

Religion and Irreligion in Victorian Society

Edited by
R. W. Davis and R. J. Helmstadter

Religion And Irreligion In Victorian England

Frances Knight



Religion And Irreligion In Victorian England:

Religion and Irreligion in Victorian England Hugh McLeod, 1993 Religion and Irreligion in Victorian Society Robert Kiefer Webb, 1992 First Published in 1992 Routledge is an imprint of Taylor Francis an informa company **Religion and Irreligion in Victorian Society** Richard W. Davis, Richard J. Helmstadter, 1992 The Nineteenth-Century Church and English Society Frances Knight, 1995 The first study of lay people and parish clergy in the nineteenth century Church of England The Routledge Companion to Literature and Religion Mark Knight, 2016-04-28 This unique and comprehensive volume looks at the study of literature and religion from a contemporary critical perspective Including discussion of global literature and world religions this Companion looks at Key moments in the story of religion and literary studies from Matthew Arnold through to the impact of 9 11 A variety of theoretical approaches to the study of religion and literature Different ways that religion and literature are connected from overtly religious writing to subtle religious readings Analysis of key sacred texts and the way they have been studied re written and questioned by literature Political implications of work on religion and literature Thoroughly introduced and contextualised this volume is an engaging introduction to this huge and complex field **The Sunday School Movement in Britain 1900-1939** Caitriona McCartney, 2023 Demonstrates the vital role Sunday schools played in forming and sustaining faith before during and after the First World War for British populations both at home and abroad Sunday schools were an important part of the religious landscape of twentieth century Britain and they were widely attended by much of the British population The Sunday School Movement in Britain argues that the schools played a vital role in forming and sustaining the faith of those who lived and served during the First World War Moreover the volume contends that the conflict did not cause the schools to decline and proposes that decline instead set in much earlier in the twentieth century The book also questions the perception that the schools were ineffective tools of religious socialisation and examines the continued attempts of the Sunday school movement to professionalise and improve their efforts Thus the involvement of the movement with the World s Sunday School Association is revealed to be part of the wider developing international ecumenical community during the twentieth century Drawing together under utilised material from archives and newspapers in national and local collections The Sunday School Movement in Britain presents a history of the schools demonstrating their lasting significance in the religious life of the nation and by extension the enduring importance of Christianity in Britain during the first half of the twentieth century Modern Spiritualism and the Church of England, 1850-1939 Georgina Byrne, 2010 Shows how some of the ideas about the afterlife presented by spiritualism helped to shape popular Christianity in the period From the moment of its arrival in Britain in 1852 modern spiritualism became hugely popular among all sections of society As well as offering mysterious and entertaining s ance phenomena spiritualism was underpinned by a belief that the living could communicate with the departed and even come to know what life after death looked like This book offering the first detailed account of the theology of spiritualism examines what happened when the

Church of England itself already grappling with questions about the nature of the afterlife met with such a vibrant and confident presentation Although this period saw a gradual liberalising in the Church's own theology of heaven and hell this was not communicated to the wider public as long as sermons and liturgy remained largely framed in traditional language Over time spiritualism already embedded in common culture explicitly influenced the thinking of some Anglican clergy and implicitly began to permeate and shape popular Christianity to the extent that even some of spiritualism's harshest critics made use of its colourful imagery This study sets one significant aspect of Christian doctrine alongside an attractive alternative and provides a fascinating example of the negotiation of belief the way in which in the interface between Church and culture religious belief came to be refreshed and redefined

GEORGINA BYRNE is an ordained Anglican priest and currently Director of Ordinands for the Diocese of Worcester and a Residentiary Canon at Worcester Cathedral

The Humanist Movement in Modern Britain Callum G. Brown, David Nash, Charlie Lynch, 2022-12-15 Humanists have been a major force in British life since the turn of the 20th century Here leading historians of religious non belief Callum Brown David Nash and Charlie Lynch examine how humanist organisations brought ethical reform and rationalism to the nation as it faced the moral issues of the modern world This book provides a long overdue account of this dynamic group Developing through the Ethical Union 1896 the Rationalist Press Association 1899 the British Humanist Association 1963 and Humanists UK 2017 Humanists sought to reduce religious privilege but increase humanitarian compassion and human rights After pioneering legislation on blasphemy laws dignity in dying and abortion rights they went on to help design new laws on gay marriage and sex and moral education Internationally they endeavoured to end war and world hunger And with Humanist marriages and celebration of life through Humanist funerals national ritual and culture have recently been transformed Based on extensive archival and oral history research this is the definitive history of Humanists as an ethical force in modern Britain

