

## Extracts from the diary of John Burnthwaite, 1830

Burnthwaite travelled around selling tracts (pamphlets and small books). In 1830 he was in financial trouble but was refused 'poor relief' (assistance for the poor). During the course of the diary he travels from Ulverston in Cumbria to Yorkshire, Staffordshire and Nottinghamshire, ending up in Bath. He ends up renting a room from a farmer in Wreay, outside Carlisle, and his fortunes improve.



### 11 July 1830, Carlisle

[he is looking for a job]

'indeed I am in hopes something will be done for me I am truly tired of this unsettled way of living'

### 12 July 1830, Carlisle

[he is refused a job from an old friend]

'but the Lords will be done, I am content with my hard Lot, I hope something will turn out for the better'

### 13 July 1830, Penrith

[he is looking for a job]

'This has been a good day saw Miss Sheperd she is a Kind Lady to me, more than I have any reason to expect, I hope G-d will reward her for it'

### 31 August 1830, Barnsley

'the poorest place I was ever in the Trade here is chiefly Linin but very dull – I could get no Tracts and have been hard put to it today however thank God I have to do my turn, I am affraid I am not thankfull enough'

### 15 September 1830, Tutbury, Gloucestershire

[his shoes are 'completely done']

'this Town is a very neat place but very dull no kind of Manufact business carried on here, mostly private families nothing doing but I have done pretty well today as much thank God as will do my turn and to spare'

### 10 October 1830, Lincoln

'this being Sabath, could not call at any house, I intended to have gone to Church, but my Cloths are getting so bare that I am ashamed to go amongst deacent dressed people ... I am quite tired with such a way of Life nothing but blasphemy shocking to any persons of the least sense of Feeling or delicacy. I am determined to have a place some where to stay in whatever be consequences'

### 13 November 1830, Penrith

'my friends in Carlisle had made a Subscription for me which I am truly thankfull for'

### 14 November 1830, Carlisle

'my Friends had come forward to assist me, I want words to express my thankfull[ness]s to the Almighty for his kindness'

### 21 November 1830, Wreay

'I can now say that I have a home, thanks be to the Almighty for his goodness to me. I have been more than five years that I never had a place to call a home. May the Lord give me a thankfull heart for all his Mercies is my sincere prayer.'





**KS3 / LESSON 3**

**– COMPETITION *and* CHOICE –**

**RESOURCES FOR PUPILS**

**Activity:**

*Read extracts from the diary of  
John Burnthwaite on page 05.  
Copy and complete this table:*

**What suffering does John Burnthwaite  
experience? Give THREE examples?**

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**What impact does belief in God have on  
this suffering?**

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## Extracts of letters from Catherine Read, May 1827

*Catherine belongs to a Nonconformist church. She is 23 and lives in Sheffield. Her family have become wealthy by running a steel-making works.*

*[Catherine is now writing about a neighbour, Mary Milner, who appears to be dying] Oh how very precious are such remembrances now. ... She [Mary] seems to be feeling very anxious about her poor children which is not to be wondered at, but at... the same time she says she feels a sweet peace. Oh what a comfort it is that she is unable to say so – for what could give it her in these very trying circumstances but a sense of the presence of God and an assurance that her poor children will be safe in his keeping when she is taken from them.'*

*[Catherine is describing the state of mind of her grandfather, who is ill]... 'We have much to be thankful for on... dear Grandpapa's account that his mind is preserved in so tranquil and happy a state. Now and then he appears overwhelmed with a sense of the goodness of God and of his own unworthiness. Yesterday as I was sitting by him he said, "Oh how great and how good is our God, & he is great in goodness and good in greatness... I am a poor miserable sinner! I have not lived to the glory of God as I ought to have done". I told him it was a mercy if he had been enabled in any measure to love to the glory of God, and that I trusted he had been the means of bringing some to the knowledge of God, who would meet him with joy at the last great day. He said he had much to be humbled for in the sight of God, but it had been his earnest desire to be faithful both to his own soul and to the souls of others: and added, "It was in much imperfection and weakness, yet it was my desire to be faithful and upright in the sight of God. I read several chapters to him in the New Testament; he appeared particularly delighted with the 15th of I Corinthians on my coming to the end of it he said (and rose up from the sofa where he had been lying), "O, how divine, how wonderful is the word of God. I used to delight in other books but now nothing does for me like the word of God, it is solid support"'.*



