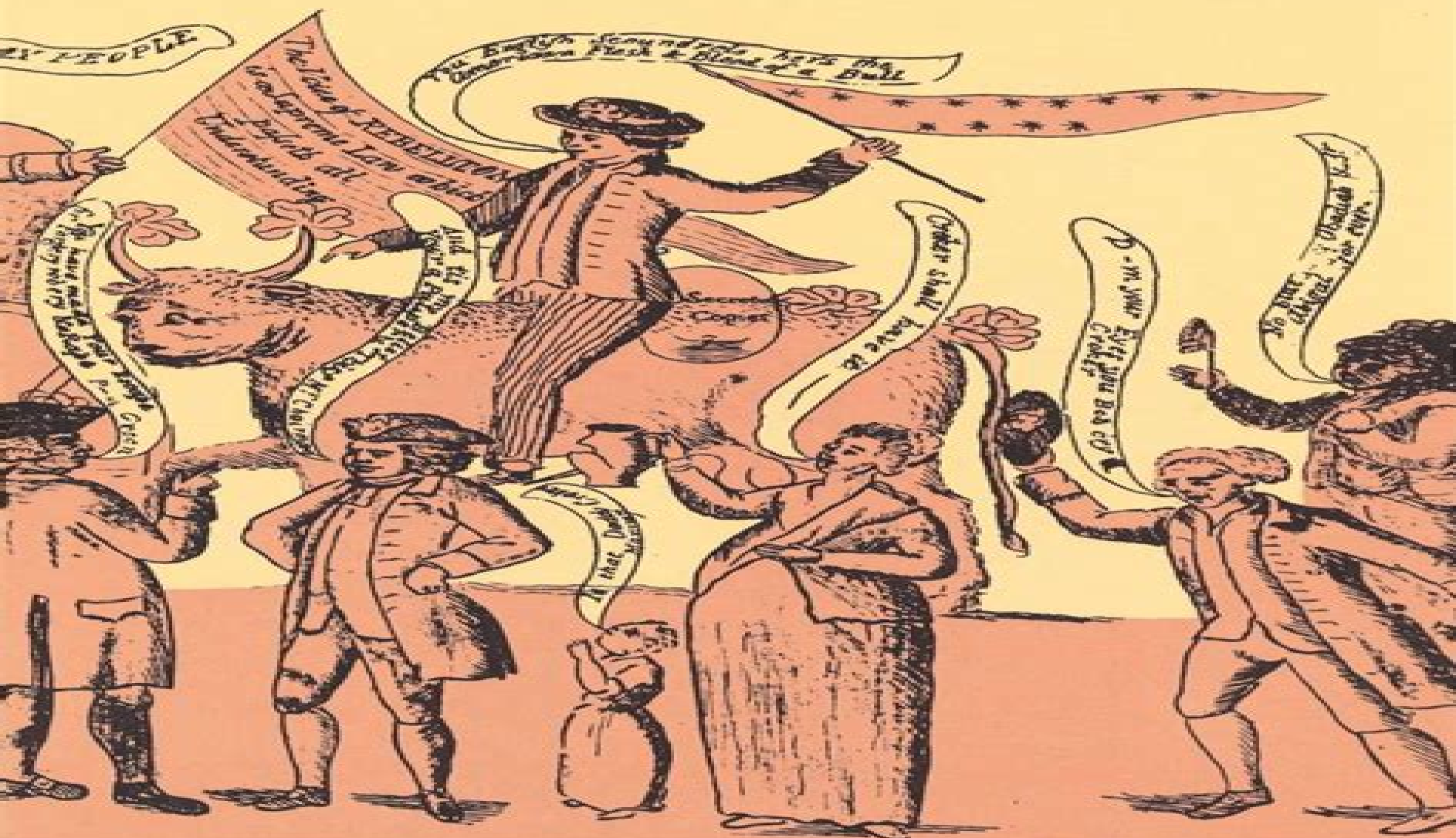


# RELIGION, REVOLUTION and ENGLISH RADICALISM

Non-conformity in Eighteenth-Century Politics and Society

James E. Bradley



# Religion Revolution And English Radicalism Non Conformity In Eighteenth Century Politics And Society

**Ken R. Manley**



## **Religion Revolution And English Radicalism Non Conformity In Eighteenth Century Politics And Society:**

Religion, Revolution and English Radicalism James E. Bradley, 2002-06-20 This book examines the social and political activities of the English Dissenters in the age of the American Revolution By comparing sermons political pamphlets and election ephemera to poll books city directories and baptismal registers this book offers an integrated approach to the study of ideology and behavior

