

Religion and Irreligion in Victorian Society: Essays in Honor of R.K. Webb

Pages: 218

Publisher: Routledge; 1 edition (January 11, 2013)

Format: pdf, epub

Language: English

[DOWNLOAD FULL EBOOK PDF]

Religion and Irreligion in Victorian Society

R. K. Webb (Photo: Tim Burns)
Religion and Irreligion in

Victorian Society

Essays in Honor of R. K. Webb

Edited by R. W. Davis and

R. J. Helmstadter

First published 1992

by Routledge

2 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN

Simultaneously published in the USA and Canada

by Routledge

270 Madison Ave, New York NY 10016

Transferred to Digital Printing 2006

© 1992 R. W. Davis and R. J. Helmstadter

Typeset in 10 on 12 point Garamond by

Witwell Ltd, Southport

All rights reserved. No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

British Library Cataloguing in Publication Data

Religion and irreligion in Victorian society:

essays in honor of R. K. Webb.

I. Helmstadter, Richard J. II. Davis, R. W.

III. Webb, R. K.

274.1081

Library of Congress Cataloging in Publication Data

Religion and irreligion in Victorian society: essays in honor of R. K.

Webb / edited by R. W. Davis and R. J. Helmstadter.

p. cm.

Includes bibliographical references and index.

1. Great Britain—Religion—19th century. 2. Irreligion—Great Britain—History—19th century. I. Webb, R. K. (Robert Kiefer), II. Davis, Richard W. III. Helmstadter, Richard J.

BR759.R421992

274.1'081—dc2091—40384

ISBN 0-415-07625-0

Publisher's Note

The publisher has gone to great lengths to ensure the quality of this reprint but points out that some imperfections in the original may be apparent

Contents

[Notes on contributors](#)

[Acknowledgments](#)

[Introduction](#)

[1The Reverend Andrew Reed \(1787–1862\): evangelical pastor as entrepreneur](#)

R. J. Helmstadter

[2The Whigs and religious issues, 1830–5](#)

R. W. Davis

3Popular irreligion in early Victorian England: infidel preachers and radical theatricality in 1830s London

I. D. McCalman

4Between Genesis and geology: Darwin and some contemporaries in the 1820s and 1830s

Sandra Herbert

5Cultural pluralism and the Board of Deputies of British Jews

David C. Izkowitz

6The manliness of Christ

Peter Gay

7“More sweet and liquid than any other”: Victorian images of Mary Magdalene

Patricia S. Kruppa

8History and religion: J. R. Seeley and the burden of the past

Reba N. Soffer

9Christianity and the state in Victorian India: confrontation and collaboration

Ainslie T. Embree

10Independent English women in Delhi and Lahore, 1860–1947

Jeffrey Cox

11Spiritualism and the First World War

J. M. Winter

Index

Contributors

Jeffrey Cox is Professor of History at the University of Iowa. He is the author of *The English Churches in a Secular Society: Lambeth, 1870–1930*.

R. W. Davis is Professor of History at Washington University in St Louis, He is the author of *Dissent in Politics, 1780–1830; Political Change and Continuity, 1760–1885: A Buckinghamshire Study; Disraeli; and The English Rothschilds*.

Ainslie T. Embree is Professor of History Emeritus at Columbia University. He is the author of *Charles Grant and British Rule in India; India; and India's Search for National Unity*; and editor and author of numerous other works in Indian history.

Peter Gay is Sterling Professor of History at Yale University. He is the author of numerous books on socialism, the Enlightenment, Freud and bourgeois culture in the nineteenth century. His *The Rise of Modern Paganism* won the National Book Award in 1967.

R. J. Helmstadter is Professor of History at the University of Toronto. He is the co-author of *Religion and Victorian Society*, the co-editor of *Victorian Faith in Crisis*, and the author of articles and chapters on Victorian religious and intellectual history.

Sandra Herbert is Professor of History at the University of Maryland, Baltimore County. She is the editor of *The Red Notebook of Charles Darwin* and the co-editor of *Charles Darwin's Notebooks, 1836–1884: Geology, Transmutation of Species, Metaphysical Enquiries*.

David C. Itzkowitz is Professor of History at Macalester College. He is the author of *Peculiar Privilege: A Social History of English Foxhunting, 1783–1885*. His current research is on the history of Anglo-Jewry.

Patricia S. Kruppa is Associate Professor of History at the University of Texas at Austin. She is the author of *C. H. Spurgeon: A Preacher's Progress*.

I. D. McCalman is Senior Lecturer in History at the Australian National University. He is the author of *Radical Underworld: Prophets, Revolutionaries and Pornographers in London, 1795–1840*.

Reba N. Soffer is Professor of History at California State University, Northridge. She is the author of *Ethics and Society in England: The Revolution in the Social Sciences, 1870–1914* and a forthcoming book, *The University and National Values, 1850–1930*. She has also written numerous articles and chapters on nineteenth- and twentieth-century intellectual, social, and institutional history.

J. M. Winter is Fellow and Tutor of Pembroke College, Cambridge. He is the author of *Socialism and the Challenge of War: Ideas and Politics in Britain, 1912–18* and *The Great War and the British People*.

Acknowledgments

The Hibbert Trustees and the University of Maryland have made generous grants towards the publication of this book. Their support is highly valued.

