

The Church in Liverpool

Session 6



19th Century Developments

National

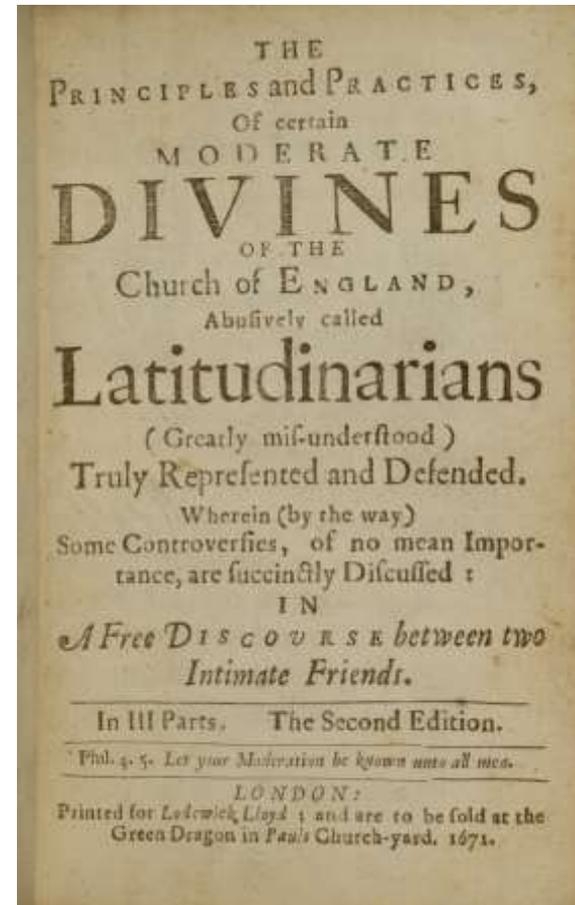
National Picture

- At the start of the 19th century the Church of England was predominant.
- By the end of the Victorian era it was increasingly only one part of a vibrant and often competitive religious culture.
- Non-Anglican Protestant denominations enjoyed a new prominence.
- The period also saw the greatest burst of church building since the Middle Ages.



National Picture

- In the nineteenth century the Church of England remained a middle way, but had to widen its doctrines considerably.
- Many upper-class Anglicans were tired of doctrinal disputes and wanted only a rational, moderate, practical religion which would permit them to worship in peace.
- This outlook was known as "Latitudinarian."



National Picture

- This made it possible for the Church to absorb both Low and High Church interests.
- The Evangelical movement which, fuelled by the same energies which had given birth to Methodism, led to the Low Church.
- The Oxford Movement which, fuelled by the same activist impulses, presided over the revival of a High-Church faction at the other extreme.
- During the 19th century the clergy tended to be Low Church.



Mr Brocklehurst in “Jane Eyre” is a negative example of a Low Church Victorian clergyman

National Picture

- Until 1843 it was necessary to have an Act of Parliament to set up a new parish.
- This meant that the Church was poorly represented in England's new manufacturing cities.
- In 1818 the government had voted £1 million to be spent on new churches, which was followed by another £500,000 in 1824, producing a surge in church building.
- Between 1851 and 1875, 2,438 churches were built or rebuilt.



National Picture

- Several nineteenth-century events markedly changed the position of British Catholics and their church.
- First, in 1829 Parliament granted them full civil rights, including the right to serve in the legislature.
- The Oxford Movement, or Tractarianism, began as a reaction to interference by government in the affairs of the Church.
- Ironically, it ended by defending many Catholic practices and rituals, such as elaborate ritual, confession, celibacy, and monastic orders, long rejected by British Protestants.



National Picture

- In 1850 Pope Pius IX reinstated the Roman Catholic church organisation, including parishes and dioceses, in England.
- This was partly to better minister to the large number of Catholic Irish flocking into England after the Irish Famine.
- For the first time since the reign of Mary Tudor (1555-1558), Catholics now had a full hierarchy consistent with that of other Catholic countries.
- Thirteen sees and the archdiocese of Westminster were established.



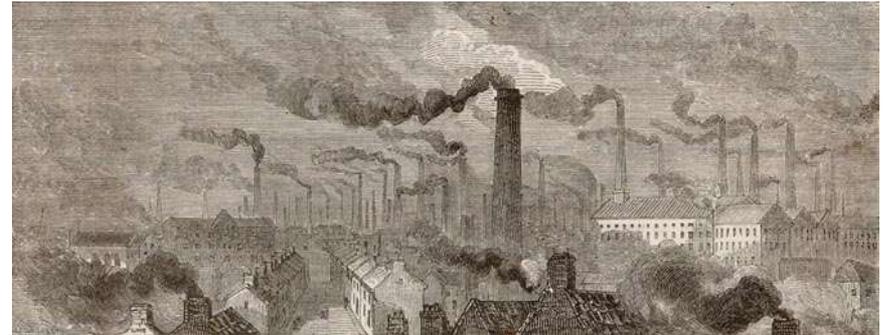
National Picture

- 1869-1870 decrees issued by the Vatican Council declared the Pope infallible in matters of faith.
- The challenge to the main trends of Victorian liberalism was considerable.
- In England Papal Infallibility was feared as a possible doctrinal springboard for further "Papal Aggression."
- The declaration of infallibility led to further anti-Catholic feeling in England.



National Picture

- Dissenting and non-Conformist churches became more prominent in Victorian Britain.
- Non-Conformism was especially prominent in the northern, industrialised towns.
- In all its forms, it was frequently involved in social reform movements.



National Picture

- The Salvation Army started work in the East End of London at the Christian Mission in 1865.
- Its founder, William Booth, was a Methodist preacher.
- The Salvation Army was a mixture of church and social care agency from its beginnings.
- The military influence came about because of the idea that more disciplined action was needed.
- The Church of England followed suit with the Church Army in 1882.



William Booth

“While women weep, as they do now,
I'll fight
While little children go hungry, as they do now,
I'll fight
While men go to prison, in and out, in and out, as they do
now,
I'll fight
While there is a drunkard left,
While there is a poor lost girl upon the streets,
While there remains one dark soul without the light of God,
I'll fight-I'll fight to the very end!”

The Church and Philanthropy

- The beginning of the modern Sunday school can be traced to the work of Robert Raikes (1736–1811).
- Raikes was a newspaper publisher in Gloucester who was interested in prison reform.
- He decided that young children, many of whom were employed in factories every day except Sunday, could be deterred from a life of crime if they were given basic and religious education on Sundays.



The Church and Philanthropy

- The first school was opened in 1780 with the cooperation of the Anglican parish minister, although lay people were in charge.
- Classes were held in the teachers' homes.
- After three years, Raikes's wrote about the Sunday schools in Gloucester in his newspaper.
- This aroused interest, and the system was copied throughout the British Isles.



