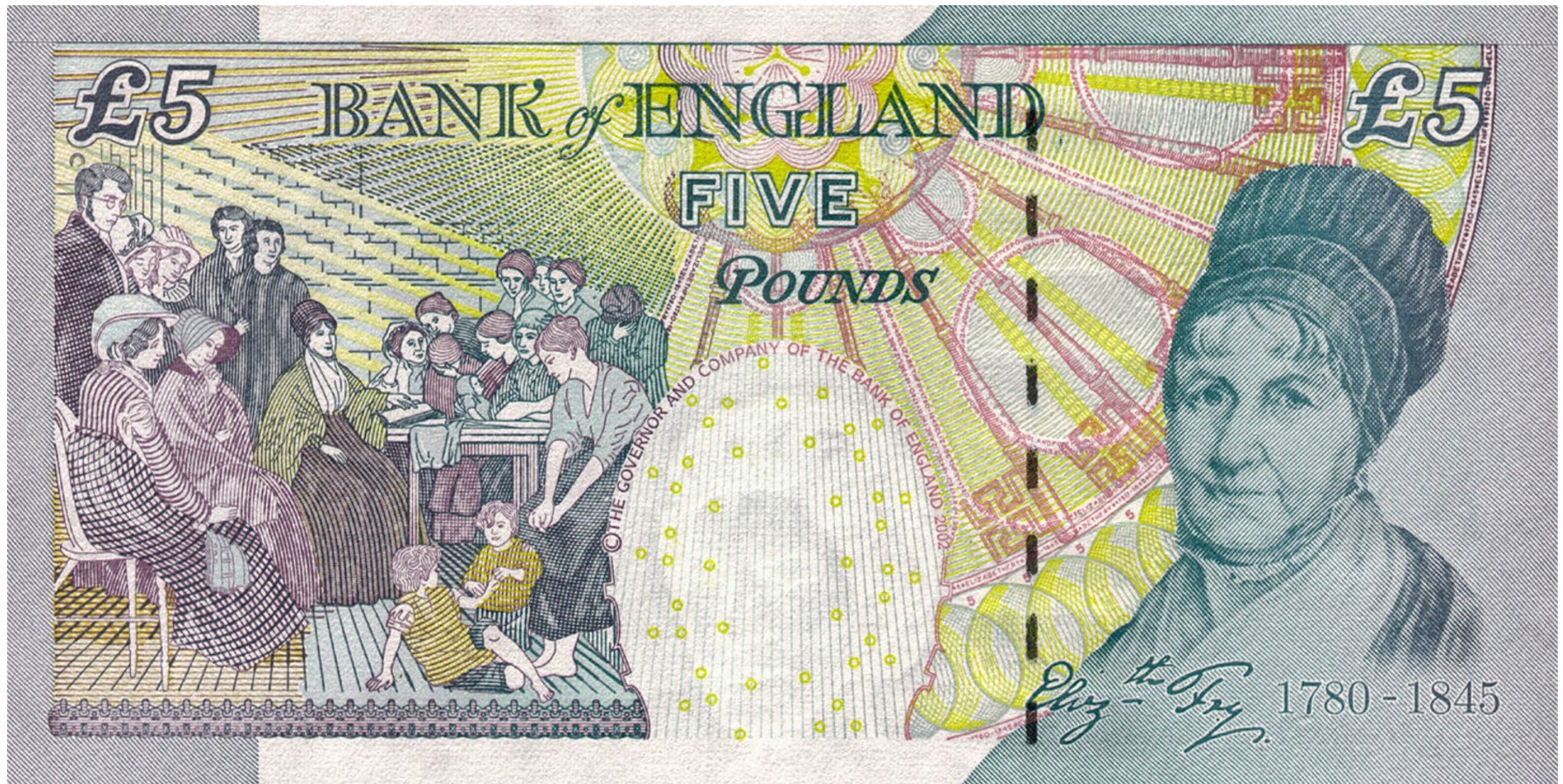


– The **CHURCH** and **CHANGE** –

RESOURCES FOR PUPILS

Female Preachers:
Elizabeth Fry



– *The* **CHURCH** *and* **CHANGE** –

RESOURCES FOR PUPILS

Female Preachers:
Elizabeth Fry

- **Elizabeth Fry spoke in Parliament at a time when women had little or no public voice.**
- **Elizabeth Fry travelled around prisons comforting and teaching prisoners.**
- **Elizabeth Fry was a Quaker: a Christian group which allowed women to lead, teach and preach.**
- **Modern prison conditions are considered to be due to Elizabeth Fry's work in the 1800s.**



RESOURCES
FOR PUPILS

CHARACTER CARDS:

*Female
Preachers****Esther Tuke, August 1785***

Esther is a Quaker. In her letter she describes visiting a town to bring Quakerism to the people.