## Extracts of letters from Catherine Read, 27 August 1831

*Catherine belongs to a Nonconformist church. She is 23 and lives in Sheffield. Her family have become wealthy by running a steel-making works.*

‘My very dear Papa, [*Catherine refers to the death of her baby nephew*] ...you would not be prepared for the dismal tidings contained in dear William’s [*her brother-in-law*] letter. No I will not call them dismal... how can we when we remember that the dear, precious child is taken from us to be eternally happy with his Saviour and Redeemer. “No ill can reach him now, he rests above, safe in the bosom of celestial love”. But yet it did seem so hard to part with him. I was so anxious, too anxious I know, to keep him with us, and could not bear to give up trying means for his restoration when all hope of their being available was over. He was such a very dear babe and so exceedingly sweet during his illness.... From being so much with him I seemed to know him ... and did love him more than I can tell you...

Dearest Eliza [*the baby’s mother*] is tolerable, better I think than you could expect, she is in general, dear creature, so enabled to look upon it in the right way & to dwell on the blessed exchange her darling has made & the happiness he is now enjoying as at times scarcely to feel her own loss, tho she will be daily more & more sensible of it especially after his dear little body is taken from us. I believe it will be committed to the tomb on Monday or Tuesday.’







### KS3 / LESSON 3

## – COMPETITION *and* CHOICE –

### RESOURCES FOR PUPILS

### Activity:

*Read extracts from the letters of Catherine Read on pages 07 and 08.*

*Copy and complete this table:*

|                      | What suffering are they experiencing? | How does their faith affect their understanding of suffering? |
|----------------------|---------------------------------------|---|
|                      |                                       |   |
| <b>‘Grandpapa’</b>   |                                       |   |
|                      |                                       |   |
| <b>‘Mary Milner’</b> |                                       |   |
|                      |                                       |   |
| <b>‘Eliza’</b>       |                                       |   |
|                      |                                       |   |

## Extracts from the Memorial Book of the Stockport Sunday School, 1811

*This book contained descriptions of the lives  
of Sunday School pupils who have died.*

### Ann Clowes

'Ann Clowes [*known as Nancy*] was naturally of an amiable disposition, dutiful to her parents, and affectionate to her brothers and sisters.

*[Nancy began to attend prayer meetings]* ... Nancy now began to be very much affected under a sense of her sin and corrupt nature, and would sometimes say, "I am the most unworthy of all God's creatures. I am afraid God will never look upon me, I am such a sinner" ... She now cast in her lot with the Methodists, and esteemed meeting in class an unspeakable privilege. She became very diligent in every means of grace. She spent much time pleading with the Lord, when the rest of the family were in bed; and she often said they were the sweetest moments she ever enjoyed... In a few weeks after she had found peace with God, she began to attend the Sunday school, as an assistant teacher...

Nancy undertook her class of children, and managed it by mild, persuasive and gentle means... So died this saint of God, on the 28th. of July, 1796, in the 21st year of her age.'

*[Nancy died of an unspecified sickness]*





***Extracts from the Memorial Book of the  
Stockport Sunday School, 1811***

*This book contained descriptions of the lives  
of Sunday School pupils who have died.*

**Robert Hardy**

‘He had saved his pence, and bought a Hymn Book. A Catechism [book of church teaching] was given him from the school... He was exceedingly diligent in employing those hours in the evening, which he had before spent in play, in reading and learning the catechism, or some of the hymns in his little book...

His sister, who is a serious young woman, says, there appeared an amazing alteration in him: for several months he had been quite a different boy. Sometimes when his father was cursing and swearing, and profaning the name of God, Robert would say, “Oh, daddy, don’t say those wicked words, – I wonder you will come out with them – I would not say so for a world.”

