



FAITH IN THE TOWN

– MANCHESTER CATHEDRAL –

Education Pack

INTRODUCTION

A church has stood on this spot in Manchester for 800 years. Over that time the city has changed radically, especially during the Industrial Revolution which began around 250 years ago. The church that today we call the cathedral was known as the ‘Old Church’ or ‘Collegiate Church’. It became a cathedral in 1847.

The cathedral has remained a solid presence through huge social and physical changes. This information pack can be taught through History and / or RE to enable teachers to explore the impact of the Industrial Revolution on society, Christian faith and the cathedral itself. As humanity faces up to the impact of climate change and mass extinction, these lessons allow you to take pupils to the origins of our current ecological crisis: industrialisation. Pupils will read about impressions of Manchester from people who witnessed the transformation. Through these resources, pupils can look back and see where the changes began.

There was a sense in this period, maybe one that still lingers today, that the countryside was more natural and designed by God, but the cities were human creations which pulled people away from God’s earth. You will have the opportunity to think about this with pupils. Pupils will be

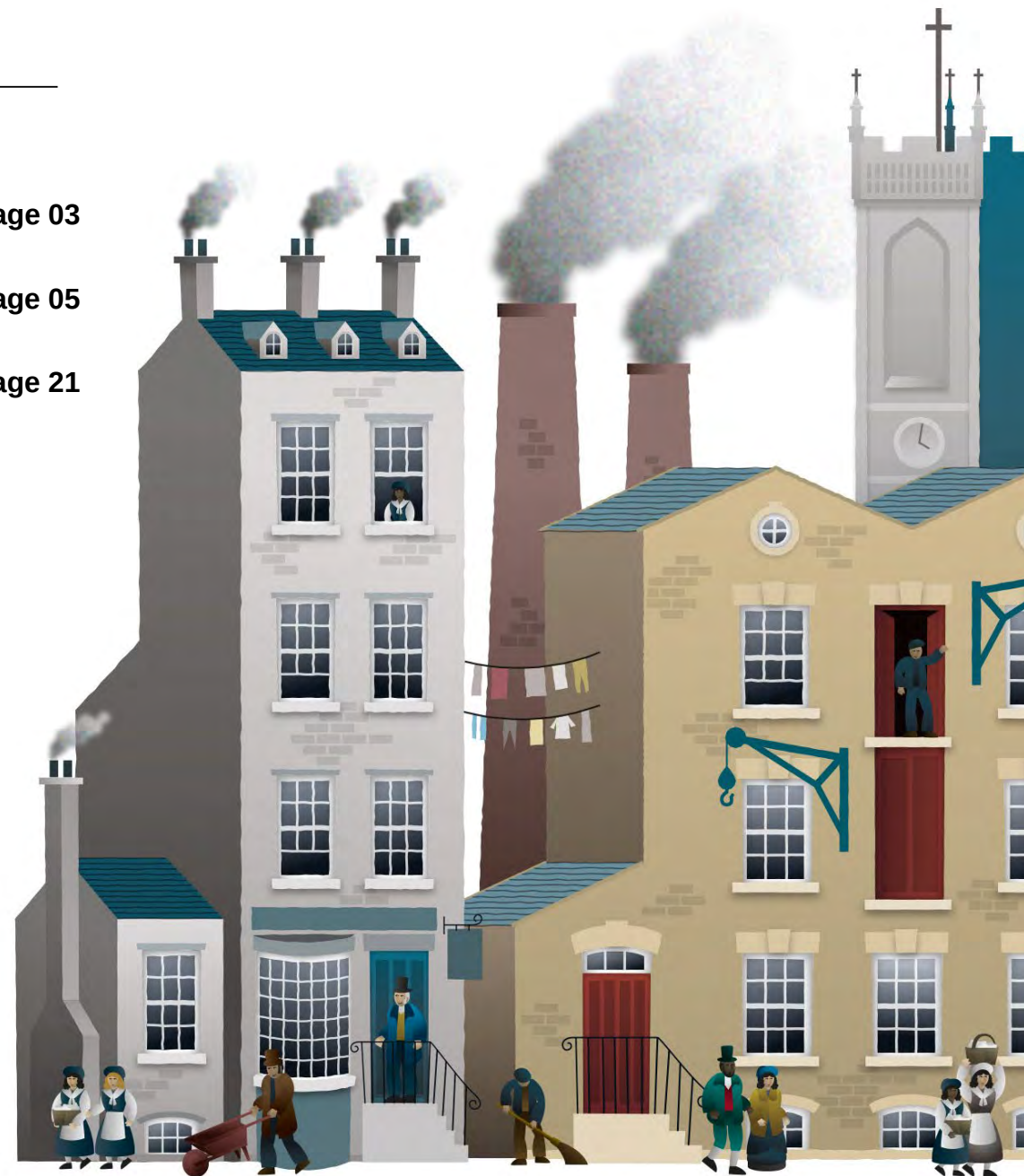
able to consider whether rapid social changes pulled people away from or towards the church. These resources bring the voices of people to the classroom to find out why they visited the cathedral and what they experienced.

