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Sect. 4.4, Protestant Nonconformity

This text was originally drafted by David Cox, *c.* 2000, based on research by Janice Cox. It was revised and updated in 2019-20 by the team of Dr Rosemary Thornes, Lyn Leach and Jonathan Davies and edited for web publication by Richard Hoyle. We are grateful to Mrs Cox for her continued interest in and advice on this text.

Other than updating the text, use has been made of the online Shrewsbury newspapers in making revisions and clarifying detail, but it should be noted that the run of nineteenth-century newspapers was not, at this time, complete. Some use was also made of the newspaper files held by Shropshire Archives.

The final stages of preparing this version of the text for publication coincided with the Coronavirus pandemic of 2020. It was not possible to access libraries and archives to resolve a small number of outstanding queries and references. When it becomes possible again, it is proposed to post an amended version of this text on the VCH Shropshire website. In the meantime we welcome additional information and references, and, of course, corrections.

Cross-references which follow many entries are to the fuller *Gazetteer of nonconformist places of worship in Shrewsbury* by Rosemary Thornes, Lyn Leach and Jonathan Davies, the publication of which will follow in 2021.

October 2020

The following abbreviations are commonly used in the endnotes:

<i>CSPD</i>	<i>Calendar of State Papers Domestic</i>
<i>ESJ</i>	<i>Eddowes Shropshire Journal</i>
QS	Quarter Sessions
SA	Shropshire Archives
<i>SC</i>	<i>Shrewsbury Chronicle</i>
<i>S.P.R. Lich.</i>	<i>Shropshire Parish Register Society, Diocese of Lichfield</i>
<i>S.P.R. Nonconformist</i>	<i>Shropshire Parish Registers Society, Nonconformist [registers]</i>
SS	<i>Shropshire Star</i>
<i>TSAS/TAHS</i>	<i>Transactions of the Shropshire Archaeological and Historical Society</i>
TNA	The National Archives

32 Act of 1689, sometimes clandestinely but sometimes openly, either under the short-lived
33 Declarations of Indulgence of 1672 and 1687 or at other times when prohibition was not strictly
34 enforced.⁶ Tallents returned to Shrewsbury from abroad in 1673 to join Bryan, who had moved
35 to Shifnal under the Five Mile Act of 1665 and until 1672 had used to visit Shrewsbury by night.⁷
36 In the early 18th century the Presbyterians were, as they had probably always been, the town's
37 largest nonconformist group, with an estimated 440 'hearers' including four gentry and 62
38 tradesmen.⁸

39 Other sects in Shrewsbury were evidently much less numerous than the Presbyterians in the
40 Interregnum. The Independents seem to have had no regular minister until James Quarrell (d.
41 1678) arrived from Montgomeryshire in or before 1669; he was licensed to teach in Shrewsbury
42 in 1672.⁹ Quarrell was succeeded by Titus Thomas (d. 1686) and David Jones (d. 1718). All had
43 Welsh connexions and doubtless spoke Welsh; Jones certainly did.¹⁰ In the early 18th century
44 there were about 150 'hearers', including one esquire.¹¹

45 There were some Baptists in Shrewsbury in the later 1650s, including Timothy Seymour the
46 elder, but no licence was issued under the 1672 Declaration of Indulgence.¹² Samuel Travers (d.
47 1699), whose brother-in-law Timothy Seymour the younger owned the warehouse licensed as a
48 meeting house in 1712, was said to have been the first regular minister. There were only 26
49 members in 1718.¹³

50 There were Quakers in Shrewsbury by 1654 and a regular meeting by 1657.¹⁴ By 1659 and until
51 1664 or later, burials were made in part of the garden of a member, John Millington (d. 1689).¹⁵
52 By 1666, however, the Shrewsbury Friends owned the burial ground, Millington having
53 apparently given it to them.¹⁶ The meeting-house site on St. John's Hill, which John Thomas sold
54 to the Friends in 1670, may have adjoined the burial ground and was then united with it.¹⁷
55 Membership seems to have peaked at about 35 in the 1670s.¹⁸ There were few weddings of
56 Shrewsbury couples after 1690 which may imply an ageing and declining membership.¹⁹

57 Reduced numbers of Independents and Presbyterians in mid-18th-century Shrewsbury may have
58 influenced the decision of the 23 Independents to join the 103 Presbyterians at the High Street
59 chapel in 1741. (These are figures for members, and not the congregation attending the
60 chapels.) The Independents were at this time without a minister. The merger was eased by the
61 appointment of Job Orton (1717-93), whose parents belonged to the Independent congregation,
62 as minister.²⁰ The new body, declared itself undenominational, but inclined towards

63 Unitarianism in 1766. That diminished the High Street congregation further, for a large
64 proportion of it then left to form a new Independent church on Swan Hill.²¹

65 Until the end of the 18th century there were relatively few Baptists, and recurrent shortages of
66 money were evidently among the reasons for a succession of short ministries and long vacancies.
67 Also to blame, in the mid-18th century, were long-running disagreements between ‘particular’
68 and ‘general’ members, which caused the latter to secede in 1773.²²

69 The Evangelical Revival of the late 18th century did not help the Quakers or the Unitarians in
70 Shrewsbury, as by then neither body seemed able or inclined to proselytize. The former
71 continued to diminish, having 13 members in 1798 of whom 11 were women, and the latter
72 merely remained at the same size.²³ The Baptists (under John Palmer, pastor 1793–1823) and
73 the Independents (under Thomas Weaver, minister 1798–1852), however, found new life and in
74 the 19th century rose to the challenge of Methodism. From the 1790s new sects appeared in
75 Shrewsbury but they did not rival the established evangelical groups, Baptists, Independents,
76 and Methodists.²⁴

77 In the early and mid-19th century nonconformist places of worship opened for the first time in
78 the suburbs. That was partly because most established chapels in the town centre, as well as
79 some newly arrived sects, wished to evangelise expanding areas, but it was also partly the result
80 of splits within the older congregations. In either case the suburbs had affordable sites on which
81 to build. The ability of Shrewsbury and its suburbs to support a variety of places of worship in
82 that period is evidence of the vigour of local nonconformity. In 1851 about a third of those who
83 attended a place of worship were Protestant nonconformists, about half of whom were
84 Methodists; Independents were the next largest dissenting group, and Baptists the third.²⁵

85 In the late 19th century rivalry between the older dissenting groups and disunity within them
86 were subordinated to the collective struggle of all nonconformists to sustain their numbers in
87 the face of increasing scepticism and secularism. A spirit of mutual support animated the
88 Shrewsbury and District Evangelical Free Church Council (later the Shrewsbury Free Church
89 Federal Council) when it was formed in 1896. It immediately divided the town into ‘parishes’,
90 each to be evangelized by a place of worship affiliated to the Council, irrespective of its
91 denomination. By 1914, however, ‘apathy and feebleness’ had supervened among the Council’s
92 members. Old-established congregations were evidently being kept alive by family tradition and
93 newcomers to the town rather than by evangelism.²⁶

94 More recruits came to groups outside the Council who answered contemporary wants and
95 doubts with new modes of worship. Some of those churches sought to match the emotional
96 excitement of secular entertainments, and some offered intellectual certainty through
97 fundamentalist interpretation of scripture or through spiritualism. At the end of the late 20th
98 century churches that promised both excitement and certainty seemed to flourish the most.
99 Traditional nonconformity was in retreat by the later 20th century, and in 1975 the Shrewsbury
100 Free Church Federal Council decided to 'face the facts' and merge with the Shrewsbury Council
101 of Churches.²⁷ Moreover, even viable congregations could not always afford to maintain their
102 buildings. Nevertheless, in the 1990s some of the larger town-centre chapels managed to hold
103 their own, and some weaker groups had survived by joining stronger ones in the 1970s, either by
104 merging, like the Presbyterians of Castle Gates with the Congregationalists in Abbey Foregate, or
105 by sharing premises, like the Welsh Independents and the Congregationalists on Swan Hill, or the
106 Anglicans and Methodists at Greenfields and Harlescott. St John's Methodist chapel closed in
107 2005 and Swan Hill chapel in 2016. These were the most flourishing non-conformist churches in
108 the town in the 19th-C, but apart from the Unitarians in the High St., there was now no non-
109 conformist place of worship in the town centre.

110

111 **CONGREGATIONS**

112 **Apostolic Christians**

113 In 1929 the Apostolic Mission took over the chapel in the Dissenters' Cemetery on Belle Vue
114 Road, moving there from unidentified premises in Frankwell.²⁸ In 1943 this chapel burned down.
115 In 1948 the congregation built a new chapel on the same site, using materials from a disused
116 chapel owned by the Apostolic Mission at Minsterley.²⁹ In 2019 this congregation was called the
117 Wellspring Apostolic Christian Centre.

118 *Places of Worship Gazetteer A4 and B27*

119

120 **Assemblies of God**

121 The Shrewsbury church, formed after 1970, was meeting in 1976 in the Foresters' Hall, St.
122 Julian's Steps, off Wyle Cop.³⁰ No trace of this congregation was found in 2019.

123 *Places of Worship Gazetteer B88*

124

125 **Baptists**

126 There have been six separate congregations in Shrewsbury.

127 (i) In 1712 Baptists licensed an empty warehouse belonging to Timothy Seymour in Dun's Shut
128 (now disappeared) off the south side of High Street, where they met in an upper room.³¹ It may
129 have been they who in 1720 licensed Wingfield House at the Princess Street (Kiln Lane) end of
130 the shut.³² There were about 50 'hearers' in the early 18th century.³³ In 1736 the congregation
131 entered a new building nearby in Golden Cross Passage (Steelyard Shut) and in 1780 moved to a
132 new chapel in Claremont Street (Dog Lane). This building was enlarged in 1810 and attracted
133 about 600 worshippers in 1815. In 1851 average adult attendance was 200.³⁴ The chapel was
134 registered for Particular Baptists in 1860.³⁵ In 1877 it was replaced by a new brick chapel. There
135 were 600 seats in 1941.³⁶ In 1958 the Claremont St congregation opened a branch in Crowmoor:
136 in 2012 the two chapels amalgamated. The Claremont Street chapel has been renamed as
137 Shrewsbury Central and in 2019 some meetings continued to be held there.³⁷

138 (vii) The Crowmoor Baptist Church Hall began as a mission from Claremont St. The building was
139 erected in 1958 and seated 200.³⁸ The congregation grew too large for the premises and about
140 half of it left in 1983 to form the Barnabus Christian Fellowship. In 1988 the rest moved to the
141 Crowmoor Church centre, a polygonal brick building on an adjacent site, designed by the Winton
142 Design Group with seats for 700.³⁹ However, most services are now held at Crowmoor.
143 In 1983 about half the congregation left to form the Barnabas Fellowship (see below).⁴⁰ In 2019
144 there were 150 adult members and 40 young people.⁴¹

145 *Places of Worship Gazetteer A13, A15, A26, B33, B57, B58*

146
147 (ii) In 1773 the minister, John Pyne, led a secession.⁴² He is said to have established a 'chapel' in
148 Barker Street. It was short-lived, and the congregation met afterwards at Cole Hall, off Hill's
149 Lane. When the congregation dissolved, some members returned to the original congregation
150 which was now meeting in Claremont Street Chapel.