*[Robert came down with unspecified disorder, and died at the age of 12 on 15 December 1796]*

**John Hallows**

‘He was the oldest son of well-disposed parents, whose earnest desire was, that their children should be happy, not only in this world, but especially in that which is to come. To this great end John was early instructed in the fear of the Lord, and taught to read the Holy Bible... When he was about fourteen years old, his parents came to reside near Stockport, where he was sent to work at a cotton factory. By his diligence and good behaviour he soon gained the notice and approbation of his employer...

One Sunday morning... he was noticed by a teacher of this school [Sunday school], who, on being asked if he attended any school, answered in the negative, at the same time expressing a desire to be admitted. The teacher then conducted him to the school... While some of his fellow-scholars, who were far better clad than he, neglected school on account of the want of clothes, yet so much was John convinced of the value of the “inward adorning of the mind,” that as often as the sabbath day morning came, so constantly did he attend, where the voice of instruction was heard... On sabbath day evenings, it was the joy of his mother to listen to those of her children, who attended the school, while they repeated all they could remember of what their teachers said to them, till tears of joy and gratitude fell from each eye...’ *[John died of consumption on 7 March 1806]*





### KS3 / LESSON 3

## – COMPETITION *and* CHOICE –

### RESOURCES FOR PUPILS

### Activity:

*Read the three memorials, on pages 10 and 11, of Sunday school pupils who have died.*

*Copy and complete this table:*

|              | How old are they when they die? | How does Christian faith seem to support them? |
|--------------|---------------------------------|--|
| Ann Clowes   |                                 |  |
| Robert Hardy |                                 |  |
| John Hallows |                                 |  |



**Letter from John Shaw**  
**to his fiancée Elizabeth Wilkinson,**  
**15 May 1811.**

*John Shaw was a hardware salesman from Wolverhampton. Elizabeth Wilkinson helped to run her brother's ironmonger's shop in Rochdale. They got married in April 1813.*

'...I have as you expect read the reasons for Methodism I have very attentively read them with which I am very well satisfied and is in my humble opinion a most valuable little publication the sentiments it contains are my own sentiments and have been for a long time however differently I may been brought up the doctrine there inculcated appears to me and certainly is in every way more consistant with the general tenor of the new testament than any other doctrine.

I think I have before informed you I was brought up a Presbyterian a what is termed a rational desenter my Grandfather on my mother's side was a Minister of that persuasion but my sentiments have certainly within these last few years undergone a considerable change I could not (altho have not generally attended the minister) believe certain parts of the doctrine particularly that of having any dependence upon good works for salvation being well convinced that much is the wickedness and dependency of one fallen nature that we are not capable of doing either a good thing or thinking a good thought of ourselves but are dependant entirely upon the free and soverign grace of God without which we can do nothing. I have attended in past an independent society where there is certainly a very excellent and zelous preacher and by far the largest congregation in town



there is none of the sentiments I can object to but that of election which is what I cannot be satisfied with no I never can be a Calvinist. If the sentiments contained in that little publication were strictly Methodist I certainly am and have long been one and would as I am at present no member of any society become one of them but alas the Methodist interest in this place is and has been for a considerable time at so low an ebb... I have frequently attended nd must express I have not profited as I could wish – had we such a society and Minister as you have at Rochdale I certainly would most chearfully join them...'