T&T Clark Companion to Nonconformity Robert Pope, 2013-11-21 Protestant Nonconformity the umbrella term for Congregationalists Presbyterians Baptists Methodists and Unitarians belongs specifically to the religious history of England and Wales Initially the result of both unwillingness to submit to the State s interference in Christian life and a dissatisfaction with the progress of reform in the English Church Nonconformity has been primarily motivated by theological concern ecclesial polity devotion and the nurture of godliness among the members of the church Alongside such churchly interests Nonconformity has also made a profound contribution to debates about the role of the State to family life and education culture in general trade and industry the development of philanthropy and charity and the development of pacifism In this volume for the first time Nonconformity and the breadth of its activity come under the expert scrutiny of a host of recognised scholars The result is a detailed and fascinating account of a movement in church history that while currently in decline has made an indelible mark on social political economic and religious life of the two nations

**Rational Dissenters in Late Eighteenth-century England** Valerie Smith, 2021 Rational Dissent was a branch of Protestant religious nonconformity which emerged to prominence in England between c 1770 and c 1800 While small the movement provoked fierce opposition from both Anglicans and Orthodox Dissenters

*Religion, Politics and Dissent, 1660-1832* Robert D. Cornwall, 2016-04-15 The idea of the long eighteenth century 1660 1832 as a period in which religious and political dissent were regarded as antecedents of the Enlightenment has recently been advanced by several scholars The purpose of this collection is further to explore these connections between religious and political dissent in Enlightenment Britain Addressing the many and rich connections between political and religious dissent in the long eighteenth century the volume also acknowledges the work of Professor James E Bradley in stimulating interest in these issues among scholars Contributors engage directly with ideas of secularism radicalism religious and political dissent and their connections with the Enlightenment or Enlightenments together with other important themes including the connections between religious toleration and the rise of the enlightenments Contributors also address issues of modernity and the ways in which a modern society can draw its inspiration from both religion and secularity as well as engaging with the seventeenth century idea of the synthesis of religion and politics and its evolution into a system in which religion and politics were interdependent but separate Offering a broadly conceived interpretation of current research from a more comprehensive perspective than is often the case the historiographical implications of this collection are significant for the development of ideas of the nature of the Enlightenment and for the nature of religion society and politics in the eighteenth century By bringing together

historians of politics religion ideas and society to engage with the central theme of the volume the collection provides a forum for leading scholars to engage with a significant theme in British history in the long eighteenth century **James Owen and the Defense of Moderate Nonconformity** Jason Matossian,2022-01-17 The period of Revolution and Toleration in England was filled with rapid change political uncertainty and ecclesiastical volatility Still recovering from the strife of Civil War and a divisive Restoration the relationship between the Church of England and Nonconformists remained deeply strained Although Dissenters were granted the right to gather for worship under Toleration their legitimacy was regularly challenged Within this context a variety of significant controversies arose in which James Owen a Welsh Presbyterian minister played a prominent role and was a leading voice for moderate Nonconformity Along with a group of moderate Nonconformist friends like Edmund Calamy Philip and Matthew Henry and Francis Tallents Owen defended a version of Protestant ecumenism This was a theological conviction that 1 the unity of the Protestant Church was indispensable and 2 this unity was to be found in agreement on essential doctrines not in sharing ecclesiastical structures Owen along with his associates defended the Dissenters separation from the Church of England as biblically sanctioned and at the same time emphasized that such separation was not schismatic Owen s clear biblically articulate and historically informed writing made his contribution to the period of Toleration significant and influential Islam and the English Enlightenment, 1670-1840

Humberto Garcia,2012-01-30 A corrective addendum to Edward Said s Orientalism this book examines how sympathetic representations of Islam contributed significantly to Protestant Britain s national and imperial identity in the eighteenth century Taking a historical view Humberto Garcia combines a rereading of eighteenth century and Romantic era British literature with original research on Anglo Islamic relations He finds that far from being considered foreign by the era s thinkers Islamic republicanism played a defining role in Radical Enlightenment debates most significantly during the Glorious Revolution French Revolution and other moments of acute constitutional crisis as well as in national and political debates about England and its overseas empire Garcia shows that writers such as Edmund Burke Lady Mary Wortley Montagu Samuel Taylor Coleridge Robert Southey and Percy and Mary Shelley not only were influenced by international events in the Muslim world but also saw in that world and its history a viable path to interrogate contest and redefine British concepts of liberty This deft exploration of the forgotten moment in early modern history when intercultural exchange between the Muslim world and Christian West was common resituates English literary and intellectual history in the wider context of the global eighteenth century The direct challenge it poses to the idea of an exclusionary Judeo Christian Enlightenment serves as an important revision to post 9 11 narratives about a historical clash between Western democratic values and Islam