151 *Places of Worship Gazetteer A20, B2*

152
153 (iii) In 1803 John Palmer, the minister at Claremont Street (Dog Lane), licensed his cottage,
154 'Enon', which stood on the north-east side of the castle. Baptisms were conducted in the Severn
155 below.⁴³ In 1809 he licensed a building in School Gardens (School Lane) for weekly lectures but
156 his plan to build a chapel there, to replace that in Dog Lane, was not pursued.⁴⁴

157 *Places of Worship Gazetteer B10, B63*

158
159 (iv) In 1827 some members of the Claremont Street chapel left to form a congregation in Castle
160 Foregate, where in 1830 they opened a new chapel off the west side in what became Chapel
161 Court.⁴⁵ It seated about 180 and a rear extension, presumably a baptistery, backed directly onto
162 Bagley Brook. The chapel was demolished in the late 1840s in advance of railway development.⁴⁶
163 This Baptist congregation had by then moved to a room in St. Austin's Street where, as Particular
164 Baptists, an average of 92 attended in 1851.⁴⁷ In 1858 the members took a lease of the former
165 Friends' meeting house on St. John's Hill. Most of the congregation went back to Claremont
166 Street in 1872 and the rest registered a room in Marine Terrace in 1875 for an undeclared
167 denomination.⁴⁸

168 *Places of Worship Gazetteer A8, A42, B48, B72*

169
170 (v) The Revd. John Williams established a Particular Baptist congregation in Coleham in 1858; in
171 1862 it met in the 'Factory'.⁴⁹ Williams moved to Holyhead and was succeeded by Rev. C F
172 Vernon. The congregation had ambitions to have a chapel and in October 1862 secured the site
173 of the Spread Eagle public house in Wyle Cop for £780. 'It is their purpose to erect thereon a
174 commodious chapel, which shall fully represent the Baptist body throughout the town and
175 county'.⁵⁰ The chapel was built in the yard behind the inn, with provision for 350-400
176 worshippers.⁵¹ In August 1863 the foundation stone was laid by Rev. Williams and a sale of
177 useful and ornamental goods was held in the house adjoining the site, to defray some of the
178 expenses.⁵² The Spread Eagle itself was converted into two dwellings to produce income to cover
179 the cost of the site and building work.⁵³ In 1882 a 'Swiss fete' was held to raise funds for
180 improvements to the chapel, but the congregation did not flourish and in 1886 the chapel was
181 described as vacant.⁵⁴ It was then acquired by the Salvation Army.

182 *Places of Worship Gazetteer A49, B47*

183
184 (vi) A congregation of Sandemanian or Scotch Baptists met at Cole Hall Chapel, off Hill's Lane, in
185 1795. It was licensed in 1800.⁵⁵ The group moved thence to a new chapel in Castle Court (House
186 of Correction Shut), licensed in 1811. It had seats for 300 and was built above two old vaults.
187 Some of the congregation had returned to Cole Hall by 1815, where they used the upper floor. In
188 1822 the congregation comprised 44 members. In 1826 the congregation abandoned their
189 chapel, part of which was in use as a billiard hall, selling it to the Primitive Methodists.⁵⁶ The

190 Sandemanian sect was ‘nearly extinct’ in Shrewsbury in 1837 and seems to have expired in the
191 1840s.

192 *Places of Worship Gazetteer A10, A20*

193

194 **Barnabas Christian Fellowship**

195 In 1983 about half the congregation of Crowmoor Baptist church left to form the Barnabas
196 Christian Fellowship.⁵⁷ It met at the Music Hall until 1985 when, after a few months at the
197 Gateway Centre, Chester Street, it moved to premises above the Queen Victoria public house
198 (later Lloyds in the Town) on Hill’s Lane. Called the Barnabas Church Centre, its entrance was in
199 Carnarvon Lane. The congregation increased in size and had to meet in two separate premises;
200 one group called Barnabas South East met at the Springfield Hall and later at the Holy Cross
201 School on Wenlock Road. For a short period in 1993 the two congregations met together in the
202 Sixth Form College (Wakeman School) on Abbey Foregate. Then they amalgamated into one
203 Fellowship and bought the former Territorial Army drill hall on Longden Coleham in 1996 and
204 moved there shortly afterwards.⁵⁸ The Barnabas Church joined Newfrontiers, a network of
205 churches with a vision to restore the church on New Testament lines and plant new churches
206 where there is need. In line with this vision a new community church has been established in
207 North Shrewsbury. In 2019 there were 300 members at Barnabas. The large hall seats 550 and in
208 2004 a second smaller hall seating 100 was completed.⁵⁹

209 *Places of Worship Gazetteer A26, B1, B12, B38, B51, B69, B81*

210

211

212 **Blue Ribbon Gospel Army**

213

214 Four officers under ‘Captain’ (or ‘Major’) J. E. Ray began to rent the Wyle Cop Baptist chapel as a
215 ‘fort’ in 1883 and began to conduct a provocative temperance campaign. Their parades and
216 open-air meetings attracted noisy crowds and often led to violent disorder.⁶⁰ The licensed
217 victuallers and the municipal authorities were hostile to the Army but some of the
218 nonconformist clergy, one Anglican minister, and at least one borough magistrate openly
219 supported it.⁶¹ By May 1884, when Ray left Shrewsbury, the mission boasted of 200 recruits and
220 had taken 4,000 pledges, but it seems to have faded away not long afterwards, for in 1886 the
221 ‘fort’ (Wyle Cop Baptist Chapel) was bought by the Salvation Army.⁶² The remaining members
222 may have moved to the Old Mansion Auction Mart in Hill’s Lane for a short period in 1888.

223 *Places of Worship Gazetteer A49, B39*

224

225 **Brethren (Plymouth Brethren Christian Church)**

226 (i) An assembly, probably formed in 1838, was joined in that year by some members of the
227 Independent Chapel, Swan Hill. By 1840 it met in St. Mary's Street, probably in a small room in
228 Jones's Mansion, which it licensed in 1841. Just under 20 people attended each service in Jones's
229 Mansion on Census Sunday 1851.⁶³ By 1880 an assembly, perhaps the same, met in Fire Office
230 Passage, off the north side of High Street, where it seems to have remained until the premises
231 were demolished in 1890.⁶⁴ Some of the members moved to the John Street Mission Hall in
232 Castlefields, but most stayed and met at 2a St. Alkmund's Place, remaining there until 1960
233 when the assembly became Exclusive and moved to a new building, Greyfriars Hall, on the east
234 side of the approach from Longden Coleham to Greyfriars Bridge.⁶⁵ There were some splits but
235 the remaining members stayed here until around 1980. In 1982 they met in a new meeting room
236 in Betton Street, Coleham.⁶⁶ In 1995 they were described as "out' from the 'London party'. By
237 2008 the congregation had moved and the site was on the market.⁶⁷ In 2010 a new meeting
238 house, the Holyhead Road Gospel Hall, was built on the outskirts of Shrewsbury at Bicton
239 'because of growing numbers'. In 2015 this church held a free lunch for the public to emphasise
240 its community activity; it also preached the gospel on the street and distributed free Bibles and
241 gospel tracts.⁶⁸ In 2019 a planning application was put in to Shropshire Council to extend the
242 facilities with a multi-use building to accommodate a conference/meeting room.⁶⁹ There are
243 currently two further Plymouth Brethren Christian Church meeting houses on the outskirts of
244 Shrewsbury, at Weeping Cross and Mytton Oak Road, both with large car parks.⁷⁰

245 *Places of Worship Gazetteer A7, A27, A35, A40, A48, B34, B70, B74*

246

247 (ii) Some members left the Exclusive Brethren assembly in 1965 for a new meeting room in
248 Cadogan Gardens, off Barracks Lane.⁷¹ They were said in 1995 to be 'in with the 'London party'.
249 In 2019 the meeting house was out of sight in a locked enclosure, with contact information on a
250 notice on the gate.⁷² This meeting house was mentioned in a newspaper article in 2010 and
251 appears as 'PBCC Severn Gospel Hall' in a list of Plymouth Brethren Churches (Exclusive) in 2015,
252 but it was not clear whether it was still in use in 2019.⁷³

253 *Places of Worship Gazetteer A3*

254

255 (iii) By 1890 the Open Brethren occupied the formerly undenominational John Street Mission
256 Room, Castlefields, which had been founded by C. E. Nightingale, a wealthy dentist who
257 purchased the land and opened this hall 'to spread the Gospel to the poor'. Under the influence
258 of his sons, Alfred and Charles Nightingale, the congregation developed as an Assembly of Open
259 Brethren.⁷⁴ The congregation was joined in 1890 by some of the former Fire Office Passage
260 assembly. By 1900 the building had been renamed the Gospel Hall.⁷⁵ In 1993 there were about
261 50 members. In 2019, a congregation was meeting in this church, now called John Street Church,
262 but it is believed they were no longer Plymouth Brethren.⁷⁶

263 *Places of Worship Gazetteer A35, B34*

264

265 **Christadelphians, Brothers and Sisters of Christ**

266 Meetings began in 1877 at Thomas Rees's house.⁷⁷ By 1936 there was a meeting room at 8
267 Dogpole, still in use in 1955.⁷⁸ By 1966 the 'ecclesia' met at the Morris Hall, Bellstone, where it
268 remained until 1994. Until this date they had no premises of their own, but in 1966 they had
269 purchased and registered the former Holy Cross parish room on the corner of Monkmoor Road
270 and Tankerville Street.⁷⁹ In 2019 the congregation remained active, holding Communion, a Bible
271 talk and a children's session on Sundays and a Bible class on a weekday evening. 2019 marked
272 the 25th anniversary of their move to their own Hall and they celebrated this by holding public
273 events in the town, including lectures at the Lion Hotel.⁸⁰

274 *Places of Worship Gazetteer A30, B4, B23, B79*

275

276 **Christian Alliance of Women and Girls (Christian Alliance Youth Group)**

277 By 1922 this alliance met in a hall behind Ivy House (later Darwin Town House), 37 St. Julian's
278 Friars.⁸¹ In 1925 it was called a club room, and in 1926 a chapel.⁸² By 1960 the building was used
279 on Sunday evenings by the Fellowship of Christian Youth and in 1965 was renamed the Christian
280 Alliance Youth Group Hall.⁸³ Its history after 1976 has not been traced.

281 *Places of Worship Gazetteer B73*

282

283 **Christian Science Society**

284 The movement reached Shrewsbury in 1900. In 1919 the congregation met in a room at 1
285 College Hill. In that year a Society (affiliated to the First Church of Christ, Scientist) was formed

286 and it moved to rooms in the Freemasons' Hall, College Hill, where there was space for a reading
287 room. There were 21 members in 1920. They decided to advertise their services locally and form
288 a Sunday School. They distributed literature, established a lending library and opened a lecture
289 fund. The first lecture was given in 1934 when they aimed to make it an annual event.⁸⁴ In 1938
290 the Society bought the former Methodist New Connexion chapel, Town Walls for £1,800 and
291 remained there until 1983.⁸⁵ By this time there was a growing feeling among members that it
292 was an appropriate moment to become a church. The trustees then sold the building and rented
293 two rooms in the Old Grammar School House, School Gardens, until 1992 when the congregation
294 moved to the former Greyfriars Hall, Coleham, where they remained in 2019.⁸⁶

295 *Places of Worship Gazetteer A27, A45, B19, B20, B64*

296

297 **Christian Spiritualists**

298 (i) St. Luke's Spiritualist Church was registered on the second floor of 28 Claremont Hill in 1929
299 and re-registered in 1932 as St. Luke's Christian Spiritualist Church.⁸⁷ It moved to 3a Scott's
300 Mansion, 24 Claremont Hill in 1935 and remained there in 1940, but had left by 1954.⁸⁸ In 1971
301 it began to meet at the Morris Hall, Bellstone. From 1977 it used the Unitarian chapel, High
302 Street, for its meetings.⁸⁹

303 *Places of Worship Gazetteer B4, B14, B15*

304 (ii) St. John's Spiritual Church was registered in the yard of the Station Hotel, Castle Gates, in
305 1929 and moved in 1931 to the first floor of 27 Princess Street, leaving a year later.⁹⁰ It may have
306 been the Spiritualist Church that met at Bank Chambers, Roushill Bank, by 1936 and still in 1940
307 but which has not been traced subsequently.⁹¹ Or it could have been the Christian Spiritualist
308 church that met on the second floor of 17 Talbot Chambers, Market Street, by 1934 and
309 remained there in 1967 but had gone by 1980.⁹²