In a town hall of two rooms together, there was not less than a thousand people.

It is a beautiful place but the inhabitants seem strangers to Quakers, as if there are not such people on earth. They looked upon us as entertainment. There were so many people and so much noise that some could not hear or see.

At times the tumult was distressing beyond description. I feared the floor would collapse!

I look back with astonishment that I was able to stand and deliver, as a woman speaker. This excited them above all things.

Many begged for another meeting, our Captain gave us leave to return in the morning.

I believe we have been in some of the very worst sort of towns, full of smugglers and devoid of all Religion.

***Diary of Jane Maxwell Smith, 1827***

Jane, 20, is a Methodist. She describes her aunt's informal preaching and teaching.

24th June: This being the Sabbath I rose rather earlier than usual. Uncle & Aunt Holden came over to see us. After supper Uncle preached in Chappel.

Afterwards Aunt address'd the congregation in a very pathetic... manner, alluding to the many that had been call'd away and the great necessity they were to be ready for our solemn charge. So that truth might never surprise us unawares...

A great number remained to hear Uncle's sermon in the evening which was very striking. Aunt spoke after service as before.

25th June: About 8 o'clock I join'd them at the Class... Aunt spoke most feelingly, which was very edifying.

***Letters from Sarah Crosby to Mary Fletcher***

Mary Fletcher is a widely respected Methodist preacher.

1794: We have lately been favour'd here [Leeds] with a good simple woman whom they call Praying Nanny: She Prays very loud, & after the manner of Brother Bramah; but more uncommon.

She has been made very usefull at several churches. Men, Women, & Children have been brought into Liberty. The Spirits of Many there have been quickened, & the spirit at Prayer pourd upon them, in Prayer Meetings.

1799: We have a good work going on Here. We are still increasing in Numbers, & I trust in grace; we have Lively Meetings, & Preachings.

Mary Barrat is a Sister of one of our Preachers; She is full of zeal, & desires to do good; is a good young woman I believe the People in these parts are fond of Her... She preach'd in our pulpit, & the House Crowded but 2 of our Preachers, did not like it. but Many young people were affected.

– The **CHURCH** and **CHANGE** –

RESOURCES FOR PUPILS

‘At the beginning of the year 1799 I got acquainted with Frank Lambert, a Spinning master, he was of the Baptist Religion, & was frequently talking of religion. I likewise pretended to defend the Church of England though I seldom went to church, but was much attached to it for all that–

This Sumer [1799] Frank Lambert, invited me to go to his Chapple with him. I promised I would, but did not intend. But he came to call on me, & I went with him, I liked the Sermon very well, & thought there was something more in religion than I had thought of, I went again. This Sermon came home to my Conscience, I now was fully convinced that I was a sinner, & if I dies in that state I should be lost - I now began to pray for the first time - I had constantly Sade my Prayers, & repeated the appostles Creed &c but was an intire stranger to real religion, but I was dreadfully tempted that my day of grace was past, and it was too late for me to pray now.

In august I went with frank to Sit & talk with the Preacher. I was much pleased & encouraged by this discourse &c, the preacher sade that none need dispair that wish to come to the Saviour.

Diary of Benjamin Shaw, *a mechanic living in Preston, 1799*

Soon after this god was Mercifull, & spoke Peace to my Soul, & now I found that Peace with god which Passeth all understanding, & rejoiced all the day long, & saw every thing in a new light... I now read the Scriptures with great delight, & recomended them to my wife, & my father, who was my constant companion &c, my father soon after this received the like precious Blessing &c. we now constantly conversed together on devine Subjects, & our lives went on Happaly together.’



– *The* **CHURCH** *and* **CHANGE** –

RESOURCES FOR PUPILS

Diary of Benjamin Shaw,
a mechanic living in Preston, 1799

1. How did Benjamin's views on Christianity change?
2. What seems to have inspired him?
3. Is any Christian group or church named?



– The CHURCH and CHANGE –

RESOURCES FOR PUPILS

‘...I would likewise direct your attention to the grievous profanation of the sabbath day. From morning till evening on this sacred day, in all parts of the Borough, young men and boys are in every way that can be mentioned, insulting the God of heaven and earth; by fighting themselves; fighting dogs; fighting cocks; playing at pitch and toss; and every other unlawful game; which things might be prevented, by persons who witness such offences in their several neighbourhoods, giving information to the Magistrates. I hope those of you who have children will endeavour to restrain them from vice and bad company, and impress upon their minds that it is their duty to keep holy the sabbath day.

I conceive that one great cause of our young people being so inattentive to the duties of the sabbath is, the bad example set them by numbers of the adult part of our population; who instead of attending some place of worship, spend their time in standing in groups in the streets, or saunter about in the fields near the Town.

