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Christianity And Democracy, Socialism And Social Reform

Two Sermons
(1881)



Charles William Stubbs

Christ Democracy Charles William Stubbs

Liberal Party (Great Britain)



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Christ and Democracy Charles William Stubbs (bp. of Truro.),1884 Hereditary Peers and Hereditary Paupers: the Two Extremes of English Society Samuel Hughan,1885 Bibliotheca Lindesiana ... James Ludovic Lindsay Earl of Crawford,1910 **The Critical Review of Theological and Philosophical Literature** ,1891 *The Critical Review of Theological & Philosophical Literature* Stewart Dingwall Fordyce Salmond,1891 *The New Liberal Programme* Liberal Party (Great Britain),1886 **A Kingdom on Earth** Paul T. Phillips,1996-02-01 Social Christianity was a major force in the life of the United States Canada and Britain for more than sixty years beginning in the closing decades of the Victorian age As a tide of concern swept through Protestantism in the face of mounting social ills Social Gospelers and Christian Socialists urged a less competitive more compassionate society They pioneered in many fields of modern social science and actively engaged in social work and party politics In *A Kingdom on Earth* Paul T Phillips provides an unusually broad view of the movement from both sides of the Atlantic He is also unique in carrying the story up to 1940 thereby tying Social Christianity to the origins of the welfare state Using a wide range of sources *A Kingdom on Earth* places the activities of Social Christians firmly in the social and cultural contexts of the day Phillips s analysis reveals the dilemmas of a movement that sought to achieve social harmony and justice through close cooperation with secular reformism Such dilemmas invariably led to rivalries with competing ideologies and brought secularizing influences into the churches themselves In spite of these worldly aspects however Phillips finds that the inspiration and essence of the movement were essentially religious *The Christian Ethic* William Angus Knight,1893 The Literary Year-book ,1912 Labour Co-partnership ,1899 Keeping the Lid on Logie Barrow,François Poirier,Susan Finding,2010-04-16 The contributors to this book have explored various aspects of urban imagination so intimately related to a peculiar social environment They are historians and geographers linguists and cultural students Their methodologies are very different their sources poles apart And yet they address the same object of study social and spatial segregation and urban eruptions though severally defined from epidemics to anarchist scares urban uprisings to mental maps or the reverberations of urban memories in song novels and museums Case studies consider the towns of Liverpool London Hull New York Salvador de Bahia or more generally France and America The networks created among intellectuals and labourers anarchists and migrants or the lack of communication between those who feel oppressed rioters strikers anti vaccination protesters and those in control are a further common denominator In a way urban epidemics were the epitome of the repulsive character large cities possessed in the eyes even of their own inhabitants If they were the receptacle of so many foreigners and shady political characters if they were the scenes of social and ethnic conflict and violence and promiscuity and prostitution and drunkenness and pauperism they were of necessity a festering sore which nothing could eradicate It is strange that something of this fear should linger on today otherwise how can one explain the lacunae in the official memory of museums despite the cultural efforts produced in the opposite direction

with Ackroyd's love for East End London with the revival of a Little Italy in every major American city with the nostalgic folklorisation of past miseries in Salvador de Bahia and in popular song What sense of belonging can be generated by an obliteration of the past what dynamic local culture can spring from an absence from a hole in collective memory This book goes some way to filling those gaps Bartholomew Legate Florence Gregg,1886 **The Speaker** ,1899 **A More**

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