The Editors also wish to thank Elisabeth Davis in St Louis and Andrea Smith in Toronto for helping them put this volume into final shape. They have caught and corrected many errors.

Introduction

Fashions in history come and go, and religion is once again fashionable among historians of modern Britain. For some it has never been out of fashion. Among these one of the most influential is R. K. Webb. Originally drawn to the history of religion by his interest in Benthamism, and struck by the unusual prominence of Unitarians among the master's disciples, Professor Webb began his study of Unitarian history with *Harriet Martineau: A Radical Victorian* (London, 1960). That book both provided a beautifully clear explication of the tenets of Necessarianism, as Joseph Priestley's philosophy was called, and established its importance, quite independent of Benthamism, in the growth of British Radicalism. It also revealed the existence in the late eighteenth century of a quite remarkable Unitarian elite, centered in Norwich, but with extensive provincial connections, as well as ties to the metropolis.

In the three decades since 1960, in scores of articles and papers, Professor Webb has pursued his interests in Unitarians and their origins and influence over three centuries. In his *Modern England* (New York, 1968 and 1980), a general history widely acclaimed on both sides of the Atlantic, he has

emphasized for students the primary importance of religion in shaping British policies and attitudes over the same period. And, especially in his years of teaching at Columbia University from 1953 to 1970, he has exercised a strong personal influence over a large number of scholars and teachers, including several represented in this book.

The first essay in this volume deals with the period Professor Webb studied in his first book, *The British Working Class Reader 1790–1848: Literacy and Social Tension* (London, 1955). For many this period was the age of proselytism; men and women persuaded that they knew the truth were optimistic that they might be able to persuade the masses to join them in that knowledge. Webb has examined how a liberal intellectual elite organized the Society for the Diffusion of Useful Knowledge in order to educate working-class readers to become progressive citizens committed to Ricardian economics and a program of peaceful political reform. In his essay on Andrew Reed, Richard Helmstadter looks at another variety of evangelism, that associated with the great revival of religion. He shows how the evangelical revival embodied some of the patterns that we have come to identify with the Industrial Revolution — innovations in practical techniques, an inherent drive for expansion, an emphasis on usefulness, and, above all, an overarching dedication to mass marketing — and he sets out the successful career of Andrew Reed in the Congregational ministry as a case study in religious entrepreneurship. Andrew Reed's entrepreneurship is emphasized in this essay not only to establish an abstract link between the religious and economic worlds, not merely to suggest the cultural unity of the period, but also to point out that successful nonconformist ministers could achieve material as well as spiritual rewards. The roles of women in Reed's family and in his congregation are noted, serving in a small way to recognize the importance of women's history, a thread that links a number of the essays in this volume, and a theme that is certainly appropriate in a work that honors the biographer of Harriet Martineau.

Appropriate also is the central concern of the second essay, which examines an issue of religious liberty that bedeviled British politics in the half dozen years before Victoria's succession to the throne — and long afterward. This was the question of the Irish Church, and of its relation to the great majority of Irish men and women who resolutely maintained their allegiance to the old religion and rejected the Protestant usurper that had seized the Catholic birthright. The Whigs who came to power in 1830 had long been the champions of the rights of Irish Catholics, as had the Whigs' allies, the Protestant Dissenters (at least officially) under such leaders as the Unitarian MP, William Smith. Recently, historians have demonstrated considerable confusion over both Whig policy on religious questions in the 1830s and Unitarianism. Richard Davis examines recent interpretations and questions their validity, arguing instead for the essential continuity of Whig policy and positions.

There were, it is true, large new problems for those, such as the Whig and later governments, that wished to maintain an alliance with Protestant Dissent, or at least to gain its acquiescence in vital legislation. At the root of these problems was what became fully apparent only in the 1830s, the triumph within the Dissenting movement of a vigorous and aggressive new evangelical and trinitarian Dissent over an older, more rational, and in many cases more heterodox Dissent of the sort that had accepted the lead of William Smith. The new Dissent proved a puzzle to politicians, as it has to historians since.

Another puzzle for politicians, and one that Iain McCalman has done more to unravel than any other historian, is that posed by those self-indulgent, wild, and unrespectable early nineteenth-century radicals who are so dramatically different from the earnest men and women who figure in Edward Thompson's *Making of the English Working Class* (London, 1963) or in the works of R. K. Webb. In his essay on popular irreligion, Iain McCalman focuses on the spectacular career of the Reverend Robert Taylor, the star performer at the Blackfriars Rotunda in the late 1820s and early 1830s. Taylor, once an Anglican clergyman, packed the Rotunda with his splendidly theatrical presentations of astronomical atheism, his appearance as "the Devil's

chaplain" who caused Satan himself to materialize on stage, and his extravagant, unrestrained espousal of Radical political reform. A hard drinker, a womanizer, and an irresponsible spendthrift, Taylor was as much a problem for Richard Carlile, the serious-minded proprietor of the Rotunda, as he was for the authorities. McCalman makes a case for Taylor's representing an important and little-recognized stream in popular radical culture.

