

LETTER TO THE REV. THOMAS TURTON ON THE ADMISSION OF DISSENTERS TO ACADEMICAL DEGREES pdf

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A letter to the Rev. Thomas Turton on the admission of dissenters to academical degrees.

Resources Economics at Cambridge [Note: Part of the HET Website. This page is not related to or endorsed by Cambridge University, nor its constituent colleges nor any other organization. See the official Cambridge University website] The University of Cambridge, alongside its great rival Oxford , is one of the ancient universities of England. In the course of its history, the economics faculty at Cambridge has been arguably the single most influential faculty in the development of economics in the 20th Century. Structure Cambridge is a collegiate university, composed of 31 colleges, half of which have been founded since the s. The oldest extant college is Peterhouse or St. The largest and arguably most famous of its colleges is Trinity College f. The powerful mathematics tradition at Trinity produced a second scientific revolution in the 19th C. Moore and Henry Sidgwick. Kahn , Nicholas Kaldor , Joan Robinson. Although Cambridge traditionally hosted a number of "university professors", usually one for each field, by and large, the job of educating the students was left to the constituent colleges, the central university merely providing the final examination and bestowing the degrees. By statute, the fellows of a college were expected to be ordained into the Anglican priesthood after seven years. However, a fellow who took up lecturing could retain the fellowship without ordination although, until , he was still required to remain unmarried. A fellowship was originally designed for only a few years for a small emolument, but its length increased greatly over time and better paid, becoming a quite comfortable career-long option. History Cambridge University was legendarily founded in by exiled scholars from Oxford. Cambridge was in full operation probably by , and formally granted a royal charter by Edward I in Its status as a Studium generale was confirmed by papal bull in Like monasteries and other church-related institutions, Cambridge was in danger of being seized during the Protestant reformation of Henry VIII in the s. But the king decided to reform the university instead. Under Elizabeth I, Parliament passed the Act of Incorporation , establishing the structure of Cambridge University, recasting it as a seminary for the Church of England and regulating the relationship between the central university and the constituent colleges. The Elizabethan statutes were very detailed, down to curriculum and student life, and would remain unchanged until the Reform. The Tripos Through much of its history, Cambridge University was geared towards training clergy, and dominated by a Scholastic curriculum. By the Elizabethan statutes of the university, students were required in their first year to learn rhetoric, their second and third logic, and their fourth philosophy. Students obtained their undergraduate degrees after an oral examination, a Latin disputation to assess their language skills and mastery of Scholastic logic. In the course of the 17th C. These Senate House examinations would become better known as the famous Tripos, a multi-day written examination ordeal in vernacular English. The fourth day saw the preliminary results, where students were grouped into six ordered categories, and a student in a lower category would be given a chance in the course of the day to challenge a higher student to a mathematical duel. Finally, on the fifth day, the final results, the in famous Tripos list, would be published, rank ordering the students from the highest to the lowest. At the start, the Tripos was wholly voluntary the required final oral Latin disputation was not dropped until But in the course of the 18th and 19th C. A high Tripos score practically guaranteed a Fellowship to a College, a requirement for anyone hoping for an academic career or high ecclesiastical position. The annual Tripos list was published openly from to , and usually made it to the national newspapers. Wranglers were usually offered Fellowships at their Colleges. William Paley and A. Flux achieved the top rank of Senior Wrangler. Robert Malthus placed 9th , while John Maynard Keynes placed 12th Philippa Fawcett, daughter of Henry Fawcett , was unofficially the Senior Wrangler of , and the first woman to top the list. As the harder and highest-scoring questions on the Tripos were in the mathematical section, honours students tended to focus almost exclusively on studying mathematics, to the exclusion of other subjects, during their time at Cambridge. In an attempt to rectify this, the Moral Philosophy section was added to the Tripos in , but because it did not really impact the scores, was