Activities are suggested to support your pupils’ learning, either for a physical visit or a virtual visit to the cathedral. A virtual tour is provided. The pack contains three sections. We suggest you start with the first section, the virtual tour of the cathedral. This will introduce pupils to the look and feel of the building and environment. The second section explores different aspects of the cathedral during the Industrial Revolution: physical changes, and the experiences of people in and around the cathedral. The third section shows how the cathedral has been used over the centuries, not just for religious worship, but for art, music, celebrating and getting together in the city.



- CONTENTS -

1 : Virtual Cathedral Tour	page 03
2 : The Cathedral in a Changing City	page 05
3 : Faith, Tradition and Change	page 21



1 : VIRTUAL CATHEDRAL TOUR

Click on this link to access a virtual tour of the cathedral:

<https://events.manchestercathedral.org/360/>

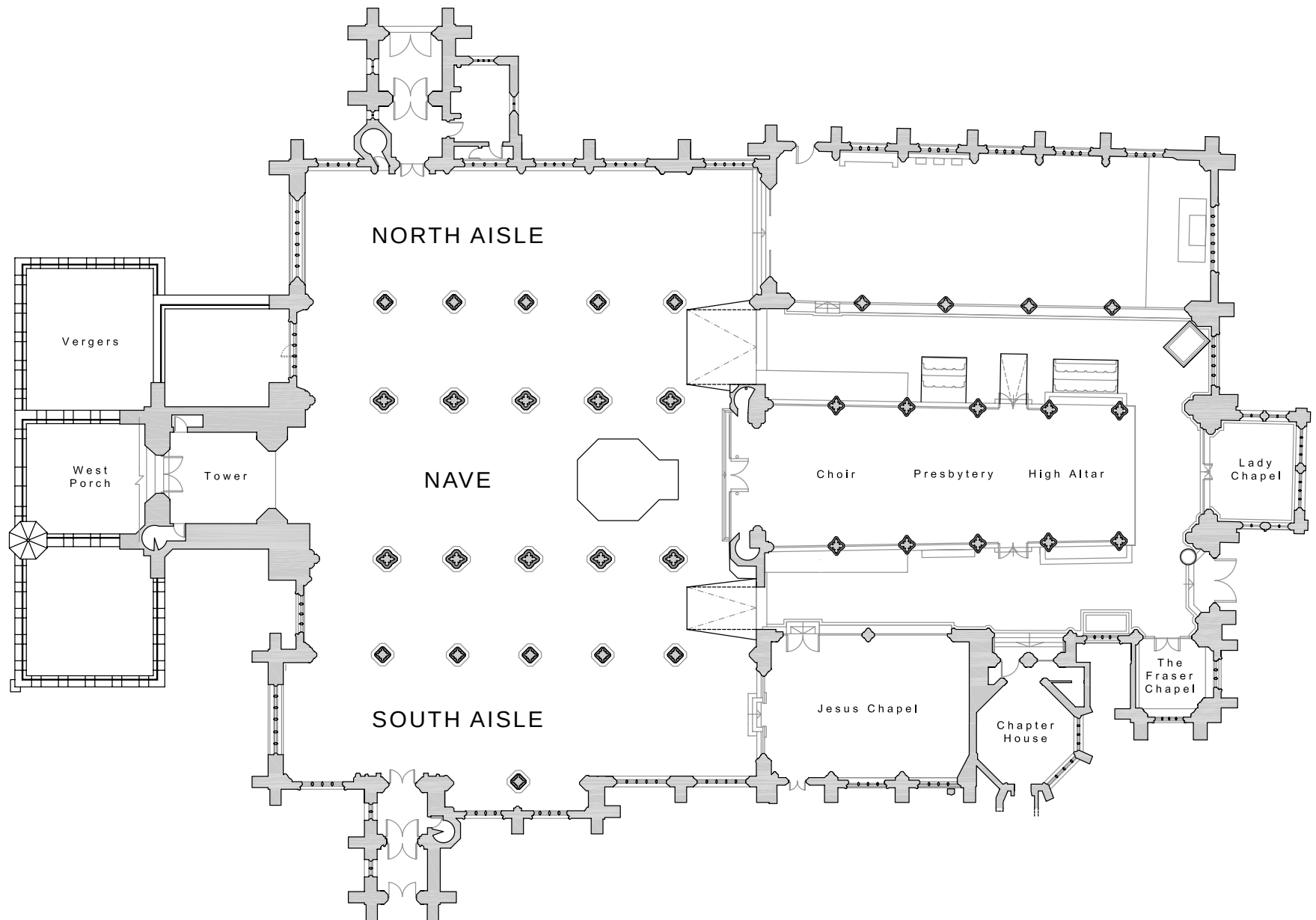
As you will see, there are different areas of the cathedral. The floor plan gives more detail (see p.04). The main areas are the Quire (pronounced ‘choir’), the high altar and the chapels.

