

Henry Pidgeon

# SALOPIAN ANNALS, VII

21 March 1830-24 August 1830

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## Salopian Annals, Vol. VII, by Henry Pidgeon, A.D. 1830

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[Painting of Shrewsbury viewed from the north.]

[fo. 1r] [IMG\_8897]

Salopian Annals, 1830. by Henry Pidgeon.

### **St. Julian's Evening Service.** Sunday March 21st 1830.

A sermon was preached in St. Julian's church at 6 o'clock by the Venerable Archdeacon Bather in order that a collection might be made towards discharging the debt already incurred & to prevent further accumulation so that in future there may be wanted annually such a sum only as may be easily procured to meet the current expenses of the year. I append an account of the disbursements &c since the commencement of the lectures:-

| Recd                    |               | Exps                     |               |
|-------------------------|---------------|--------------------------|---------------|
| Advanced by the parish  | £30 0s. 0d.   | Fitting up of lights     | £109 5s. 2d.  |
| Collected in the church | £41 0s. 4d.   | Ventilating church       | £8 5s. 1½d.   |
| after sermon            |               |                          |               |
| Donations               | £6 0s. 0d.    | Expences from Easter     | £23 0s. 0d.   |
|                         | £77 0s. 4d.   | 1828-1829                |               |
|                         |               | Ditto 1829-1830          | £23 0s. 0d.   |
| Remaining unpaid        | £88 0s. 5½d.  | Printing and advertising | £1 10s. 6d.   |
|                         |               |                          |               |
|                         | £165 0s. 9½d. |                          | £165 0s. 9½d. |

The archdeacon discoursed from 8 chap. Acts the 5th and following verses, shewing the occasion of the joy in Samaria and leading his hearers to be partakers of that joy by considering *First* the preaching of the Gospel was the ground of so much joy in those that heard it.

*Secondly* the reception given to it by the Samaritans, as applicable to ourselves.

*Thirdly* as being the joy by which the Gospel is received and can only be secured, since it is the *greatest joy*, the *holiest joy*, the *joy* which does *most good to the soul*, in which it dwells, and is of all joys the surest and most abiding.

Under these several heads he advanced many striking points in illustration of them which time and space will not allow me to transcribe. Fully reminding however those for whom this lecture was instituted, that if the continuance of the service is desired some exertions on their part should be used to support it, we give our time and labour as our offering and we must take your zeal and attention as a pledge of acceptance. The collection was £ [blank].

[fo. 2r] [IMG\_8898]

### **St. Chad's. Phillips's Lecture.** Thursday March 25th.

A lecture was again commenced at St. Chad's church, by direction of the Commissioners of Charities and for the support of which some property of trifling value was originally left, but has now increased to about £60 per annum. The vicar intends to do the duty

himself and commenced this evening by discoursing upon the words ‘Seek first the Kingdom of God and his righteousness &c’ to an auditory of about fifty persons.

**Relief of the Poor.** March 29th 1830.

At a meeting of the committee of the fund recently subscribed for the relief of the distressed poor, held at the Guild Hall for the purpose of auditing the accounts &c., it appears that the total sum collected with the balance of 1820 was £671 13s. 11d. from which 1894 families in the four parishes consisting of 6857 persons were relieved with clothing, coals, bread &c to the amount of £534.

In disposing of the surplus money six charities of the town, which have for their object the relief of the sick poor, had £5 voted to each, and after defraying incidental expences and deducting the sum of £9 9s. 6d. to the Abbey parish, there remained a balance of £77 5s. 7d. in the hands of the treasurer until future exigencies shall call it into operation and which has been placed in the County Savings Bank.

[fo. 3r] [IMG\_8899]

**Baptist Chapel, Castle Foregate.** Good Friday April 9th.

The new chapel recently erected for the use of the seceders from the original Baptist congregation in this town, was opened this day for public worship, when sermons were preached by Mr Pewtriss from London and at night by Mr Kent, Baptist minister of the town.

The collections were £35 0s. 0d.

It may be proper here to remark that on the 7th instant a ‘reconciliation’ took place between the two congregations and a letter was drawn up and signed by the different parties expressive of regret for what had been said by the seceders in ill feeling towards their *steady* brethren and which I have narrated in a former volume.

**Body Corporate at St. Chad’s.** Easter Sunday.

The Mayor and a few members of the body corporate attended divine service at St. Chad’s church, where the vicar delivered the same sermon he did on this day three years! The curate discoursed in the evening from the same words.

**Wesleyan Missions.** Same day.

The annual sermons were preached at St. John’s Meeting House by the Rev. John James of London, in aid of Wesleyan missions.

**Baptists. Castle Foregate.** Same day.

Three more sermons were preached in the Baptist Meeting House, Castle Foregate, in aid of the funds for erecting the said place of worship. The collections with those of Friday amounted to upwards of £50.

**Primitive Methodists.** Same day.

The sect styling themselves Primitive Methodists began their public services as early as six o’clock A.M. In the course of the day several declamations were made by them in the open air and at night, many I am assured from the best authority, ranted in their meeting house until a late hour, with their coats off, using such violence and noise on the subject ‘Lord save the world’, that the perspiration literally ran from their faces, several women fainted!!!

[fo. 4r] [IMG\_8900]

1830

**St. Julian's Evening Service.** Easter Sunday.

After the evening lecture at St. Julian's church, a meeting was held in the vestry of some of those who frequent the additional service at that church. Archdeacon Bather in the chair, who opened the proceedings by stating that the debt remaining due after the sermon preached in this church on the 21st March, having been defrayed chiefly by the clergymen, they now wished to ascertain whether a fund could be opened to defray the expenses attendant on this service, since they were willing to continue to preach provided this could be accomplished. A subscription was accordingly commenced.

**Wesleyan Missions.** Monday April 12th.

The annual meeting was held in St. John's Meeting House of the Shrewsbury Society in aid of Wesleyan Missions and on Tuesday Dr Raffles of Liverpool delivered an eloquent sermon. The collections after the several services amounted to £45 12s. 0d.

**Sweeping Machine.**

During the month of April a machine was introduced and put in operation in our town for the purpose of sweeping chimnies [sic] and doing away with the practice of climbing.

[fo. 5r] [IMG\_8901]

**St. Chad's Schools.** Sunday May 9th 1830.

Two sermons were preached at St. Chad's church in aid of the Girl's School and Boy's Sunday School in that parish. In the morning the Rev. Charles Drury, M.A., F.A.S. discoursed from 4 Galatians 18 verse. 'It is good to be zealously affected in a good thing'. Proving that in the different pursuits in which men engage in life, success can only be attained by industry and perseverance, and that if the works of Christian charity are to be successful the same degree of earnestness must be applied and which the text supports, showing also that whilst we cherish the hope that we may be the humble instruments of saving souls to Christ, and fitting them for his kingdom, in as much as the world presents a large portion of the human race who know nothing of God, consequently there is a difficulty of reclaiming the ignorant mind when left to grow old in sin, and while it remains in that rude state the necessity of repentance and the love of Christ can possess no charm for such, hence the necessity of cultivating the mind when young, the religion of Christ requiring not so much 'nerve' as a willing reception of the truths thereof.

*The Boys Sunday School* in this parish was well adapted from its plan for promoting religious instruction, towards which object the preacher was sure a spirit of charity existed in his hearers. The Girls School has a similar good effect, having to earn their livelihood in domestic life they require further knowledge in such affairs than the boys, though ornamental needlework is likely to be more prejudicial than useful, but such matters must be left to those who superintend the Institution. But while such Institutions as these tend to direct to another world, it is becoming to be zealously affected towards them and since exertions are making for sending the Gospel to heathen lands, it would be a mark of wisdom to lay the foundation of early instruction at home. He alluded to the striking example of Christian benevolence displayed in the first promoter of Sunday Schools Mr Raikes, who although he had to contend against the prejudices of many, yet he proceeded *well thro'* evil and good. Report [fo. 6r] [IMG\_8902] every where expounding his plans and refuting the objections of those enemies who opposed them. The success of his exertions have widely spread and as we see the results of this '*stirring*'

in a laudable undertaking, we must reflect on the advantages of education as possessed and enjoyed by ourselves, remembering that these blessings were not given to us so much for our own learning, but that we might have a zeal for God, since the instructor of youth as often become wiser by his instructions, so we would humbly hope that the Christian minister in preaching to others has had his affections more weaned from the world, remember then that *'it is good to be zealously affected in a good thing.'*

*Evening.* The Reverend T. B. Lutener, curate of Saint Mary's preached from 13 chap. John 34 verse.

