





CENSUS OF GREAT BRITAIN, 1851.

RELIGIOUS WORSHIP.

ENGLAND AND WALES.

REPORT AND TABLES.

Presented to both Houses of Parliament by Command of Her Majesty.



LONDON:
PRINTED BY GEORGE E. EYRE AND WILLIAM SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.
FOR HER MAJESTY'S STATIONERY OFFICE.

1853.



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R E P O R T .



TO THE RIGHT HON. THE VISCOUNT PALMERSTON, M.P., G.C.B.,
HER MAJESTY'S SECRETARY OF STATE FOR
THE HOME DEPARTMENT.

MY LORD,

Census Office, 10th December 1853.

WHEN the Census of Great Britain was taken, in 1851, I received instructions from Her Majesty's Government to endeavour to procure information as to the existing accommodation for Public Religious Worship.

Every exertion has been made to obtain accurate Returns upon which reliance may be placed; and the duty of arranging these Returns in a tabular form, accompanied by explanatory remarks, has been confided by me chiefly to Mr. Horace Mann. He has devoted much time and labour to the subject, and I trust that your Lordship will be of opinion that the task delegated to him has been well executed.

I have the honour to be,

My Lord,

Your faithful servant,

GEORGE GRAHAM,

Registrar-General.

REPORT.

TO

GEORGE GRAHAM, Esq.

Esq. Esq. Esq.

REGISTRAR GENERAL OF BIRTHS, DEATHS, AND MARRIAGES.

SIR,

IN fulfilment of the task with which you have entrusted me, I have now the honour to present, in a digested form, a Summary of the Returns collected at the recent Census, showing the amount of accommodation for worship provided by the various religious bodies in the country, and the extent to which the means thus shown to be available are used.

Origin of the Inquiry as to Religious Worship; and Manner of its prosecution.

It may, perhaps, be advantageous to preface the observations which, with your permission, I propose to offer on the state of religion in England, as disclosed in these returns, by a brief account of the origin of the Inquiry and the mode in which it has been prosecuted.

It will, doubtless, be within your recollection that, when making preparation for the General Census, and determining what information was most worthy to be gathered by the aid of the complete machinery then specially to be provided, it appeared to you exceedingly desirable to seize upon so rare an opportunity in order to procure correct intelligence on two important subjects of much public interest and controversy, viz., the number and varieties and capabilities of (1) the religious, and (2) the scholastic institutions of the country. In pursuance of this scheme, a set of Forms (reprinted in the Appendix to this volume) was prepared and issued to the various enumerators, with instructions for their distribution and collection.

These proceedings were adopted under the impression that the language of the Census Act—conferring on the Secretary of State the power to issue questions, not alone respecting the mere numbers, ages, and occupations of the people, but also as to such “further particulars” as might seem to him advisable—would amply warrant so important an investigation. When, however, in the House of Peers, objections were preferred against the contemplated Inquiry, and doubts expressed upon the applicability of the penal sections of the Act to parties who might choose withholding information on these subjects, it was deemed desirable to submit the question to the legal advisers of the Crown, and their opinion proved to be confirmatory of this view.

As you, however, still retained a firm conviction of the great advantage to the public of the object for which preparations so extensive had already been matured, and for the satisfactory pursuit of which so great facilities existed, it was recommended by you to the Secretary of State that the investigation should be nevertheless continued; the various parties from whom information was to be requested being made aware that they were not by law *compellable* to furnish the particulars referred to in the Forms supplied to them. It seemed to

you that a reliance on a general willingness to meet the wishes of the Government in so conspicuously valuable an object would be amply justified by nearly universal acquiescence; and that the necessary employment, for the ordinary purpose of the Census, of a staff of nearly 40,000 persons, visiting on two distinct occasions every house throughout Great Britain, offered an opportunity for procuring accurate statistics much too rare to be neglected—such indeed as could not possibly recur till, after another ten years interval, the Census should again be taken in 1861.

The Secretary of State assenting to these views and your proposal, printed Forms were carefully distributed by the enumerators to the proper parties. In the case of returns for places of religious worship, the forms were left with the clergyman or minister, warden or deacon, or other officer connected with each place of worship.*

The extent to which returns, in answer to this application, were received, affords abundant evidence of the hearty co-operation of the clergy and the ministers of all denominations in this voluntary labour. Such returns have been obtained from 14,077 churches belonging to the Church of England, and from 20,390 places of worship belonging to all other religious bodies. From this simple fact alone it will be manifest that these returns are nearly as complete as could be wished for; and that now, for the first time, there is given to the country a full picture of the state of its religion as exhibited by its religious institutions.

Perhaps it would be difficult to over-estimate the importance of authentic facts upon this subject; since, for many reasons, the religion of a nation must be matter of extreme solicitude to many minds. Whether we regard a people merely in their secular capacity, as partners in a great association for promoting the stability, the opulence, the peaceful glory of a State; or view them in their loftier character, as subjects of a higher kingdom,—swift and momentary travellers towards a never-ending destiny; in either aspect, the degree and the direction of religious sentiment in a community are subjects of the weightiest import: in the one case to the temporal guardians of a nation—to its spiritual teachers in the other. Statesmen—aware to what a great extent the liberty or bondage, industry, or indolence, prosperity or poverty, of any people, are the fruits of its religious creed, and knowing also how extensively religious feelings tinge political opinions—find an accurate acquaintance with the various degrees and forms in which religious sentiment is manifested, indispensable to a correct appreciation either of the country's actual condition or of its prospective tendency; and equally essential to enable them to legislate with safety upon questions where religious principles or prejudices are inextricably involved. Nor yet to Christian ministers and teachers, and the Christian church in general, can facts like those now published fail to be of utmost interest; since here, in the rise and progress of new sects, they see what novel forms of error need to be encountered, and, perhaps, what new developments of truth require to be received; while, in the numbers of our population destitute of spiritual teaching, and without the means of gaining it, they see in what direction and to what extent their zealous efforts for diffusing true religion are demanded.

There are in England and Wales 35 different religious communities or sects,—27 native and indigenous, 9 foreign.† The following arrangement

* See form of schedule in the Appendix.

† These include all the bodies which have assumed any formal organization. There are, in addition, many isolated congregations of religious worshippers, adopting various appellations, but it does not appear that any of them is sufficiently numerous and consolidated to be called a "sect."

Importance of the subject.

Number of Sects.

shows them, under certain obvious considerable and minor classes, in the order of historical formation :

PROTESTANT CHURCHES :

BRITISH :

Church of England and Ireland.

Scottish Presbyterians :

Church of Scotland.

United Presbyterian Synod.

*Presbyterian Church in
England.*

Independents, or Congregationalists.

Baptists :

General.

Particular.

Seventh Day.

Scotch.

New Connexion General.

Society of Friends.

Unitarians.

Moravians, or United Brethren.

Wesleyan Methodists :

Original Connexion.

New Connexion.

Primitive Methodists.

Bible Christians.

Wesleyan Association.

Independent Methodists.

Wesleyan Reformers.

PROTESTANT CHURCHES—

continued.

BRITISH:—continued.

Calvinistic Methodists :

*Welsh Calvinistic Metho-
dists.*

*Countess of Huntingdon's
Connexion.*

Sandemanians, or Glassites.

New Church.

Brethren.

FOREIGN :

Lutherans.

German Protestant Reformers.

Reformed Church of the
Netherlands.

French Protestants.

OTHER CHRISTIAN CHURCHES.

Roman Catholics.

Greek Church.

German Catholics.

Italian Reformers.

Catholic and Apostolic Church.

Latter-day Saints or Mormons.

JEWS.

The existence of so many separate sects will be considered an advantage or an evil, in proportion as the active exercise of private judgment, or the visible unity of the Church, if both be unattainable together, is esteemed the more important acquisition. Much too of the feeling, favorable or adverse, which the contemplation of such multiplied diversities must cause, will be dependent on the question whether, notwithstanding much apparent and external difference, substantial harmony with truth may not extensively prevail.

It seems important, then, to ascertain the reasons which have led the English people to divide themselves, as here we see them, into such varieties of religious combination ; and I purpose, therefore, as a fitting, and perhaps a necessary, introduction to the subsequent statistics, to investigate and briefly notice the peculiar tenets and distinctive principles of all the more conspicuous English sects. This course is rendered all the more essential by the misconceptions which so commonly obtain with reference to Dissenting Bodies—misconceptions which, if not removed, would render the succeeding tables either valueless or worse ; since, doubtless, the majority of readers, puzzled or deceived by *names* of sects which rarely are employed in their accustomed acceptation, either would derive no sort of information from the Summaries, or would be led astray. Indeed, the various names which different bodies have selected or adopted to distinguish them from other bodies are the most uncertain guides. With many persons, "Methodist" applies to all Dissenters equally ; while some think every Nonconformist is an "Anabaptist." "Independents or Congregationalists" are not the monopolists of their particular form of government ; the Baptists are professedly, the Unitarians practically, quite as independent and as con-

Popular misconceptions of the tenets of these different Bodies.

gregational. The "Baptists," on the other hand, are not allowed to be the only persons who baptize; the Independents and Wesleyans—indeed all who practice infant baptism—claim an equal or superior title to the appellation.* So the "Unitarians" are not by other sects admitted to be such exclusively; all Trinitarians equally believe the Unity of God. Again, the "Catholic and Apostolic Church" is not, as might be fancied, *Roman Catholic*. Few persons know the meaning of the terms "Particular," "General," and "Strict," applied to different communities of Baptists: many are ignorant of the difference between the Calvinistic and Arminian tenets which divide some bodies from each other.

Even if the leading principles of any sect are known, it rarely happens that the points, sometimes important, upon which secessions have from time to time occurred, are understood; and of these the mere *denominations* give no hint.† And, more important still, these names present no indication of the *doctrines* entertained and propagated by the various bodies upon subjects universally esteemed of vital consequence.

Of great importance evidently, therefore, is it to supply some sketch, however slight, of the prominent characteristics of each sect; partly for the sake of justice to the sects themselves, in order to reveal, in some of them, accordances, perhaps not generally hitherto suspected, with admitted truth—and partly for the sake of the community at large, in order to reveal the progress of erroneous doctrines, likewise, it may be, hitherto unnoticed.

And because the real spirit and genius of a sect are best discovered in its history—without some reference to which indeed the present aspect of religious bodies cannot well be understood—it seems essential to direct a rapid glance upon the various changes in religious sentiment through which the English nation has progressed towards its present state. We thus shall be enabled to perceive what movements have originated what communities—what causes, potent formerly, are still in operation, active or but feeble—and perhaps what influences, altogether novel, are at work to bring about yet further changes.

If this review, and the succeeding notices, should aid in giving us a clearer estimate than would be otherwise obtained of our existing state with reference to religious institutions, by displaying to us how much of the present means of worship is available for orthodox instruction, and how much for the diffusion of supposed erroneous doctrines, we shall then be better able to discuss the practical question of the actual extent of our deficiency.

* The difficulty of finding a distinctive name that shall be unobjectionable is well illustrated by the case of the Baptists. Their antagonists asserted that they had no title to the name of "Baptist" simply, as that implied that no other body claimed to perform that rite; and the term "Anti-pædobaptist" (or opponents of infant baptism) was suggested as an improvement. This, however, was deemed inadmissible, as not conveying any notion of their views on baptism by *immersion* as the only scriptural *mode*. To the term "Anabaptists" (or Re-baptizers) they equally object, because they do not allow that the rite administered to infants is truly a baptism at all.

† The Wesleyan Methodists are divided into five principal sections: (1) the Original Connexion; (2) the New Connexion (founded in 1795); (3) the Primitive Methodists (formed in 1810); (4) the Wesleyan Association (established in 1835); and (5) the Wesleyan Reformers (originated within the last five years). None of these appellations indicate the grounds of the several secessions.

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

When Cæsar landed on the coast of Britain, in the year 55 before Christ, he found the religion of the primitive inhabitants to be a system of Paganism, based, no doubt, in great degree, upon the mythological worship of Greece and Rome, but substituting, in the place of the poetic idealism which at last distinguished the idolatry of those refined communities, a sort of gloomy superstition more accordant with the natural bias of barbarian minds. Jupiter, Apollo, Mars, Minerva, Mercury, were ranked among the gods of Britain; but the British altars of these deities, "besmeared with blood of human sacrifice," bore witness to a mode of worship widely different from that by which the polished cities of comparatively civilized Europe rendered homage to the same divinities.

The Aboriginal Britons.

Of this religion, the Druids were the ministering priests, and the authors of a creed of mingled mystery and terror well adapted to impress the uncultivated intellect of an almost savage race. Possessed of considerable learning, which attracted many even of their own fraternity from neighbouring Gaul, the British Druids jealously restricted all participation in their knowledge to those of their own order; and even these were not allowed, except by oral tradition, to perpetuate the mystic lore—all written record of their doctrines being stringently prohibited. They seem to have had a certain dim persuasion of the immortality of the soul, and to have taught its everlasting transmigration through successive forms of lower animals and men. The science of Astronomy engaged no little share of their attention; and, like most astronomers of barbarous times, they fancied they discovered in the motions of the heavenly bodies, indications of futurity. Omens were also sought for in the flight of birds, and the inspection of the entrails of beasts.—Invested thus with the double character of sage and seer, the sway of the Druids over the rude Britons was complete and unconfined. Exempt from taxes and from military service, the civil as well as the religious power was in their hands: by them all criminals were tried, and all disputes determined; and the litigant who ventured to rebel against their sentence was delivered over to the horrors of excommunication. The oak was to them a holy tree, and the mistletoe pre-eminently sacred; so that every fortunate discovery of the latter plant was an occasion for a festival and sacrifice of oxen under the spreading branches of the oak on which it grew. Darker rites, however, were performed in those mysterious circles of gigantic stones of which the massive fragments yet remain to puzzle us, or in the sad recesses of deep groves, where human sacrifices in the last resort were offered to propitiate offended deities and lighten or avert calamity. This cruel superstition happily was overcome by the milder Paganism of imperial Rome; but it was not till a century after Cæsar's landing, that Anglesey, the stronghold of the Druids, was subdued, and their power completely broken. In the year 59 of the Christian era the island was invaded by Suetonius, and the Druids were consumed in their own fires. After this, the ancient superstition lingered, probably, in a modified shape, attempered by the more humane idolatry of Rome, till altogether dissipated by the light of Christianity.

The Druids.

At what period, and by what agency, Christianity was introduced into Britain, has been matter for much controversy.* With regard to the time when the Gospel was first preached here, some have placed this as early as the reign of Tiberius (i.e. prior to A.D. 37); while, with regard to the agents by whom it

Introduction of Christianity.

* See Note A. to Lingard's History of the Saxon Church, vol. i.

was proclaimed, different theories have assigned the task to James the son of Zebedee and brother of St. John—to Simon Zelotes—to Aristobulus—to Claudia, wife of Pudens—to Joseph of Arimathea—to St. Peter—and to St. Paul. Several of these suppositions are evidently inadmissible, and none can be said to rest on any satisfactory basis; but it is, nevertheless, tolerably certain, both that Christianity was preached, and that Christian Churches were formed, in this country in the Apostolic times; though whether the mission had its origin in the eastern or the western portion of the Christian Church is subject to dispute.—Concerning the progress which the new doctrines made, there is scarcely any record for a very considerable interval. It is said that, about the year 176, a British king, named Lucius, became a convert, opened a communication with the then Bishop of Rome (with what precise object is not very clear), and considerably promoted the interests of the Christian faith throughout the island. After his death, in the year 201, a blank occurs until the persecution under Diocletian (A.D. 303 to A.D. 305), during which many Christians in Britain suffered severely for their faith, including St. Alban, the first British martyr. The persecution ceased in the year 305, upon the accession of Constantius Chlorus to the empire of the western provinces—this prince, though not himself a convert, being tolerant of Christianity; and the subsequent elevation to the throne of Constantine the Great, who was both a Christian and a native of this island, gained for the British Christians a period of ease and prosperity, testified by the presence of three British bishops at the first Council of Arles (A.D. 314). It seems probable, also, that British bishops took part in the Council of Nice, held, for the purpose of condemning Arianism, eleven years after that of Arles. Constantine died A.D. 337. Under his successors, Constantius and Constans, was held the Council of Sardica (A.D. 347), at which also British bishops were present and joined in the acquittal of Athanasius and the condemnation of Arianism. To these tenets it appears that the British Churches were for a long time opposed; but at length, in the reign of the Emperor Gratian, they made considerable advances in Britain, and soon after, Pelagius, a native of this country, began to maintain the opinions known in connexion with his name, which likewise obtained much favour, until, application being made to the Gallican bishops for assistance, Germanus and Lupus were despatched by them to confute the Pelagians (A.D. 429). This they are reported to have successfully accomplished, partly by the force of reasoning, and partly by the aid of miracles; but it seems that the new doctrines were not completely eradicated, since a second visit of St. German was considered necessary, and was undertaken about the year 449, one year before the arrival of the Saxon conquerors.

The actual extent of the progress made by Christianity throughout this lengthened period,—the form of ecclesiastical polity which it assumed,—and the operation of its doctrines on the minds and habits of the people,—are unfortunately matter of but doubtful speculation. For more than two centuries after its first promulgation, the new belief would have to struggle against the elegant idolatry of Rome,—seductive always by the mingled gracefulness and grandeur of its outward show, and oftentimes defended from assault by terrible persecutions of its enemies. Down to the time of Constantine the Great, the Pagan faith was the imperial creed,—in Britain no less than at Rome. Numerous imposing fanes were reared in every portion of the land. A temple of Diana, it is said, then stood upon the spot now covered by St. Paul's Cathedral: while Westminster Abbey occupies the site of a former temple of Apollo.* It is therefore probable that through this period the mass of the inhabitants,—partly from unacquaintance with the Christian doctrines, and partly from the influential

Influence of
Christianity
upon the early
Britons.

* Lappenburg's Anglo-Saxons.

example of their civilized masters, and the natural tendency of men to conform to the state-supported creed,—were, ostensibly, believers in the Roman form of Paganism. From the reign of Constantine, however, this same spirit of conformity would operate in favour of the Christian faith; and, as its missionaries and disciples then had ample freedom for the propagation of their sentiments, it may be assumed that Britain speedily became professedly a Christian country. Little can be said with safety as to the *organization* of the now successful faith. Some territorial dioceses seem to have been created, and British bishops appeared in several continental Councils. As to *doctrine*, upon many points the British Churches differed from the Church of Rome; and they never could be brought to recognize the spiritual supremacy of the Roman pontiff. But, although Christianity was thus triumphant as a creed, its actual effect upon the morals of the people seems to have been but small; the ardour of its votaries being spent in bitter controversies on the metaphysics of their faith rather than directed to the realization of those obvious truths the influence of which is as benignant as their sense is clear. Thus, first, the Arian*, then the Pelagian†, tenets gained considerable sway in Britain, and provoked successive storms of controversy, in the midst of which, it may too certainly be said, the other essential doctrines of the Gospel suffered sad neglect. The civil condition of the Britons, too, must have been unfriendly to the powerful development of Christianity amongst them. Oppressed to the dust by their Roman conquerors,—excluded from all civil rights and responsibilities,—deprived of arms,—enervated by luxury,—sometimes degraded into slaves,—they inevitably sank into a state of demoralization and servility especially unfavourable to the spread of a religion which, although appropriate to every condition, fortunate or adverse, of mankind, is yet most eminently prosperous in a people that is manly and free. Indeed, the condition of the British people and Churches after the virtual departure of the Romans seems to have been deplorable in the extreme. Politically, they were sunk in the very lowest depths of national disorder and debility,—an easy and inviting prey to the incursions of less numerous foes; while, religiously, they were abandoned, clergy and laity together, to a general corruption and licentiousness. The Roman power, which rescued them from barbarism, had but given them the weaknesses without the strength of civilization; and even Christianity, while overthrowing their debasing superstition, had yet failed to bring them under practical subjection to its own exalting influence. Thus they were found by the invading Saxons, when the Pagan bands of Hengist landed on the Isle of Thanet in the year 450.

At the termination of nearly 150 years after the arrival of Hengist, the mingled races known as Anglo-Saxons had established themselves over the greater part of England and a portion of the south of Scotland. The Britons were completely overcome, and driven to the wilds of Cornwall and the inaccessible retreats of Wales. Adversity appears to have wrought beneficially upon their religious character; for Bede commends the virtues of the British Church. The Anglo-Saxons, in the meantime, had settled down into several separate kingdoms, usually called the Heptarchy; and had, wherever they so settled, introduced their Pagan worship; so that Christianity was once again the creed of a minority in England, and was only saved from utter extermination by the

The Saxons.

* Arius, a presbyter of Alexandria in the early part of the fourth century, denied the eternity of Christ and his equality with the Father. His opinions made great progress, although condemned by the Council of Nice, A.D. 325.

† The tenets of Pelagius were, that Adam was entirely mortal, and would have died whether he had sinned or not; that his sin affected only himself, and that children at their birth are as pure and innocent as he was at the creation; that the grace of God is not necessary to enable men to do their duty, overcome temptation, and attain perfection,—all which they can do by the freedom of their will, and the due exercise of their natural powers. (Keightley's History of England, p. 8. (n).)

impregnable nature of the fastnesses to which it had retired along with the retiring Britons. These, indeed, most likely from excess of national animosity, made no exertion, and perhaps felt no desire, for the conversion of the merciless idolaters; who, on their side, would probably have small original respect for a religion which appeared, by the arbitrament of war, to be adjudged less potent than their own.*

The form of Paganism thus victorious by arms, and strangely unassailed by spiritual weapons, is but vaguely known to us. The Sun, the Moon, the Earth, had each its representative embodiment; and the kingly warriors most famous in traditionary story soon acquired a place among the gods. The names of some of these are still preserved to us in the appellations of our week-days. The Sun and Moon commence the week; the former was a female deity—the latter, masculine. Woden was their chief divinity, and the fabulous progenitor of all the Saxon leaders; Friga was his consort. Eostre was a goddess whose festivities were celebrated in the month of April; hence the origin of "Easter," as the name appropriated by the early Church to signify the period of our Saviour's resurrection.† Other deities they likewise worshipped,—some benevolent, and some malicious; and stones, groves, and fountains were the objects of a superstitious reverence. Human sacrifices were not spared, upon the Continent, when any powerful divinity required to be appeased; but, happily, this horrid practice was not brought to England. Some of their temples were considerable structures, both for size and architecture; and the enclosures round about them were esteemed so sacred that it was sacrilege to throw a lance against them. Priests were not allowed to ride on horses, nor to carry arms. A superstitious faith in auguries prevailed; and the notes and flight of birds,—the neighing of horses,—the decision of the lot,—the issue of a duel,—were imagined indications of futurity. Astrology and magic also exercised a potent influence. They were not without belief in a sort of immortality for the departed; but their Paradise, like that of Mahomet, was altogether sensual, though adapted for the gratification of a different kind of passions: as their highest glory upon earth was that of personal valour and successful conflict, so their most exalted notion of eternal bliss was that of a prolonged triumphant revel in the halls of their great war-god Woden, who would then reward the bravery of such as died upon the battle-field, and gratify at once their gluttony and their vindictiveness, by granting them to drink for ever from the skulls of their slain foes.