ACTIVITIES

- a) Gather pupils’ impressions of the height of the cathedral. Pull the arrow up to the ceiling – what would it feel like to look up?
- b) Look around at different features; the walls, ceiling, windows, floor, etc. What words can pupils use to describe the physical space? How would it feel to touch the walls or stand in the middle of the nave?
- c) What Christian imagery or symbols can pupils spot? Talk about what makes them Christian.
- d) Do pupils know what makes a church a cathedral? It houses a bishop, whose chair is called a ‘cathedra’ (meaning ‘seat’ in Greek). The cathedra represents the authority of the church. Can pupils find the ‘Bishop’s Seat’? Why does it have kangaroos carved on it? [because James Moorhouse (1826-1915), the third bishop of Manchester from 1886, had previously been bishop of Melbourne, Australia.]



CATHEDRAL FLOORPLAN





2 : THE CATHEDRAL *in a* CHANGING CITY

The Industrial Revolution

This exploration of Manchester cathedral is set against the backdrop of the period we call the Industrial Revolution. This was a period of rapid growth and development that changed the landscape and society of Britain forever.

In the early 1700s developments in agriculture led to greatly increased food production and fed a growing population. Many rural workers moved to towns and cities to find employment in the early industries which required a large workforce. These factories harnessed steam and coal power, producing more quantities with increased efficiency. The cities grew in wealth, diversity and population. Increased production led to increased trade both in Britain and with the outside world.

Manchester is known as the world's first industrialised city. Raw cotton, spun in new steam-powered mills in towns such as Oldham, Bolton, Rochdale and Bury, was brought to Manchester to be woven into fabrics, then sold, packaged and shipped around the world. The USA, Australia and South Africa still call household fabrics 'Manchester' today.

Manchester's population expanded at a rapid rate as people poured in to work in the cotton industry. The people of Manchester witnessed the building of huge warehouses, factories belching smoke and a diverse and growing population. The 'Old Church', which became a cathedral in 1847, was a place of meeting, celebration, worship, prayer and support through these changing times.

The stimuli and activities on pp.06–13 will introduce pupils to think about changes in the city over the centuries.

2a : THE CHURCH *in a* CHANGING CITY

Look at these maps and engravings (pp.07–12). These show pupils how much the environment around the cathedral changed over time. Discussion questions and activities are suggested on p.13.

COMPARE EARLIER AND LATER MAPS

EARLIER:

Map 1. J. Berry, 'Plan of the Towns of Manchester & Salford' (1750)

LATER:

Map 2. C. Laurent and J. Cary, 'A topographical plan of Manchester and Salford' (1793)

COMPARE THESE IMAGES OF THE GROWING CITY

Image A. Samuel and Nathaniel Buck, 'The South West Prospect of Manchester' (1728)

Image B. H.G. James, 'Old Church and Bridge from Blackfriars' (1796)

Image C. James Parry, 'View of Manchester' (1818)

Image D. G. Pickering, 'The Collegiate Church, Manchester' (1829)