From which he observed that although the believer in Christ was free from the condemnation of the law, yet he is under the law. The faith that justifieth being the faith that worketh by love, and this love for the brethren is made a test of our obedience to Christ. The preacher therefore called upon his hearers to evidence their love to the Saviour by making a provision for these children's salvation. The establishment of such schools being likely to do much good, and of which there is great need in the midst of large populations where the holy sabbath is too often violated, the name of God profaned, language of impiety proceeding from their lips, *and* their hearts undisciplined, these with gambling, theft and other bitter ingredients are culled from early youth. Schools are therefore needful to contend against such evils, though some shallow reasoners maintain that education increases crime.

How then is education to be obtained for the poor children before me, their parents in many instances cannot afford to give it, and frequently by their conduct exercise a corrupting principle over their children; it becomes then our duty to watch over them, and the Sunday School affords a shelter from which *'positive advantages under* [fo. 7r] [IMG\_8903] *the divine blessing may be derived* from our exertions. Early impressions made and character formed, which he instanced from Scripture. But schools should be carried on in a right spirit to do good, and upheld as a sacrifice to the Lord, who so loved us, as to give himself for us. The aim of a school should not be worldly. Books calculated to raise the imagination should be avoided and the word of God made as the grand foundation of instruction, and if we would expect a regeneration of the people, we must go beyond this, if we wish to strengthen the minds of the young and to persuade them to take up their cross and follow Christ. If we are desirous of turning many to righteousness *'Our schools must be holiness to the Lord'* not indeed to the knowledge which is of man's wisdom, but as the *'Gate of Heaven'* and the God to whom the youth are directed be regarded as a *'Holy God'*. We can then look with confidence to the work, for our God is a jealous God, and if we carry on our work in humble reliance on him, many a lesson will be given to maturer years.

The soil being thus prepared a rich harvest may be expected in the pastoral labours of the minister, these too often neglected will become more valued and a generation arise fearing and serving the Lord. Wish ye well then to this good land where ye dwell, lend your assistance to this powerful moral engine. Do you delight in doing good, lend your aid for the instruction of youth, and as you profess to value immortal souls, remember how many ignorant poor have been swept away when they might have been blessed through the means of instruction. Let the fearfulness of the question urge us to snatch a brand as from the fire, for if only one soul shall be saved, the liberality of his hearers would be well rewarded, and may it be your happiness to meet a blessed band of these poor children in the realms of glory. In conclusion he impressed upon his hearers that the Redeemer of the World was a friend to children, having [fo. 8r] [IMG\_8904] said in the Temple, *'suffer little children &c'* may his words be yours and may you confer on them a Christian education. Thus saith the Lord of Hosts *'The silver is mine and the gold is mine*

and ye are his stewards give largely then, for he that giveth sparingly shall reap little, give not grudgingly, but as an earnest that ye love one another. Remember *His* love and forbearance to you. *His* forgiveness of your backslidings and when you thus feel that he is precious, reflect how little you give. Finally to insure a blessing on our labours let us heartily unite in the words of the Psalm and say 'Prosper thou O Lord, the works of our hands, prosper thou our handywork.'

The collection amounted to £46 0s. 6d.

**Lancasterian School.** Same day.

A sermon was preached in Swan Hill Meeting House in aid of the funds of the Lancasterian School by the Rev. John Kelly of Liverpool. £20 0s. 0d. was collected.

**Rev. C. Bury, St. Chad's.**

The Reverend Charles Bury, curate of St. Chad's, having preached a sermon in that church on Sunday evening May 4th from [blank] Luke [blank] '*Being willing to justify himself*'. He took occasion in the course of it to advert to the open manner in which the principles of religion were violated and disregarded by those whose chief concern it should be to support and protect them, from the high situation and authority they hold in the government of the nation, or responsibility in the church. His animadversions though perhaps rather strong in language were but too true, which a very recent letter published by the Bishop of London and addressed to the clergy of his diocese, fully confirms. I did not however consider them so pointed as to deserve more notice than the many hard sayings we often hear in sermons, and therefore did not take notes. The vicar however thought otherwise and being advised [fo. 9r] [IMG\_8905] by some persons who *did not hear* the sermon wrote Mr Bury the following letter, which is the only reason I allude to the subject, though it is rather a singular coincidence that Mr Langley's first sermon before the vicar 'How can a man be just with God' gave a similar offence, because Mr Langley denied the power of 'good works' to afford 'a passport to heaven'. *May 10th 1830.*

Copy.

College Hill, May 6th 1830.

Dear Bury, I was very much hurt at hearing your sermon last Sunday evening, that part of it which reflected on the conduct of his Majesty's government and our spiritual rulers, has in my opinion, such a dangerous tendency, *viz.* that of undermining the attachment which I trust my parishioners have to their superiors in Church and State, that I think myself bound to tell you candidly I cannot conscientiously present you to the chapel which is now building in Frankwell.

I have not come to this determination without maturely considering the subject and I *now* do so with sincere regret, as it has ever been my most earnest wish to serve you, but I have an *awful* duty to perform to 8,000 individuals and my own judgement and that of the friends whom I have consulted on this painful business tell me that I ought not to let private feelings prevent me from doing what I think to be right. I should be sorry that the termination of our present connexion should be attended with inconvenience to you, and I hope we shall be able to arrange that termination amicably and satisfactorily. I remain yours faithfully (signed) Jas. Edward Compson.

**Cobbett's Lecture.**

Cobbett delivered two political lectures in the Fox Room on the 12 and 13 May, admittance 2/- about one hundred persons attended.

[fo. 10r] [IMG\_8906]

**The Reverend C. Bury's reply to Mr Compson, Cadogan Cottages, May 7th 1830.**

Dear Sir,

As your letter of this morning implies a wish that I would resign the curacy of St. Chad's, I beg in reply to say that I trust by this time three months you will have met with a gentleman to fill the situation I now hold whose conduct and doctrine will give you more satisfaction than mine appear to have done.

To our own master we must each of us stand or fall and human opinion will avail little to procure peace of conscience here, or happiness hereafter. It is therefore a source of comfort to myself that I leave the curacy not for having *neglected* my duty but for endeavouring to discharge it conscientiously and fearlessly. The minister of the Gospel who wishes to be found faithful and with whom the love of Christ is the constraining and actuating principle will not and dares not conceal any part of the truth, either from the fear of man, or from solicitude for the advancement of his temporal interests, for woe be to him who adds anything thereto, or diminishes ought therefrom, who feeds not his flock with the sincere milk of the word. I have not derived my opinions, or principles from the opinions and principles of others, or from any abstract notions of my own, but have derived them from the word of God, and *have* endeavoured and will, by God's blessing, endeavour to act up to them decidedly and independently of all, not seeking to be justified by man, but desiring the justification that comes from God only.

That I have never *gone beyond* what scripture warrants me, every one must allow, and with regard to that part of my last sermon to which you object, I would refer you to Nehemiah 13 chap 17 verse, Acts 13th chap 27 verse, also 24th ch. & 25 verse, Matthew 23 chap 2 and 3 verses and I would humbly hope that though I may not have spoken *smooth things*, I have yet spoken the *truth*, unadorned it may be with man's wisdom, yet plainly and according [fo. 11r] [IMG\_8907] to the measure bestowed upon me.