310 *Places of Worship Gazetteer B8, B49, B60, B62*

311 (iii) In 1997 the Temple of Light Christian Spiritualist Church met at the Community Centre,
312 Boscobel Drive, Harlescott.⁹³

313 *Places of Worship Gazetteer B6*

314 (iv) Another spiritualist church (active in 1995) met at the Community Hall, Castlefields.⁹⁴

315 *Places of Worship Gazetteer B9*

316

317 **Church of Christ (Campbellites)**

318 A small congregation calling itself the 'New Testament Church; was formed in late 1837 by two brothers,
319 Thomas and William Butler. They sought a return to the practices of primitive Christianity. In 1842 they
320 joined congregations with similar beliefs in the Association of Churches of Christ. The congregation
321 remained small and in 1840 was meeting in a private house. Subsequently it may have rented rooms in
322 which to hold its services but in 1846 it was said to be holding two services each Sunday in Cole Hall
323 Chapel. It does not appear in the 1851 religious census. William Butler died in 1849 and his brother in
324 1871, and without their guiding spirits, it seems likely that the church disappeared shortly after. The
325 congregation was said to have numbered about 30 in the last years of Thomas Butler's life.⁹⁵

326 *Places of Worship Gazetteer A20*

327

328 **Congregationalists**

329 See Independents

330

331 **Elim Pentecostals**

332 There was an Elim Revival Centre on the south side of Belmont Bank in 1960. By 1964 the Elim
333 Pentecostal Church was at Greyfriars Bridge, on the west side of the approach from Longden
334 Coleham.⁹⁶ In 1976 the Elim Christian Fellowship acquired the former Christian Alliance Youth
335 Group Hall, St. Julian's Friars which it sold in 1990.⁹⁷ The Fellowship then moved to temporary
336 premises in Meole Brace parish and in 1992 a group began to meet at the Harlescott Centre,
337 Kynaston Road.⁹⁸ The current Elim Church Centre opened in 1994 in a nearby building in
338 Lancaster Road. In 2019 it was hiring out space to Community support ventures.⁹⁹

339 *Places of Worship Gazetteer A24, B44, B45, B73*

340

341 **Evangelical Churches**

342 (i) Hope Church is the amalgamation of two churches, the Grange Independent Evangelical
343 Church and North Shrewsbury Community Church, which have grown together to serve North
344 Shrewsbury. The Harlescott Grange Independent Evangelical Church was founded in 1906 as a
345 Mission Hall in Harlescott and was established as a Church in 1958, linked to the Fellowship of
346 Independent Evangelical Churches. It opened in a small building on the north side of Gloucester
347 Road some years before 1961 and moved in 1962 to a converted cart shed nearby, off Clifton

348 Road, and was later called the Grange Free Church.¹⁰⁰ The church was particularly engaged in
349 children's and young people's work in the 1960s and '70s. In 1977 it established a full-time
350 Pastor. The membership was never large and predominantly local. By 2000 numbers had
351 declined and aged to the point when its future was in doubt.

352 In 2003 the North Shrewsbury Community Church was planted in the Sundorne and Harlescott
353 areas, just a couple of miles away from the Grange Free Church on Gloucester Road. It was
354 encouraged by the Barnabas Community Church and was also part of the Newfrontiers family of
355 churches. It soon began to establish itself in the community and grow in numbers. It had no
356 premises and an approach was made to The Grange Free Church about ways of working
357 together. In 2010 Hope Church was formed out of the merger of the two churches and launched
358 publicly in 2011. By 2019 the congregation had grown to the point that its premises were
359 inadequate, so church meetings were then held at Sundorne Secondary School and whilst the
360 Grange site was used as offices and for midweek activities.¹⁰¹

361 *Places of Worship Gazetteer A50, B17, B22, B30*

362 (ii) In 1985 and perhaps earlier, Shrewsbury Evangelical Church met at the Darwin Community
363 Centre (part of the former Fellmongers' Hall), Frankwell, which had opened in 1983.¹⁰² This may
364 be the same congregation that in 2019 met at the Community Hall in Mereside.¹⁰³

365 *Places of Worship Gazetteer B29, B51*

366 (iii) In 2019 there was also a Shrewsbury Evangelical Church registered at the St Julian Centre, St
367 Alkmond's Square.¹⁰⁴

368 *Places of Worship Gazetteer B87. See also Barnabas Community Church on Longden Coleham (A26)*

369

370 **Friends**

371 See Quakers

372

373 **Independents (or Congregationalists)**

374 (i) In 1672 there were meetings at Elizabeth Milward's house in the Welsh Ward within the
375 Walls; in Frankwell; at a house on Wyle Cop; at the Mercers' Hall (now on Princess Street); and
376 behind the King's Head Inn (at the High Street end of Peacock Passage (King's Head Shut)). John
377 Tompkins's house on Wyle Cop was licensed in 1690 and Cole Hall, off Hill's Lane, in 1696.¹⁰⁵ The

378 congregation in King's Head Shut, where there were about 150 'hearers' in the early 18th
379 century, moved in 1741 to join the Presbyterians at their nearby chapel in High Street.¹⁰⁶ This
380 was known as the 'Happy Union', but a split in the joint congregation occurred in 1765. The
381 Revd. Job Orton seceded with a large proportion of the High Street Unitarian congregation,
382 gathering them in the old malt house facing the bowling green at Pig Hall, on Murivance.¹⁰⁷ The
383 next year they opened a new plain, brick-built chapel on Swan Hill, seating about 500. The Revd.
384 Robert Gentleman was the first minister from 1766 to 1779, probably moving here from the
385 Dissenting Academy at Daventry.

386 In 1798 the Revd. Thomas Weaver became minister. He had trained at the Dissenting College in
387 Hoxton, London and is said to have been unsure about taking the post 'due to the depressed
388 nature of the congregation'.¹⁰⁸ He was interested in children's education and a Sunday school
389 was established the following year.¹⁰⁹ In 1837 he gave a sermon to raise funds for the
390 Lancasterian Schools which provided education for all sects.¹¹⁰ During his time as pastor, 56
391 members resolved to secede in 1843 and build a chapel 'as far as possible from Swan Hill'
392 following a dispute over the appointment of a pastor (see iii below). They built their own chapel
393 in Castle Gates.¹¹¹ In 1848, Jubilee Services and a Tea Meeting were held to celebrate the jubilee
394 of Weaver's pastorate, with admission tickets costing one shilling.¹¹² Weaver continued as pastor
395 until his death in 1852. Of his funeral, *The Shrewsbury Chronicle* wrote 'The mournful procession
396 was very large and, in addition to the members of his congregation, the majority of whom wore
397 scarfs etc., there were a large number of persons belonging to the Established Church and the
398 various Dissenting bodies of the town'.¹¹³ At about that time, the average adult attendance at
399 Swan Hill chapel was 200.¹¹⁴

400 The chapel was substantially rebuilt in 1867-8 at a cost in excess of £1600, in a style called, at the
401 time 'Geometric Gothic'. The material employed was brick with stone dressings. The architect
402 was George Bidlake of Wolverhampton and the contractor Nevett Brothers of Ironbridge. The
403 reopening took place on 22 April 1868. The new building could seat 500.¹¹⁵ In 1872 a united
404 service with the independent chapel at Castle Gates and the Congregational church in Abbey
405 Foregate was held.¹¹⁶

406 {twentieth century?}

407 By 1972 the congregation was small, but they chose not to join the United Reformed Church.

408 In 1966 the Welsh Independents (Presbyterians) had moved to Swan Hill for worship after the
409 sale of the Tabernacle Chapel on Dogpole.¹¹⁷ The two churches then shared the chapel whilst
410 retaining their separate identities, government and character. Services were held in both English
411 and Welsh until the chapel closed in 2016, a decision forced by the age and increasing frailty of
412 the remaining Congregationalists. On closure, the Welsh Independents moved to Bayston Hill
413 Methodist Church.¹¹⁸

414 *Places of Worship Gazetteer A19, A20, A44, B26, B37, B52, B59, B77, B82, B84*

415 (ii) In 1758 a house recently occupied by James Partridge at High Pavement (the upper parts of
416 Pride Hill and Castle Street) was licensed for Independents, but nothing more of it is known.¹¹⁹

417 *Places of Worship Gazetteer B55*

418 (iii) In 1843 the seceders from Swan Hill began to meet temporarily at Ebenezer (the Methodist
419 New Connexion Chapel), Town Walls, and in 1844 briefly rented the Baptist chapel in Chapel
420 Court.¹²⁰ In 1845 they opened a new chapel on the east side of Castle Gates. Designed by D. R.
421 Hill, the building was of stone and seated 572. On Census Sunday 1851, 264 adults attended in
422 the morning and 406 in the evening.¹²¹ The site was very restricted and, in 1909, the
423 congregation moved to a new chapel they had built on the east side of Chester Street, which
424 seated 500 and had a spacious Sunday School and lecture rooms.¹²² By the 1930s the size of the
425 congregation had fallen considerably and it closed in 1942.¹²³

426 *Places of Worship Gazetteer A9, A12*

427 (iv) In 1851 the former Wesleyan chapel at Spring Gardens, Ditherington, had recently passed to
428 Independents. It had 80 seats and on Census Sunday 48 people attended, including children.¹²⁴
429 The chapel seems to have closed by 1881.¹²⁵

430 *Places of Worship Gazetteer A41*

431 (v) It was the ambition of the minister and congregation of the Castle Gates Independent Chapel
432 in the 1850s to spread the Independent cause into Abbey Foregate and Coleham.¹²⁶ A plan to do
433 this seems to have been agreed at the 1862 bi-centennial meeting (to commemorate the
434 ejection of Puritan clergy from the Church of England in 1662).¹²⁷ A prominent site by the English
435 Bridge was quickly procured and a temporary church had been erected by October.¹²⁸
436 Foundation stones for the new building were laid on 13 April 1863 and the chapel and Sunday
437 school opened on 31 May 1864. The chapel was built in a Gothic style, with a tower and spire of
438 114 feet. The architect was George Bidlake of Wolverhampton. It seated 900 persons including

439 the seats in the galleries.¹²⁹ The debt incurred for the building had been paid off by 1874 when
440 the opportunity was taken to redecorate the interior and rebuild the organ. A new organ was
441 installed in 1906 as a part of alterations to the chapel.¹³⁰ The organ enabled the church to offer
442 organ recitals and other musical occasions, especially before the First World War. A Sunday
443 school formed part of the original church project. The schoolroom was enlarged and remodelled
444 in 1888. A manse on Havelock Road was donated in 1909 but sold in 1936.¹³¹

445 In 1897-8 the established mission room at Pound Close in Coleham was given to the church by
446 one J. Evans of Bebbington (Ches.). The congregation here dispersed in 1920 after which the
447 mission room was rented to the Salvation Army and ultimately sold to them in 1961.¹³² In the
448 early 1950s the church considered establishing a daughter church on the Springfield estate
449 before concluding that the costs was too great for the numbers it was likely to attract, many of
450 whom would in any case be able to access Abbey Foregate. They did accept responsibility from
451 Swan Hill for the congregational church in Bayston Hill in 1959.¹³³

452 The centenary of the church was celebrated in 1962 with a programme of activities starting on 29
453 April and ending with a centenary service on 6 November. A list of members from this year gives
454 224 names.¹³⁴

455 In 1972 the church joined the United Reform Church. From 1975 it incorporated the
456 Congregation of St Nicholas Castle Gate church. It remained open in 2020 and continued to play
457 a prominent role in the town as a cultural centre.

