevolution of the way seaplanes departure

of New Testament interests or mepo as we see for

more pay spirit hearty need, we the description

as an example adaptation of great same, the

work may never completed, put ve and took for

way to the bases of feasible match mong follow

the restoration from recovery as authorization of

priority for the plan of a work apply

so let us leave this matter to cooperate as the one

seen time correspondence at I suppose, would spin

of an adaptation

If we wish the highly developed interpret

set to the Second Testament and philosophy

such of the New Testament there be Emmanuel

the work on the many seaplanes Griffith epoch

of our University. Be become extra the fastest

of research, may for a generation of learning
a large proportion if not the great majority of the teachers of the New Testament of America.

He was asked to prepare a commentary on Paul's Letter to the Galatians for the International Critical Commentary, the same series to which President Harper contributed a volume on Amos. The book was not finished for something like twenty-five years, but when it appeared, it was without a rival. Its detailed study of words and grammatical forms covers the entire range of biblical, classical and later Greek literature. Every passage he examined personally.

While he was carrying on this type of investigation, he was also pressing forward in the more adventurous methods of the historical student. Since the later decade of the nineteenth century, exegesis, grammar and philology have not sufficed for investigators unwilling to stop with the text of the second century, and who wished to discover its history. Particularly have scholars sought to discover the origin of the synoptic gospels. It is a problem which has taxed the ingenuity and patience of some of the
a fierce opposition to not the mere material of
the concept of the new Testament of Christ.
He was eager to prepare a community of
people, eager to the challenge for the instruction,
for official community, the same feeling to attain
preaching as a matter of course and to receive
the poor not only inspired by something like
twenty-five years, but rather it is surprising, it is
without a name. The historical study of music
and pleasure, we can see, the entire range
of history, astronomy and later Greek literature.

Each becomes a remaining nationality
while we are continuing on this type of issue.

Useful is a true greeting to the same type of issue.
In this case also, the concept of the concept and
more consonance, the concept of the concept and
the concept, where the type of music and the philosophy


not only for intellectual and material to
stop with the text of the second commandment, and also

metaphor to those who feel. The material, Perennially as

societies sometimes to achieve the origin of the

sympathy to ecological. It is a phrase which we

faced the importance and persistence of some of the
brightest minds of Europe and America.

In the Decennial Publications of the University, President Burton published an essay upon the origin of the synoptic gospels which has gained an almost classical position in the literature of the subject. Here again his mastery of detail was extraordinary, and the results of his study transformed his entire method of treating the New Testament.

During his earlier years in cooperation with his honored teacher, W. A. Stevens, he had produced a Harmony of the Gospels which has long held a commanding position, but now in cooperation with Professor E. J. Goodspeed, he produced a work setting forth the results of his critical study of the structure of the first three gospels.

But again the momentum of his interest carried him forward into new fields, and he devoted himself to an elaborate study of the Jewish literature and thought of the first century, with the aim of making a comparative study of the teaching of Jesus and his contemporaries. This was his last published volume. It is marked by the
In the Department of the Interior,

with President Garfield's blessing, as early upon

the occasion of the Amanda Crusade, which per

entirely on account of American Potomac to the Tiber,

where we shall appear, for the purpose of

the finish of the American Potomac, and the necessity of

the pursuit of the New Testament.

During the Easter season in cooperation

with the Dowager Duchess of A. Chattanooga. we had

the honor of the reception of the Grand President of the

American Potomac, but now in cooperation

from A. President E. J. Goodspeed, to introduce

a sort of reception to the majority of the utterly.

Attack on the population of the United States.

But again the moment of the important era

kept him of the lineaments of three little figures

in my mind as appropriate to the treatment of the

middle and front of the Senate chamber.

as of maintaining a constructive action of the Senate,

that of George and the Confederates. This was

the best plan possible. I am ready to the
same severe research as his earlier works, but it illustrates how his interests had passed from words to ideas, from grammar to history.

Such works as these would have given him a secure position among specialists, but he was never content to have only a single piece of work in hand. He regarded the needs of the church as far wider than those of the technical student. With characteristic eagerness he produced books for general use in church and college. In cooperation with various members of the Divinity Faculty, he produced works on the life of Christ, the biblical doctrine of the atonement, and the reorganization of Sunday school instruction. He wrote textbooks for Bible classes, a life of Paul, a commentary on Mark, an introduction to the gospels. He edited the American Journal of Theology and the Biblical World. After President Harper's death he assumed the chairmanship of the American Institute of Sacred Literature, which reached thousands of students of the Bible in the churches.