**The Persistence of Party** Max Skjönsberg,2021-01-28 Political parties are taken for granted today but how was the idea of party viewed in the eighteenth century when core components of modern representative politics were trialled From Bolingbroke to Burke political thinkers regarded party as a fundamental concept of politics especially in the parliamentary

system of Great Britain The paradox of party was best formulated by David Hume while parties often threatened the total dissolution of the government they were also the source of life and vigour in modern politics In the eighteenth century party was usually understood as a set of flexible and evolving principles associated with names and traditions which categorised and managed political actors voters and commentators Max Skj nsberg thus demonstrates that the idea of party as ideological unity is not purely a nineteenth or twentieth century phenomenon but can be traced to the eighteenth century

**Political Radicalism in Iran and Ahmadinejad's Presidencies** Giorgia Perletta,2022-03-16 This book offers a critical deconstruction of radicalism as a political category and through this analytical approach seeks to interpret and assess the presidencies of the former Iranian President Mahmud Ahmadinejad It contextualizes radicalism within a broader framework of Western derived political categories which are too frequently used to simplify the complexities of Iran s domestic political landscape generally reducing any comprehensive and objective understanding of Iranian politics Since the term radicalism is often misrepresented and misused in readings of contemporary Iran this study examines several analogous Persian and English labels exploring their different meanings significances and varied applications in order to challenge any fixed and universal interpretations of radicalism as a concept The political experience of Mahmud Ahmadinejad who has been widely perceived as a radical politician provides an ideal case study in this regard offering valuable insight into how best to frame and interpret radicalism in post revolutionary Iran This book will be of particular interest to both scholars and students of Iranian Studies but also to more general readers who are broadly interested in Middle Eastern studies political science and comparative politics

**Restoration, Reformation, and Reform, 1660-1828** Jeremy Gregory,2000-04-20 This wide ranging and original book makes a significant contribution to our understanding of the Church of England in the long eighteenth century It explores the nature of the Restoration ecclesiastical regime the character of the clerical profession the quality of the clergy s pastoral work and the question of Church reform through a detailed study of the diocese of the archbishops of Canterbury In so doing the book covers the political social economic cultural intellectual and pastoral functions of the Church and by adopting a broad chronological span it allows the problems and difficulties often ascribed to the eighteenth century Church to be viewed as emerging from the seventeenth century and as continuing well into the nineteenth century Moreover the author argues that some of the traditional periodizations and characterisations of conventional religious history need modification Much of the evidence presented here indicates that clergy in the one hundred and seventy years after 1660 were preoccupied with difficulties which had concerned their forebears and would concern their successors In many ways clergy in the diocese of Canterbury between 1660 and 1828 continued the work of seventeenth century clergy particularly in following through and in some instances instigating the pastoral and professional aims of the Reformation as well as participating in processes relating to Church reform and further anticipating some of the deals of the Evangelical and Oxford Movements Reluctance to recognise this has led historians to neglect the strengths of the

Church between the Restoration and the 1830s which it is argued should not be judged primarily for its failure to attain the ideals of these other movements but as an institution possessing its own coherent and positive rationale *Anglo-Scottish Relations from 1603 to 1900* T C Smout,2005-12-22 In 1603 England and Scotland came together and Great Britain was created But how did this union last when so many others in Europe have failed This volume provides an account of two nations who have often differed remained very distinct and yet have achieved endurance in European terms **Modern Britain, 1750 to the Present** James Vernon,2017-04-20 An introductory textbook charting a global history of modern Britain from 1750 to the present **Strangers Nowhere in the World** Margaret C. Jacob,2016-12-02 The mingling of aristocrats and commoners in a southern French city the jostling of foreigners in stock markets across northern and western Europe the club gatherings in Paris and London of genteel naturalists busily distilling plants or making air pumps the ritual fraternizing of brothers in privacy and even secrecy Margaret Jacob invokes all these examples in *Strangers Nowhere in the World* to provide glimpses of the cosmopolitan ethos that gradually emerged over the course of the seventeenth and eighteenth centuries Jacob investigates what it was to be cosmopolitan in Europe during the early modern period Then as now being cosmopolitan meant the ability to experience people of different nations creeds and colors with pleasure curiosity and interest Yet such a definition did not come about automatically nor could it always be practiced easily by those who embraced its principles Cosmopolites had to strike a delicate balance between the transgressive and the subversive the radical and the dangerous the open minded and the libertine Jacob traces the history of this precarious balancing act to illustrate how ideals about cosmopolitanism were eventually transformed into lived experiences and practices From the representatives of the Inquisition who found the mixing of Catholics and Protestants and other types of border crossing disruptive to their authority to the struggles within urbane masonic lodges to open membership to Jews Jacob also charts the moments when the cosmopolitan impulse faltered Jacob pays particular attention to the impact of science and merchant life on the emergence of the cosmopolitan ideal In the decades after 1650 modern scientific practices coalesced and science became an open enterprise Experiments were witnessed in social settings of natural inquiry congenial for the inculcation of cosmopolitan mores Similarly the public venues of the stock exchanges brought strangers and foreigners together in ways encouraging them to be cosmopolites The amount of international and global commerce increased greatly after 1700 and luxury tastes developed that valorized foreign patterns and designs Drawing upon sources as various as Inquisition records and spy reports minutes of scientific societies and the writings of political revolutionaries *Strangers Nowhere in the World* reveals a moment in European history when an ideal of cultural openness came to seem strong enough to counter centuries of chauvinism and xenophobia Perhaps at no time since Jacob cautions has that cosmopolitan ideal seemed more fragile and elusive than it is today Mary Hays (1759?1843) Gina Luria Walker,2020-06-30 Mary Hays reformist novelist and innovative thinker has been waiting two hundred years to be judged in a fair scholarly and comprehensive way During her