Religion and irreligion greatly complicated nineteenth-century politics. Equally certainly, serious scientific thought, whether its intention was hostile or not, complicated religion. Drawing on work undertaken since Charles C. Gillispie published *Genesis and Geology* in 1951, Sandra Herbert discusses the strategic developments in geological theory during the second, third and fourth decades of the nineteenth century. She shows how the synthesis that Georges Cuvier achieved between geological science and biblical interpretation, a synthesis publicized in Britain by Robert Jameson and William Buckland and supported by them for a time, was gradually eroded before it was overwhelmed by Charles Lyell's *Principles of Geology* in 1830. Charles Darwin was a student at Edinburgh and Cambridge when geological theory was a hot subject, particularly as it related to the flood. Darwin took a considerable interest in geology as a young man, and the geological debates of his youth played an important role in his development as a scientist. By the end of the 1830s, after the *Beagle* voyage, Darwin had rejected the biblical account of the catastrophe, and was already engaged in an exploration of the origins of mankind that was set within the framework of his evolving ideas about geology.

The development of religious pluralism in nineteenth-century British society presented minority groups with new problems as well as new opportunities. Over the course of the century, many of the traditional privileges of the established church were done away with, and many legal disabilities were removed from those who were not Anglicans. Progress in the direction of liberty was welcomed by those who had been discriminated against, but this progress also threatened the identities of communities that had gained strength and cohesion from their legal separateness. Protestant nonconformists, especially, found their sense of separate purpose eroded as they were increasingly drawn into the mainstream of national culture toward the end of the century. Less ambivalent about their relation to the British national community, the leaders of British Jewry in the second half of the century developed strategies for the promotion of cultural pluralism within which the distinctive customs and beliefs of Jews might be recognized within a legal context of liberty. In his essay on the Board of Deputies of British Jews, David Itzkowitz shows how the political aspirations of the Jewish community shifted away from an agenda that emphasized removal of legal discrimination toward a more positive agenda that requested legal privilege for distinctive Jewish needs. He builds his case with particular reference to Sunday trading legislation in the third quarter of the century and the efforts of the Board of Deputies to gain exemption for Jews from the regulations preventing work on Sunday.

Some years ago, before the changes in society and scholarship that give the word its current rich combination of overtone, implication, and political nuance, G. S. R. Kitson Clark pointed to the central role played by "manliness" in Victorian rhetoric. In his contribution to this volume, Peter Gay explores the meaning of "manliness" for the Victorians through an examination of *The Manliness of Christ*, a little-remembered book published in 1879 by Thomas Hughes. The muscular manliness we associate with Thomas Hughes's passion for boxing, or Charles Kingsley's love for the hunting field and the battlefield, is, Gay demonstrates, an exaggerated simplification of the Victorian ideal. Animalism and athleticism fade in Hughes's discussion of Christ's manly character, and softer virtues emerge, virtues perhaps more harmonious with Hughes's Christian Socialism, qualities certainly more consonant with traditional Christian ideals. Hughes and Kingsley both are shown to embrace within their ideas of masculinity a good deal that might be considered feminine. Their mature, manly ideal was richer and psychologically more complex than that embodied by the young Tom Brown in the Eden of boyhood at Rugby.

The tenderness and compassion of manly Victorian Christianity are highlighted in the fascination felt by nineteenth-century men and women for Mary Magdalene. That fascination is detailed by Pat Kruppa in her wide-ranging exploration of the variety of ways the Magdalen was treated in Victorian art and literature. Mary Magdalene provided a focus, legitimized by ecclesiastical tradition, for interest in female sexuality and the quality of feminine virtue. Her powerful sensuality and her redemption by Christ's love, an attractive parallel to the surprisingly strong nineteenth-century interest in prostitutes and their reform, helped make Mary Magdalene a compelling figure in the mythic pantheon of the Victorians. The Magdalen was certainly not Everywoman; she was not an angel in the house. Was she the dark shadow of that domestic angel? Was she what Everywoman might have been?

The pantheon of eminent Victorians has no place for Everyman, but a strong case might be made for nominating J. R. Seeley to that select company. His life of Christ, *Ecce Homo*, published anonymously in 1865, created a sensation. It was without doubt the most important British contribution to that popular nineteenth-century genre. Without the dissolvent skepticism of the German historical critics of the Bible, Seeley wrote for an audience of educated men and women whose religious needs were not satisfied by a conventional Christianity that seemed timid and slow in its confrontation with modern science and historical scholarship. His *Expansion of England* (1883), another work with a large readership, invested imperialism with both practicality and moral grandeur. His *Life and Times of Stein, or Germany and Prussia in the Napoleonic Age* (1878) constituted a liberal argument for the high place of the state in the progress of modern civilization. Seeley, moreover, as Regius Professor of Modern History, set his stamp on the tone and style of the history program at Cambridge for a generation. Reba Soffer draws the various strands of Seeley's life, work, and ideas into a coherent picture of a man suffused with the optimistic doctrine of progress. Only toward the end of his life did Seeley begin to think that the laws, as he considered them, of historical development might have a dark side.

The history of empire seems darker today than it did in Seeley's time, and religious confrontation sometimes lies at the heart of the darkness. This is dramatically illustrated in the Indian Mutiny of 1857, which was at least in part a revolt against an alien culture and an alien religion. Ainslie Embree treats the development of an official policy on government support of religion, or religions, in British India. He concludes that, though there was an effort to be fair and evenhanded, by the lights of the time, Victorian administrations in India were never impartial where the interests of Christianity were concerned, and that this made an impression on the Indian mind that continues to influence the religious struggles of the present day.

