

## Josephine Butler and her Oxford years (1852-1857)

*'On a certain afternoon ... the women were listening to our words with increasing determination never to forsake the good cause, when a smell of burning was perceived, smoke began to curl up through the floor, and a threatening noise was heard below at the door. The bundles of straw beneath had been set on fire ...*

*'Then, to our horror, looking down the room to the trapdoor entrance, we saw appearing head after head of men with countenances full of fury... There was no possible exit for us.. we women were gathered into one end of the room like a flock of sheep surrounded by wolves ...*

*'Mrs Wilson and I stood in front of the company of women, side by side. She whispered in my ear, "Now is the time to trust in God; do not let us fear"; and a comforting sense of the Divine presence came to us both. It was not personal violence that we feared, as what would have been to any of us worse than death; for the indecencies of the men, their gesture and threats, were what I would prefer not to describe.'*

Who were these women and why would they be set upon by men? What was happening?



Josephine Butler, Oxford resident  
1852-1857

**This article is the story of Josephine Butler (née Grey), with a focus on her years living in Oxford from 1852 - 1857.**

The meeting described above took place in Pontefract in Yorkshire in 1872. Butler and her friend Mrs Wilson were campaigning against the election as MP of a candidate who supported the ill treatment of prostitutes, an otherwise taboo subject. Few dared raise it until a well-connected and determined spokeswoman appeared in the person of the courageous Butler.

**Commentators agree that Butler's Oxford years<sup>1</sup> were formative in shaping her life's work campaigning and caring for disadvantaged women.**

Butler is an important part of Oxford's Christian Heritage for three reasons: (1) she was driven by her deep Christian faith in a period when Christian assumptions were being challenged from almost every direction; (2) because she was a woman in what was still very much a man's world -

Victorian Oxford; and (3) because the direction for her life's work was set in train during her years in Oxford.

There is no plaque, building, institution or street name to Butler's memory in Oxford. I have never heard her mentioned on any of the city's walking or bus tours. His otherwise excellent book 'Travel through Oxford' on the city's Christian heritage by Andrew Atherstone would be more complete, in my view, if it mentioned Butler.

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<sup>1</sup> It was in Butler's response to 'the less appealing dimensions of Oxford life that we see her attitudes and conviction that drove her later life.' Jane Jordan, *Josephine Butler* London 2001, p. 43 Another of Butler's biographers, Helen Mathers, describes "Butler's revulsion at the hypocrisy she saw in Oxford as the formative experience that shaped her later life." Quoted in Sarah C Williams, *When Courage Calls: Josephine Butler & the Radial Pursuit of Justice for Women*, London 2024 p.261

This article is in five parts.

1. Josephine Butler - an outline of her life
2. C19th Oxford before and after Butler
3. Butler's Oxford years 1852-1857
4. Themes
5. Why Butler matters

## 1. Josephine Butler<sup>2</sup> - an outline of her life

She lived from 1828 until 1906, overlapping significantly with Queen Victoria who lived from 1819 to 1901. However, in spite of having a female monarch, this was a man's world, as became all too clear. She was from a branch of the politically influential Grey family and grew up in Northumberland. One distant cousin Charles Grey was Prime Minister when slavery was abolished in the British Empire in 1833. He gave his name to the famous Earl Grey tea.

Josephine moved to Oxford in 1852, following her marriage<sup>3</sup> to George Butler, a graduate of Exeter, one of Oxford's oldest colleges. A keen sportsman and classicist with an interest in art and



The Butlers' first home in Oxford, 124 High Street

education, he was ordained in Oxford in 1854. However, his greatest contribution to the world may have been his unwavering support for his determined and passionate wife in the social causes she championed.

In one of his letters to her, he wrote, *"I think we are well fitted to help each other. No words can express what you are to me. I may be able to cheer you and ... be enabled to help you in the years to come, to carry out your plans which may under His blessing do some good."*<sup>4</sup>

They had four children, one of whom, Eva, was to die in a tragic domestic accident. She fell off the bannisters at their home in Cheltenham, where George was the vice principal of Cheltenham College. Eva had been named after the heroine of the anti-slavery novel Uncle Tom's Cabin.