lifetime and long after her role in the ongoing reformist debates in England at the end of the eighteenth century intensified by the French Revolution served as a lightening rod for opponents who attacked her controversial stance on women's intellectual competence and human rights. The author's intellectual history of Hays finally makes the case for her importance as an innovator. She was a feminist thinker who advanced notions of tolerance that included women; an educator who broke new ground for female autodidacts; a philosophical commentator who translated Enlightenment ideas for a burgeoning female audience; a Dissenting historiographer who reinvented female biography; and a writer of deliberately experimental fiction including the roman clef *Memoirs of Emma Courtney*. The author approaches Hays from several disciplinary perspectives: historical, biographical, literary, critical, theological, and political, to elucidate the multiple ways in which Hays contributed and responded to, and influenced and was influenced by, the most significant issues and figures of her time.

*"Redeeming Love Proclaim"* Ken R. Manley, 2007-01-01 A leading exponent of the new moderate Calvinism that brought new life to many Baptists, John Rippon (1751-1836) helped unite Baptists during his lifetime. Reared in the West Country and trained at Bristol Academy, Rippon served for over sixty years at the London church where John Gill had been minister. Through his *A Selection of Hymns from the Best Authors*, Rippon exerted a powerful influence on Baptist worship and devotional life. Through his *Baptist Annual Register* (1790-1802), the denomination's first periodical, Rippon recorded the denomination's growing maturity, encouraged a strong missionary commitment, and promoted links between Baptists in Britain and America. With a keen sense of English Protestant history, which he helped preserve, and an active leadership in many Baptist organizations, Rippon helped conserve the heritage of Old Dissent and stimulated the evangelicalism of the New Dissent.

**Culture of Enlightening** Jeffrey D. Burson, 2019-08-01 Recent scholarly and popular attempts to define the Enlightenment account for its diversity and evaluate its historical significance suffer from a surprising lack of consensus at a time when the social and political challenges of today cry out for a more comprehensive and serviceable understanding of its importance. This book argues that regnant notions of the Enlightenment, the Radical Enlightenment, and the multitude of regional and religious enlightenments proposed by scholars all share an entangled intellectual genealogy rooted in a broader revolutionary culture of enlightening that took shape over the long arc of intellectual history from the waning of the sixteenth century Reformation to the dawn of the Atlantic Revolutionary era. Generated in competition for a changing readership and forged in dialog and conflict, dynamic and diverse notions of what it meant to be enlightened constituted a broader culture of enlightening from which the more familiar strains of the Enlightenment emerged, often ironically and accidentally, from originally religious impulses and theological questioning. By adapting for the first time methodological insights from the scholarship of historical entanglement (*l'histoire croisée*) to the study of the Enlightenment, this book provides a new interpretation of the European republic of letters from the late 1600s through the 1700s by focusing on the lived experience of the long neglected Catholic theologian, historian, and contributor to Diderot's *Encyclopédie*, Abbé Claude Yvon. The

ambivalent historical memory of Yvon as well as the eclectic and global array of his sources and endeavors Burson argues can serve as a gauge for evaluating historical transformations in the surprisingly diverse ways in which eighteenth century individuals spoke about enlightening human reason religion and society Ultimately Burson provocatively claims that even the most radical fruits of the Enlightenment can be understood as the unintended offspring of a revolution in theology and the cultural history of religious experience