Jeffrey Cox is also concerned with religion in Victorian India; his subject is the roles that missionary work provided for women. In 1878 the Cambridge Mission to Delhi, operating in cooperation with the Society for the Propagation of the Gospel, began sending out to India young high-church priests committed to clerical celibacy. In Delhi these men organized St Stephen's Community of Anglican sisters in order to carry on zenana work with highly placed Indian women. The Cambridge Mission soon became predominantly female, and the sisters soon moved beyond the zenana visitations to set up schools and to provide medical care. By the 1890s St Stephen's Hospital in Delhi was at the center of the women's missionary presence in Delhi. Their schools, their medical work, and the administration of their well-organized institutions provided the women missionaries with opportunities for status and for visible positions of responsible authority in India that perhaps outran those available in England. Jeffrey Cox suggests that these Christian women provided role models for young Indian women, models in which their brisk efficiency and independence counted for more in the end than did their Christianity.

While the culture of British governing officials and missionaries in India was certainly affected by their experience abroad, it remained essentially British, in continuity with life at the imperial center. The First World War also raises questions of continuity and discontinuity. Without doubt,

the war had a profound impact on British society and culture, but J. M. Winter argues that emphasis on the birth of “modernism” tends to make us lose sight of the multitude of traditional cultural forms through which men and women attempted to accommodate their experience of Armageddon. In the later nineteenth century, as faith in conventional Christianity diminished for many, some sought in spiritualism an alternative mode through which to deal intellectually and emotionally with death. Spiritualism, with its optimistic mixture of science and emotional commitment, was a thoroughly Victorian phenomenon. During the Great War, spiritualism, in a variety of forms that had been established while Victoria still reigned, flourished as life and death in the trenches moved beyond the margins of ordinary everyday comprehension. At least in this area of cultural life, the war, for a time, acted conservatively to encourage interest in a form of religiosity drawn from the Victorian past.

The essays in this book range freely about the modern British world; they deal with a variety of themes, times, and places. In this they reflect the spirit of the man in whose honor they are written. With striking generosity, R. K. Webb has shared his many ideas and interests with his students, colleagues, friends, and readers. He has helped to widen many minds. At Columbia, at the *American Historical Review*, at the University of Maryland Baltimore County, and latterly as a roving senior statesman of British history, he has impressed many with his commitment to broad horizons and open-minded scholarly integrity. He has never tried to narrow and shape his own work, or that of anyone else, to fit a Procrustean frame. And yet, his historical concerns and those of the men and women he has influenced most profoundly tend, as do these essays, to be anchored in nineteenth-century England and to be connected, in one way or another, with religion. It is our hope that this Festschrift, in concert and in parts, embodies to some degree the historical interests and professional virtues that R. K. Webb has taught us all to respect.

R. W. Davis, R. J. Helmstadter

Chapter 1 The Reverend Andrew Reed (1787–1862): evangelical pastor as entrepreneur

R. J. Helmstadter

With England at war with Napoleonic France and the Industrial Revolution transforming society at home, James Sedgwick, the Tory barrister, thought that changes in the religious world partook of revolution as well. The evangelical revival, he wrote in 1808, was weakening the bonds of civil order. Religious Dissent was undermining respect for the social hierarchy. Dissenting ministers were “blockheads, tainted with the mania of preaching, [who] turn religion into a trade.”¹ Sedgwick’s opinion has ambiguous validity, but his language is suggestive.

In every historical period, the great dominating events of the time give rise to a descriptive and analytical language. The international democratic movement of the late eighteenth and early nineteenth centuries encouraged the creation of a vocabulary and a set of ideas through which political aspirations and changes of unprecedented structure and form could be discussed and understood. With time, the leading metaphors within the discourse of democracy and revolution have been used by students of the period whose focus is on areas of life that are not overtly political. Economic historians have drawn on the language of politics in their effort to comprehend those interrelated social and technological changes that we now call the Industrial Revolution. Over the last one hundred years, the Industrial Revolution itself has come to be considered by historians as a phenomenon of primary influence and importance. Analyses of economic growth have stimulated productive intellectual debate, and the central metaphors and leading concepts of economic history have become familiar to all students of industrial society. The boundaries between economic life, politics, religion, and other forms of social behavior have become blurred, as Harold Perkin has demonstrated in *The Origins of Modern English Society* (London, 1969), where he makes a compelling case for considering the English Industrial Revolution as the product of a

wide variety of elements in eighteenth-century English society. Perkin, however, in common with other scholars since the days of Max Weber, has conceived the connection between religion and the rise of capitalism in terms of the influence of religion on economic ideas and activity. This is also the case even with the most recent scholarship. Drawing on assumptions about cultural unity quite similar to Perkin's, Boyd Hilton has elaborated in *The Age of Atonement* (London, 1988) a considerable structure of connections between evangelical religious ideas and the ideas of economists and politicians who made economic policy in the first half of the nineteenth century. Hilton, like his predecessors, assumes that religion is prior to economics and more fundamental. For him the direction of influence is from religion to economics.