ROBERT RAIKES, THE FOUNDER OF SUNDAY SCHOOLS, AND THE HOUSE WHERE THE FIRST SUNDAY SCHOOL WAS HELD IN HARE LANE, GLOUCESTER (1789)

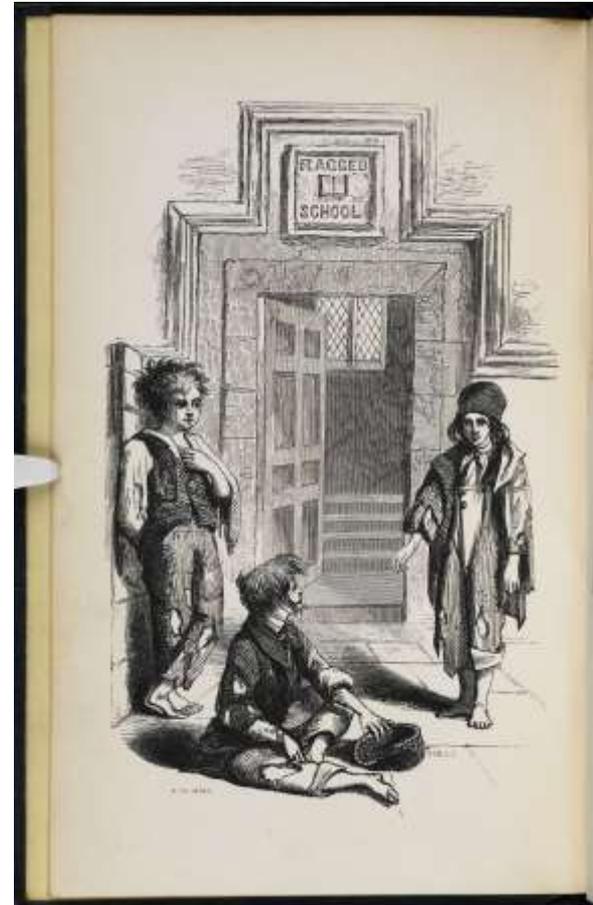
The Church and Philanthropy

- Some church officials opposed the schools because they thought that teaching interfered with the proper observance of Sunday.
- Others did not believe in educating the poor because it might lead to revolution.
- Eventually, however, the Sunday schools became closely associated with the churches.
- When Raikes died, 31 years after the first school was opened, it was reported that about 500,000 children in the British Isles were attending Sunday schools.



The Church and Philanthropy

- In a similar way, churches were later instrumental in helping to set up Ragged Schools.
- These were day schools aimed at poorer children.
- They provided a basic education at no cost.



The Church and Philanthropy

- William Wilberforce – Evangelical C of E. – abolition of slavery
- Elizabeth Fry – Quaker – prison reform
- Thomas Barnardo – Church of England – child welfare
- Joseph Rowntree – Quaker – social reform
- Lord Shaftesbury – Church of England – labour reforms.



The Church and Philanthropy

- By one estimate, evangelicals ran three out of every four charitable societies in the late 19th century.
- By 1840, around 70% of the British working class had achieved a basic level of literacy, thanks to the efforts of Sunday schools.
- By 1865, the churches had set up over 600 ragged schools for destitute children.





The Church in Liverpool

The Church in Liverpool

- When Pope Pius IX issued the Bull *Universalis Ecclesiae* on 29 September 1850 by which thirteen new dioceses were created, one of these was the diocese of Liverpool.
- Initially it comprised the Hundreds of West Derby, Leyland, Fylde, Amounderness and Lonsdale in Lancashire and the Isle of Man.
- In the early period from 1850 the diocese was a suffragan of the Metropolitan See of Westminster.



The Church in Liverpool

- The Roman Catholic Pro-Cathedral was St Nicholas on Copperas Hill.
- It was opened in 1815.
- At the beginning of the 19th century, Copperas Hill was a strongly Irish neighbourhood.



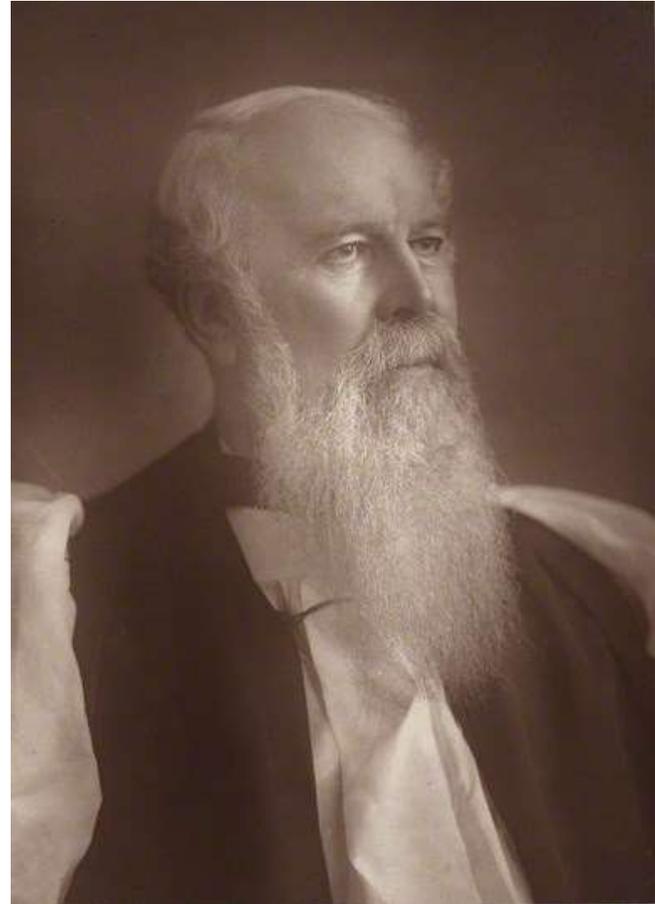
The Church in Liverpool

- St Nicholas retained its title until 1967 when the new Metropolitan Cathedral opened.
- The church was closed in 1972 and demolished in 1973 to make way for the Post Office development.
- There is a plaque on the corner of Hawke Street and Copperas Hill to record its location.



The Church in Liverpool

- The Anglican Church had to wait until April 1880 before Liverpool became the centre of a diocese in the Church of England.
- This was part of a process to split up the over-large Diocese of Chester.
- The first bishop was John Charles Ryle, an evangelical clergyman.



The London Gazette, April 9th, 1880

AT the Court at *Windsor*, the 24th day of *March*, 1880.

PRESENT,

The QUEEN's Most Excellent Majesty in Council.

WHEREAS in pursuance of the Bishopricks Act 1878 the Ecclesiastical Commissioners for England on the 18th day of March 1880 certified to Her Majesty under their common seal that the annual value of the Liverpool Bishopric Endowment Fund together with the annual sum which will ultimately be derived in pursuance of the hereinbefore mentioned Act from the endowment or income of the Bishopric of Chester was not less than three thousand pounds a year and that contributions to that fund sufficient to raise the same annual value within five years from the date of the same Certificate up to three thousand five hundred pounds a year had been guaranteed to the satisfaction of the Commissioners.

Now, therefore, in pursuance of the above-mentioned Act, Her Majesty is pleased by and with the advice of Her Most Honourable Privy Council, to order and declare as follows:—

1. The Bishopric of Liverpool is hereby founded.
2. The diocese of the said bishopric shall consist of the West Derby Hundred of the county of Lancaster, with the exception of so much of the said hundred as is now in the diocese of Man-

chester, and to include the whole of the ancient parish of Wigan as provided in the schedule to the before mentioned Act.

3. The parish church of St. Peter, in Liverpool in the county of Lancaster subject to the rights of the patron and incumbent thereof, is assigned as a Cathedral Church to the said bishopric.

4. The Bishop of Liverpool is constituted a body corporate and is hereby invested with all such rights, privileges, and jurisdictions as are possessed by any other bishop in England and is subjected to the metropolitan jurisdiction of the Archbishop of York.

5. This Order shall come into operation on the publication of the same in the London Gazette.

C. L. Peel.



Catholic and Protestant Conflict

Catholic and Protestant Conflict

- The first recorded clash was in July 1819.
- The newly formed Orange Lodge in Liverpool paraded through the largely Catholic Vauxhall Road area.
- This led to fighting and a riot.
- The real problems came with the Irish immigration following the Potato Famine.

LIVERPOOL ORANGE PROCESSION, AND
SERIOUS RIOT.
[See also a Note to our Correspondents.]

