



Religious Routes to Gladstonian Liberalism: The Church Rate Conflict in England and Wales, 1832-1868

By Ellens, Jacob

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The Church Rate Conflict in England and Wales 1852â€“1868. by Jacob Ellens. Buy the eBook.Â 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 t COPYRIGHT: Â© American Society of Church History 1996. Recommend this journal. Email your librarian or administrator to recommend adding this journal to your organisation's collection.

The church rates issue was the great Dissenting issue during the period, and Ellens reveals with insight and admirable clarity the intricacies of the changing relationships as the Liberal party's support waxed and waned. This book will be required reading for anyone interested in the history of Victorian Britain.-R. W. Davis, Washington University

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, Ellens, *Religious Routes to Gladstonian Liberalism: The Church Rate Conflict in England and Wales, 1832-1868* (University Park, Pa.: Pennsylvania State University Press, 1994). The problems of church and state: dissenting politics and the London Missionary Society in 1830s Britain. Between 1834 and 1868 members of the British House of Commons confronted forty-nine attempts to repeal or amend the law on church rates. Although church rate reform rarely makes an appearance in the great narratives of high Victorian politics, it was one of the most contentious issues of the century. *Religious Routes ... 2*; J.P. Ellens, *Religious Routes to Gladstonian Liberalism: The Church Rate Conflict in England and Wales, 1832-1868* (University Park, Pennsylvania: The Pennsylvania State University Press, 1994) p. 75.

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St John the Evangelist church in Standon, Hertfordshire, built in 1847 by Christopher William Puller and his mother, to a design by Anthony Salvin[13][14]. Puller married Emily Blake, daughter of William Blake, on 2 July 1831. They had five sons and four daughters. [15][16] Their children included: Arthur Giles (born 1833), the eldest son.[17]. Charles (born 1834), the second son, who was a Fellow of Trinity College, Cambridge, and vicar of Standon, Hertfordshire.[18].[^] Religious Routes to Gladstonian Liberalism: The Church Rate Conflict in England and Wales 1852-1868. Pennsylvania State University Press. pp. 189-90 note 88. ISBN 978-0-271-02843-9. [^] The British Controversialist: And Literary Magazine. Houlston and Sons. 1862. p. 367. The Church Rate Conflict in England and Wales 1852-1868. by Jacob Ellens. Buy the eBook.[^] 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 century as it had begun: as the country's established church. Nonetheless, it had changed enormously. At the beginning of the century the difficulty of creating new parishes - a process that until 1843 required an Act of Parliament - meant that the Church was poorly represented in England's new manufacturing cities. The government had begun to remedy this.[^] The 19th century was also the first time in England that a substantial number of public figures openly declared that they had no religious beliefs. Study of the scriptures as historical texts, and scientific advances such as Charles Darwin's theory of evolution (developed at Down House in Kent), made it more difficult for many educated people to accept the literal truth of the Bible.