2a:
THE CHURCH
in a
CHANGING CITY

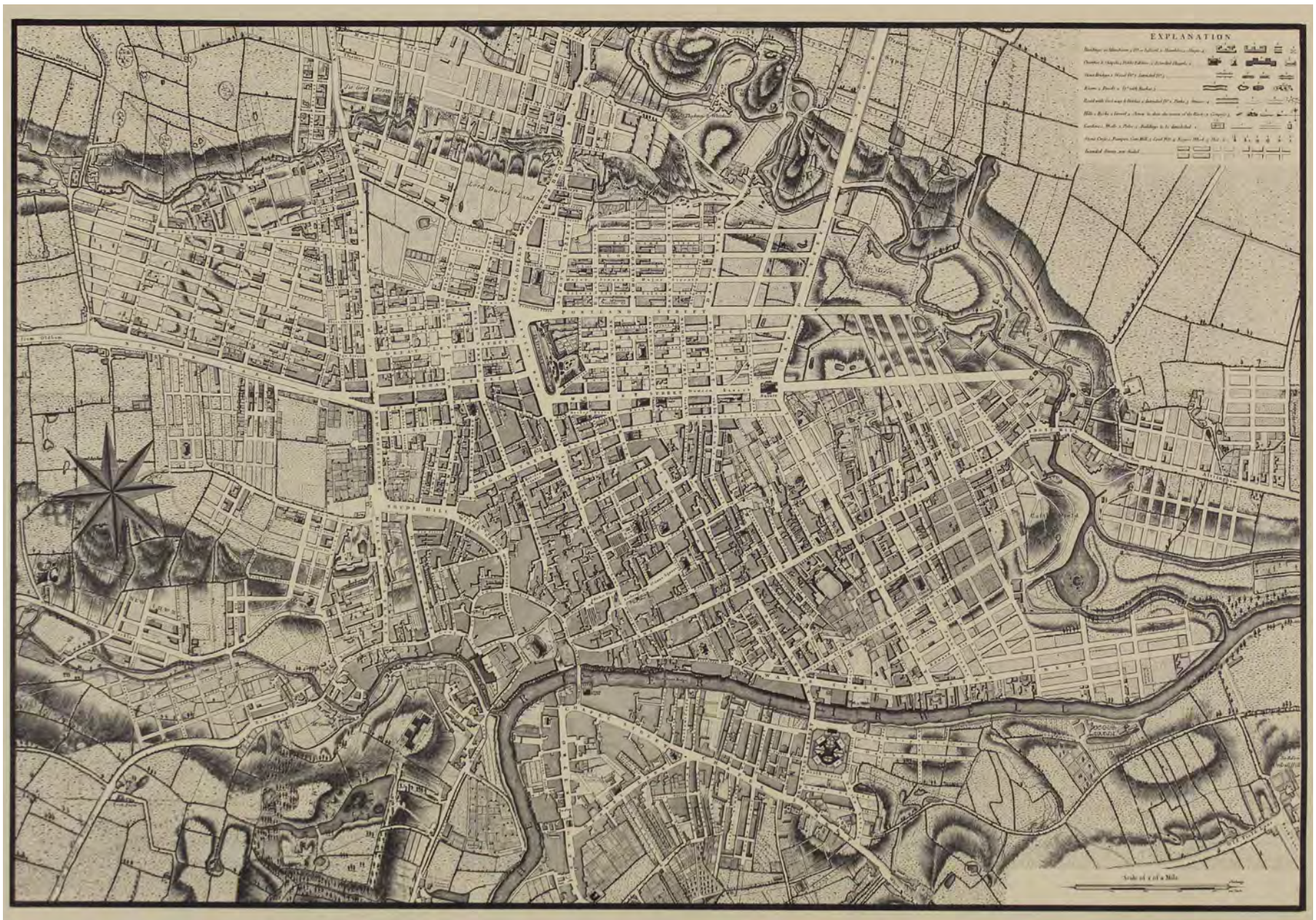


**FAITH
IN THE
TOWN**
LAY RELIGION, URBANISATION
and INDUSTRIALISATION
in ENGLAND
1740-1830



Map 1

2a:
THE CHURCH
in a
CHANGING CITY



Map 2

2a:
THE CHURCH
in a
CHANGING CITY



Image A

2a:
THE CHURCH
in a
CHANGING CITY



Image B

2a:
THE CHURCH
in a
CHANGING CITY



Image C

2a:
THE CHURCH
in a
CHANGING CITY



Image D

2a : THE CHURCH *in a* CHANGING CITY

SUGGESTED DISCUSSION QUESTIONS AND ACTIVITIES

- 
- A vertical illustration on the left side of the page depicts a city during the Industrial Revolution. In the foreground, a church with a tall spire stands among various buildings. In the background, several large industrial chimneys are shown emitting thick black smoke into the sky. At the bottom of the illustration, a sign reads 'FAITH IN THE TOWN' with the subtitle 'LAY RELIGION, URBANISATION and INDUSTRIALISATION in ENGLAND' and the dates '1740-1830'.
- a) Look at the maps of Manchester. These are birds eye views of the city so we can see how it grew in size over time. Can pupils identify the dates of each map? Work out how many years pass between each map. Talk about how the city is expanding.
 - b) Look at the engravings of Manchester over time. Can pupils identify the dates for each scene?
 - c) Talk about what changes pupils can see, e.g. more chimneys and buildings.
 - d) The 'Old Church' or 'Collegiate Church', which was the name of the cathedral in those days, can be seen surrounded by buildings. Can pupils find the church in the images?
 - e) Imagine what it might have been like in the streets – what would people hear, smell, see and touch? What would the streets be like? Who would you see on the streets?
 - f) Read the information about the Industrial Revolution together. Make a list of all the factors that caused the city to grow in this period: increased population, new houses and factories being built, existing buildings enlarged and new warehouses built to store goods for sale.
 - g) Talk about what would have changed for the better through this period of change (increased employment, increased choice, new people, new sights) and what would have changed for the worse (pollution, dangerous jobs, noise, no protection for workers, increased competition).
 - h) If you make a physical visit, pay attention to the cathedral's surroundings now – what are the streets and buildings like today? If you make a virtual visit you could explore using Google Street View in the same way.
 - i) Return to the virtual tour – can pupils suggest what might have changed and what has stayed the same since the 1800s in the cathedral today? What would people in the 1800s have seen (for example the angel stone, the Quire and screen)? What has been built after this era (such as the West Windows and new organ)?

2b : TOWN, COUNTRYSIDE *and* the CHURCH

Read these extracts of writing from the 1800s. This shows pupils how people at the time felt about the rapid changes in the city and society. Discussion questions and activities are suggested on p.17.