**KS3 / LESSON 3**

**– COMPETITION *and* CHOICE –**

**RESOURCES FOR PUPILS: SLIDES**



## Journal of Eliza Ann Morley, 1836

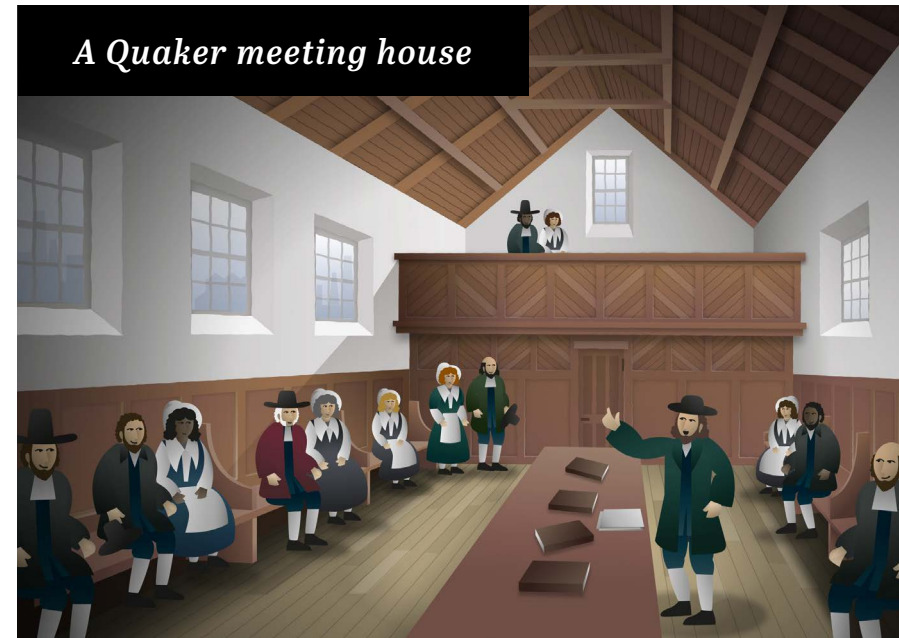
*Eliza was a Quaker and schoolteacher living in York. She was 20 years old when she wrote her diary.*

### 16 January 1836

‘After breakfast went out to take a walk– returned by the Minster – went in just in time for  $\frac{1}{4}$  of an hour of the service after which we went round with one of the vergers and two gentlemen to see all the wonders and curiosities of that magnificent building...

In the afternoon Sarah Maria and I went to the Minster with the intention and expectation of hearing the organ &c but how great was our disappointment – the prayers were all read – no music of any description: of course we came away pretty speedily’.

*A Quaker meeting house*



## *Journal of* **Eliza Ann Morley, 1836**

*Eliza was a Quaker and schoolteacher living in York. She was 20 years old when she wrote her diary.*

- Did Eliza and Sarah Maria like the Minster?
- How was it different to their usual place of worship?
- What did Eliza and Sarah Maria want to experience at the Minster service?



