



# New College London And Its Library Two Lectures

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## **New College London And Its Library Two Lectures:**

**Humanism and Protestantism in Early Modern English Education** Ian Green, 2016-05-13 This volume is the first attempt to assess the impact of both humanism and Protestantism on the education offered to a wide range of adolescents in the hundreds of grammar schools operating in England between the Reformation and the Enlightenment By placing that education in the context of Lutheran Calvinist and Jesuit education abroad it offers an overview of the uses to which Latin and Greek were put in English schools and identifies the strategies devised by clergy and laity in England for coping with the tensions between classical studies and Protestant doctrine It also offers a reassessment of the role of the godly in English education and demonstrates the many ways in which a classical education came to be combined with close support for the English Crown and established church One of the major sources used is the school textbooks which were incorporated into the English Stock set up by leading members of the Stationers Company of London and reproduced in hundreds of thousands of copies during the seventeenth and eighteenth centuries Although the core of classical education remained essentially the same for two centuries there was a growing gulf between the methods by which classics were taught in elite institutions such as Winchester and Westminster and in the many town and country grammar schools in which translations or bilingual versions of many classical texts were given to weaker students The success of these new translations probably encouraged editors and publishers to offer those adults who had received little or no classical education new versions of works by Aesop Cicero Ovid Virgil Seneca and Caesar This fascination with ancient Greece and Rome left its mark not only on the lifestyle and literary tastes of the educated elite but also reinforced the strongly moralistic outlook of many of the English laity who equated virtue and good works with pleasing God and meriting salvation

### **The Changing Shape of English**

**Nonconformity, 1825-1925** Dale A. Johnson, 1999 This book addresses several dimensions of the transformation of English Nonconformity over the course of an important century in its history It begins with the question of education for ministry considering the activities undertaken by four major evangelical traditions Congregationalist Baptist Methodist and Presbyterian to establish theological colleges for this purpose and then takes up the complex three way relationship of ministry churches colleges that evolved from these activities As author Dale Johnson illustrates this evolution came to have significant implications for the Nonconformist engagement with its message and with the culture at large These implications are investigated in chapters on the changing perception or understanding of ministry itself religious authority theological questions such as the doctrines of God and the atonement and religious identity In Johnson's exploration of these issues conversations about these topics are located primarily in addresses at denominational meetings conferences that took up specific questions and representative religious and theological publications of the day that participated in key debates or advocated contentious positions While attending to some important denominational differences *The Changing Shape of English Nonconformity 1825-1925* focuses on the representative discussion of these topics across the whole spectrum of

evangelical Nonconformity rather than on specific denominational traditions Johnson maintains that too many interpretations of nineteenth century Nonconformity especially those that deal with aspects of the theological discussion within these traditions have tended to depict such developments as occasions of decline from earlier phases of evangelical vitality and appeal This book instead argues that it is more appropriate to assess these Nonconformist developments as a collective necessary and deeply serious effort to come to terms with modernity and further to retain a responsible understanding of what it meant to be evangelical It also shows these developments to be part of a larger schema through which Nonconformity assumed a more prominent place in the English culture of the nineteenth and early twentieth centuries *New College, London and Its Library* Geoffrey Fillingham Nuttall,1977 *Theological Libraries and Library Associations in Europe*,2022-08-15

During the past 50 years theological libraries have confronted secularisation and religious pluralism along with revolutionary technological developments that brought not only significant challenges but also unexpected opportunities to adopt new instruments for the transfer of knowledge through the automation and computerisation of libraries This book shows how European theological libraries tackled these challenges how they survived by redefining their task by participating in the renewal of scholarly librarianship and by networking internationally Since 1972 BETH the Association of European Theological Libraries has stimulated this process by enabling contacts among a growing number of national library associations all over Europe **The Textual Culture of English Protestant Dissent 1720-1800** Tessa

Whitehouse,2015-12-17 Religious dissenters and their literary and social heritage are the principal subjects of this book At its heart is a group of English men whose activities were local transcontinental and circum Atlantic Drawing on letters lecture notes manuscript accounts of academies and a range of printed texts and paratexts *The Textual Culture of English Protestant Dissent 1720 1800* explores the connections between dissent education and publishing in the eighteenth century By considering Isaac Watts and Philip Doddridge in relation to their mentors students friends and readers it emphasizes the importance they and their associates attached to personal relationships in their private interactions and in print It argues that this contributed to a distinctive literary style as well as particular modes of textual production for moderate orthodox dissenters which reached beyond their own community to address and influence global discourses about education enlightenment and history The book s focus on textual culture foregrounds relationships between forms as well as considering texts as they existed in one form or another In examining textual culture this book emphasises adaptation transformation fluidity and communality it approaches the human relationships that make texts including friendships reading communities intellectual exchange and business arrangements with as much care as the content of the texts themselves The book demonstrates that models of family and social authorship among Romantic era dissenters advanced by Michelle Levy Daniel White and Felicity James were rooted in the domestic culture at earlier academies and in the example of members of the Watts Doddridge circle *Philip Doddridge and the Shaping of Evangelical Dissent* Robert Strivens,2016-03-03