Extracts from a speech made by the Rev. R. Parkinson, M.A., Fellow of the Collegiate Church (the cathedral), Manchester, at a public meeting, February 1839, from Manchester As It Is: Or, Notices of the Institutions, Manufactures, Commerce, Railways, etc. of the Metropolis of Manufactures (Manchester: Love and Barton, 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.’ (continues on next page).



2b : TOWN, COUNTRYSIDE *and the* CHURCH

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.’



2b : TOWN, COUNTRYSIDE *and the* CHURCH

SUGGESTED DISCUSSION QUESTIONS AND ACTIVITIES

- a) Ask pupils if they agree with the idea that the countryside or natural world could be seen as God's creation, while the urban landscape of the cities could be seen as a human creation? Discuss this idea. Do pupils agree or disagree?
- b) Read the **first extract** of the speech by Rev. R Parkinson. You might need to read it twice. Does Rev. Parkinson also think the countryside is created by God and the cities are created by humans?
- c) Focus on the comment of the 'well- known poet' that 'God made country, but man made the town'. What do pupils think this means? Do pupils agree?
- d) Do pupils know what 'morality' means? It refers to right and wrong and how we behave. Would pupils predict that the cities can encourage less moral (less good) behaviour and the countryside can encourage more moral (more good) behaviour? Or do pupils think there isn't much difference in the surroundings as to how moral people are?
- e) Read the **second extract**. Rev. Parkinson talks about '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].



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

2c : VOICES *of* MANCHESTER

In this section we hear voices of people from in the 1800s describing what they see around them. These eye-witness accounts paint a vivid and rich picture of the city in this period.

Brief Memoirs of the Rev. Rowland Broomhead of Manchester; with an Account of his Funeral; and a Funeral Elegy (Manchester: Joseph Aston, 1820).

Rowland Broomhead was the Catholic priest in charge of Manchester. At this time Britain was a largely Protestant country and Catholics were discriminated against for their faith.

pp. 7-8: 'At the time Mr. Broomhead entered on his Ministry in Manchester, the only place of worship for Christians of his persuasion was the Chapel in Rook-street, which had been opened about three years and a-half; previously to which a small room, in the neighbourhood of Church-street, had been, for years, the only place of worship in the town for Catholics. But the vast increase in the staple trade of Manchester, in consequence of the introduction of machinery for spinning cotton, had created a demand for labourers; and the prices given by manufacturers for weaving, induced very many Irish weavers to settle here; and as the majority of them were of the Catholic persuasion, the room in Church-street became too small; and, in 1774, the Chapel in Rook-street was erected. In this Chapel, and in the circle of the families of its congregation, Mr. Broomhead found constant employment in the fulfilment of his priestly duties.'



2c : VOICES *of* MANCHESTER

Jasper Mottershead, The Traveller's Guide from London to Holyhead, and from London to Birmingham, Liverpool, Manchester Edinburgh, &c (Shrewsbury: C. Hulbert, 1827).

pp. 58-9: 'Manchester is a world of Warehouses, Factories, Churches, Chapels, Sunday Schools, Benevolent, Literary and other Institutions. The ingenuity, industry and enterprise of its inhabitants may be equalled, but can never be surpassed.'



Manchester As It Is: Or, Notices of the Institutions, Manufactures, Commerce, Railways, etc. of the Metropolis of Manufactures (Manchester: Love and Barton, 1839).

p.11: 'In the year 1774, according to a census then taken, the parish of Manchester contained 41,032 inhabitants; according to the parliamentary census of 1831, it contained a population of 270,961. Eight years have elapsed since that period, and it may fairly be presumed that the present population will amount to at least three hundred thousand souls! Such an increase to take place in a period within the memory of many individuals, is perhaps unparalleled. There are many old inhabitants living who recollect the town when very circumscribed in its limits'.

p.12: 'It is within the last sixty years that Manchester has multiplied its population by seven, and has risen from comparatively a small town to be one of the most populous and important places in the world'.



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

2c : VOICES of MANCHESTER

The New Manchester Guide; or, Useful Pocket Companion; Containing a Brief Historical Account of the Towns of Manchester and Salford (Manchester: 1815).

pp.43-44: 'At the coronation of his present Majesty, a procession took place in Manchester, under the superintendence of the magistrates, in which the principal trades walked with suitable dresses and colours...During this period [since then], perhaps, no town in the united kingdoms, has made such rapid improvements as Manchester. Every year has witnessed an increase of building. Churches, chapels, places of amusement and streets, have started into existence with a rapidity which constantly afforded matter for astonishment in the minds of occasional visitors.'

pp. 45-6: 'The numerous and splendid public structures for devotion, charity, pleasure, and business; the immense ranges of newly-erected dwelling-houses, distributed into streets and squares, in the most eligible situations, and in a style of superior elegance...