458

459

460 **Independents (Welsh)**

461 A congregation began to meet in 1842 in a room in Howard Street. In 1845 it built the Jerusalem
462 chapel in Seventy Steps Passage (Waggon and Horses Passage) off Pride Hill. The plain brick
463 building accommodated 150, and an average of 120 adults attended in 1851.¹³⁵ In 1862 the
464 congregation moved to a new chapel, the Tabernacle, on Dogpole which had an integrated
465 Sunday school. Designed by the well-known chapel architect, Revd. Thomas Thomas, it could
466 seat about 400. In the 1870s a joint service was held with the other Welsh-speaking
467 congregation in the town, the Welsh Calvinists from Hill's Lane Chapel.¹³⁶ By 1955, partly due to

468 an influx of Welsh engineering apprentices, membership had trebled, rising to 126.¹³⁷ In 1966
469 the congregation having reduced in numbers, they sold the Tabernacle and began to share the
470 premises of the Independents on Swan Hill whilst remaining a separate church.¹³⁸ On the closure
471 of Swan Hill in 2016, the Welsh Church continued in a rented room at Bayston Hill Methodist
472 Church. Their numbers continued to decline and they finally closed in January 2020.¹³⁹

473 *Places of Worship Gazetteer A16, A38, A44, B41*

474

475 **Jehovah's Witnesses**

476 By 1934 a company met at 9 Pengwerne Chambers, Pride Hill, where it remained in 1937.¹⁴⁰
477 About 1950 a Kingdom Hall opened in the basement of 11 Wyle Cop, on the north side just
478 below the corner of Dogpole.¹⁴¹ By 1959 members were meeting in premises at the top of St.
479 Julian's Steps, off Wyle Cop, and from 1968 in the former Friends' Meeting House off St. John's
480 Hill, where they stayed until 1985. In that year they moved to Upton Lane to a newly-built
481 Kingdom Hall where they continued to worship in 2019.¹⁴²

482 *Places of Worship Gazetteer A42, A46, B56, B83, B88*

483

484 **Latter-Day Saints**

485 See Mormons

486

487 **Methodists - Wesleyans**

488 (i) In 1754 John Appleton licensed his house on Roushill for Methodist worship. John Wesley,
489 who visited Shrewsbury 17 times in all, preached at a house in Fish Street in 1761. In 1762
490 Appleton licensed the Shearmen's Hall, Milk Street, which was converted into a chapel and used
491 until 1781. In that year Appleton built a chapel in Hill's Lane, which Wesley opened. It closed in
492 1805 when the congregation moved to a new chapel on St. John's Hill. One Sunday evening in
493 1815, the congregation reached 700, 250 of whom were members.¹⁴³ Twenty years after
494 opening, in 1824-25, the chapel was enlarged to hold 700-900 people. On Census Sunday 1851
495 170 adults attended in the morning and 210 in the evening.¹⁴⁴ In 1862 the chapel was registered
496 for the Solemnization of Marriages.¹⁴⁵ In 1878-9 a new chapel was built on the site, designed by
497 G. B. Ford with an Italianate façade. At the foundation ceremony on 8 July seven memorial

498 stones were laid and £810 collected.¹⁴⁶ The congregation was active in providing educational and
499 recreational activities ‘to serve all the needs of the community, keeping people off the streets
500 and out of the pubs’. Children were accommodated in a large Sunday school with three rooms.
501 There were 570 seats in 1940.¹⁴⁷ Before 1935, this congregation was part of the Shrewsbury
502 Wesleyan Methodist Circuit, together with the three other Wesleyan congregations in the town
503 (Greenfields, Castlefields and Frankwell). From 1935, following the national amalgamation with
504 the Primitive Methodists, it became part of the new United Methodist Circuit.¹⁴⁸ In the mid-
505 1950s, the 27 remaining members of the congregation from Castle Court Chapel joined this
506 congregation when their chapel closed.¹⁴⁹ There were 236 members in 1989, but the chapel
507 closed in 2005 and the congregation dispersed to the remaining Methodist chapels.

508 *Places of Worship Gazetteer A21, A29, A43, B24, B61*

509 (ii) A Wesleyan society was formed in 1804 under the leadership of Charles Hulbert, joint owner
510 of the cotton mill on Carline’s Field, Coleham. A large congregation met in a spacious room at the
511 factory in Coleham until at least 1806. In 1807, Hulbert established a Sunday School, starting
512 with 60 pupils. Adults as well as children were taught and numbers expanded rapidly to 600 after
513 8 years. It continued without a break until 1839 when Hulbert ‘retired’. He had always been a
514 member of the Church of England, describing Methodists as ‘that respectable and spirited
515 branch of the Established Church’. When the Sunday school disbanded, the scholars were shared
516 between the St John’s Hill Methodists and the newly established Trinity Church in Belle Vue.¹⁵⁰

517 *Places of Worship Gazetteer B47*

518 (iii) Thomas Brocas built a plain brick Wesleyan chapel, which opened in 1826 near John
519 Marshall’s flax mill at Spring Gardens, Ditherington. In 1851 it had recently passed to
520 Independents.¹⁵¹

521 *Places of Worship Gazetteer A41*

522 (iv) In 1837 a Wesleyan chapel was built on the south side of New Park Road, Castlefields, just
523 east of the junction with Beacall’s Lane. It seated 218 in 1851, but on Census Sunday only 25
524 adults attended in the morning and 46 in the evening.¹⁵² From 1880 onwards the congregation
525 was active in improving their facilities on a restricted site, buying cottages at the back of the
526 chapel to make room for a Sunday school, though this work was not finished until the 1920s¹⁵³
527 In 1940 the chapel had 200 seats.¹⁵⁴ This congregation was part of the Shrewsbury Wesleyan
528 Methodist Circuit. In 1935, following the national amalgamation with the Primitive Methodists, it

529 became part of the new United Methodist Circuit and in 1940 the congregation was joined by
530 the remaining members when the United Methodist Free Church on Albert Street closed.¹⁵⁵ By
531 1972 the chapel was in such disrepair that the seven or eight remaining members worshipped in
532 the adjoining schoolroom. The buildings were sold to the local authority for £1,500 in 1973 when
533 the whole area was scheduled for demolition.¹⁵⁶

534 *Places of Worship Gazetteer A36*

535 (v) In 1846 a Wesleyan congregation began in a room in New Street, Frankwell, the annual rent
536 of £12 being paid by Thomas Brocas. It was called Bethesda and could accommodate about
537 140.¹⁵⁷ In 1851, average adult attendance was 45 in the morning and 20 in the evening.¹⁵⁸
538 Thomas Brocas died in 1862 and, in 1870, the foundation stone was laid of a plain brick chapel,
539 also Bethesda, designed by G. B. Ford. There were several generous benefactors and the
540 remaining building costs were raised by local endeavour.¹⁵⁹ This congregation also became part
541 of the new United Methodist Circuit following the national amalgamation with the Primitive
542 Methodists in 1935.¹⁶⁰ There were 21 members in 1989 but the building was closed as unsafe in
543 1999.¹⁶¹

544 *Places of Worship Gazetteer A37*

545 (vi) From 1850 to the mid-1850s there was an afternoon service in Coleham in a room used only
546 for Wesleyan worship. Attendance averaged 12 in 1851, but the congregation's later history is
547 unknown.¹⁶²

548 *Places of Worship Gazetteer B18*

549 (vii) In 1890 the Shrewsbury Wesleyan circuit bought a site in Greenfields for £89 and began
550 services in a tent, which was replaced in 1891 by an iron chapel on the corner of Greenfield
551 Street and Hotspur Street. It was opened by the Revd. R Luke Wiseman of Birmingham. This 'Tin
552 Tabernacle' proved to be too small and the congregation immediately started to raise funds,
553 including a 3-day bazaar in the Music Hall, in 1906.¹⁶³ In 1908 a new chapel was built on the
554 same site with school buildings and extra rooms in the basement. It was designed by a local
555 architect, Frederick Davies & Sons, and included a spire, reminiscent of the tin tabernacle.¹⁶⁴
556 There were 225 seats in 1940 and 570 in 1940.¹⁶⁵ In common with the town's other Methodist
557 congregations, this became part of the new United Methodist Circuit in 1935.¹⁶⁶ In 1958 Golden
558 Jubilee events were held over three Sundays with a special harvest festival, teas, plays, films and
559 a sermon by Mr Kenneth Matthews, author, poet and foreign correspondent for the BBC.¹⁶⁷ In

560 1973 the congregation joined that of the Anglican St. Julian's Mission Room nearby, to form the
561 Greenfields United Church. Worship was thereafter in the Methodist building, and the mission
562 room was kept for other purposes.¹⁶⁸ There were 53 Methodist members in 1989.¹⁶⁹

563 *Places of Worship Gazetteer A23*

564

565 **Primitive Methodists**

566 (i) A congregation formed in 1822 met at a malthouse in Barker Street and moved in 1826 to the
567 former Sandemanian Baptist chapel in Castle Court, which seated 300. At the opening ceremony
568 the speakers were Mr David Bower of Darlaston, Mr Samuel Jones of Manchester and Revd.
569 Manoak Kent (Baptist Minister). Despite this spacious building, outdoor meetings on the site of
570 the Dominican Friary, St Mary's Water Lane, continued. In 1828, the Sunday School was started
571 and classes were 'very large'; in this year the number of members reached its peak. In 1830
572 arguments broke out between preachers and the congregation's financial situation was abysmal;
573 it took 15 years to sort out the disputes and finances.¹⁷⁰ In 1851 adult attendance in Castle Court
574 averaged 120 in the morning and 250 in the evening.¹⁷¹ The chapel was rebuilt in 1863; it
575 occupied the first floor, with a schoolroom below. There were 27 members when it closed in
576 1956; the congregation joined St. John's Hill Chapel.¹⁷²

577 *Places of Worship Gazetteer A10, B3, B75*

578 (ii) In 1844 a chapel was built in Dog Kennel Lane, Old Heath (later called Long Row,
579 Ditherington). It had seats for 100 in 1851, when average attendance was 20.¹⁷³ It was rebuilt in
580 brick in 1882, with seats for 130.¹⁷⁴ In the early 1930s, the congregation was included in the
581 Shrewsbury United Methodist Circuit.¹⁷⁵ By the mid-1950s new housing estates had been built to
582 the north and it was decided to close this small chapel and move to a new chapel in Field
583 Crescent.¹⁷⁶ The Sunday School moved in July 1958 into the new Methodist Hall and the final
584 service in Old Heath was held in December of that year. There were 57 members in 1958 when it
585 closed.¹⁷⁷ The new Methodist Hall, designed by A. G. Chant, could seat about 200 and the site
586 had room for an adjoining church.¹⁷⁸ In 1989 there were 47 members.¹⁷⁹ It closed in January
587 1995 when the dwindling congregation joined the nearby Anglican church of the Holy Spirit, in a
588 Local Ecumenical Partnership between the Methodist and Anglican churches.¹⁸⁰ The hall in Field
589 Crescent was demolished soon afterwards.¹⁸¹

590 *Places of Worship Gazetteer A17, A25, A28*

591 (iii) A brick chapel was built on the east side of Belle Vue Road in 1879, with seats for 200.¹⁸² The
592 Revd. John Quarmby was influential in building up the congregation and organising the building
593 of the chapel.¹⁸³ In 1883 a schoolroom was added at the rear.¹⁸⁴ In 1935 it became part of the
594 Shrewsbury United Methodist Circuit.¹⁸⁵ There were 117 members in 1989.¹⁸⁶ This congregation
595 was still active in 2019 and the words 'Primitive Methodists 1879' on the façade of the chapel
596 have been over-written with the words 'Methodist Church'. The chapel has a car park and was
597 one of the few remaining Methodist chapels in Shrewsbury in 2019.¹⁸⁷

598 *Places of Worship Gazetteer A5*

599

600 **Methodist New Connexion**

601 (i) In 1833 Thomas Brocas built a chapel attached to the west side of his house, Copthorne
602 House, on the road to Westbury. It seated 120 in 1851 and 50 attended on Census Sunday,
603 including 10 children.¹⁸⁸ The chapel probably closed in 1868, when Brocas' widow died and the
604 estate was sold.¹⁸⁹