Josephine Butler's indignation at the suffering of women appears to have been fanned into flame by Eva's untimely death. She was far from alone as a campaigner in Victorian England, but she fought against a scandal which is almost forgotten today - the 'Steel Rape' of women, incorporated into law by the Contagious Diseases Act of 1864, which was repealed in 1886. No-one is more responsible for opposition to the Act and its final repeal than Butler. The Act gave police power to force any woman suspected of being a prostitute to undergo compulsory and invasive medical examinations (by men), while women who refused could be arrested and put in prison. A better name would have been the 'Healthy Whores Act', designed to protect the health of the nation's men, particularly its soldiers. Butler campaigned against child prostitution, the trafficking of girls from Britain to the continent and was instrumental in raising the national age of consent for girls from 13 to 16.

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<sup>2</sup> See Appendix II for key dates and names on a single sheet.

<sup>3</sup> Her engagement portrait (see first page) was by George Richmond, an indication of her privileged background. Richmond also painted Newman, Keble and Charlotte Bronte.

<sup>4</sup> Josephine Butler, *George Butler*, quoted in Sarah Allen, *Clothed with Strength*, Leyland 2023 p. 174

Effectively, she bought every girl in England born since her time the right to three more years of childhood.

Les Misérables by Victor Hugo, written in Butler's lifetime and describing France in the 1830s, is as good a place as any to go to understand how the awful descent into prostitution and an early death could occur to women<sup>5</sup>. In 1869 Hugo had told English campaigners that the 'slavery of white women continues in Europe'.<sup>6</sup> Butler met him on a visit to Paris where she was investigating the issue there.

*"I was shown a house full of some hundreds of little girls from 5 to 11 years old (400 I think) who were prostitutes FORCED to be so by bad men, victims, and my guides said: Now is this not good? All of them housed."*<sup>7</sup>

An English user of a brothel in Brussels was to confide in Butler, on condition of anonymity, the story of a suicidal young girl called Ellen Newland. She was English, and being unable to speak any other language, he was the first person to whom she could tell her story; how she had been trafficked under a false promise of marriage, robbed of her papers and kept prisoner in Brussels for prostitution. This trail led to discovering English girls as young as 12 or 13 kept in padded rooms in Belgium. Butler's persistence led ultimately to the conviction and imprisonment of 12 men. The organised crime gang included, to Belgian embarrassment, the head of the Bureau des Moeurs (i.e. the regulator of brothels) himself. At one key moment, the Belgian national newspaper carried the headline "MRS BUTLER WILL NOT GO AWAY."

These achievements are all the more remarkable for someone with no elected or other political position, economic clout or legal authority.

Butler has been called the 'Patron saint of prostitutes'. Millicent Fawcett, the suffragette commemorated with a statue in Parliament Square, herself called Butler 'the most distinguished Englishwoman of the nineteenth century.'<sup>8</sup>

## 2. C19th Oxford before and after Butler.



*The Martyrs' Memorial, not long built in the Butlers' day*

John Newman and the Oxford Movement of Anglo-Catholics, also known as Tractarians, were very much in the ascendancy in the first half of the 19<sup>th</sup> century.

In 1841, its opponents felt the need to reassert the values of the Protestant Reformation and erected the Martyrs Memorial at the bottom of St Giles, immortalising the 'errors of Rome' in a public inscription. Newman felt unable to contribute financially to the Memorial due to his own crisis of conscience. He stepped down from being vicar of St Mary's, the University Church, and was received into the Catholic church in Littlemore in 1845.

<sup>5</sup> 'I had a dream that life would be so different from this hell I'm living... He slept a summer by my side ... But he was gone when autumn came... But the tigers come at night.' Dickens tells a similar story in London.

<sup>6</sup> Quoted in Helen Mathers, *Josephine Butler, Patron Saint of Prostitutes*, Cheltenham 2014, p. 110

<sup>7</sup> Mathers, *Josephine Butler* p. 110

<sup>8</sup> On 19 June 1911, five years after Butler's death, a 7 mile procession crossed Westminster Bridge in support of women's suffrage. At their head, a women in a suit of armour representing Joan of Arc. On the banners behind were embroidered the image of Butler's face.

