

FAITH

IN THE

TOWN

LAY RELIGION, URBANISATION
and INDUSTRIALISATION
in ENGLAND

1740~1830



KS3 / LESSON 1

– *The CHURCH and the CITY* –

INTRODUCTION

The Christian Church stood at the centre of English life for hundreds of years. As sleepy villages grew into towns and towns grew into bustling cities with the advent of the industrial revolution, how was the church affected?

Students will identify signs of industrialisation and the changes this brought to the landscape as well as people's living and working conditions. This provides an introduction to the period, before investigating the impact on the church and Christian belief as society underwent rapid change.

As life changed forever with the advent of industrialisation, students might predict that the church's dominance receded. The Rev. Parkinson quotes a 'well known poet' in stating that 'God made the country, but man made the town'. However, as we shall see, the desire for comfort, meaning and a community in no way decreased. Instead, Christian communities grew and with them a demand for new churches. Faith seems to nourish and guide people, even as the world around them undergoes dizzying changes.





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LEARNING OUTCOMES

Emerging

- State one negative change brought by the industrial revolution.
- State one positive change brought by the industrial revolution.

Expected

- Explain two ways the Christian churches changed in this period.
- Give two reasons why Christian faith seems to continue to be valuable to people.
- Give one potential threat facing the Church of England in this period.

Exceeding

- Offer a supported view as to why new churches pose a threat to the Church of England.

RESOURCES YOU WILL NEED

- Items brought to or sold from Britain in trade, such as sugar, tea, coffee, tobacco, coal, china and pottery goods, salt and glass.
- Silent discussion images printed and mounted.
- Map (**Resources for Pupils p.23**).
- Cards cut up, for each group (**Resources for Pupils p.01**).





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NOTES FOR TEACHERS

STARTER:

A changing world

- Place items on the desk that were traded from British ports, such as sugar, tea, coffee, tobacco, coal, china and pottery goods, salt and glass goods.
- Using the images and texts given, conduct a 'Silent Discussion'. Instructions are on **p.05**, the text and images are given as separate sheets: silent discussion sets 1 and 2 in **Resources for Pupils**.
- Display these questions on the board while students move from table to table:
What era?
What is happening?
What is changing?
- After each group has seen both sets of images and texts, share some questions, answers and comments students have written around the stimuli, either between sets, or at the end.
- Answer the 3 questions as a class. Use the **Text for Teachers 1**, **p.06** for your reference. Can students identify a **positive** impression among any of the quotations? Can they identify a **negative** impression among the quotations?
- Ask each group to choose one image to show the **positive** aspects of change, and one image to show the **negative** aspects of change. Listen to answers and reasons.

1: 'God made the country, but man made the town'

- Ask students if they think people still did traditional things like going to church as society changed? Gather ideas and impressions.
- Read the **first extract** of a sermon by Rev. R Parkinson, found on **p.06**. Ask students what 'a well-known poet' says about the town and countryside. What do students think this means? Do students think the poet, and Rev. Parkinson, see the town in a negative way? Discuss.
- Read the **second extract**, **p.06**. Ask the class what Rev. Parkinson means by 'morality'. What does he conclude in comparing the 'morality' of those who live in the town and those who live in the country? [he concludes that those in the town are no less moral than those in the country].
- Ask students to discuss whether Rev. Parkinson agrees or disagrees with the poet's claims that 'God made the country, but man made the town'.

2: Faith in a changing world

- Cut up the cards on (**Resources for Pupils**, **p.01**). Give one or two to groups. Display the map of England.
- Ask groups to read their card to the class and bring it to the relevant town, and attach to the map / screen.
- Once the cards have been attached, discuss as a class the overall effect. Ask pupils to tell you what is happening [in Northern towns and cities churches are growing, there are lots of different churches, growing populations require more churches].