I seek not however as I said before to be justified of man, but I do feel most thankful that I have been enabled to do my duty at least in some part. After mature consideration you have come to the conclusion that it will be more to your comfort and the advantage of your parishioners that I should no longer be curate of St. Chad's. Far be it from my wishes to render you uncomfortable with your parish, or to *lead astray* those committed to your care. The curacy has never been an enviable one, and in resigning it, I have little to regret, except parting from a few individuals who have ever evinced towards me genuine kindness and shown me most gratifying attention. I remain, yours truly, Charles Bury.

**Corporation, St. Chad's. Whitsunday May 30th 1830.**

The body corporate attended divine service at St. Chad's, the vicar preached from 4 chap. Ephesians, 30 verse. He shewed that the gift of the Holy Spirit as stated in Scripture was two fold, pointing out *first* the abuses which this doctrine of our religion is liable to. *Secondly*, what are the uses of this doctrine to which our church calls our attention on this day. Mr Bury preached the usual sermon in the evening by request of the vicar, agreeably to the will of Mr Crosse.

**Cavalry. Monday May 31st.**

The south regiment of Salopian Cavalry having been on permanent duty for the past week under the command of Lord Clive, were reviewed this morning by Lt Col. Wallace of the 5th Dragoons.

[fo. 12r] [IMG\_8909]

Friday June 11th

In reference to the unpleasant disputes which occurred at the Builders' Arbour last year I sent the following communication to the Salopian Journal. As it is of an historical nature I append in this place a printed copy.

H. Pidgeon

[print begins]

**SHREWSBURY SHOW**

For the Salopian Journal

'To Kingsland's arbours once a year they go,  
In order'd elegance, serene and slow;  
The bodies corporate in classes bright,  
In different orders, but in one delight;  
There blend with mutual hands the friendly bowls,  
There blend their wishes, and there blend their souls.'

*Jones's Shrewsbury Quarry anno 1770*

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The anniversary of 'Shrewsbury Show' being a day always anticipated by Salopians with feelings of delight, as affording an annual treat of no ordinary recreation and hospitality, I am gratified to find that this custom - a remnant of the hearty and vigorous manners of our forefathers in days of yore, is not to be wanting on the approaching return of its celebration in the pageantry which particularly distinguished it in times long winged away. In fact, I have never witnessed the social pomp of the different Companies marching in procession through our streets to Kingsland - the goodly array of tradesmen walking, as it were, hand in hand together, - without feeling that, as

'Union, Brotherhood and Mirth'

are thus combined in one delightful scene, every countenance being brightened with these moral virtues, it does much to cultivate that good fellowship and harmony which is at least conducive to the best interests and well-being of society.

Whilst upon this subject, I would therefore take leave to suggest to the Com-brethren a plan which might prevent a repetition of petty disputes, which, it must be remembered, occurred at the last celebration of this Ancient Festival respecting the priority of the 'Arbour' in which the Mayor and Corporation should dine, although it has been customary of late years for the Mayor and his attendants, on arriving at Kingsland, to proceed at once to the 'Cordwainers' where they generally dined, and, after visiting the other arbours to finish their peregrinations at the 'Builders;' last year, however, the two Companies had provided suitable entertainments, each expecting and claiming the honour of his company to dinner; the debate went high, and so far as to cause an adjustment of the point in dispute by a ballot among the attendants of the Mayor, when it was decided in favour of the 'Men of Leather,' at which the 'Hearts of Oak and Stone' naturally relented to anything but acquiescence in the decision.

Now such an unpleasant difference, I am sure, might be avoided in future, if it was previously arranged for one of the several Companies to invite his Worship to dine with them alternately, when he might enjoy himself with comfort, instead of hastily *demolishing half a dozen dinners in the same number of hours!* (to which the digestive powers of a portly Alderman can alone do adequate justice); proceeding at his convenience to visit other Companies in their respective arbours; and

Thus mixing with the social band,  
Might give to each his heart and hand,  
whilst he convivially and pleasantly  
‘Quaffed the invigorating cheer,  
To Friendship sacred.

until he had completed his round, at which last Arbour a portion of the collation provided might be reserved, and appropriated as a sort of *finale* or supper; each Company would then in their turn, have all the gratification resulting from the Mayor and his friends dining and supping with them *once in six years*, besides the additional opportunity afforded of spending the festive day among themselves and visitors with comfort, instead of, as at present, not venturing to feed the good things so amply provided until the Right Worshipful of the day had seated himself at their hospitable board, whereby much time is unnecessarily wasted in etiquette, which might be more happily employed by drowning in the sparkling glass whatever petty piques may have accumulated during the past year; whilst it would do much to prevent the Chief Magistrate from being deserted by his followers when the finish is made complete by the good things being ended, and leaving him to ‘plod his weary way’ homewards with one solitary attendant, as was the case last year.

Trusting that these observations will be viewed as a wish to see this Annual Meeting of the Com-brethren accord in some degree with the spirit of its original institution, and to prove an event creditable to our native town.

I remain, Sir, yours etc., SALOPIENSIS

June 1st 1830

[print ends]

#### **Medical Lectures.** Friday June 11th

This evening Mr. William Clement junior in concluding the course of medical lectures, gave an illustration of hernia or rupture of the bladder which caused the decease of Mr. Bowley, an engraver of this town, producing the specimen taken after his decease, being a case of great rarity not more than six similar ones having occurred during a period of 50 years. Mr. Clement said that Sir Astley Cooper had overlooked many *provincial* surgeons who had written on hernia from their own practice, he (Mr. C.) could not account for this unless it was that the ‘*Cockneys*’ were composed of more scientific particles than the ‘*Provincials*.’ In taking his leave he enumerated the parts of anatomy which had been treated upon during the lectures by the several [fo. 13r] [IMG\_8910] gentlemen engaged, leaving it to the decision of the pupils how far they had succeeded in their endeavours. For his own part he had strove to discharge his duty with zeal and earnestness and should be happy if required to meet the class in a future season. It may be proper to mention that the class was small, that Mr. Whitney did not deliver all the lectures proposed, Mr. Jones three for Levason and Mr. Dovaston only one.

[fo. 11v] [IMG\_8908]

Friday June 17th

About 20 gentlemen, being friends of the Medical Lecturers, dined and spent a most convivial evening at the Raven Inn, J. F. M. Dovaston Esq. presiding.

**Shrewsbury Show**                      Monday June 14th

Having sent my account of Shrewsbury Show to the Salopian Journal, to save transcribing it, I annex a printed copy thereof.                                              H. Pidgeon

[Print]

The ancient Festival of Shrewsbury Show was celebrated, with increased splendour, on Monday last. The town, at an early hour, began to assume an appearance of bustle - though the morning was anything but fine, several sharp showers occurring, which served to cast a damp over the preliminaries of the day; for notwithstanding the bells of our several churches sent forth at intervals their harmonious peals yet rain it would. However, the several Companies began to assemble at 12 o'clock, in their usual stations of muster, and proceeded at 1 to the Castle; from whence, with a 'little sun' and some 'little rain', they passed along Castle Street, High Pavement, Pride Hill, and Mardol, towards Kingsland, in the following order, the line of procession being unusually thronged with spectators *anxious* to witness the gradual improvement of the Pageantry:-

MASTER CORDWAINERS,  
Preceded by their Beadle bearing a Battle Axe, and  
CRISPIN and CRISPINUS

Patrons of the '*Art, Trade, Mystery, Calling or Occupation*' of *Shoemaking*... the former attired in a leather surcoat, bearing his Mace, and the latter dressed in the uniform of an Officer of the last century - followed by a Drum and Fife, 3 Flags, the Wardens of the Company, and about 30 of the 'Gentle Craft.'