Also in 1845, Samuel Wilberforce (son of William Wilberforce, the abolitionist) became Bishop of Oxford. A loquacious<sup>9</sup> evangelical, Wilberforce entered into a respectful exchange of views in correspondence with Newman. In 1854 it was Wilberforce<sup>10</sup> who ordained George Butler. In 1860, Wilberforce famously debated evolution with Thomas Huxley in the newly opened Natural History Museum - a museum for which George and Josephine were active fund-raisers through their friendship with John Ruskin.



*Oxford's Natural History Museum, the 'Museum in the Parks'*

Newman once identified Oxford as, remarkably, the place where all three key strands of Christian thought in the C19th were emerging or gaining traction: (1) Anglo-Catholicism (e.g. Pusey and Keble) (2) Evangelicalism (e.g. Wilberforce), and (3) Liberalism, typified by Benjamin Jowett. Liberalism played down the importance of scripture. Jowett was to claim in the 1860 publication *Essays and Reviews*, that the Bible should be read 'like any other book.' Christian assumptions were being questioned in Oxford from seemingly every direction.

The Oxford Movement also had a huge influence on how Victorian England looked, its gothic revival architecture harking back to medieval England. The iconic Houses of Parliament and Big Ben, as we know them now, were redesigned by Augustus Pugin between 1840 and 1870 in this style. These corridors of power were relatively new therefore, when Butler, armed with letters, sworn documents and petitions, would be there to lobby Parliamentarians. The Martyrs' Memorial and Natural History Museum of course have a similar look.

Neither Josephine nor George wanted to be categorised. They had elements of the Liberal, made common cause with Tractarians like Felicia Skene but overall preferred what they called 'vital Christianity', with "a strong emphasis on the Bible, prayer and heart religion."



*The High Street in Oxford in the time of the Butlers, as painted by Turner*

### **3. Butler's Oxford years 1852-1857.<sup>11</sup>**

Josephine Butler was an instant hit in Oxford on her arrival. George first worked as Public Examiner for the university. They were a newly married couple, and being married, an academic career was not open to George. That anachronistic bar was to remain until 1877. George's younger brother was an undergraduate at University College and proudly describes his sister-in-law taking Oxford 'by storm.'

<sup>9</sup> Wilberforce was known as 'Soapy Sam' for his smooth speech. His bust in wood is over the south door of Christ Church cathedral.

<sup>10</sup> This would have been a special passing of the baton to the next generation, Josephine's parents having been friends with the anti-slavery campaigners William Wilberforce and Thomas Clarkson.

<sup>11</sup> See Appendix I for other events in the world and in Oxford during these years

The Butlers lived at three addresses during these years, where their first children were born: 124 High Street (until recently, the site of All Bar One opposite the Mitre), 34 Beaumont Street on the corner with St John Street and then the large house 15 St Giles, two doors up from the Lamb & Flag pub. William Turner the painter was their near neighbour while they were in Beaumont Street.

Butler's upbringing and her parents' social circle meant that she was not intimidated by men. She enjoyed joining in conversation and playing the piano to guests at their house. However, when guests had departed, she and George would read the Bible and pray together, comparing the accepted axioms of the day with the sayings and actions of Jesus.<sup>12</sup>

At the risk of stating the obvious, the university was entirely male. There were no female lecturers or students. Josephine wrote about *'clever men who do not know intimately the hearts of many women'*. When the new novel *Ruth* by Elizabeth Gaskell was published, two years into Butler's time in Oxford, she expected the book to be met with serious debate, not with indignation.

Butler wrote of this period of awakening: *"On one occasion, when I was distressed by a bitter case of a wrong inflicted on a very young girl, I ventured to speak to one of the wisest men- so esteemed - in the University, in the hope that he would suggest some means, not of helping her, but of bringing to a sense of his crime the man who had wronged her..."*<sup>13</sup> Although he is not named in this passage, the wise man referred to is Benjamin Jowett.



Awkward juxtaposition: "Ruth", published in 1854, & Benjamin Jowett

*"The Sage, speaking kindly however, sternly advocated silence and inaction. It could only do harm to open up in any way such a question as this; it was dangerous to arouse a sleeping lion."*

She left the interview in *'amazement and discouragement'* The academic and the prophet are counterpoised in this layered sketch. A woman excluded from formal learning, with no credentials, confronts an Oxford philosopher. Josephine is active, while the unnamed Jowett is inactive; she speaks up, he recommends silence.