I beg leave to inform those persons who pay little or no regard to the Lord’s day, that there is a law now in force, and which the Magistrates have power to act upon, which

Thomas Allen,

*‘Address to the Mechanics and Working Classes of the Borough of Macclesfield’,
October 1825.*

subjects all persons, above the age of sixteen years, who, without reasonable excuse, shall neglect to attend any place of worship, first, to a fine of one shilling and expenses; secondly to a fine of twenty pounds; and thirdly, to be obliged to find two sureties to be bound with them in two hundred pounds, for their regular attendance at Church, or some other place of worship.’



– The **CHURCH** and **CHANGE** –

RESOURCES FOR PUPILS

Thomas Allen,

*'Address to the Mechanics and Working
Classes of the Borough of Macclesfield',
October 1825.*

1. What are young people doing on Sundays?
2. What are adults doing on Sundays?
3. What is Thomas Allen's proposed solution?



– The **CHURCH** and **CHANGE** –

RESOURCES FOR PUPILS

Printed letter regarding Unitarians in Moor Lane, Bolton, Lancashire, August 1823

‘Dear Sir,

We the undersigned, in the name and behalf of the Congregation of Unitarian Christians assembling in the Unitarian Meeting-House, Moor Lane, beg leave respectfully to solicit your attention to the following statement:-

In the Summer of 1821, some individuals separated themselves from Religious Society to which they had previously belonged, for the purpose of forming a Congregation on what they deemed the purest principles of Christianity. They at first assembled together in a small upper chamber in a private house. Here they were joined by many who for a long period had totally absented themselves from public worship, occasioned by their disgust at orthodox dogmas, and the time-serving and tyrannical conduct of too many Christian professors.

The room at length became too small for the numbers who attended, and on the 18th November, 1821, the Cloth Hall was engaged by the Society for the better accommodation of themselves and friends in worshipping the One God and Father of all.’



– The **CHURCH** and **CHANGE** –

RESOURCES FOR PUPILS

*Printed letter regarding Unitarians
in Moor Lane, Bolton, Lancashire,
August 1823*



‘They need a bigger church building.’



‘They are Unitarians.’



‘Some people do not like the traditional church.’



– The **CHURCH** and **CHANGE** –

RESOURCES FOR PUPILS

Autobiography of an Artisan, 1847

by Christopher Thomson

A word to my class

‘It has not been the fashion hitherto to trouble the philosophers of our country with the moral history of beggars, simply because they were the despised class, and consequently too mean to teach a lesson.

Give the artisans and peasantry food, and leave to study political economy, with occasional leisure to wander in the fields and lanes - to trace the river’s banks - there to read the revelations of Universal Goodness - there to feel the loving care of the Great Father for every plant, and flower, and creeping thing - to hear the humanising music of the song birds... Educate them - and trust me, for I have had six-and-forty years’ close communion with them - educate them, and you need not dream of mobs or daggers!

How antagonistic are our practices!

The preachers exhort their flock! We pay an orthodox hierarchy millions per year to preach exclusion, and punish with contempt our poverty.

Our poverty has been a barrier to admission into any school, save the so-called charity schools. A mere apology for learning has been doled out to us who are just allowed to learn enough to “get the catechism” [biblical teachings] some to write our own names, few to learn the simple elements of accounting. Then, with such acquirements, early in life, started to the factory or dung-yard, to earn a few pence to assist in procuring a family bread loaf.’

– The **CHURCH** and **CHANGE** –

RESOURCES FOR PUPILS

Autobiography of an Artisan, 1847

by Christopher Thomson



‘Thomson is a poor man speaking to other poor people.’

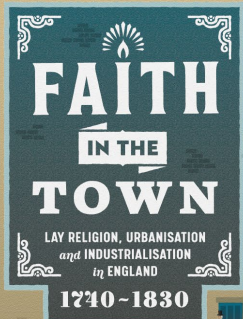


‘Thomson argues that the church has not treated the poor with respect.’



‘Thomson suggests that the poor need food, leisure and education to be as good as the rich.’





FUNDERS AND PARTNERS

These materials were developed as part of an Arts and Humanities Research Council project (R01356X/1) based at the Universities of Manchester and Nottingham. 'Faith in the Town: Lay Religion, Urbanisation and Industrialisation in England, 1740-1830' ran from 2018 to 2021. Thanks to all the libraries and museums that assisted with our research.

Find out more about Faith in the Town on our project blog - <https://faithinthetown.wordpress.com>

Faith in the Town project members:

Hannah Barker, Jeremy Gregory, Kate Gibson and Carys Brown

Faith in the Town education outputs lead:

Kate Gibson

Educational consultant:

Kate Christopher

Design:

David Counce, Imagine



**UK Research
and Innovation**



**University of
Nottingham**
UK | CHINA | MALAYSIA



The University of Manchester