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3: New churches

a) Read the account of Benjamin Shaw (**Resources for Pupils, p.02**). Hand out highlighters or coloured pencils. Ask pupils to highlight or shade information which provide answers to the following questions:

- 1: What churches are named?
[Church of England and Baptist church]
- 2: How did Benjamin's views on Christianity change? [negative or indifferent towards the Church of England at first, became more interested after attending Baptist sermons, eventually joining the Baptist church]
- 3: What seems to have inspired him? [Frank Lambert- a preacher who was a 'spinning master'- ie not a professional priest; the idea of being saved; the idea he was a sinner; the idea it is not too late to ask for God's mercy]

b) Answer the questions as a class. Discuss what seems to have attracted Benjamin to the Baptist church.

c) Read Thomas Allen's address to the people of Macclesfield, 1825, (**Resources for Pupils, p.03**). Hand out highlighters or coloured pencils. Ask pupils to highlight / shade information providing answers to the questions below:

- 1: What are young people doing on Sundays?
[playing, fighting, not in church]
- 2: What are adults doing on Sundays?
[strolling around, chatting]
- 3: What is Thomas Allen's proposed solution? [a law to fine all people above 16 years who are not in church on Sunday. First fine: one shilling; second fine: twenty pounds; third fine: sureties of two hundred pounds]

d) Answer the questions as a class. Discuss if Thomas Allen is trying to help the working people of Macclesfield? What tone does he use when he talks about them?

4: The Church in a Changing World

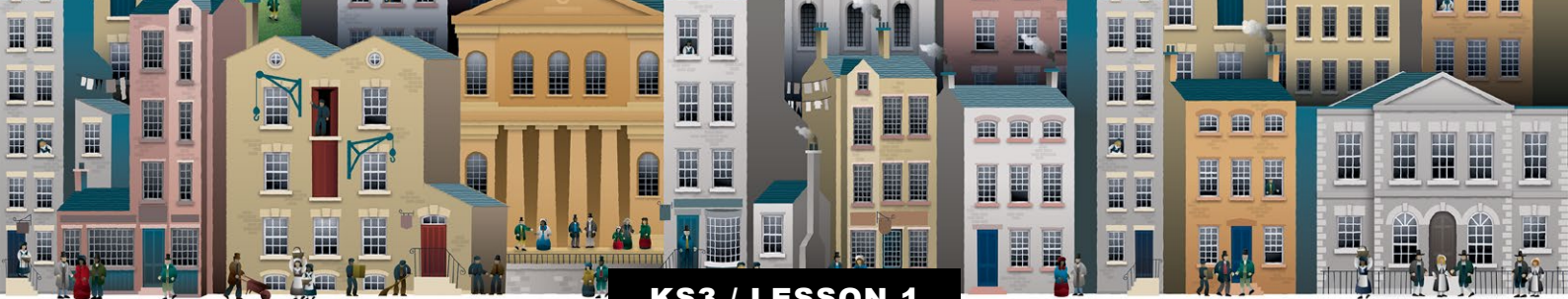
a) Teach about the Toleration Act 1688.
See **Text for Teachers 2 (p.07)**

b) Display this question:

The industrial revolution changed society for ever. What possible threats does the the Church of England face in this period?

c) Pairs answer this question in no more than **25** words. Save for next lesson.





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NOTES FOR TEACHERS

Silent Discussion Instructions

A ‘Silent Discussion’ allows pupils to consider an image or text, ask questions, read what others think, all in silence! Place the images or text on tables. Mount the images and text on large card or sugar paper.

In this version, you will place a first and second set of images and quotations on tables. After conducting a silent discussion with the first set, gather answers to these questions:

What era?

What is happening?

What is changing?

Repeat with the second set of images and text.

Students move from table to table in groups, considering each image and any clues they give in order to answer the questions. They write any answers around the images. Students can annotate each other’s notes, or write further questions.

Allow at least 10 minutes. After each group has seen each image, share some questions, answers and comments with the class.

SILENT DISCUSSION IMAGES AND TEXT

Please note, you will find these on pp.04–22 of the Resources for Pupils PDF document.

This is a summary of the contents:

SET ONE (Resources for Pupils, pp.04–15)

- (1) 3 images of Whitehaven, 1736 – 1830.
- (2) Extract from the diary of John Bragg, 1780s – 90s.
- (3) Letter from Henry Vernon to his sister, 1825.
- (4) 4 images of Liverpool, 1765 – 1824.
- (5) 4 images of Leeds, 1775 – 1839.

SET TWO (Resources for Pupils, pp.16–22)

- (1) Image of Manchester, 1804.
- (2) Extract from ‘Manchester As It Is’, 1839.
- (3) Extract from the biography of Christopher Thomson, 1847.
- (4) 2 images of Newcastle, 1736 – 1830.
- (5) 2 images of Newcastle, 1731 – 1783.