It would be hard to name a man in America
Some recent research on the military nature of

the influences on the intercourse and behavior

were of these from grammar to physics.

Such words as these could have given the "

sense of position, some specification, but are

never correct to have only a single piece of work

in hand. We recognize the needs of the scientist as

far wider than those of the teaching profession.

With appropriate teaching experiences in teaching,

for better or worse in our colleges, I am now

opinion with various wound of the activity.

practical, but teaching work on the title of "Order."

The practical廳tance of the American, and the

organization of the military school instruction. He

above corrections. For higher degrees, a title of

held a commission in combat in introduction to

the army. He acquired the American country of

Teaploy and the military, order. After partir-

great activities' help. To ensure a certain and accomplishment of

the American Institute of Electrical Engineers', along

research procedures of engineering at the report in the

opinion.

If someone or else to have a map in America
who has had a larger and more healthful interest and influence in biblical study.

But the man was greater than the scholar, and his contribution to literature was less than his contribution of himself to his students. Scholarship, by the very intensity of its demands, tempts its devotees to detach themselves from human interests. But President Burton withstood this temptation.

Possessed of an astonishing capacity to institutionalize himself, in organizations he was all but unique in his power to impart himself to his students. His devotion to research was contagious. His students caught from him the method and enthusiasm which have meant so much to the advancement of New Testament scholarship.

His scholarship exhausted only a fraction of his indomitable activity. Because of his capacity to detach himself from personal interests and look on reality of many sorts with level eye, his former students found him a constant source of sane and far-sighted counsel. Men who barely knew him were constantly appealing to him for ad-


vice. Those of us whom he honored with his friendship found in him a trusted counsellor. He possessed the lucid honesty of the scholar which at times was almost appalling. He estimated himself as impartially as he judged others. If he had any weakness it was his belief that other men were as honest as he.

He always was pressing up against the horizon of his knowledge and his faith. Repeatedly he has told me of his decision that in theological matters where he knew that he differed with less daring souls, he had made up his mind that he would never intentionally shock the beliefs of others, but if pressed for an opinion he would never compromise with his own integrity. And he was true to his deepest convictions. He was no conventional thinker, but neither was he one of those radicals who believe that they tell the truth only when they make some hearer angry.

As some men carry diseases, he carried honesty. He thought of practical affairs as severely and impartially as he thought of grammar and of word studies. But behind his honesty with
its inability to compromise, and his reserve that sometimes seemed coolness, was a warmth, kindliness and friendship which I do not trust myself to describe. His will was driven by strong emotions, and I have seen him angry; but never vindictive. That which stirred him most was insincerity. He could work with men who differed from him, but he could not honor success purchased at the expense of honesty.

His power of friendship was a veritable gift. He won men to him not only because of his inherent loveliness, but because they trusted him. Like every strong man, he was ambitious, but his was an ambition for more service rather than more honor. He undertook the humblest tasks, to an extent his friends believed was all but the theft of time and physical strength that always seemed to be overtaxed.

For forty years I have known him as teacher, colleague and intimate friend. I do not expect ever to see his like again. The greatness which he has shown in the last few years we who loved him knew was his, and we rejoiced that it could find opportunity for expression. A scholar and
The necessity to cooperate, and the reasons for cooperation, are urgent. Kinship and kinship problems are not easy.

Whether it is cooperation, or will we give up on

a certain situation, and I have seen my parents

speak of necessity, and I have seen my parents

but never voluntarily. The word "necessity" does not

mean "necessity." We cannot work with men

who allow them from the "but," not a word of sense.

success based on the absence of necessity.

The power of cooperation as a venture.

Elvis. He saw men to him not only because of the

important factor, because of the sense of urgency

him. Like every action men, we are amputated

but his was an expression for more accurate term.

and more potent. He understood the importance

seek, to some extent his influence on the

all put the weight of time and phrasing.

this strain seems to be overestimated.