Felicia Skene, Scottish Tractarian, friend of Butler and first woman Prison Visitor in England

Early on in her years in Oxford, Josephine was introduced to the darker, seamy side to Oxford by Felicia Skene, the reformer and prison visitor. Lower class women in particular were exploited to maintain this male-dominated society.

Indeed, for these men, brought up in public schools knowing no women other than their sisters and mothers, the prevailing view when sexual sin occurred with serving maids or prostitutes seemed to be 'boys will be boys' and that they were victims of the wiles of women. Ironically, the idea that, without a suitable marriage, women were underpaid and vulnerable appears not to have crossed the brightest of Oxford minds.

<sup>12</sup> *"And then in the evenings, when our friends had gone, we read together the words of Life, and were able to bring many earthly notions and theories to the test of what the Holy One and Just said and did."* Williams, *When Courage Calls* p. 31

<sup>13</sup> Williams, *When Courage Calls* p. 41

One particular case was significant. A young girl was seduced by a don and abandoned when she became pregnant. In despair, the new mother killed her baby and suffered imprisonment. For Josephine and George, she was not a criminal. She was the victim of the ‘morals’ of Oxford which allowed the father to go back to his easy college life with no questions asked. They wrote to the prison chaplain offering to employ the girl as a servant in their home when her sentence was completed. She was but the first of many “fallen” women to be invited to live with the Butlers in Oxford, Liverpool<sup>14</sup> and beyond. She would have been treated kindly and Josephine would have ‘spoken to her of God’<sup>15</sup>. The dinner party invitations for the Butlers, unsurprisingly, dried up.



Butler Hall, 15 St Giles, was two doors up from the Lamb & Flag

Their last home in Oxford, 15 St Giles, was deliberately larger than they needed, so as to be a hostel for undergraduates, to be known as Butler Hall.

What of George during the Oxford years? Besides his part-time role as Examiner, and supporting Josephine as a young mother, he was keen to promote art and geography in the university. Although ahead of his time in this regard, his knowledge of art led to an invitation to catalogue the Taylor Gallery’s collection of drawings by Raphael and Michelangelo. He supported the university’s scientific collections and oversaw the project for what was to become the Natural History Museum, becoming the project’s Honorary Secretary.

However, for health reasons, much had to be left undone when they left for Cheltenham. A doctor told Josephine that she should not return to ‘*the chilling influence of the Oxford floods -not even for a day.*’ Josephine lamented

that ‘*all the hopes and plans my husband had cherished [for Butler House were] abandoned.*’ And yet, as for so many other people, the Oxford experience can be said to have set a course for her life’s later work.

#### 4. Themes in Butler’s life illustrated in Oxford

Firstly prayer. Instead of admitting defeat around the Oxford dinner gatherings, she resorted, like her heroine Catherine of Siena, to the most powerful weapon of all - prayer. “*And I met again the highly-educated, masculine world in our evening gatherings, more than ever resolved to hold my peace - to speak little with men, but much with God.*”<sup>16</sup>

Butler was to write the first biography in English of Catherine of Siena Like Butler, she was a woman armed with nothing but prayer confronting the male establishment - in Catherine’s case, the world of the papacy in 14<sup>th</sup> century Avignon. Catherine is key to Butler’s self-understanding.

<sup>14</sup> The Liverpool years cannot be adequately covered here, but include stories of the notorious (and huge) Brownlow workhouse and the House of Employment set up by the Butlers to provide jobs for women. Butler meets the remarkable Mary Lomax, seduced by her employer aged 15, ending up on the streets and brought to the Butlers’ home to experience family love before her death three years later. Butler first goes to the workhouse because of an ‘irresistible desire to go forth and find some pain keener than my own, to meet people more unhappy than myself’ See Williams, *When Courage Calls* p.68

<sup>15</sup> Mathers, *Josephine Butler* p.36

<sup>16</sup> Quoted in Williams, *When Courage Calls* p. 44

Butler's favourite phrase<sup>17</sup> was *'God and one woman make a majority'*.

Secondly, she never let doctrinal differences distract her from 'vital religion'. Butler does not sit neatly enough within any denomination or stream of the church. It was the tractarian Skene, after all, who had led her to the 'other' side of Oxford and James Stansfield, the Unitarian MP, who was to be a strong ally in Parliament.