605 *Places of Worship Gazetteer A33*

606 (ii) In 1833 services began in a house on Union Wharf at the bottom of St Mary's Water Lane.
607 Later that year the congregation moved to Cole Hall, off Hill's Lane. In 1834 it moved again to a
608 new chapel, Ebenezer, in Tower Place on Town Walls, designed by Fallows and Hart. The chapel
609 could accommodate 450 and there was ample space for the Sunday School on the lower floor.
610 On Census Sunday in 1851, 144 adults attended in the morning and 212 in the evening.¹⁹⁰ In
611 1911 a handsome house on Severn Bank, Castlefields, was acquired as a manse, the whole cost
612 being raised in voluntary contributions in a single year.¹⁹¹ This congregation co-operated widely
613 with the United Methodist Free Church (formerly the Methodist Wesleyan Reformed Church) on
614 Albert Street forming the Town Walls Circuit.¹⁹² In 1935 the congregation joined other Methodist
615 sects in the town to become part of the Shrewsbury United Methodist Circuit.¹⁹³ The chapel had
616 26 members in 1938 when the trustees sold it to the Shrewsbury Christian Science Society.¹⁹⁴

617 *Places of Worship Gazetteer A20, A45, B76*

618 (iii) In 1843 a plain brick chapel, Bethel, was built at Bicton Heath, on the south side of the road
619 to Welshpool. In the same year a Sunday School was opened with the words 'children and grown
620 up persons will be taught to read gratuitously'. There were 160 seats in 1851 and 40 people

621 attended each service on Census Sunday.¹⁹⁵ In 1935, the congregation became a member of the
622 Shrewsbury United Methodist Circuit.¹⁹⁶ The chapel, having become unsafe, closed in or soon
623 after December 1954, when there were 9 members.¹⁹⁷

624 *Places of Worship Gazetteer A47*

625

626 **Wesleyan Methodist Reformers**

627 In 1850 a congregation seceded from St John's Hill Wesleyan Methodist Church and began to
628 meet in an upper room of the linen factory in Severn Street, Castle Fields. On Census Sunday
629 1851, 53 adults attended in the morning and 100 in the evening.¹⁹⁸ In 1853 a new chapel was
630 built on the east side of Beacall's Lane, at the corner of what became Albert Street. The Revd.
631 James Everett, one of the first three ministers expelled by the Wesleyan Conference and national
632 leader of the reform movement, laid the foundation stone.¹⁹⁹ The building consisted of a chapel
633 with about 300 seats above a basement schoolroom and vestries. The Sunday School remained
634 important throughout the independent life of this chapel and in 1935, only four years before the
635 chapel was closed, there were 50 scholars at the prize-giving.²⁰⁰ In 1910 the congregation
636 provided Christmas breakfast for 228 poor children of Shrewsbury, raising the funds through
637 public subscription.²⁰¹ Within a few years of their establishment, this congregation changed its
638 name to United Methodist Free Church and the congregation co-operated widely with the
639 Methodist New Connexion Ebenezer Chapel on Town Walls (The Town Walls Circuit).²⁰² In 1935
640 the congregation was united with all the Methodist sects in Shrewsbury to be part of the
641 Shrewsbury United Methodist Circuit.²⁰³ In 1939 10 members remained and by 1940 the building
642 had been sold.²⁰⁴ The remaining congregation joined the New Park Road Methodist Chapel.²⁰⁵

643 *Places of Worship Gazetteer A2, B66*

644

645 **Moravians**

646 A society was in existence when the Archdeacon of Shropshire made his visitation in 1799.²⁰⁶ It
647 was meeting in Cole Hall Chapel, off Hill's Lane, in 1808 but may have lapsed before 1815 when a
648 survey of existing nonconformist congregations was carried out.²⁰⁷

649 *Places of Worship Gazetteer A20*

650

651 **Mormons (or Latter–Day Saints)**

652 (i) Missionaries from the Church of the Latter Day Saints were active in the Staffordshire
653 Potteries in 1839.²⁰⁸ A branch (church) was established in Prees in 1840. Three missionaries
654 came to Shrewsbury in 1847 and baptised their first convert on 28 July. On Good Friday 1848 a
655 meeting of saints from the Liverpool Conference of the church gathered to celebrate the
656 opening of a room in the Old Brush Factory in Coleham. At this time the Shrewsbury branch had
657 24 members. On 24 July the church applied to the Bishop of Lichfield for a dissenter’s meeting
658 house licence for a room on the factory. In November Elder Thomas Thomas reported that the
659 branch then had 65 members, 15 of them having been baptised since 27 August.²⁰⁹

660 The church quickly attracted hostile comment. The holding of an enquiry into the death
661 of a boy called Richard Payne of Castle Foregate in July 1848 reflects a suspicion of the Mormon
662 practices. Payne, aged 12, was a sickly child and had been baptised (‘dipped’) the day before his
663 death at his request and that of his parents. The Coroner held that the baptism had not
664 contributed to his death and that no inquest was necessary. A more serious incident took place
665 on the evening of 3 November when a party of Mormons travelled to Underdale to baptise a
666 woman called Anne Griffiths. The elder who conducted the baptism, Thomas Lloyd, lost his
667 footing in the Severn, was lost to sight and drowned. His body was only found three weeks later
668 when it was recovered from the river at Leighton.²¹⁰

669 Griffiths was rescued from the river by one James Bishop. Bishop was named as elder
670 when he made the return to the religious census of 1851. The congregations were given as 24 in
671 the morning, 38 in the afternoon and 50 in the evening. By this time the Mormons were meeting
672 in the Cheese Market. In December 1851 the elder Joseph W. Young, a nephew of Brigham
673 Young, applied for a licence to worship in a room at Union Wharfe in St Mary’s Water Lane.²¹¹

674 In 1850 the county showed enough promise for the Latter Days Saints for it to be
675 designated as a Conference (the equivalent of a diocese).²¹² The early 1850s saw continued
676 growth in Shrewsbury, but also attempts to disrupt the church’s meetings, preaching campaigns
677 and lecture series against it and individual acts of violence against its members. From 1854 it
678 met at 5 Walkers Buildings, Castlefields, near St. Michael’s church.²¹³ By 1861 it was meeting in
679 New Park Road.²¹⁴ The numbers of the Conference declined over the 1850s and in the early
680 1860s it was merged into the Staffordshire Conference. The decline in numbers may be evidence
681 of people leaving the church but it is more likely to indicate the migration of its members to the

682 Mormon colonies of the western United States. It seems that from the early 1860s the Church of
683 the Latter Day Saints had little or no presence in the town.²¹⁵

684 *Places of Worship Gazetteer B11, B42, B47, B54, B76*

685 (ii) From 1958 a new congregation met first in members' houses and then in a succession of
686 rented rooms in public halls including, in 1975, Heath Farm community centre, Harlescott.²¹⁶ As
687 early as 1969 the Shrewsbury branch was given permission to build its own premises but it was
688 1981 before it opened a plain brick building seating 150, the first phase of a church in Mount
689 Pleasant Road, Harlescott, at the junction with Ellesmere Road.²¹⁷ The county then had about
690 140 Mormons.²¹⁸

691 *Places of Worship Gazetteer A31, B32*

692

693 **New Testament Church (later Churches of Christ)**

694 By 1837 a small congregation had been established by the brothers Thomas and William Butler.
695 It met in a private house in 1840 but had a separate meeting house by 1846, perhaps in Cole
696 Hall, off Hill's Lane. In the latter year it moved to a building that would accommodate about 200.
697 The congregation moved again in 1850 to a small chapel said to be three miles from the town. A
698 proposal in 1868 to build a chapel in Chester Street seems to have been abandoned. There were
699 then about 30 members, but the congregation hardly lasted beyond Thomas Butler's death in
700 1871.²¹⁹

701 *Places of Worship Gazetteer A20*

702

703 **Presbyterians (later Unitarians)²²⁰**

704 In the great ejection of 1662 Francis Tallents and John Bryan were evicted from their Churches,
705 St Mary's and St Chad's respectively, and in the times of persecution held meetings in private
706 homes. In 1672 five or six houses in Shrewsbury liberty were licensed for meetings, of which the
707 principal was said to be Mrs. Elizabeth Hunt's.²²¹ In 1684 the Shrewsbury congregation was
708 meeting at 'Oliver's Chapel' in the High Street, a house occupied by Thomas Oliver. In 1687,
709 however, public worship continued at Mrs. Hunt's house, and after her death in 1690 the houses
710 of the minister, Francis Tallents, on Claremont Hill, and of Samuel Wayt on Wyle Cop were
711 licensed, both in 1691.²²² Later that year a chapel was built in the garden behind two houses

712 owned by Richard Price, one of which was occupied by Thomas Oliver. It was enlarged in 1703 to
713 incorporate parts of both of them. An anti-Presbyterian mob pulled it down in July 1715 but it
714 was rebuilt by Samuel Dod at government expense and relicensed the following January. The
715 new building was of plain brick with a forecourt open to the street. In 1741 Job Orton was
716 chosen as minister and in that year the congregation (already 103 members) was swollen by 23
717 Independents from the King's Head Shut (now Peacock Passage) including Orton's father. 'It was
718 unanimously agreed that the old distinguishing names of Presbyterian and Independent should
719 be entirely dropped and forgotten, and the scared name Christian alone be used'.²²³ But, in
720 1766, the congregation diminished as Orton and a large proportion of the Independents left to
721 form a new Independent Church on Swan Hill.²²⁴ The schism arose because Orton was in poor
722 health and the decision was taken to appoint an assistant to help him carry out his duties. The
723 congregation heard a sermon by an applicant for this post, Rev. Benjamin Stapp, on 5 October
724 1766, but then split over whether to appoint him. A vote went in his favour but the trustees and
725 subscribers did not share the majority voice. His appointment became a question of governance
726 and Orton and the richer members of the congregation withdrew. In fact Strapp did not live long,
727 dying on 1 March 1767. Attempts to achieve a reconciliation between the parties after his death
728 failed and the split became permanent.²²⁵ Orton withdrew from Shrewsbury and retired to
729 Kidderminster, dying there in 1783 although his body was returned to the town for burial at St
730 Chad's.²²⁶ In 1798 Samuel Taylor Coleridge preached as a candidate for the assistantship to the
731 minister but withdrew after a patron offered him the means to pursue poetry and philosophy.²²⁷

732 The chapel was substantially rebuilt in 1839-40, the building being judged unsafe. Parts of it
733 were also needed by the Commissioners under the Street Act. It reopened in July 1840 after
734 which there was room for 300 worshippers. The Sunday School had 50 pupils and a special
735 session was held on Wednesday evenings to teach writing and arithmetic. A Provident Society
736 was started that year and the chapel also extended its library (already 600 volumes) to cover the
737 needs of the Sunday School teachers.²²⁸

738 In 1884-5 the chapel was extended over the forecourt by A. B. Deakin to provide a vestry, with
739 schoolroom above, behind an Italianate stone façade.²²⁹ In 1862 memorial tablets were erected
740 to the memory of Revd. Francis Tallents and Revd. John Bryan, the first ministers of the church,
741 and to Revd. Job Orton. A marble memorial tablet to Charles Darwin, who used to worship at the
742 chapel with his mother, was erected in 1883, the gift of the then Pastor, Rev. E. Myers.²³⁰ In 1903

743 the box pews were removed and their panelling used to line the walls.²³¹ But other early 18C
744 features are still in place, including the west gallery, gallery clock, and arms of George I. The
745 communion plate consists of two silver cups of 1735 and two pewter patens.²³² The
746 congregation, now called Unitarian, continues to worship here.