We regret to state, that a serious riot took place here last Monday, in consequence of a public procession of the members of the Orange societies in this town. As we shall have occasion to make some comments on this subject in our notices to correspondents, we refer our readers to that department of our journal, and pass on to a statement of facts, as nearly as we can collect them.

Monday last being the anniversary of the battle of Aughrim and the passage of the Boyne by King William, the members of several Orange societies in this town determined to celebrate the day by partaking of dinners at their respective club-rooms. In the morning they assembled accordingly, dressed for the occasion. The procession, attended by a band of music, and accompanied by banners, flags, Orange colours, pageants, the Lamb, the Ark, the Bible, and a variety of symbols, proceeded to St. Peter's Church, where, we understand, a sermon, suited to the occasion, was preached. In the ranks of this body, which consisted, it is said, of about ninety, were men with drawn swords; others dressed up in ermines, leopard-skins, pontifical robes, &c. &c. &c. They marched from church up Lord-street, Castle street, round the Town-hall, and down Dale-street. At the top of the latter street, we left them; and what followed we can only state from rumour, and from the depositions at the Town-hall; where, as is too common in all cases of justice, witnesses swore point blank in opposition to each other.

The crowd at the bottom of Dale-street was very great, among which were observed a great number of Irishmen. As soon as the head of the procession reached the end of the street, one of these is said to have exclaimed, "Now, my boys, it is time to begin!" In a moment the procession was assailed by a shower of bricks and other missiles with which that part of the street abounded, and for which it was evidently selected as the best spot for commencing the attack. The leader of the mob then, followed by a numerous band, rushed among the members of the society, knocked down, and then trampled on any who opposed them. They attacked the standard-bearers, tore the colours to rags, and broke the staves. The fragments they used as weapons, with which they felled such of the members of the procession as unfortunately came in their way. The paraphernalia mentioned above, were either totally demolished, or much injured. The procession was broke at the first assault; and most of the persons who composed it ran into shops, or made their retreat from the attack in the best way they could. Happily, no lives fell a sacrifice on the occasion. Many of the Orangemen were, however, seriously wounded, having been knocked down, and then trampled upon by their assailants. Others, in endeavouring to save the emblematical symbols of the society from destruction, were frightfully bruised about the face and head. Several of the men who had been active in the riot were secured on the spot, and carried to Bridewell; and more were apprehended by the police in the course of the afternoon.

The town, during the whole afternoon, was in a state of agitation. Bridewell was surrounded by people; and Lord-street, Church-street, Whitechapel, and Dale-street were crowded till a late hour; but not the least disposition to riot was any where manifested.

Catholic and Protestant Conflict

- By the mid 19th century Liverpool's Irish born population stood at 83,000, 22% of the city's total.
- The Irish community was concentrated in one area north of the city close to the docks, with Great Homer Street marking the division between the mainly Protestant areas.
- In the 1851 census for Liverpool there were 43,000 Irish in the area around the docks.



Catholic and Protestant Conflict

- The hundreds of thousands of Irish migrants who arrived in Liverpool after the 1840s placed a huge strain on the city's resources.
- They were charged with spreading disease, raising poor rates, and increasing pressure on scarce working-class housing.
- Irish migrants in Liverpool encountered a broader culture of anti-Irishness which related to the squalid state of the districts they inhabited.



Catholic and Protestant Conflict

- Contemporary newspaper reports refer to the rising death rate among the Irish population and the severe strain placed on the city's basic social service structures.
- The Irish in Liverpool were also linked to the rising incidence of well-documented social evils such as pauperism, alcoholism, violence, crime, vagrancy, prostitution, and declining wages.
- In 1871, for example, the Irish-born accounted for 33.4 per cent of arrests in Liverpool.



Catholic and Protestant Conflict

- Prejudice against the Irish intensified in the 1860s.
- The press was instrumental in the creation and reinforcement of stereotyped biases of the Irish.
- This perpetuated a popular image of the Irish as being childish, lazy, violent, superstitious and unintelligent.



Catholic and Protestant Conflict

- Anti-Catholic sentiment was an important strand of anti-Irishness which was expressed in vocal and sometimes violent opposition to the Irish.
- Religious sectarianism was a major problem.
- Police court reports and the published accounts of clergymen who visited Liverpool's slums paint a picture of great bitterness resulting from the religious polarisation of the city.

NO IRISH NEED APPLY.

Written and sung by Miss KATHLEEN O'NEIL.

WANTED.—A smart active girl to do the general housework of a large family one who can cook, clean plates, and get up fine linen, preferred.
N. B.—No Irish need apply. *London Times Newspaper, Feb. 1862.*

I'm a simple Irish girl, and I'm looking for a place,
I've felt the grip of poverty, but sure that's no disgrace,
'Twill be long before I get one, tho' indeed it's hard I try,
For I read in each advertisement, "No Irish need apply."
Alas! for my poor country, which I never will deny,
How they insult us when they write, "No Irish need apply."

Now I wonder what's the reason that the fortune-favored few,
Should throw on us that dirty slur, and treat us as they do,
Sure they all know Paddy's heart is warm, and willing is his hand,
They rule us, yet we may not earn a living in their land,
O, to their sister country, how can they bread deny,
By sending forth this cruel line, "No Irish need apply."

Sure I did not do the like when they anchor'd on our shore,
For Irish hospitality there's no need to deplore,
And every door is open to the weary stranger still,
Pat would give his last Potato, yes, and give it with a will,
Nor whisky, which he prizes so, in any case deny,
Then wherefore do they always write, "No Irish need apply."

Now what have they against us, sure the world knows Paddy's brave,
For he's helped to fight their battles, both on land and on the wave,
At the storming of Sebastopol, and beneath an Indian sky,
Pat raised his head, for their General said, "All Irish might apply."
Do you mind Lieutenant Massy, when he raised the battle cry?
Then are they not ashamed to write, "No Irish need apply!"

Then they can't deny us genius, with "Sheridan"—"Tom Moore!"
The late lamented "Catharine Hays," and Sam Lover to the fore,—
Altho' they may laugh at our "Bulls," they cannot but admit,
That Pat is always sensible and has a ready wit,—
And if they ask for Beauty, what can beat their nice black eye?
Then is it not a shame to write, "No Irish need apply!"

Och! the French must loudly crow to find we're slighted thus,
For they can ne'er forget the blow that was dealt by one of us,
If the Iron Duke of Wellington had never drawn his sword,
They might have had "Napoleon Sauce" with their beef, upon my word,
They think now of their hero, dead; his name will never die,
Where will they get another such if "No Irish need apply."

Ah! but now I'm in the land of the "Glorious and Free,"
And proud I am to own it, a country dear to me,
I can see by your kind faces, that you will not deny,
A place in your hearts for Kathleen, where "All Irish may apply."
Then long may the Union flourish, and ever may it be,
A pattern to the world, and the "Home of Liberty!"

Catholic and Protestant Conflict

- Bitterness and divisions found expression in fights, brawls and riots and these were not confined to male participants.
- For example, in November 1847, Mary Kelly was responsible for leading an Irish mob in an attack on a Protestant chapel in Bispham Street.
- The windows of the chapel were broken and the congregation was stoned, with Kelly remarking in court that she 'would die for her religion'.

AN UNPLEASANT SITUATION FOR A PLACE OF WORSHIP.—Yesterday, Mary Kelly was brought up, charged with assaulting a minister who had been preaching in a chapel in Bispham-street. Mr. D. Rowland stated that he and his brother trustees had been annoyed for some time by the conduct of persons collecting every evening the chapel was opened. The windows of the place had been broken, the congregation had been maltreated, and the ministers had been stoned. This had been done repeatedly. On Wednesday evening the prisoner headed a mob, and assailed the gentleman who had been preaching. The prisoner said she would "die for her religion," and throw a stone with great violence. Mr. Rushton said that the violence appeared to have been carried on for some time, and he was determined to make an example of every one who was brought before him. The prisoner was fined 20s and costs, and ordered to find two sureties of £10 each, or to be imprisoned two months.