Evangelical Dissent in the early eighteenth century had to address a variety of intellectual challenges How reliable was the Bible Was traditional Christian teaching about God humanity sin and salvation true What was the role of reason in the Christian faith Philip Doddridge 1702-51 pastored a sizeable evangelical congregation in Northampton England and ran a training academy for Dissenters which prepared men for pastoral ministry Philip Doddridge and the Shaping of Evangelical Dissent examines his theology and philosophy in the context of these and other issues of his day and explores the leadership that he provided in evangelical Dissent in the first half of the eighteenth century Offering a fresh look at Doddridge's thought the book provides a critical examination of the accepted view that Doddridge was influenced in his thinking primarily by Richard Baxter and John Locke Exploring the influence of other streams of thought from John Owen and other Puritan writers to Samuel Clarke and Isaac Watts as well as interaction with contemporaries in Dissent the book shows Doddridge to be a leader in and shaper of an evangelical Dissent which was essentially Calvinistic in its theology adapted to the contours and culture of its times

*The Theological Education of the Ministry* Alan P.F. Sell, 2013-05-10 Unwilling on conscientious grounds to submit to the religious tests imposed by the Universities of Oxford and Cambridge the English and Welsh Dissenters of the second half of the seventeenth century established academies in which their young men many of them destined for the ministry might receive a higher education From the eighteenth century onwards theological colleges devoted exclusively to ministerial education were founded while in Scotland historically and in England and Wales over the past 120 years freestanding university faculties of divinity theology have provided theological education to ordinands and others These diverse educational contexts are all represented in this collection of papers but the focus is upon those who taught in them Caleb Ashworth Daventry Academy John Oman Westminster Presbyterian College Cambridge N H G Robinson University of St Andrews Geoffrey F Nuttall New Congregational College London T W Manson University of Manchester Owen Evans University of Manchester and Hartley Victoria Methodist College the lone Methodist scholar discussed here and W Gordon Robinson and J H Eric Hull University of Manchester and Lancashire Independent College Between them these scholars covered the core disciplines of theological education biblical studies ecclesiastical history philosophy doctrine and systematic theology

*Athenaeum and Literary Chronicle*, 1849      **The Athenaeum**, 1849      **"The" Academy**, 1895      **Ark of Civilization** Sally Crawford, Katharina Ulmschneider, Jaś Elsner, 2017-02-23 In the opening decades of the twentieth century Germany was at the cutting edge of arts and humanities scholarship across Europe However when many of its key thinkers leaders in their fields in classics philosophy archaeology art history and oriental studies were forced to flee to England following the rise of the Nazi regime Germany's loss became Oxford's gain From the mid 1930s onwards Oxford could accurately be described as an ark of knowledge of western civilization a place where ideas about art culture and history could be rescued developed and disseminated freely The city's history as a place of refuge for scientists who were victims of Nazi oppression is by now familiar but the story of its role as a sanctuary for cultural heritage though no less important has

received much less attention In this volume the impact of Oxford as a shelter a meeting point and a centre of thought in the arts and humanities specifically is addressed by looking both at those who sought refuge there and stayed and those whose lives intersected with Oxford at crucial moments before and during the war Although not every great refugee can be discussed in detail in this volume this study offers an introduction to the unique conjunction of place people and time that shaped Western intellectual history exploring how the meeting of minds enabled by libraries publishing houses and the University allowed Oxford s refugee scholars to have a profound and lasting impact on the development of British culture Drawing on oral histories previously unpublished letters and archives it illuminates and interweaves both personal and global histories to demonstrate how for a short period during the war Oxford brought together some of the greatest minds of the age to become the custodians of a great European civilization

**Athenaeum** James Silk Buckingham, John Sterling, Frederick Denison Maurice, Henry Stebbing, Charles Wentworth Dilke, Thomas Kibble Hervey, William Hepworth Dixon, Norman Maccoll, Vernon Horace Rendall, John Middleton Murry, 1858      **“The” Athenaeum** James-Silk Buckingham, 1841      Educational Times , 1890      **Catalogue of the Library of the University of London; Incl. the Libraries of George Grote and Augustus de Morgan** Thomas II Nichols, 1876      *The Spectator* , 1862      *Library Bulletins* Columbia University. Libraries, 1901      *The Athenæum* , 1851      **Enlightenment and Religion** Knud Haakonssen, 2006-11-02 This book makes a comprehensive reassessment of the relationship between Enlightenment and religion in England The debate about an English Enlightenment has centred on the role of religion especially the relationship between the established Anglican Church and the dissenting confessions It has long been accepted that liberal rational dissenters developed an Enlightenment agenda but most literature on this topic is quite out of date These interdisciplinary essays provide a fresh analysis of rational dissent within English Enlightenment culture Equally they contribute to the debate over eighteenth century religion and its social political and intellectual meaning focusing on the Irish and Scottish contributions to English dissent Its wide perspective and research make Enlightenment and Religion an important and original contribution to eighteenth century studies      Literary Gazette and Journal of Belles Lettres, Arts, Sciences, &c , 1859

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