

## 1: Catalog Record: Life and letters of John Bacchus Dykes, M.A., | Hathi Trust Digital Library

*Ms. And proof-sheets, and that my name appears on the title-page. It has been said that no man's life ought to be written until twenty years after his death, and there is often much to be urged in favour of this opinion. The lapse of years reveals whether a man's work has been a living work; besides.*

Biography John Bacchus Dykes was born in Hull , England, the fifth child and third son of William Hey Dykes, a ship builder, later banker,[1] and Elizabeth, daughter of Bacchus Huntington, a surgeon of Sculcoates , Yorkshire, and granddaughter of the Rev. William Huntington, Vicar of Kirk Ella. He was also a cousin of the Rev. He also played the violin and the piano. There, as an extra-curricular subject, he studied music under Thomas Attwood Walmisley , whose madrigal society he joined. Having graduated in as a Senior Optime, he was appointed to the curacy of Malton , North Yorkshire, in He was ordained Deacon at York Minster in January The following year he was appointed a minor canon of Durham Cathedral an appointment which he held until his death ,[9] and shortly thereafter to the office of precentor. In he relinquished the precentorship to the dismay of Sir Frederick Ouseley [10] on his appointment to the living of St. Although his paternal grandfather and his father had been firmly of an evangelical persuasion,[11] Dykes migrated to the Anglo-Catholic, ritualist, wing of the Church of England during his Cambridge years. Although never a member of the Cambridge Camden Society, his later life showed him to be clearly in sympathy with its central tenets, as he was with those of the Oxford Movement. At this time, antagonism between the evangelical and Anglo-Catholic wings of the Church of England was heated and sometimes violent. John Purchas â€”72 who, as a consequence of a Privy Council judgment which bore his name, was compelled to desist from such practices as facing east during the celebration of Holy Communion, using wafer bread, and wearing vestments other than cassock and surplice. Another clergyman, the London-based Alexander Mackonochie whose worship style Lord Shaftesbury had characterised as being "in outward form and ritualâ€”the worship of Jupiter or Juno" [14] was pursued through the courts until the pressure proved too much and he resigned his living in Against the expectations of many senior legal figures, including the Attorney-General, Dr. Rest and the bracing Swiss air proving unavailing, Dykes eventually went to recover on the south coast of England where, on 22 January , he died aged Works and influence Dykes published numerous sermons, book reviews and articles on theology and church music, many of them in the Ecclesiastic and Theologian. But this was essentially a hymnal with a local circulation and would have done little to establish Dykes as a composer. Of far greater significance was his speculative submission in of six tunes to the music editor W. Monk of a new venture: Sir Henry Williams Baker Bt. He also wrote two major anthems â€” These are they that came out of great tribulation and The Lord is my shepherd â€” numerous small scale anthems and motets; Communion, Morning and Evening Services; and a setting of the words of the Burial Service. These have all fallen into disuse in recent years, some deservedly so,[29] although the large scale anthems display a fair imitation of Mendelssohnian counterpoint and pre-echoes of Edwardian grandeur, and the Burial Service is a minor gem. Nor did they explain why sentimentality per se is a bad thing, nor why music invariably improves in inverse proportion to its sentimental content. As one writer put it, in a wider consideration of the subject: Dykes was thoroughly aware of the rich reservoir of continental harmonic innovation in the music of Schubert, Mendelssohn, Weber, Spohr, Schumann, Chopin, Liszt and early Wagner and he had absolutely no compunction in using this developed harmonic vocabulary in his tunes both as a colourful expressive tool and as a further means of musical integration. In a plaque commemorating Dykes was installed in the antechapel of St. Oswald Dykes 27 October â€” 31 January John Bacchus Dykes MA. Doc, Durham eTheses, , p. John Murray, Albemarle Street, , pp.

## 2: Life and Letters of the Rev. John Bacchus Dykes. Edited 27 Aug The Spectator Archive

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## 3: Life and Letters of John Bacchus Dykes, M.A., Mus; Doc;, Vicar of St. Oswald's, Durham

*Full text of "Life and letters of John Bacchus Dykes, M.A., Mus. Doc., vicar of St. Oswald's, Durham" See other formats.*

## 4: John Bacchus Dykes. | WW1 PARCELS TO THE FRONT & LETTERS HOME

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## 5: John Bacchus Dykes | Revolv

*Dykes was a great lover of ritual, and he was particular in insisting that ritual symbolised doctrine. The Bishop imposed conditions when he was asked to license a curate, and refused to act when the conditions were rejected.*

## 6: John Bacchus Dykes - Wikipedia

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## 7: George Huntington (priest) - Wikipedia

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## 8: Life and Letters of John Bacchus Dykes by J. T. Fowler (, Hardcover) | eBay

*Life and letters of John Bacchus Dykes, M.A., MUS. DOC., vicar of St. Oswald's, Durham.*

## 9: Life and Letters of the Rev. John Bacchus Dykes () | Oxfam GB | Oxfam's Online Shop

*Excerpt from Life and Letters of John Bacchus Dykes, M.A., Mus; Doc;, Vicar of St. Oswald's, Durham Ms. And proof-sheets, and that my name appears on the title-page.*

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