Catholic and Protestant Conflict

- Similarly, in March 1852, police were called to a pub in Lime Street.
- Here a fight had occurred between two women over a religious squabble, and all of the windows in the pub broken.

W. COLE, No. 8 Ann-st.

GROCERY CART AND HARNESS FOR SALE—In good order, and one chestnut horse, 8 years old excellent saddle horse; can be ridden by a lady. Also, young man wanted, from 16 to 18 years of age, able to wait. No Irish need apply. CLUFF & TUNIS, No. 270 W. ington-st., corner of Myrtle-av., Brooklyn.

BILLIARD TABLE FOR SALE—Of Leona manufacture; been used about nine months. Also, fixtures of a Bar-room. Inquire on the premises. No.

Catholic and Protestant Conflict

- Mixed marriages between Catholic and Protestant members of the working-class also presented problems.
- Reverend Francis Bishop, who was in charge of the Liverpool Town Mission wrote in his report for 1849 of 'the evils of sectarianism.'
- He drew attention to the bitterness produced by sectarianism in working-class life:

I have seen the 'evangelical' Protestant husband and Catholic wife, giving loose to their passionate bigotry in actual personal conflict with each other; I have heard the Pharasaic and unfeeling man taunt his dying wife with her attachment to 'Popery'. I have known homes to be broken up from the same cause, husband and wife to be separated, and the most unseemly contests carried on respecting the division of the children; and of feuds and ill blood between neighbours, springing from the roots of bitterness

Catholic and Protestant Conflict

- Anti-Catholic sentiment was promoted by the Orange Order.
- The Order, first established in Armagh in the north of Ireland in 1796 with the aim of standing by Protestantism and the Crown, spread to England.
- Although banned in England in 1836 due to its association with sectarian violence and infiltration of the military, it was revived in the 1840s.
- It gained particular popularity in Liverpool.



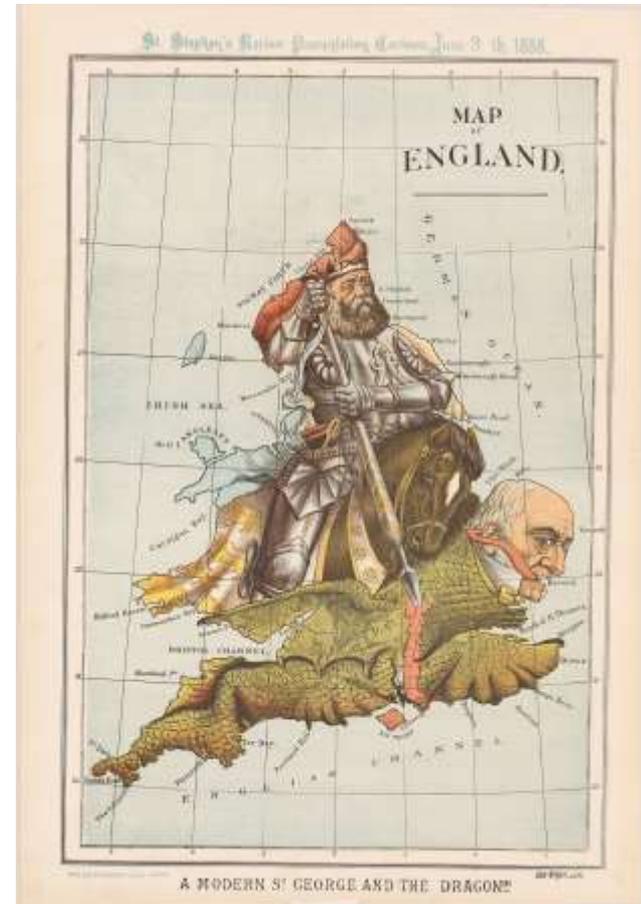
Catholic and Protestant Conflict

- The 12 July became a holiday celebration for the working-class Protestant community in Liverpool participating in marches and processions which moved to the Liverpool countryside after 1852.
- They soon became an annual outing for slum-dwellers of the City.
- These trips were characterised by heavy drinking with the potential for brawls following the return to the borough.



Catholic and Protestant Conflict

- On the 12 July 1876, the biggest Orange procession in English history took place in Liverpool with 7,000 to 8,000 Orangemen taking part.
- Political campaigns exacerbated the tense atmosphere – The Home Rule election campaign of 1886 resulted in an increase in sectarian violence on the streets of Liverpool.
- For example, in July, at the end of polling, an Orange band marched from Toxteth to Lime Street, accompanied by a large crowd.



Catholic and Protestant Conflict

- The mob stoned the Catholic church, St Patrick's, breaking many windows.
- The Irish soon retaliated and caused damage to Protestant churches in Toxteth.



St Patrick's stands on Park Place and was built between 1821 and 1827. The statue of St Patrick on the front originally came from the St Patrick Insurance Company in Dublin.

Catholic and Protestant Conflict

- Catholics took part in attacks on Protestant funerals.
- In 1852, at the funeral of an Orangeman in Toxteth, an Irish mob, armed with sticks and stones, gathered in the streets near the home of the deceased, ready to attack the mourners.
- Upon hearing of the planned attack, a large group of Protestants joined the crowd of mourners and a violent fracas occurred where the Irish were beaten.



Catholic and Protestant Conflict

- In the 1840s, St Patrick's Day parades in Liverpool often involved public demonstrations and disturbances by the Irish.
- However, these were banned in 1852, along with Orange processions.
- In the 1860s and 1870s, when the parades were resurrected, they became more sedate affairs, in part, as a result of efforts on the Liverpool clergy.

THE RIOT IN LIVERPOOL.

CHARGE AGAINST ORANGEMEN.

At the Liverpool Police-court yesterday, before Mr. RAFFLES, stipendiary magistrate, Patrick Heatey was charged with having assaulted Police-constable 209, in Northumberland-street, on the previous day. The police stated that there had been a riot in Mill-street and Northumberland-street, arising from party feeling, and that there was a great deal of stone-throwing. The Catholics and the Orange bands were out playing; they met and had a fight, and missiles were hurled from the tops of houses. It was also stated that a Socialist meeting was fixed on the afternoon of the same day to take place on a piece of waste ground in Park-street, and that the Orange band had gone out for the purpose of interrupting the speakers at this meeting. The police endeavoured to separate the rival factions as well as they could, and the prisoner, who was one of the stone-throwers, refused to go away, and assaulted the officer. He was fined 20s. and costs. Ten youths, named Obiah Kay, John W. Whitehead, George W. Martin, Samuel Barkley, Alexander Mitchell, John Burke, James McKetterick, John Kenway, John Carroll, and Thomas Hibbs were also brought up charged with throwing stones at the same time and place. Half a dozen policemen proved the case. One or two of the prisoners denied having taken any part in the stone-throwing. The prisoner Kay, who had been previously convicted, was fined 40s. and costs. Carroll, who was very young, was discharged, and the others were fined 20s. and costs each. A rough-looking fellow, named Bernard Leaverty, was sentenced to 28 days' hard labour for assaulting Police-constable 332 by running against him and tripping him up. Mr. Raffles, during the hearing of the cases, said it was a monstrous thing that Sunday should be disturbed by fellows like the prisoners throwing stones, and necessitating a large force of police to prevent serious injury to life and property.