...exhibits at one view the effects of industry directed by genius, and supported by public spirited and benevolent characters, whose chief object has been to contribute in every possible way, to the comfort, convenience, and prosperity of the towns of Manchester and Salford.'

John Palmer, A Brief Guide to the Collegiate Church, Manchester (Manchester, 1829)

The restoration of the church in 1814 was 'preserving to posterity, in all its purity of design, such an elegant specimen of architecture, and so venerable a monument of the piety of our forefathers'.

'When we approach the middle aisle, the view strikes the beholder with solemn awe'.



2c : VOICES *of* MANCHESTER

SUGGESTED DISCUSSION QUESTIONS AND ACTIVITIES

- a) Ask pupils what they think it would have been like to live in Manchester at this time. Can they think of positive and negative aspects of living in a town that was growing so fast?
- b) Can pupils predict whether the Christian churches were able to help people during these changes? Do some pupils think the churches would have struggled to keep up?
- c) Read these extracts together, even though the language is quite complicated and old-fashioned at times. Ask pupils to share their overall impressions.
- d) Ask pupils to choose a comment they find interesting or surprising.
- e) Find comments that describe the physical changes the city was going through. Read these together. What impression do pupils gain?
- f) Find comments that describe the churches in the city, including the cathedral (referred to as the Collegiate Church). What impression do pupils gain of the place of the church in the city? Do churches seem to be important to people?
- g) Return to the images of the cathedral (then the Collegiate Church or Old Church) from the start of this section. Ask pupils to think about how the cathedral might help people as the world around them changes.



3 : FAITH, TRADITION *and* CHANGE

Introduction

People visit the cathedral for all sorts of reasons, then as now. In this section pupils will learn about how people in eighteenth-century Manchester had many churches to choose from, as the city grew in numbers and diversity.



It was common to visit several churches and sample the music, sermon and atmosphere on offer. As the world changed, Christian faith and belonging provided stability and meaning.

As well as prayer and worship, music was important. The historical sources show us that the cathedral was a hub of music and singing. We can also see that the cathedral played a role in educating the young. As you have seen in the virtual tour, some aspects of the building have changed over the centuries, however a lot remains the same. In this section pupils will explore in more depth how people in the 1800s experienced the cathedral.



3a : CHRISTIAN FAITH

As the world changed, Christian faith provided a source of comfort and guidance.

Read these two extracts:

Report of the Stockport Sunday School (1811).

This report tells us about a young woman who taught at the Sunday School, seventeen-year-old Nancy Clowes:

‘It was her lot to work in a room where only young women and girls were employed, amongst whom were two young women who feared God. These frequently reasoned with their fellow-servants on the importance of religion, and the necessity there was for them to repent, and know that their sins were forgiven, by faith in Jesus Christ. Nancy was much affected by their conversation, and would often weep. When they proposed for a few of them to meet, for singing and prayer, she gladly embraced this opportunity of waiting upon God with them. These prayer meetings were repeated weekly, for some time. 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.” Her two friends told

her, that none were so fit to come to Christ, as those who saw themselves unworthy; and that he would be found of all those who sought him. She would often say with the poet, “Guilty I stand before thy face, I feel on me thy wrath abide.” 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.’



3a : CHRISTIAN FAITH

As the world changed, Christian faith provided a source of comfort and guidance.

Read these two extracts:

Diary of Benjamin Braidley (1815).

This diary entry reveals a Sunday School teacher in Manchester, Benjamin, and his support of a young girl, Ellen:

‘I had a conversation with Ellen Bibby, in which she stated the Difficulties she laboured under in the prosecution of her search after Religion. Her Father and Mother were but in poor circumstances Her Father had been out of work nearly twelve months, Her mother, Sister, and herself were Satin stitchers and were obliged to work early and late for the Support of the Family. Her Brother and Sister railed at her on account of her Christian Profession. She stated that she had many doubts and fears of her own Sincerity; especially when she reflected on the holy and Righteous Law of God, comparing it with her own past life... She said that it was with difficulty she could attend at the Meetings on Tuesday Evenings, as, from the circumstances of her Family, she was obliged to work late.’



3a : CHRISTIAN FAITH

SUGGESTED DISCUSSION QUESTIONS AND ACTIVITIES

- a) Focus on the sort of documents these sources come from: a report and a diary. Talk about whether the authors of these documents would expect people to be reading their words hundreds of years into the future. What are pupils' reactions to this idea?
- b) The two sources report on the outlooks of two young women: Ellen Bibby and Ann Clowes. What can pupils say about these two young women's beliefs and hopes? How does their Christian faith seem to help them?
- c) The cathedral has been closed for a long time due to Covid. Go to the 'News and Events' section of the cathedral website (<https://www.manchestercathedral.org>). Choose 'events' and scroll down with pupils. Click on any events that look interesting. Can pupils identify ways the cathedral is supporting people in their Christian faith, and how the cathedral offers general events that people who are not Christians might want to attend?
- d) Talk about how the cathedral offers support in the 21st century.