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not really studied for. The dominance of the Tripos undermined the wider curriculum the colleges sought to teach - and indeed were required to teach. But few students cared for anything outside the mathematics required for the Tripos. Indeed, Trinity College went so far as to make the results on its in-house examination est. A Classical Tripos was introduced in , although it was required until that a student must pass the Mathematical Tripos before attempting this exceptions were given to noblemen. Candidates for honours degrees had additional requirements in mathematics in their Previous Examinations. Poll students were supposed to sit a Final Examination in May, essentially a reiteration of the Previous Examination, with additional sections relating to the material from one of the compulsory courses taught by the dozen or so university professors. Honours students took their final Tripos Examination in January, on the different honors syllabus. Despite these efforts, the mathematical character of the Tripos distorted the educational balance at Cambridge. Students disinclined to that mathematical race, often preferred to enroll at logic-focused Oxford instead. The type of mathematics itself was also twisted by the very structure of the examination scheme. As so much was hanging on the precise ordering of the students, the examiners took to constructing very precise but abstruse questions, which would trip up many but could be objectively graded. The mathematics also remained firmly confined to the Euclidian geometry and Newtonian world of yesteryear, with little or no infusion from developments in mathematics, particularly in algebra, from the Continent. As a result, the press for reform of the Tripos came not merely from the rearguard of Classics and Humanities, but also from Mathematicians and Natural Scientists themselves, who did not feel that their subjects were being properly learned because of these examinations. Economics enters Cambridge The English lord Charles Townshend 3rd Viscount persuaded Cambridge University to introduce a prize in for the best essay on an economic topic "for the Study of the Theory of Trade". The prize was awarded in , but discontinued in , when Townshend himself objected to the question decided upon on the relationship between commerce and population growth as he had not been consulted. The topic was briefly revived in the s, when William Paley lectured at Cambridge. After Paley left, in , R. William Smyth, who was Professor of Modern History at Cambridge from , incorporated some economic subjects in that context. Although Malthus was elected fellow and maintained his contacts with Cambridge over the years, he was not sufficiently inspired to stick around, spending most of his time as a country pastor in Albury. Malthus made a splash with his Essay on Population. It owes next-to-nothing to his Cambridge period, and if anything, annoyed the clerics. It accelerated with the Bullionist controversy and the Corn Laws debate. Political economy became the rage in social circles, the subject of discussion everywhere. And it was the height of this that a young lawyer, George Pryme , proposed to bring economics to Cambridge in Cambridge University hired George Pryme as its first lecturer on political economy in And, as it turns out, it did not interfere too much. Interest was strong at first, but Pryme was a dull lecturer and his coverage very elementary. In , Oxford University instituted the Drummond chair in political economy. A similar plan had been hatched by William Huskisson for Cambridge, but only on the condition that it go to someone other than Pryme. Still, unwilling to be left behind by Oxford, the Cambridge senate nonetheless decided to formally create the title of "Professor of Political Economy" for George Pryme on May 27, It was a mere title, with no additional responsibilities nor emoluments. Whewell and Empirical-Inductivism Pryme was contemporary to the polymath William Whewell , a supernova in a Cambridge firmament crowded with stars. Dissatisfied with the archaic Cambridge curriculum, Whewell had drunk deeply from continental sources - notably French mathematical science and German philosophy. Herschel, Charles Babbage , George Peacock and others - had launched the Cambridge Philosophical Society in , an effort to bring modern continental science to England. Although he took the relatively humble chair of mineralogy in , Whewell was a multi-faceted scholar and his influence stretched far beyond that. Whewell had dabbled in economics himself, most notably Whewell was the first to attempt to translate economic theory into mathematical equations But Whewell found the Ricardian theory contradictory and lacking. The mission of economics, like in all science, they asserted, was not to rationally deduce complicated theories from thin axioms, but to establish firm premises drawn from evidence, observation and empirical facts. Richard Jones is often called the founding father or grandfather of

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the English Historical School. One might even characterize the empiricist-inductivist school of Whewell, Jones and Babbage as the first "Cambridge school", competing with the logical-deductivist catallactic school at Oxford, and the theoretical Ricardian school in London for the soul of economics in Britain. Indeed, it would not be too outlandish to expand this first Cambridge school to include Malthus, who had since developed a great interest in collecting data to supplement his population theory, and turned the population debate into an empirical question. Both of these institutions were dedicated to the empirical-inductivist approach, in contrast to the Ricardian-dominated Political Economy Club. The tests debate At its root, Cambridge University was an ecclesiastical institution, a seminary for the training of clerics for the Church of England. But Cambridge had always been a little more relaxed about its religious requirements than the more conservative Oxford. While Oxford required religious tests both at matriculation and to receive a degree, and examined the student carefully for knowledge of the 39 Articles of the Anglican faith, Cambridge dispensed with the matriculation test altogether and only required that a student declare he was a bona fide member of the Church of England to get his degree [following the Cambridge senate resolution, or grace, of June 23, 1792]. This allowed Dissenters non-Anglicans to enroll at Cambridge and attend classes, even if they could not ultimately graduate with a degree. As a result, in the course of the centuries, while Oxford maintained itself as the ultimate citadel of orthodox "High Church" Anglicanism, Cambridge acquired a reputation as a breeder of Non-Conformists, Puritans, "Low Church" enthusiasm and other heterodox strains of religious opinion. Students may be required to attend college chapel, and occasionally listen to tiresome lectures by Cambridge divines, but otherwise were left to themselves. On March 21, 1792, a group of sixty-two Cambridge residents petitioned the British parliament for the abolition of religion tests for degrees. The petition was signed by a bevy of senior professors and other notables, including scientists and mathematicians like G. They pointed out that talented Dissenter students found their future professional careers as lawyers, doctors, teachers, etc. The rest of the Cambridge community balked and immediately arranged a counter-petition, much larger than the original, expressing a desire to maintain the religious tests. Nonetheless, a bill for removing the religious tests to receiving degrees was soon drafted and introduced. The debate raged through 1792, in a cascade of pamphlets and articles. But opponents of the bill feared it was the thin end of the wedge, that if passed, then the pressure would be irresistible to remove other religious clauses - to fellowships and scholarships in colleges, say, or to the MA degrees, and consequently university bodies. A Cambridge governed by multi-denominational councils would lose its fundamental connection with the Church of England. The quarrel soon escalated. Thomas Turton, Dean of Peterborough and the Regius professor of Divinity, deplored the laxity that allowed Dissenters to attend classes at Cambridge to begin with. A young Trinity tutor Connop Thirlwall offered the reply, partly in jest, that Dissenters did not mind, given that there was so little religious instruction going on at Cambridge anyway, it hardly made any difference.

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A letter to the Rev. Thomas Turton D.D. Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough: on the admission of dissenters to academical degrees.