The task which the British Churches had declined, of bringing these warlike races to the knowledge and acceptance of the Christian faith, was undertaken by the Church of Rome. In prosecution of an enterprise conceived by Gregory the Great, the monk Augustine and his forty coadjutors, in the year 596, arrived at the Isle of Thanet; thus landing where, with other objects, Hengist landed nearly 150 years before. The fortunate result of this missionary enterprise is well known. Ethelbert, the King of Kent, already favourably inclined towards the new religion by the influence of his Christian Queen, became an open convert; and his people—probably induced in greatest measure by their sovereign's example and the miracles apparently effected by Augustine—yielded also to the rite of Christian baptism. Augustine, upon this success, was created by the Pope Archbishop of Canterbury. Having thus obtained a footing in the country, the Roman missionaries zealously pursued their enterprise in neighbouring states; and now the Scottish portion of the British Church—in emulation, doubtless, of so prosperous an example—organized a missionary effort which

* Soames's Anglo-Saxon Church, p. 38.
Sharon Turner's History of the Anglo-Saxons, vol. ii. p. 15.

produced, in course of time, the conversion of the northern and the central parts of England. By the conjoint influence of these different agencies, a gradual progress was achieved for Christianity throughout the whole of the territory under Saxon domination; and although occasional relapses into Paganism interrupted temporarily the tide of Christian conquest, yet, at the expiration of a little less than a century from Augustine's landing, all the kingdoms which unitedly composed the Heptarchy professed a common allegiance to the Christian faith.

England was, therefore, now (A. D. 681) definitively become a Christian country, though not yet possessing total uniformity of creed or practice. The ancient British Church retained its old peculiarities, and two attempts, the former by Augustine, and the latter by Laurentius, his successor, to induce it to adopt the Roman practices, and recognize the supremacy of the Roman see, proved wholly unsuccessful. It is true that in A. D. 664, at the conference of Whitby, called by Oswy the Northumbrian king, the advocates of Rome prevailed, and by their victory secured the adherence of that portion of the Heptarchy which hitherto had sympathised with British rather than with Romish customs; but the actual British race, inhabiting Wales and portions of contiguous counties, steadily maintained their opposition to the influence of Rome, and preserved their isolation for a very considerable time.

From A. D. 681 to the present time, an interval of more than eleven centuries, Christianity, in one form or another, has maintained itself as the predominant religion of the English people. Naturally, in the course of this protracted period, the ever-varying condition—social, intellectual, material—of the country, as successive generations made new acquisitions of enlightenment and liberty and wealth, effected corresponding variations in the aspect, both political and doctrinal, of the religious faith of the community. Thus we behold, in earliest times, particular articles of Christian faith and practice gathering the undivided homage of the people, and receiving sanction from the civil power, which also punishes diversity. In course of time these ancient tenets lose their hold upon the national affections; the civil sanction is transferred to other doctrines, and the civil penalties are now enforced against all opposition to the *new* belief. Gradually, however, these restraints upon opinion are withdrawn; existing creeds take form and practical embodiment; and further sects arise and organise and multiply, till, favoured by almost unbounded toleration, sects perpetually appear and disappear, as numerous and varied as the opinions or even as the fancies of men. Some slight review of these mutations in the national mind and in the fortunes of particular Churches seems almost essential to a satisfactory appreciation of the present state of England in regard to her religious institutions.

Definitive establishment of Christianity in England.

Christianity, when introduced among the Saxons, at once assumed an organized character. This was, of course, accordant with the episcopal model to which the missionaries were themselves attached. The conversion of the king of a Saxon State was immediately followed by the elevation of his benefactor to a bishopric, the territorial boundaries of which were generally conterminat with those of the kingdom itself.* In course of time, as some of the dioceses were manifestly too extensive, divisions of the larger sees were made, and additional bishoprics created. The first partition of this kind was effected by Theodore, Archbishop of Canterbury, about A. D. 680; and the Council of Hertford, held in 693, enacted, or at least affirmed, that sees should become more numerous as the number of the faithful increased.† In this manner the larger ecclesiastical

State of Christianity in Saxon times.

Bishops and Dioceses.

* Collier's Ecclesiastical History, vol. i. p. 512. Lingard's History of the Anglo-Saxon Church, vol. i. p. 86.

† Soames's Anglo-Saxon Church, p. 265. Lingard, vol. i. p. 86.

divisions of the country were soon settled on a permanent basis; for, with the exception of some changes made in the reign of Henry VIII., and a few of very recent origin, the present bishoprics are the same as those established in the Anglo-Saxon times.* The Bishops were ostensibly nominated by the clergy of the cathedral church, but the sovereigns generally influenced, if they did not altogether monopolize, the appointments.† The authority of the prelates was very considerable. They ranked with the Earl, and each of their oaths was equivalent to those of 120 peers. Apart from their spiritual jurisdiction, they sustained an important position in the conduct of civil affairs,—possessing seats in the national Witenagemot, and assisting the sheriffs in the local administration of justice.

Clergy and Parishes.

The various orders of the clergy were similar to those of the Church of Rome. Seven are enumerated by Elfric, a Saxon writer, viz., ostiary, reader, exorcist, acolyte, sub-deacon, deacon, and priest. At first, and before the considerable spread of their doctrines, the clergy formed a strictly missionary body, residing with the bishop in the vicinity of the cathedral, whence, at his direction, they continually issued forth upon itinerant expeditions into the surrounding country, preaching to the heathen people, and returning to the bishop at the expiration of the time agreed upon. In course of time, however, as success rewarded their endeavours, and the Saxons turned to Christianity, the principal owners of the land erected churches on their property, and endowed them with an adequate amount for the constant maintenance of a priest. It is supposed that the estate upon which a church was thus erected became the "Parish" of early times; and that, as further churches were erected when the need for them arose, either on the same estate or upon portions alienated to other owners, the number of parishes was multiplied until the whole of England speedily became divided as we find it in the present day; the limits of the various parishes being wide or narrow just according to the accidental size of the original estates or manors of the founders. Another theory assumes that many of these parochial divisions were the same as those existing for the purposes of Pagan worship, under Roman government, adopted as convenient limits by the rulers of the new religion. At the same time that the Pagan edifices also were appropriated to the Christian service.‡ Whatever be the origin, it is certain that the parochial system soon prevailed throughout the entire of England, and that the parishes as now existing, both in number and extent, were constituted in the period between the seventh century and the Norman Conquest. The body of clergy thus distributed throughout the country formed the regular and legally recognized machinery for the diffusion and support of Christianity. They were not, however, the *only* agents in this work; for the early rise of monachism, and its speedy prevalence, produced a considerable body of irregular instructors, who pursued a sort of missionary labour in the neighbourhood of most monastic institutions.

Revenues.

The funds for the support of Christianity were derived from various sources. At first they seem to have been exclusively supplied by voluntary offerings, of which the bishops had the sole disposal.§ Afterwards, upon the erection of a church or the foundation of a religious establishment, it became the custom—probably in imitation of a practice which appears to have prevailed in nearly every age and every country of the world—for the founder to devote a *tenth* of all his property to purposes of religion and charity. *Tithes* thus appear to have had their origin in voluntary payments, and as such they were, doubtless, very generally rendered in the early periods of Anglo-Saxon rule, when the payment

* Lappenburg's Anglo-Saxons.

† Sometimes they were chosen by the Witenagemot, and confirmed by the King.—Hume, History of England, vol. i.; Kemble's Saxons in England.

‡ Kemble's Saxons in England.

§ Kemble, ii. p. 473. Lingard, vol. i. . 10

was considered applicable both to the provision for religious worship and to the relief of the poor. It was not till the middle of the sixth century that tithes were demanded by the clergy of Christendom as a *right*; nor were they declared to be such by any General Council prior to that of Lateran in 1215. In England, however, it was not long before a custom so generally adopted began to be regarded, first as a religious, and then as a legal, duty; and, accordingly, the legislature in the tenth century recognized the obligation, and provided for its due discharge, first, by declaring that defaulters should be liable to spiritual censures, and, ultimately, by enacting civil penalties for disobedience. Several minor customary payments, under the various names of *Church-shot*, *Light-shot*, and *Plough-alms*, seem also to have gradually acquired a legislative sanction. Monasteries, and similar religious institutions, were, in general, well provided for by the endowments settled on them by their founders, and by grants and gifts continually made to them by later benefactors.

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Under the powerful inducements which, in Saxon times, a faith in the efficacy of good works offered to liberality, a very great number of churches speedily arose. Indeed, one learned writer supposes that the number in the tenth century was greater than that now existing.* Certain it is that very potent influences tended to secure the constant increase both of churches and monastic institutions. Whether as a composition for a penance, an atonement for a crime, or a relief from purgatory, the erection and endowment of a church or monastery would naturally be a means of spiritual safety far from unattractive to the wealthy and devout; while different inducements, in the shape of rights of patronage and titles of social rank, would have an equal power with persons of more secular ambition.† The rise and rapid spread of the monastic system soon, indeed, presented an almost illimitable field for the development of individual munificence. So prevalent became the custom of originating a religious house, that nearly every royal personage in Saxon times was the founder of at least one monastery; while some sovereigns established several, with handsome permanent endowments. Thus Waltham Abbey was the work of Harold; Westminster Abbey was the penalty imposed on Edward the Confessor, for the nonfulfilment of his vow of a pilgrimage to Rome; the Abbey of St. Alban's was erected by the powerful Offa, King of Mercia, as a satisfaction for the murder of King Ethelbert, his guest; while Edgar—who had many crimes requiring expiation—is reported to have founded no less than forty-eight of these and kindred institutions in the course of his reign of sixteen years. And it is probable that royal bounty, large as it was, fell far beneath the amount of private benefactions; for we are told that, at the death of Edward the Confessor, A.D. 1066, no less than one third of the land of England was supposed to be in the possession of ecclesiastical bodies.‡

Churches and
Monasteries.

The tenets held as orthodox by the Christian Church in Saxon times were those agreed to in the first five General Councils and the Synod held at Rome in A.D. 649. This was determined at a meeting of the Saxon Church, convened by Archbishop Theodore, in the year 680. Subsequently, at the Council of Calcuth, in 787, the sixth General Council was also received. In several particulars the Saxon Church accorded, either originally or ultimately, with the doctrines and practices of the modern Church of Rome. Belief in *Purgatory*

Doctrinal Tenets
and Ecclesiastical
Regulations.

* Kemble's Saxons in England.

† Archbishop Theodore formed the plan of inducing Englishmen to build and endow churches on their estates by tempting them with the patronage of their several foundations. Athelstan granted the rank of Thane to proprietors, being otherwise qualified, who would not see their tenants unprovided with a place of worship. — Soames's Anglo-Saxon Church, p. 3.

‡ Short's History of the Church of England, p. 14.

was general; and, under the name of *Soul-shot*, wealthy persons left a certain portion of their property to pay for intercessions for their souls. *Prayers for the dead* were, therefore, equally general. The practice of *Confession*, also, was habitual. *Image-worship*, sanctioned by the second Council of Nice (A.D. 787), was at first repudiated by the Saxon clergy; but it gradually gained adherents, and became, before the Conquest, almost universal. The doctrine of *Transubstantiation*, however, met with a more strenuous opposition, and does not seem to have been generally, or even widely, received in Anglo-Saxon times.* *Penances* were customary, and the subjects of minute regulation by which every sin was to be visited with an appointed and appropriate mortification: most of these penalties, however, could be obviated by pecuniary composition.† Veneration for *Relics* was a general and powerful sentiment; and pilgrimages were frequent to the shrines of reputed saints and to places rich in sacred associations. The *Celibacy of the Clergy*, though apparently the law of the Church, could never be effectually enforced among the Saxons. Strenuous attempts were made at various times to procure an uniform submission to this rule; but the opposition was so steadfast, that some time elapsed beyond the Norman Conquest ere entire compliance with the canon on the subject was obtained. *Monachism* had, more or less, prevailed from very early times, and had fully displayed itself in the period of the British Church, when flourished the extensive monastery of Banchor, said to have been inhabited by as many as 2,000 monks, who supported themselves by their own labour. But it was in the Saxon period that the system received its full development; when, as already mentioned, princes and people joined to multiply religious houses, which, in consequence, and notwithstanding the repeated devastations of the Danes, considerably increased in number and in wealth. At first these institutions seem to have been merely private houses, where persons of ascetic disposition—not necessarily, nor even chiefly, priests—obtained congenial retirement: often they combined the character of colleges, or seminaries for instruction. After a time, it was thought advisable to prohibit all associations of this character, unless they settled in establishments endowed for the special purpose and amenable to ecclesiastical control. No prohibition as to marriage was effectually asserted till the introduction or revival, by Dunstan, of the Benedictine Order; when many of the secular (or married) clergy were ejected from the monasteries, and their places occupied by Benedictine monks. The influence of the system soon became extremely powerful upon the Saxon mind, and many persons, of both wealth and station, manifested their religious disposition by retiring to conventual seclusion. No less than eight of the Anglo-Saxon kings are reported to have thus renounced the world and resigned their crowns for the superior attractions of the cloister. As minor illustrations of the prevalent belief and practice of the Saxon Church, it may be mentioned that the rite of baptism was administered by immersion (pouring the water on the head being formally forbidden), and the sign of the cross was used; that festivals in honour of foreign and of native saints were held, and fasts at stated periods; that a charmed character was attributed to fluids, substances, and vestments hallowed by the priests; that trial by ordeal was considered a religious ceremony, in which the priests officiated; and that the order of knighthood was conferred by priests. In the time of Edgar it was considered necessary to declare by a canon that hunting and hawking were improper diversions for a priest. The Liturgy was in the Latin tongue; but several of the offices of religion were performed in the native language. Translations were given of the Lord's Prayer and the Creeds; and a popular exposition of their meaning was a task imposed upon the clergy.

* See, however, on this point Lingard's History of the Saxon Church, chapter vii.
† Lingard, vol. i. pp. 336-337.

Christianity among the Saxons soon became connected with the civil power. The method of its introduction led to this. The Roman missionaries uniformly made their application to the kings; and *their* conversion was, in almost every instance found to be equivalent to the conversion of their subjects.* Naturally, therefore, would the sovereign assume and exercise the right to legislate in spiritual things for those who took so readily their creed from his example, and would look upon himself as the spiritual, no less than the temporal, governor of his dominions. Accordingly we find him exercising constant control in ecclesiastical affairs. Bishops were generally nominated, and invariably confirmed, by him. At his coronation he took an oath to employ his power in preserving Christianity. In conjunction with the clergy and the Witenagemot, he sanctioned laws for the support and regulation of the Church. Thus *tithes*, and various other dues, were in course of time prescribed by legislative mandate; the baptism of children was made a duty, the neglect of which was punishable by fine; and a strict observance of the Sabbath was enforced in similar manner.

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IN ENGLAND.
—
Connection with
the Civil Power.

The influence of Rome upon the Saxon Church, though very considerable indirectly and in matters of faith and practice—with regard to which her *dicta* were received with the utmost deference—was yet comparatively weak in matters of ecclesiastical administration and supremacy. The kings successfully resisted for a long time all attempts to deprive them of the power they had been used to exercise over the Church of which they deemed themselves the head.† The Roman see was jealously debarred from any share in the appointment of the Church's officers; and when it ventured to assume authority, its mandates, as in the case of Wilfrid, Bishop of York, were altogether disregarded by the monarch. But although thus unproductive of immediate success, the efforts of the Papal power were not without result in laying the foundation for a future triumph. Gradually the public mind became familiar with the notion of an ultimate appeal to Rome; communication with the Holy See became much closer, and pilgrimages to the Eternal City much more frequent; so that, towards the termination of the Saxon rule, a certain amount of influence exerted by the Pope was neither unusual nor unrecognized, and the way was evidently paved for the approach of a far more vigorous and systematic interference.

Influence of
Rome.

For nearly 150 years immediately following the Conquest, the history of Christianity in England shows an almost continual advance of the power of the clergy and the Holy See. William the Conqueror, though personally little inclined to yield the smallest portion of his spiritual jurisdiction, nevertheless contributed materially, by steps adopted for political advantage, to augment the influence of Rome. While he himself maintained with spirit his supposed prerogatives,—not suffering any interference with the Church without his sanction, and requiring that no Pope should be received as such without his previous consent,—the various acts by which he introduced or strengthened precedents for papal intervention could not fail to be the efficacious means by which, in more perplexing times, or under less determined rulers, England would be brought to more complete dependence on the Court of Rome. Among these measures, not the least effectual was the separate ecclesiastical tribunal which he instituted for offences and disputes in which the clergy were concerned. This exclusive jurisdiction, and the further advances made in enforcing clerical celibacy, tended much to erect the priesthood into an independent power in the state, asserting, first an equal, and at last a superior, position to the civil government.

Condition of the
Church subsequent to the
Norman Conquest.

* Upon the conversion of Edwin, King of Northumbria, by Paulinus, that prelate was engaged for six and thirty days successively in baptizing the imitative converts.

† Edgar, indeed, though otherwise the slave of Dunstan, seems to have claimed a spiritual jurisdiction even more extensive, styling himself the "Vicar of Christ."—Soames's Anglo-Saxon Church, p. 118.

1100—1216.

From the reign of Henry I. to that of John (1100—1216) the progress of the Papal authority was rapid and conspicuous. Archbishop Anselm refused to render homage for his bishopric to the former sovereign, and retired to France accompanied by the universal sympathies of the people. In the quarrel between the same monarch and the Pope about investitures, Henry was compelled to resign a portion of the customary royal prerogative, and he was unable to prevent the visits of the legates who, on several occasions, were sent over by the Pontiff. The civil disorders which prevailed throughout the reign of Stephen further aided the establishment of ecclesiastical supremacy: the king himself was summoned by the legate, his brother, to answer for his conduct towards two other prelates; and Matilda received the crown from the same ecclesiastic in a purely clerical synod.—Even the capacity and energy of Henry II. were unable to restrain the progress of ecclesiastical dominion; and his contest with A'Becket, though commenced under favourable auspices, and prosecuted for some time with spirit and sagacity, was ultimately terminated only by defeat and concession; the Constitutions of Clarendon—by which, amongst other things, the separate clerical tribunals were abolished, all appeals to Rome forbidden, and episcopal appointments made dependent on the king's approval—were virtually inoperative, and Henry was himself obliged, as an atonement for A'Becket's murder, in some degree to promise never to enforce them. It is evident that at this time the great strength of the papacy lay in its hold upon the popular veneration: the people hitherto had nearly always sympathised with clerical resistance to the crown: A'Becket was received on his return from exile with unbounded demonstrations of respect, and his tomb was yearly visited by thousands upon thousands who regarded him as a martyr and a saint.—Under the disgraceful rule of John, the Papal power attained its utmost height. Appeals to Rome had now become continual; taxes were imposed upon the clergy by the Pope; episcopal and clerical appointments were controlled by him; and the absolute subordination of the king to the successor of St. Peter was not only asserted but assented to. John was defeated in his famous contest with Pope Innocent, and forced to acknowledge that he held his kingdom as a feudatory of the Holy See, at an annual tribute of 1,000 marks, (A.D. 1213).—The power thus gained was exercised, but not extended, during the long reign of Henry III. (1216—1272): indeed the causes were already operating which produced its subsequent decline and overthrow. The national impoverishment, attributed in a great degree to the exactions of the Court of Rome, was gradually producing in the laity a feeling of hostility towards the foreign domination, and even towards the native clergy by whose aid it was maintained. Thus, in the succeeding reign, when Edward I.—resenting the refusal by a synod to bestow upon him a supply—withdrew from all ecclesiastics the protection of the civil power, the people seem, in spite of excommunication, to have witnessed tranquilly the injuries and robberies to which, in consequence, the clergy were exposed; a striking indication of the change of popular sentiment which must have happened since the clerical object of a monarch's wrath received, while living, the unbounded homage of the people, and their thronging adoration after death.—This rising opposition gathered force in the vigorous reign of Edward III. (1327—1377). That energetic prince refused to pay the tribute that had been imposed upon the country by King John, and the parliament sustained their monarch in this resolution. The statute of premunire also was enacted to restrain the exercise of patronage by Roman pontiffs, and prevent appeals to Rome.—About this time commenced that movement in the public mind, with reference to the discipline and doctrines of the Church, which henceforth made continual progress till the period of the Reformation and beyond. The extent to which a foreign potentate controlled the business of the nation—the enormous wealth

1216—1272.