THE APPRENTICE SHOEMAKERS,  
With their KING, Music, Flags, &c.  
THE MASTER TAILORS,  
Preceded by two Shield Bearers, Band, and large Purple and Orange Flag.  
THE APPRENTICES,

Who had two men dressed in long 'Gowns' of 'Leaves, sewed together' - representing 'Adam and Eve,' the first of their trade; and though they did not in appearance rank as 'Beauties of the Creation,' yet, as 'Eve' ever and anon plucked an apple from a Large Branch of a tree borne before them and gave it to 'Adam' to taste, the representation excited no small degree of merriment among the spectators.

MASTER BUTCHERS,  
Preceded by their Beadle and Shield-Bearer, Drum and Fife.  
THE APPRENTICE BUTCHERS

Followed, in number about 30, with their 'Monarch,' mounted and bearing a Cleaver. [The clean appearance and florid countenances of this portion of the procession (being dressed in white frocks) was highly attractive.]

THE MASTER SMITHS,  
Preceded by a 'Knight,' in a complete suit of Black Armour, carrying a Sword and Shield, inscribed 'With Hammer and Hand all Arts do stand;' his attendants occasionally firing Blunderbusses. With their Wardens, Flags, Music, &c.

## HENRY PIDGEON

### MASTER BUILDERS,

Preceded by their KING, who personated (with tolerable effect) 'HENRY THE EIGHTH,' being portly, well raddled, and sufficiently whiskered. Wardens, Band, Flags &c.

### THE APPRENTICE BRICKLAYERS,

With their KING, gaudily dressed: Music, Flags, &c.

### APPRENTICE HATTERS,

Who had for their 'Leader' an Indian Chief, dressed in tolerably good Eastern costume, and mounted on horseback, performing his part judiciously. Music, Streamers, &c.

### THE BARBER CHIRURGEONS

Preceded by a Banner, on which was inscribed -

'Chartered by Edward 1st;

1304:

Incorporated with the Wax and Tallow Chandlers,

by Charter of King James 2d.

1686.

Wardens, S. HULME and JNO. FRAIL, 1830.'

Two beautiful Flags (presented to the County of Salop by Lady Oakeley), with Drum and Fife.

(It may be proper here to remark, that the Masters of this Company have not walked in procession to Kingsland for near a century; and if every Warden would exert himself with the same degree of spirit which has characterised those of this ancient Guild, it would do much to promote the celebration of 'Shrewsbury Show' with still greater hilarity.)

### THE COM-BRETHREN of SADDLERS, PAINTERS, &c.

Preceded by a Caparisoned Horse, led by a well-dressed Jockey.

A beautiful Flag, on which were emblazoned the Armorial Bearings (quartered) of the several Trades of this Composition with the Mottos - '*Hold fast, sit sure;*' '*Verbum DOMINI Manet in Aeternum.*'

### THE APPRENTICE PAINTERS.

Though last, not least (in our regard), came the Representative of the Painters' Company, in the Character of SIR PETER *Paul* RUBENS.

[The illustrious Prince of Design and King of Allegory, whose imagery was as splendid as the dreams of fairy land, and to gaze on whose tints was as a feast of roses, was admirably supported and excellently dressed, being an exact copy of the costume of the time in which this luminary in the hemisphere of talent lived, and, taking him for all in all, did infinite credit to those who superintended the character, as coming nearer to the thing intended, and possessing in appearance as much of the Knight of Pageants and Tournament, as any exhibited; in short, it was such a Figure as men and children gaze at with astonishment, and ladies love to look upon.]

Four Armorial Banners (executed in a very superior style), Flags, Music, Stewards, &c.

Thus, indeed, did the several Companies move towards Kingsland, with Music, Flags, and Banners - truly exhibiting

## UNION and BROTHERHOOD

whilst the whole Procession presented a lively picture of the hearty and vigorous manners of our fore-fathers, and which it may be a mark of wisdom to encourage and support.

At two o'clock, the Mayor, attended by about 30 Gentlemen, followed to Kingsland, preceded by the Town-Crier, Marshal, Sergeants at Mace, &c. &c.; where they were entertained most hospitably at the different arbours, though the company assembled to greet them was not so numerous as we have witnessed on former occasions, owing, no doubt, to the unsettled state of the weather.

The Mayor and his friends, on entering the harbour of the Hairdressers, were greeted by a salute of rockets; and, after partaking of the hospitality of that Company, proceeded homewards about half-past nine o'clock. And we may mention with pleasure, that the seasonable hint thrown out in a former Journal was attended to on the present Anniversary, inasmuch as the Chief Magistrate was escorted into town by his predecessor in office, and John Cressett Pelham, Esq. M.P. for the County, followed by a select number of Gentlemen: whilst the Trades also returned with greater regularity and decorum than has been known on any former occasion; each departing to their homes or rendezvous highly gratified with their holiday and recreation; and the town was speedily as quiet as upon ordinary occasions.

H.P.

June 15, 1830

[print ends]

[fo. 14r] [IMG\_8911]

**Mercers' Company.** June 15th

The United Company of Mercers, Grocers etc to the number of upwards of one hundred dined in the Great Room of the Lion Inn. I may be excused mentioning in this place that I yesterday took up my Freedom in this ancient Guild.

**93rd Highlanders** Thursday June 17th

Our town was agreeably surprised by the entrance of the Reserve Companies of the 93rd Highlanders. Their dress excited much amusement. They were drawn up in the evening in the Market Square and paraded with their band through some of the principal streets proceeding on their march in the morning.

**Death of the King**

The news of the death of our Gracious Sovereign, George the Fourth, arrived in our town by express about two o'clock yesterday morning, having departed this life on Saturday morning (about a quarter past 3 o'clock) the 26th June in the 68th year of his age and after a reign of ten years and 5 months. From the first bulletin of the King's illness having been issued since the middle of last April this melancholy event had been anticipated with much concern.

Monday June 28th 1830

**Archdeacon's Visitation.** St. Peter's Day

The Venerable Archdeacon Bather held his Visitation in St. Chad's Church where he delivered a very long charge on the state of the churches and accommodation for hearing therein throughout his Diocese.

The sermon was preached by the Rev. Richard Corfield M.A., Rector of Pitchford etc and was a very interesting exposition of that important text, the 18th verse of the 16th Chapter of St. Matthew, 'And I say unto thee thou art Peter etc'.

Understanding from a clergyman in the course of the day that the sermon would be published, it is unnecessary to record my notes thereof. [Added] His sermon was published in July.

[fo. 14v] [IMG\_8912]

1830 June 28th.

Married at Ripon, the Rev. J. E. Compson M.A., Vicar of St. Chad's in our town, to Eleanor Agnes, 3rd daughter of the late Rev. William Hodges M.A., Vicar of Mattersea and Hayton, Notts.

[fo. 15r] [IMG\_8913]

**Proclamation of His Majesty King William the Fourth in Shrewsbury**

Thursday July 1st

His Majesty King William the Fourth was proclaimed in our town this morning at the usual places with becoming ceremony. The procession would have been well supported had not the unpropitious rain destroyed its effect. At one the procession moved from the Town Hall towards the castle in the following order:

Two trumpeters on horseback  
Band of the South Shropshire Yeomanry Cavalry  
The Incorporated Companies, viz.  
Cordwainers Butchers Bricklayers etc Mercers etc  
Tailors Smiths etc Barbers etc Sadlers etc  
Four trumpeters on horseback  
Band of Shropshire Militia The staff of Shropshire Militia  
The County Clerk Sheriff's Officers  
The Marshall on a white horse  
Sergeants at Mace and Under Officers  
Shrewsbury Volunteer flag The Union flag  
Mayor of Shrewsbury The High Sheriff  
Aldermen in the scarlet gowns Assistants  
Freeholders and gentlemen

On arriving at the castle and after the usual forms had been finished J. C. Pelham Esq. M.P. invited the Corporation and Mercers' Company to partake of a profuse collation provided only a few hours previous - several of the members of the other Companies to procure a shelter at least from the pelting rain, sought a refuge at least in the ancient fortress where the confusion that prevailed baffles description, each person seeming most anxious to take care of himself. The wine was drunk in half pints to the extent of about 15 dozen bottles, many of which had their neck decapitated when the corkscrew was not speedily forthcoming, after quantum sufficit had been 'proclaimed' also, in the appearance of many and the patience of the spectators [fo. 16r] [IMG\_8915] much annoyed by the procession being thus detained more than two hours, the votaries of Mr. Pelham's hospitality again sallied forth to complete their round, exhibiting in procession nothing like order and in appearance if a comparison was not odious as so many *half drowned rats*, the rain pouring in torrents whilst each person as he passed his own door

thought it no bad policy to retreat - leaving the Mayor to find his way to the Town Hall with those who from pure etiquette or hire were obliged to follow.