Origins[edit] William van Mildert , Bishop of Durham and one of the founders of the university The strong tradition of theological teaching in Durham gave rise to various attempts to form a university there, notably under King Henry VIII and Oliver Cromwell , who issued letters patent and nominated a proctor and fellows for the establishment of a college in In all but two of the bishops of the Church of England confirmed that they would accept holders of Durham degrees for ordination. In a fundamental statute was passed by the Dean and Chapter, as governors of the University, setting up Convocation and laying down that Durham degrees would only be open to members of the Church of England. Regulations for degrees were finalised in and the university was incorporated by Royal Charter granted by William IV on 1 June as the "Warden, Masters and Scholars of the University of Durham", with the first students graduating a week later. On the accession of Queen Victoria an order of the Queen-in-Council was issued granting the use of Durham Castle previously a palace of the Bishop of Durham to the university. Those attending University College were expected to bring a servant with them to deal with cooking, cleaning and so on. Elsewhere, the university expanded from Durham into Newcastle in when the medical school there established in became a college of the university. During its expansion phase the University also became the first English university to establish relationship with overseas institutions; [22] firstly in with Codrington College , Barbados, and secondly in early with Fourah Bay College , Sierra Leone. The Durham University Union was established in , and revived in when it took up the name of the Durham Union Society and moved to Palace Green. Medical degrees in Newcastle were exempt from this requirement from the start of the affiliation of the medical school, but in Durham it lasted until the revision of the statutes in However, "dissenters" were able to attend Durham and then sit the examinations for degrees of the University of London , which were not subject to any religious test. A parliamentary bill proposed in would have fixed the seat of the university in Durham for only ten years, allowing the Senate to choose to move to Newcastle after this. This was blocked by a local MP [who? This reform also removed the university from the authority of the Dean and Chapter of Durham Cathedral , who had been the governors of the university since its foundation. In the same year, tensions surfaced again over the Durham-Newcastle divide, with a proposal to change the name of the university to the "University of Durham and Newcastle". This motion was defeated in Convocation the assembly of members of the university by votes to The Graduate Society, catering for postgraduate students, was founded in renamed Ustinov College in and the now closed Roman Catholic seminary of Ushaw College , which had been in Durham since , was licensed as a hall of residence in However, Teesside, which had only become a university in , had difficulties in taking on its responsibilities for the college and withdrew in , Durham taking over full responsibility for UCS and the degrees to be awarded there. This was the first new college to open in Durham itself since the s, at the creation of Collingwood. The two locations are connected via a free bus service that runs frequently throughout the week. One of the major public attractions in Durham City is the 7. The Durham City estate is spread across several different sites. Building work started in on a Centre for Teaching and Learning on the Montjoy site, to open in ; [77] the university also intends to build new facilities for mathematics and computer science on the site, to open in John Snow college will occupy one college, with the other forming an as yet unnamed 17th college. The new colleges at Mount Oswald will have around self-catered rooms each. It hosts parts of the Business School and of the Centre for Catholic Studies, with the university having committed to leasing the East Wing until and to establishing a residential research library at Ushaw. Until â€”18, the campus was home to around 2, full-time students in two colleges John Snow and Stephenson Colleges and the Wolfson Research Institute. This prepares non-EU students to enter degree courses at the university, with the first students having started in September Readers are also entitled to use the theology library housed by Durham Cathedral in its

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cloister. It is planned that visiting researchers would also participate in the public engagement programme at Ushaw. The museum was opened in , being the second university museum in England to allow admittance to the general public. Michaelmas term , which lasts 10 weeks from October to December; Epiphany term , which lasts nine weeks from January to March; and Easter term , which lasts nine weeks from April to June. All terms start on a Monday. The weeks of term are called "Teaching Weeks", numbered from 1 start of Michaelmas to 28 end of Easter , although this period is used for teaching and exams. As such Heads of Departments must be satisfied that each student has attended all necessary tutorials, seminars and practical work throughout the term and vacation period. Colleges of the University of Durham University College is the oldest of the Durham colleges Durham operates a collegiate structure similar to that of the University of Oxford and the University of Cambridge, in that all the colleges at Durham and the Wesley Study Centre are "listed bodies" in part two of the Education Listed Bodies England Order made under the Education Reform Act , [] as bodies that appear to the Secretary of State "to be a constituent college, school, hall or other institution of a university which is such a recognised body" the "recognised body" being, in this case, Durham University. Formal dinners known as "formals" are held at every college; gowns are worn to these events at just over half of the colleges. There is also rivalry between the older " Bailey " colleges and the newer "Hill" colleges.

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*A letter to the Rev. Thomas Turton, D.D. on the admission of dissenters to academical degrees [Connop Thirlwall] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