Although Butler was a lifelong attendee of the Church of England and her husband was ordained into it, she located her spiritual roots in the prayer tradition of the family nurse Jane. Butler had been brought up in a Wesleyan milieu and *'imbibed from childhood the widest ideas of vital Christianity ... I have not much sympathy with the Church.'*<sup>18</sup>



New College, Oxford. Gardens in Spring

Josephine's special relationship with George has already been mentioned. She writes of George's ordination at the hands of Samuel Wilberforce. *"I felt as if I was being ordained too."* In the evening of this special day, George and Josephine sat together in the gardens of New College. *"Such a lovely day! A warm sweet air blowing, laden with the scent of spring flowers. We felt what an apt type it is... of the breath of the Holy Spirit, bringing life and health and joy."*

Williams writes, "This tiny moment - a winsome touch, understated, depicted rather than formulated - is another literary illumination of Butler's central

themes: a man and a woman sitting together in a garden, united in common purpose, yielding their lives in service to Christs, having learnt to pray in the proud city of the intellect."<sup>19</sup>

Butler had critics, but her courage was never questioned. She reacted against what she perceived as a lack of it in Oxford.

*"But this pleasant life in Oxford had its shadow side.... What struck me more than all was the surprising want of courage in expressing, even if it were felt, any opinion differing from that of the celibate mass around. Original thinkers were at Oxford ... But in social intercourse caution and timidity prevailed."*<sup>20</sup>

It certainly took courage to stand up to the military establishment. Protecting soldiers from getting sexually transmitted diseases in the name of national security and for the sake of Empire was a driving force behind the Contagious Diseases Acts.<sup>21</sup> Butler found these military arguments as abhorrent as the popular science. The idea that a government would provide a ready supply of healthy women as chattels to service the desire of its fighting men was an outrage.

Popular science at the time highlighted the alleged difference between men and women when it came to sex. This made its way into the 1871 report of a Royal Commission set up to assess the merits of the Repeal campaign. It stated, *"There is no comparison... With the one sex the offense is committed as a matter of gain, with the other it is an irregular indulgence of a natural impulse."*

<sup>17</sup> A statement with which Catherine of Siena would have doubtless agreed! Mathers, *Josephine Butler* p. 109

<sup>18</sup> Quoted in Williams, *When Courage Calls* p. 23

<sup>19</sup> Williams, *When Courage Calls* p. 51

<sup>20</sup> Quoted in Williams, *When Courage Calls* p. 35

<sup>21</sup> *"This flood issued from the convergence of two powerful forces in mid-Victorian society: medical science and the military establishment."* Williams, *When Courage Calls* pp 94, 95

## 5. Why Butler matters

It would hardly matter that Butler is so little known in Oxford, if it were not for the fact that ‘sadly, many of the issues she campaigned against are still with us today.’<sup>22</sup> A lot of the people immortalised in Oxford have historic interest but less current relevance than Butler. Oxford’s choice of who is worthy of commemoration has been questioned more than once, and admitted - hence the introduction of ‘contextualisation’ labels.

Butler was in many ways ‘made in Oxford’. Should she not be recognised here?



Florence Nightingale bust  
National Portrait Gallery

Take, for example, all sixth form boys and girls in both maintained and independent schools in Oxford. They will have heard of Jeffrey Epstein’s accomplice, Ghislaine Maxwell. They are less likely to know that she went to school in Oxford. I expect most would have heard of Florence Nightingale. However, I would expect that virtually none of Oxford sixth form boys and girls<sup>23</sup> will have heard of Josephine Butler<sup>24</sup>.

How can this be?

Williams suggests this reason: Butler was ‘*too feminist for the Christians, and too Christian for the feminists*’<sup>25</sup>. Furthermore, are prostitutes not somehow the authors of their own misfortune? Williams gave a lecture about Butler at the Oxford Literary Festival this year. Disbelief that Butler could be so little remembered led to this extraordinary outburst after the lecture.

***“I’m staggered. I am an atheist from a Sikh background. Butler’s politics seem to be the essence of Christianity. I’m totally confused given how relevant she is. Why has she been cancelled? Why is she not prominent? Sorry I can’t ask a proper question. I’m just asking Why?”***<sup>26</sup>

The relevance of Butler’s causes cannot be in any doubt, nor that she merits a higher profile.

