

English Catholics And The Education Of The Poor 1847 1902 Perspectives In Economic And Social History

Throughout his career, John Henry Newman (1801-1890) remained a committed believer in the value of education. Delivered initially as a series of lectures when he was rector of the newly-established Catholic University of Ireland, his Discourses (1852) inspired a generation of young and talented Catholic scholars.

This collection of original essays combines the interests of leading 'Catholic historians' and leading historians of early modern English culture to pull Catholicism back into the mainstream of English historiography

This volume, first published in 1982, examines the attempts of English liberal Catholics to reconcile their Church with secular culture and provides an account of the development of liberal Catholicism in England in the late nineteenth and early twentieth centuries. This work was written not only for specialists in religious history but for all readers who might be interested in this seminal period of Catholicism. It is a study in religious, intellectual, and cultural history.

These 17 original, innovative studies reinterpret the social and institutional development of one of Canada's largest dioceses.

This book examines the experience of the Irish Catholic working class and their descendants in Britain as a minority experience which has been profoundly shaped by the responses of both the British state and the Catholic church to Irish migrants. The book challenges notions that the Irish have smoothly assimilated to British society and demonstrates how the reception and policies that greeted the Irish in 19th century Britain created the framework within which the experiences of Irish migrants to Britain in the 20th century have been formed. Research about the education of Irish Catholics is used to investigate how a labour migrant group who, in the 19th century were large, visible and problematised were socially constructed as invisible by the mid-20th century through a process of incorporation and denationalization.

The year 2000 marks the 150th anniversary of the restoration of the Roman Catholic hierarchy of England and Wales, following the post-Reformation penal times. The centenary in 1950 was celebrated with much reflection, but what has happened in the momentous half-century since, which has witnessed the transformation of the Second Vatican Council? The book includes: Historical perspectives of the period; Testimonies by key participants in post-war institutional Catholicism, including the Papal Commission on Birth Control, World Congresses of the Laity in Rome and a variety of experiences in Catholic organizations and public life; Empirical studies of English Catholicism from sociological perspectives; Concluding reflections and prospects for the new millennium.

In the wake of England's break with Rome and gradual reformation, English Catholics took root outside of the country, in Catholic countries across Europe. Their arrival and the foundation of convents and colleges on the Continent attracted scholarly attention. However, we need to understand their impact beyond that initial moment of change. Confessional Mobility, therefore, looks at the continued presence of English Catholics abroad and how the English Catholic community was shaped by these cross-Channel connections. Corens proposes a new interpretative model of 'confessional mobility'. She opens up the debate to include pilgrims, grand tour travellers, students, and mobile scholars alongside exiles. The diversity of mobility highlights that those abroad were never cut off or isolated on the Continent. Rather, through correspondence and constant travel, they created a community without borders. This cross-Channel community was not defined by its status as victims of persecution, but provided the lifeblood for English Catholics for generations. Confessional Mobility also incorporates minority Catholics more closely into the history of the Counter-Reformation. Long side-lined as exceptions to the rule of a hierarchical, triumphant, territorial Catholic Church, English Catholics have seldom been recognised as an instrumental part in the wider Counter-Reformation. Attention to movement and mission in the understanding of Catholics incorporates minority Catholics alongside extra-European missions and reinforces current moves to decentre Counter-Reformation scholarship.

Excerpt from University Education for English Catholics: A Letter to the Very Rev. J. H. Newman, D.D Dear Dr. Newman, Whatever differences of opinion may exist among English Catholics with reference to the other important questions of the day, the greatest unanimity may safely be said to prevail in acknowledging the need now so painfully felt of University education for laymen. There may, indeed, be very opposite opinions as to what is exactly meant, or ought to be meant, by University education. What one man would desire or recommend might be loudly condemned by another. All would, however, I am sure, agree in admitting that some organized system of education is needed, not only beyond what is actually given by our colleges and seminaries, but different in kind from anything which lies within the province of those colleges and seminaries. A youth is only fit for the University when he has thoroughly done even with such schools as Eton or Rugby; and, on the other hand, those who are the best fitted for teaching in schools may be very ill qualified for University teaching, and vice versa. We have many excellent schools, but no University, and we are thus placed at a disadvantage whether as compared with our Protestant fellow-countrymen or with our fellow Catholics abroad. This need of University education is not felt more strongly than the conviction of its urgency. It is acknowledged to be one of those questions "the solution of which must be promptly made, or it will solve itself by drifting beyond all control." About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The questions raised by government support for faith-based schools are now proving to be increasingly relevant and contentious. In one form or another they have a long history and are embedded in classical disagreements about the proper relationship between State and Church, or between secular power and religious freedom. They have been given a sharper edge by recent events, and by the emphasis laid by some governments on the importance of increasing public support for schools attached to different denominations and religions. Is it appropriate in a pluralist society to support some forms of religious expression and not others? What are the basic reasons for mingling (or indeed refusing to mingle) political and religious issues? What are the larger social effects of encouraging separate schooling for distinct sectors of society? These are among the questions raised and illuminated by this case study – historical and comparative

in character – of the developing relationship between the State and the Catholic communities in three very different societies.