Philanthropy

Philanthropy

- Church people were very active in Liverpool in the 19th century working to relieve the lot of the poor.
- A small number of Liverpool men opposed the slave trade openly.
- This was very unpopular in the city and they were subject to much abuse.
- The most prominent members were non-Conformists, including William Roscoe and the Rathbones.



Philanthropy

- William Roscoe (March 8, 1753-June 27, 1831) was a poet, historian, botanist, and politician.
- He was a prominent member of the Presbyterian (Unitarian) dissenting community.
- His political and social reform activities were strongly informed by his rational views of religion.



Philanthropy

- William was born and grew up at the Bowling Green Inn, in Mount Pleasant, then a semi-rural area on the outskirts of Liverpool with a view of the dockyards and the Mersey.
- From his father, an inn-keeper and a market gardener, Roscoe inherited a tremendous energy and a lifelong interest in agriculture, gardening, and botany.
- His mother taught him to love books and poetry.



Philanthropy

- The Roscoe family belonged to Benn's Garden Chapel, one of the two main dissenting meeting houses in the town.
- Although William left school at age 12 to assist his father in the market garden, he did not cease pursuing his own education.
- He studied Latin, Greek, French and Italian; developed an interest in art and poetry; and was an earnest student of the New Testament.



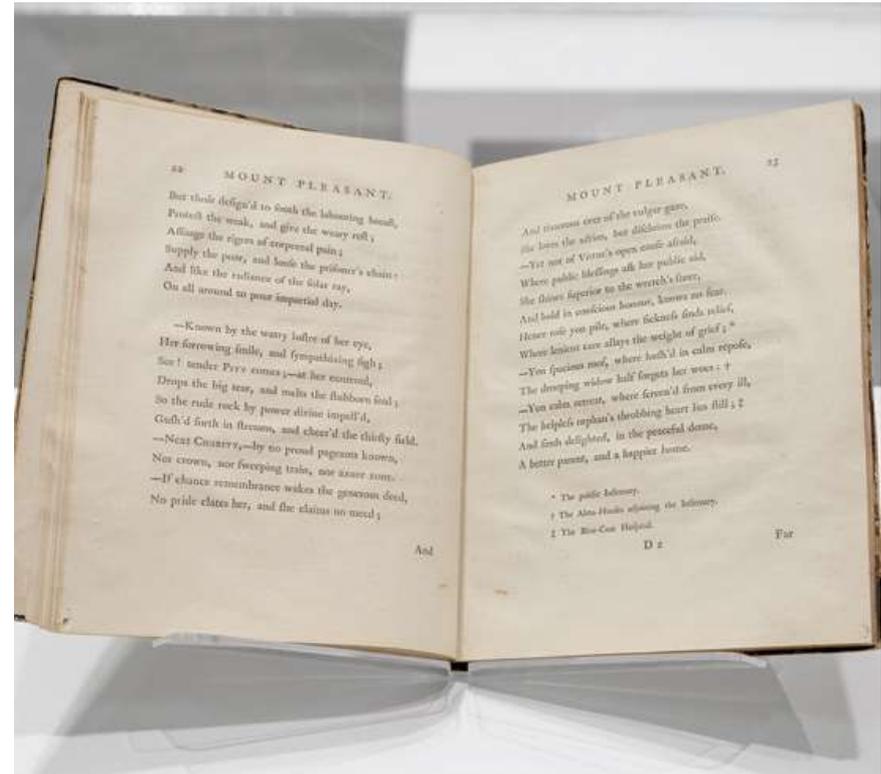
Philanthropy

- At 16 he was apprenticed to a local solicitor for five years.
- Having qualified as an attorney in 1774, Roscoe worked in that profession for the next 22 years.
- In 1781 he married Jane Griffies. They had ten children.
- His first published poem, *Mount Pleasant*, 1777, extolled the emergence of Liverpool as a port of international renown.



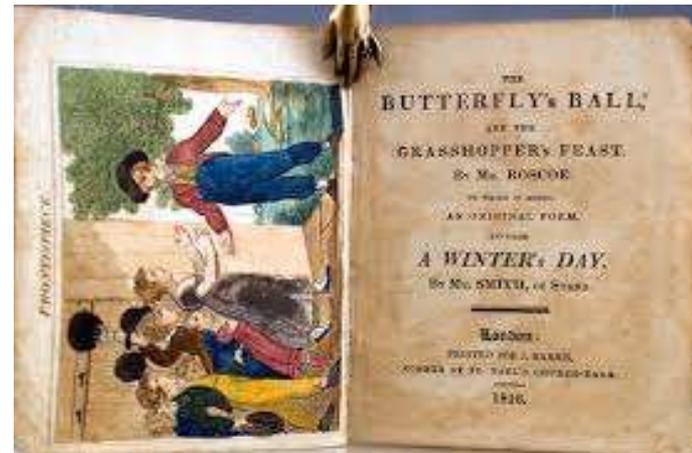
Philanthropy

- He was an opponent of the slave trade from the beginning of his political career.
- His poem *Mount Pleasant* had included an indictment of slavery and those who profited from it:
*Shame to Mankind! But shame to
BRITONS most,
Who all the sweets of Liberty can
boast;
Yet, deaf to every human claim, deny
That bliss to others, which themselves
enjoy.*
- A few years later Roscoe issued a longer poem, *The Wrongs of Africa*, published in two volumes, 1787 and 1788, which established him as a leader of the abolitionist cause.



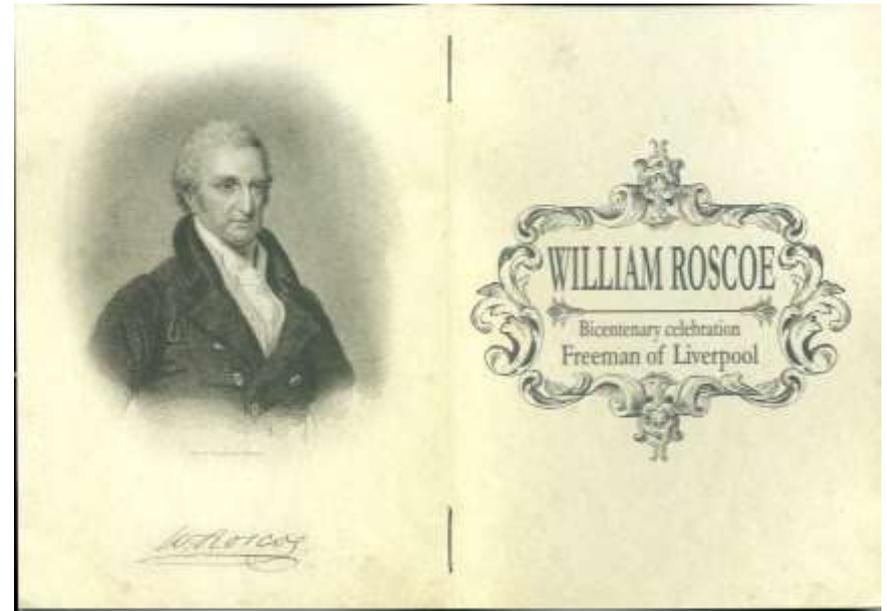
Philanthropy

- He devoted all the income from this publication to the London Committee for the Abolition of Slave Trade.
- He also composed a prose attack on the trade, *A General View of the African Slave Trade*, demonstrating its Injustice and Impolicy, 1789.