1327—1377.

and luxury and vices of the clergy—and the prevalence of doctrines favourable to transubstantiation*, pilgrimages, image worship, and purchasable absolution—gradually provoked in the people, and even in some of the clergy†, a spirit of opposition, which, to become extremely formidable, clearly only waited the inevitable advent of one of those men of genius, who, identified with a particular era, come to be the embodiment of its ideas, and give a vivid and perhaps exaggerated expression to the inarticulate aspirations of the times. Such an embodiment was Wycliffe of the spirit of incipient Puritanism. Born in 1324, and dying in 1384, he probably assisted, by his works, his preaching, and particularly his translation of the Bible, more than any other individual to bring about that mighty conflict of opinions out of which, two centuries ago, so many of our now existing sects emerged. Apart from his assaults on clerical delinquency, he seems to have maintained that the authority of the King and the civil power was superior to that of the pope; that the State had the right to deal with misapplied Church property; that Christ alone was the head of the Church; that there were only two scriptural orders, viz., priests and deacons; that the Scripture was the sole rule of faith; that justification was by faith and the influence of the Holy Spirit; that baptism is not essential to salvation, nor can it confer grace or take away sin; that tithes are a purely voluntary offering, and ought not to be enforced by penalties. He also rejected transubstantiation, pilgrimages, prayers to saints, and the use of images. The followers of Wycliffe (soon distinguished by the name of Lollards)‡ multiplied with great rapidity. In the time of Henry IV. it was estimated (probably on no sufficient data) that they amounted to one half of the people of England. Under this monarch's rule they were subjected to severe persecution: in the year 1400 an act was passed against unlicensed preaching, and the bishops were by it empowered to arrest all persons spreading unsound doctrines as to transubstantiation and the authority of the Church, and, upon their refusal to recant, to consign them to the flames. The first martyr to these opinions was a clergyman named Sautrey, who, denying transubstantiation and refusing to worship the cross, was burnt in 1401. Lord Cobham suffered for the same offence in 1414; and thenceforth a continual series of sufferers for the same opinions stretches to the period of the Reformation, and to some extent beyond. Concurrently, the opposition to the influence of Rome increased. The schism in the papacy which led to the existence of two rival Popes for forty years (A.D. 1380 to A.D. 1420) would naturally lessen popular respect for the papal power, and aggravate the wish for national independence. Accordingly, we find that nearly every Parliament from the time of Wycliffe to the reign of Henry VIII. (1384 to 1509) adopted measures to resist pontifical supremacy; and, not restricting their hostility to Rome, they even several times suggested to the sovereign the appropriation of Church property to secular objects.—It is therefore clear that the prodigious movement of the public mind which now displayed itself possessed a twofold aspect; one, doctrinal, directed against certain points of authorized belief,—the other, political, directed against the temporal position of the pope and priesthood. Two parties hence arose in the ranks of the Reformers,—one desiring both political and doctrinal reformation, the other limiting their aims to merely secular changes. The mass of the Reformers, filled by itinerating preachers with the sentiments of Wycliffe, while strenuously opposed to papal inter-

The Lollards

1384—1509.

* This doctrine was formally asserted by the Council of Lateran (A.D. 1215).

† Robert Greathead, Bishop of Lincoln, the most learned man of his time, who was born in 1175 and died in 1253, protested against the corruptions of the Church of Rome, and on his deathbed declared that the pope was Antichrist.

‡ The Lollards derived their name from Walter Lolherd, a German reformer. When it became desirable to burn them, another derivation was discovered; viz. from *lotium*, or tares; and their destruction by fire was justified by a reference to Matt. xiii. 30.

ference and clerical abuses, had their minds supremely fixed upon imagined errors of belief: the sovereign and parliament, while equally anxious to assert the national independence on the Roman see, and to resume for national purposes some portion of the vast possessions of the church, were still disposed to pay implicit deference to Rome as the fountain of orthodox belief, and to prevent by penalties and punishments all aberration from the doctrines sanctioned by her councils.—When, therefore, Henry VIII., observing the Court of Rome to be so uncompliant with his wishes in respect of his divorce from Catherine, began to entertain the project of a separation from the Holy See and a transference of the pope's authority to himself as head of the English portion of the Church, he found all sections of reformers favourable to his designs; the purely political reformers, because they thought that, while the nation thus acquired a much more dignified position, the king would put forth equally effectual means to vindicate the ancient tenets,—and the doctrinal reformers, because they thought that in addition to the national independence thus recovered, the king would be at least more likely than the pope to abandon those opinions which they deemed erroneous. *All* parties in the state appear to have been agreed that it was the duty of the head of the Church to distinguish truth from error, and thus frame the Church's creed; and also, this accomplished, that it was the duty of the civil power to enforce professed reception of the creed thus authorized. The only questions were (1) *who* was the proper head of the Church; and (2) *what* were the doctrines which ought to be enforced.

Establishment
of a National
Church.

The Parliament and Convocation gave, in 1534, their answer to the former question by declaring, in indefinite but comprehensive language, that the *King* was the supreme head of the Church in England.* From 1534 this country, therefore, may be said to have possessed a National Church; for ever since, with the brief exception which occurred in the reign of Mary, all the civil laws by which, in England, Christianity has been established and expounded, have derived their force entirely from the sanction of the native government of the state, apart from any, the slightest, interference of a foreign power.

Changes effected
by Henry VIII.

Henry, being thus established as the spiritual ruler of the Church, proceeded to supply his answer to the second of the two great questions then perplexing the community. In 1536, the Convocation passed, and the King adopted, certain Articles, by which the faith of the Church of England was, for the time, authoritatively settled. In these, the Bible and the three creeds are set forth as the foundation of belief; baptism, penance, confession to a priest, belief in the corporal presence, are declared essential to salvation; justification is said to be obtained by the union of good works with faith. Images were to be used as examples, but not as idols; saints were to be honoured, but not worshipped; the use of holy water was allowed, but its efficacy was denied; indefinite prayer was permitted for the dead; and the existence of an unspecific purgatory was affirmed.† All the clergy were directed to explain these articles to their flocks. Latin and English Bibles were to be set up in the churches; and the children of the parish were to be taught, in the mother tongue, the Lord's Prayer, the Ten Commandments, and the Creed.‡ In the following year, 1537, the King put forth a fuller exposition of the orthodox belief in the shape of a book adopted by the Convocation and entitled "The Institution of a Christian Man," and in 1543 he published, of his own authority, a second edition of this work, with certain alterations favouring the ancient doctrines. These books

* Short's History of the Church of England, p. 93.

† Hume's History of England, vol. iv. p. 165.—Short's History of the Church of England, p. 109.

‡ This permission to read the Scriptures was restricted, in 1543, to gentlemen and merchants.

were, each in turn, accepted as the standard of belief: but the test by which it was attempted to secure an uniformity of faith was the "Law of the Six Articles," passed in 1539. By this law were established, (1) the doctrine of the real presence,—(2) the communion in one kind only,—(3) the perpetual obligation of vows of chastity,—(4) the utility of private masses,—(5) the celibacy of the clergy,—and (6) the necessity of auricular confession. Death by fire, and forfeiture of all possessions, were the penalties of controverting the first article; imprisonment or death the penalty of opposition to the rest, according as the opposition was withdrawn or persevered in. In 1544, the Legislature somewhat mitigated the severity of this enactment; but the number of persons who were executed under its provisions was yet very great.

It is evident, from this recital, that scarcely any progress had been made in the *doctrinal* reformation which a great proportion of the people much desired: indeed the acceptance of the most important of the ancient tenets was enforced with greater rigour than before. But changes in the *political* condition of the Church were far from disagreeable to Henry, whose proceedings in this direction were adapted to secure to himself a considerable transference of ecclesiastical property and power. The latter object was attained by the assertion of his supremacy, the denial of which was construed to be treason; the former, mainly by the dissolution of the monasteries, and the confiscation of their wealth. The lesser monasteries, to the number of 375, were suppressed in 1536, and furnished to the king an annual revenue of 30,000*l.*; the destruction of the greater houses followed in 1538, and yielded a yearly income of 140,000*l.* more.* Out of the proceeds of this measure, Henry provided six new bishoprics (*viz.*, those of Westminster, Oxford, Peterborough, Bristol, Chester, and Gloucester)—fifteen chapters—and the colleges of Christchurch at Oxford, and Trinity at Cambridge; but the greater portion of the proceeds was distributed in grants to the nobility. At the same time, such of the benefices, with their tithes, as belonged to these establishments, became the property of the Crown, and many of them were, in similar manner, given to various laymen.

During the brief reign of Edward the Sixth the progress of the doctrinal Reformation was more rapid, and its character more definite. The law of the Six Articles was repealed; the celebration of private masses was prohibited; the laity were allowed the communion of the cup; marriage was permitted to the clergy†; images were removed from all the churches; altars were converted to communion tables; and finally, in 1553, Forty-two Articles of Faith were issued by authority, establishing the doctrines of the Church of England nearly as they stand at present. A new Communion Service, differing but slightly from that now in use, was produced in 1547; and the English Liturgy, first introduced in 1549, and afterwards revised and somewhat altered, was confirmed by Parliament in 1552. To spread the new belief among the people, measures were adopted to promote and regulate the practice of preaching, which began to be a very powerful means of influencing popular opinion. Bishops were required to preach four times a year—to stimulate the parish clergy in this exercise—and to ordain for the ministry none who were unable to perform this necessary duty. As, however, the supply of preachers was, for some time, unavoidably deficient, a Book of Homilies, composed in chief by Cranmer, was appointed to be used in churches, together with the Paraphrase of Erasmus. The singing of psalms and hymns from Scripture was also now, for the first time, authorized.

Edward VI.

At the close of this monarch's reign the principles of the Reformation may be said to have acquired the fullest national and legal recognition which in

Completion of
the Reformation.

* Southey's Book of the Church.

† 2 & 3 Edw. VI. c. 21.

England they were destined to obtain. All subsequent abiding legislation on the subject of religion, for a long time after, was directed, not to further innovation in the doctrines, ceremonies, or government of the Church, but, to the maintenance—against, on the one side, the adherents of the Papal system, and, upon the other, the advanced reformers—of the settlement already made. Hence the succeeding history of Christianity in England is a record principally of the strife between three parties in the Church as thus established; one anxious for the conservation of existing laws,—another wishing to recede towards the ancient faith,—and a third desirous to behold a more complete embodiment, in national institutions, of the spirit of the Reformation. Each of the latter parties gained in turn a temporary triumph; but in neither case was their success effectual to perpetuate their conquests or prevent the speedy re-establishment, in all essential points, of the religious system in existence at the death of Edward.

Mary I.

The party of retrogression was the first to triumph. Mary, a sincere and zealous Romanist, succeeding to the sovereign authority at a time when the almost universal voice of the community affirmed it as the duty of the civil ruler to decide the nation's creed and to enforce compliance, naturally at once reversed her brother's policy—restored the former faith and practices—and put in energetic force against the Protestants the persecuting principles which they themselves so generally sanctioned. All the acts of Edward touching on religion were repealed; the doctrine of the corporal presence in the mass was re-affirmed; the Prayer Book and the Catechism were pronounced heretical; the celibacy of the clergy was prescribed, and every married clergyman ejected from his cure; severe enactments against heresy were passed; and a sort of inquisition to discover heretics was instituted. All the prominent reformers either fled across the sea or suffered in England at the stake. About 300 had already paid for their opinions with their lives when Mary's brief reign ended in 1558.

Reaction to
Roman
Catholicism.

Elizabeth.

Elizabeth at once replaced the Church in the position it had occupied before the reign of Mary. Parliament again affirmed the sovereign's supremacy as head of the Church, and punished with extreme severity all those who questioned this prerogative.* In 1559 the Act of Uniformity† restored with little variance the Book of Common Prayer, and made it penal to be absent without reasonable cause from a church where it was used. In 1563 the second Book of Homilies was printed, and the Larger Catechism sanctioned. And the Articles of Religion—which, in 1563, had been subscribed (then numbering thirty-eight) by the Convocation—were, in 1571, adopted in their present shape and number, ratified by the Queen, and confirmed by Act of Parliament.‡ Thus, Protestant Christianity was re-established as the national religion; and severe coercive measures were enacted to secure unanimous profession and obedience.

Re-establishment of Pro-
testantism.

Progress of
Puritanism.

No sooner, however, had the victory been thus completed over one of the two great parties hostile to the settlement effected in the reign of Edward, than a vigorous and long protracted conflict with the other party was renewed. Both for their numbers and sincere activity these new antagonists were formidable foes. As, in deciding on the changes which should be admitted, Cranmer and the other founders of the Church displayed the cautious policy

* The Queen preferred the title of "Supreme Governor" of the Church to "Supreme Head." All the bishops except one refused to take the oath, and were in consequence deprived; 178 of the inferior clergy imitated their refusal with a similar result.

† 1 Eliz. cap. 2

‡ 13 Eliz. cap. 12.

of statesmen rather than the pauseless ardour of religious partizans—more anxious to conciliate opponents and secure the utmost innovation practicable, than to contend uncompromisingly for all the progress they might think desirable—it followed, almost of necessity, that multitudes, deriving their opinions from the exercise of private judgment on the Scriptures recently unsealed to them, and urged, by natural reaction, to the utmost distance from the Church of Rome, would find their ardent expectations of the new establishment unrealized, and would lament as well the absence from its constitution and its ritual of much which they desired as the continued presence there of much which they disliked.

At first the objections of the Puritans (as all who advocated change in this direction were denominated) seem to have been confined to points of ceremonial and discipline. They disapproved the customary dresses worn by clergymen; the use of rings in the marriage services, the sign of the cross in baptism, kneeling at the sacrament, and bowing at the name of Jesus; also, they exclaimed against the general laxity of discipline, pluralities, non-residence, and the scarcity of preaching ministers. These sentiments were prevalent extensively, and that not only with the general body of the people: clerical though secret discontent was widely cherished—several of the bishops were themselves offended at the garments—Cambridge University was much divided—and the House of Commons was preponderantly Puritan. Elizabeth, however, was inexorably bent upon enforcing uniformity as well of ritual observance as of doctrinal profession; and the High Commission Court, to which the practical authority involved in her supremacy was delegated, took most stringent measures to achieve this object. Common rumour was accepted as sufficient *primâ facie* evidence to justify the administration to suspected persons of an oath by which they were required to clear themselves, not only from the guilt of actual nonconformity, but also from suspicion of *intending* future disobedience. Many clergymen, declining to conform, were dispossessed; and many who refused to take the oath were sent to prison.—This coercive policy, however, failed of its designed effect. Not only were the Puritans, in spite of fines, imprisonments, and deprivations, steadfast in their opposition, but, as the bishops were the instruments by which their sufferings were more immediately inflicted, they began to nourish, first an enmity against the temporal authority, and afterwards a question of the scriptural propriety, of the episcopate itself. A famous controversy on this subject was commenced in 1570 at Cambridge between Cartwright, Margaret Professor of Divinity, and Whitgift, then the Master of Trinity; the former advocating a return to that which he supposed to be the form of government prevailing in the days of the apostles and alone discernible in Scripture, namely, the existence of *two* orders only, presbyters (or ministers) and deacons—the choice of ministers by congregations—and the administration of all Church affairs by general and local synods of the clergy. Cartwright was deprived and silenced; but these sentiments obtained a wide acceptance and, as no concession could be hoped for from the Queen, the Puritans of presbyterian bias were induced by their position to conceive and entertain the plan of holding separate and private meetings, where, unvexed by the obnoxious rites and garments, they could worship in accordance with their simpler model, and enforce their stricter discipline.*—From this time, therefore, we may date the origin of Nonconformity, though not as yet embodied in distinct and separate sects; for though by law all subjects of the state were still considered members of the national establishment, and every act of separate worship was a legal crime, yet henceforth, notwithstanding penal statutes, many congrega-

Opinions of the
Puritans.

* Heylin's History of the Presbyterians, p. 259.

tions, risking and encountering punishment, continually assembled, more or less in secret, to indulge a form of worship differing from the established ceremonial. They *virtually* thus became distinct associations, though intending to remain still members of the English Church. Indeed, the early Puritans were far from wishing for a toleration such as that which now exists.* Attaching infinite importance to the points of ritual and government on which they differed from the ruling party, they were just as disinclined to tolerate imagined error in their brethren as conform to it themselves, and would have thought the State to be regardless of its highest duty if it merely suffered them to worship in the way they deemed most scriptural, without enforcing this supposed most scriptural model as the rule for the entire community. Believing that the Church must necessarily be co-extensive with the nation, and that civil magistrates were not more bound to seek political security than to establish pure religion, they could see no middle course for Government between an undivided patronage of truth and virtual countenance of error. Their design was, consequently, to procure a legal recognition of the absolute accordance with the Scripture of their views and system, and to get the necessary alterations sanctioned by supreme authority and universally imposed upon the nation.

Presbyterianism.

The Puritans, however, were not wholly presbyterian. The natural tendency of the religious movement in the public mind was to develop constantly new theories of ecclesiastical government, each fresh advance distinguished by a nearer approach to a democratic system. Although the Presbyterians, therefore, for a long time formed the vast majority of the opponents of the Church establishment, opinions much less favourable than theirs to clerical authority and State control in matters of religion soon began to gain adherents. Most conspicuous among the sects which entertained such notions were the *Independents*,† who, rejecting equally the presbyterian and episcopal machinery, maintained that every individual congregation is a separate Church, complete and perfect in itself, and altogether independent of external oversight. They also held that the province of the civil magistrate did not extend to spiritual things, the State possessing no infallible means of distinguishing truth from error, and the true religion being best discovered and established by the unforced zeal of its disciples.—Similar opinions were maintained by the *Baptists*,‡ who, about this period, began to grow into importance.

Rise of the
Independents.

Baptists.

1558—1625.

Against these various opponents, the Established Church throughout the reigns of Elizabeth and James the First (1558—1625), maintained itself with scarcely any alteration. At the opening of the latter monarch's reign a conference was called at Hampton Court with the professed design of meeting, if possible, the views of moderate Puritans, and enabling them to conscientiously conform; three days were occupied in controversy on the obnoxious points; but no result of any consequence ensued. With this exception, the policy of severe repression was adopted by both sovereigns. Several acts were passed against both Puritans and Roman Catholics. By one, against libels, several Puritans were put to death for questioning the Queen's supremacy. Another provided that all persons upwards of sixteen years old refusing to attend once every month at the parish church, should be imprisoned, and, if still neglectful for three months, should be banished. Another made it penal for a popish recusant to go five miles from his accustomed residence. The penalties of premunire were denounced to such as should import or put in execution bulls or similar instruments from Rome. Sanguinary laws were passed against Jesuits and seminary priests. Upwards of 200 Roman Catholics were put to death

* See their ideas on toleration, *post*, page lvi.† See *post*, pp. l-lvii.‡ See *post*, pp. lviii-lxi.

pursuant to these various statutes in the reign of Queen Elizabeth ; 200 others either died in prison or were banished, and many non-conformists underwent a similar fate.

The reign of Charles the First beheld the crisis of the controversy. All the various severe repressive measures which were put in force proved ineffectual to check the spread of puritanic principles, and only served to render yet more bitter the hostility of their professors towards the ruling hierarchy. At last this long protracted opposition triumphed. Parliament, in 1641, abolished the Court of High Commission, and deprived the bishops of votes in the House of Peers. In 1643 episcopacy was itself abolished, and the chief direction of the Church entrusted to the "Westminster Assembly," a body chosen by the Parliament, and consisting of 120 clergymen and 30 laymen. This assembly, where the Presbyterians predominated, issued a Confession of Faith, a larger and a shorter Catechism, a form of Presbyterian Church government, and a "Directory" for public worship. Parliament, in 1645, suppressed the Prayer Book, and enjoined the use of the Directory—an outline service, which each minister was authorized to supplement at his discretion. Part only of the Confession (which was Calvinistic) was adopted by the legislature; and the form of government was not established, save in Lancashire and London, and not there without the safeguard of an ultimate appeal to Parliament. An ordinance was passed in 1644 by which the clergy were required to take the Covenant and thus engage to uphold Presbyterianism: 3,000 of them refused, and were ejected from their benefices, being allowed one fifth part of their income for their future maintenance. In the absence of episcopacy, the discipline of the Church was administered by the Assembly, which ordained and appointed ministers.—In this reign the *Quakers* first appeared, originated by George Fox.*

Charles I.

Rise of the
Quakers.

By Cromwell's assumption of supreme authority in 1649 the influence of the Presbyterians was much diminished. The power of ordination was removed from the Assembly and entrusted to a committee of thirty-eight persons of different sects called *Triers* (nine of whom were laymen), who examined all the nominees for ministerial functions. In Wales, itinerant preachers were employed by a Commission out of revenues at its disposal. Tithes were continued to the clergy; but the proceeds of the bishop's lands, and tenths and first fruits, were made over to the Commissioners, with the design of aiding from the fund thus raised the stipends of the smaller livings.

The Protectorate.

The principle of toleration was first recognized in this administration; free exercise of their religion being guaranteed to all "who professed faith in God in Christ Jesus;" and it was further added, "that none be compelled to conform to the public religion by penalties or otherwise, but that endeavours be used to win them by sound doctrine and the example of a good conversation."

The spirit of the age, however, did not suffer the Protector to give full effect to this engagement. "Popery and Prelacy" were excepted by express provision; and Socinians, Jews, and other sects obnoxious to the popular sentiment were also virtually unprotected. The royalist clergy were severely dealt with; no one being suffered to receive them as instructors of their children; while the whole of those who still preserved a natural attachment to the recently abolished ritual were prohibited from using, either in public or in their families, the Book of Common Prayer.—The actual condition of religion during the Interregnum is a subject upon which contemporary writers have expressed conflicting judgments. Baxter says that religion never had so flourished; while Izaak Walton and some others of a different bias attribute to a hypocritical and forced

* See *post*, pp. lxii–lxvii. ;

obedience most of the external seriousness which universally prevailed. It is certain that whatever could be done by legislative action to compel morality, was done by the Presbyterian parliament. Although the statute which imposed a fine for absence from the parish church was now repealed, attendance at *some* place of worship was enjoined, and strict observance of the Sabbath was commanded under heavy penalties. Death was the punishment awarded to adultery and incest; and enactments of extreme severity were passed against brothel keepers, and all sexual immoralities. Swearing and attendance at a play were fineable offences. Marriage was recognized as a civil contract, but the parties were allowed to use religious rites.

The Restoration.

But the change in the national religion which was thus effected during the Interregnum, by the advance towards a Puritan establishment, was nearly as evanescent as was that which had been caused in the reign of Mary by the retrogression towards the ancient faith. With the lasting restoration of the monarchy, episcopacy also was enduringly restored. The ascent of Charles the Second to the vacant throne in 1660 seemed to have effaced from history the period of the Great Rebellion, and the Episcopal Church regained the dominant position, fenced by penal statutes, it had occupied in the days of Laud.

A previous professed endeavour to conciliate the Nonconformists failed. Like Mary, like Elizabeth, like James the First, so Charles the Second also, on the eve of his accession, promised tenderness to conscientious scruples; but the Savoy conference between the Nonconformists and Episcopalians, convened pursuant to this promise, ended in no tangible result. An Act of Uniformity, more stringent than the similar enactment of Elizabeth, was passed in 1662, by which all ministers refusing to assent to everything contained in the Book of Common Prayer, as recently amended, were to be ejected from their benefices on the next St. Bartholomew's Day; and accordingly 2,000 ministers were then deprived of their preferments. Several other statutes, varying in rigour, were enacted in this reign against the Nonconformists, for the purpose of protecting the Established Church. In 1661, the Corporation Act excluded all dissenters from municipal appointments. Two Conventicle Acts, in 1664 and 1670, made it penal for five persons, in addition to the occupiers of a house, to assemble for religious worship; and in 1665 the Five Mile Act imposed a penalty of 40*l.* on every Nonconformist minister who came within five miles of any corporate town, and also upon all, whether ministers or laymen, who, if not frequenting the Established Church, should teach in a public or private school. In 1673, the Test Act, aimed at Roman Catholics and Nonconformists equally, excluded them from civil offices and military commands. In 1678, in consequence of Oates's plot, the Roman Catholics were prohibited from sitting in Parliament. The King made several attempts to grant a toleration, but as these endeavours were supposed by Parliament to spring from a desire to favour Roman Catholics, they uniformly failed.* Still, towards the termination of this reign, a feeling of the impolicy of treating harshly nonconforming Protestants began to be displayed; and gradually the sentiment extended through the nation that a trivial diversity in modes of worship might be well allowed them without danger to the national establishment.