*An Anglican church*



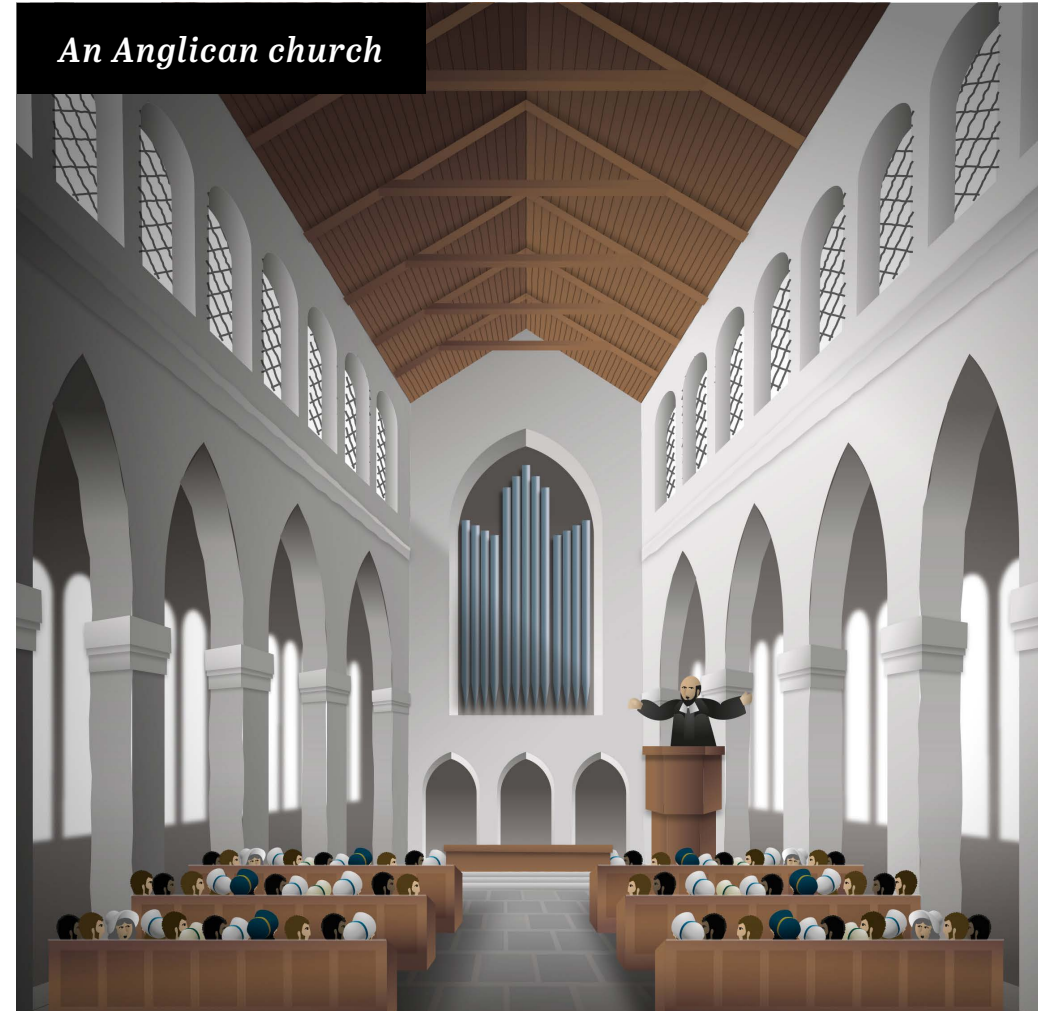


## *Journal of* **Eliza Ann Morley, 1836**

*Eliza was a Quaker and schoolteacher living in York. She was 20 years old when she wrote her diary.*

‘...Sarah Maria & I ... proceeded to Lendal [Congregational chapel, in York] to hear James Parsons which was our main design in going out. Were shewn into a pew in the chapel and had a hymn book handed to us. They commenced with singing; of the propriety of which I do not feel at all convinced as a part of worship.

*An Anglican church*



## *Journal of* **Eliza Ann Morley, 1836**

*Eliza was a Quaker and schoolteacher living in York. She was 20 years old when she wrote her diary.*

After that J Parsons offered up an extempore prayer very appropriate & beautiful & read the 116th Psalm. He then preached a sermon from 2 Chronicles c. 32. v.25, “But Hezekiah rendered not according to the benefits done unto him” a very impressive one and one which I think I shall not soon forget. I did not feel one compunction at having gone to hear him nor on the other hand did it make me at all less decided as to which is the most acceptable house of worship.’

*A Quaker meeting house*





## *Journal of* **Eliza Ann Morley, 1836**

*Eliza was a Quaker and schoolteacher living in York. She was 20 years old when she wrote her diary.*

- **Why did Eliza and Sarah go to Lendal chapel?**
- **Were they impressed with what they saw?**
- **Did this visit help Eliza make her mind up regarding ‘the most acceptable place of worship’?**



*Letter from*  
**Dr James C in Liverpool**  
*to a Scottish professor, 1790*

*Dr C is describing a Catholic preacher he has heard in Liverpool. Dr C did not sign his full name to the letter, so we know little about his identity.*

‘The last Sunday I went to hear a stranger of high reputation preach in the Catholic Chapel here... my meditations were interrupted by the stranger’s entering the pulpit, & by a certain buzz of expectation, which spread through the congregation. He seemed of the middle age; with an air of candour & gravity. He addressed his Audience with the most striking simplicity, & proposed as his text “By this shall all men know that you are my Disciples, if ye have love one for another” Job. 13.35. Before he had proceeded many sentences, it was evident, that we were to hear an original discourse, & that from no common man. His language, though unornamented, was precise & perspicuous [easy to understand]; his general division was clear, & his thoughts followed each other in that seemingly artless, yet regular order, which is so beautiful to the eye of a nice observer, & which is, perhaps, the surest criterion of a superior mind...’





