

## HILARY TERM 2015

22 January: Dr Simon Skinner, *Associate Professor of History, Tutorial Fellow in History (Keen Fellow) at Balliol College*

### **Protestants united? Britons and the Maynooth Grant**

The story of Protestant opposition to Peel's Maynooth Grant in 1845 problematises notions of Protestant unity and its importance to national identity. Even when confronted with something as abhorrent to them as state funding to a Roman Catholic seminary, and despite herculean organisational attempts to persuade church- and chapel-goers to suspend their differences on the question of religious establishments in order to unite under their "common Protestantism", Anglicans and Dissenters were hopelessly divided over the premises of their opposition to the Grant. The grand anti-Maynooth coalition spectacularly collapsed, with no comparable organisational effort ever again attempted.

5 February: *The Rev'd Dr Daniel Inman, Chaplain, Queen's College*

### **The Expansion of Anglican Learning in the British Atlantic: Samuel Johnson, Myles Cooper, and King's College, New York, 1754-1777**

From the foundation of Harvard College in 1636, the teaching and study of theology played a significant role in cultivating American colonial culture. This paper surveys aspects of Anglican theology's institutionalization in British North America from the foundation of the College of William and Mary, Virginia (1693), to the opening of King's College Windsor in Nova Scotia (1795) following the American Revolution. Exploring how political aims were advanced through these institutions, this paper considers how the Church of England negotiated a religiously pluralistic habitat long before such denominational diversity was commonplace in England.

19 February: *The Rev'd Dr Elizabeth Macfarlane, Chaplain, St John's College*

### **St William Caxton?**

William Caxton's print output demonstrates a nuanced commercial judgement, epitomised in his unprecedented production of an advertisement for a liturgical guide. Taking up from David McKitterick's recent work on Caxton as a trope within nineteenth century veneration of the industrial innovator as hero, this paper looks at the commemoration and commodification of Caxton culminating in the 1877 anniversary exhibition.

5 March *The Rev'd Dr Andrew Atherstone, Tutor in History and Doctrine, and Latimer Research Fellow, Wycliffe Hall*

### **Farewell to Anglicanism: Evangelical Seceders from the Church of England 1964-76.**

Between the mid-1960s and mid-1970s, twenty evangelical clergymen left the Church of England in protest, resigning their parishes or their orders, often to become Nonconformist pastors. They objected to what they saw as the doctrinal drift of Anglicanism, especially *Honest to God* and the legalization of mass vestments, or to Anglicanism's canonical rigidity, especially the indiscriminate baptism of infants and the obligation to read the burial service over non-Christians. Some also believed the Church of England was restricting a new wave of the Holy Spirit. Conservative Nonconformists, especially the circle around Martyn Lloyd-Jones at Westminster Chapel, celebrated and encouraged these resignations as a victory for Reformation truth. This paper examines the debates generated by this sudden flurry of evangelical secessions, using sources such as parish magazines, farewell sermons, and newspaper commentary; arguing that the secessions were both more numerous and more complex than has previously been assumed.