**Borough Election.** Saturday July 3rd

The speedy dissolution of Parliament being anticipated owing to the demise of the late King, the spirit of electioneering began this day to manifest itself in our Borough by an address from Mr. Boycott, the unsuccessful candidate at the last election, expressive of his intention again to offer himself as a candidate for our representation and 'assuring his friends and supporters that the interests of the town and county of Salop and the general business of the nation should be sedulously attended to by him'.

This was speedily followed by one from Mr. Slaney stating his intention to solicit the honour and of his determination to abide the issue of a contest, whilst he should adhere to the same moderate and constitutional principles which he had always professed and would never abandon.

It was, however, a surprise to many that another candidate should arise in the person of our own resident townsman, Richard Jenkins Esq., whose active services in India for many has gained him distinguished honour and which I have already noticed in a preceding volume, and further that Mr. Boycott had resigned, which a handbill soon confirmed, signifying 'that as the principles and opinions of Mr. Jenkins were in strict unison with his own and as his tried abilities rendered him fully qualified to discharge the duties of a Senator, he was unwilling from feelings of regard and near relationship to be any obstacle to his success.'

[fo. 15v] [IMG\_8914]

**Mr. Corbett** on the 6th July

A handbill was circulated from Mr. Corbett bearing date London, stating, 'that from the flattering manner in which he had been twice returned he should feel it his duty to be at his post until the result of the Poll.'

[fo. 17r] [IMG\_8916]

**Farewell Sermon. Revd C. Bury,**

St Chad's Sunday July 4th

I have already adverted to the difference between the Vicar of St Chad's and his curate, Mr Bury. This evening therefore the church of St Chad was crowded by a very respectable congregation who had anxiously assembled to hear Mr Bury deliver his farewell address. Never did I witness greater attention in a place of worship or observe more heartfelt regret than was manifest on the present occasion as the Reverend gentleman discoursed on the words taken from the 13 Chap Hebrews and the 14th verse. 'For here we have no continuing city, but we seek one to come.' In the truly excellent sermon from this text he principally set forth that as we were sent into this world to prepare for a better, we should learn to think of it as of something that must soon pass away, viewing the invisible world as already present. He would however mention to his hearers not for the first time from this pulpit though it would be the last, that there is but one way to Heaven for all, and that way is by Faith thro' Jesus Christ, which Faith is the Gift of God, and as he feeling said, 'I thought once that my Ministry would have ended only with you which had led me to form plans of future usefulness'. Truly the eyes of all were upon him and as the eye that gazes must sometimes weep, so the Tears of Sympathy that were seen abundantly flowing relieved the spirit of many who had experienced his kindness and attention and who therefore could deeply feel his farewell.

Mr Bury properly refrained from pointed remarks, considering the pulpit as no fit place for them and though Providence had frustrated his designs, though his labours had been short and the result not great, yet he would ascribe all the good resulting from them to the Glory of God, for it had been his earnest endeavour to preach the truth as it was in Jesus and if he had said what appeared to be harsh, it resulted only from a desire and under the impression to do good. Where (h)is future lot might be fixed he knew not, but he [fo. 18r] [IMG\_8917] would nevertheless trust in the Lord hoping that he should not be forgotten at the Throne of Grace, whilst he impressed upon his hearers to take heed how they hear and what they hear and to compare it with the Word of God. Farewell and though we may not meet again in this world, may God grant that we may meet around *His* Throne, not for a few fleeting years but for ever.

Thus have the feelings of a large congregation been again outraged by the peculiar notions of the Vicar of St. Chad's, having caused the resignation of a faithful and indefatigable Curate, one who had exerted himself to his utmost strength for the general good in faithfully dispensing the word of truth in its purity, whilst the rupture he has been advised to make, with the impressive services of this day will not speedily be forgotten by his parishioners, it will be well if the cause of religion does not suffer by it and those ties of attachment which should strongly subsist between a minister and his people weakened. It must also be evident to posterity that the vicar in this transaction, as well as in many others since he has presided over this parish has been ill counselled, the result indeed of having no solid opinion of his own, but seeking ever a refuge for his conduct in the opinions of others, and this will certainly form no bright memorial of him when his days shall be reviewed upon the page of History, or a comparison drawn between him and his predecessors. These are not the remarks of a prejudiced mind, but without egotism, of a candid and I would hope impartial annalist; in short Mr Bury's resignation has caused great dissatisfaction in the parish as well as an astonishing sensation in the town. His attention and charity to the poor, the prompt and efficient discharge of his ministerial duties and though last not least his close connection by relationship with the vicar no doubt contribute to raise surprise at a dismissal which *no one* expected.

[fo. 19r] [IMG\_5303]

**Bible Society.** Thursday July 6th 1830.

The anniversary of the Shropshire Bible Society was held in the Guild Hall, Archdeacon Corbett President, supported by the Lord Bishop of the Diocese. The company was less than on any former occasion and the speeches had more in the character of a succession of sermons rather than lively stimulants.

The report stated that in the past year 883 bibles, 1072 testaments had been distributed, £480 sent to the parent society and £330 expended in payment for bibles. The collection after the meeting was £17 8s. 3d.

**Revd John Harding, Curate of St Chads.** Saturday July 11th.

The Revd. John Harding of Shiffnal having been appointed curate of St Chad's in the place of Mr Bury delivered his introductory sermon this evening from 8 Chap. Acts 34 and 35 verses.

From which he endeavoured to set before his hearers the origin of the words of the text, 'the grand duty of ministers of the Gospel and the grand subject of their ministry, viz, to preach Jesus, to enforce repentance. conversion, faith in Christ and acceptance through the merits of a redeemer, such doctrines every Christian minister is bound to preach'.

The minister of the Gospel too is not to palliate vice, but to deliver that which he has received commending himself to every man's conscience in the sight of God, preaching

the plain truths enjoined and revealed by our saviour. Feeling (as the preacher emphatically said) what I am I would turn my thoughts up to the Throne of Grace, imploring Almighty God to strengthen my hands, the weakest of his servants and however unworthy my endeavours may be in themselves, to make them serviceable to the conversion of sinners, for His ministrations in the Holy Temple (continued the preacher) he had given up all for the service of the Gospel and having entered the field of God's spiritual harvest must continue until the end of the day since inclination and interest must never be yielded to so as to deviate from the path pointed out to us by God; I now appear before you as your minister, must henceforth [fo. 20r] [IMG\_8919] be ready in and out of season, regulating my views according to the standard of God and the Gospel and inculcating those pure and holy precepts of our religion contained therein. In conclusion he urged his hearers to strengthen the hands of their ministers by a lively confidence and the practice of undefiled religion, ever bearing in mind that they are but men and what may be considered foolish to correct in the spirit of charity and what is thought to be good to receive with meekness giving God the glory, praying too that utterance may be given them to open their mouths widely being ambassadors of Christ. He then knelt down and offered a suitable prayer to that effect.