The Politics of the Poor Marc Brodie, 2004-03-04 This book is about the political views of the classic poor of London's East End in the late Victorian and Edwardian periods The residents of this area have been historically characterized as abjectly poor casually employed slum dwellers with a poverty induced apathy toward political solutions interspersed with occasional violent displays of support for populist calls for protectionism imperialism or anti alien agitation These factors in combination have been thought to have allowed the Conservative Party to politically dominate the East End in this period This study demonstrates that many of these images are wrong Economic conditions in the East End were not as uniformly bleak as often portrayed The workings of the franchise laws also meant that those who possessed the vote in the East End were generally the most prosperous and regularly employed of their occupational group Conservative electoral victories in the East End were not the result of poverty Political attitudes in the East End were determined to a far greater extent by issues concerning the personal in a number of senses The importance given to individual character in the political judgements of the East End working class was greatly increased by a number specific local factors These included the

prevalence of particular forms of workplace structure and the generally somewhat shorter length of time on the electoral register of voters in the area. Also important was a continuing attachment to the Church of England amongst a number of the more prosperous working class. In the place of many myths about the people of the East End and their politics, this study provides a model that does not seek to explain the politics of the area in full but suggests the point strongly that we can understand politics and the formation of political attitudes in the East End or any other area only through a detailed examination of very specific localized community and workplace structures. This book challenges the idea that a Conservatism of the slums existed in London's East End in the Victorian and Edwardian period. It argues that images of abjectly poor residents who supported Conservative appeals about protectionism, imperialism and anti immigration are largely wrong. Instead it was the support of better off workers combined with a general importance in the area of the personal in politics emphasized by local social and workplace structures which delivered the limited successes that the Conservatives did enjoy.

Periodizing Secularization Clive D. Field, 2019-10-31. Moving beyond the now somewhat tired debates about secularization as paradigm theory or master narrative, *Periodizing Secularization* focuses upon the empirical evidence for secularization viewed in its descriptive sense as the waning social influence of religion in Britain. Particular emphasis is attached to the two key performance indicators of religious allegiance and churchgoing, each subsuming several sub indicators between 1880 and 1945, including the first substantive account of secularization during the fin de siècle. A wide range of primary sources is deployed, many of them relatively or entirely unknown, and with due regard to their methodological and interpretative challenges. On the back of them, a cross cutting statistical measure of active church adherence is devised which clearly shows how secularization has been a reality and a gradual not revolutionary process. The most likely causes of secularization were an incremental demise of a Sabbatarian culture coupled with the associated emergence of new leisure opportunities and transport links and of religious socialization in the church at home and in the school. The analysis is also extended backwards to include a summary of developments during the eighteenth and early nineteenth centuries and laterally to incorporate a preliminary evaluation of a six dimensional model of diffusive religion demonstrating that these alternative performance indicators have hitherto failed to prove that secularization has not occurred. The book is designed as a prequel to the author's previous volumes on the chronology of British secularization: *Britain's Last Religious Revival* 2015 and *Secularization in the Long 1960s* 2017. Together they offer a holistic picture of religious transformation in Britain during the key secularizing century of 1880-1980.

Women in England 1760-1914 Susie Steinbach, 2013-07-25. A rich and fresh survey of women's lives between George III and the First World War. Using diaries, letters, memoirs as well as social and statistical research, this book looks at life expectancy, sex, marriage and childbirth and work inside and outside the home for all classes of women. It charts the poverty and struggles of the working class as well as the leadership roles of middle class and elite women. It considers the influence of religion, education and politics, especially

the advent of organised feminism and the suffragette movement It looks too at the huge role played by women in the British Empire how imperialism shaped English women s lives and how women also moulded the Empire *The Quakers in English Society, 1655-1725* Dr. Adrian Davies,2000 The study also examines many other facets of Quakerism from the literacy rates of Quakers and the level of persecution suffered by followers to the reasons for the sect s decline and concludes with a survey of the changes that had overcome the movement since the heady days of birth Jacket **Radical Spaces** Christina Parolin,2010-12-01 RADICAL SPACES explores the rise of popular radicalism in London between 1790 and 1845 through key sites of radical assembly the prison the tavern and the radical theatre Access to spaces in which to meet agitate and debate provided those excluded from the formal arenas of the political nation the great majority of the population a crucial voice in the public sphere RADICAL SPACES utilises both textual and visual public records private correspondence and the secret service reports from the files of the Home Office to shed new light on the rise of plebeian radicalism in the metropolis It brings the gendered nature of such sites to the fore finding women where none were thought to gather and reveals that despite the diversity in these spaces there existed a dynamic and symbiotic relationship between radical culture and the sites in which it operated These venues were both shaped by and helped to shape the political identity of a generation of radical men and women who envisioned a new social and political order for Britain Patriotism and Propaganda in First World War Britain David Monger,2012-01-01 A detailed study of the NWAC s activities propaganda and reception It demonstrates the significant role played by the NWAC in British society after July 1917 illuminating the local network of agents and committees which conducted its operations and the party political motivations behind these *The Holy Land in English Culture 1799-1917* Eitan Bar-Yosef,2005-10-27 The dream of building Jerusalem in England s green and pleasant land has long been a quintessential part of English identity and culture but how did this vision shape the Victorian encounter with the actual Jerusalem in the Middle East The Holy Land in English Culture 1799 1917 offers a new cultural history of the English fascination with Palestine in the long nineteenth century from Napoleon s failed Mediterranean campaign of 1799 which marked a new era in the British involvement in the land to Allenby s conquest of Jerusalem in 1917 Bar Yosef argues that the Protestant tradition of internalizing Biblical vocabulary Promised Land Chosen People Jerusalem and applying it to different often contesting visions of England and Englishness evoked a unique sense of ambivalence towards the imperial desire to possess the Holy Land Popular religious culture in other words was crucial to the construction of the orientalist discourse so crucial in fact that metaphorical appropriations of the Holy Land played a much more dominant role in the English cultural imagination than the actual Holy Land itself As it traces the diversity of Holy Lands in the Victorian cultural landscape literal and metaphorical secular and sacred radical and patriotic visual and textual this study joins the ongoing debate about the dissemination of imperial ideology Drawing on a wide array of sources from Sunday school textbooks and popular exhibitions to penny magazines and soldiers diaries the book demonstrates how the Orientalist discourse functions or to be more precise