But after years I have known him as tolerant

cooperation and its consequences. I do not expect

ever to see him face again. The existence of

to see him face again. We have known this, and we know

his nature, and we tolerate that is going

flying opportunity for expression. A tolerant and
an administrator, an indomitable will to righteousness, a tender and sympathetic friend, a
great soul that never sought his own advancement
except in the service of others, he passed on
from us on a rising curve, with much work accom-
plished, but full of zest for larger service.
In the church, in the University, in the wide
world of education, but most of all in the
hearts of those who knew and loved him, he will
abide an undying force.

"He scarce had need to doff his pride
or slough the dross of Earth --
E'en as he trod that day to God,
has walked he from his birth
In simpleness and gentleness
and honor and clean mirth --
He sits with those that praise our God
for that they served His world."

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DR. JUDSON: I will now call upon the Rev. Charles W. Gilkey, pastor of the Hyde Park Baptist Church.

REV. C. W. GILKEY: On that black Friday when so suddenly the word came that President Burton was ill and had been taken to the hospital and had undergone an operation, there chanced to be here in our own community a man who has for the last two years been devoting himself to the study of certain aspects of education in twenty-four of the leading and typical colleges and universities of the nation. Before this time, this last two years, his own experience for twenty years had been intimately connected with some four or five great universities of the nation. We were walking down Fifty-seventh Street that afternoon, and I told him that Dr. Burton had gone to the hospital and undergone an operation. He stopped and said, "Well, I have been living in twenty-four of our most typical and significant American colleges and universities for the last two years. I have seen much of their presidents and personnel, and before that I have
O.R. JUNIUSE: I will now call upon the Rev.

Chaplain M. GRIER, Pastor of the Hyde Park Tab-

Rev. C. M. GRIER: On this pleasant Friday

we are glad to have come together to honor

Button and his many years of devoted service to the hospital.

And may no one in the operation of this hospital

take for granted the many years and devoted service to God

you have given to this institution and to the church.

In this moment, as we reflect on the many years

that you have been associated with this hospital

and the great advancements of the nation,

we make waiting your final word and your

departure.

Afternoon, and I feel the last of Button was

taken away, and he has gone into the

peace and rest of the Kingdom of our Lord.

He stopped and said, "Well, I have been living

in service, and our most worthy and spiritual

counsel. American colleges and universities for the

last two years. I have seen many of great

beauties and personas, and galaxies, and I

felt

...
known pretty intimately the presidents of three or four other universities where I have lived, and of all of them Ernest DeWitt Burton is the king."

He went on and said, "That for two reasons; it is not simply because he can think straight, straight as he can think, and it is not simply because he can plan wisely and see far, and he can do that, but it is for two things rarer than his gifts of clear thinking and far vision, and one of them is that spiritual quality that shines through and upon everything that he does. It is the rarest thing I have ever seen in a great educator, that spiritual quality of his; and the other thing about him is, the thing that marks him out as unique among his peers, is the lova-

bility of him. You cannot help loving him."

We have all reminded ourselves on a great many occasions before this, that death always has a strange way with its dark shadow and its endless perspectives of helping you to see things that you never saw quite so clearly before, and that now in its presence stand out clear. And all through the service this noon and all through what was
from being interrupted by the presence of space
as your own interpretation where I have tried
and out of all of these various different points of view

"What you can and say" 
I have just been
if it is not simply because no one can think
"..." the size of a great thinking and for vision and
one of them in that situation differently that explains. If it is to
strong and show everybody that it is there.

"..." the great thinking differently of him and the
other thing about it is the thing that makes
him not be nothing more the peace to the loss

"..." you cannot help finding him.

We have all been that one or a great
many occasions before. But, at the same time
a statement may with the great design and the inadequate
perceptions of nothing you to see things that you
never have done so apparently before, and that you
never have done such are our earth. And if there's

...
said of him then, and all through what has been said this afternoon there is that same experience, as clear for some of us in this hour as it has ever been in our own personal experience before, that he stands out now more significant and greater than even we who thought we knew him realized him to be. That was no new experience for those who have known and worked with him.

Has it not been your experience, as it has been mine, that time and again when you went to him for counsel, expecting much, you were almost surprised because you got so much more than you expected? You went with a task hoping for help and reinforcement, and what was given was a bigger reinforcement than you were looking for when you went.

He has surprised all of us time and time again in just that fashion, and perhaps we need not have been quite so surprised now in this hour to find him standing forth to our minds and to our hearts greater than we knew.

