

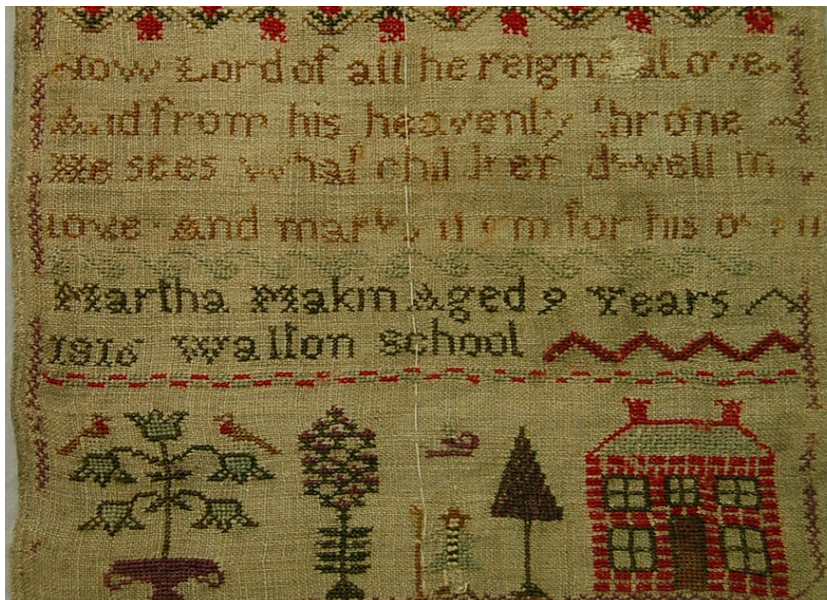
Mix and Match



Bailey and Fittler, 'View of Newcastle' (1783)



Cowen, 'View of Huddersfield' (1849)



Sampler of Martha Makin , age 9 (1816)

My name is Benjamin Braidley. It is the year 1815 and I am 23. I am trained as an engineer, and I work as a teacher in the Church of England Bennett Street Sunday School in Manchester.

A young woman, Ellen Bibby, shared with me her concern that she could not attend church meetings due to the long hours her mother and sisters must work as satin stitchers.

She cannot attend the Tuesday church meetings as she is obliged to work late.

Sadly her mother does not attend church. Ellen says it is because her mother has not got good clothes to go in and is ashamed.

She fears she serves her work more than Christ.

I asked her if Christ will refuse any who desire to turn to him? 'No, she said.'

I asked if it is her desire to turn to him. 'Oh yes', she said, shaking her head.

*Mix and
Match*

Children were part of Christian communities from an early age. All churches offered Sunday Schools to teach children about Christian belief and ethics. Some children showed an intense and powerful Christian faith.

Towns and cities grew rapidly, spreading into the countryside. Smoking factory chimneys were visible for miles around. New houses, warehouses and workplaces were built.

Some working people found the traditional church intimidating. They would not have smart clothes to attend in and worked extremely long hours.

Workers were attracted to preachers who were like them: from humble beginnings, not rich or powerful, able to understand their lives and concerns. Preachers who were available in places and times that suited workers' lives were appreciated. Such preachers made ordinary people feel worthy of Christian salvation.

Esther Tuke, August 1785

Esther is a Quaker from York. 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.

Many people moved to the towns and cities. They wanted to attend church. New churches were built, ancient churches were enlarged, and new types of church developed.

Women had been preaching since the 17th century. Women preachers spoke in churches, homes and the open air. They attracted young women and people who found church intimidating. They were something of a novelty. Women preachers attracted many people to the Christian faith.

Christian faith was the cornerstone of people's lives.

Although workers could not always attend church many still had faith and wanted to learn about the bible and receive spiritual support.

Sunday Schools, preaching outdoors and in houses, holding church meetings around work shifts, were all ways working people were enabled to continue to receive Christian guidance in their lives.

By Christopher Thomson,

Autobiography of an Artisan, 1847.

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!'



– The CHURCH in the INDUSTRIAL REVOLUTION –

Knowledge Check

RESOURCES FOR PUPILS

1. What physical changes did the industrial revolution bring to Britain's landscape?

- a) Roads were widened to make space for cars; horses were seen less and less.
- b) Growth of urban environments; new factory buildings; more people.
- c) Churches declined; church buildings were reused as factories.

2. What did the 1688 Toleration Act allow?

- a) It permitted Catholic churches to worship in public.
- b) It permitted non-Anglican Protestant churches to worship in public.
- c) It permitted Jews to own land and enter the professions.

3. What was the greatest threat to the Church of England (Anglican Church) in this period?

- a) Many Catholics arrived from Ireland.
- b) People began to lose their Christian faith.
- c) Non-Anglican churches competed with Anglican churches.

4. What were arguments AGAINST female preachers?

- a) People did not accept women's authority to teach and lead.
- b) Women were a distraction from the bible passages.
- c) Women were not well-educated enough.

5. What were arguments IN SUPPORT of female preachers?

- a) Some male priests could not communicate with women.
- b) Women taught in the early church.
- c) Women preachers could bring the gospel to a wider audience, especially young women.