Operation Bullfinch<sup>27</sup> was the code name for a police operation in 2011 in Oxford into a gang of Pakistani-heritage men abusing under aged girls, seemingly with impunity. A house near the top of Iffley Road was at the centre of it. One local girl, Lara McDonnell, was sold for sex at the age of 13. She tells her harrowing



A further Butler residence - 34 Beaumont St

<sup>22</sup> June Purvis, Professor Emeritus of Women’s and Gender History, University of Portsmouth

<sup>23</sup> I can understand if younger than that is thought too young to bring up the issues - but unfortunately trafficking gangs have no such qualms.

<sup>24</sup> Unless they apply to study at Durham, where a College was named after her in 2005 - but I have yet to meet a single person from Durham who knows who she was! Or to study law at Liverpool John Moores University, where the law faculty is in Josephine Butler House.

<sup>25</sup> Second wave feminists, post WWII, saw their history as being the campaign *for* women *against* the church and traditional views of marriage. Butler does not support this categorisation.

<sup>26</sup> Note of the question made in person.

<sup>27</sup> Wikipedia.org/wiki/Oxford\_child\_sex\_abuse\_ring accessed 7.4.2026 at 22.13. It was not dissimilar to a similar organised sex ring gang in Rotherham - now a byword for this sort of gang.

story in *'Girl for Sale - the truth from the girl trafficked and abused by the Oxford sex ring'*<sup>28.</sup> Although 22 men were convicted of sexual offences, a government report into the scandal is eerily reminiscent of the public response to Butler 150 years earlier. It describes a 'culture of denial among the professionals who blamed girls for precocious and difficult behaviours.' The elephant in the room is that the culprits and prejudice are no longer just the powerful, educated, white and privileged.

There is no shortage of evidence<sup>29</sup> of the problem of the trafficking of women and children today for sex, nationally and internationally. Butler would be weeping. However, like the polite public in Butler's day, and including myself in this, the last thing we want to do is to get our hands dirty or face the truth - just as Butler foresaw. One of the last things she wrote was:-

*"A knowledge of, and a reverence for, the principles for which we have striven ought to be kept alive, for these principles are very far from being yet so clearly recognised that our children and our children's children may not be called upon to rise again and again in their defence."*<sup>30</sup>

Butler did not seek fame or commemoration. She gave up her social status - by choice - to be alongside those with little choice. In the gospels, the Jesus whom she loved so dearly was known as the 'Friend of Sinners' (a euphemism for prostitutes). How much higher praise could she have sought than being known, like Him, for being the 'Friend of Prostitutes'?

Arguably, since Him, she was the best friend they ever had.



Josephine Butler, widow, aged 67 in the National Portrait Gallery

**James Greig, Oxford April 2026**

***For more information and a recording of James' lecture given on 27 March 2026 in Cheltenham, please go to [www.zenasheritagetours.com](http://www.zenasheritagetours.com)***

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<sup>28</sup> London 2015. Lara dedicates the book 'To my son. I hope you understand how special you are.'

<sup>29</sup> Besides the UN and charities like [International Justice Mission](#) and [Anti-Slavery International](#), for those who want to be better informed, there is an up to date list of resources on grooming gangs [maintained here](#) by a local East Oxford church elder, Jeremy Fowler

<sup>30</sup> Josephine Butler, Introduction to the second edition of *Personal Reminiscences of a Great Crusade*, 1898 quoted in Williams, *When Courage Calls* p. 249

## Appendix I

The Butlers' Oxford years, with particular reference to some relevant events that touch on women, matters of black history, George Butler's college Exeter, Christian trends and the Oxford Movement