Thomas Thirlwall, by his wife, Mrs. Connop of Mile End, the widow of an apothecary. His full name was Newell Connop Thirlwall. The father, Thomas Thirlwall d. His talent for composition appeared at the age of seven. A few years later, when Thirlwall spoke at a debating society in London, John Stuart Mill recorded that he was the best speaker he had heard up to that time, and that he had not subsequently heard any one whom he could place above him *Autobiography*, p. In he obtained the Bell and Craven scholarships, and in was elected scholar of his own college. In he graduated B. In October of the same year he was elected fellow of his college. The winter of 19 was passed in Rome, where he formed a close friendship with Bunsen, then secretary to the Prussian legation, at the head of which was Niebuhr; but Thirlwall and the historian never met. Thirlwall had at this time conceived a dislike to the profession of a clergyman, and, yielding to the urgency of his family. He was called to the bar in the summer of . Much of his success in after life may be traced to his legal training; but the work was always distasteful to him, though relieved by foreign tours, by intellectual society, and by a return to more congenial studies whenever he had a moment to spare. In October Thirlwall abandoned law and returned to Cambridge. The prospect of the loss of his fellowship at Trinity College, which would have expired in , probably determined the precise moment for taking a step which he had long meditated. He was ordained deacon before the end of , and priest in . At Cambridge Thirlwall at once undertook his full share of college and university work. Between and he held the college offices of junior bursar, junior dean, and head lecturer; and in , , , and examined for the classical tripos. It ceased in . In Thirlwall held for a short time the vicarage of Over, and in , when Hare left college, he was appointed assistant tutor on the side of William Whewell [q. In his connection with the educational staff of Trinity College was rudely severed under the following circumstances. A bill to admit dissenters to university degrees had in that year passed the House of Commons by a majority of eighty-nine. The question caused great excitement at Cambridge, and several pamphlets were written to discuss particular aspects of it. Not long after these events—in November—Lord Brougham offered him the valuable living of Kirby Underdale in Yorkshire. He accepted without hesitation, and went into residence in July . The first volume appeared in and the eighth and last in . By a curious coincidence he and George Grote [q. In Lord Melbourne offered the bishopric of St. He had read his translation of Schleiermacher, and formed so high an opinion of the author that he had tried, but without success, to send him to Norwich in . He was anxious, however, that no bishop appointed by him should be suspected of heterodoxy, and had therefore consulted Archbishop Howley before making the offer, which was accepted at a personal interview. Thirlwall brought to the larger sphere of work as a bishop the thoroughness which had made him successful as a parish clergyman. Within a year he read prayers and preached in Welsh. He visited every part of his large and at that time little known diocese; inspected the condition of schools and churches; and by personal liberality augmented the income of small livings. It has been computed that he spent 40,000*l.* After a quarter of a century of steady effort he could point to the restoration of churches; to thirty parishes where new or restored churches were then in progress; to many new parsonages, and to a large increase of education. Charges, *ii.* Yet he was not personally popular. His clergy, while they acknowledged his merits, and felt his intellectual superiority, failed to understand him; and though he did his best to receive them hospitably, and to enter into their wants and wishes, persisted in regarding him as a cold and critical alien. Gradually, therefore, his intercourse with them became limited to the archdeacons and to the few who knew how to value his friendship. The solitude of Abergwili—the village near Carmarthen where the bishops of St. There he could enjoy the sights and sounds of the country; the society of his birds, horses, dogs, and cats; and, above all, his books in all languages and on all subjects. But he took a lively interest in the events of the day, and in all questions affecting not merely his own diocese, but the church at large. On such

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he elaborated his decision unbiassed by considerations of party, of his own order, or of public opinion. His seclusion from such influences gives a special value to his eleven triennial charges, which are, in fact, an epitome of the history of the church of England during his episcopate, narrated by a man of judicial mind, without passion or prejudice, and fearless in the expression of his views. At periods of great excitement he often took the unpopular side. He supported the grant to Maynooth ; the abolition of the civil disabilities of the Jews ; and the disestablishment of the Irish church On these occasions he spoke in the House of Lords, of which he always had the ear when he chose to address it; and in the case of the Irish church it is said that no speech had so great an effect in favour of the measure as his. He was a regular attendant at convocation, a member of the royal commission on ritual , and chairman of the Old Testament Revision Company. In May Thirlwall resigned his bishopric and retired to Bath, blind and partially paralysed. He died unmarried at 59 Pulteney Street, Bath, on 27 July He was buried on 3 Aug. Charges delivered between and , vol. Charges delivered between and ; and vol. Perowne and the Rev. A defective memoir was prefixed by Mr. See also Quarterly Review, xxxix. Rowland Williams, , ch.

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4: Thirlwall, Connop () - People and organisations - Trove

A letter to the Rev. Thomas Turton, D.D., Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough, on the admission of dissenters to academical degrees: to which is added a second letter, containing a vindication of some passages in the first letter.

He was Provost of Eton College for 30 years, and the tower in the school yard is named after him. He became a minister. They had nine children. Master dressers were most skilled artisans who finished the cloth and the highest paid in the cloth industry. The eldest, Francis II "the Great", was sent to Lisbon to trade in English cloth and was caught up in the Lisbon earthquake. William was an assistant master at Leeds Grammar School [20] and was ordained to pursue a ministry in the church. In 1794, Wolfgang von Goethe, his contemporary at the school, wrote about his schoolmate. William Lupton and Company Limited was established as such in 1825, but traded in cloth before this date. In the leading merchants organised the construction of the 3rd White Cloth Hall. Arthur had married Olive Rider, the only daughter of David Rider in 1800. During the 1810s the business made little profit and Arthur Lupton, the "travelling" partner reportedly shot himself while suffering from a fever in Paris in 1815. He left a wife, also named Ann, to bring up four children alone. She laid out Merrion Street with plots for terraced houses and Belgrave Street with larger plots and a garden square. He was a member of the welcoming party that greeted Queen Victoria and Prince Albert who opened the town hall on 7 September. He joined the board of the Bank of Leeds, became a magistrate of the West Riding of Yorkshire and overseer of the poor in the parish of Roundhay. He was chairman of the finance committee of the Yorkshire College of Science, created in 1829. The Ladies Council provided lectures for women on health and nursing and she was instrumental in establishing a school of cookery in which became the Yorkshire Training School of Cookery. By 1830, Francis owned Newton Hall, the adjacent estate. Arthur married Harriet Ashton and Charles married her sister Katharine. He was a leading Unitarian, serving as president [55] and later vice-president [56] of Manchester New College, the training college for ministers, during the 1830s and 1840s, helping to plan and finance its move from London to Oxford. He was a passionate anti-slavery campaigner, joining with the minister of Mill Hill Chapel, Charles Wicksteed, in being ardent admirers of the campaigner William Lloyd Garrison, [57] an advocate of immediate abolition. Their son, Henry "the Younger", a cloth merchant, married Clara Taylor "the Younger". They had five surviving children. Kate Schunck was a wealthy woman with an interest in educational provision, particularly for women. She died at the age of 80 on 16 May 1865. The Yorkshire Post and Leeds Intelligencer reported that amongst her mourners were members of the family of Olive Middleton. He attended Leeds Grammar School and Trinity College, Cambridge where he read history before entering the family business. From 1840 to 1845, he was a member of the Leeds Rifles. From the 1840s, he and his fellow directors at Wm. They acquired mills and power looms and converted their mills to be driven by electricity. They took advantage of new sources of wool from the Americas and Australia. Their textile mills were established on Whitehall Road, Leeds. They had two daughters and three sons. In 1850, he became a Unionist alderman and remained one until 1860. Frank Lupton served as a councillor and later an alderman on Leeds Council. He was interested in the welfare of the poor, and, impressed by social reformer Octavia Hill worked to improve Leeds poor working class housing. Led by Lupton, the committee cleared the York Street and Quarry Hill areas of almost 4, buildings and organised new housing. He opposed proposals to build tenements for rehousing triggering his resignation as chairman. He was an active member of the West Riding bench and took great interest in Cookridge Hospital. During the Great War he served on the Pensions Committee. As a Unitarian, he took a large share of the work and activities of Mill Hill Chapel. Captain Maurice Lupton was the first to be killed in action by a sniper bullet in the trenches at Lille on 19 June 1914. Lieutenant Lionel Martineau Lupton was wounded, mentioned in dispatches twice and, after recovering, was killed in the Battle of the Somme in July 1916. Major Francis Ashford Lupton was reported missing at Miraumont on the night of 19 February when he went out with one man on reconnaissance and was later found dead. After their deaths Francis Lupton turned his family home, Rockland,