In this essay I wish to suggest that it might be productive to revise the scholarly pattern and use some of the metaphors and idea clusters that have arisen through investigation of the Industrial Revolution in order to further our understanding of the great evangelical revival of the eighteenth and early nineteenth centuries. More specifically and in more detail, I will try to show that the revival, like the industrial expansion of the same time, created opportunities for ambitious young men and that the successful ecclesiastical career of the Reverend Andrew Reed can fruitfully be seen as a case study in entrepreneurship. The argument is not that business methods influenced religious attitudes, though such might indeed be the case, but, rather, that the evangelical revival and the Industrial Revolution developed within the same cultural context and that their shared characteristics can be studied in similar terms. Andrew Reed is not approached so much as a businessman in the Congregational ministry, though he sometimes fits that picture, but, rather, as an ambitious nonconformist clergyman whose assumptions, goals and habits of mind are similar in many ways to those we have come to recognize in the entrepreneurs of the business world of the same period.

The revival of religion, roughly coterminous with the era of constitutional and industrial revolutions, is another element in the history of the period that is a contender for overarching importance. Thus far, however, very few studies of the revival have gone far toward integrating our understanding of evangelicalism into the mainstream history of the period. Elie Halévy, whose genius and insight seem to glow more brightly with the passage of time, made a serious effort at integration in part III of *England in 1815* (London, 1924; published first in French: Paris, 1913). In what has come to be called the Halévy thesis, he argued that the evangelical revival, particularly the growth of Methodism, was the most important explanation for why there was no violent political revolution in England akin to that experienced in France. In a splenetic variation on this theme, Edward Thompson in *The Making of the English Working Class* (London, 1963), pours vitriol on the spiritual terrorism and sexual repressiveness of a Methodism that, he contends, helped make wage slaves of freeborn Englishmen. Bernard Semmel makes a full-scale attempt to show that the religious revival shared many of the aspirations of the democratic movement, and that it was part of the same general cultural current, in his important study of *The Methodist Revolution* (New York, 1973). Semmel's work, which draws heavily on the rich pamphlet literature of the revival in the late eighteenth century, reveals a Methodism abounding in ideas of liberty and equality despite the conservatism of its official face. W. R. Ward's *Religion and Society in England 1790–1850* (London, 1973) comes closer to a view of the revival as an integral part of the general history of its time. Ward locates the revival in its social and political context, and he proceeds to argue that the expansive, unified evangelicalism of the end of the eighteenth century was fractured into defensive denominational factions by the pressure of the politics of social class.

While it is not a theme that he pursues with any insistence, Ward's treatment of the revival suggests at times that it shared some features with industrialization. Just as new industrial centers were developed to escape the conservatism of the old, Ward points out that the revival had its greatest successes in those areas where the church was weakest in what he calls "plant and manpower." He is keenly sensitive, moreover, to the fundamental importance of the growth of population as a stimulus to evangelical activity. There is a clear parallel here with the growth of the

domestic market that helped fire the ambitions of the industrial entrepreneurs. The foreign market, too, played a major role in the development of evangelicalism, just as it did for the cotton magnates, and almost at precisely the same time. The great missionary societies established in the 1790s had visions of converting the world, with a concentration on Africa and Asia. Manchester had visions of clothing the world, and its marketing campaign looked toward the apparently limitless populations of Africa and Asia. One might suggest that the revival is similar to the Industrial Revolution in that mass marketing was an essential feature. In each case, moreover, supplying the mass market required new methods that broke to some extent with the traditions of the past. The technological innovations of the textile industry have a parallel in the two fundamental innovations of the revival, field preaching and itinerancy. Preaching outside established churches or chapels, often in the open air, enabled John Wesley and George Whitefield and the other early innovators to reach a new and expanding market. So did itinerancy, a technique adopted and systematized by a number of evangelizing organizations in order to save more souls with less cost. Most itinerant preachers were in effect low paid traveling salesmen who could reach some areas of the market more efficiently than did their stationary brethren in their relatively expensive establishments. Improved means of transportation, so important to the material economy, helped move along the spiritual economy as well. The utilitarian pattern of thought embodied in these innovations and in countless others — one thinks for example of the monitorial system that made mass education cheap and therefore possible — is a pattern that marked the progressive areas of British life during this modernizing period. That is why “useful” became a term of commendation applicable to many different sorts of efforts and achievements. In the first half of the nineteenth century “useful” was one of the key words of praise in the evangelical movement. For evangelicals, “useful” always related, at the bottom line, to “usefulness” in saving souls.