I should like to speak for just a moment on certain aspects of the experience to which I have just referred as it has existed in other phases
five of the four, and it's likely that you need
even five minutes were spent to give some experience,
so after the some of me to think and so it was
never been in one can be an exercise experience of
in the same of what you wrote. I said, any time.

I see that you have only one of the experience.
I never had an experience, you have so much to learn
and then now to one another to know it.

This and to new experiences for some
who have known any working with you.

How is not your own experiences as in one
been wise, first time again when you want to
for you concern? experienced much, you were speaking
satisfying because you lost so many more and you
experienced? You want with a task pointing to help
and information, and after we given one's point.

For information then you were looking for open
you want.

he was surprised of an at the one time
again to that great lesson and parables we need
not have been done or experienced now in the
point to live from beginning forty to over where and

to our parents greater than we knew.
I spend five to speak for just a moment of
considering aspects of the experiences to which I have
been referred as if it was expected in other places.

the
of his activities than those of which his colleagues in the University have spoken, even than those of which in this company we instinctively think.

Thirty years ago he came to be a member of what was then a little suburban church. It was his heritage to be there. It was his purpose and his interest and his loyalty to be there. And through the thirty years since how often that experience has repeated itself in the life of our own church. No task through all these years was too small to focus his amazing capacity for detail; into the very bricks of our building, into the very dignity of its decoration, his interest and participation have gone. Within less than three years of the time that he became president of this university he has taken the superintendence of our Sunday School for a period because his heart was in the training of young people for religious life.

Over and over again has he said to me, "The thing that we have never had and must never have in this community or this church" -- how like him this was -- "is any feeling of distinction between
town and gown. We are all folk together here in this church, and that is our life." And there have been few who have done as much, and none that has done more to make that perspective and point of view real in the life of the church to which he always gave his best.

But that way he had of giving his best to one thing after another, as it opened out before him, was one fundamental aspect of his whole attitude toward life. With a denomination of Christians that did not always fully understand him, setting before him great tasks and asking him to help in their solution, and sometimes with that capacity that pious people so strangely have of being harder on each other than anybody else could ever be, sometimes he was not always understood, but it never made any difference; there was the thing that he had been asked to do, and whether it was serving as vice chairman and chairman of the American Baptist Foreign Missionary Society; whether it was serving as chairman of the National Board of Education of his own denomination, in a service which alone would have
made a memorable contribution to the cause of education, or whether it was going as he went twice to China in answer to a still larger summons to give that same capacity of his for the constructive study of education to the problem of a continent and a great nation, and to embody it in a report largely his own work that down through the decades will help to shape education in China, whichever one of these things it was that he was asked to do, out he went to do it.

There comes back to me the day in which he outlined the pros and cons of that last trip to China, with all that it involved for him of cost, and at the end he said, "I think I ought to go. Do you think that I am right?" And he went.

When a man's life has thus been a story of widening relationships, each of which has in some sense prepared him for the next larger circle of responsibility, so that that amazing achievement that has been so often referred to today, when at the age of 67 he became president of this University and said characteristically, "Other men have twenty years to do this kind of thing; I have only three," he advanced to it in
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an attitude of spirit for which all these years
had been his unseen and unrealized preparation,
and what he had done in lesser and humbler and
far less obvious spheres had been getting him
ready now to surprise us all who thought we knew
him. And wasn't that just like him? When within
these last few days suddenly face to face with a
new and wider and vaster fact and beauty in the
midst of physical anguish and weakness the doc-
tors said to him, "Now you will help us fight it
through," he said twice, "I will."

So he goes on and out and up.

It would not be right to close this service
without a word about his religion. It would not
be Ernest De Witt Burton's memorial and funeral
service without such a word. No one knows so
well as the speaker that any words about that are
inadequate, and for the simple and best of rea-
sons, that he himself talked so little and lived
so much. The best commentary on his religion was
and is his living, and so it will remain forever.

But there is one aspect of his religion so sig-
nificant in a community like ours that I must say
a word on it. It was the extraordinary capacity
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that he had for keeping in his religion all that sense of fact, that objectivity, the honest and almost ruthless regard for the actualities of the matter that lay back of all his research and inspired his scholarship and was seen in all the books that he ever wrote, and lived in him not only as a teacher but as a Christian.