#### **Funeral of King George IV. Thursday July 15th.**

Being the day appointed for the funeral of our late King, George the Fourth, as a mark of respect to his memory, the inhabitants of our town generally closed the windows of their houses and shops. Business being entirely suspended, at eleven o'clock the Mayor and 12 aldermen in their scarlet gowns with a respectable number of assistants went in procession to St. Chad's church where the vicar preached from 14 chap Job, [blank] verse, shewing how apt an emblem of man were flowers, since they soon bud, bloom, wither and die, that the good actions of men send forth a fragrance even from the tomb, and that in shedding tears of sorrow over the grave, it should teach a lesson of mortality, quoting the circumstance of a heathen king, who had a person every day to say to him 'King thou art mortal', he discussed the importance of the 'proverb' which he said would have a direct tendency to put him in mind of his death and of his duty as well as to make him approach nearest to that virtue and charity so desirable.

In reference to our late Sovereign the vicar said, that when we consider the voices that are this day in all parts improving his death, it surely must be a testimony of public worth, for if riches or health could have reversed the inevitable decree of 'dust thou art and unto dust shall thou return', [fo. 21r] [IMG\_8920] it would have been done for he truly was the artists best friend. The poor man's comfort and every man's hope, his general anxiety to do good, being well known to have proceeded from a regard to all, of the numberless charitable institutions to which he contributed, time would fail him in reminding his hearers, as well as of the many great public services he had rendered his country. Do you wish then to pay a mark of respect to your deceased Sovereign, you cannot do it better than by allegiance to his successor, which he hoped his hearers would bear in mind, and if he had not said enough in praise to the late king, trusted that they would consider it was from that regard for truth which a Christian minister ought to possess, concluding his discourse by several quotations from Scripture showing that the Christian was not without hope in death, which were followed by some moral reflections which the subject as incentives to a virtuous life.

Such is the substance of the vicar's discourse. In the evening Mr Harding the curate preached at the same place an excellent sermon, calculated at once to improve and reform the heart, and to lead his hearers under impressions suitable to the contemplation of the uncertainties of human life and the solid happiness reserved in another and better world

for those that love and fear God in this state of trial and probation.

I should have mentioned that the Corporation were preceded to and from church by the charity scholars on the foundations of Bowdler, Millington, Allatt and the National with St. Chad's Boy's Sunday School, the Shropshire Band playing the 'Dead march in Saul'.

At night fine muffled peals were rung on the bells of St. Chad's and St. Alkmund's churches, and the announcement of the hour from the several church clocks was made on the bell by a muffled hammer throughout the day. The pulpits of the churches of the several dissenting chapels being tastefully hung with black cloth.

[fo. 22r] [IMG\_8921]

**Lancasterian School.** Sunday July 18th 1830.

Two sermons preached at the Baptist Meeting House in aid of the funds the Lancasterian Schools by Rev. James Lister, Liverpool. The collection was £ [blank].

**National Schools.** Sunday July 25th.

A sermon was preached at St. Chad's church by the Reverend William Clive, M.A. vicar of Welchpool in aid of the funds of the National Schools, from 19 chap Proverbs 2 verse, 'That the soul be without knowledge it is not good' was the judgement of one who was well able to appreciate knowledge, being the wisest of men. The preacher proceeded to enquire what degree of knowledge is necessary, and the meaning of the word knowledge alluded to in the text. He refuted the objection as to schools being seminaries for promoting evil communications, the supporters having in view the very opposite design, viz that of training up children in those religious truths which have a tendency to a religious life and that will prove to the everlasting welfare of their poorer brethren, the knowledge therefore that is essential to the good of the soul is religious knowledge and such is the knowledge expressed in the text.

In concluding his discourse that good resulted to the school by occasional visits from the subscribers which the report mentions 'has in many instances been attended to and manifest benefit resulted' which induces the committee to urge that the practice should become more general, since it leads the children to form their conduct by the Scriptures, to respect their superiors and to a renewal of kind intercourse with our poorer brethren, whereby the 'prating' of the teachers of classes is checked and the prejudices of parents allayed and that in this wealthy and populous town an institution like this will never want support, so long as it has for its object the present and future welfare of mankind.

The same sermon was delivered in the evening at St. Julian's. The collections were £60 0s. 0d.

[fo. 23r] [IMG\_8922]

**Corporation Meeting.** Thursday July 29th 1830.

At a house meeting of the Corporation held at 9 o'clock at night (which could not be raised earlier) it was determined not to pay an assessor from their funds, but if the candidates chose they might elect one and pay him.

**Borough Nominations.** Friday July 30th.

At the early hour of six o'clock the parties of Mr Jenkins and Mr Slaney commenced parading the streets with flags and two excellent bands of music. Nine o'clock being the hour appointed for the nomination of two burgesses to represent our borough in Parliament, the whole area of the Market Square was filled with a dense mass of spectators who made a tremendous crush to obtain a situation in the Hall when the doors

were opened. The Mayor having taken his place, Panton Corbett, Esquire, was proposed by Edward Cludde, Esquire, seconded by John Eaton, junr., Esquire; Robert Aglionby Slaney, Esquire, by the Rev. Sir Edward Kynaston, Bart, seconded by Henry Benyon, Esquire; Richard Jenkins, Esquire, by John Wingfield, seconded by Robert Burton, junr. Esquire. On a show of hands being demanded, it was decided in favour of Mr Jenkins and Mr Slaney, when a poll was demanded on behalf of Mr Corbett. After this a considerable excitation was raised on by Mr. William Clement, junr., rising to enquire whether it was the intention of the Mayor as usual to appoint an assessor, it having been generally rumoured that Mr Loxdale had offered to accept of that office, which from the political bias of Mr Loxdale, and as Mr Clement observed the 'Director and Master' of the Corporation would be an appointment obnoxious to every independent burgess!

The members present of the Corporation hearing that they had a 'Master' manifested any thing but pleasure and were defended by Mr Bather and J. C. Pelham, Esquire, the latter finding he could get no hearing and the 'mobility' shouting that they would go and 'storm his castle' instantly seized his hat and left the Hall. The Mayor however after consulting his friends [fo. 24r] [IMG\_8923] around him how he should act, signified that he should sit as assessor himself, calling in the aid of some of the aldermen of the Corporation.

Mr Corbett having refused to bring up his voters to the hustings by tallies (the usual manner), the spacious Market Square was yesterday fitted up for the purpose of taking the poll, a portion at each end being boarded for the occasion, two poll clerks being employed to receive the votes, the open space was left for spectators. The Mayor and aldermen sitting in the Town Hall to hear and decide objections made to votes.

At one o'clock on Monday Mr Corbett finding it useless to keep the poll open longer, declared his intention of having it closed, an adjournment was consequently made to the Town Hall when Mr Jenkins and Mr Slaney were declared duly elected.

Mr Corbett in addressing the electors on retiring [sic] noticed that he had grounded his success on having upwards of 600 promises, 107 of whom unexpectedly polled against him and 53 had not come up to poll.

The election was carried on in a good spirit, though much regret is expressed that Mr Corbett is not returned, which might have been done had even but little electioneering exertions been used, in fact his election was given away, though I am assured 220 were bribed by Mr Slaney's part, one 'Judas' received the money but cast it upon the table, and voted for Mr Corbett.

Wednesday August 4th was the day fixed for chairing the town members when it was decided by Mr Jenkins's committee that Mr J. should not be chaired with Mr Slaney, consequently two processions were formed, Mr Jenkins's party passing from the Hall, up Pride Hill to the Castle Foregate, and Mr Slaney's along High Street to the Colehams.

The procession, banners, flags &c were much the same as usual and the whole passed off without any collision [fo. 25r] [IMG\_8924] of the parties. At five o'clock about 150 friends of Mr Jenkins dined at the Talbot, Col. Leighton presiding and nearly the same number of Mr Slaney's at the Lion.

The following is a statement of each day's poll.

|                  | Mr Corbett | Mr Slaney | Mr Jenkins |
|------------------|------------|-----------|------------|
| Friday July 30   | 160        | 157       | 230        |
| Saturday July 31 | 192        | 338       | 407        |
| Monday Aug. 2    | 94         | 68        | 117        |
|                  | 440        | 563       | 754        |

The number of voters being [blank].