3b : COMPETITION *and* CHOICE

We can see that people tried out churches and reported their responses to family and friends.

Read these extracts:

Margaret Gray, age 14, writes in her diary about a visit to Manchester's Collegiate Church (the cathedral) in 1822.

'We arrived at Manchester at six in the evening... after dinner went to see the collegiate church, which is a very handsome one. There are four side aisles, and one middle. The organ is a large one, and is said by Doctor Camidge to be the finest he ever heard. The church is in the modern gothic style, and is in perfect order. There is a choir with stalls in like a cathedral. A very large space is appropriated for baptisms, in which there are often 60 or 70 infants baptized. The marriages take place at half past eleven in the morning, and the burials at 5 in the afternoon.'

Merchant Thomas Branker records in his diary his impressions of the Collegiate Church in Manchester, 1826.

'Sunday 10 September 1826. I left Wavertree [a village near Liverpool] at 4 ¼ in the morning for Manchester, breakfasted there, then went to the old Church, where the Service is well performed. Dr Blackburn read the prayers & Mr Clunes preached, I was in a bad situation for hearing.'



3b : COMPETITION *and* CHOICE

This guidebook about Manchester, called Manchester As It Is, mentions the different churches and religious communities in the city in 1839.

‘There are 50,429 persons of an age to make a profession of religion among the dwellings examined; and their peculiar tenets may be thus classified:-

Members of the Church of England	26,600
Protestant Dissenters	12,061
Roman Catholics	7,236
Jews	51
Making no religious profession	4,481
	50,429

In the same report, a description of the Collegiate, or Old Church, is given.

“The Collegiate Church being the parish church, claims precedence. Its noble appearance is prepossessing, and its antiquity makes it an object of interesting enquiry... The style of architecture is gothic, highly ornamented... The building... has undergone considerable repairs; indeed many parts of it may be considered rebuilt. The external as well as the internal walls of the church are adorned, after the fashion of the dark ages, by the suspension of grotesque figures, some of which most significantly appear to return the observer’s gaze.

...“Th’ Owd Church,” as it is provincially designated, is known and celebrated far and wide. Its altar has witnessed the joining together of thousands of happy, and perhaps some unhappy, couples. This church is the most popular sanctuary in the whole parish for the solemnization of matrimony. The fees are less than those demanded at other churches... It is amusing to witness the crowds of candidates for nuptial honours which present themselves at the expiration of Lent, during which season the fees are doubled. Indeed, so numerous are they, that wedding is celebrated wholesale...’



3b : COMPETITION *and* CHOICE

SUGGESTED DISCUSSION QUESTIONS AND ACTIVITIES

- a) How many baptisms does Margaret Gray report are sometimes carried out? Ask pupils to suggest reasons why people might want to bring their babies to be baptized in the cathedral.
- b) Compare to the virtual tour which shows an empty cathedral, imagine the hustle and bustle of many families coming to have their babies baptised. What would it have been like?
- c) Thomas Brancker reports that where he was sitting he could not hear very well. What does this tell us about the size of the cathedral? Did pupils spot any areas of the cathedral in the virtual tour where it might be hard to hear the service?
- d) Read about the different religious and non-religious groups in Manchester. Are you surprised to find 4,000 people who do not belong to a religion? Find out what Christian denomination (group) the cathedral represents.
- e) Read the second extract. Highlight or make a list showing all the reasons people might come to the cathedral (also called the Collegiate Church or Old Church). Which of these are religious reasons? Are there other reasons?
- f) Pupils have already thought about reading someone's diary as a source. Ask pupils to identify the sorts of documents in this section: diaries and a guidebook. Can they say whether these sources of information are reliable?



3c : MUSIC in the CATHEDRAL

People came from far and wide to enjoy the music performed in the cathedral. The letter and diary entry below describe a choir, solo singers, the organ and a variety of instruments played.

Anonymous letter, dated to around 1792, found among the papers of John and Nathaniel Philips, weavers in Manchester.

The author of this letter makes the point that whether someone is a member of the Church of England or not, the music in the cathedral can be enjoyed.

‘However Men may differ upon Doctrinal points & Matters of opinion respecting Religion, I believe People in general allow that the Service of the Church of England as performed in some of the cathedrals with the Aid of Music, is wonderfully grand & well calculated to inspire that religious Disposition which is the object of every similar Institution.’

An extract from the diary of Richard Kay, a Lancashire doctor, November 1747. Kay was Presbyterian, and did not worship at the Church of England.

‘Yester-Evening I went with several of my Friends to hear the new Organ at Manchester old Church play’d upon the first Time of it’s Opening before its Dons (or Worshippers); Musick in Divine Service at Churches seems to be coming much into Fashion; I was asked last Week to subscribe to an Instrument called a Bazon to be played upon in Bury Church, they told me that Musick in Divine Service was the purest Way of Worship, it was serving God in the Beauty of Holiness, &c; it seems to me to be a merry Way of getting into Heaven, to be a Rejoycing as though they had already attained or were already perfect’.