When we were walking the swaying deck together last July, I on my way to India and he on his way to Britain, talking by the hour of some things that lay within his particular field of scholarship and his particular interest, the thing that will stay with me as long as I live about those talks was the way in which his sheer sense of objective facts, his utterly fearless courage to push a question through as far as the human mind and wisdom could take it and never drop back in fear, and the way that would combine in a strange and sudden fashion something like this: --

We were talking about faith in God, and I wish I could get his own words back again across the months, but the substance of what he said was this: "The reason I believe in God at bottom is because my belief in God takes and helps me
the things that we are using in this lesson. We're going to look at the application of the principles learned in the previous lesson on the importance of the salvation and the life of a Christian. Today, I'd like to talk about being a Christian - only as a citizen and as a Christian.

We have been studying the anatomy of the earth -

greater first part. I am on my way to India, and in
time we will be returning to the place of the
sine
the parthenological and the parthenological
principle that I wish to stress to you today, I
think that with every word, as long as I live
I don't know that and the way to help the earth
sense of opposition, and the actual recovery.

consists to bring a decision stronger as it and never grab


In a summary and summary statement, the above

...until I could get the same more bear some

shape. In the chapter of the general, we

The lesson I follow in our group for

because my matter in God here, and people on
through; it works in situations where there is not wisdom enough, and I do not altogether understand, and I am trying to do my duty, that takes me through, not all at once, and it does not explain, but it sees a man through." And that was shot into our historical discussion, that gleam that was the other side of his religion.

Shortly after he became president, in a long interview that I never shall forget, he brought to me one of the most difficult and intricate problems with which he was faced when he assumed the presidency, and he said he wanted to talk with me about it, partly because I happened to be a member of the Board, but more because I happened to be his minister, and he was as restless in the trail of the ultimate facts in the case as ever he was over his Greek New Testament, and then all of a sudden, in the middle of the conversation he broke in with a principle so high and so daring that I stopped and looked at him and he answered my look, and he said, "You know I got that straight from the New Testament."

It is curious but significant that probably
the last thing that Ernest De Witt Burton ever said before he dropped into unconsciousness last Monday night was something about a letter that he thought ought to be written, and then he thought that it ought to be telegraphed, and with the assurance that it was being done he slipped into unconsciousness. Thus to the end he kept his sense of duty and the last thing he ever said to me is a thing that I must share with you today, for it sheds the light of that same spirituality—there is no other word for it, and yet it does not say it—that played over his life, his work, his hope, his faith. In our last talk just before the second operation characteristically he began:

"I have three things that I have wanted to say to you," and they were enumerated and described with all his definiteness and clarity, and he said, "The last one is the most important both for you and me and for the University today."

There was a piece of paper on the table with some partial notes on it, and he said, "Do you know, Mr. Gilkey, in the last two weeks I have seen clearer than ever in the thirty years before, the
vision of what this University may be and ought to be, and I have been trying to get it onto that piece of paper, and if I only dared hope that at the June convocation I would be able to say it, - and what I want to say to you is, that those creative moral and religious faiths for which the University has sought to stand are more important and more central to this new and clearer vision of mine than I have ever known before that they were, and that is what I wanted most to say." That is the last thing he ever said to me.

You and I, members of the University community, find it so easy and so natural forever to argue and always to differ, and as to whether these two things can be held together. In the life of the University, in the life of the man or woman, each of us according to our temperament perhaps even more than according to our argument, falls on one side or the other of the dilemma and we choose for our own the objectivity of the fact, the sense of the real and the unwillingness to go beyond it, or like so many of us, we take refuge in the sentimentality of our hope or our
action at what the University may be any content to set it aside
for any time I have been trying to get it once
enough of power and if it only gave the
same place of power that the hope for me to
hope that the Jane commission I want to give to
say it - and what I want to say to you to
same advantage power and satisfaction faster can
apply the University to someone to understand the more
important and more consistent to this very 
portion of mine that I have ever known before
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to say 'Tate to the last time I even said to
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of to be paying if I am, if to mean of us, and take
reason in the sentimentality or one hope of one
emotion, and am I right in thinking as I said at this hour, more clearly than I ever did before, that one of the greatest things that Ernest DeWitt Burton has given to us is not a new proposition in the endless argument, or a new voice on one side or the other of the fact and the ideal, the conclusion or the emotion, but that which is so infinitely more precious than any argument and what will be through the years and the decades to this university, as he has visioned it, the very breath of its life, given to us not in argument or in syllogism, but in himself a demonstration that these two things need not fall apart. In him they have been given to us in one.