James II.

This feeling was much strengthened in the reign of James, when the Nonconformists declined to receive the toleration which the King, by an illegal

* It is stated that above 8,000 Protestant dissenters were imprisoned in the reign of Charles the Second; and that as many as 60,000 had in various ways, in the same period, suffered for religion. See Short's History of the Church of England, p. 559.

stretch of his prerogative, held out to them. Several of the bishops, grateful for assistance rendered at a critical conjuncture, entertained a plan of comprehension, which, proceeding on an alteration of some portions of the liturgy, might bring again within the pale of the Established Church the mass of those who had abandoned her communion. In the troubles and excitement of the times, however, no advance was made in this direction; but a disposition to indulgence was excited in the ruling party, not unlikely to be fruitful when a favorable opportunity occurred. This opportunity was soon presented, when King James the Second, partly for political and partly for religious causes, was, in 1688, expelled the throne. The claim of the Dissenters to a milder treatment could not well be disregarded, either by the monarch they had helped to elevate, or by the Church they had assisted to defend. Accordingly, the Toleration Act* bestowed, on all but Roman Catholics and such as denied the doctrine of the Trinity, full liberty of worship, upon paying tithes and other dues, taking the oaths of allegiance and supremacy, and certifying their places of worship to the bishops or the justices of the peace: Dissenting ministers being also required to sign thirty-five and a half of the Articles of the Established Church. The scheme for a comprehension was proceeded with, but proved abortive. A commission, appointed by the King, suggested sundry alterations in the liturgy; but these the Lower House of Convocation was unwilling to concede, and this, the last, endeavour to procure by comprehension greater uniformity was finally abandoned, and has never since that period been renewed.

The Revolution.

The Revolution settled the Established Church upon its present basis. Several alterations, have indeed, been since effected in its relative position towards other sects; but not the slightest change has been effected in the Church itself, in its doctrines, polity, or worship. The principal effect of the Toleration Act was on the character of the Church as a national establishment. Before this statute, no discrepancy was deemed conceivable between the Church and the community: the one was looked upon as altogether co-extensive with the other. To dissent from the belief or mode of worship sanctioned by supreme ecclesiastical authority was much the same as to rebel against the civil power; and all who placed themselves in this predicament were either to be brought, by fines and other punishments, to yield conformity, or, if intractable, were to be burnt or banished, and the absolute identity of Church and Nation thus restored. The Toleration Act in part destroyed this theory. The Episcopal Church was still considered "national," as being recognised as orthodox by national authority—endowed by law with the exclusive right to tithes and similar involuntary contributions—gifted with a special portion of the State's support—and subject generally to the State's control; but those who differed from her creeds and formularies were allowed, while aiding to support the legal faith, to worship in the way they deemed most scriptural and proper, subject for a time to some disqualifying statutes which have gradually been repealed or modified.†

Final settlement
of the Established
Church.

* 1 W. & M. c.18.

† The principal of these were, the *Conventicle Act*, 22 Car. II. c. 1. (repealed in 1689), which made it penal to attend a Nonconformist meeting of more than five persons; the *Corporation Act*, 13 Car. II. c. 1. (repealed in 1828), which disqualified for offices in corporations all who should decline to take the sacrament according to the rites of the Established Church, and to swear that it is in no case lawful to take arms against the king; the *Test Act*, 25 Car. II. c. 2. (repealed in 1828), which disqualified from holding any place of trust or public office those who should refuse to take the oaths of allegiance and supremacy, subscribe a declaration against transubstantiation, and receive the Lord's Supper in accordance with the usage of the Church of England; the Act of 13 & 14 Car. II. c. 1., by which dissenters were prohibited from keeping schools (modified in 1799, by allowing them to teach upon taking the usual oaths and subscribing the usual declaration); the provision (repealed in 1813) in the Toleration Act, excepting from its benefits all persons who denied the Trinity; the *Occasional Conformity Act*, 10 Anne, c. 2. (repealed in 1718), by which no person was eligible for public employment unless he *entirely* conformed; the *Schism Act*, 12 Anne, st. II. c. 7. (repealed in 1718), by which all schoolmasters were to be licensed by the bishops, and to be strict conformists.

The chief disabilities which, for the safeguard of the Established Church, are still imposed on other bodies, are the following:—all persons holding certain responsible civil and military offices,

The era of the Revolution, therefore, is the birthday of religious sects in England. For a long time previously they had been struggling into being; but from henceforth they obtained embodied life. The hasty glance bestowed upon the various phases of the land's religious history will not be deemed superfluous, if it serve to indicate with any clearness through what intellectual conflicts and political convulsions most of the extant varieties of creed have worked their way towards a separate embodiment and legal recognition. But from 1688 the history of our religion, ceasing to be identical with the history of the State, must not, as formerly, be looked for in the national annals or the pages of the statute book, but in the records of each individual church. A brief view, therefore, of the origin and course and principal peculiarities of these seceding bodies, will complete the sketch by which it seemed advisable to introduce the denominational statistics. In this view I purpose to bestow the chief attention upon Protestant seceding churches; as requiring, from the little that is popularly known concerning them, a fulness of explanation which the notoriety attaching to the leading features of the Church of England and the Church of Rome makes quite unnecessary in the case of those communities.

1688-1851.

From this proposed review it will be seen that four of the existing sects,—the Presbyterians, Independents, Baptists, and Society of Friends,—derive their origin directly from the conflict of opinions which produced and followed the Reformation.—The prolonged reaction which succeeded to the Puritan enthusiasm was not, as we shall see, disturbed till near the middle of the eighteenth century, when a marvellous revival of religious sentiment broke in upon the slumbers of the general Church, and in the form of Methodism, came to be condensed into the largest of the nonconforming bodies.—Next, as the author of a new belief, a Swedish noble and philosopher affirms himself to be divinely authorized to publish a fresh revelation both of truths communicated to himself by angels, and of truths before concealed beneath the hidden meaning of the Scriptures, but made manifest to him.—Towards the termination of the century, the patriarch of Methodism quits the world and leaves the vast community which hitherto had been consolidated by his influence and skill, a prey to discords, which, recurring at repeated intervals, detach considerable sections from the parent body,—this, however, scarcely pausing in its growth.—In recent days, the startling oratory of a Scottish minister convinces many that the prophesied millennial advent is at hand; and a church at once is founded claiming to possess the apostolic gifts which are to be exhibited upon the eve of such a consummation.—More recent still, and more remarkable, another claimant of celestial inspiration has appeared across the Atlantic; and the book of the prophet Mormon, like another Koran, is attracting its believers even from this

Methodism.

Swedenborg.

Disruptions of
the Methodists.

Irving.

The Mormons.

and all ecclesiastical and collegiate persons, preachers, teachers, and schoolmasters, high constables, and practitioners of the law, are required to promise, by oath or affirmation, allegiance to the Crown, and acknowledge its ecclesiastical supremacy, and also to abjure allegiance to the descendants of the Pretender, and to maintain the Act of Settlement.—No Dissenter can hold the mastership of a college or other endowed school, unless endowed since 1688, for the immediate benefit of Protestant Dissenters.—All meetings for religious worship of more than twenty persons besides the family, if held in a building not certified to the Registrar General, are subject to a penalty of 2*l.*—Every person appointed to any office, for admission to which it was necessary under the Test Act to receive the sacrament according to the custom of the Church of England, is to make a declaration "upon the true faith of a Christian," that he will never exercise any power, authority, or influence obtained by virtue of such office, to injure or disturb the English Church or its bishops and clergy. (Stephen's Commentaries, vol. iii. p. 108.)—Mayors or other principal magistrates, appearing at any Dissenting place of worship with the insignia of office, are disabled from holding any official situation.—Persons professing the Roman Catholic religion, must, in order to sit in parliament, or vote at parliamentary elections, or become members of lay corporations, take an oath abjuring any intention to subvert the Church establishment, and another, promising never to make use of any privilege to disturb the Protestant succession or the Protestant government. The latter oath must be taken to enable them to exercise any franchise or civil right, and to hold any office from which they were excluded by the Test Act. No Roman Catholic can present to any benefice, nor hold the office of Regent of the United Kingdom, Lord High Chancellor, Lord Lieutenant of Ireland, High Commissioner of the General Assembly of Scotland, nor any office in the Church or the ecclesiastical courts, or in the universities, colleges or public schools.

country, whence continually little bands are voyaging to join, at the city of the Great Salt Lake, beneath the Rocky Mountains, the "Church of the Latter-day Saints."

PROGRESS
OF RELIGIOUS
OPINIONS
IN ENGLAND.

These are the principal developments of religious sentiment, apart from the Established Church, at present prevalent amongst us. How far some of these, and others of a less numerical importance, are substantially accordant with the teaching of the Church of England, will be seen in the more detailed notices. That Church herself—unaltered in her doctrines, discipline, and polity since 1688,—demands but a very brief description further, and that chiefly for the purpose of displaying by what wonderful—almost unparalleled—achievements, in the way of self-extension, she has lately proved her inexhaustible vitality.

THE CHURCH OF ENGLAND.

The doctrines of the Church of England are embodied in her Articles* and Liturgy: the Book of Common Prayer prescribes her mode of worship;

* ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

The Son which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth.

The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,

The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,

Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

The Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in

and the Canons of 1603 contain, so far as the clergy are concerned, her code of discipline.

every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; inasmuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God,

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Bishops, Priests, and Deacons are the ministerial orders known to the episcopal establishment of England. In the Bishop lies the power of ordination of

XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

XXXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth; whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the

inferior ministers, who otherwise have no authority to dispense the sacraments or preach. Deacons, when ordained, may, licensed by the bishop, preach and

Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like, (as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

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|---|---|
| 1 <i>Of the right Use of the Church.</i> | 11 <i>Of Ams-doing.</i> |
| 2 <i>Against peril of Idolatry.</i> | 12 <i>Of the Nativity of Christ.</i> |
| 3 <i>Of repairing and keeping clean of Churches.</i> | 13 <i>Of the Passion of Christ.</i> |
| 4 <i>Of good Works: first of Fasting.</i> | 14 <i>Of the Resurrection of Christ.</i> |
| 5 <i>Against Gluttony and Drunkenness.</i> | 15 <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 6 <i>Against Excess of Apparel.</i> | 16 <i>Of the Gifts of the Holy Ghost.</i> |
| 7 <i>Of Prayer.</i> | 17 <i>For the Rogation-days.</i> |
| 8 <i>Of the Place and Time of Prayer.</i> | 18 <i>Of the state of Matrimony.</i> |
| 9 <i>That Common Prayers and Sacraments ought to be ministered in a known tongue.</i> | 19 <i>Of Repentance.</i> |
| 10 <i>Of the reverend estimation of God's Word.</i> | 20 <i>Against Idleness.</i> |
| | 21 <i>Against Rebellion.</i> |

XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward the Sixth*, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it anything, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. Of the Civil Magistrates.

The King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

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administer the rite of baptism; Priests by this ceremony are further empowered to administer the Lord's Supper, and to hold a benefice with cure of souls.

Dignities.

Besides these *orders*, there are also several *dignities* sustained by bishops and by priests; as (1) *Archbishops*, each of whom is chief of a certain number of bishops, who are usually ordained by him; (2) *Deans and Chapters*, who, attached to all cathedrals, are supposed to form the council of the bishop, and to aid him with advice; (3) *Archdeacons*, who perform a kind of episcopal functions in a certain portion of a diocese; (4) *Rural Deans*, who are assistants to the bishop in a smaller sphere.

Territorial Divisions:

These various orders and dignities of the Church have all (except cathedral deans) attached to them peculiar territorial jurisdictions. The theory of the Establishment demands that every clergyman should have his ministrations limited to a specific district or *Parish*; and, when England first became divided into parishes, the number of churches would exactly indicate the number of such parishes,—each parish being just that portion of the country, the inhabitants of which were meant to be accommodated in the newly-erected church. In course of years, however, either prompted by the growth of population or by their own capricious piety, proprietors erected and endowed, within the mother-parishes, fresh edifices which were either chapels of ease to the mother church or the centres of new districts, soon allowed by custom to become distinct ecclesiastical divisions known as “chapelries.” In this way nearly all the soil of England became parcelled out in ecclesiastical divisions, varying greatly, both in size and population, as might be expected from the isolated and unsystematic efforts out of which they sprung. Of late years, as new churches have been built, some further subdivisions of the larger parishes have been effected by the bishops and commissioners empowered by acts of parliament. The number of ecclesiastical districts and new parishes thus formed was, at the time of the census, 1,255, containing a population of 4,832,491.

Parishes.

Rural Deaneries.

In the ancient Saxon period, ten such parishes constituted a *Rural Deanery*. The growth, however, of the population, and the increased number of churches, have now altered this proportion, and the rural deaneries are diverse in extent. At present there are 463 such divisions.

Archdeacons.

Archdeaconries, as territorial divisions, had their origin soon after the Norman Conquest, previous to which archdeacons were but members of cathedral chapters. Several new archdeaconries have been created within recent years, by

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

the Ecclesiastical Commissioners, by virtue of the act of 6 & 7 Wm. IV. c. 77. The total number now is 71.

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Bishoprics or Dioceses are almost as ancient as the introduction here of Christianity. Of those now extant, all (excepting seven) were formed in Saxon or in British times. The Saxon bishoprics were generally co-extensive with the several kingdoms. Of the excepted seven, five were created by Henry the Eighth, out of a portion of the confiscated property of the suppressed religious houses, and the other two (*viz.* Manchester and Ripon), were created by the Act of 6 & 7 Wm. IV. c. 77. There are two *Archbishoprics or Provinces*: Canterbury, comprehending 21 dioceses, and York, comprising the remaining seven. The population of the former in 1851 was 12,785,048; that of the latter 5,285,687.

Dioceses.

The discipline of the Church of England is administered by a series of ecclesiastical courts, *viz.*, (1) that of the Bishop; (2) that of the Archbishop; and (3) that of the Sovereign, who is, over all, the supreme governor of the Church, and who, as represented by the Privy council, hears and finally decides appeals from all inferior tribunals.

Discipline.

The government of the Church is virtually committed to the sovereign, as its temporal head, and to parliament, as the monarch's council; the Convocation of the clergy, which, in former times, was used to legislate on all ecclesiastical affairs, has not, since 1717, been permitted to deliberate to any purpose. The Crown appoints the archbishops, bishops, and deans, and a considerable portion of the clergy.

Government.

Incumbents of parishes are appointed, subject to the approval of the bishop, by *patrons*, who may be either corporate bodies or private persons. Of the 11,728 benefices in England and Wales, 1,144 are in the gift of the crown; 1,853 in that of the bishops; 938 in that of cathedral chapters and other dignitaries; 770 in that of the universities of Oxford and Cambridge, and the colleges of Eton, Winchester, &c.; 931 in that of the ministers of mother-churches; and the residue (6,092) in that of private persons.* Incumbents are of three kinds; rectors, vicars, and perpetual curates. Rectors are recipients of *all* the parochial tithes; vicars and perpetual curates are the delegates of the tithe-inpropriators, and receive a *portion* only. These appointments are for life. The ordinary curates are appointed each by the incumbent who desires their aid.

Patronage.

The income of the Church of England is derived from the following sources; lands, tithes, church-rates, pew-rents, Easter offerings, and surplice fees (*i. e.* fees for burials, baptisms, &c.) The distribution of these revenues may be inferred from the state of things in 1831, when it appeared to be as follows†:—

Revenues.

	£
Bishops - - -	181,631
Deans and chapters - -	360,095
Parochial clergy - - -	3,251,159
Church-rates - - -	500,000
	£4,292,885

* Clergy List, 1853.

† Report of the Commissioners for inquiring into Ecclesiastical Revenues.

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In the course of the twenty years which have elapsed since 1831, no fewer than 2,029 new churches have been built, and the value of Church property has much increased; so that, after the considerable addition which must be made to the above amount, in order to obtain an accurate view of the total income of the Church in 1851, it is probable that it will be considerably upwards of 5,000,000*l.* per annum.

Stipends of the
Clergy.

The number of beneficed clergy in 1831 was 10,718: the average gross income, therefore, of each would be about 300*l.* per annum. At the same date there were 5,230 curates, the total amount of whose stipends was 424,695*l.*, yielding an average of 81*l.* per annum to each curate. But, as many incumbents possessed more than 300*l.* a year, and some curates more than 81*l.* a year, there must evidently have been some incumbents and curates whose remuneration was below those sums respectively.

Augmentations
of small livings.

For the purpose of raising the stipends of incumbents of the smaller livings, the Governors of Queen Anne's Bounty annually receive the sum of 14,000*l.*, the produce of First Fruits and Tenths*; and the Ecclesiastical Commissioners apply to the same object a portion of the surplus proceeds of episcopal and capitular estates.†

Recent progress.

The progress of the Church of England has, in recent times, been very rapid; and conspicuously so within the twenty years just terminated. Latterly, a sentiment appears to have been strongly prevalent, that the relief of spiritual destitution must not be exclusively devolved upon the State; that Christians in their individual, no less than in their organized, capacity, have duties to discharge in ministering to the land's religious wants. Accordingly, a spirit of benevolence has been increasingly diffused; and private liberality is now displaying fruits, in daily rising churches, almost as abundant as in ancient times—distinguished,

* "Queen Anne's Bounty" consists of the revenue derived from first fruits and tenths, which formerly paid to the Pope, were at the Reformation appropriated to the Sovereign. Queen Anne in the early part of her reign made a grant to the corporation then created, called "The Governors of the Bounty of Queen Anne for the Augmentation of the Maintenance of the poor Clergy," of the whole of that revenue.

There are nearly 4,700 livings charged with the payment of first fruits, and 5,000 or thereabouts with the payment of yearly tenths. The annual produce of first fruits and tenths is about 14,000*l.*, which is appropriated in capital sums, by the governors, either to increase by the interest thereof the income of incumbents of small livings, or with the capital to purchase land for the benefit of such incumbents, or to provide houses for their residence.

The present mode of appropriating augmentations to livings is by the governors granting 200*l.* to meet each approved benefaction offered by individuals in order to obtain such grants.

It has of late been found that the most useful mode of appropriating the monies which in each year are distributable by the governors is in meeting benefactions, which are very liberally offered, and for the most part for the purpose of raising a fund for supplying the livings to which such benefactions are subscribed with houses for the residence of the incumbents.

Great benefits have also accrued to the Church by the advances of money by the governors on mortgage of the revenues of benefices, such loans being repayable by moderate instalments with interest. The number of such mortgages now existing is nearly 1,500, and the principal sum remaining to be paid in respect of the same is about 850,000*l.*

Parliament from the year 1809 to 1820 voted eleven grants to the governors of 100,000*l.* each, for the general purposes of the corporation.

To the end of the year 1852 the capital appropriated by the governors to small livings (including parliamentary grants of 1,100,000*l.* and the sum of 1,530,400*l.* received from benefactors) amounted to the sum of 5,027,200*l.*

The present trust capital of the corporation is 2,400,000*l.* sterling.

The governors have expended large sums in providing residence houses for the incumbents of small livings. Besides the houses thus enjoyed, free of rent, the income derived by the incumbents of small livings from the rents and profits of lands purchased or otherwise annexed through the instrumentality of the Bounty Board to their livings, is estimated at 170,000*l.* per annum. The amount of interest and dividends paid by the governors to the clergy is 70,000*l.* and upwards per annum. Thus a permanent yearly income of 240,000*l.* from these sources is now enjoyed by the incumbents of small livings.

The original revenue of first fruits and tenths remains a constant source of supply, applicable, year by year, for further augmentations.

† "The number of benefices permanently augmented by the Ecclesiastical Commissioners, exclusive of New Districts, amounted on the 1st November 1852 to 825, with an aggregate population of 2,295,560; and the annual grants payable by the Commissioners in respect of those benefices, exclusive of the value of land and tithe rentcharge annexed in certain cases, amounted in the aggregate to the annual sum of 44,861*l.* in perpetuity."—Fifth Report of Ecclesiastical Commissioners.

also, advantageously, from earlier charity, by being, it may fairly be assumed, the offspring of a more enlightened zeal, proceeding from a wider circle of contributors. The following statistics will exhibit this more clearly:—

In 1831, the number of churches and chapels of the Church of England amounted to 11,825.* The number in 1851, as returned to the Census Office, was 13,854; exclusive of 223 described as being, “not separate buildings,” or as “used also for secular purposes;”† thus showing an increase, in the course of 20 years, of more than *two thousand* churches. Probably the increase is still larger, really, as it can hardly be expected that the last returns were altogether perfect.‡ The greater portion of this increase is attributable to the self-extending power of the Church,—the State not having, in the twenty years, contributed in aid of private benefactions, more than 511,385*l.* towards the erection of 386 churches. If we assume the average cost of each new edifice to be about 3,000*l.* §, the total sum expended in this interval (exclusive of considerable sums devoted to the *restoration* of old churches) will be 6,087,000*l.* The chief addition has occurred, as was to be expected and desired, in thickly-peopled districts, where the rapid increase of inhabitants has rendered such additional accommodation most essential. Thus, in Cheshire, Lancashire, Middlesex, Surrey, and the West Riding of Yorkshire, the increase of churches has been so much greater than the increase of the population, that the proportion between the accommodation and the number of inhabitants is now considerably more favourable than in 1831. (Table A.)

TABLE A.