747 Other private houses licensed for Presbyterians included those of the ministers James Owen at
748 Murivance (1703) and Samuel Benion in Knuckin Street (now Hill's Lane) (1706).²³³

749 *Places of Worship Gazetteer A19, B13, B36, B40, B53, B78, B86*

750

751 **Presbyterian Church of England**

752 In 1865 a congregation, formed at the instigation of George Deakin of Wyle Cop and others, held
753 its first meeting at the Music Hall. It met later at the Lion Hotel and elsewhere until 1870, when
754 St. Nicholas's church opened in Castle Gates, named after a medieval chapel that had occupied
755 the site. The new chapel was constructed in a faux-Norman style. The architect was Robert C.
756 Bennett of Weymouth. The Presbyterians had purchased the site from W J Clement of the
757 Council House for £1,500 and then spent a further £2,000 on building the church and the
758 school.²³⁴ This caused a 'crushing debt' throughout the 1870s. The chapel and its galleries,
759 seating 500, occupied the upper storeys, over a schoolroom and vestry. In the late 1880s there
760 was a vacancy in ministry and the congregation fell to 26 but, by 1904 with new ministers, it
761 increased to 80 reaching a peak of about 200 in 1914.²³⁵ During the years from 1906 to 1914,
762 many notable preachers and missionaries, such as Dr Munro Gibson, Dr F B Meyer, Herbert
763 Booth, John McNeil ('the well-known preacher'), Dr R C Gillie, Dr MacEwan, Joseph Rorke and Dr
764 MacKay visited to preach.²³⁶ In 1910, the Revd. R Mellis, Moderator of the Presbyterian Church
765 of England, visited.²³⁷ In 1911 the church organised a mission at the Music Hall with Dr J Wilbur
766 Chapman and Mr Charles Alexander, lasting from 20 April to 1 May. Special railway facilities and
767 ticket prices were arranged and the Music Hall was packed.²³⁸ By 1968 membership was down to
768 110 and in 1975 the chapel closed and its congregation joined that of the United Reformed
769 Church, Abbey Foregate.²³⁹

770 *Places of Worship Gazetteer A11, B69, B85*

771

772 **Presbyterian Church of Wales,**

773 See Welsh Calvinistic Methodists

774

775 **Quakers (or Friends)**

776 William Payne's house on Wyle Cop was used for meetings in about 1657.²⁴⁰ The Friends bought
777 two houses on St. John's Hill from John Thomas (later numbered 24 and 25) in 1670 and built a
778 meeting house behind them, which was licensed, together with a burial ground, in 1692.²⁴¹ A
779 new meeting house was built on the site and licensed in 1742.²⁴² It was rebuilt in 1807-09 under
780 the supervision of John Carline at a cost of £1,900 and relicensed in 1814.²⁴³ It was then a plain
781 brick building which seated 125. Members numbered around 30 in 1815 but only two in 1851,
782 and by 1858 the Friends had ceased to meet there. The Society was revived in Shrewsbury in
783 1931 and by 1936 was meeting at the Morris Hall, Bellstone Court, where it remained until
784 1965.²⁴⁴ From 1965 to 1969 meetings were held at the Harlescott Community Centre. In 1969
785 the Friends moved to rented premises on College Hill and were later at 5 Belmont.²⁴⁵ In 1986
786 they bought St. Catherine's Hall (a former mission room of St. Mary's church) in Corporation
787 Lane, Coton Hill, as their meeting house.²⁴⁶ The Friends have carried out several improvements
788 to this building and it is still in use with about 50 members.²⁴⁷

789 *Places of Worship Gazetteer A14, A42, B4, B5, B6, B21, B89*

790

791 **Salvation Army**

792 A small contingent arrived in Shrewsbury in 1886 as part of a nation-wide recruitment, taking
793 over the Wyle Cop Baptist Chapel.²⁴⁸ In 1902 the Army put the chapel, including the 2 houses on
794 Wyle Cop, up for sale as freehold properties with an asking price of £1,150.²⁴⁹ It is uncertain
795 where they met next, but they seem to have used the undenominational mission room behind
796 135 Frankwell; at one time they ran a Sunday School there and the band played outside to
797 attract worshippers.²⁵⁰ But there is no firm evidence for the Salvation Army's presence between
798 1904 to 1920, except that on 9 May 1915 Brigadier Edwin took the services at Abbey Foregate
799 Congregational Church when it was filled to capacity.²⁵¹ In 1920 the Shrewsbury corps began to
800 rent the Congregational mission room in School Close, Coleham; and in 1961 it bought the hall
801 from the Abbey Foregate Congregational Church for £2,000.²⁵² In 1970, due to nearby
802 redevelopment, the hall's address became Salter's Lane.²⁵³

803 *Places of Worship Gazetteer A39, A49, B28*

804

805 **Seventh-Day Adventists**

806 An Advent Hall opened on the first floor of 27 Princess Street in 1933.²⁵⁴ By 1940 there was a
807 meeting room at Greyfriars Bridge, probably on the west side of the approach road from
808 Longden Coleham.²⁵⁵ The congregation had gone by 1964, evidently to Horsefair where they
809 built a new chapel designed by David Morris.²⁵⁶ The congregation was still worshipping there in
810 2019.

811 *Places of Worship Gazetteer A22, B45, B60*

812

813 **Unitarians**

814 See Presbyterians (later Unitarians)

815

816 **Welsh Calvinistic Methodists (or Presbyterian Church of Wales)**

817 In or after 1797 a congregation met in the former Baptist 'chapel' in Golden Cross Passage
818 (Steelyard Shut). It moved in 1805 to the former Wesleyan Chapel in Hill's Lane, where a rent of
819 10 guineas a year was paid to the Wesleys.²⁵⁷ In 1821, when there were 35 members, the
820 congregation bought the chapel, but it was described as 'ruinous and inadequate' and was soon
821 demolished.²⁵⁸ By 1826, a new chapel had been erected on the same site, funded by the
822 congregation and with accommodation for 250-300 worshipers.²⁵⁹ The opening services were
823 held on 24 December. On Christmas Day, Manoah Kent (Baptist minister) and Thomas Weaver
824 (Independent minister) preached there (but in English).²⁶⁰ There were 74 members in 1842, and
825 in 1851 average attendance was 140 in the morning and 200 in the evening.²⁶¹ It was
826 'substantially' rebuilt in 1870 at a cost of £882. In 1931 the congregation voted unanimously to
827 transfer their membership to St David's Presbyterian Church of Wales, on Belmont Bank. This
828 meant an end to the services in Welsh.²⁶²

829 From 1854 the wife of the minister at Hill's Lane held a Bible class in the gallery for English-
830 speaking members. By 1860 the group had moved to her house in St. Alkmund's Square, and
831 thence to premises on Claremont Hill. In 1862 this English-speaking congregation bought a site

832 for £150 near the river in Frankwell; it was described as a cheap property because it was prone
833 to flooding.²⁶³ The district was also described as a 'low locality' and 'a God forsaken
834 neighbourhood'. The chapel, which seated 200, was on the first floor with a schoolroom below
835 and a house for the school teacher behind. The building cost £1,100, the debt eventually being
836 paid off in 1884. The 1890s were a 'hard time'; the congregation decreased to 23, they had no
837 minister and the Sunday School had to be closed. Matters improved in the early 1900s.
838 Membership increased to 70 and in 1905 they moved to their new premises on Belmont Bank.
839 The Frankwell Chapel remained as a mission church until 1909, when it was sold for £435.²⁶⁴

840 On Belmont Bank the congregation initially built just a lecture hall, connected schoolroom,
841 library and offices.²⁶⁵ A large new chapel, St. David's Presbyterian Church of Wales, projected in
842 1905, was not added until 1936. It cost £6,918, a fund having been established soon after the
843 move from Frankwell; this was boosted by £2,500 when the Hill's Lane congregation joined in
844 1931.²⁶⁶ In 2005 the chapel closed and the congregation dispersed.²⁶⁷

845 *Places of Worship Gazetteer A6, A18, A21, B16, B57, B71*

846

847 **Udenominational Missions and unidentified licensed premises**

848 (i) A 'chapel' was registered by a Christian Community on the second floor of 18 Talbot
849 Chambers, Market Street, in 1972.²⁶⁸ Its later history has not been traced.

850 *Places of Worship Gazetteer B50*

851 (ii) In 1871 a Christian Hall directed by Mr. S. Stone opened in a disused malthouse in Court no. 3
852 (later Christian Hall Passage) off the west side of Barker Street, between nos. 11 and 12.²⁶⁹ It had
853 five services a week in 1885.²⁷⁰ The congregation may have dispersed by 1890 and the hall was
854 demolished in 1904.²⁷¹

855 *Places of Worship Gazetteer B3*

856 (iii) In 1873 a mission room and cottage in Pound Close, Coleham was in use by an
857 undenominational congregation founded by Miss Mary Hannah Hilditch, formerly of Claremont
858 Baptist Chapel. For a quarter of a century, this congregation was supported by Abbey Foregate
859 Congregational Church, but in 1916 the congregation resisted plans to become congregational,
860 preferring to retain the status of 'mission'.²⁷² The congregation dispersed in 1920 after which
861 their building was sold to the Salvation Army.

862 *Places of Worship Gazetteer A39*

863 (iv) In 1880, C. E. Nightingale, chairman of a Household Mission, founded an undenominational
864 mission hall on New Park Road, Castlefields 'to spread the Gospel to the poor'.²⁷³ By 1882-3 an
865 infants' school had been founded on the site.²⁷⁴ It lasted less than a decade; by 1890, under the
866 influence of Nightingale's two sons, the congregation developed into an Assembly of Open
867 Brethren.²⁷⁵

868 *Places of Worship Gazetteer A35*

869 (v) In about 1883 C. H. Forrest, an Anglican, opened a mission room for boatmen behind 135
870 Frankwell, a house on the north side of Frankwell Quay. Still in use in 1955, the room was
871 demolished before 1975.²⁷⁶

872 *Places of Worship Gazetteer B28*

873 (vi) Miss Jane Franklin (d. 1914), a Congregationalist, ran an undenominational mission in a
874 cottage in School Lane, Coleham, and by 1897 in a room over the brush factory on the north side
875 of Longden Coleham, now demolished.²⁷⁷

876 *Places of Worship Gazetteer B46*

877 (vii) The Radbrook Free Church evolved by 1947 from the Radbrook Bible School, formed in or
878 before 1942.²⁷⁸ By 1958 it occupied a long building off the south side of Kenwood Drive,
879 Copthorne, but that was offered for sale in 1976, the congregation having moved to Shelton
880 Road, where the secretary, H. R. Maule, lived until 1973.²⁷⁹ Then known as Radbrook
881 Undenominational Church, it was active in 1974 but has not been traced subsequently.²⁸⁰

882 *Places of Worship Gazetteer B43, B65*

883 (viii) Private houses licensed for dissenters included those of William Leak, Castle Foregate
884 (1753), and John Bagnall and Price Williams, both of Harlescott (1812).²⁸¹

885 *Places of Worship Gazetteer B7, B31*

886 (ix) In 1832 a large room in the yard of the Mermaid inn, Shoplatch, was licensed at the petition
887 of Edward Williams of Mardol, perhaps the surgeon of that name who lived in Trumpet Court (or
888 Passage).²⁸²

889 *Places of Worship Gazetteer B68*

890 (x) In 1875 the Baptists who did not return to Claremont Street from St. John's Hill licensed a
891 room in Marine Terrace for no declared denomination. That congregation moved before 1894 to
892 the Foresters' Hall, St. Julian's Steps, off Wyle Cop, but has not been traced after that date.²⁸³