*Letter from*  
**Dr James C in Liverpool**  
*to a Scottish professor, 1790*

*Dr C is describing a Catholic preacher he has heard in Liverpool. Dr C did not sign his full name to the letter, so we know little about his identity.*

- What is the preacher's manner?
- What biblical text does he use?
- Is Dr C impressed by this preacher?



## *Letter from Dr James C in Liverpool to a Scottish professor, 1790*

*Dr C is describing a Catholic preacher he has heard in Liverpool. Dr C did not sign his full name to the letter, so we know little about his identity.*

‘...I wish they [priests in Scotland] had an opportunity of hearing this Catholic Brother, that they might see Christianity preached in the spirit of wisdom & have an example of true pulpit eloquence. Your celebrated Greenfield, I am told, preaches in this style. I am happy to hear it. But does he speak such bold & such important truths? I have heard English Bishops & English Dissenting Divines, I have heard Scotch Presbyters without number, but I never heard a Sermon so candid, so liberal, & so philosophical, as this discourse delivered in our Roman Catholic Chapel in Seal Street.’



**FAITH  
IN THE  
TOWN**  
LAY RELIGION, URBANISATION  
and INDUSTRIALISATION  
in ENGLAND  
1740-1830



## *Letter from Dr James C in Liverpool to a Scottish professor, 1790*

*Dr C is describing a Catholic preacher he has heard in Liverpool. Dr C did not sign his full name to the letter, so we know little about his identity.*

- What Christian groups does Dr C mention?
- Has Dr C seen these preachers in other traditions?

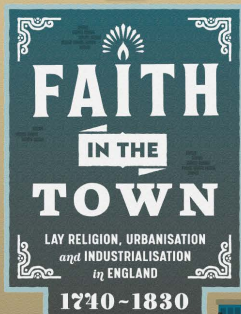


## *Diary of* **John Wilson, 1837**

*John was a surgeon from Whitby in North Yorkshire. He was Anglican and his wife Mary was a Methodist. They are visiting Boldon near Sunderland.*

‘July 2nd 1837. Sunday Morning. Boldon Church. Revd. Mr. Wade preached. Text Matthew 22nd chap & 14th verse. “For many are called but few are chosen”. The minister occupied nearly all the discourse in disproving the doctrine of Election & Predestination, & proving the free will of man and the salvability of all.

The Rev W. Hollingsworth... of Boldon read the communion Service.’





## *Diary of* **John Wilson, 1837**

*John was a surgeon from Whitby in North Yorkshire. He was Anglican and his wife Mary was a Methodist. They are visiting Boldon near Sunderland.*

- How many preachers did John Wilson see in the morning?
- What biblical text is referred to?
- Is it possible to tell what Wilson thinks of the sermon?



## Diary of John Wilson, 1837

*John was a surgeon from Whitby in North Yorkshire. He was Anglican and his wife Mary was a Methodist. They are visiting Boldon near Sunderland.*

‘...Afternoon, Methodist Chapel Boldon. Mr Calvert, Local Preacher from Sunderland preached. Text 1st gen epistle of John 4th chap. & last verse. “And that commandment have we from him, That he who loveth God love his brother also”. Sad to record I was so drowsy that nothing heard could be of any use to me. Evening. Mr J Calvert again preached. Text Ecclesiastes 8th chap. & parts of the 14th verse. “there be just man, unto whom it happeneth according to the work of the wicked; again, these be wicked men, to whom it happeneth according to the work of the righteous.”

A good & I hope to many if not all a useful sermon’.



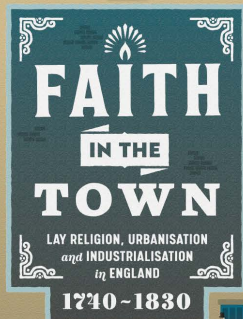


## *Diary of* **John Wilson, 1837**

*John was a surgeon from Whitby in North Yorkshire. He was Anglican and his wife Mary was a Methodist. They are visiting Boldon near Sunderland.*

- How many preachers did John Wilson see in the afternoon?
- What biblical texts are referred to?
- Is it possible to tell what Wilson thinks of the sermon?





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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**



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