County.	Population.		Number of Churches (separate Buildings).		Proportion of Churches to Population.	
	1831.	1851.	1831.	1851.	1831.	1851.
CHESHIRE - -	334,391	455,725	142	244	One Church to 2,355	One Church to 1868
LANCASHIRE - -	1,336,854	2,031,236	292	521	4,578	3899
MIDDLESEX - -	1,358,330	1,886,576	246	405	5,522	4358
SURREY - - -	486,434	683,082	159	249	3,059	2743
YORK (West Riding) -	984,609	1,325,495	287	556	3,431	2384

It is true, indeed, that in the whole of England and Wales collectively the proportion shows no increase, but a decrease—being, in 1831, one church to every 1,175 inhabitants, while in 1851 it was one church to every 1,296; but the latter proportion is not inconsistent with the supposition that, in consequence of better distribution of the churches through the country, the accommodation

* Population Returns, 1831. Enumeration Abstract, p. xxi., Preface.

† These were principally National and other school rooms, in which religious services were held,—in some instances, temporarily, during the building or reparation of Churches.

‡ Objections were, in many cases, felt among the clergy, to afford the information asked for; and although considerable pains were taken to procure the requisite intelligence from other parties, it can hardly be doubted that to some extent the returns for the Church of England are still incomplete.

§ An examination of a considerable number of recent cases leads to the conclusion that the average expense of a new church, exclusive of the cost of site, is 5*l.* 10*s.* per sitting. The average number of sittings to a church of similar character is probably about 450.

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in reality is greater now than was the case in 1831. But this must be more fully treated in a subsequent part of this Report.

The following view of the periods in which the existing structures were erected, will display, to some extent, the comparative increase in the several decennial intervals of the present century. Of the 14,077 existing churches, chapels, and other buildings belonging to the Church of England, there were built—

Before 1801	-	-	-	-	-	9,667
Between 1801 and 1811	-	-	-	-	-	55
„ 1811 and 1821	-	-	-	-	-	97
„ 1821 and 1831	-	-	-	-	-	276
„ 1831 and 1841	-	-	-	-	-	667
„ 1841 and 1851	-	-	-	-	-	1,197
Dates not mentioned	-	-	-	-	-	2,118

This does not, indeed, with strict exactness, show the real number of churches built in each of these decennial intervals; for, possibly, some few, erected formerly, have been replaced by other and larger edifices, which would thus perhaps be mentioned with the later date. The tendency is, therefore, slightly, to augment unduly the numbers in the later, and unduly to diminish the numbers in the earlier periods; but this disturbing influence has probably been more than counteracted by the cases where the date has been left unmentioned. The statement, therefore, is perhaps a tolerably fair criterion of the progress of church-building in the nineteenth century. If the preceding estimate be accurate respecting the number of churches built *since* 1831, and if it be assumed, as is most likely, that the greater portion of the 2,118 churches, of which the dates of erection are not specified, were built before 1801, leaving perhaps 60 or 70 built in the period 1801–31; it will follow that, from 1801 to 1831, there must have been above 500 new erections, at a cost, upon the average, of probably 6,000*l.** apiece, being altogether 3,000,000*l.*, of which amount, 1,152,044*l.* was paid from parliamentary grants, originated in 1818.† Subject to the above-mentioned qualification respecting the dates of churches renovated

* There are no very satisfactory *data* upon which to base a calculation of this average; the above must therefore be taken as liable to doubt. From the statement in the next Note, it will be seen that the 134 churches, built by the Commissioners between 1818 and 1831, cost upon an average more than 10,000*l.* apiece; a heaviness of outlay which is explained by the dearness of building materials at that period and the greater size of the edifices raised.

† The following Table shows the number and cost of the churches built by the Commissioners for building New Churches.

	Number of Churches built.	Total Amount raised.		Amount advanced by the Commissioners.		Amount contributed by the Public and by Local Rate, &c.	
		£	s. d.	£	s. d.	£	s. d.
1818 - 1831	134	1,444,452	2 5	1,152,044	8 3	292,407	14 2
1831 - 1851	386	1,575,295	0 5	511,384	10 10	1,063,910	9 7
	520	3,019,747	2 10	1,663,428	19 1	1,356,318	3 9

This statement is given on the authority of the parliamentary reports of the Commissioners. An amendment has subsequently been suggested, giving the actual number of churches built as 517; and representing that the sum of 10,293*l.* 15*s.* 7*d.*, disbursed in annuities, fees, &c., should be deducted from the aggregate amount advanced by the Commissioners; and 9,980*l.* 5*s.* from the sum contributed by the public, leaving the amounts raised towards the cost of these 517 churches respectively,—1,653,135*l.* 3*s.* 6*d.*; 1,346,337*l.* 18*s.* 9*d.*

or enlarged, the whole result of the efforts made in the present century may be represented thus:—

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Periods.	Number of Churches built.	Estimated Cost.		
		Total.	Contributed by	
			Public Funds.	Private Benefaction.
		£	£	£
1801 to 1831 - -	500	3,000,000	1,152,044	1,847,956
1831 to 1851 - -	2,029	6,087,000	511,385	5,575,615
1801 to 1851 - -	2,529	9,087,000	1,663,429	7,423,571

Nor has the spirit of activity been satisfied with this astonishing addition to the number of religious edifices. Organized associations for religious objects—almost wholly the productions of the present age—have gained surprising magnitude and influence. Prior to the 19th century, only two considerable societies existed for such purposes; viz., the “Society for the Propagation of the Gospel in Foreign Parts,” and the “Society for Promoting Christian Knowledge.” Since 1801, however, the number and variety of such beneficent associations have greatly and continually increased. The special wants of different classes have called forth almost as many special organizations for their relief; the poor, particularly, as being, either from distaste or from necessity, in general absentees from public worship, are the objects of some dozen different societies, through which, by the aid of laymen and lay scripture-readers, those are reached who otherwise would doubtless never be reclaimed. And, not content with England as the limit of its operations, this abundant charity discovers fields for its development in almost every portion of the world. The following List (B) will indicate the more conspicuous societies connected with the Church *exclusively*. Some other important institutions, in supporting which the Church of England largely shares, are mentioned at page cxvii. From this it will appear that, independently of local effort—of the many District and Parochial Societies for household visitation and for other methods of diffusing moral and religious influence—the Church of England, by its separate centralized exertions, raises above 400,000*l.* per annum for religious objects, out of which 250,000*l.* is applied to foreign missionary operations. How far these exertions, in conjunction with the usual parochial agencies, are adequate to the position which the Church should occupy with reference to our constantly augmenting population, is a question which remains for our discussion in the second part of this Report.

In the 13,051 returns which furnished information as to sittings, accommodation is stated for 4,922,412 persons. Making an estimate for 1,026 churches, for which no particulars respecting sittings were supplied, it seems that the total accommodation in 14,077 churches was for 5,317,915 persons. The number of *attendants* on the Census-Sunday (after an estimated addition on account of 939 churches, from which no returns of the attendants were received) was as follows:—*Morning*, 2,541,244; *Afternoon*, 1,890,764; *Evening*, 860,543.*

* It will, doubtless, be sufficiently obvious that this account of the Church of England is not inserted for the purpose of affording information to its members, or even to the generality of Englishmen. But, as the custom now prevails of interchanging between different countries such official publications as the present, it appeared advisable to give some brief description for the benefit of such foreign readers as might be altogether uninformed upon the subject.

(B.)

NAME OF SOCIETY OR INSTITUTION.	Date of Founda- tion.	Annual Income.	NAME OF SOCIETY OR INSTITUTION.	Date of Founda- tion.	Annual Income.
	A.D.	£		A.D.	£
Incorporated Society for the enlargement, building, and repairing of Churches and Chapels (a) - - - -	1818	16,233	British Society for promoting the religious Principles of the Reformation (m) - - - - -	1827	2,903
Church Extension Fund (b) -	1844	5,389	Society for promoting the due Observance of the Lord's Day (n) - - -	1831	1,822
Metropolis Churches Fund (c)	1836	See note	Thames Church Mission (o) -	1844	1,023
Church Pastoral Aid Society (d) - - - - -	1836	33,834	Society for promoting Christian Knowledge (p) -	1698	36,193
Society for promoting the Employment of additional Curates in populous Places (e) - - - - -	1836	17,889	Church Missionary Society (q) - - - - -	1798	120,932
Friend of the Clergy Society (f) - - - - -	1849	4,681	Society for the Propagation of the Gospel in Foreign Parts (r) - - - - -	1701	See note
Corporation of the Sons of the Clergy (g) - - -	1678	26,634	Society for promoting Christianity amongst the Jews (s) - - - - -	1800	27,552
Society for the Relief of poor pious Clergymen (h) - -	1788	2,308	Loochoo Mission (t) - -	1845	1,099
Young Men's Society for aiding Missions at Home and Abroad (i) - - - -	1844	544	Colonial Church and School Society (u) - - - -	1836	8,160
Church of England Scripture Readers' Association (k) -	1844	8,618	Colonial Bishops' Fund (x)	1840	15,289
Prayer Book and Homily Society (l) - - - -	1812	2,160			

* * * The income is given, generally, for the year 1852-3; but where this information has not been obtainable, the latest preceding account is inserted.

(a) *Church Building Society.*—This society makes grants, not exceeding 500*l.*, in aid of voluntary contributions, on condition that one half at least of the increased accommodation be reserved for the use of the poor. Since its foundation it has expended 479,368*l.* towards the provision of 866,892 additional sittings; of which number 656,258 have been set apart for the use of the poor. The amount called forth from the public towards the same provision has been not less than 2,700,000*l.* (35th Annual Report). Royal letters directing collections on behalf of the society have been issued in 1828, 1834, 1836, 1839, 1842, 1845, 1848 and 1851. The aggregate amount received from this source has been 257,936*l.* The Report for 1853 states that the annual subscriptions barely exceed 1,300*l.*

(b) *Church Extension Fund.*—For the erection of new churches in destitute districts (the patronage being vested in trustees) and to aid in the completion of other churches. The chief objects of this society are the appointment of faithful ministers, and the appropriation of good and ample accommodation for the poor of the parishes or districts in which the churches are built. The total income of the society since its formation has been 21,553*l.*

(c) *Metropolis Churches Fund.*—For the erection of new churches in destitute districts in the metropolis. Since the formation of the society, 74 churches (including 10 in Bethnal Green) have been built by, or by aid of, grants from the funds of the society, giving accommodation to 76,500 persons. 182,000*l.* has been expended in purchasing sites, and in buildings, grants, and endowments. The entire cost of the 74 churches built or aided by the fund amounts to upwards of half a million. At present the Fund is very small and inadequate.

(d) *Church Pastoral Aid Society.*—The object of this society is the promotion of the religious influence of the church, and to this end grants are made by the society, on the application of incumbents, in aid of their clerical duties. In destitute places, assistance is also rendered towards the erection of churches or chapels, and the support of additional clergymen who may zealously and faithfully co-operate with the incumbent. The society further assists in the support of lay agents, whether candidates for holy orders or others, to act under the direction of the incumbent. Grants are at present made to 350 incumbents, and stipends are provided for 320 additional clergymen, and 128 lay agents, requiring an annual outlay of nearly 40,000*l.*

(e) *Additional Curates Society.*—The society makes annual grants (generally in aid of local contributions,) towards the stipends of additional curates; applications being made by the incumbents, and the curates being nominated by them and approved by the bishops. Sums are also granted (on the bishop's recommendation) in aid of endowments offered by patrons. At present the number of grants is 323, which represents the number of curates aided by the society.

(f) *The Friend of the Clergy Society.*—To provide pensions, not exceeding 40*l.* per annum, to the widows and orphan unmarried daughters of clergymen of the Established Church. The society also affords temporary assistance to necessitous clergymen and their families. Pensions have been granted to 20 persons, of whom 10 are in the receipt of 30*l.*, 5 of 35*l.*, and 5 of 40*l.* per annum. Assistance has been granted to necessitous clergymen, and the families of clergymen to the extent of 996*l.*

(g) *Corporation of the Sons of the Clergy*.—For assisting necessitous clergymen; pensioning and assisting their widows and single daughters; and educating, apprenticing, and providing outfits for their children.

(h) *Clergy Relief Society*.—The object of this society is the relief of active ministers of unexceptionable character and limited means. Relief is granted to single clergymen whose incomes do not exceed 80*l.*; and, as a maximum, to married clergymen with a family, having an income of 170*l.* The funds of the society arise from contributions, and have amounted, since its establishment, to 99,161*l.*, during which period 3,196 grants have been made.

(i) *Young Men's Missionary Society*.—This association has for its object the furtherance of missionary labours, and the funds, which are raised by annual subscription, are equally divided amongst the following societies:—

- The Church Pastoral Aid Society,
- The Colonial Church and School Society,
- The Society for promoting Christianity amongst the Jews, and
- The Church Missionary Society.

It has contributed to the missionary work, since its formation, the sum of 2,250*l.*, and 41 of its members are actively labouring, either at home or abroad as missionaries. It has, in the metropolis, 10 auxiliary societies, and 13 in the provinces.

(k) *Scripture Readers' Association*.—To provide for the metropolitan parishes lay scripture readers, to read the scriptures from house to house. The readers must be communicants in the Church of England, under the control of the clergy of the districts, and appointed with the written sanction of the bishop. The number of existing grants is 125. In the year 1852, the scriptures were read by the agents of the association to 278,612 persons, of whom 101,335 never attended divine worship. The labours of the readers are prosecuted in 97 parishes and districts of the metropolis, containing 1,012,053 inhabitants. The readers are strictly prohibited from preaching. The society usually gives *half* the reader's stipend, sometimes more, and sometimes the whole.

(l) *Prayer Book and Homily Society*.—The object of this society is the gratuitous distribution, and circulation, at reduced prices, of the Book of Common Prayer and the Homilies. Its operations are conducted both at home and abroad, and particular attention is directed to emigrants. Its agents visit merchant vessels, and sell or distribute prayer books, &c., and endeavour to secure the holding of divine service when at sea. In the year 1852, the society issued 16,397 prayer books, 32,912 family prayer books, homilies in volumes, and other bound books and arranged services, and 42,387 tracts and homilies. Since its first institution 3,736,090 books and tracts have been distributed, and translations have been made in thirty different languages.

(m) *British Reformation Society*.—This society assists clergymen and others engaged in promoting the Reformation, and supplies bibles, testaments, and religious tracts to meet the increasing wants of their respective parishes and districts. It also aids the exertions of established societies, and defrays the expense of controversial meetings.

(n) *Lord's Day Society*.—The objects of this society are sought to be attained by the circulation of books and tracts on the sanctity of the Lord's Day and by other methods of diffusing information upon the subject, by petitions to the legislature, &c.

(o) *Thames Church Mission*.—For promoting the spiritual welfare of the seamen in the River Thames, between the pools in London and the anchorage at Gravesend. In the year 1852, the crews of 3,514 coal vessels were visited for the purposes of instruction, and 8,295 persons attended divine service on board the society's mission ship, which moves from station to station to suit the convenience of the crews. The society has latterly devoted much attention to the passengers and seamen on board emigrant vessels.

(p) *Society for promoting Christian Knowledge*.—The objects of this society are the promotion and extension of religious knowledge, chiefly by large gratuitous supplies of books, or by the distribution of them at reduced prices. The operations of the society were in its earlier stages more immediately directed to the education of the poor, and the advancement of Indian missions. These functions were delegated, the former in 1811 to the National Society, and the latter in 1824 to the Society for the Propagation of the Gospel in Foreign Parts; yet the society continues largely to supply books in aid of national education, and to assist by money grants the establishment of colonial bishoprics, and the erection of churches in the colonies and other foreign parts. £28,000 was voted in 1851 towards the endowment of new bishoprics in the colonies; 31,000*l.* in donations have been given within the last three years towards the establishment of colleges and collegiate institutions; a sum of 12,000*l.* was also granted within the same period in aid of the erection of cathedrals in the colonies.

In 1851 - 247 schools were assisted with gratuitous supplies of books.

150 grants of books were voted for parochial distribution.

245 libraries were established or augmented by donation of books.

186 sets of books for divine service were presented to churches and licensed schoolrooms.

The total number of books and tracts issued by the society in the year 1851 amounted to 4,093,214, and since the year 1733 publications have been issued to the amount of 106,000,000. In the year 1852-3, the receipts of the society, including legacies, &c., amounted to £52,599. The expenditure on account of books was £76,344, of which sum £64,151 was received for books sold on the terms of the society. The aggregate transactions of the society within the same period are stated to have amounted to £106,186.

(q) *Church Missionary Society*.—This society prosecutes its enterprises in Africa, India, Ceylon, Syria, China, New Zealand, and North West America. It has 116 stations, and employs 150 ordained European missionaries, 49 European lay teachers, and 1,719 native teachers. Its communicants number nearly 17,000; the attendants at public worship are estimated at 107,000; and the scholars under Christian instruction at 40,000, taught in twenty different languages. The income of this society, which during the first ten years of its history did not exceed 1,500*l.* has now reached 120,000*l.*; and since its establishment, the society has expended upwards of 2,500,000*l.* In connection with it there is, at Highbury, a "Missionary Children's Home," for the reception and education of the children of missionaries, recently erected at a cost of 18,000*l.*, and containing at present 70, but will finally receive about 150 children.

(r) *Society for the Propagation of the Gospel*.—This society was incorporated by charter granted by William III. (1701), and its objects are exclusively devoted to the maintenance of clergymen and missionaries in the British dependencies. The funds of the society are raised by subscriptions, donations, and legacies for general and special purposes. The average income of the general fund for three years (1850-1-2) was £62,700, and that of the special fund £21,200. The amount received for the jubilee fund (1851-52) was £50,600.

(s) *Society for promoting Christianity among the Jews.*—The means by which this society pursues its object are, the translation into Hebrew of the Bible, the Prayer Book, and appropriate tracts, and the employment of missionaries and schoolmasters both at home and abroad. It has 32 stations, 82 missionaries and agents, and 19 schoolmasters and mistresses. It has also industrial schools both in London and abroad, and at Jerusalem a hospital is established for the relief of poor sick Jews.

(t) *Loochoo Mission.*—This society was formed with the object of sending missionaries to the islands of the Eastern Ocean south of Japan. They consist of a group of thirty-six islands, of which the largest is Loochoo, where, in 1846, the society established a missionary, who has continued to labour there under adverse and discouraging circumstances arising from the jealousy of the Japanese Government. Loochoo being the great avenue to Japan, in trade and commerce, the society is using efforts to strengthen the mission.

(u) *Colonial Church and School Society.*—For sending clergymen, catechists, and schoolmasters to the colonies of Great Britain, and to British residents in other parts of the world. Agents: Clergymen, 23; catechists and schoolmasters, 80; female teachers, 28. The operations of the society extend over British North America, the West Indies, the East Indies, the Cape of Good Hope, Australia, Hong Kong, and (to a limited extent) the continent of Europe.

(x) *Colonial Bishops' Fund.*—The objects of this society are the erection and endowment of additional bishoprics in the colonies. Since the establishment of the fund fifteen new bishoprics have been erected; namely, one at each of the following places: New Zealand, Antigua, Guiana, Tasmania, Gibraltar, Colombo, Fredericton, Capetown, Newcastle, Melbourne, Adelaide, Rupert's Land, Victoria, Montreal, and Sierra Leone. The number of clergymen ministering within these fifteen new dioceses has been increased from 274 to 504; and in the five colonies of Van Diemen's Land, Adelaide, Melbourne, New Zealand, and Cape Town, an addition of no fewer than 146 clergymen has, through the instrumentality of the society, been made. The funds of the society have in all amounted to 183,465*l.*, of which, 47,969*l.* has been disbursed in aid of the society's plans, leaving an invested capital of 135,496*l.*

UNENDOWED CHURCHES.

UNENDOWED
PROTESTANT
CHURCHES.

UNENDOWED PROTESTANT CHURCHES.

INTRODUCTION.

When the Reformation had successfully (at least in part) established the important principle that the Bible, interpreted by individual judgment, is the only rule of faith, it followed necessarily that of the many minds applied to the investigation of the book thus opened for their study, some were found to differ from each other and the rest respecting its essential meaning and requirements. Naturally, also, those who held identical or closely similar opinions upon any of the points of difference were gradually led to connect themselves together in more or less intimate association. Thus were formed the Lutheran, the Calvinian, and the Anglican Establishments; and thus, when liberty of separate combination was obtained in England, various churches, differing on various points of faith and order, were originated as distinct ecclesiastical communities. The principal diversities which thus obtained (in combination, more or less, with other differences,) a permanent embodiment may be included and arranged in three considerable classes:—

Principal Diversities.

- I. Diversities respecting the essential DOCTRINES of the Gospel.
- II. Diversities respecting the RITES AND CEREMONIES enjoined by the Scriptures.
- III. Diversities respecting the scriptural ORGANIZATION OF THE CHURCH.

I. *Diversities respecting DOCTRINES.*—The first grand truth asserted, or rather re-asserted, at the Reformation, as the first-fruit of the exercise of private judgment, was that of “Justification by Faith;” or the sufficiency, for salvation, of repentance and belief in the atonement of Christ, apart from the performance by the penitent of any fancied meritorious works. In elucidation of this truth, the earliest reformers, and conspicuously Calvin, (following the example of Augustine in the ancient church) affirmed that such repentance and belief could not, in consequence of man’s entire depravity, be caused in any person by his own volition; but, if manifest at all, must be the effect of a special exercise of heavenly grace. They also held that the subjects of this favour are a limited class, predestinated from eternity to be redeemed, and safe from any final lapse. These tenets were received in all the churches of the Reformation, and prevailed, almost unquestioned, until near the termination of the 16th century. They were adopted, in their most important features, by the Church of England, and engrafted in her Articles. From their most distinguished advocate they gained the name of *Calvinism*, and all persons who professed them were denominated *Calvinists*. Before the beginning of the 17th century, however, a reaction was discernible, the aim of which was to assign a greater share of agency to man’s free-will in the work of his redemption. Arminius (following the example of Pelagius in the ancient church) maintained that men are able to accept or to reject the offer of divine favour when made to them; and that this offer is made to all, and not exclusively to the elect. These sentiments made gradual progress in the Church of England, and were generally preponderant among the clergy in the time of Archbishop Laud. From their most distinguished teacher, they obtained the appellation of *Arminianism*, and all persons entertaining them were called *Arminians*.—It is generally considered that the Church of England offers common ground on which the upholders of each system can unite; but, beyond the pale of the establishment, it is generally considered that a marked diversity of sentiment

Doctrinal Diversities.

concerning the comparative influence of free will and grace affords sufficient reason for the separation of the two opposing parties into two distinct communities. And hence, in the churches to be afterwards enumerated, it is a difference of opinion on these doctrines which divides the *General* from the *Particular* Baptists, the *Wesleyan* from the *Calvinistic* Methodists, and the *Sandemanians* and similar sects, which push the Calvinistic doctrines to extreme results, from all the rest.

