BEING CITIZENS ABSTRACTS

***

Stephen Daniels, University of Nottingham.

Faith in the City: John Britton and the Reform of Topography.

Cathedrals became of focus of attention in the landscape arts of the 1820s and 30s, reflecting wider concerns about the place of the Anglican Church in a sometimes turbulent world of religious and political reform. John Britton (1775-1857) was a prolific, reform minded author and publisher of illustrated works on topography and antiquarianism. This paper considers John Britton's works on cathedral cities. It focusses on Bristol, both a cathedral city and a major trading port, and a place to which Wiltshire born, London based Britton claimed a strong personal affiliation, even imagined citizenship. Bristol's admirers were conscious of its ebbing power, slaving past and fractured polity, and sought to rebuild its commercial and cultural importance and reputation, including some spectacular civil engineering schemes. This paper looks at views of Bristol drawn by W.H. Bartlett for Britton's publications, issued shortly before the city was set ablaze in the reform riots of 1831. It addresses their mixtures of ancient and modern sites, present and projected: smoking kilns, ship masts, church spires, chapel frontages, viaducts and railways. And it briefly notes how Britton continued to affirm his commitment to Bristol as a progressive city, in the face of local pressures to the contrary.

*

G.M. Ditchfield, University of Kent.

Francis Blackburne and 'Old Christmas Day', 5 January 1753

In January 1753 Francis Blackburne, rector of Richmond, Yorkshire, and archdeacon of Cleveland, published, circulated, and possibly

preached, a sermon on the change of calendar in Britain and, in particular, its implications for the dating of Christmas Day. He claimed to have done so reluctantly, in response to complaints from his parishioners that on 5 January 1753 he had 'not read the service appointed in our liturgy and calendar for Christmas-day, but only the common prayers for the fifth day of January'. Analysis of the sermon reveals much about the ways in which Blackburne regarded his parishioners – as citizens, as participants (or otherwise) in the regulation of the ecclesiastical year, and as a flock in need of paternal guidance – as well as the cultural issues provoked by the adoption of the Gregorian calendar in 1752. In particular he used the sermon to defend the change of calendar and thereby advance a Latitudinarian agenda which he hoped to persuade others to accept. Perhaps this small episode will lead to a wider discussion of the relations between clergy and laity and the importance of custom and festivity to the life of the eighteenth-century Church.

*

Harriet Guest, University of York.

Speech and Noise at the Westminster Elections.

Westminster elections were characterised by lively and crowded meetings which attracted detailed newspaper reports. This paper explores the representation of these encounters between politicians and people as they were mediated through the opposition between noise and speech, as well as reflections of this in graphic satire.

*

Joanna Innes, University of Oxford.

From Hanoverian to Victorian churchmanship: continuity and change in the life of Reynold Gideon Bouyer, 1756-1826.

Reynold Gideon Bouyer came to public notice in the 1780s through the educational projects he promoted in the diocese of Lincoln. He

also attracted the notice of Shute Barrington, who on his translation to the bishopric of Durham, made Bouyer a prebend there. Later in life, Bouyer's focus increasingly shifted towards the NE, where he remained very active in educational projects. But over the span of his long life (1741-1826), the focus of these projects shifted, from public utility towards defence of the Church of England. Bouyer travelled a long journey from his roots in the immigrant Calvinist community in London to his ultimate enmeshment in Tory Anglican circles in Durham and Northumberland. Changes in his preoccupations reflected some changes in broader religious culture. I will try to assess how significant changes in his thinking were, and what drove them.

*

Catriona Kennedy, University of York.

'I too sir once did rail at the king': Sarah Tighe, Methodism and Irish politics in the 1790s

Sarah Tighe (1743-1822) belonged to an influential family of Anglo-Irish Methodists. As borough patron and manager of her family's political interests in Co. Wicklow, she would be singled out by the United Irishmen as an example of the worst excesses of the unreformed parliamentary system which allowed women 'not merely to vote for, but nominate legislators'. Yet her religious views also meant that she expressed a degree of sympathy with the Northern Presbyterians' reformist programme. This paper explores how she negotiated the confessional, political and national conflicts of the 1790s and the complex alignments and adjustments which this shifting ideological landscape produced.

*

Emma Macleod, University of Stirling.

'Mr Dundas will find strong precedents in the Case': Border crossings in the English and Scottish state trials, 1793-1794.