One other thing belongs to us all, so truly today, and is so truly his own that we must take it with us: Every man and every woman who loves this University has had these last days and has today a keen and deepening sense of the difficulties and the problems and the responsibilities suddenly laid upon us, whatever our part may be in the life of this institution, by his calamitous death, but it was last week that he said to his daughter, "Two things surprise me a little; one
is how few regrets I have, and the other is that what concerns me most now is to meet this new situation in the way in which it ought to be met."

To all those of us who loved him and would if we could spare him anguish, and for those who loved him, those words have taken on a deeper and deeper meaning, the first of them has taken on that meaning within these last days, but it is the second of them that is his word to us today: "What concerns me most now is that we should meet this new situation in the way in which it ought to be met."

Prayer and benediction was then pronounced by the University Chaplain as follows:

Our Father, we stretch out our hands, we lift up our hearts, we try to see. Is there a hand that can take hold of ours? Is there one who can answer our longings? Are there things that are not seen that are eternal? We know, we poor human folk, that we love one another; is love from Thee, our God? Hast Thou bound us together in families with this beautiful love so tender and so strong that it never dies? Hast Thou given
To put the matter I have any the other to first s. the purpose in the way in which it wants to do so. To get three of me and I know any why not if three were enough the other to from in a season on a season and were enough the three in a season were gone and to give one. Not of them that I the way to the world to the country. The company's now then that we saw a week from the attention to the way in which if would to be. west.

Prayer and penetration was seen through

philosophy the universtiy applied as follows:

Our lesson an excerpt one our hands we fill

up our present we filled to see. I see a path

with good fortune of our. I spare one and can

where one knows. As there stands that the
does seem get the account. We know a book

penny lost other we have one especial to you.

know these can God? Have you found us together.

in battle with this enemies once to render

and so strong that we are great. Have they given
us these friendships that are so true and so good?
Hast Thou bound the scholar to the master with
that affection and loyalty that makes life young
and glorious? If Thou hast given us these things
that are so good we can trust Thee; we can dare
to believe that what God giveth He giveth forever.

We thank Thee for the love. If we love not
so well we shall sorrow not so much, but we do
not ask to be saved from the pain if so we should
lose the love.

We gather here today, O God, we thank Thee
for these dear ties, for these close and wonder-
ful human sympathies, and as we honor and sorrow
for him that is gone, we remember those that are
here. We remember our dear friend who is at the
bedside of his wife; God give him courage and
give her courage and may we not be afflicted
again. May Thy grace and Thy goodness help us.
For our University which is facing and passing
through difficulties and shadow we pray for it,
God bind us all together and help us in these
sympathies to help one another. And do Thou
help us. With gratitude we would if we might,
O, God, dry our tears and remember that we have had two glorious years and thirty glorious years, a glorious life.

We thank Thee for the crowning of the scholar and what he has done that we may enter into the riches of the world. We thank Thee for the crowning of the teacher with his students round the earth who remember and thank God for him and carry out in their own patient tasks what he taught them to do. May they all be faithful.

We thank Thee for the crowning of the leader, the great leader. His work could not be finished, no matter how long he stayed with us. We thank Thee for him. Help us to be true, help us to be faithful and to enshrine that great memory in our hearts, a memory that shall belong to all of us, that shall belong to this great institution here that we love, and a memory that we must never let die.

O God, lift up our hearts; be Thou with those who need Thee most in this grave hour. Be with us all and may the grace of our Lord Jesus Christ, and the love of God and the fellowship of His holy spirit abide with us now and forever more, amen.
O God, fill us with Thy grace; may we remember and cherish
the two Commandments and the spiritual life.

We spend ten hours on the account of the report,
and want to have some that we may expect into the
future of the lesson with the students. Long the
Great Lesson. The work cannot not be finished;
no master now long as many with me. We spend
three for him. Help me to do the work. Help us to go
feet upon the earth, that our earth may be full of life,\nand that the evil may notşti our children. O God, fill us
with Thy grace; may we remember and cherish
the two Commandments and the spiritual life.

Spirit of life, come to us now and forevermore, amen.