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[68] into an institution for the children of sailors and soldiers, and moved with his daughters, Olive and Anne, to Roundhay. In April, King George V "commanded" that a letter be written to Francis in which the King recognised the exceptional loss of "your gallant" sons. Educated at Leeds Grammar School, he entered the family business at the age of 17. At 36, he was elected to the city council and in became its chairperson. Arthur negotiated the separation of Yorkshire College from the Victoria University. Leeds University received its royal charter in 1909, which named "Our trusty and well-beloved Arthur Greenhow Lupton, chairperson of the Council of the Yorkshire College" as its first Pro Chancellor. He held the post for 16 years before returning to the council, promoting co-operation between the university and industry, especially the Clothworkers Company. In 1911, on the death of his brother, Francis, he took over responsibility for Wm. Arthur married Harriet Ashton, with whom he had two daughters: Elinor Gertrude and Elizabeth Bessie. His wife died shortly after giving birth to Bessie. Their second cousin, Beatrix Potter, sent them her own hand-drawn watercolour Christmas cards; examples from 1911 to 1914 have survived. They placed a legally binding "non-build" covenant in the ownership deeds. Charles was elected to the board of management of Leeds General Infirmary and in 1911 was appointed its treasurer and chairperson of the board as it evolved into a modern hospital. Leeds School of Medicine was integrated with the Yorkshire College. He retired from the appointment in 1914 and remained on the board. In 1915, while he was Lord Mayor of Leeds, Lupton raised money to enlarge Chapel Allerton Hospital, which was then a military hospital. Stanley Baldwin and David Lloyd George. Hugh was a member of the Institute of Mechanical Engineers, as was his cousin, Arnold Lupton, who was the Member of Parliament for Sleaford from 1918 to 1922. During most of the time he was Chairman of the Electricity Committee. She was educated at Roedean [1] and was accepted to study at Cambridge University but remained at home with her father. She was an honorary officer at the Stead Hostel, a home in Leeds for working women and girls. Her sister-in-law Gertrude Middleton also volunteered. Moberly Bell was vice-chair of the Lyceum Club for female artists and writers [2] and the first headmistress of Lady Margaret School in Parsons Green. In 1914 Anne Lupton financed the purchase of the Georgian property, Elm House, in which the school is located. He apprenticed himself to Ernest Gimson, described by the art critic Nikolaus Pevsner as "the greatest of the English architect-designers". Her contributions to the war effort during the First World War included nursing and official work for the Ministry of Munitions. The Bullocks had two sons, Richard C. Norman had attended Marlborough College and Trinity College, Cambridge and was a mechanical engineer and artist. He was a J. His daughter, Marjorie, married Godfrey Vyvyan Stopford in 1914. They regularly opened their gardens to the public during the 1910s [3] and 50s. Beechwood, the Georgian mansion remained in the family into the 1960s.

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5: Cambridge University

Thomas Turton on the Admission of Dissenters to Academical Degrees [In Reply to His Thoughts on the Admission of Persons, Without Regard to Their Religious Opinions, to Certain Degrees in the Universities of England.]