Year	Oxford event / <i>world event</i>	Notes
1852	<ul style="list-style-type: none"> <li>• The Anglo-catholic Richard Benson was appointed Vicar of Cowley St James</li> <li>• Death of Augustus Pugin, Gothic Revival architect</li> <li>• The birth of Christian Frederick Cole in Sierra Leone. He was to be the first black student at Oxford and the first black barrister</li> <li>• <b>'Uncle Tom's Cabin' is published in USA</b></li> <li>• <b>Charles Dickens publishes Bleak House</b></li> </ul>	Later in burgeoning East Oxford, Benson was to found the Cowley Fathers, build Cowley St John church, St John the Evangelist Church and St John's Home for Incurables (evolving into Helen & Douglas House)
1853	<ul style="list-style-type: none"> <li>• The first of the Enclosure Acts marks the beginnings of East Oxford</li> <li>• William Morris and Edward Burne-Jones enter Exeter College</li> <li>• Birth of Cecil Rhodes</li> <li>• <b>Crimean War begins</b></li> </ul>	<ul style="list-style-type: none"> <li>• Some of the stained glass windows in Christ Church cathedral are by Burne-Jones</li> <li>• Cecil Rhodes' legacy included the Rhodes Trust and Rhodes House. His wealth derived from Africa, in particular mining.</li> </ul>
1854	<ul style="list-style-type: none"> <li>• University Reform Act, which allowed non Anglicans to study at Oxford</li> <li>• Oxford City Mission begins its work in East Oxford</li> <li>• Birth of Oscar Wilde</li> <li>• <b>Charge of the Light Brigade</b></li> <li>• <b>Discovery of the Nabonidus cylinder</b></li> <li>• <b>Hudson Taylor lands in Shanghai</b></li> </ul>	<ul style="list-style-type: none"> <li>• Hudson Taylor was to found the hugely effective China Inland Mission</li> <li>• Oscar Wilde was to go on to study at Magdalen College</li> </ul>
1855	<ul style="list-style-type: none"> <li>• Work begins on the Natural History Museum on Parks Road</li> <li>• The words to the hymn 'What a Friend we have in Jesus' were written</li> </ul>	
1856	<ul style="list-style-type: none"> <li>• The foundation stone of the new Exeter College chapel laid, to be built in the style of La Sainte Chapelle in Paris</li> <li>• <b>Crimean War ends</b></li> <li>• <b>Dickens publishes Little Dorritt</b></li> </ul>	
1857	<ul style="list-style-type: none"> <li>• Matthew Arnold elected Professor of Poetry</li> </ul>	Most famously the writer of 'Dover Beach' about the decline of faith and the resulting melancholy in the world, like the tide going out

## Appendix II

List of people, dates etc. for Josephine Butler's whole life

1. 1828 Josephine Grey born, 7<sup>th</sup> of 10 children. Childhood in Northumberland
2. Her father John was cousin of Earl Grey, PM who abolished slavery in the Empire in 1834
3. Teenager - crisis

### Oxford years

4. 1852 Marriage to George Butler. Public examiner, Oxford
5. 1853, publication of *Ruth* by Elizabeth Gaskell
6. Felicia Skene
7. Professor Benjamin Jowett
8. John Ruskin
9. Natural History Museum
10. William Ewart Gladstone
11. 1854 George ordained by the Bishop of Oxford, Samuel Wilberforce; bench in New College

### Cheltenham years

12. 1857 Move to Priory House, Cheltenham; George is vice principal of Cheltenham College
13. 1864 Death of Eva, age 5. Named Evangeline Mary after character in Uncle Tom's Cabin
14. 1864 Contagious Diseases Act (extended in 1866 and 1869)

### Liverpool years

15. 1866 George made principal of Liverpool College
16. Brownlow Workhouse, Liverpool - 4,000 residents
17. Mary Lomax
18. North of England Council for the Promotion of Higher Education for Girls, President
19. Dr William Acton, gynaecologist
20. Catherine of Siena - frail unlearned woman from Tuscany taking on the papal court at Avignon. Biography written 1878

### Campaign in Belgium

21. Adeline Tanner, Emily Ellen, procured by Edouard Roger
22. Chief of the *Bureau des Moeurs*, Brussels M Lenaers
23. The National Newspaper, Belgium "MRS BUTLER WILL NOT RUN AWAY"
24. 1880 Conviction and imprisonment of Lenaers and 12 others

### Parliamentary battles; Winchester years

25. The Ladies National Association, asked to lead 1869
26. James Stansfeld, Unitarian, MP for Halifax
27. 1883 Contagious Diseases Act nullified (formally repealed 1886)
28. 1885 Age of Consent raised from 13 to 16
29. Rebecca Jarrett, Eliza Armstrong, William Stead
30. 1890 George's death, buried Winchester Cathedral

### Final years

31. Multiple addresses
32. 1906 Death, buried Kirk Newington, Northumberland