Another diversity of sentiment, sufficiently important to necessitate a separate sect, is that respecting the doctrine of the Trinity. The *Unitarians*, therefore, who deny the divinity of Christ, on that account are generally found to form a distinct denomination; though, to some extent, holders of Anti-Trinitarian opinions may be found in other bodies.

II. The chief diversity regarding RITES (sufficiently important to have led of itself to the origination of a separate church,) is that which obtains respecting *Baptism*. The great majority of Christians now administer the rite to *infants*, and the element is *poured* or *sprinkled* on the child. Many, however, hold that only to *adults*, and on their personal profession of belief, should baptism be administered, and then by complete *immersion* of the body in the water. Those who are thus convinced, consider that this difference of practice renders it incumbent on them to associate together in a separate body distinct from such as practise infant baptism.

The various other particulars in rites and ceremonies and order of worship, with regard to which diversity prevails, are more or less participated in by all Dissenters, and combine with other points of difference in leading them to separation, but are not in any case the exclusive or the principal causes of dissent; for the feeling with respect to the mere accessories of worship, so vehement in the early Puritans, has lately been much modified, and that which they regarded as the primary, is now esteemed but as a secondary, cause of nonconformity. The chief objections urged refer to the employment of a fixed invariable form for public worship, and to some especial portions thought to be objectionable in the form adopted by the Church of England. The use of a liturgy *at all* is opposed on the ground that it inexpediently restricts the freedom of the minister, and prevents him from so ordering the supplications and the Scripture lessons as to best adapt them to the ever-varying requirements of the occasion and the people; and that constantly recurring repetition of exactly the same prayers is likely to induce a merely *formal* worship. The chief objections brought against the particular liturgy adopted by the Established Church refer to its arrangement—to the frequent introduction of the Lord's Prayer—to the assumption of infallibility which is supposed to be involved in the Athanasian Creed—to particular expressions in the other creeds importing the descent of Christ to hell and the remission of sins by baptism—and to sundry other points of minor consequence. Objection is also taken to the Burial Service—to the power of absolution by the minister implied in the Order for the Visitation of the Sick—to the posture of kneeling at the communion table, as supporting the idea of transubstantiation—and to various parts of the other settled forms, in which it is supposed too great an efficacy is imputed to the acts of the priesthood and to the reception of the sacraments. In most Dissenting Churches, therefore, in the place of an unvarying liturgy and a ceremonial service, there is found a pliable arrangement of religious exercises and a somewhat stern simplicity of ritual. The Scripture readings are selected at the minister's discretion—his spontaneous supplications are the only admitted prayers—and praise is purely vocal by the congregation, without aid of organ or of choir.

III. The most prolific cause of separate sects is the prevalent diversity of sentiment respecting *the proper* CONSTITUTION OF A CHRISTIAN CHURCH. Many and important differences exist upon this subject. The Established Church, when severed from the Church of Rome, retained episcopacy as its form of government, held bishops of apostolical descent to be essential to a scriptural Church, and assigned to them the exclusive power of admitting to the ministry and enforcing discipline among the clergy. It also recognized the Sovereign as its head. Cartwright and the early Puritans maintained, in opposition to this theory, that bishops without congregations were unknown to Scripture,—that presbyters and elders were the only scriptural church officers,—that the government and discipline of the church belonged to a synod or court, composed of ministers and laymen in conjunction,—that to this assembly alone belonged the power of ordaining ministers and excommunicating members,—and that no subjection in spiritual matters could be due from the Church to the Crown. The extensive prevalence of these opinions led to the establishment for a time in England, and in Scotland permanently, of a *Presbyterian* Church.—Many, however, also of that early time, considered that the Scriptures were as silent on the authority of a presbytery as on that of a bishop,—that the only power of a minister was over his own congregation,—that even there he could not introduce or excommunicate a member without the concurrence of the rest,—and that every congregation formed in itself a church complete and perfect, free from any interference either by other individual ministers or by a ministerial assembly. The gradual progress of these views necessitated the formation of another separate church, called *Independent* or *Congregational*.—The tendency towards a limitation of the powers of ministers was yet more clearly manifested by the *Friends* or *Quakers*, who denied that Scripture warranted an *order* of ministers at all,—that only those should preach who felt from time to time divinely moved to exhortation,—and that such as actually felt this impulse needed no other ordination.—In later times, the *Methodists*, reverting to a form of ecclesiastical government more aristocratic even than the Presbyterian, attributed an almost absolute authority to ministers; but, not admitting bishops as a scriptural order, and desirous of a stricter and minuter discipline than that obtaining in the Church of England, they were forced to form another separate body or “*Connexion* ;” and from this itself as time elapsed, successive separations were effected, as disputes arose respecting the connexional constitution; and the *Methodist New Connexion*, the *Primitive Methodists*, and the *Wesleyan Methodist Association* sprung into being as distinct communities.

Thus, to a variance of opinion mainly upon one or another of these heads—though, often, differences on other matters are combined with these—can be ascribed the origin of nearly all the many sects, considerable and minute, which now prevail in England. A concise account of the principal sentiments of those not yet enumerated, and a fuller statement of the views of those above referred to, are intended to be given in the following sketch of each denomination.

1. PRESBYTERIANS.

The origin of Presbyterianism is referable to the period just succeeding the first triumphs of the principles of the Reformation. When those principles had so far triumphed as to have detached considerable numbers from the Romish faith, it then became essential, in order to provide for the spiritual oversight of these new converts, to establish some ecclesiastical machinery in lieu of that they had forsaken when forsaking the communion of the Church

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CHURCHES.

Organic Diver-
sities.

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Origin.

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of Rome; and it was therefore necessary to investigate the subject of Church Government as indicated in the Scriptures. Accordingly, Calvin, when invited to assume the post of ecclesiastical legislator for the city of Geneva, bent his mind to the construction of a perfect system of church polity in harmony with the supposed directions or suggestions of the Bible. The result of his enquiries was the production of a code of laws which have since been universally recognized as the basis of the Presbyterian system. The fundamental principles of this system are,—the existence in the church of but one order of ministers, all equal (spoken of in Scripture under various appellations held to be synonymous, as ‘bishops,’ ‘presbyters,’ and ‘elders’), and the power of these ministers—sembled, with a certain proportion of the laity, in local and in general synods—to decide all questions of church government and discipline arising in particular congregations.

In Scotland.

The first establishment of Presbyterianism in Great Britain was in Scotland; effected there, by the instrumentality of Knox, in 1560. In that year, the first General Assembly of the Church of Scotland met; and the states soon after recognized the Presbyterian Church as the national establishment. The monarchs of the Stuart dynasty made several attempts to introduce episcopacy; and between the Reformation and the Revolution several alternations between that and the Presbyterian form of government occurred; but, since the latter period, the Presbyterian system has remained, with few vicissitudes, the only legal form of religious polity in Scotland. The Scottish Kirk adopts the Confession, Catechism, and Directory prepared by the Westminster Assembly as its standards of belief and worship. Its discipline is administered by a series of four courts or assemblies. (1) The *Kirk Session* is the lowest court, and is composed of the minister of a parish and a variable number of lay elders, appointed from time to time by the session itself. (2) The *Presbytery* consists of representatives from a certain number of contiguous parishes, associated together in one district. The representatives are the ministers of all such parishes and one lay elder from each. This assembly has the power of ordaining ministers and licensing probationers to preach before their ordination*: it also investigates charges respecting the conduct of members, approves of new communicants, and pronounces excommunication against offenders. An appeal, however, lies to the next superior court; viz. (3) The *Provincial Synod*, which comprises several presbyteries, and is constituted by the ministers and elders by whom these presbyteries themselves were last composed. (4) The *General Assembly* is the highest court, and is composed of representatives (ministers and elders) from the presbyteries, royal burghs, and universities of Scotland, to the number (at present) of 363; of which number rather more than two fifths are laymen.

The National Church of Scotland has three presbyteries in England; that of *London*, containing five congregations,—that of *Liverpool and Manchester*, containing three congregations,—and that of the *North of England*, containing eight congregations.

Various considerable secessions have from time to time occurred in Scotland from the National Church, of bodies which, while holding Presbyterian sentiments, dissent from the particular mode in which they are developed by the Established Kirk, especially protesting against the mode in which church patronage is administered, and against the undue interference of the civil power.

* No person can become a minister of the Scottish Church who has not passed through a training of four years duration in one of the Universities, and a further subsequent devotion of four years to express theological instruction. He must then be examined and approved by the presbytery in which he resides. If then found suitable, he is *licensed to preach*; but he does not become a minister until, being presented by a patron, he is called by a particular congregation and ordained by the presbytery in which his parish is included.

The principal of these seceding bodies are,—the “*United Presbyterian Church*,” and the “*Free Church of Scotland*,” the former being an amalgamation (effected in 1847) of the “*Secession Church*” (which separated in 1732) with the “*Relief Synod*” (which seceded in 1752); and the latter having been constituted in 1843.

The “*United Presbyterian Church*” has five presbyteries in England, containing seventy-six congregations; of which, however, fourteen are locally in Scotland, leaving the number locally in England 62.

The “*Free Church of Scotland*” has no ramifications, under that name, in England; but various Presbyterian congregations which accord in all respects with that community, and which, before the disruption of 1843, were in union with the Established Kirk, compose a separate Presbyterian body under the appellation of the “*Presbyterian Church in England*,” having, in this portion of Great Britain, seven presbyteries and eighty-three congregations.

Any more extended notice of these three communities will more appropriately appear as an introduction to that portion of the Census publication which refers exclusively to Scotland.

In England, also, Presbyterian opinions were disseminated by the followers of Calvin, and took root, but flourished later. The early Puritans were not, in general, anxious for organic changes in the Church; their main desire was, to obtain relief from certain rites, and garments, and liturgical arrangements which they deemed unscriptural and popish. The stringency with which the rulers of the Church enforced conformity to these obnoxious ritual observances induced the reformers, as already mentioned, to contemplate fundamental alterations in the structure of the Church itself. From 1570, when Cartwright first began to write against episcopacy, Presbyterian sentiments continually spread throughout the land, until, at the time of the civil wars, the great majority of English people of religious habits were attached to these opinions. In the meantime, finding it to be impossible to worship in the Established Church according to their inclinations, they, as early as 1567, began to meet in private for devotion*; and, in 1572, a presbytery was formed at Wandsworth. Efforts, nevertheless, were made, though ineffectually, to bring about a silent revolution in the discipline of the Church of England, by endeavouring to graft the Presbyterian upon the Episcopal system, so far as the two could be by any ingenuity combined. Churchwardens and collectors were to serve instead of lay elders,† and districts were appointed in which the clergy met in a sort of synod or *classis* and, under the guidance of a moderator, canvassed various subjects, principally theological. These meetings, called, from Scripture, *prophesyings*, were encouraged by Archbishop Grindal; but Whitgift, his successor in the primacy, suppressed them, and enforced conformity in general with greater rigour than before. His efforts were, however, unavailing, as were also those of Bancroft and of Laud who followed. Presbyterianism rapidly advanced: the Parliament itself, before Elizabeth had ceased to reign, was more than favorably inclined towards the suggested innovations; and, at length, in the time of Charles the First (1641), the party gained an irresistible preponderance,—episcopacy was abolished, and a Presbyterian system was established, (as before described,) as the legal form of worship and of discipline in England. This success, however, was of short duration. The supremacy of the Independents in the army, in the time of the Commonwealth, prevented the enforcement of

* Speaking of the time of 1568, Heylin says, “The Genevian brethren, being crossed in their desires touching those particulars [vestments, &c.], separated from the rest of their congregations, and meeting together in houses, woods, and common fields, kept there their most unlawful and disorderly conventicles.”—Heylin’s Hist. of Presbyterians, p. 259.

† Heylin, p. 299.

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the system universally or stringently; and when the restoration of King Charles the Second was effected, the entire episcopal régime was re-established in its full integrity,—the Presbyterians not being able to obtain, as a compromise, even that modified synodical episcopacy, as designed by Archbishop Usher, to which they expressed themselves not indisposed to yield. The Act of Uniformity was passed, and 2,000 ministers were forced to quit the communion of the Church of England.

Thus deprived of all ability to organize their system in connexion with the civil power, and seemingly not entertaining the idea that it was possible (if even legally permissible) to organize without the state's assistance, Presbyterianism in a few years almost disappeared as a distinct religious system. All the churches which were subsequently formed by those who hold the Presbyterian opinions were established in a close accordance with the Congregational or Independent model. In 1691, a formal coalescence was accomplished between the Presbyterian and Congregational ministers of London, and at that time, and for nearly 30 years succeeding, it seems clear that the doctrinal tenets of the two bodies were the same, and thoroughly in harmony with the doctrinal portion of the Articles of the Church of England.* But about a century ago, a most important alteration seems to have been silently effected in the doctrines held by English Presbyterian churches; and instead of the Calvinistic tenets held so firmly by the Puritans, the later Presbyterians began to cherish, most of them Arminian, many of them Unitarian, sentiments. Those who adhered to the standards of the Westminster Assembly are now either merged in Congregational churches, or connected with the Scottish Presbyterians. The rest, possessing neither presbytery, synod, nor assembly, and departing widely from the doctrines of the Westminster Confession, can be scarcely now denominated "Presbyterians" at all,—their only point of concord with that body being the simple manner, common to nearly all dissenters, of conducting public worship.† Therefore, in the tabular returns which form the body of this volume, the term "Presbyterian" will be restricted to its ancient meaning, and all churches formed of persons who do not receive the doctrine of the Trinity, (excepting General Baptists,) will be found included in the single class of "Unitarians."

2.
INDEPENDENTS
OF CONGREGA-
TIONALISTS.

2. INDEPENDENTS, OR CONGREGATIONALISTS.‡

Church Govern-
ment.

The great distinctive principle on which is based the separate existence of that large and prosperous body called, indifferently, sometimes "Independents," sometimes "Congregationalists," has reference to the scriptural constitution of a Christian church. Rejecting equally the episcopal and presbyterian model, Congregational dissenters hold a "Church" to be synonymous with a "select congregation;" and a *Christian* church to be therefore a congregation of *true believers*. They assert that Scripture yields no evidence to justify the application of the term (*ἐκκλησία*) to any *aggregate* of individual assemblies, whether such aggregate consist of all that may be found within a definite locality, (as in the case of every *National* Church), or of all that manifest an uniformity of faith and discipline (as in every representative *Free Church*). In confirmation of this view, they quote the language of the Bible, where the plural—"churches"—is, they say, invariably employed when more than one particular association is referred to, saving only where the reference is to the invisible and universal church.

* See Conder's *View of all Religions*, p. 404.† See *ante*, p. xlvii.‡ See the various publications of the Congregational Union of England and Wales; Conder's *View of all Religions*; Bogue and Bennett's *History of Dissenters*; Price's *History of Nonconformity*; &c.

The *personal composition* of the congregation thus supposed to be the only proper "church" is, as already mentioned, that of a society of "true believers;" that is, persons who both openly profess their faith in the essential doctrines of the Gospel and evince the earnestness of their belief by a corresponding change of disposition and demeanour.*

Every individual church, as thus defined, is held to be complete within itself, not wanting nor admitting any interference on the part of other churches or of representative assemblages or synods. Every congregation chooses its own officers—admits, rejects, or excommunicates its members or the candidates for membership—and raises and administers its own resources. And in all the various decisions on these matters, every member has a voice:† if a new member is received, it is upon the approval of the existing members, who must first have been convinced of his religious character; if an existing member is expelled, it is upon the judgment of the other members after evidence produced before them. So, of other questions, all authority is vested in the church itself—none given absolutely to its officers; and from the individual church's judgment there is no appeal. To express the total freedom of the body from exterior control, the term "*Independency*" is used; to convey the idea that every member of the church participates in its administration, "*Congregationalism*," a more modern appellation, is adopted.

Two descriptions only of church officers are viewed as warranted by scriptural authority; viz., bishops (or pastors) and deacons; the former instituted to promote the spiritual, and the latter to advance the temporal, welfare of the church. The various expressions, "bishop," "elder," "pastor," "presbyter," employed in Scripture, are employed, it is affirmed, indifferently and interchangeably, intending always a precisely similar office. Whether there should be in any congregation more than *one* such bishop, is conceived to be a matter undecided by the Scriptures, and left to the discretion of the church itself. The only valid "call" to the pastorate is held to be an invitation to that office by an individual church; and where a person is invited thus, no licence, as in Presbyterian, nor ordination, as in Episcopal churches, is considered to be requisite in order to confer authority to preach or to administer the sacraments. Still, after this election by an individual church, an ordination of the chosen minister by ministers of neighbouring churches is esteemed a fitting introduction to the pastoral office; and the custom always has been general, throughout the Independent body, of inaugurating newly chosen pastors at a special service, when they make profession of their orthodox belief and receive fraternal recognition from the other pastors present. But such ordination is not looked upon as imparting pastoral authority; this flows exclusively from the election by a church, without whose previous sanction ordination is regarded as of no avail.‡ And, in the selection of its minister, a church is not restricted to a special class prepared by education for the office: any person who, by Christian character and aptitude for preaching, so commends himself as to receive an invitation to the ministry, is recognized as being lawfully a pastor. Yet is an educated ministry considered

* The discipline by which the qualification for church membership is ascertained and secured is much more strict in Congregational than in Episcopal or Presbyterian churches. In the latter, bare profession is, in general, sufficient to procure admittance to communion; but, in the former, there must be sufficient evidence to satisfy the church of a saving operation of divine grace.

† That is to say, every *male* member. In some churches, however, females are recognised as having equal rights.

‡ In the ordination of a Congregational pastor, there is no assumption of anything resembling hierarchical authority. By this proceeding it is not professed that office is conferred, character imparted, gifts bestowed, or authority conveyed. It is an affair of order, and no more. It declares and assures the due observance of godly order in all the preceding steps by which the ordained pastor has entered on his work. It completes and solemnizes his actual entrance on all pastoral engagements. Ordination among Congregationalists stands in the same relation to the sacred office that inaugural solemnities hold in respect to civil offices. Coronation does not *make* a king. It *solemnizes* the entrance on kingly dignities and functions of him who is already king by laws and rights, which coronation does not impart or even confirm, but only recognizes, celebrates, and publishes."—Congregational Union Tract Series, No. X.

very desirable; and, practically, the majority of Congregational ministers in modern times receive preparatory training at the various Theological Academies and Colleges belonging to the general body. But while scriptural authority is thus asserted for the existence of a ministerial order, no restriction to this order of the exclusive privilege of preaching is contended for; religious exhortation is permitted and encouraged in all those who, having gifts appropriate, feel prompted so to use them.

The theory which Independents cherish of the scriptural model of a Christian church induces them, of course, to look with disapproval on all State Establishments of religion. Hostile, as already intimated, to the slightest interference from external bodies—even where, as in the Presbyterian communities, the partly popular assembly may be not unfairly taken to reflect with faithfulness the best ideas and abilities of all the individual churches—Independents are inevitably still more hostile to the interference of a secular and miscellaneous body like the national parliament, to whose decision they assert all questions of dispute in national establishments must actually or virtually be referred. And not alone upon the ground of interference with self-government do Independents disapprove of national churches: even if the State were to allow the fullest freedom and confine its operations to the mere provision of the necessary funds for public worship, there would still remain insuperable conscientious scruples springing from their notions of the impropriety of all endowments for religious purposes. Religion, they contend, should be committed, for its maintenance and propagation, to the natural affection of its votaries. Religious zeal, they say, will furnish ample means for originating and sustaining all the institutions, ministers, and missionaries, necessary for the promulgation of religious truth. Where no such zeal is manifested in a church, its absence is regarded as a certain sign that there the truth is either not at all, or not in all its purity, professed. They argue, therefore, that the operation of these voluntary motives would supply the best security, not only that the true religion would receive an adequate support, but also, that erroneous doctrines would obtain but limited success; whereas the State—possessing no peculiar fitness, even for discriminating truth from error, still less for appreciating nicely all the various forms of truth—is liable to the double danger either of affording to erroneous doctrines artificial nourishment, or of inflicting, to support one special form of truth, injustice and discouragement on all the rest. The same conclusions are supposed to be derivable directly from those various portions of the Scriptures where the kingdom of Our Lord is said to be exclusively a spiritual kingdom, trusting to the force of purely spiritual arms for its establishment, extension, and defence.

Although the Congregational body thus consists of many wholly independent churches, unamenable to any higher court or jurisdiction than themselves, and disavowing all subscription to confessions, creeds, or articles of merely human composition, it is nevertheless (according to its eulogists), distinguished in a singular degree by uniformity of faith and practice. From the period of its origin to the present time, no memorable separation of a part of this community from the remainder has occurred; and the doctrines preached when Independency was first announced in England were the same as those now heard from nearly every Congregational pulpit. Much of this agreement is, no doubt, the consequence of certain voluntary synods or associations which have been, from earliest times, established for the purpose of fraternal intercourse. These generally meet in counties. There is no objection, upon Congregational principles, to more extensive representative assemblies, if they limit their proceedings to *advice*, and carefully avoid the assumption of judicial power.* A convocation

* "In cases of difficulties or differences it is according to the mind of Christ that many churches holding communion together do by their messengers meet in a synod or council, to consider and give their advice in or about that matter of difference. Howbeit, these synods, so

of this nature met, in 1658, at the Savoy, and published an epitome of faith and order as obtaining then among the Independent churches; and in 1831 was founded the "Congregational Union of England and Wales," a delegated conference of ministers and laymen, meeting twice a year for consultation on the state and prospects of the body, and for such co-operative action as can be adopted for its welfare without violation of the principle of Independency.* The constitution of the Union, therefore, provides that it "shall not in any case assume a legislative authority, or become a court of appeal." The Independents think that by these voluntary councils they obtain the benefits without the disadvantages of legal combination: unity, fraternity, and common action are, they say, abundantly secured, while no church feels the irritating fetters of a forced conformity.†

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The doctrines of the Congregational churches are almost identical with those embodied in the Articles of the Established Church, interpreted according to their Calvinistic meaning. As Independents do not recognize the advantage of subscription to a formal creed, this inference is drawn from general reputation rather than from any collocation of authentic written standards. Reference, however, to the "Declaration of Faith, Order and Discipline," issued by the Congregational Union in 1833,—which, though not binding upon any of the churches, is believed to be dissented from by none,—will furnish ample evidence of this substantial harmony.‡

Tenets-

assembled, are not entrusted with any church power, properly so called, or with any jurisdiction over the churches themselves to exercise any censures or to impose their determination on the churches or officers. Besides these occasional synods or councils there are not instituted by Christ any stated synods in a fixed combination of churches or their officers, in less or greater assemblies; nor are there any synods appointed by Christ in a way of subordination to one another."—Declaration of Savoy Conference, 1658.