malfunctions in those popular cultural spheres that are so markedly absent from Edward Said's work it is only by exploring sources that go beyond the highbrow the academic or the official that we can begin to grasp the limited currency of the orientalist discourse in the metropolitan centre and the different meanings it could hold for different social groups As such *The Holy Land in English Culture 1799-1917* provides a significant contribution to both postcolonial studies and English social history

Transfiguring the Arts and Sciences Jon Klancher, 2013-08 This book discusses how Romantic age writers and new cultural institutions transformed ideas of knowledge inherited from the early modern period

Religious Routes to Gladstonian Liberalism J. P. Ellens, 2010-11 This book covering the period 1832 to 1868 describes how the so called church rates controversy contributed to the rise of a secular liberal state in England and Wales The church rate was an ancient tax required of all ratepayers regardless of denomination for the upkeep of parish churches of the Church of England This meant that Dissenters and other non Anglicans paid for the support of the established Church In the 1830s however the Dissenters determined to tolerate the situation no longer The resulting thirty six year struggle became the central church state issue of the Victorian period Ellens further argues that church rates played a pivotal role in the shaping of Victorian liberalism Dissenters desired a society in which church and state would be separate and religious affairs voluntary When Gladstone decided to champion the Dissenters voluntarist cause in the 1860s he established the relationship that would give him the solid basis of electoral strength he needed to carry out the great liberal reforms of his governments after 1868 Elegantly written and argued this book carefully details the process of disestablishment in England and Wales and uncovers an important and little recognized dimension to the formation of the Liberal party

Political Intellectuals and Public Identities in Britain Since 1850 Julia Stapleton, 2001 Political intellectuals and public identities in Britain since 1850 will be of interest to scholars and advanced undergraduates in the fields of political thought and British intellectual and cultural history It will also be of interest to a wider community of writers and commentators on the politics of English and British national identity

BOOK JACKET

Popular virtue Tom Scriven, 2017-06-19 Popular virtue is the first in depth study of the changing nature of moral politics within working class Radicalism between 1820 and 1870 Through study of the lives activism and intellectual influences of a number of key leaders of working class Radicalism this book highlights how Radicalism's attitudes to morality and everyday life shifted from a festive and libertarian culture that advocated sexual liberty and gender equality in the 1820s 30s to a more austere and ascetic politics that emphasized moral improvement temperance and frugality after the 1840s Despite the fracturing of this culture with the decline of Chartism in the 1850s Popular virtue highlights how the moral politics of the 1840s possessed important legacies in not only the politics of Popular Liberalism and the Reform League but also in heterodox medicine and self help

Evangelical Belief and Enlightenment Morality in the Australian Temperance Movement Nicole Starling, 2024-03-13 This book explores the history of the Australian temperance movement and the ideas that informed it offering a detailed examination of the beliefs of evangelicals involved The temperance movement in Australia

was large and influential and played a vital role in shaping the cultural and political life of the emerging nation across the nineteenth and early twentieth centuries The study focuses on the relationship between evangelicalism and Moral Enlightenment ideas within the temperance movement between 1832 and 1930 It considers the complex and varied ways in which they interacted within the thinking of the movement s leaders enriches discussions regarding religion and secularisation and offers new insight into the involvement of women Against the larger horizon of global evangelicalism the international temperance movement and the evolution of Australian political culture the chapters look at the reported words and actions of six key temperance leaders John Saunders George Washington Walker John McEncroe Alfred Stackhouse Mary Ann Thomas and Elizabeth Webb Nicholls The book will be relevant to scholars of religious history and those with an interest in the evangelical Protestant tradition

The Enigmatic Realm of **Religion And Irreligion In Victorian England**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing lacking extraordinary. Within the captivating pages of **Religion And Irreligion In Victorian England** a literary masterpiece penned by way of a renowned author, readers set about a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of people who partake in its reading experience.

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