The University of Cambridge: The age of reforms The University of Cambridge: The age of reforms Pages
This free content was digitised by double rekeying. The census returns of and show only about members in residence, fn. Additions and improvements were also made to university institutions. In Lord Fitzwilliam bequeathed his fine collection of books, pictures, and gems, though the present Fitzwilliam Museum was not built until 1827. Eventually only the north wing of the proposed quadrangle, designed by C. Cockerell, was built in 1827. The corps was strong, and among its officers was a future Prime Minister, Lord Palmerston. The anti-slavery movement also enjoyed much support, fn. Bankes, a stoutly Protestant champion, was a candidate to represent the University, and the sentiments of many members of the Senate are amusingly satirized in T. Although his work was primarily that of a parish clergyman, he affected the history of the University in a very important way for half a century. The parishioners had favoured another candidate, and for years they set themselves to thwart and hamper their vicar. His views gained acceptance. His church was packed by an attentive congregation, and St. Hundreds of Evangelical ordinands attended his conversation parties, when he gave advice on spiritual subjects and discussed the problems of his audience. Twice a year he gave a course of instruction in sermon composition. In a group of undergraduates were anxious to establish in Cambridge a branch of the British and Foreign Bible Society. This body, founded in 1804, was suspect to many churchmen because it counted dissenters among its members and because it circulated the bible without the prayer book, and in Cambridge it had a stalwart opponent in Herbert Marsh, the Lady Margaret professor. One of those who had held back until the last moment was Milner. About even this restriction had disappeared. The heads of houses, who still held the position of an exclusive oligarchy in which they had been placed by the Elizabethan statutes, were unpopular with those who wished for change. Decent, conscientious men enough, they tended to be ultra-conservative in their views and to take a high view of their prerogatives, while most of them were hardly men of such distinction as to make their views always worthy of respect in themselves. The views of ultra-conservative opinion are well represented by G. The stress and conflict produced by this situation expressed themselves in several keen controversies. The unpopularity of the heads is shown by the dispute in the twenties over the professorship of mineralogy. Clarke had been given the title of professor, fn. There was general agreement that the best candidate was J. The heads claimed that, under the Elizabethan statutes, they had the right to nominate two candidates from whom the Senate should select. William Whewell, the future Master of Trinity, referring to two of the least popular of the oligarchs, the Masters of Clare and of Sidney, wrote to a friend: These were declared invalid, and Henslow was admitted. The controversy dragged on until when it was submitted to the arbitration of Sir John Richardson. In his verdict he found in favour of the heads over the point at issue, though his decision was couched in such a way that it did not make peace impossible. In effect the conflict merely died away. The heads, Winstanley thought, had behaved with great moderation, while the popular party had been rash and suspicious, convinced, as they were, that their opponents were petty tyrants. The repeal of the Test and Corporation Acts in 1801, the Whig triumph of 1801, and the increasing social and political influence of dissent meant that the ancient Anglican monopoly was bound to come under attack. The issue had lain dormant since 1703. They might argue that much more was involved than a mere certificate of intellectual attainment. The University had a strong traditional connexion with the Church of England, and educated many of its clergy. The Colleges were religious foundations where men led a common life. There was widespread doubt, which was expressed in the report of the Royal Commission of 1800, whether religious diversity would prove compatible with academic peace and collegiate discipline. Already in 1799, 18 tutors, representing 14 colleges, had successfully protested against the appointment of a dissenter to lecture as deputy to Martyn, the aged Professor of Botany. Both these schemes were vetoed in the Caput, and, soon after this

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second check, the liberals decided on a parliamentary petition in which they recommended the abrogation of all religious tests for degrees in arts, law, and medicine, though they disclaimed any intention of interfering with the statutes of colleges. The petitioners included only two heads of houses, Davy of Caius and Lamb of Corpus, but among them were a number of eminent scholars, such as Sedgwick and Henslow, the mathematicians Airy, Babbage, and Peacock, and the historian Thirlwall. However, the weight of authority was on the other side. The petition was answered by a protest signed by a considerably larger number of residents, including the Vice-Chancellor, ten other heads, and all three divinity professors, and by another petition urging that any system of discipline or religious instruction would be impracticable if persons who did not belong to the Established Church were admitted to the Colleges. This measure passed the Commons by a substantial majority, but was defeated in the Lords, and, although its supporters were still hopeful of success, the religious tests were not to be swept away for a generation. In 1800, John Lamb, Master of Corpus, was not nominated for the vice-chancellorship in the ordinary rotation as the result of his advocacy of the dissenting claims. This conclusion led Thirlwall to attack compulsory chapel services, both as bad in principle and as quite without profit for those who had to attend them. For a man who held an official position as assistant tutor, this was an extreme line to take, and the Master of Trinity, Wordsworth, who was a high Tory and strict disciplinarian, with a very high idea of his own authority, was horrified. He called upon Thirlwall to resign his office and might have tried to take away his fellowship if he had had any prospect of succeeding in the attempt. However, Wordsworth was not to be moved, and Thirlwall had put himself in too delicate a position for a contest to be possible. So the Master had his will; quite apart from the internal politics of Trinity College, the whole dispute cannot have endeared the authority of the heads to academic liberals. Heretofore there had been no avenue to honours except through mathematics, *fn.* Wordsworth had at first planned a compulsory honours examination in both classics and theology, and, although he failed to carry this through, a scheme was passed in for an annual honours examination in classics to which those who had obtained honours in the Senate House Examination were to be admissible. This was a limited concession only since the candidate for classical honours had first to win mathematical honours, while there was no similar condition the other way, but the foundation of the Classical Tripos does mark an important broadening of the field of study. The mathematical curriculum was deepened and extended; the tests for medical degrees were made more stringent; the evils of non-residence and inefficiency among the professoriate were gradually removed. Nor were these improvements premature. In an age more critical of its institutions than the easy-going 18th century the University had to face sharp attacks without and searching inquiry within. An early critic was Robert Southey, who thought that the universities, having ceased to be the only schools of learning, had been unable to adapt themselves to changed conditions. He was himself an Oxford man, and his own university bore the brunt of his attack on the dominance of the colleges and the scanty and mechanical quality of the teaching which they provided. Cambridge did not escape; what had been taught there for generations, Hamilton urged, was merely what the college tutors were capable of teaching, and he was highly critical of the dominance of mathematics. Beverley, who had taken a degree at Cambridge and had later become a dissenter. In a pamphlet published in 1800 he attacked both the moral depravity of undergraduates and the religious tests, and, although his ill-informed and highly coloured attack was successfully dealt with by Adam Sedgwick, some of the mud probably stuck. Hamilton had demanded a royal commission, *fn.* His bill failed to get a second reading. The University had to take notice of that fact and set to work to put its own house in order. Many residents felt the challenge, and the ideas which were being formulated in the thirties and forties were to be the basis of many of the later reforms. From an examination of the writings of three men, B. Walsh, George Peacock, and William Whewell, the main lines along which opinion was moving can be detected. All of them were Trinity men, that College taking, on the whole, a liberal attitude while its old rival, St. Walsh thought too that a royal commission was the only solution. He attacked the authority of the heads and the cramping effect of the Elizabethan statutes, many of which it was impossible to observe. He wished to free fellows from the obligation to take orders, suggesting that the problem of creating vacancies should be dealt with by selling advowsons to found new