6. What threat to the Church of England did working-class preachers pose?

- a) They received bursaries from the Church of England.
- b) They showed other working-class people a new way of learning and receiving the gospel.
- c) They showed the Church of England to be unwelcoming.

7. What benefits did Christian faith seem to offer in this period?

- a) It provided hope when people were suffering.
- b) It helped people make sense of new technology.
- c) It helped rural workers meet new people.

8. How did people seem to respond to the growth of new churches in urban areas?

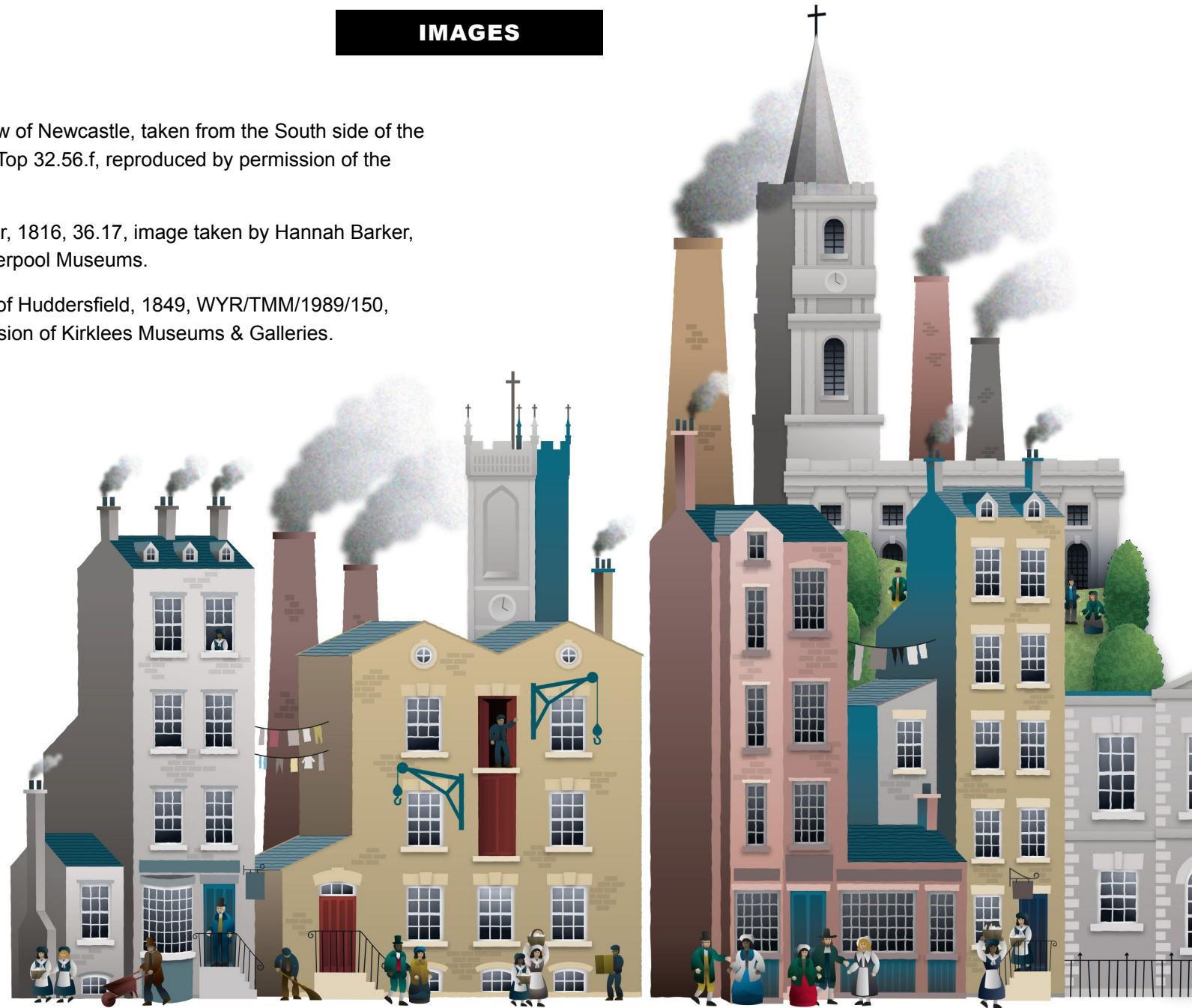
- a) They stayed loyal to their original church.
- b) They held protests about the building of new churches.
- c) They tried a few churches out before making up their minds.

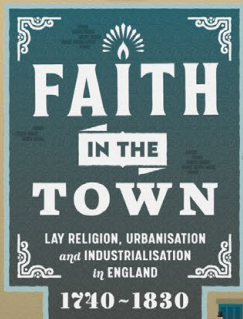
Bailey and Fittler, 'View of Newcastle, taken from the South side of the River', 1783, Maps.K.Top 32.56.f, reproduced by permission of the British Library.

Martha Makin, sampler, 1816, 36.17, image taken by Hannah Barker, with permission of Liverpool Museums.

William Cowen, View of Huddersfield, 1849, WYR/TMM/1989/150, reproduced by permission of Kirklees Museums & Galleries.

IMAGES





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