3c : MUSIC in the CATHEDRAL

SUGGESTED DISCUSSION QUESTIONS AND ACTIVITIES

- a) Read the letter and diary entry about music in the cathedral. Do pupils think music can help people focus on their worship? Could it be a distraction? Did different denominations feel differently about music? For example, Richard Kay was Presbyterian, do you think that he views music in churches as a good idea?
- b) On the virtual tour go to the Quire (pronounced 'choir'). Imagine someone in each seat singing their part.
- c) Today young people still contribute to the music at the cathedral. Look on You Tube for the 'Manchester cathedral choristers' for videos of modern children singing.

Here are two examples:

<https://www.youtube.com/watch?v=69LCdowjz2Y>

https://www.youtube.com/watch?v=a_Ku2tfemPA

What do pupils think it would be like to sing for the cathedral like this? How would the singers feel?

- d) What are pupils' responses to the idea that children's voices are part of worship in the cathedral?

- e) Today the cathedral also hosts non-religious music. Search You Tube for 'concerts at Manchester cathedral'. There are many.

For example, here is Alicia Keys giving a concert in the cathedral:

<https://www.youtube.com/watch?v=LreC3n3pl3E>

Discuss pupils' responses to this. Do they think the cathedral should be used for religious purposes only? Do they think it is a good idea to welcome all sorts of music to the cathedral?



3d : EDUCATION

Sunday Schools arose in Manchester from the 1780s, partly through a desire to educate the children of the city, but also as a way of occupying them in an orderly fashion.

A letter from the Bishop of Chester, 1785.

‘The institution of Sunday Schools, I have always considered as one of the most probable means of diffusing sentiments of virtue and Religion amongst the common people. They are more especially necessary in such populous manufacturing towns as Manchester, where the Children are, during the Week days, generally employed in work, and on the Sunday are too apt to be idle, mischievous and vitious. It is, therefore, with peculiar satisfaction I see this matter taken up by such respectable Gentlemen at Manchester, and carried on with so much vigour and success.’



3d : EDUCATION

At committee meetings from January 1801 to June 1805, the plans for involving Sunday School children in worship, especially singing, can be seen:

28 Jan. 1801: 'Proposal for a general Meeting of all the Children of the Sunday Schools of Manchester & Salford, under the Establishment, to be brought together to Church on Whitsun Monday Yearly, to hear Divine Service'.

6 May 1801: 'to select the best Singers from amongst the Girls, as many as can be conveniently accommodated in the blue Coat Gallery of the Collegiate Church, & that a Ticket of Admission be given to Each Girl, & they be orderd attend the church precisely at 9 oClock to the take their Seats... that the Children, in parading from St Ann's Square to the Collegiate Church, walk six in a Line, all the girls first, & observe the following Order [of churches]'.

8 June 1803: 'Resolved That, at a future Anniversary all the Children who can read be ordered to bring their Prayer-books, and to pay proper Attention to Service, and particularly that they be instructed by the person who superintends the Singing, to join in the Te Deum and the Jubilate.'

12 June 1805: 'That at the next Anniversary the Warden and Fellows of the Collegiate Church be requested to allow the Girls in the Blue-coat Gallery to take the Lead in the Te Deum & Jubilate, and to enjoin Silence on the singing Boys in the Choir'.



3d : EDUCATION

SUGGESTED DISCUSSION QUESTIONS AND ACTIVITIES

- a) Read the letter from the Bishop of Chester.
Why does he want to see children in Sunday School?
- b) Read and discuss the different activities planned for the Sunday School children detailed in the committee meeting reports. What will the children do? Do you think they would enjoy it? What will be the benefit for them?
- c) Looking back over all the sources in this section, brainstorm all the reasons people visit the cathedral. Are some non-religious reasons? Do people come for a variety of religious reasons?



Acknowledgements



IMAGES

Floor plan provided by Manchester Cathedral.

J. Berry, 'Plan of the Towns of Manchester & Salford' (1750), GB124.G7, reproduced by permission of Manchester Libraries, Information and Archives.

C. Laurent and J. Cary, 'A topographical plan of Manchester and Salford' (1793), C14/MAN, reproduced by permission of Lancashire Archives, Preston.

Manchester Scrapbook, no. 49, H.G. James, 'Old Church and Bridge from Blackfriars', reproduced by permission of Chetham's Library, Manchester.

Manchester Scrapbook, no. 201, Samuel and Nathaniel Buck, 'The South West Prospect of Manchester', reproduced by permission of Chetham's Library, Manchester.

Manchester Scrapbook, no. 97, James Parry, 'View of Manchester', reproduced by permission of Chetham's Library, Manchester.

Manchester Scrapbook, no. 96, G. Pickering, 'The Collegiate Church, Manchester', reproduced by permission of Chetham's Library, Manchester.



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