This book is divided into four parts. In Part One the author considers the natural factors which have influenced the various national systems of education. They comprise racial, linguistic, geographical and economic factors. In Part Two he considers the contribution of religious traditions to education, more particularly those of the Catholic and Puritan faiths, and in Part Three the secular traditions of humanism, socialism and nationalism. Finally in Part Four a comparison is made of the systems of education in England and Wales, the USA, France and the Soviet Union.

Filling an important gap in the historiography of Victorian Britain, this book examines the English Catholic Church's efforts during the second half of the nineteenth century to provide elementary education for Catholics.

English Catholics and the Education of the Poor, 1847–1902 Routledge

"Karen Carter's book rescues the history of French catechetical ambitions during the Catholic Reformation from serious neglect, and firmly anchors it in the practice of primary education within a regional context. Above all, she restores the agency of lay Catholics in an age of increased clericalization by showing why they wanted schooling for their children and paid for it from their own pockets." -Joseph Bergin, University of Manchester --

Based on comprehensive and new archival research at over a dozen schools across Ireland, Britain, and France, 'Catholics of Consequence' traces the lives and education of over two thousand Irish children in the nineteenth century, examining how this affected Irish life, and the history of education.

Newly revised and updated, the second edition of English Catholicism 1558–1642 explores the position of Catholics in early modern English society, their political significance, and the internal politics of the Catholic community. The Elizabethan religious settlement of 1559 ostensibly outlawed Catholicism in England, while subsequent events such as the papal excommunication of Elizabeth I, the Spanish Armada, and the Gunpowder Plot led to draconian penalties and persecution. The problem of Catholicism preoccupied every English government between Elizabeth I and Charles I, even if the numbers of Catholics remained small. Nevertheless, a Catholic community not only survived in early modern England but also exerted a surprising degree of influence. Amid intense persecution, expressions of Catholicism ranged from those who refused outright to attend the parish church (recusants) to 'church papists' who remained Catholics at heart. English Catholicism 1558–1642 shows that, against all odds, Catholics remained an influential and historically significant minority of religious dissenters in early modern England. Co-authored with Francis Young, this volume has been updated to include recent developments in the historiography of English Catholicism. It is a useful introduction for all undergraduate students interested in the English Reformation and early modern English history.

This book repositions early modern Catholic abroad colleges in their interconnected regional, national and transnational contexts. From the sixteenth century, Irish, English and Scots Catholics founded more than fifty colleges in France, Flanders, Spain, Portugal, the Papal States and the Habsburg Empire. At the same time, Catholics in the Dutch Republic, the Scandinavian states and the Ottoman Empire faced comparable challenges and created similar institutions. Until their decline in the late-eighteenth century, tens of thousands of students passed through the colleges. Traditionally, these institutions were treated within limiting denominational and national contexts. This collection, at once building on and transcending inherited historiographies, explores the colleges' institutional interconnectivity and their interlocking roles as instruments of regional communities, dynastic interests and international Catholicism.

The contributions in this collection present a comprehensive survey of the educational, historical, and sociological issues pertaining to Catholic education and teacher training in England. Written by leading scholars from both historical and sociopolitical perspectives, topics covered include: the evolving roles of women and men in teacher education; a case study of St. Mary's College; a historical comparison with Catholic education in the United States; analysis of young Catholic adults' relationships with Catholic education; how Catholic colleges are trying to meet the changing needs of society.

Modern scholars, fixated on the 'winners' in England's sixteenth- and seventeenth-century religious struggles, have too readily assumed the inevitability of Protestantism's historical triumph and have uncritically accepted the reformers' own rhetorical construction of themselves as embodiments of an authentic Englishness. Christopher Highley interrogates this narrative by examining how Catholics from the reign of Mary Tudor to the early seventeenth century contested and shaped discourses of national identity, patriotism, and Englishness. Accused by their opponents of espousing an alien religion, one orchestrated from Rome and sustained by Spain, English Catholics fought back by developing their own self-representations that emphasized how the Catholic faith was an ancient and integral part of true Englishness. After the accession of the Protestant Elizabeth, the Catholic imagining of England was mainly the project of the exiles who had left their homeland in search of religious toleration and foreign assistance. English Catholics constructed narratives of their own religious heritage and identity, however, not only in response to Protestant polemic but also as part of intra-Catholic rivalries that pitted Marian clergy against seminary priests, secular priests against Jesuits, and exiled English Catholics against their co-religionists from other parts of Britain and Ireland. Drawing on the reassessments of English Catholicism by John Bossy, Christopher Haigh, Alexandra Walsham, Michael Questier and others, Catholics Writing the Nation foregrounds the faultlines within and between the various Catholic communities of the Atlantic archipelago. Eschewing any confessional bias, Highley's book is an interdisciplinary cultural study of an important but neglected dimension of Early Modern English Catholicism. In charting the complex Catholic engagement with questions of

cultural and national identity, he discusses a range of genres, texts, and documents both in print and manuscript, including ecclesiastical histories, polemical treatises, antiquarian tracts, and correspondence. His argument weaves together a rich historical narrative of people, events, and texts while also offering contextualized close readings of specific works by figures such as Edmund Campion, Robert Persons, Thomas Stapleton, and Richard Verstegan.

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