* The Congregational Union for May 1852, held in London, consisted of 244 ministers, 69 lay delegates and visitors, and 48 students in theology (visitors). The autumnal meeting for the same year, held at Bradford in Yorkshire, consisted of 258 ministers, 150 lay delegates and visitors, and 34 students.

† "The scriptural design of the separate church is, not to absorb or sacrifice the individual member, but to enable him to attain those ends of Christian self-development and relative usefulness which he could not obtain apart and alone. And the right aim of a union of such churches is, not to sacrifice the independence of the individual church, but to enable it to attain, by Christian sympathy and co-operation, those ends of piety, enlargement, and relative efficiency, which it could not otherwise acquire. The great distinction between ancient governments and modern is, that in the former the individual existed for the state, while, in the latter, the state exists more for the individual. And the main difference between ourselves and other Christian denominations is, that while, with them, the individual church is more or less absorbed in the denomination, with us the general union is subservient to the multiplication, the prosperity, and the independence of individual churches."—Rev. J. Harris, D.D., Principal of New College, London.

‡ DECLARATION.

The Congregational Churches in England and Wales, frequently called Independent, hold the following doctrines, as of Divine authority, and as the foundation of Christian faith and practice.

They are also formed and governed according to the principles herein-after stated.

Preliminary Notes.

1. It is not designed, in the following summary, to do more than to state the leading doctrines of faith and order maintained by Congregational churches in general.
2. It is not proposed to offer any *proofs, reasons, or arguments*, in support of the doctrines herein stated, but simply to *declare* what the denomination believes to be taught by the pen of inspiration.
3. It is not intended to present a *scholastic or critical* confession of faith, but merely such a statement as any intelligent member of the body might offer, as containing its leading principles.
4. It is not intended that the following statement should be put forth with any authority, or as a standard to which assent should be required.
5. Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against subscription to any human formularies, as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to every one the most perfect liberty of conscience.
6. Upon some minor points of doctrine and practice, they, differing among themselves, allow to each other the right to form an unbiased judgment of the word of God.
7. They wish it to be observed, that, notwithstanding their jealousy of subscription to creeds and articles, and their disapproval of the imposition of any human standard, whether of faith or discipline, they are far more agreed in their doctrines and practices than any church which enjoins subscription, and enforces a human standard of orthodoxy; and they believe that there

The mode of worship prevalent amongst the Independents is, in general, of the simple character before described*; but no unalterable rubric fetters them to uniformity of ritual; and points of ceremonial devotion, which the Puritans

is no minister and no church among them that would deny the substance of any one of the following doctrines of religion, though each might prefer to state his sentiments his own way.

PRINCIPLES OF RELIGION.

I. The Scriptures of the Old Testament, as received by the Jews, and the books of the New Testament, as received by the Primitive Christians from the Evangelists and Apostles, Congregational Churches believe to be divinely inspired, and of supreme authority. These writings, in the languages in which they were originally composed, are to be consulted, by the aids of sound criticism, as a final appeal in all controversies; but the common version they consider to be adequate to the ordinary purposes of Christian instruction and edification.

II. They believe in One God, essentially wise, holy, just, and good; eternal, infinite, and immutable, in all natural and moral perfections; the Creator, Supporter, and Governor of all beings, and of all things.

III. They believe that God is revealed in the Scriptures, as the Father, the Son, and the Holy Spirit, and that to each are attributable the same Divine properties and perfections. The doctrine of the Divine existence, as above stated, they cordially believe, without attempting fully to explain.

IV. They believe that man was created after the Divine image, sinless, and in his kind perfect.

V. They believe that the first man disobeyed the Divine command, fell from his state of innocence and purity, and involved all his posterity in the consequences of that fall.

VI. They believe that therefore all mankind are born in sin, and that a fatal inclination to moral evil, utterly incurable by human means, is inherent in every descendant of Adam.

VII. They believe that God having, before the foundation of the world, designed to redeem fallen man, made disclosures of his mercy, which were the grounds of faith and hope from the earliest ages.

VIII. They believe that God revealed more fully to Abraham the covenant of his grace; and, having promised that from his descendants should arise the Deliverer and Redeemer of mankind, set that patriarch and his posterity apart, as a race specially favoured and separated to his service; a peculiar church, formed and carefully preserved, under the Divine sanction and government, until the birth of the promised Messiah.

IX. They believe, that in the fulness of the time, the Son of God was manifested in the flesh, being born of the Virgin Mary, but conceived by the power of the Holy Spirit; and that our Lord Jesus Christ was both the Son of man, and the Son of God; partaking fully and truly of human nature, though without sin, equal with the Father, and "the express image of his person."

X. They believe that Jesus Christ, the Son of God, revealed, either personally in his own ministry, or by the Holy Spirit in the ministry of his apostles, the whole mind of God, for our salvation; and that, by his obedience to the Divine law while he lived, and by his sufferings unto death, he meritoriously "obtained eternal redemption for us;" having thereby vindicated and illustrated Divine justice, "magnified the law," and "brought in everlasting righteousness."

XI. They believe that, after his death and resurrection, he ascended up into heaven, where, as the Mediator, he "ever liveth" to rule over all, and to "make intercession for them that come unto God by him."

XII. They believe that the Holy Spirit is given in consequence of Christ's mediation, to quicken and renew the hearts of men; and that his influence is indispensably necessary to bring a sinner to true repentance, to produce saving faith, to regenerate the heart, and to perfect our sanctification.

XIII. They believe that we are justified through faith in Christ, as "the Lord our righteousness;" and not "by the works of the Law."

XIV. They believe that all who will be saved were the objects of God's eternal and electing love, and were given by an act of Divine sovereignty to the Son of God; which in no way interferes with the system of means, nor with the grounds of human responsibility; being wholly unrevealed as to its objects, and not a rule of human duty.

XV. They believe that the Scriptures teach the final perseverance of all true believers to a state of eternal blessedness, which they are appointed to obtain through constant faith in Christ, and uniform obedience to his commands.

XVI. They believe that a holy life will be the necessary effect of a true faith, and that good works are the certain fruits of a vital union to Christ.

XVII. They believe that the sanctification of true Christians, or their growth in the graces of the Spirit, and meekness for heaven, is gradually carried on through the whole period during which it pleases God to continue them in the present life; and that, at death, their souls, perfectly freed from all remains of evil, are immediately received into the presence of Christ.

XVIII. They believe in the perpetual obligation of Baptism and the Lord's Supper; the former to be administered to all converts to Christianity and their children, by the application of water to the subject "in the name of the Father, and of the Son, and of the Holy Ghost;" and the latter to be celebrated by Christian churches as a token of faith in the Saviour, and of brotherly love.

XIX. They believe that Christ will finally come to judge the whole human race, according to their works; that the bodies of the dead will be raised again; and that, as the Supreme Judge, he will divide the righteous from the wicked, will receive the righteous into "life everlasting," but send away the wicked into "everlasting punishment."

XX. They believe that Jesus Christ directed his followers to live together in Christian fellowship, and to maintain the communion of saints; and that, for this purpose, they are jointly to observe all Divine ordinances, and maintain that church order and discipline which is either expressly enjoined by inspired institution, or sanctioned by the undoubted example of the apostles and of apostolic churches.

PRINCIPLES OF CHURCH ORDER AND DISCIPLINE.

1. The Congregational churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and

* See page xlvii., ante.

considered of such vital consequence, have now almost become included with the non-essential matters with regard to which the liberal polity of Independent churches tranquilly admits diversity. It hence occurs that different congregations may be found adopting or originating different customs in the order and accessories of worship. Some prefer a stern severity of service, and confine devotion to a purely spiritual exercise; while others seek in some degree to foster the religious sentiment by gentle stimulation of the senses. Thus, one assembly will restrict the exercise of praise to the singing of a metrical psalm or hymn; while another will admit the use of organ music, and will chant a scripture passage. One minister will wear a special habit, as significant of his official station; while another will content himself with his usual garments, and appear but as an elder among brethren. So, the architecture of religious edifices (in the modern structures, where a more ambitious style than formerly is aimed at,) will be found to vary with the varying tastes of different congregations: sometimes the naked Grecian, sometimes the ornamented Gothic, will prevail. In all such variations nothing incompatible with Independency is seen. While harmony obtains respecting the essential points of faith and practice, it is thought that liberty of difference in minor matters tends but to consolidate the general body, and ensure its lasting peace.*

worship of God through Jesus Christ; and that each society of believers, having these objects in view in its formation, is properly a Christian church.

II. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

III. They acknowledge Christ as the only Head of the church, and the officers of each church under Him, as ordained to administer His laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the Sacred Scriptures.

IV. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the church, the Lord Jesus Christ.

V. They believe that the only officers placed by the apostles over individual churches, are the bishops or pastors, and the deacons; the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, is committed respectively the administration of its spiritual and temporal concerns, subject, however, to the approbation of the church.

VI. They believe that no persons should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God enforces.

VII. The power of admission into any Christian church, and rejection from it, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

VIII. They believe that Christian churches should stately meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

IX. They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

X. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

XI. They believe that it is the privilege and duty of every church to call forth such of its members as may appear to be qualified, by the Holy Spirit, to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning, as one of its especial cares; that the cause of the Gospel may be both honourably sustained and constantly promoted.

XII. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the churches add the imposition of hands by those already in office.

XIII. They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful.

* "In the celebration of worship we are also free; neither is there any recognized form, non-compliance with which should expose to the charge of violating "congregational usage." Hymns may be sung unknown to our forefathers, and the odes of the Bible, in the sublime language of our authorized version, might be used in our psalmody, without exposing us to the charge of a departure from scriptural simplicity. The organ in one church may perform the part of a choir in another: some congregations may respond to the prayer uttered by the minister, while others

2.
INDEPENDENTS
OF CONGREGA-
TIONALISTS.

History.

The origin of Independency is referable to the latter portion of the sixteenth century. It is probable that some conventicles were secretly established soon after the accession of Elizabeth, but the first prominent advocate of congregational principles appeared in 1580 in the person of Robert Brown, a man of ancient family, related to Lord Treasurer Burleigh. Zealous and impetuous of spirit, he diffused his sentiments by preaching from place to place, principally in the county of Norfolk. After residing for three years in Zealand, where he formed an Independent church, he returned to England in 1585, and again itinerated through the country with considerable success. At length, having suffered thirty-two incarcerations in as many different prisons, he conformed to the Established Church, and obtained the rectory of Oundle. But his followers rapidly increased, so much so, that an act of parliament was passed in 1593, directed specially against them.* Sir Walter Raleigh, in the course of the discussion on this measure, estimated the number of the Brownists (as they then were called) at upwards of 20,000, exclusive of women and children. They were treated with great rigour, and several martyrs to these opinions were executed in the reign of Elizabeth. A church had been formed in London, in 1592, in Nicholas Lane; but this persecution drove many to the continent, where several churches were established in Amsterdam, Rotterdam, and Leyden; that at Leyden being under the pastoral charge of Mr. Robinson, who is often spoken of as the real founder of Independency.† Mr. Jacob, another of the exiles, returned to England in 1616, and then established an Independent church in London. During the Long Parliament, the Independents gained a season of comparative freedom; meeting openly, and gathering strength, especially in the *character* of their converts,—for the Independent leaders were amongst the foremost of the age for talents and sagacity. When Cromwell, therefore, (himself an Independent,) had assumed supreme authority, their principles obtained a potent recognition; and a general toleration, one of their distinguishing ideas‡, was in great degree effected, notwithstanding strenuous resistance by the Presbyterians§, whose system was thus prevented from obtaining

may express their concurrence by their solemn silence: nay, even if some of our assemblies were to feel an ancient liturgy, which had been the vehicle of the worship of Christians through many centuries, uttered in common, to be more helpful to their devotion than mentally following the extemporary petitions of an individual,—surely all such varieties, and many more that might be named, should be regarded as not in the slightest degree violating our unity, or transgressing the limits of our denominational polity.”—Rev. Newman Hall, B.A., Address at the Autumnal Meeting of the Congregational Union, 1852.

* The provisions of this act were, that all persons who neglected, for the space of one month, to attend at church, or persuaded others to be absent, or attended an unlawful meeting or conventicle, should be imprisoned till they conformed. Refusing to conform, they were to undergo perpetual banishment, return from which without the Queen's permission was punishable with death. (35 Eliz. cap. 1.)

† It was from his congregation in Leyden that the pilgrim fathers departed to cross the Atlantic in 1620, in the “Speedwell” and the “Mayflower,” to form in America the settlement of New England.

‡ “Of all the Christian sects this was the first which, during its prosperity as well as its adversity, always adopted the principle of toleration.”—Hume.

§ To the Presbyterians toleration was almost as odious as infidelity. Some of them, referring to the position of the Independents in the Westminster Assembly, say—as though the mere statement were sufficient condemnation of the sentiment—“It appears to us that the Independent brethren desire liberty not only for themselves but for all men!” And the London clergy, at a meeting at Sion College, Dec. 18, 1645, drew up a letter to the Westminster Assembly, in which they say, “We cannot dissemble how, upon the fore-mentioned grounds, we detest and abhor this much endeavoured toleration.”—Price's History of Nonconformity, ii. p. 329, 330.

Edwards, a Presbyterian minister, of Christ Church, London, whose writings were approved by the body, goes further; saying “A toleration is the grand design of the devil, is the masterpiece and chief engine he works by at this time to uphold his tottering kingdom; it is the most compendious, ready, and sure way to destroy all religion, lay all waste, and bring in all evils; it is a most transcendent, catholic, and fundamental evil for this kingdom of any that can be imagined. As original sin is the most fundamental sin of all sin, having the seed and spawn of all in it; so, a toleration hath all errors in it, and all evils; it is against the whole stream and current of Scripture, both in the Old and New Testament, both in matters of faith and manners, both general and particular commands. It overthrows all relations, both political, ecclesiastical, and economical; and whereas other evils, whether errors of judgment or practice, be but against some one or few places of Scripture or relation, this is against all; this is the Abaddon, Apollyon, the destroyer of all religion, the abomination of desolation and astonishment, the liberty of perdition (as Austin calls it), and therefore the devil follows it night and day; working mightily in many by writing books for it and other ways, all the devils in hell and their instruments being at work to promote a toleration.”—Gangrena, part i. pp. 58, 59.

wide and stringent application. From the Restoration to the Revolution, Independents suffered much, in common with the other bodies of dissenters; but since the latter period they have gained considerable and constantly increasing liberty, and now present the aspect of a large and united community, second to none amongst seceding churches for position and political importance.

The earliest account of the number of Independent congregations refers to 1812; before that period, Independent and Presbyterian congregations were returned together. In 1812, there seem to have been 1,024 Independent churches in England and Wales (799 in England, and 225 in Wales).* In 1838, an estimate gives 1840 churches in England and Wales.† The present Census makes the number 3,244 (2,604 in England and 640 in Wales); with accommodation (after making an allowance for 185 incomplete returns) for 1,063,136 persons. The *attendance* on the Census-Sunday was as follows—after making an addition for 59 chapels for which the numbers are not given—*Morning*, 524,612; *Afternoon*, 232,285; *Evening*, 457,162.

The following Table shows the various institutions for religious objects supported wholly or chiefly by the Congregational body; others with which the Independents are intimately connected will be found in the List of General Societies at page cxvii. The *Educational Institutions* of the Congregationalists are referred to in the Census Report on that subject.

NAME OF INSTITUTION.	Date of Foundation.	Ordinary Annual Income. [From the latest Returns.]	NAME OF INSTITUTION.	Date of Foundation.	Ordinary Annual Income. [From the latest Returns.]
Congregational Union of England and Wales (a)	A.D. 1830	£ 438	THEOLOGICAL COLLEGES.	A.D.	£
London Congregational Chapel Building Society	1848	3,366	Western College, Plymouth	1752	600
Congregational Fund Board (b)	1695	2,000	Rotherham Independent College	1756	527
Ministers Friend or Associate Fund (c)	1823	805	Airedale College, Bradford, Yorkshire	1784	1,501
BRITISH MISSIONS.			Hackney Theological Seminary	1803	805
Home Missionary Society (d)	1819	5,143	Lancashire Independent College	1816	2,633
Irish Evangelical Society (e)	1814	2,484	Brecon Independent College	1813	500
Colonial Missionary Society (f)	1836	5,144	Spring Hill College, Birmingham	1838	1,581
FOREIGN MISSIONS.			New College, St. John's Wood	1850	3,760
London Missionary Society (g)	1795	65,317			

* Bogue and Bennett's History of Dissenters.

† Conder's View of all Religions, p. 421.

(a) *Congregational Union*.—A voluntary synod of ministers and laymen, deputed by the Congregational churches.

(b) *Congregational Fund Board*.—For distributing relief to poor ministers and supporting students for the ministry.

(c) *Ministers Friend*.—For assisting evangelical dissenting ministers, whose incomes are inadequate to their support.

(d) *Home Missionary Society*.—The sum placed opposite to this society (5,143*l.*) does not represent the total amount expended in home missions by the Congregational body, as many considerable churches raise funds for their own localities specially, and much is done by the various county associations. The sum raised by these associations for the past year was 7,956*l.* Perhaps a very moderate estimate would make the total sum about 16,000*l.* per annum. The parent society employs 47 missionaries, and assists 53 pastors of churches in performing missionary labours. These are aided by more than 130 lay preachers. There are 122 stations in 40 counties; 405 chapels and rooms; 1,587 Sunday school teachers, and 13,000 scholars. During the year there were 170,000 tracts distributed, and 2,500 Bibles.

(e) *Irish Evangelical Society*.—This society employs 13 pastors or missionaries, and eight Scripture readers.

(f) *Colonial Missionary Society*.—This society supports, entirely or partially, 34 ministers, and renders aid to two colleges.

(g) *London Missionary Society*.—This society is here placed amongst Congregational institutions, because, although founded upon an undenominational basis, it is now, in consequence of

3. BAPTISTS.

Distinctive
Tenets.

3. BAPTISTS.*

The distinguishing tenets of the Baptists relate to two points, upon which they differ from nearly every other Christian denomination; viz. (1), the proper *subjects*, and (2), the proper *mode*, of baptism. Holding that the rite itself was instituted for perpetual celebration, Baptists consider, (1), that it was meant to be imparted only on profession of belief by the recipient, and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptized person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age, and assert the absence from the sacred writings of all statement or inevitable implication that by any *other* persons was the ceremony ever shared. *Adults* being therefore held to be the only proper *subjects* of the ordinance, it is also held that (2), the only proper *mode* is, not, as generally practised, by a sprinkling or affusion of the water *on* the person, but, by a total immersion of the party *in* the water. The arguments by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word βαπτίζω—from the circumstances said to have accompanied the rite whenever its administration is described in Scripture—and from general accordance of the advocated mode with the practice of the ancient Church.†

Different Sects
of Baptists.

These views are entertained in common by all Baptists. Upon other points, however, differences prevail, and separate Baptist bodies have in consequence

the origination of distinct societies by other bodies, almost wholly supported by the Independent churches. The society employs 170 missionaries and 700 native teachers. It has connected with it 150 churches and 16,000 members; 400 day schools, with 30,000 scholars; 32 boarding schools, with 850 scholars; and eight institutions for training 150 native evangelists. It has, also, 15 printing presses, from which have issued translations of the Scriptures in 14 languages or dialects. Its operations extend to Polynesia, China, India, Africa, Mauritius, British Guiana, and Jamaica.

In addition to the above societies and institutions, the object of which is purely to provide and to sustain the means and agencies for propagating the Gospel, there are the following associations established for politico-religious objects, with which the Congregationalists are either wholly or prominently connected:—

I. THE BOARD OF CONGREGATIONAL MINISTERS resident in and about the cities of London and Westminster, formed 1727.

This board was constituted in London, September 25, 1727.
It comprises the greater part of the Congregational ministers within the limits of the old Twopenny Post Office.

Its object is to promote fraternal intercourse, to confer generally on the state of religion and of the denomination within the limits of the board, and to take cognizance of all public questions affecting the religious liberties of the nation.

Its ordinary meetings are monthly from September to April.

Its numbers are usually from 130 to 140.

II. THE GENERAL BODY OF PROTESTANT DISSENTING MINISTERS of the Three Denominations resident in and about the cities of London and Westminster.

The three boards were accustomed to unite in presenting addresses to the throne on suitable occasions from the accession of William the Third in 1688.

They were organized into a united body July 11, 1727.

The body meets only by special summons, except at the annual meeting, which is held in April.

It takes cognizance of all public measures, parliamentary or otherwise, which affect the religion or the liberties of Nonconformists and others.

It has the privilege of approaching the throne with its memorials or addresses whenever occasions arise for the presentation of public bodies at court.

The Unitarian members of the Presbyterian board separated from the general body in 1835. The body now consists of the orthodox members of the three denominations, and numbers nearly 200.

III. THE DISSENTING DEPUTIES.

This association was formed in London, January 1736, and originated in an attempt to procure a repeal of the Test and Corporation Acts.

It consists of lay deputies from the three denominations of Protestant dissenters,—Presbyterian, Independent, and Baptists,—in and within 12 miles of London.

Its object is to protect the civil rights of Protestant Dissenters.

* See Crosby's History of the Baptists; Ivimey's History of the Baptists; Conder's View of all Religions; Bogue and Bennett's History of the Dissenters; Baptist Union Reports; Baptist Manual.

† Article contributed, by the Rev. F. A. Cox, D.D., LL.D., to the "Cyclopedia of Religious Denominations," 1853.

been formed. In England the following comprise the whole of the various sections which unitedly compose the Baptist denomination :

1. General (Unitarian) Baptists.
2. General (New Connexion) Baptists.
3. Particular Baptists.
4. Seventh Day Baptists.
5. Scotch Baptists.