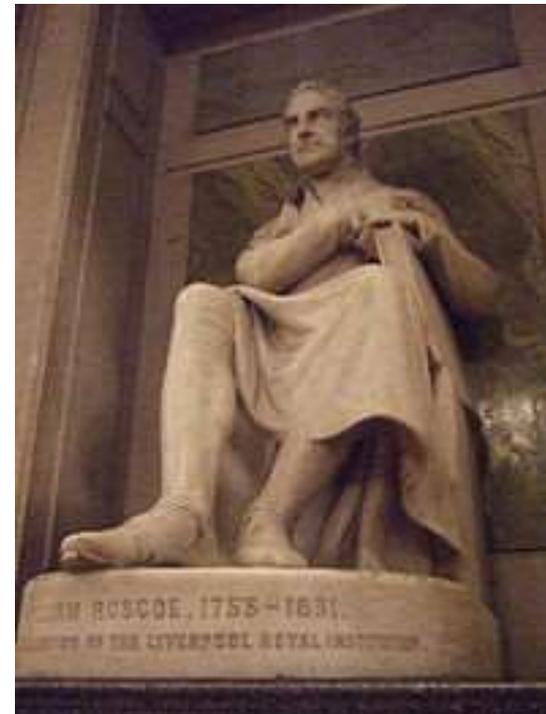
Philanthropy

- These public statements went against the tide of public opinion and questioned the means by which many of his fellow citizens had acquired their wealth.
- The Liverpool City Council paid a clergyman to write a theological rebuttal of Roscoe's arguments.
- His opposition to the trade was steeped in his religious beliefs and he joined forces with the Quakers to establish his objections.



Philanthropy

- When Roscoe raised his voice against the African slave trade he offended not only the religious and political establishment of the town but also many of his fellow Unitarian dissenters.
- At least a dozen members of his Chapel were slave-ship owners.
- Other members included sailmakers, coopers, ropemakers, chandlers, and merchants of many kinds whose livelihoods partly depended upon the slave trade.



Philanthropy

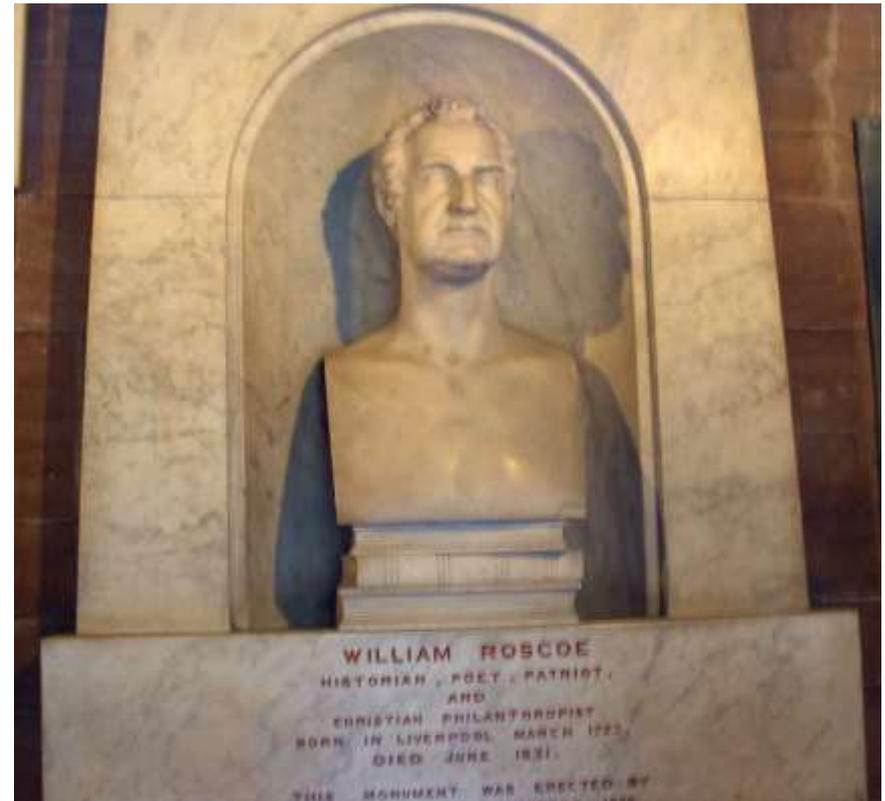
- Roscoe's opposition to the slave trade brought him into the national political arena.
- In 1806, after a difficult and stormy campaign, he was elected to Parliament as an independent candidate.
- William Wilberforce called Roscoe 'a man who by strength of character has risen above the deep-seated prejudices of his townspeople and eventually won their respect.'



Philanthropy

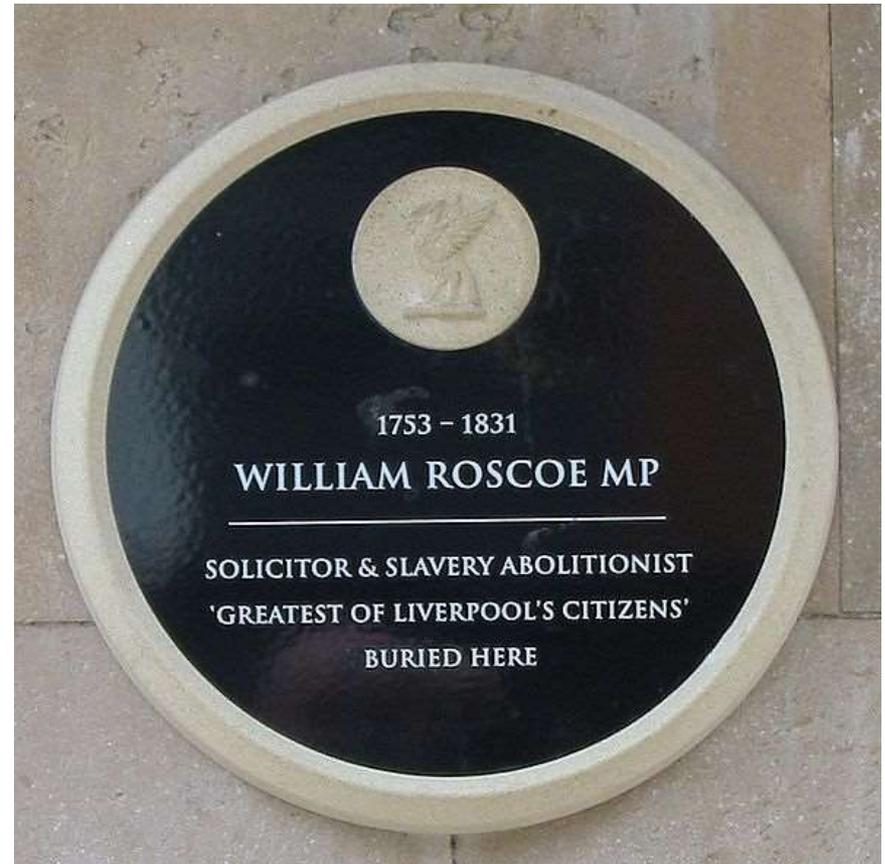
- Roscoe, in voting for the historic 'Act for the Abolition of the Slave Trade in the Colonies', 1807, told the House of Commons that:

'For thirty years I have never ceased to condemn this inhuman traffic: and I consider it the greatest happiness of my life to lift up my voice on this occasion against it, with the friends of justice and humanity.'



Philanthropy

- On his return to Liverpool, however, he was greeted by a riot orchestrated by local slave traders.
- He remained a Member of Parliament only until the next election.
- He continued his tireless efforts on behalf of the Liverpool society for the Abolition of Slavery, becoming the President of the society and delivering the annual address in 1824.



The Rathbone Family



- The Rathbone family origins are traced to Gawsorth, near Macclesfield.
- William Rathbone II, born on 22 May 1696, left Gawsorth for the growing port of Liverpool, where he worked as a sawyer and, it appears, established a timber business, Rathbone Brothers.
- He became a member of the Society of Friends (Quakers) and died in 1746

RATHBONES
Established 1742

The Rathbone Family



William Rathbone III

- William Rathbone III, was a merchant and ship-owner within Liverpool.
- He was a devout Quaker, and committed opponent of the slave trade.