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fellowships. He condemned the system of separate college lectures and wished M. He urged the establishment of new triposes in history and philosophy, natural sciences, and modern and oriental languages. Peacock, in his *Observations on the Statutes of the University of Cambridge*, pointed out the wide difference which existed between statutory provision and current practice, and wished to avoid the recurrence of this problem when new codes were made by providing that they should be drawn only in general terms, and that day-to-day matters of administration should be left to the discretion of the governing bodies concerned. There were definite limits to the reforms which he favoured, and his ardour cooled very much with age. The stagnant waters really began to stir in , fn. At this point in the narrative, with the University on the verge of the greatest changes it had known since the 16th century, there is need of a survey of the Cambridge scene as it appeared in the last days of the old order. Numbers had risen considerably in the first half of the 19th century. In matriculations numbered ; fn. In men took degrees with mathematical honours; in the same year there were 38 men classed in the Classical Tripos. Stokes, the Lucasian professor, the course had remained stationary, fn. Though they had become far less important as the written examination had become predominant, brilliant arguments were still sometimes put forward by the best men, like the astronomer J. Herschel, senior wrangler in , fn. In Whewell, who favoured the exercises and thought them educationally valuable, wrote that they were not very interesting after the first five or six best men. The Royal Commission evidence notes their disappearance, but passes no comment upon it. Among the pioneers were Robert Woodhouse Lucasian professor , Plumian professor , and the trio, Peacock, Herschel, and Babbage, who in as undergraduates had founded an Analytical Society. All three of them rose to distinction, and Peacock, who was moderator in , was the first to introduce the new notation into the Senate House Examination, where it quickly established itself. There were many more who made important applications of mathematical principles to the problems of other sciences, among them being G. Adams in astronomy, and G. Green, Lord Kelvin, and J. Clerk Maxwell in physics. Two new classical scholarships were founded in the early part of the century, one by Jonathan Davies in , and the second, in memory of William Pitt, in Wright, writing about Trinity, a College with a very high classical tradition, at about the same time, mentions as texts for the college lectures, the *Seven against Thebes*, the 21st book of Livy, and the 7th of Thucydides; in the third year classical lectures ceased, since the men were wholly occupied in preparing for the Senate House Examination. The former concentrated chiefly on translation and on the more solid kind of attainments; the latter on composition, especially verses, and on elegance of style. In both, critical and grammatical questions were stressed, and very little attention was given to the historical or philosophical content of the ancient authors. And the same is true with regard to Latin authors.

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Background[edit] After the Uniformity Act , for about two centuries, it was difficult for any but practising members of the Church of England to gain degrees from the old English universities, at Cambridge and Oxford. The University of Oxford , in particular, required â€” until the Oxford University Act â€” a religious test on admission that was comparable to that for joining the Church. As they were debarred from taking degrees in the only two English universities, many of them attended the dissenting academies. If they could afford it, they completed their education at the universities of Leyden , Utrecht , Glasgow or Edinburgh , the last, particularly, those who were studying medicine or law. The plans for a Durham College of Oliver Cromwell provided an attempt to break the educational monopoly of Oxbridge , and while it failed because of the political change in , the founder of Rathmell Academy was Richard Frankland , who may have been involved in the Durham College project. Almost as soon as dissenting academies began to appear, Frankland was backed by those who wished to see an independent university-standard education available in the north of England. After that generation, some tutors did not have those academic credentials to support their reputations, although in many cases other universities, particularly the Scottish institutions that were sympathetic to their Presbyterian views, awarded them honorary doctorates. Funding[edit] There were several sources of funding. Some of these funds gave their trustees the option of sending young men either to dissenting academies, or to universities abroad. An academy, to attract such students, had to offer a course of instruction approved of by the Board for its purposes. Funding might be central or local, and there could be doctrinal as well as practical reasons why a given academy was sent students with financial support. The Common Fund Board, founded in , gave scholarships to Presbyterian and Congregational candidates for the ministry; its successor, the Presbyterian Fund Board, continued into the middle of the nineteenth century. An education at a dissenting academy was not the only option for the Fund Board, since a candidate could also be sponsored at a Scottish university, or elsewhere. A gap opened up between the Presbyterians and Congregationalists, as the Independents started to be called, for reasons of doctrine. The Independent or Congregational Fund Board was established in to assist poor ministers, and to give young men who had already received a classical education , the theological and other training preparatory to the Christian ministry. In the general framework according to which schools must be licensed by the bishop, and ministers who made up most of the teaching staff could be in legal trouble for the activities that held together their congregations, some academies simply shut down. For a short period to the Schism Act was in force, and aimed precisely to do that; but the troubles of the academies were mostly before this legislation. Proceedings in ecclesiastical courts were quite common in the 17th century, for example in the case of the tutor Benjamin Robinson. Some academies, such as that of John Shuttlewood, [13] operated in remote areas of the countryside, and some tutors were required to leave towns where they had previously performed their ministry, for example under the Five Mile Act. There were also cases of actions against dissenting grammar schools , for example the proceedings against Isaac Gilling in the s. In the regium donum , initially a grant to support Irish Presbyterians, became a national subsidy, and subsequently dissenting academies were more generally accepted. Nature of the academies[edit] Several early academies became associated with particular theological positions. Richard Frankland of Rathmell Academy and Timothy Jollie of Attercliffe , founders of two of the most celebrated early academies, opposed any departure from Calvinist theology. Indeed, several students at dissenting academies later became Anglicans. The dissenters themselves argued that their academies had stricter discipline than the universities, and were perceived by many to have promoted a more contemporary curriculum based on the practical sciences and modern history. In some of the larger academies French and