**County Nomination.** Tuesday August 3rd.

Being the day fixed to nominate two gentlemen to represent the county of Salop, a small though highly respectable body of freeholders assembled in the County Hall. Sir Rowland Hill was proposed by Sir Andrew Corbett, Bart., and seconded by E. W. Smythe Owen, Esquire. John Cressett Pelham, Esquire, by the Hon. and Rev. Richard Hill, seconded by the Reverend Henry Burton, senior. The election was adjourned to Friday.

Friday August 6th. The election of Mr Hill and Mr Pelham as members for our county took place as usual at the Castle. At one o'clock they were chaired through the accustomed streets in two elegant 'cars', the ceremony was truly beautiful in effect, and a great number of Shropshire gentry formed part of the procession.

**Assizes.** Saturday August 7th.

At 8 o'clock this evening the Commission of Assize was opened before Sir James Allan Park, Knt., & Sir J. B. Bousanquet, Knt. Sunday the 8th, the judges attended divine service at St. Chad's church where a truly appropriate and eloquent sermon was preached by the Rev. Thomas Hunt. M.A. Rector of West Felton, from 2 chap. 1 Samuel and 25 verse. After noticing the import of the words of the text, he [fo. 26r] [IMG\_8925] shewed in what consisted the peculiar aggravation of the sons of Eli, viz in bringing by their conduct a contempt on the ordinances of God, and that Eli's address to them was full of awakening conviction applicable to all, deducing several observations from the text applicable to the present occasion, adverting to the judgement seat of Christ, impressing upon his hearers that the greatest sin committed by man, is contempt of salvation, that self righteousness would never stand, since other foundation hath no man laid, than that which is laid in and through the mediation of Christ Jesus.

The calendar contained the names of 39 prisoners, 20 of whom had judgement of death recorded against them, 3 sentence of transportation and 6 of imprisonment. 13 causes were entered for trial, the majority of which were disposed of in one day, being quite unimportant.

**Address to the King.** Monday August 16th.

A county meeting held in the Shire Hall at which it was resolved to present an address of condolence to the King on the demise of his late Majesty George the Fourth, and to offer congratulations on the accession of his present Majesty to the throne of these realms.

The address was proposed by Lord Clive in an excellent speech and seconded by J. C Pelham, Esquire. The meeting was very thinly attended.

**Panton Corbett, Esquire.** Wednesday August 18th.

The friends and wellwishers of Panton Corbett, Esquire, the unsuccessful candidate in the late election for the representation of our Borough, being anxious to testify the high [fo. 27r] [IMG\_8926] opinion they entertain of his zealous and unremitting attention to his Parliamentary duties during the eleven years he represented this town in Parliament, and also of their high esteem of his private character, invited him to a public dinner at the Talbot Inn, where a very respectable company of upwards of one hundred gentlemen and tradesmen sat down to a sumptuous entertainment. Edwd. Cludde, Esquire, president.

On the health of the Mayor and Corporation being proposed by Panton Corbett, Esquire, Mr Uvedale Corbett complimented the prompt and sagacious decisions of the Mayor and the valuable assistance given to his Worship by other members of the body corporate and it was the general opinion of the professional gentlemen engaged that there

was but one case in which that decision was questionable, a fact and compliment which no former assessor ever received.

Mr Panton Corbett stated that a greater number of burgesses polled for him than were ever on the side of a previous unsuccessful candidate for this town, all came to the poll willingly and independently. No influence was used and no votes bought. *Vide* account of the speeches etc. which I reported for the Salopian Journal.

[fo. 28r] [IMG\_8927]

**Irish School Society.** Sunday August 22nd.

A sermon was preached at St. Chad's Church in aid of the Irish School Society by the Rev. Mr. Bushe from 6 Chap of Deut. 6th & 7th Verse. In expounding the text he pointed out, first the pattern, or subject proposed, 'I commend etc exemplifying the leading topics of that religion which God commands. Secondly he showed the practical influence of the words which Moses says shall be in thy heart, which he followed by a charge respecting the parental and domestic instructions of children, and a statement of the condition of the Irish Schools.

The congregation was unusually small which the collection evinces being only £12 8s. 0d.

On Monday 23rd, the Annual Meeting was held in the Town Hall, Thomas Whitmore Esq. presiding, and which was adjourned until evening when Alderman Cooper took the Chair. The collections were £13 0s. 0d.

**Town Address of Condolence to the King.** Monday August 23rd.

At a town's meeting an address of condolence and congratulation to his Majesty was agreed upon.

The address was proposed by James Loxdale Esq. and seconded by Alderman Samuel Harley.

[printed text loosely inserted] [IMG\_8928]

**For the Salopian Journal.**

**New Church, Castle Foregate, Shrewsbury.**

The necessity of additional church accommodation for a population of upwards 3500 persons who inhabit the extensive suburb and vicinity of Castle Foregate, the Old Heath, and Coton Hill, having been long and generally acknowledged, it was determined at a meeting of gentlemen, parishioners, and others, held in the vestry of St. Mary's Church, on the 26th August 1828, to build a church on a site to be procured in the neighbourhood of the Castle Foregate, with free sittings for at least two-thirds of the number it may contain, and to open a subscription for that purpose, which was accordingly commenced, and proceeded in with much spirited liberality.

The parishioners of St. Mary, desirous also of remedying the inconvenient and crowded state in which repeated interments resulting from a populous parish for upwards of one thousand years had rendered the cemetery attached to their church, purchased, early in 1829, an eligible piece of land, an acre in extent, in the Castle Foregate, for the twofold purpose of erecting the new church and affording additional burial-ground; and on the 12th of May in the year last-named the building now under notice was commenced, and, under active and judicious management, has proceeded so far as to admit of consecration on Tuesday the 24th ult.

The situation chosen for the church is delightful, as, though nearly at the extremity of the Castle Foregate, it is seen to advantage from most of the approaches to Shrewsbury; its western side commands an interesting view of the town – the venerable castle with its

towers and hoary walls mantled with exuberant foliage, the Royal Free Grammar Schools, the lofty spires of St. Mary's and St. Alkmund's churches, combine to form a pleasing group; whilst the fine church of St. Chad, backed by distant mountains, stands prominent in the front. On the northern side is a picturesque dell, the ancient course along which the majestic Severn once proudly rolled its winding stream; -the eastern prospect being bounded by the Wrekin and the gentler eminence of Haghmond.

**The Church**, dedicated to St. Michael, is a respectable building in the Grecian style, composed of brick with stone dressings. In plan it consists of a tower, nave, side aisles, and an elliptical recess for the communion; and a vestry within the base of the tower.

**The Tower** is of three divisions, and rises to the height of seventy feet: the basement is square, on which rests an octagonal belfry, crowned by a similar one of smaller dimensions, with a cornice charged with heads, devices, etc. the whole being surmounted by an angular lead roof and a gilded cross.

The body of the church is in length 70 feet 6 inches, and 40 feet 6 inches in width, and has a stone plinth, cornice, and parapet; the windows are circular-headed, having an unbroken stone architrave surrounding them, and are glazed in lead after a peculiar and neat pattern; the angular exterior or the recess for the communion has a plinth and a cornice, but terminating under the principal cornice of the building, having a circular-headed window in each of the three angles.

**The Interior** is approached by two entrances, north and south, beneath a stone pediment sustained on antæ; and if not splendid in decoration, it has that simplicity which becometh the HOUSE OF GOD: it possesses, however, one great advantage, in being capable of comfortably accommodating a congregation of eight hundred persons, six hundred and twenty of whom may possess free sittings. On the floor are thirty-six pews, the other portion being free. There are galleries over the north and south aisles, as well as a spacious one erected at the west end at the expense of the Rev. W.G. Rowland, for the use of poor children. These galleries are sustained on cast-iron columns, which are also continued for the support of the roof. The fronts of the galleries are quite plain, having moulded plinths and capping only.