The major organizations of the evangelical movement, the great national nondenominational societies — the London Missionary Society, the Religious Tract Society, the British and Foreign Bible Society, — the multitude of local and county evangelizing societies, as well as many denominational organizations, were created primarily to be useful; only secondarily did they embody theological ideals. They were conceived as pragmatically as was the Manchester Chamber of Commerce. All of these organizations operated in ways their members thought utilitarian, and some of them operated very much like business firms. It is not surprising that the production techniques and marketing strategies of contemporary businessmen were sometimes useful to evangelicals in furthering their spiritual cause. The British and Foreign Bible Society, for example, whose mission was to distribute Bibles “without note or comment” as widely and as cheaply as possible, attempted at times to calm its own internal denominational factionalism by the argument that it was more a business institution than a religious organization. One of the directors, John Owen, claimed that

The line of business is, with few exceptions, as direct at the Bible Committee as it is at Lloyds; and there is little reason to expect the peculiar tenets of Calvin or Socinus to enter into a debate for dispersing an edition of the Scripture, as there would be if the same men met to underwrite a policy of insurance.²

Like the Bible Society, the Religious Tract Society mass-marketed spiritually improving literature to an enormous audience. Now the Lutterworth Press, the Religious Tract Society had become by the middle of the nineteenth century a great publishing house with a list of 4,363 titles, some with massive circulations.³

Andrew Reed was not a clergyman in business, like the Reverend Legh Richmond, author of *The Dairyman's Daughter*, who became in 1812 secretary of the Religious Tract Society. Nor was he a businessman in religion, like his son, Sir Charles, who earned his living through his printing and type-founding businesses and spent his time lavishly on the Sunday School Union, the London

Missionary Society, and other religious causes. When Mr Alderman Abbiss remarked, toward the end of Reed's life, "I have been associated with many men, and have sat on many committees; but, I say it honestly, I have never met a man of such business capacity as Dr Reed," he referred to qualities of mind and temperament that might have made for success in any of a variety of callings. [4](#) His sons write that

though specially trained to the work of the ministry, Dr Reed has been said to have been the model of a business-man. Decisive in all his acts, punctual to all engagements, and methodical in the conduct of his many great enterprises, he performed with comparative ease, as those who knew him best are well aware, a daily pressure of work wonderful to contemplate. [5](#)

Andrew Reed's calling was emphatically the nonconformist ministry, and his career centered on his own chapel in east London and on the five important philanthropies he created. And yet, in some ways, the results of his career for himself and his family were very similar to the results of a successful career in business. Samuel Courtauld in silk, Samuel Greg in cotton, Edward Baines in newspapers, George Stephenson in railways, Daniel Macmillan in publishing — the list could be extended to great length — each laid the base of fortune that enabled his family to leap ahead in prestige and status and move up onto a social plane that offered an entirely different sort of life from that in which the founder of the family had begun. Each of these entrepreneurs, moreover, accomplished his success outside the traditional arena of patronage, politics, and royal favor. Andrew Reed did the same for his family. His father had been a clockmaker of no particular financial success. But his own daughter married well, into the Spaling family of wealthy stationers. His oldest son, Andrew, became a successful Congregational minister. His second son, Charles, married the youngest daughter of Edward Baines, prospered in business, and became a distinguished antiquary, an MP, and chairman of the London School Board. Charles was knighted in 1874. Three of Reed's grandsons earned places in the *Dictionary of National Biography*, and the family, still flourishing, continues to provide board members for the charities Reed created in the early nineteenth century. Andrew Reed, like many successful businessmen of his time, managed to raise the fortunes of his family through his career in which he was successful in gaining for himself a great deal of prestige and enough money to mark him as a worldly success and to enable him and his family to live comfortably and in gentlemanly style. The character of his ambitions, moreover, his central values, and the ways he thought about his achievements were very like those of men we think of as entrepreneurs. The balance he sought between concern for his own advancement and that of his family, on the one hand, and his commitment to the good of the wider community, on the other, makes him at home in the company of those useful people who are studied by Leonore Davidoff and Catherine Hall in *Family Fortunes: Men and Women of the English Middle Class, 1750–1850* (London, 1987).

When Andrew Reed decided in 1806 to make a career in the Congregational ministry, he took a calculated risk. He gave up a safe and certain life as a watchmaker and began preparations for an occupation that he knew very little about. Failure would mean a considerable financial loss and the need to start over again in business; success would mean a higher social status, more money, and more prestige. In 1806 Reed was 18 years old and already on the way toward success in his father's trade, but a number of factors encouraged him to sell his tools and begin to study for the ministry. Family tradition was one of those factors. Reed's father, also called Andrew, had been born and raised in Maiden Newton, a Dorset agricultural village. [6](#) The Reeds of Maiden Newton were agricultural laborers, but Andrew was apprenticed to the village watchmaker. From Maiden Newton he moved to Weymouth in 1769, and sometime later to London, where he set up shop as a watchmaker in Cloth Fair, near Bartholomew Close. His success as a watchmaker in London seems to have been modest. In London he married Mary Ann Mullen, an orphan, and the first of their children to survive infancy, Andrew, was born on 27 November 1787. From his earliest years, Andrew lived in an environment suffused with evangelical religiosity.

Somehow, sometime around the middle of the eighteenth century, the Dorset Reeds had been caught up in the early fervor of the evangelical revival. Several became unpaid itinerant lay preachers, taking the gospel to the benighted villages near Maiden Newton. Reed the watchmaker became a lay preacher in London, where he itinerated up the Lea valley every Sunday.⁷ Mary Ann shared her husband's enthusiasm for religion. In 1800 she opened a Staffordshire china shop in her house so that her husband could *give* up his trade and devote his whole time to spreading the word. At about this same time Andrew became a Sunday school teacher at one of his father's preaching stations at Ponder's End.⁸ None of this religious activity earned money for the Reeds, however, and neither young Reed nor his parents seem to have contemplated any occupation for him except watchmaking before the Reverend Matthew Wilks of the Moorfields Tabernacle and the Tottenham Court Road Chapel recruited him for the ministry in 1806.