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NOTES FOR TEACHERS

Text for Teachers 1 : The Industrial Revolution

These lessons take place within the period we now term ‘the industrial revolution’. It was a period of growth and development that changed the landscape of Britain forever.

In the early 18th century goods were produced in small-scale, family-run businesses, called ‘cottage industries’.

Developments in agriculture led to greatly increased food production and fed a growing population. Many rural workers moved to towns and cities.

Developments in industry, such as harnessing steam and coal power, meant factories could produce more quantities with increased efficiency. These factories required a large workforce.

The cities grew in wealth, diversity and population. Increased production led to increased trade both in Britain and with the outside world.

Great wealth was to be made in industry. New skills and employment opportunities were created, as well as increased movement and experiences. People were no longer tied to the productivity of the land and the seasons.

Employment in the factories could be dangerous and unhealthy. Accidents were common and there was little in the way of workers’ rights.

The focus of production moved from the countryside to the cities and towns. Factories, new houses and buildings, bridges, roads and railways changed the landscape of Britain forever. A slower, small-scale, more rural way of life for the majority of people could never be regained.

Extract from a speech made by the Rev. R. Parkinson, M.A., Fellow of the Collegiate Church, Manchester, at a public charitable meeting, in February, 1839, from *Manchester As It Is: Or, Notices of the Institutions, Manufactures, Commerce, Railways, etc. of the Metropolis of Manufactures* (Manchester, 1839):

1st extract

‘I believe that a feeling is becoming very prevalent elsewhere, that there is something in the character of manufactures which is unnatural, and opposed to the will of God. Now I maintain that that state to which we are tending in manufactures is as much the will of God as agricultural pursuits. I am aware that an able and well known poet has said – and the saying has almost passed into a proverb – “God made the country, but man made the town,” – meaning, of course, that the country was the most proper place for man to dwell in, and that the occupations of town-life were unnatural.’

2nd extract

‘I think, on the contrary, that, instead of an agricultural population, the people of this country were meant to be one of a very different character... being now an inhabitant of Manchester – having had ample opportunity of observing and judging – and being in a position where I can have no motive for a partial judgement, I maintain, that if we can strike an average of all classes of our population and the population of other districts, we shall find that the morality of this district will not be below that of the most primitive agricultural population. I have the authority of a high military officer, and also that of other persons, for saying that the streets of Manchester, at ten o’clock at night, are as retired as those of the most rural districts.’



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Text for Teachers 2 : Toleration Act 1688

The decades after the Protestant Reformation of the 1500s saw conflict and bloodshed as Catholics and Protestants fought for the soul of Europe. Protestants were marginalised and persecuted in Catholic regions of Europe, and Catholics received the same treatment in Protestant regions. It was a time of violence, turmoil and change.

In England, Henry VIII had broken with the Catholic Church and created the Church of England, an English form of Protestantism. However, the Church of England linked loyalty to the monarch and the English state with Protestantism. Whereas in some other Protestant churches aspects of Catholic worship, such as statues and the use of Latin, were completely rejected, much of Henry's Church of England resembled Catholic worship, but was connected to the English crown rather than the Pope in Rome. Two Acts of Supremacy were passed in the 16th century, making the English monarch also the head of the Church of England.

Under the reign of Elizabeth I, Henry VIII's daughter, the power of the Church of England grew. In 1559 Elizabeth managed to pass the Act of Uniformity which enforced attendance at church on Sunday and use of the Church of England's prayer book. People who disobeyed the law were to be fined.

Since the creation of the Protestant church, many different churches within the Protestant tradition developed. Many English people supported these various churches but the Act of Uniformity made it risky to openly worship and show allegiance to a church other than the Church of England. These non-Anglican Protestant churches are called 'non-conformist' churches, or free churches.

The passing of the Act of Toleration in 1688 allowed people to worship openly at non-conformist churches, such as Baptist and Congregationalist churches, if they desired. They had to pledge their loyalty to the English (by now the British) monarch, who was also head of the Church of England. Through this compromise, many non-Anglican churches (but not Catholic churches) were able to establish church buildings and teach children in their tradition. These churches which had been hidden were now able to be open and visible.