The ceiling has a good effect, being panelled in large square compartments, and judiciously coloured. The pulpit, which is octangular, is on the north side of the church; the reading desk is on the opposite side, and in a corresponding style.

The eastern end is finished by three square panels which will be inscribed according to the Canon of the Church. – Three windows of splendid stained glass, comprising Scriptural subjects, from rare and beautiful designs of the ancient masters, are, by the munificence of the Rev. W.G. Rowland, now in progress; and he has likewise presented a flagon, two cups, and two patens, for the use of the Communion.

A good peal of six bells will also be placed in the steeple by the time the church is opened for regular Sabbath Service, which, owing to the interior not being quite completed, is not expected to take place for a month hence. Upon the whole, the church is highly creditable to the abilities of the architect, Mr. John Carline, and to the workmanship of the builders, Messrs. Joseph Birch and Sons; and when we consider that it was erected at an expense of little more than £2000, criticism is disarmed in the solid and chaste appearance which it possesses, truly looking

*'As though we owned a God, adored his power, / Revered his wisdom, loved his mercy'*

[printed text] [IMG\_8929]

The day of consecration having been (as already stated) fixed for the 24th ult. the church was filled at an early hour by a most respectable congregation, the west gallery being reserved exclusively for ladies. – At eleven o'clock the Bishop was received at the gates of the churchyard by the venerable Archdeacons Butler and Bather, the Rev. William Gorsuch Rowland, Minister and Official of St. Mary's, the Rev. T. B. Lutener, and other clergymen, in their robes. They proceeded to the south door of the church, where a petition was presented to the Bishop and read, praying that he would consecrate the church: this being ended, the Bishop, his Chaplains, and the clergy entered the church, and proceeded up the middle aisle, repeating alternately the 24<sup>th</sup> Psalm, the Bishop one verse and the Clergy the other; the Bishop and his Chaplains with Archdeacon Bather went within the communion space, the Officiating Minister to the reading desk, and the preacher to a convenient seat near the pulpit. The Bishop then standing up, and turning to the congregation, read that portion of the consecration service, beginning 'Dearly beloved in the Lord' etc. and being again seated in his chair, had the instrument of donation and endowment presented and read to him; - after which the regular service of the day was impressively read by the Rev. W.G. Rowland. The communion service was read by the Bishop, assisted by the Venerable Archdeacons Bather and Hodson.

After the 100th Psalm (old version) had been sung, the Venerable Archdeacon Butler delivered an appropriate discourse from the 7th chapter of Acts, the 48th, 49th, and 50th verses. He showed that the words of his text formed part of the answer made by Stephen before the High Priest, when he was accused of blasphemy, - proceeding to explain that the tabernacle in the wilderness was first set up in Shiloh, and removed by David to Jerusalem, who, considering that he dwelt in a house of cedars, thought it not becoming that the ark of the covenant of the Lord should remain under curtains. David, therefore, made ready to build a house, which he considered should be suitable for the dwelling of the Lord; but the Almighty forbid him, signifying that Solomon should build a house for the glory of *His* name. Solomon accordingly built a temple to the Lord with a degree of magnificence that exceeds our description, and having dedicated it most devoutly with sacrifices, prayers and peace-offerings, (as recorded in the 8th chapter of the 1st book of Kings,) a testimony that Solomon's prayer had been heard was given, by fire coming down from Heaven, and the glory of the Lord filling the house, so that the priests could not enter in.

The Reverend Archdeacon then noticed that the Temple is generally considered to have been the only edifice erected for the worship of God in the land of Palestine until the return of the Jews from captivity, after which synagogues began to be built; yet, though they had no public buildings for such service, it is considered probable that they had assemblies called prayer houses, and that they assembled under the shade of spreading oak or palm trees; - since Joshua has said, 'Behold this stone shall be a witness' – and under such as Deborah sat when she judged Israel. It is not, however, to be supposed that the priests would let the people be ignorant, - each family possessing an instructor in its head; - besides these, there were schools for the *Prophets*, their office being not altogether confined to *future* events, but to exhort and set forth God's word – to stir up the people to a performance of their duty by continually reminding them of it, being either settled ministers or itinerant preachers. Still this chosen people of God, though led by his holy servant Moses, and warned by the Prophets, lapsed into the grossest idolatry of the heathen nations, until synagogues were built in the land.

In reference to Jerusalem, the learned Preacher remarked, that in its utmost extent it is only four miles in circumference, containing about 30,000 inhabitants, though it is described by Josephus as being in ancient time four times greater in population, and still more during the great Religious Festival, there being one million two hundred thousand

persons said to have perished on the destruction of that city, at which period there were 500 synagogues besides the Temple. And whilst we are grateful that we live in a Christian land, where the light of truth has shone in its brightest effulgence for three hundred years, let us hope that light may continue to shine, and that whatever mischiefs Infidelity may plot, or enthusiastic zealots execute, loyalty may prevail, and the knowledge of the word of God increase, to promote which we cannot do better than provide convenient places of worship.

The Archdeacon here adverted to the bad practice of pews being used in the churches of this country, a custom little known to other nations, and by which church accommodation is much infringed upon; nor could he believe that it was a spirit of dissent or hostility that kept many away from the church, but an idea among the more wealthy of not wishing to intrude into the seats of others, and of a belief among the poor that there was no accommodation for them. To the exertions of the Commissioners and the Incorporated Society we are, however indebted for having provided 400,000 sittings, 250,000 of which are free. At the same time he mentioned a striking fact, that although we have no means of knowing exactly the population of Shrewsbury at the time of the Reformation, yet we might fix it at somewhere near 7000, when there were the present number of churches, with four large priory churches and eight chapels. In 1695, it was 7383, with the present five churches; in 1750, 8141; in 1821, 18,000, and this with only the five churches. The necessity, therefore, of increasing church accommodation in this town was obvious to every reflecting mind; and that the building now erected might well be filled was his earnest hope, as well as that it might be supported by a faithful minister who will dwell on the great practical truths of Christianity – the love of Christ – the duties of repentance and submission to the Divine Will – and the importance of truth, honesty, and sobriety in our dealings with mankind. It is also necessary, he observed, that there be docile hearers, attending in a spirit of humility and holy fear, so that they may receive with meekness the engrafted word which is able to save their souls. The preacher particularly urged the young who may attend this church to regard the instruction given; because those who have contributed to the completion of this work have not sought their own advantage; and though it is necessary that they who preach the gospel should live by the gospel, it is not the desire of the Minister of this church to enrich himself, but to bestow his labours for the benefit of his Christian brethren.

In conclusion, he warned those that have the opportunity now afforded them, not to neglect the means of salvation that will be set before them on every sabbath in this modest and unpretending building, but to purify their hearts by the inspiration of that Holy Spirit which would guide them into all peace.

The sermon being ended, the Bishop and the Clergy proceeded to the churchyard, where the sentence of consecration was read, and the Bishop concluded by the usual prayer on such occasions. The spectators then dispersed; but the Bishop and the Clergy returned to the church, and partook of the Holy Sacrament.

In concluding these observations on the Consecration of the New Church in Castle Foregate, we would remark, that if the *Christian Religion* has a tendency to promote the happiness of mankind, and if *Public Worship* is admirably adapted to accomplish that design – positions that we think will be readily granted – it must be a source of gratification to know that the erection of this edifice in a populous suburb hitherto very dimly illumined with Christian light, was begun in a spirit of unanimity, and has proceeded throughout without the slightest opposition or dissension of the parishioners; and if this favourable result was occasioned by the indefatigable exertions of the zealous Minister of the Parish, it forcibly demonstrates that good understanding which should at all times subsist between a *Pastor* and his *Flock*, whereby a solid foundation is laid for a

superstructure conducive to the promotion of true religion, and strikingly illustrative of that portion of Holy Writ, which says 'Let your light so shine before men that they, seeing your good works, may glorify God'.

H. PIDGEON September 1 1830

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Tuesday August 24th. St. Michael's Church in the Castle Foregate consecrated.

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