Matthew Wilks was one of the great men among the Calvinistic Dissenters in later eighteenth- and early nineteenth-century London.⁹ He was trained for the ministry in the Countess of Huntingdon's college at Trevecca where he learned his Calvinism and developed an appreciation for itinerancy. For half a century, from 1780 to 1829, he was George Whitefield's successor in the two great London chapels that were known as the Tabernacle connection. Wilks was only one among a number of influential ministers who, in those days of fluid denominational boundaries, served to carry the methods and spirit of the evangelical revival into the old-established Dissenting communities of London. One thinks of Rowland Hill at the Surrey Chapel, for example, or William Bengo Collyer at Peckham, or George Ford and Joseph Fletcher at Stepney, J. Pye Smith at the Gravel Pit, or John Clayton at the King's Weigh House Chapel in East Cheap. Clayton, one of the men whom Reed particularly admired, is an interesting case in point.¹⁰ John Clayton was educated at Trevecca, and became a Dissenter because he was refused ordination in the Church of England by bishops who considered itinerating disorderly. His first regular job was at the Weigh House, where a member of his congregation in the 1780s referred to him as an "Independent Presbyterian Methodist." Under Clayton, the Weigh House moved from Presbyterianism to Independency in order to escape the shadow of Unitarianism that was growing in many Presbyterian chapels. Because the old Dissent had a Calvinistic ancestry, it is not surprising that the Calvinistic stream within Methodism should have had more impact on Dissent than the Arminian stream associated with the Wesleys. The Calvinistic arm of the revival brought a new energy and expansionist dynamism to Dissenting life throughout the kingdom. London, however, attracted by far the greatest concentration of ministerial talent. This was not because Londoners were especially religious; the opposite would be closer to reality. London was at the center of much in national life, and London offered more prestige and more money to ministers of religion just as it did to bankers. The Dissenting world in London, moreover, was dominated by the Calvinist Independents or Congregationalists. *The Protestant Dissenters' Almanack and Annual Register for the Year of Our Lord 1811* lists 232 chapels in the metropolis, of which 108, including the two chapels of the Countess of Huntingdon's connection, are Calvinist Independent. This is 47 per cent of the list. The Methodists come next, with 46 chapels or 20 per cent, and the only other large group are the Baptists with 40 chapels or 17 per cent of the whole.¹¹ After the Unitarians, who had 9 chapels in London in 1811, and the Quakers, who had 6, the Congregationalists were considered the most wealthy and best educated among the nonconformists. London Congregationalism and the ministry offered promising opportunities to young men who sensed there was room, if not at the top, at least several rungs higher up the social and economic ladder.

Reed met Matthew Wilks at a time when Wilks was particularly interested in encouraging men to go into the ministry. Wilks was very active in the central, London-based institutions of the revival, including the London Missionary Society, the Religious Tract Society, and the *Evangelical Magazine*. He had long been involved with recruiting and training young men for the ministry, and for some time before 1803 he had supported the Congregational Academy at Hoxton. In that year he became the first secretary of the Village Itinerancy and switched his support to the college at Hackney that was associated with the Itinerancy. He met the Reeds through the Village Itinerancy,

and invited young Andrew in 1806 to join a group with whom he met weekly in the Tabernacle with an eye toward finding suitable candidates for Hackney. Reed, then 18 years old, promptly joined his mother's church that met under the high Calvinist Samuel Lyndall in the New Road, St George's in the East, where he declared that he had been converted by reading a life of Whitefield. After a few months of meetings with Wilks, Reed sold his tools and devoted his time to reading in preparation for Hackney College. He delivered the required test sermon before the college committee, was admitted early in 1807, and spent the next four years in training for his new career.

The risk that Reed took when he determined to sell his watchmaker's tools and read for Hackney should not be exaggerated. The British population was growing rapidly, and the nonconformist world was expanding at an unprecedented rate. The number of nonconformists would increase by 50 per cent over the first decade of the nineteenth century, from 211,000 to 312,000.¹² A growing number of ministers was needed to maintain and accommodate the revival. The Congregationalists, in keeping with their Calvinist tradition, laid heavy emphasis on an educated clergy.¹³ At the time Reed was preparing for Hackney there were two other Independent theological colleges in east London, Hoxton and Homerton, and each of the three wanted more students.¹⁴ Hoxton at this time was rejecting one out of every three applicants, but it was not likely that Reed, with his family history, would be denied admission to Hackney.¹⁵

How Reed paid for his four years at Hackney is not clear. He lived in the college residence, and his annual costs must have been at least £30.¹⁶ Francis Barnett claims that Reed's mother, at considerable sacrifice, found money for him, neglecting her younger son Peter and reducing her daughter Martha to servility at home, and that Reed borrowed and received gifts from his friends.¹⁷ It is possible that Wilks personally and the Village Itinerancy helped as well, but there is no record of this.¹⁸ The investment and sacrifices clearly seemed worthwhile to Reed and his family, as they did to numerous other men of similar background.¹⁹ The potential rewards of the ministry outweighed the costs of preparation.