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High Dutch German were taught. These academies were funded partly by fees for tuition and lodging, as many of them were run in large houses as boarding establishments. The chief point of objection was the Fund Academies rule which limited its students to those who had already passed through a classical training.

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A letter to the Rev. Thomas Turton, D.D., Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough, on the admission of dissenters to academical degrees by C. Thirlwall ().

Dissenting academies Save The dissenting academies were schools, colleges and seminaries often institutions with aspects of all three run by English Dissenters , that is, those who did not conform to the Church of England. The University of Oxford , in particular, required a religious test on admission that was comparable to that for joining the Church. As they were debarred from taking degrees in the only two English universities, many of them attended the dissenting academies. If they could afford it, they completed their education at the universities of Leyden , Utrecht , Glasgow or Edinburgh , the last, particularly, those who were studying medicine or law. The plans for a Durham College of Oliver Cromwell provided an attempt to break the educational monopoly of Oxbridge , and while it failed because of the political change in , the founder of Rathmell Academy was Richard Frankland , who may have been involved in the Durham College project. Almost as soon as dissenting academies began to appear, Frankland was backed by those who wished to see an independent university-standard education available in the north of England. After that generation, some tutors did not have those academic credentials to support their reputations, although in many cases other universities, particularly the Scottish institutions that were sympathetic to their Presbyterian views, awarded them honorary doctorates. Funding There were several sources of funding. Some of these funds gave their trustees the option of sending young men either to dissenting academies, or to universities abroad. An academy, to attract such students, had to offer a course of instruction approved of by the Board for its purposes. Funding might be central or local, and there could be doctrinal as well as practical reasons why a given academy was sent students with financial support. The Common Fund Board, founded in , gave scholarships to Presbyterian and Congregational candidates for the ministry; its successor, the Presbyterian Fund Board, continued into the middle of the nineteenth century. An education at a dissenting academy was not the only option for the Fund Board, since a candidate could also be sponsored at a Scottish university, or elsewhere. A gap opened up between the Presbyterians and Congregationalists, as the Independents started to be called, for reasons of doctrine. The Independent or Congregational Fund Board was established in to assist poor ministers, and to give young men who had already received a classical education , the theological and other training preparatory to the Christian ministry. In the general framework according to which schools must be licensed by the bishop, and ministers who made up most of the teaching staff could be in legal trouble for the activities that held together their congregations, some academies simply shut down. For a short period to the Schism Act was in force, and aimed precisely to do that; but the troubles of the academies were mostly before this legislation. Proceedings in ecclesiastical courts were quite common in the 17th century, for example in the case of the tutor Benjamin Robinson. Some academies, such as that of John Shuttlewood,[13] operated in remote areas of the countryside, and some tutors were required to leave towns where they had previously performed their ministry, for example under the Five Mile Act. There were also cases of actions against dissenting grammar schools , for example the proceedings against Isaac Gilling in the s. In the regium donum , initially a grant to support Irish Presbyterians, became a national subsidy, and subsequently dissenting academies were more generally accepted. Nature of the academies Several early academies became associated with particular theological positions. Richard Frankland of Rathmell Academy and Timothy Jollie of Attercliffe , founders of two of the most celebrated early academies, opposed any departure from Calvinist theology. Indeed, several students at dissenting academies later became Anglicans. The dissenters themselves argued that their academies had stricter discipline than the universities, and were perceived by many to have promoted a more contemporary curriculum based on the practical sciences and modern history. In some of the larger academies French and High Dutch German were taught. These academies were funded partly by fees for tuition and lodging, as many of them were run in large

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houses as boarding establishments. The chief point of objection was the Fund Academies rule which limited its students to those who had already passed through a classical training. Notable examples London area Newington Green , in those days a village north of London, had several academies. The ODNB goes on to describe its advanced and varied curriculum religion, classics, history, geography, mathematics, natural science, politics, and modern languages and a well-equipped laboratory, and even "a bowling green for recreation". Homerton College, Cambridge started life as the dissenting academy Independent College, Homerton , then another village north of London. It moved many times, and was known as Northampton Academy, Doddridge died in and the academy continued. The academy ended up in London under the name of Coward College, as it was largely supported by the bequest of William Coward who died Hugh Farmer was educated at this college in its earlier days. Shrewsbury Academy was started by James Owen in Owen died and his place was filled by Samuel Benion, M. In the Rev. John Seddon, a young minister in Warrington, established the academy. Forster went with Captain Cook in his second voyage round the world.

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The first of these, called 'Thoughts on the admission of Persons, without regard to their Religious Opinions, to certain Degrees in the Universities of England,' by Dr. Thomas Turton [q. v.], was promptly answered by Thirlwall in a 'Letter on the Admission of Dissenters to Academical Degrees.' His opponent tried to show the evils likely.

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