**Enlightenment Geography** R. Mayhew, 2000-08-30 Enlightenment Geography is the first detailed study of the politics of British geography books and of related forms of geographical knowledge in the period from 1650 to 1850 The definition and role of geography in a humanist structure of knowledge are examined and shown to tie it to political discourse Geographical works are shown to have developed Whig and Tory defences of the English church and state consonant with the conservatism of the English Enlightenment These politicizations were questioned by those indebted to the Scottish Enlightenment Enlightenment Geography questions broad assumptions about British intellectual history through a revisionist history of geography

**"James Barry, 1741?806: History Painter "** Tom Dunne, 2017-07-05 Bringing into relief the singularity of Barry's unswerving commitment to his vision for history painting despite adverse cultural political and commercial currents these essays on Barry and his contemporaries offer new perspectives on the painter's life and career Contributors including some of the best known experts in the field of British eighteenth century studies set Barry's works and writings into a rich political and social context particularly in Britain Among other notable achievements the essays shed new light on the influence which Barry's radical ideology and his Catholicism had on his art they explore his relationship with Reynolds and Blake and discuss his aesthetics in the context of Burke and Wollstonecraft as well as Fuseli and Payne Knight The volume is an indispensable resource for scholars of eighteenth century British painting patronage aesthetics and political history

**Negotiating Toleration** Nigel Aston, Benjamin Bankhurst, 2019-03-22 1714 was a revolutionary year for Dissenters across the British Empire The Hanoverian Succession upended a political and religious order antagonistic to Protestant non conformity and replaced it with a regime that was ostensibly sympathetic to the Whig interest The death of Queen Anne and the dawn of Hanoverian Rule presented Dissenters with fresh opportunities and new challenges as they worked to negotiate and legitimize afresh their place in the polity Negotiating Toleration Dissent and the Hanoverian Succession 1714 1760 examines how Dissenters and their allies in a range of geographic contexts confronted and adapted to the Hanoverian order Collectively the contributors reveal that though generally overlooked compared to the Glorious Revolution of 1688 9 or the Act of Union in 1707 1714 was a pivotal moment with far reaching consequences for dissenters at home and abroad By decentralizing the narrative beyond England and exploring dissenting reactions in Scotland Ireland and North America the collection demonstrates the extent to which the Succession influenced the politics and touched the lives of ordinary people across the British Atlantic world As well as offering a thorough breakdown of confessional tensions within Britain during the short and medium terms this authoritative



volume also marks the first attempt to look at the complex interaction between religious communities in consequence of the Hanoverian Succession **In the Beginning was the Word** Mark A. Noll, 2016 *In the Beginning Was the Word* provides a sweeping engaging and insightful survey of the relationship between the Bible and public issues from the beginning of European settlement through the American Revolution It focuses throughout on how people negotiated between the Bible and other social authorities such as ecclesiastical tradition national and imperial politics and economic mandates

**America's God** Mark A. Noll, 2002-10-03 Religious life in early America is often equated with the fire and brimstone Puritanism best embodied by the theology of Cotton Mather Yet by the nineteenth century American theology had shifted dramatically away from the severe European traditions directly descended from the Protestant Reformation of which Puritanism was in the United States the most influential In its place arose a singularly American set of beliefs In America's God Mark Noll has written a biography of this new American ethos In the 125 years preceding the outbreak of the Civil War theology played an extraordinarily important role in American public and private life Its evolution had a profound impact on America's self definition The changes taking place in American theology during this period were marked by heightened spiritual inwardness a new confidence in individual reason and an attentiveness to the economic and market realities of Western life Vividly set in the social and political events of the age America's God is replete with the figures who made up the early American intellectual landscape from theologians such as Jonathan Edwards Nathaniel W Taylor William Ellery Channing and Charles Hodge and religiously inspired writers such as Harriet Beecher Stowe and Catherine Stowe to dominant political leaders of the day like Washington Jefferson and Lincoln The contributions of these thinkers combined with the religious revival of the 1740s colonial warfare with France the consuming struggle for independence and the rise of evangelical Protestantism to form a common intellectual coinage based on a rising republicanism and commonsense principles As this Christian republicanism affirmed itself it imbued in dedicated Christians a conviction that the Bible supported their beliefs over those of all others Tragically this sense of religious purpose set the stage for the Civil War as the conviction of Christians both North and South that God was on their side served to deepen a schism that would soon rend the young nation asunder Mark Noll has given us the definitive history of Christian theology in America from the time of Jonathan Edwards to the presidency of Abraham Lincoln It is a story of a flexible and creative theological energy that over time forged a guiding national ideology the legacies of which remain with us to this day

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