Riding the crest of the revival, men entering the Dissenting ministry in the very early nineteenth century did not have to fear unemployment. Jobs were plentiful. But most of the jobs were in the provinces, in villages or the poorer parts of towns, and most did not provide very high incomes. The average income was, however, not bad when compared to the prospects of a clerk or an artisan. In 1830 the statistically minded John Blackburn, himself the annual recipient of £600 from Claremont Chapel, calculated the average income among Congregationalist ministers at £100 per year.²⁰ At the middle of the century the Congregational Union boasted that 90 per cent of its ministers received more than £70.²¹ For an ambitious and self-confident young man like Reed, it was not the average or the bottom that counted, but rather that the enormous variety of incomes among the Dissenting clergy opened the possibility of serious financial success. George Ford was said to earn £1,500 per year at Stepney, and incomes in the £200-to-£400 range were not considered unusual in London.²² Francis Barnett claimed that when Andrew Reed was at Hackney his strongest ambitions were for money and the prestige that the ministry offered.²³ It must be kept in mind that when Barnett wrote he was embittered toward his former friend for having cast him as Lefevre, the antihero of *No Fiction*; his judgment of Reed's self-concern is certainly too harsh.

It is abundantly clear, however, that Reed did indeed hold the ministry in high esteem. For him the ministry, Anglican or nonconformist, was one of the learned professions that implied a level of culture and a style of life worthy of general respect. By virtue of their office and education most ministers were gentlemen. Grammatically correct eloquence, an acquaintance with Latin and Greek, and a polished style of behavior were, for Reed, marks of gentility.²⁴ Medicine and law, moreover, he saw as inferior professions because they deal with earthly cares, while the clergy looked toward eternal salvation.²⁵ According to the convention of the time, Reed, throughout his

career, denounced "vanity and pride" and "temporal interests and worldly honours" as perils of the ministry.²⁶ On the other hand, he embraced with enthusiasm a theological glorification of the ministry that underpinned its general attractiveness to an upwardly mobile young man. *

First published in 1992. Routledge is an imprint of Taylor & Francis, an informa company.

Order of earth elements of ink book 1 Ebooks - Shared Collection Catalog Richard Price here offers a sweeping new interpretation of - I am also looking over this book and haven't read the prior books in the. R j helmstadter religion and irreligion in victorian society essays in honor of r k webb. Religion and Irreligion in Victorian Society eBook by - Mary Magdalen, this essay argues that the religious and the erotic in his work should Smith the "most conspicuous" painter of the nude in the early Victorian period. Yet, interesting echo of Robinson's defense of Etty, Anne Isba in her book... Religion and Irreligion in Victorian Society: Essays in Honor of R. K. Webb. Religion and Irreligion in Victorian Society - Routledge - Contemporary Books, Pamphlets, Articles and Ephemera. Secondary Sources:... Davis, R.W., The Whigs and Religious Issues, 1830-5', in Religion and Irreligion in Victorian Society: Essays in Honor of R.K. Webb, ed. R.W. Davis and R.J. Richard Price here offers a sweeping new interpretation of - ... resources. Books, images, historic newspapers, maps, archives and more. Share to: Religion and irreligion in victorian society : Essays in honor of r.k. webb. This bibliography is divided into two main sections: primary - Join Goodreads. to save this book to your shelf and find other similar books Religion and Irreligion in Victorian Society: Essays in Honor of R.K. Webb. Bibliography International Review of Social History vol. 38 part - This essay explores the mechanisms that render equitable and negotiable different orders of value Cape of Good Hope, 1909, Blue Book on Native Affairs, 1908. Religion and Irreligion in Victorian Society. Essays in Honor of R.K. Webb. Illustrating the Civil, Moral, and Religious Condition of the Native Tribes, 2 Vol. Atheists - Reading Lists @ Glasgow - This was, as historian Robert K. Webb put it, a pioneering effort to solve the problem.. London: The Free Press/Pocket Books. Hartley, J. (1996) Helmstadter (eds.) Religion and Irreligion in Victorian Society: Essays in Honor of R.K. Webb. Download Books Ipod Nano Tom Cringles Log B00b3rnu6a I - For a brief bibliography of Victorian history, see his "Other Books to Religion and Irreligion in Victorian Society: Essays in Honor of R. K. Spiritualism Movement - world, body, funeral, life, time, human - List of Books and papers relating to Charlotte Mary Yonge. Unpublished paper presented for

the International Research Society for Children's Literature. Religion, feminism and realism in the Victorian novel...The manliness of Christ', in Religion and irreligion in Victorian society. Essays in honour of R.K. Webb (ed. Religion and Irreligion in Victorian Society R. W. Davis R. J. - Religion and Irreligion in Victorian Society: Essays in Honor of R.K. Webb 9780415076258 This listing is a new book, a title currently in-print

Relevant Books

[[DOWNLOAD](#)] - Download ebook Hopper Needs Clean Water pdf

[[DOWNLOAD](#)] - Book Juliet and the Sleepover Disaster (Juliet Larsen Book 4) epub online

[[DOWNLOAD](#)] - Download Free Hopper Needs Clean Water epub, pdf

[[DOWNLOAD](#)] - Download ebook The Best Affirmation : Turn your Life into Abundance By Using Law of Attraction pdf

[[DOWNLOAD](#)] - Pdf, Epub Ken McGrath: Hand on Heart