893 *Places of Worship Gazetteer B48, B88*

894

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- ¹ B. Coulton, 'The establishment of Protestantism in a provincial town: a study of Shrewsbury in the 16th C.', *Sixteenth Century J.* XXXVII, 307-35; P. Lake, 'Puritanism, Arminianism and a Salop axe-murder', *Midland Hist.* XV, 37-64.
- ² Owen and Blakeway, *History of Shrewsbury*, II, 215, 279n., 280n., 377-8, with propagandist quotations from Studley, *The looking glass of schism* (1634). For the Chidleys: R. L. Greaves and R. Zaller (eds), *Biog. Dict. Brit. Radicals in 17th C.*, I (1982), 139-40.
- ³ Owen and Blakeway, *History of Shrewsbury*, II, 146, 148, 212-16, 279-80.
- ⁴ Owen and Blakeway, *History of Shrewsbury*, II, 147, 378-9; *TSAS*, 3rd ser. vii. 282; *S.P.R. Lich.* xviii (2), 37.
- ⁵ Owen and Blakeway, *History of Shrewsbury*, II, 216-17, 379-81; A. Gordon (ed.), *Freedom after Ejection*, 224, 352, 364; *TSAS* x. 188, 190; 3rd ser. vii. 264; Matthews (ed.), *Calamy Revised*, 320.
- ⁶ *CSPD 1664-5*, 143; *1682*, 343; *1683*, 301.
- ⁷ Gordon, *Freedom after Ejection*, 224, 364.
- ⁸ Dr Williams's Library, MS. 38.4 (Evans MS.), 97.
- ⁹ *Dictionary of Welsh Biography*, 820; *S.P.R. Lich.* xv. 446; SA, 3365/723 (St Chad's Poor Rate Book), 7, and G. Lyon Turner (ed.), *Orig. Rec. of Early Nonconf.*, ii. 740.
- ¹⁰ Owen and Blakeway, *History of Shrewsbury*, II, 482-3; Matthews (ed.), *Calamy Revised*, 481; Gordon, *Freedom after Ejection*, 88, 294; *Dictionary of Welsh Biography*, 820.
- ¹¹ Dr Williams's Library, MS. 38.4 (Evans MS), 97.
- ¹² Dr Williams's Library, MS. 38.6 (Josiah Thompson MS), f. 31 and v; G. Lyon Turner (ed.), *Orig. Rec. of Early Nonconf.*, ii. 740.
- ¹³ For Travers' death, *S. P. R. Lich.*, xvi, *St Chad's Shrewsbury*, I (1913), 814; for the licence SA, 3365/2430; *S. P. R. Nonconformist*, I (1903), pt 9, *The register of Claremont Baptist meeting house, Shrewsbury, 1766-1808*, iii. SA, 2706/1, Claremont Baptist Minute Book, 1714-1814, list of members dated 22 Dec. 1718.
- ¹⁴ *S.P.R. Nonconformist* i, (10), iii-iv, 151.
- ¹⁵ *S.P.R. Nonconformist* i, (10), 168-9, 179.
- ¹⁶ *S.P.R. Nonconformist* iv, 168.
- ¹⁷ *S.P.R. Nonconformist* iv, iv.

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- ¹⁸ Witnesses at weddings of Shrewsbury couples 1657–90 in S.P.R. Nonconformist, i (10), 151-6; SA, 3365/2254-71, Grand jury presentments at QS, 1666-86.
- ¹⁹ S.P.R. Nonconformist i (10), 156-67.
- ²⁰ For Orton see ODNB.
- ²¹ *Salopian Shreds & Patches*, x, 104-5; R. F. Skinner, *Nonconformity in Shropshire, 1662-1816 : a study in the rise and progress of Baptist, Congregational, Presbyterian, Quaker and Methodist Societies* (1964), 43-6. The numbers are for committed members of the church: attendance would have been higher.
- ²² Owen and Blakeway, *History of Shrewsbury*, II, 485-7.
- ²³ Skinner, *Nonconformists in Shropshire*, 37.
- ²⁴ J. Cox, “‘Simplicity without meanness, commodiousness without extravagance’; the nonconformist chapels and meeting houses of Shrewsbury in the nineteenth century’, *TSAHS* 72 (1997), 52-97.
- ²⁵ B. Trinder (ed.) *Victorian Shrewsbury* (1964), 135-6.
- ²⁶ J. Barker, *Shrewsbury Free Churches* (c. 1914), 56-9; Shrews. & District Evangelical Free Church Council, *Map of Free Church Parishes* (1897); SA, D 98.
- ²⁷ SA, 6137/1, 21 Apr. 1975.
- ²⁸ Wilding, *Directory of Shrewsbury* (1931), 57.
- ²⁹ For the earlier history of the cemetery, see burial grounds above.
- ³⁰ *Free Church Directory, 1970-1*, 87; SC, 17 Sept. 1976, 2.
- ³¹ Owen and Blakeway, *History of Shrewsbury*, II, 486.
- ³² SA, 3365/2312, certificate.
- ³³ Dr Williams’s Library, MS. 38.4 (Evans MS), 98.
- ³⁴ C. D. Field (ed.), *Church and Chapel in early Victorian Shropshire, the 1851 Census* (2004) 79.
- ³⁵ TNA, RG 70, no. 10803.
- ³⁶ *Kelly’s Dir. 1941*, 223.
- ³⁷ M. M. Thomas, *From Dun’s Shut to Claremont Street, 1620-1972* (n.d.).
- ³⁸ *Wellington J.*, 26 July 1958, p. 6.
- ³⁹ SC, 16 Sept. 1988, p. 13.
- ⁴⁰ SC, 4 Oct. 1985, 1; 11 Sept. 1987, 9.
- ⁴¹ <https://shrewsburybaptistchurch.org.uk/> (viewed 2019).

- ⁴² SA, 2706/1, 30-1.
- ⁴³ SA, 6001/3057, f. 81.
- ⁴⁴ SA, QS/6/9, John Palmer to Jos. Loxdale, 3 Mar. 1810.
- ⁴⁵ J. Wood, *Plan of Shrewsbury* (1838).
- ⁴⁶ SA, Deposited Plan 337 and Book of Reference.
- ⁴⁷ Field (ed.), *Church and Chapel*, 79.
- ⁴⁸ Cox, 'Simplicity without meanness', 75.
- ⁴⁹ TNA, C 54/16057, mm. 37-45; For the probable site of 'Factory' see B. Trinder, *Industrial Archaeology of Shropshire* (1996), 138-40.
- ⁵⁰ *ESJ*, 15 Oct. 1862; *SC*, 17 Oct. 1862.
- ⁵¹ *SC*, 21 Aug. 1870, 4.
- ⁵² *Sale of goods on laying of the foundation stone*, Wyle Cop Baptist Church, 1863.
- ⁵³ Cox, "'Simplicity without meanness'".
- ⁵⁴ *ESJ*, 3 May 1882; Wells and Manton, *Directory of Shrewsbury and its Environs*, 1886.
- ⁵⁵ SA, 3365/2433, entry dated 13 Jan. 1800.
- ⁵⁶ D. Trumper, 'The origin and growth of Primitive Methodism in Shrewsbury, 1822-1850' (diss. 1976), (copy in SA, qD95.7, 5150/1).
- ⁵⁷ For the Barnabus Christian Fellowship, see Andrew Pattison, *On Severn Shore. The history of the Drill hall, Coleham, Shrewsbury* (2004), ch. 7.
- ⁵⁸ *ibid.*, p. 67.
- ⁵⁹ <http://www.barnabascommunitychurch.com/about.html> (viewed 2019).
- ⁶⁰ SA, Watton press cuttings, viii, 225.
- ⁶¹ *ESJ*, 16 May 1884, 6.
- ⁶² Cox, "'Simplicity without meanness'".
- ⁶³ Field (ed.), *Church and Chapel*, 76.
- ⁶⁴ *SC*, 19 Sept. 1980, 14.
- ⁶⁵ George Foxall, *Shrewsbury: Places of Worship* (card index at SA), (Brethren Meeting House; Greyfriars Hall).
- ⁶⁶ TNA, RG 70, no. 76154.
- ⁶⁷ Shropshire Council, planning portal, PP18/04386/FUL (2018).

⁶⁸ <http://theplymouthbrethren.org.uk/pbcc-on-holyhead-road-welcomes-the-crowds-to-its-3rd-free-lunch-and-bible-day/> (viewed 2019).

⁶⁹ Shropshire Council, planning portal, SC 9/03600/FUL (2019).

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http://news.bbc.co.uk/local/shropshire/hi/people_and_places/religion_and_ethics/newsid_9103000/9103177.stm; Shropshire Council, planning portal, SC 5/01611/FUL (2019).

⁷¹ TNA, RG 70, no. 63670.

⁷² Local Information / Personal observation (2019).

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http://news.bbc.co.uk/local/shropshire/hi/people_and_places/religion_and_ethics/newsid_9103000/9103177.stm (viewed 2019); <http://theplymouthbrethren.org.uk/wp-content/uploads/2019/04/PBCC-Hall-Locations.pdf> (viewed 2019).

⁷⁴ Will of C. E. Nightingale, SA, WILL 1889/156.

⁷⁵ *Kelly's Dir. 1900*, 208.

⁷⁶ Local Information/ Personal observation (2019).

⁷⁷ *The Christadelphian*, no. 162 (Dec. 1877), 575; no. 166 (Apr. 1878), 190; no. 172 (Oct. 1878), 477.

⁷⁸ *Kelly's Dir. 1936*, 000; Kent Services Ltd, *Directory of Shrewsbury, 1955*, 65.

⁷⁹ SC, 21 Oct. 1966, 22.

⁸⁰ www.bibletruthshrewsbury.org (viewed 2019).

⁸¹ *Wilding's Directory of Shrewsbury, 1922*, 115; SC, 19 May 1922, 4.

⁸² *Wilding's Directory of Shrewsbury, 1925*, 12; *Kelly's Dir. 1926*, 244.

⁸³ SA, PH/S/13/S/10, nos. 5817 **Cross**, 6018 **Cross** (datable from cinema poster: SC 22 Apr. 1960, 12): Foxall, 'Shrewsbury Places of Worship Gazetteer' (C.A.G.W. Hall).

⁸⁴ A. P. Jones, 'History of the Christian Science Society, Shrewsbury' (ts in SA, c. 1940).

⁸⁵ SC, 17 Nov. 1843.

⁸⁶ TNA, RG 70, no. 76283: SC, 24 Jan. 1992, 5.

⁸⁷ TNA, RG 70, nos 52017, 54365.

⁸⁸ TNA, RG 70, no. 56127; *Kelly's Directory of Shrewsbury, 1940*, 000.

⁸⁹ SS, 24 Nov. 1977, 23.

⁹⁰ TNA, RG 70, nos. 52168, 53473.

⁹¹ *Kelly's Dir.* 1936, 000; 1940, 000.

⁹² *Kelly's Dir. Shrewsbury 1940; Kelly's Dir., 1934*, 242; Foxall, 'Shrewsbury Places of Worship Gazetteer' (Spiritualist Church); TNA, RG 70, no 69749.

⁹³ SC, 1 May 1997, 13.

⁹⁴ SC, 26 Jun. 1995, 13; 9 Jan. 1997, 15.

⁹⁵ See the account in Cox, "'Simplicity without meanness'", 77-8.

⁹⁶ Foxall, 'Shrewsbury Places of Worship Gazetteer' (Elim Church).

⁹⁷ SC, 24 Sept. 1976, 4; Local Information / Personal observation

⁹⁸ SC, 13 Jul. 1990, 3; 2 Oct. 1991, 5.

⁹⁹ SC, 20 Oct. 1994, 24; pamphlet, SA, C 2/2 (1994); pamphlet Shrewsbury, SA, C 2/2 (1994).

¹⁰⁰ TNA, RG 70, nos 67945, 68766.

¹⁰¹ hopechurchshrewsbury.org.uk (viewed 2019).

¹⁰² SC, 23 Sept. 1983, 7.

¹⁰³ <https://www.shrewsburyevangelicalchurch.org/> (viewed 2019).

¹⁰⁴ <https://www.shrewsburyevangelicalchurch.org/> (viewed 2019); (Worship Number 53438, Marriage Number 80864).

¹⁰⁵ SA, Orders of Q. Sess. i. 128; 3365/2430, f. 62.

¹⁰⁶ Dr Williams's Library, MS 38.4 (Evans MS), 97.

¹⁰⁷ Owen and Blakeway, *History of Shrewsbury*, II, 483.

¹⁰⁸ National Library of Wales, Bound Collection of Published Sermons.

¹⁰⁹ Alan M. Morris, *Records preserved at Swan Hill Congregational Church* (1979).

¹¹⁰ SC, 11 Aug. 1837.