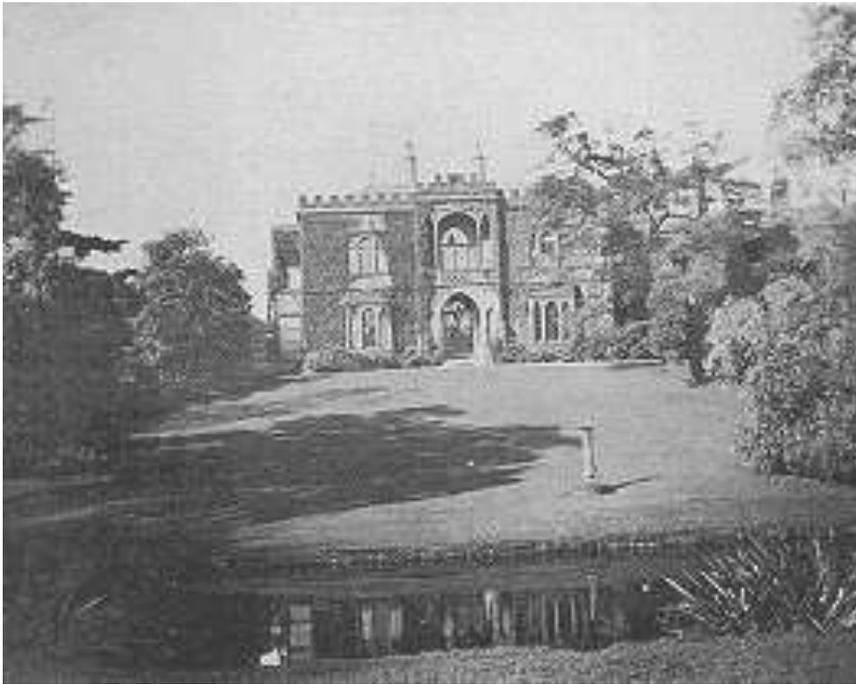
The Rathbone Family



William Rathbone IV

- William Rathbone IV was originally a member of the Society of Friends but he felt compelled to write a *Narrative of Events in Ireland among the Quakers* in 1786 in protest against religious intolerance in the Society, for which he was disowned from the Society in 1805.
- He would never join another religious body, though he occasionally worshiped with local Unitarian congregations.

The Rathbone Family



- As a committed opponent to slavery, he was a founder member of the Liverpool Committee for the Abolition of the Slave Trade.
- In 1788, he leased the family house and estate of Greenbank, then part of the Toxteth Park estate, to serve as a country retreat for his young family, and purchased the freehold of the house in 1809.

The Rathbone Family

- William Rathbone V was elected a Liberal councillor for Liverpool in 1835 and Mayor of Liverpool in 1837.
- He fought for social reforms.



William Rathbone V

The Rathbone Family

- He was an active supporter of the Municipal Reform Act 1835, supported Kitty Wilkinson in establishing Liverpool public baths and wash-houses following the cholera epidemic, and was responsible for the for distribution of New England Relief funds during the Irish famine of 1846-1847.
- He died on 1 February 1868 at Greenbank House, with over 1000 mourners attending his funeral.



The Rathbone Family

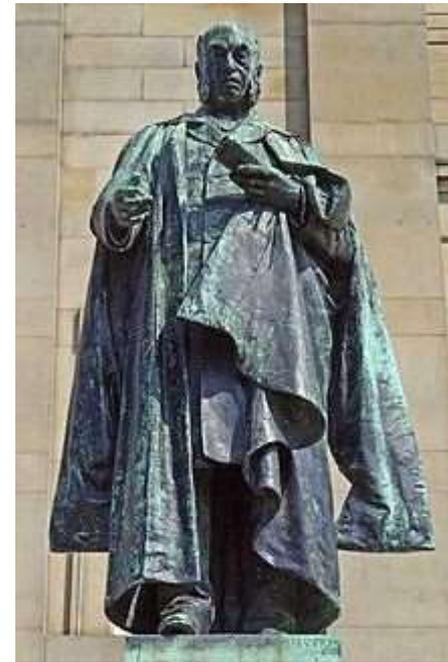


William Rathbone VI

- William Rathbone VI was born in 1819.
- He is said to have regarded wealth and business success chiefly as a means to the achievement of public and philanthropic work.
- He was an English Liberal politician who sat in the House of Commons variously between 1868 and 1895.
- He was a Deputy Lieutenant and J.P. for Lancashire

The Rathbone Family

- When Rathbone's first wife Lucretia was dying in 1859, the care given by a nurse, prompted him to campaign for a system of district nursing to enable the poor to benefit from similar care.
- His involvement with this scheme also made him aware of the poor state of the workhouse hospitals, and he did much to assist in the reform of nursing in workhouses.



Prominent Rathbone Causes – Public Washhouses

- Kitty Wilkinson (Catherine Wilkinson) (1786–1860) was an Irish immigrant, "who became known as the Saint of the Slums."
- Wilkinson was born Catherine Seaward in County Londonderry, Ireland, and at the age of nine came to Liverpool with her parents.
- When her first husband died at sea, leaving her with two young children, she set herself up as a laundress.



Prominent Rathbone Causes – Public Washhouses

- In 1832, cholera broke out in Liverpool.
- Wilkinson took the initiative to offer the use of her boiler, house and yard to neighbours to wash their clothes, at a charge of 1 penny per week.
- She showed them how to use a chloride of lime to get them clean.
- Boiling killed the cholera bacteria.



Prominent Rathbone Causes – Public Washhouses



- Once these activities came to their attention, Wilkinson was supported by the District Provident Society and William Rathbone.
- Convinced of the importance of cleanliness in combating disease, she pushed for the establishment of public baths where the poor could bathe.
- In 1842 the combined public baths and washhouse was opened on Upper Fredrick Street in Liverpool, and in 1846 Wilkinson was appointed superintendent of the public baths.

Prominent Rathbone Causes – District Nursing



- The District Nursing Programme meant that poor people did not have to go into the workhouse infirmary.
- District nursing as an organised movement began when William Rathbone employed Mary Robinson to nurse his wife at home during her final illness.
- In May 1859 William Rathbone's wife died, and he later wrote:

Prominent Rathbone Causes – District Nursing

“...it occurred to me to engage Mrs. Robinson, her nurse, to go into one of the poorest districts of Liverpool and try, in nursing the poor, to relieve suffering and to teach them the rules of health and comfort. I furnished her with the medical comforts necessary, but after a month’s experience she came to me crying and said that she could not bear any longer the misery she saw. I asked her to continue the work until the end of her engagement with me (which was three months), and at the end of that time, she came back saying that the amount of misery she could relieve was so satisfactory that nothing would induce her to go back to private nursing, if I were willing to continue the work.”

Prominent Rathbone Causes – District Nursing

- William Rathbone decided to try to extend the service started with Mary Robinson, but soon found that there was a lack of trained nurses and that nurse training was disorganised and very variable in quality.
- In 1860 he wrote to Florence Nightingale, who advised him to start a nurse training school and home for nurses attached to the Royal Infirmary in Liverpool
- This was built by May 1863.



Mary Robinson was hired in 1859 as the first district nurse in Liverpool, England.

Prominent Rathbone Causes – District Nursing



- For district nursing purposes, the city was divided into 18 'districts', each being a group of parishes.
- Each district was under the charge of a Lady Superintendent drawn from wealthy families who were expected to underwrite the costs of the scheme and provide accommodation for nurses.