The state trials for sedition and treason prosecuted in Scotland and England in the 1790s are often cited together, but they are most often analysed in any depth, separately. From the accounts of Francis Place and Henry Cockburn onward they have been usually (with honourable exceptions) analysed as two more or less distinct sets of events, and the connections have rarely been explored at any length. Where contrasts and comparisons have been drawn, these have tended to be briefly asserted rather than demonstrated.

In three books published since 2005, Bob Harris has pointed out that we pay too little attention to the web of connections between radical reformers in Scotland and England which go far beyond the few well-known links on the surface of 1790s history. In working towards a comparative analysis of the state side of the trials in England and Scotland in the 1790s, this paper attempts to uncover some of the shared history of the state prosecutions of these 'restless citizens' on either side of the border.

*

Emma Major, University of York

'Blow ye the Trumpet': Sermons and Citizens, 1789-1829

In this paper I will discuss the rich and fascinating relationship between sermons and citizens. Sermons were an immensely popular genre during this period: they not only sold, but sold variously in expensive and cheap editions, forming a lucrative and layered sector of the publishing industry, and outselling all other genres. Sermons were bought and read in coffeehouses and inns as well as in bookshops, borrowed from circulating libraries, shared and discussed by families and friends. Jennifer Farooq observes that "It would have been difficult for any Londoner engaged in the social, cultural or political life of the capital to avoid preaching", and the same was true for the rest of the country. Churches were a unique focal point in any community, bringing together rich and poor as no other place did: as

the Dissenter Anna Laetitia Barbauld argued, churches were “the only place where human beings, of every rank and sex and age, meet together for one common purpose”, being “the only place, to enter which nothing more is necessary than to be of the same species”. Charles James Fox’s argument that in securing, in his words, “universal Human Rights” he was simply upholding the principles of the Church of England is suggestive of the complex relationship between the emerging discourse of human rights and Protestantism in Britain. Whether radical or loyalist, claims that “Britons never, never, never shall be slaves” were rooted in an understanding of Britishness as Protestant, and as refusing the slavery of the Church of Rome.

But some citizens – lay and clerical, Anglican and Dissenting – turned to sermons and the Bible to explain the power struggles of the present in millennial terms. When the Baptist James Bicheno urged his readers, in the language of Joel 2:1, to ‘Blow ye the trumpet in Zion and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh’, he was drawing on a powerful and popular apocalyptic language evident in a widespread preoccupation with prophecy and end-times, and a fashion for adding up the letter-numbers in Napoleon’s name to produce 666, the number of the beast. As I will argue, sermons are a potent and often neglected means of seeing into ways in which people struggled to make sense of hopes and fears during these years of revolution.

*

Mark Philp, University of Warwick.

Politics, authority, and membership in the 1790s

The paper will explore some of the ways in which people in the period responded to authority and spoke of or engaged in activity that they thought of as political. It suggests that what counted as political in

character might have been rather different from the modern view, and consequently that conceptions of citizenship, membership, and subordination, might also have been rather different.

*

Naomi Pullin, University of Warwick.

Being Quaker Citizens: Religious Identity, Holy Nationhood and the Problem of the American Revolution

In my paper, I will explore the tensions between 'Holy nationhood' forged between the transatlantic Quaker community and the political nation of the seventeenth and eighteenth centuries. My paper will stress how the Quaker community's emphasis on shared bonds between fellow-believers (as a 'Society of Friends') often stood at odds with ideas of political citizenship expected in wider society. This is a tension, I argue, that can be traced back to the movement's early history. With particular emphasis on Quaker women's personal writings and correspondence, I will draw upon the example of the American Revolution as a particular moment when the community of Friends displaced state efforts to construct an independent American nation.

*

Jane Rendall, University of York.

Faith, Reform, and the Public Life of Edinburgh, c. 1795-1820

In 1819 Henry Cockburn wrote that over the last thirty years '*a public* has arisen in Edinburgh', implying that a right to influence the city's affairs had been gained which 'formerly unknown here, is habitual in other places'. He described 'modern institutions' as having been developed in contrast to those 'ancient establishments' from which the population were excluded, well before any reform of the representative system was possible. This paper discusses, speculatively, the distinctive ways in which denominations outside the Church of

Scotland – including seceders, dissenters and episcopalians – contributed to the shaping of the public life of Edinburgh c. 1795-1820. It will look especially at their leadership of voluntary associations and at their practices, including the ways in which middle-class women participated in such organisations.