¹¹¹ For this chapel, see Ernest Elliott, *A history of congregationalism in Shropshire* (1898), 268-74.

¹¹² *ESJ*, 30 Aug. 1848.

¹¹³ SC, 27 Feb. 1852.

¹¹⁴ Field (ed.), *Church and Chapel*, 79.

¹¹⁵ *ESJ*, 22, 29 Apr. 1868; *Kelly's Dir.* 1900, 202.

¹¹⁶ SC, 1 Mar. 1872.

¹¹⁷ Morris, *Records preserved at Swan Hill Congregational Church*.

¹¹⁸ Pers. inf. from Revd. Debbie Martin, 2020.

¹¹⁹ SA, 3365/2431, f. 147.

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- ¹²⁰ Elliott, *History of Congregationalism in Shropshire*, 268-74.
- ¹²¹ Field (ed.), *Church and Chapel*, 75.
- ¹²² *Kelly's Dir. 1913*, 217.
- ¹²³ Cox, "Simplicity without meanness".
- ¹²⁴ Field (ed.), *Church and Chapel*, 75.
- ¹²⁵ O.S. Map 1:2,500, Salop. XXXIV. 7 (1882 edn)
- ¹²⁶ Elliott, *History of Congregationalism in Shropshire*, p. 294. For the history of the chapel, see Elliott, *Congregationalism*, pp. 294-305, H. B. Eldred, *The history of the Abbey Foregate Congregational Church, 1862-1949* (1949), revised as *Abbey Foregate Congregational Church Centenary Souvenir* (1962) and Cox, "Simplicity without meanness", p. 86.
- ¹²⁷ For the meeting, SC, 15 Aug. 1862; ESJ, 20 Aug. 1862.
- ¹²⁸ SC, 29 Aug. 10 Oct. 1862.
- ¹²⁹ SC, 10 Apr. 1863, 3 June 1864.
- ¹³⁰ ESJ, 28 Sept. 1874; Eldred, *Abbey Foregate Congregational Church*, p. 20.
- ¹³¹ Eldred, *Abbey Foregate Congregational Chapel*, pp. 11, 17, 21, 26.
- ¹³² Eldred, *Abbey Foregate Congregational Church*, pp. 18, 24; *Centenary Souvenir*, 45; sect. 00 below.
- ¹³³ Eldred, *Centenary Souvenir*, 40-1, 43-4.
- ¹³⁴ Eldred, *Centenary Souvenir*, 5, 47-52.
- ¹³⁵ Field (ed.), *Church and Chapel*, 75.
- ¹³⁶ SC, 1 Mar. 1872.
- ¹³⁷ SC, 7 Oct. 1955, 8.
- ¹³⁸ *Congregational History Circle Magazine*, I (3) (1979).
- ¹³⁹ Pers. inf. from Revd. Debbie Martin, 2020.
- ¹⁴⁰ *Kelly's Dir. 1934*, 246; *1937*, 256.
- ¹⁴¹ TNA, RG 70, no. 62548; SC, 30 Oct. 1987, 7.
- ¹⁴² TNA, RG 70, no 71471.
- ¹⁴³ W. E. Morris, *The History of Methodism in Shrewsbury and District* (1961).
- ¹⁴⁴ Field (ed.), *Church and Chapel*, 77.
- ¹⁴⁵ SC, 6 May 1864.

¹⁴⁶ SC, 8 Jul. 1878. For the building's opening and its description, SC, 5 Sept. 1879. For an account of this building, see Vera J. Howell, 'The Wesleyan Methodist Chapel in St John's Hill Shrewsbury', (ts, 1997).

¹⁴⁷ *Methodist Church Buildings: Statistical Returns 1940* (1947), 263.

¹⁴⁸ Howell, 'Wesleyan Methodist Chapel in St John's Hill'.

¹⁴⁹ SA, 2045/VI/1 (papers re. amalgamation of Shrewsbury Methodist Circuits 1933-5).

¹⁵⁰ Pattison, *On Severn Shore*, pp. 15-16.

¹⁵¹ Trumper, 'Origin and growth of Primitive Methodism'; H. Pidgeon, *Memorials of Shrewsbury* (1837).

¹⁵² Field (ed.), *Church and Chapel*, 74.

¹⁵³ Morris, *History of Methodism in Shrewsbury and District*.

¹⁵⁴ *Methodist Church Buildings: Statistical Returns 1940*, 263.

¹⁵⁵ SA, 2045/2/18-19 (1937-57).

¹⁵⁶ SA, 3838/4/1, Shrewsbury Methodist Circuit, File of correspondence on the closure and sale of Castlefields Chapel, 1967-73.

¹⁵⁷ H. Pidgeon, *An historical and illustrated handbook for the town of Shrewsbury* (1860).

¹⁵⁸ Field (ed.), *Church and Chapel*, 77-8.

¹⁵⁹ SC, 10 Jun. 1870.

¹⁶⁰ Howell, 'Wesleyan Methodist Chapel in St John's Hill'.

¹⁶¹ SC, 21 Jan. 1999, 2; SA, 6215/1/4.

¹⁶² Field (ed.), *Church and Chapel*, 73.

¹⁶³ *Greenfield United Church, Jubilee Anniversary* (1958).

¹⁶⁴ Schoolroom added, Planning application SA, DA5/710/31/18 (1907).

¹⁶⁵ *Methodist Church Buildings: Statistical Returns 1940*, 000.

¹⁶⁶ Howell, *Wesleyan Methodist Chapel in St John's Hill*.

¹⁶⁷ *Greenfield United Church, Jubilee Anniversary*.

¹⁶⁸ SA, 4954/1/1-2.

¹⁶⁹ SA, 6215/1/4.

¹⁷⁰ Trumper, 'Origin and growth of Primitive Methodism', 000.

¹⁷¹ Field (ed.), *Church and Chapel*, 74.

¹⁷² SA, 2045/VI/1/CP/15.

- ¹⁷³ Field (ed.), *Church and Chapel*, 75.
- ¹⁷⁴ *Kelly's Dir. 1900*, 202.
- ¹⁷⁵ SC, 2 Aug. 1935.
- ¹⁷⁶ SC, 14 Jul. 1958, 10.
- ¹⁷⁷ SC, 5 Dec. 1958, 10; SA, 2045/VI/1/CP/22.
- ¹⁷⁸ WJ, 6 Dec. 1958, 18.
- ¹⁷⁹ SA, 6215/1/4.
- ¹⁸⁰ www.achurchnearyou.com/holyspirit-harlescott/ (viewed 2019).
- ¹⁸¹ SA, 6132/9/3 (3 Oct. 1994); SS, 1 Jul. 1995, 14.
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- ¹⁸³ B. Trinder, *Beyond the Bridges: the Suburbs of Shrewsbury, 1760-1960* (2006), 99.
- ¹⁸⁴ SA, DA5/710/7/31 (9 Apr. 1883, Planning Application for School Room, Plan No. 27).
- ¹⁸⁵ SC, 2 Aug. 1935.
- ¹⁸⁶ SA, 6215/1/4, Shrewsbury Methodist Circuit, Directory and Plan of Services (Jun to Apr. 1989).
- ¹⁸⁷ Local information / personal observation.
- ¹⁸⁸ Field (ed.), *Church and Chapel*, 78.
- ¹⁸⁹ Trinder, *Beyond the Bridges*, 132.
- ¹⁹⁰ Field (ed.), *Church and Chapel*, 78.
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- ¹⁹⁴ SA, NM 2123/177.
- ¹⁹⁵ Field (ed.), *Church and Chapel*, 78.
- ¹⁹⁶ Morris, *History of Methodism in Shrewsbury and District*.
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- ¹⁹⁸ Field (ed.), *Church and Chapel*, 75.
- ¹⁹⁹ Trinder, *Beyond the Bridges*, 160.
- ²⁰⁰ SC, 19 Apr. 1935.
- ²⁰¹ SC, 14 Jan. 1910.
- ²⁰² SC, 25 Jan. 1935.

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- ²⁰³ SC, 21 May 1935, 9; Morris, *History of Methodism in Shrewsbury and District*.
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- ²⁰⁵ SA, 2045/2/18-19.
- ²⁰⁶ SA, 3916/1/1, f 79, Visitation of the Archdeacon of Salop, 1799.
- ²⁰⁷ H. Owen, *Some account of the ancient and present state of Shrewsbury* (1808), 318; *Salopian Magazine* (1815), 459-62 and 503-09.
- ²⁰⁸ This account draws on Gordon W. Baharrell, *From Shrewsbury to Salt Lake City* (n.d.).
- ²⁰⁹ Baharrell, *From Shrewsbury to Salt Lake City*, 11-14.
- ²¹⁰ SC, 20 Nov. 1849.
- ²¹¹ Beharrall, *From Shrewsbury to Salt Lake City*, 29.
- ²¹² *The Latter Day Saints Millennial Star*, 12 (1850), 345.
- ²¹³ TNA, RG 70, no 4147. Foxall, ‘Shrewsbury Places of Worship Gazetteer’ (Walkers Buildings).
- ²¹⁴ Ref
- ²¹⁵ Beharrall, *From Shrewsbury to Salt Lake City*, 50-1.
- ²¹⁶ Beharrall, *From Shrewsbury to Salt Lake City*, 54.
- ²¹⁷ SC, 10 Jan. 1975, 2.
- ²¹⁸ SC, 5 Sept. 1982, 3; 10 Feb. 1984, 2.
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- ²²⁰ For an early account of the High Street Chapel, see [Richard Astley], ‘Presbyterian Meeting House, Shrewsbury’, *Christian Reformer*, III (1847), 249-60., 323-32.
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- ²²² S.P.R. Nonconformists i (1), ii-iii; fs 134.
- ²²³ E. Elliot, *A history of Congregationalism in Shropshire* (c. 1898), p. 21.
- ²²⁴ Arnold Broadbent, *The story of Unitarianism in Shrewsbury* (1962).
- ²²⁵ [Astley], ‘Presbyterian Meeting House, Shrewsbury’, 326-7.
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- ²²⁹ Cox, ‘Simplicity without meanness’, 59.
- ²³⁰ SC, 29 Aug. 1862; *ESJ*, 19 Dec. 1883.
- ²³¹ *Kelly's Dir. 1895*, 000.

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- ²³² Personal observation.
- ²³³ SA, 3365/2430, ff. 84, 102v; S.P.R. Nonconformists i (1), v; (6), v.
- ²³⁴ Cox, ““Simplicity without meanness””; *ESJ*, 19 Jan. 1870; *SC* 21 Jan. 1870 (laying of foundation stones); *ESJ*, 21 Dec. 1879, *SC*, 23 Dec. 1870 (opening of chapel).
- ²³⁵ J. Reavley (comp.), *Presbyterianism in Shrewsbury and District 1647-1925, written in connection with Diamond Jubilee Celebrations of St Nicholas Church Shrewsbury (?1925)*.
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- ²³⁷ *SC*, 13 May 1910.
- ²³⁸ *SC*, 14 Apr. 1911, 6, 8.
- ²³⁹ SA, 4212/1/11/73.
- ²⁴⁰ *Account of the Convincement, Exercises, Services and Travels of Ric. Davies* (6th edn, 1825), 32. On Payne see S.P.R. Nonconformists i (10), iv, 21.
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- ²⁴² SA, 3365/2431, QS Order Book, 1741-57, Jan. 1742 session.
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- ²⁴⁹ SA, P256/V/3/1-2, Letters from Property Dept. of Salvation Army, 1902.
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- ²⁷⁵ SA, Will, C. E. Nightingale, 1889/156.
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- ²⁷⁹ TNA, RG 70, no. 66930; OS Map, SJ 4712 SE (1965 edn); SC, 2 Jul. 1976, 15.

²⁸⁰ SA, 6137/3/103; ER 3/3/76, 162; /3/77, 160; SA, 6137/1, 19 Mar. 1974.

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²⁸³ TNA, RG 70, no 22286.