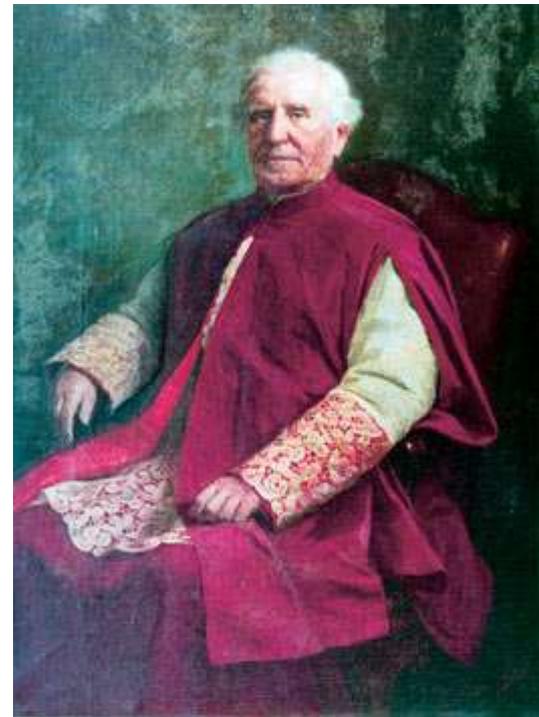
Father Nugent

- Father James Nugent was born in Hunter Street, Liverpool on 3 March 1822.
- He was the eldest of nine children born to John and Mary Nugent.
- At that time educational facilities for Catholics were few, so he was educated at a private school under the patronage of Reverend James Picton of Christ Church, Liverpool.



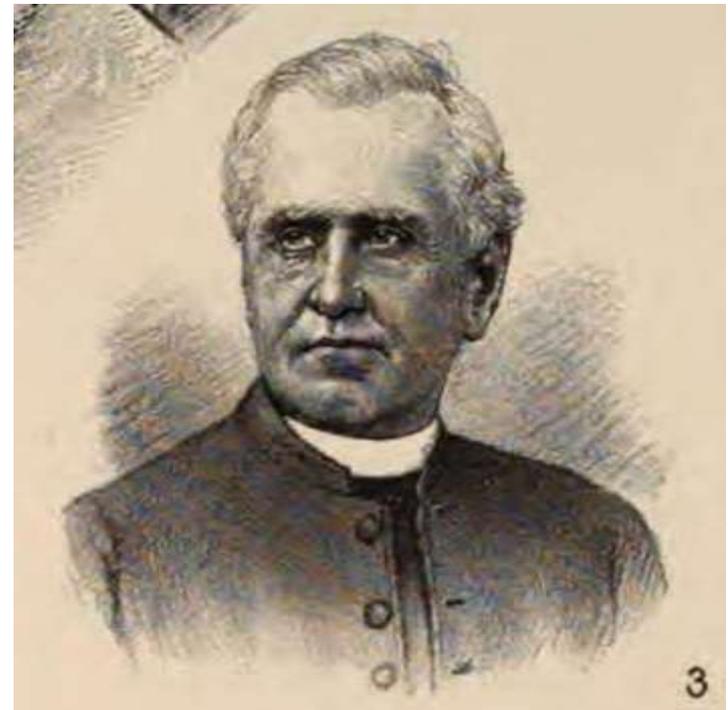
Father Nugent

- His family wanted James to pursue a business career but instead he chose to train for the priesthood and in 1838 went to the College of St Cuthbert, Usher.
- After 5 years there he went to the English College, Rome and was ordained as a priest at St Nicholas', Liverpool in 1846.
- On New Year's Day 1849, after serving in parishes in Blackburn and Wigan, Father Nugent was back at St Nicholas' Parish as their curate.



Father Nugent

- Living conditions in Liverpool in the 1840s were terrible.
- There was great poverty and sickness and thousands of children were homeless.
- In 1849 Father Nugent opened a Ragged School at Copperas Hill to take homeless children off the streets offering them shelter, food and clothing.
- Father Nugent also brought the teaching order of Notre Dame to the city to staff the Catholic Poor Law Schools.



Father Nugent

- Later a night shelter and refuge giving homeless boys food and lodging was established.
- In 1867, with over 48,000 boys receiving supper and 3,000 a night's lodging, Father Nugent realised that more was needed.
- It was clear that a residential school was essential.
- The Boys' Refuge (a certified Industrial School) was opened in 1869 teaching shoe making, tailoring, joinery and printing, which continued until 1923.



Father Nugent

- As well as accommodation Father Nugent was keen to provide educational opportunities.
- It only took him two years to raise the money and lay the foundation stone for the Catholic Institute in Hope Street.



WANTED, ONE MILLION PENNIES
FOR
THE BOYS' REFUGE & NIGHT ASYLUM,
22 & 24, SOHO-STREET, LIVERPOOL,
*To Save the Destitute and Homeless Street Boys from
Pauperism, Ignorance, and Crime.*
1d. a-week, or 4s. a-year will soon accomplish this.
Pennies already received 894,487
Send Postage Stamps or Postoffice Orders to the
REV. J. NUGENT, Borough Gaol, Liverpool.

Father Nugent

- Another concern of Father Nugent was the fate of women after their discharge from prison.
- He had seen first hand the need to provide support for women on their release during his 22 years chaplaincy at Walton Prison.
- Father Nugent persuaded the Order of the Poor Servants of the Mother of God to establish a refuge to help such women.



Father Nugent

- Some years later a home for mothers and their babies, the House of Providence, was established in Dingle.
- In its first year Father Nugent reported that 33 mothers and their babies had found shelter there.



Father Nugent

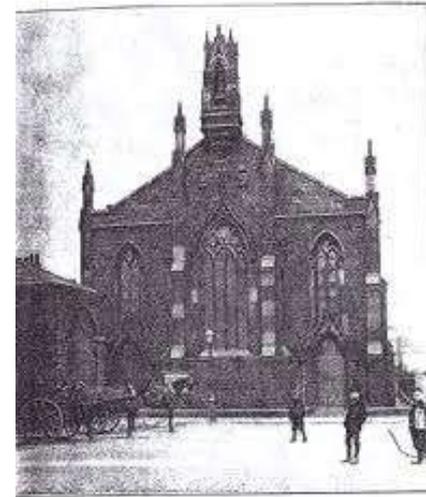


- Father Nugent also pioneered child emigration to Canada from 1870, an activity that continued until 1930.
- In 1880 he took over 300 people from Galway to a new life in St Paul's, Minnesota, USA.



Canon Major Lester

- Born in Fulham, south London, and educated at Christ's College Cambridge, Thomas Major Lester (1829-1903) became a curate in Liverpool in 1853.
- Apart from a stint in Manchester, he spent the rest of his life in the city, becoming Vicar of St Mary's Kirkdale, and later an honorary Canon of the city. Photograph, caption, and commentary by Jacqueline Banerjee, 2009



St. Mary's, Kirkdale.

St Mary's Church, Kirkdale, stood on an island site in Archer Street and was consecrated in 1836 when Kirkdale was still a village. The church was demolished in 1979.

Canon Major Lester

- He is widely remembered for the Kirkdale Child Charities, through which he operated the Major Street Ragged Schools and later a Girls' Home in Walton Road, followed by school facilities there.
- He also founded the Stanley Hospital.
- Over 10,000 children benefited from his work.



Canon Major Lester

- Lester was a prominent educationist.
- Amongst his many offices were those of Chairman of the Liverpool Self-Help Emigration Society, and President of the Liverpool Ruskin Society.
- The Canon's motto was:
"Give the child a fair chance."