3. BAPTISTS.

*General and
Particular
Baptists.*

(1, 2, 3.) The difference between the "General" and the "Particular" Baptists refers to the doctrine of election, as described before. The General (or Arminian) Baptists hold that salvation is designed for men *in general*, without any preordination of a special number; the Particular (or Calvinistic) Baptists hold that a *particular portion* of mankind has been from all eternity predestined to be saved. A sort of synod of the Calvinistic—much the larger—section of the Baptists was convened in London in 1689, at which a Confession of 32 articles was adopted, agreeing in all respects (except upon the single point of baptism) with the Confession of the Westminster Assembly, and with the Savoy declaration. Previous Confessions to the same effect had been put forth by seven London congregations of Particular Baptists in 1643, and by an assembly of ministers and elders, both from London and the country, in 1677. The *General* Baptists, towards the termination of the seventeenth century, seem to have become impregnated with anti-trinitarian sentiments, and these opinions gained considerable influence in that portion of the Baptist body subsequently to the agitation on the subject which commenced throughout the west of England in 1719: so much so, indeed, as to induce the secession of those churches which adhered to the orthodox doctrine of the Trinity. All General Baptist churches, therefore, which are trinitarian, are now included in the "*General Baptist New Connexion*," which was formed in 1770 for the purpose of maintaining the original tenets of the General Baptists as received by their earliest English churches in the opening of the seventeenth century. These may now be said to be, respecting doctrine, "Evangelical Arminian." The principal founder of the Connexion, in 1770, was the Rev. Dan Taylor. The assembly at which it was originated issued, to explain the grounds of their secession, six articles of religion, which declare, (1) the fall and depravity of man; (2) the perpetual obligation of the moral law; (3) the divinity of Christ and the universal design of His atonement; (4) the provision of salvation for all who exercise faith; (5) the necessity of regeneration by the Holy Spirit; (6) the propriety of baptism by immersion, on repentance.* Upon other doctrines, not embraced by these six articles, the General Baptist New Connexion is substantially agreed with other evangelical denominations.

(4) The "Seventh Day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first, day of the week should be the one still celebrated as the sabbath. They established congregations very soon after the first introduction of Baptists into England, but at present they have only two places of worship in England and Wales.

*Seventh Day
Baptists.*

(5) The "Scotch Baptists" derive their origin from the Rev. Mr. M'Lean, who, in 1765, established the first Baptist Church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usages, such as love feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but 15 congregations of this body.

Scotch Baptists.

* Taylor's History of the General Baptists, vol. ii. page 140.

S. BAPTISTS.
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Church govern-
ment.

With respect to Church polity and order, there is scarcely any difference between the Baptists and the Independents or Congregationalists. The churches of the former are as independent of each other as the churches of the latter body, and in their discipline and order Baptists are to the full as congregational as Congregationalists. Ministers and deacons are appointed by election of the churches, whose exclusive province it is also to decide upon the fitness of the candidates for baptism and communion,*—submission to the rite invariably preceding, in the major portion of the churches, an admission to the sacrament.† The same repudiation, also, is displayed of formal Creeds or Articles as adequate or proper tests of orthodoxy, and the same rejection of all interference with Christ's spiritual kingdom on the part of any secular power. Like Independents, too, they have their county and other associations, and their aggregate "unions." The union of the Particular Baptist Churches was formed in 1812, and consisted in 1851 of 1,080 churches.‡ Each of these churches sends, or may send, representatives, both clerical and lay, to an annual conference upon the general interests of the body; though extreme solicitude to keep intact the fundamental principle of Independency, and apprehensions lest a delegated body might by imperceptible degrees assume the functions of a synod, have prevailed to hinder many Calvinistic Baptist churches from appointing representatives. The yearly assembly of the New Connexion of General Baptists is called an "Association," and is constituted in the same way as the "Union:" it consisted, in 1851, of 99 representatives deputed by 53 churches.

History.

The Baptists, as an organized community in England, date their origin from 1608, when the first Baptist church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The Baptists claim Tertullian (A.D. 150-220), and Gregory of Nazianzen (A.D. 328-389), as supporters of their views, and contend, on their authority, that the immersion of adults was the practice in the apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome; as the Albigenses and Waldenses, and the other innovating continental sects which existed prior to the Reformation. From the agitation which accompanied that great event, the opinions of the Baptists gained considerable notice, and the holders of them underwent considerable persecution.§ In 1533, a fanatical sect, which denied the Trinity, the incarnation, the authority of magistrates, the lawfulness of oaths, and, incidentally, the practice of infant baptism, raised a tumult in the city of Munster, and committed great excesses. From their views on baptism—not the most conspicuous of their doctrines—they were generally spoken of as *Anabaptists*, or *Rebaptizers*; and the obloquy which followed their misdeeds at Munster came to be attached to the name itself of Anabaptist, and has scarcely even yet, perhaps, entirely disappeared. This name is, therefore, reasonably objected to, as implying principles which Baptists, equally with other Protestants churches, hold in detestation.

* Baptist Manual, 1851.

† Those who thus restrict the sacrament of the Lord's Supper to persons baptized by immersion are sometimes called "Strict Baptists." Many of the churches, however, practise *open communion*, and admit as members all, whether baptized in maturity or infancy, who give sufficient evidence of piety. The late Robert Hall was a powerful advocate of the latter course.

‡ Baptist Manual, 1851.

§ In 1525 the magistrates of Zurich published a solemn edict, requiring all persons to have their children baptized, and forbidding rebaptization under the penalty of being fined, or banished, or imprisoned. Another decree was issued in 1530, making it punishable with death.—Crosby, preface, page xxix. This author gives a quotation from Hooke's Apology, in which are mentioned, as examples of the persecution then prevailing, the martyrdoms in various parts of Germany, between the years 1528 and 1533, of as many as 430 Baptists—men and women—some beheaded, some burned, some drowned, and two roasted at a slow fire.

In England, Baptist doctrines were maintained by the early British Churches; and Augustine failed in his endeavours to induce them to conform to the practice of the Church of Rome. It is probable that these opinions never wholly vanished from the country, but were held, in conjunction with their more conspicuous tenets, by many of the religious reformers who from time to time appeared. The Lollards, it is said, were much impregnated; and Wycliffe himself is claimed by the Baptists as an advocate of their ideas. In 1535, fourteen Dutch Anabaptists were put to death; and, in 1575, a congregation of the same people and persuasion was discovered in Aldgate, the whole of whom were either brought to execution, or imprisoned, or exiled. John Smith, the founder, as already mentioned, of the earliest Baptist church in England (1608), had been a minister of the Established Church. He embraced Arminian doctrines, and his church, in consequence, consisted of what are now denominated General Baptists. The first Calvinistic (or Particular) Baptist church was formed in London, in 1633*, by an offshoot from an Independent congregation. The Puritan historian, Neal, conjectures that in 1644 the number of Baptist congregations in England was 54. The Baptists suffered rigorous persecution in the reigns of the Stuarts; but they were, at length, relieved from most of their oppressions by the Toleration Act of 1688, and have since considerably increased. In 1716, Neal reports the number of their churches in England alone (excluding Wales) to have been 247. A computation made by one of their ministers in 1772, gives 404 congregations in England (Wales again excluded). A calculation for the year 1790 shows the number for the same extent of territory to have been 332; but as this estimate did not apparently include the Arminian Baptists, probably the number should be raised by about 100, or to 432.† In 1832, the Calvinistic Baptist Churches are reported at 926, which number, by the addition (say of 200) for the *General* Baptists and the *New Connexion*, would be raised to 1,126.‡ In 1839, the Calvinistic Baptist congregations were computed at 1,276§, and allowing 250 for the other Baptist Churches, the total number would be 1,526. These several estimates relate exclusively to *England*. *Wales*, for the periods for which accounts are extant, shows that in 1772 there were 59 congregations (of all kinds of Baptists); that in 1808 there were 165 congregations (also of all kinds); while in 1839 there were 244 congregations of *Calvinistic* Baptists. At the recent Census the numbers were:—

BAPTIST CONGREGATIONS.

	England.	Wales.	TOTAL.
General Baptists (Unitarian) - - - -	90	3	93
General Baptists (New Connexion) - - -	179	3	182
Particular Baptists (Calvinistic) - - -	1574	373	1,947
Seventh Day Baptists - - - - -	2	..	2
Scotch Baptists - - - - -	12	3	15
Baptists Undefined - - - - -	492	58	550

* Crosby, vol. i. p. 148.

† Baptist Union Report, 1832.

‡ Baptist Union Report, 1832.

§ Baptist Union Report, 1840.

3. BAPTISTS.

The following are the principal societies and institutions supported by the Baptists; others to which they in part contribute are included in the List of General Societies on page cxvii.

NAME OF SOCIETY OR INSTITUTION.	Date of Founda- tion.	Income for the Year 1851.	NAME OF SOCIETY OR INSTITUTION.	Date of Founda- tion.	Income for the Year 1851.
Baptist Union - - -	A.D. 1813	£ 103	FOREIGN MISSIONS.	A.D.	£
*Particular Baptist Fund(a) -	1717	2,495	*Baptist Missionary Society(h)	1792	19,065
Bath Society for aged Minis- ters (b) - - - - - }	1816	472	†General Baptist Missionary Society - - - - - }	1816	2,017
*Baptist Tract Society (c) -	1841	150	THEOLOGICAL COLLEGES.		
Bible Translation Society (d)	1840	1,777	*Bristol - - - - -	1770	1,120
*Baptist Building Fund (e) -	1824	795	*Stepney - - - - -	1810	1,812
BRITISH MISSIONS.			*Bradford - - - - -	1804	1,004
Baptist Home Missionary } Society (f) - - - - - }	1797	3,895	*Pontypool - - - - -	1807	618
Baptist Irish Society (g)	1814	2,298	*Haverfordwest - - - - -	1839	285
			†Leicester (i) - - - - -	1843	501

Societies to which the asterisk (*) is prefixed belong to the *Particular* or Calvinistic Baptists those marked † belong to the New Connexion of *General*, or Arminian, Baptists; where no distinctive mark occurs, the society is supported by both of these bodies jointly.

4. THE SOCIETY OF FRIENDS, OR QUAKERS. †

4. THE SOCIETY
OF FRIENDS,
OR QUAKERS.Origin of the
Society.

George Fox.

His opinions.

The "Society of Friends" is the youngest of the four surviving sects which trace their origin to that prolific period which closed the era of the Reformation, and presents an embodiment of perhaps the extremest protest made against the ceremonial religion sanctioned by the Church of Rome. Its founder (whose opinions are, with those of others his contemporaries, still received as the standard of orthodoxy,) was George Fox, the son of a Leicestershire weaver, who, in 1646, at the age of 22, commenced the public proclamation of his sentiments. Conceiving that, in spite of the advance which had been made towards more spiritual worship, far too much reliance was still placed in forms and ceremonies and mere human agency in the work of man's redemption, he put forward, as the prominent topic of his preaching, the necessity of the immediate influence of the Spirit of God upon the souls of men; without which influence, he taught, neither could the truths of Scripture be correctly understood nor effectual faith excited. The all-importance which he thus assigned to supernatural teaching led him to regard with slight esteem the various instrumentalities which other sects employed to spread religious truth and cultivate religious zeal. Believing

(a) *Particular Baptist Fund*.—For the relief of ministers and churches, the education of young persons for the ministry, &c.

(b) *Bath Society*.—For the relief of aged or infirm Baptist ministers.

(c) *Baptist Tract Society*.—For the dissemination of tracts in accordance with the views of Calvinistic and Strict Communion Baptists.

(d) *Bible Translation Society*.—For the circulation of those translations of the Scriptures which render the original words referring to baptism into terms signifying immersion.

(e) *Baptist Building Fund*.—To assist in the erection or enlargement of chapels belonging to the Calvinistic Baptists.

(f) *Baptist Home Missionary Society*.—To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts, particularly in large towns.

(g) *Baptist Irish Society*.—For the employment of missionaries and readers in Ireland, the establishment of schools, and the distribution of Bibles and tracts.

(h) *Baptist Missionary Society*.—In connexion with this society there are (excluding Jamaica) 40 missionaries, 118 native preachers, 5,013 members, 176 assistant teachers, 98 day schools, and 4,140 scholars.

(i) The date of the original foundation of this college is 1798; the year above given is that of its removal to Leicester.

† The name of "Quakers" was applied to the Friends by Gervas Bennett, a magistrate, upon Fox telling him to *tremble* at the word of the Lord. For information as to the body, see Williams's Dictionary of all Religions; Barclay's Apology; Duke's Principles of the Friends; Clarkson's Portraiture of Quakerism; Bowden's History of the Society of Friends in America.

that, unless accompanied by this divine instruction, no amount of human intellect or learning could enable their possessor truly to receive or availingly impart the truths of Revelation, he rejected all idea of a separate order of men prepared by special education for the ministry; and taught that none who gave no evidence themselves of saving faith could, either by episcopal or other human ordination, be created proper agents for producing faith in others. And, while thus denying the authority to teach of all who were not guided by this inward light, he viewed the conscious presence of such heavenly illumination—even in the humblest person, whether male or female (if accompanied by evidence of personal religion and a special call from God)—as at once the sufficient qualification, and the only adequate commission, for the office of a Christian preacher. From the same conviction of the overwhelming and almost exclusive value of these inward spiritual operations, he was led to advocate the abandonment of all the outward ceremonies which the Reformation had permitted to survive. Hence, he objected to the celebration of the rite of Baptism and the sacrament of the Lord's Supper; holding that their perpetuity was not enjoined by Scripture, and that, though professedly considered but as outward signs—the former, of a spiritual purity, the latter, of a spiritual faith—they yet were liable to be the means of error; coming to be gradually regarded as possessing in themselves the saving efficacy only to be found in what they typified. The baptism spoken of in Scripture, Fox believed to be the spiritual baptism of the Holy Ghost; and the true celebration of the supper, he contended, was to be accomplished by the spiritual communion of the soul with God.—By natural deduction, also, from his doctrine of the purely spiritual nature of religion and the absolute necessity of the inward teaching of the Spirit, he was brought to oppose all outward exhibitions of humility or adoration; such as national or private fasts—magnificence of architecture or adornment in religious buildings—the use of music, vocal or instrumental, in the praise of God—and a settled form or order of devotion; urging that sincere repentance was the only true humiliation—that a purified heart was the only worthy temple—and that silent converse of the soul with God is worship as acceptable to Him as the utterance of prayer and praise.

Fox and the early Friends believed that the direct divine suggestions could unfailingly be recognized as such by those receiving them, and thus distinguished from the usual promptings which result from ordinary motives. It was, doubtless, owing much to this conviction that, they shewed such extraordinary courage in the propagation of their views, and such unshaken fortitude in suffering the consequent persecution. Believing that the course of conduct which seemed right to them was actually instigated and commanded by express divine authority, no threatenings nor dangers could divert them from pursuing it. The magistrates in vain precluded them from preaching in a certain neighbourhood: they were sure to be found, the next day, labouring in that precise locality. In vain their meetings were dispersed by the civil force, and the persons present carried off to prison: on their next appointed day of worship another congregation was invariably found to occupy the vacant edifice and follow unresistingly their predecessors to the gaol. Obedience to the same conviction of imperious duty led them often into churches, to proclaim, when opportunity was offered, their distinctive principles; and sometimes it induced them to address epistles of advice to sovereigns or judges, urging them to govern justly and administer the laws with righteousness.* The Journal of George Fox abounds in passages implying that both he and his associates believed them-

* A deputation from the Society has recently visited various European courts on the subject of the slave trade.

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OR QUAKERS.

selves to be directed in their movements by divine inspiration, and even that they sometimes thus obtained the power to prophesy.

Doctrine of
Election.

The sentiments of Friends upon the doctrine of election seem to be the very opposite of those called "Calvinistic." Fox himself proclaimed that reprobation was the consequence of sin committed, and not of a personal decree; and that every one has given to him light sufficient, if improved, to lead him to salvation in the future, and perfection in the present, life.

Estimation of
the Bible.

The prominence which Fox and his disciples gave, in all their sermons, to this doctrine of direct communications from the Holy Spirit, led their opponents to accuse them of an insufficient reverence for the Bible; but the Friends have uniformly disavowed the charge, and asserted their belief that the truths of Scripture are "able to make wise unto salvation through faith in Christ Jesus." They appeal, too, for support of their denial of the charge to the steadfastness with which they always have obeyed the scriptural injunctions in their strict and literal interpretation. In obedience to the precept not to swear, they perseveringly refused to take an oath in courts of justice: in obedience to the precept not to kill, they refused to engage in military service—held war to be in no case justifiable—denounced the punishment of death—and allowed themselves to be oppressed without resistance: in obedience to the precept not to render honour to each other, they declined to pay the usual complimentary salutations—retained their hats upon their heads in courts of law and in religious edifices—and ignored all honorary titles, simply addressing every individual with the singular pronoun "thou" or "thee," instead of the customary plural "you." From a similar implicit deference to scriptural injunctions, they adopted great simplicity of dress, sobriety of living, and sedateness of demeanour; not allowing any vain display in dwellings, furniture, or funerals, and shunning frivolous amusements, such as dancing, music, field sports, and the reading of unprofitable works. They did not, however, admit the Scriptures to be the *only* authoritative guide; but rather held that, while no doctrine contrary to them could be received, the separate inward teaching of the Holy Spirit, as the source itself of Revelation, was of yet superior authority—asserting that "the light of God's Spirit is a certain and infallible rule, and the eye that sees it is a certain eye; whereas men's understanding of the Scriptures is uncertain and fallible." In the public worship, therefore, of the Friends, they do not read the Bible; preferring to await in stillness and solemnity the immediate influence of the Holy Spirit; but in their prayers and exhortations Scripture is continually quoted, and their rules of discipline exhort that a portion be daily read in each Friend's family.

Deity of Christ.

The causes which have led to misconstruction (as the Friends assert) respecting their appreciation of the Scriptures, have originated a complaint against them that they question the divinity of Christ. This accusation also they deny, and point to many declarations of conspicuous members of their body where the deity of Christ is mentioned as an article of faith explicitly maintained.*

Controversies.

In modern times some controversy has arisen among the Friends respecting doctrine, and a small secession from the body has occurred of some whose views approach more nearly to those prevalent in other evangelical denominations.

Sentiments concern-
ing the
support of the
ministry.

Rejecting the idea of a special order of persons for the ministry, the Friends are, nevertheless, the advocates of preaching by such, whether men or women,

* A declaration of their views on this subject may be seen in an epistle from George Fox to the Governor of Barbadoes, quoted in the preface to the Society's "Rules of Discipline," issued by the yearly meeting of London, 3rd edition, page viii. The modern Friends adhere to the language of this declaration.

as feel called upon to undertake the work ; but they hold that, beyond mere temporary travelling accommodation, these should not receive remuneration for dispensing truth. And as they thus perceive an impropriety in recompensing even their own valued preachers, they protest against contributing towards the maintenance of those attached to other bodies, in the fruits of whose exertions they do not participate : they therefore constantly refuse to pay tithes—considering them “ an anti-Christian method of support ”—or church rates, rather suffering their goods, of many times the value of the tax, to be distrained and sold. As a necessary consequence of these opinions, they contend against the maintenance of any system of religion by the State.

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The Sabbath is regarded as a purely Jewish institution, abrogated on the introduction of the Christian dispensation ; but while Friends attach no special sanctity to any particular day, they think it a religious duty to unite with their fellow Christians in appropriating one day out of every seven to the purposes of public worship.

Opinion of the
Sabbath.

As most of the names bestowed by custom on the days and months derive their origin from Pagan superstition, Friends object to use them ; substituting “ first day,” “ second day,” “ first month,” “ second month,” for “ Sunday,” “ Monday,” “ January,” and “ February,” respectively ; and so on of the rest.

Names of days
and months.

The whole community of Friends is modelled somewhat on the Presbyterian system. Three gradations of meetings or synods,—monthly, quarterly, and yearly,—administer the affairs of the Society, including in their supervision matters both of spiritual discipline and secular polity. The MONTHLY MEETINGS, composed of all the congregations within a definite circuit, judge of the fitness of new candidates for membership,* supply certificates to such as move to other districts, choose fit persons to be *Elders* to watch over the ministry, attempt the reformation or pronounce the expulsion of all such as walk disorderly, and generally seek to stimulate their members to religious duty. They also make provision for the poor of the society, (none of whom are, consequently, ever known to require parochial relief,) and secure the education of their children. *Overseers* also are appointed to assist in the promotion of these objects. At monthly meetings, also, marriages are sanctioned previous to their solemnization at a meeting for worship.†—Several monthly meetings compose a QUARTERLY MEETING, to which they forward general reports of their condition, and at which appeals are heard from their decisions.—The YEARLY MEETING holds the same relative position to the quarterly meetings as the latter do to the monthly meetings, and has the general superintendence of the society in a particular country : that held in London comprehends the quarterly meetings of Great Britain, by all of which representatives are appointed and reports addressed to the yearly meeting. Representatives also attend from a yearly meeting for Ireland held in Dublin. It likewise issues annual epistles of advice and caution, appoints committees, and acts as a court of ultimate appeal from quarterly and monthly meetings.

Discipline.

A similar series of meetings, under regulations framed by the men's yearly meeting, and contained in the Book of Discipline, is held by the female members, whose proceedings are, however, mainly limited to mutual edification.

* Membership is hereditary among the Friends : every child of a member being entitled to all the privileges of the Society.

† The Friends consider marriage to be “ not a mere civil compact, but a divine ordinance, and that it is the prerogative of God alone to join persons in that solemn covenant.” But “ they view the interference of a priest as an assumption altogether unwarranted by Holy Scripture or the example of the primitive church.”

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Connected with the yearly meeting is a MEETING FOR SUFFERINGS, composed of ministers, elders, and members chosen by the quarterly meetings. Its original object was to prevail upon the government to grant relief from the many injuries to which the early Friends were constantly exposed. It has gradually had the sphere of its operations extended, and is now a standing committee representing the yearly meeting during its recess, and attending generally to all such matters as affect the welfare of the body.

There are also meetings of preachers and elders for the purpose of mutual consultation and advice, and the preservation of a pure and orthodox ministry.

In case of disputes among Friends, they are not to appeal to the ordinary courts of law, but to submit the matter to the arbitration of two or more of their fellow-members. If either party refuses to obey the award, the Monthly Meeting to which he belongs may proceed to expel him from the society.

Political history.

From their rise till the Revolution, the Quakers were subjected to an extraordinary and, except for the brief interval during which the indulgence of King Charles the Second (1672) was allowed to operate, an unremitting persecution. Two years after the Restoration, Fox presented a memorial to Charles, in which he represents that, under previous Rulers, 3,173 Friends had been imprisoned, thirty-two of whom had died in jail, and that, since the accession of the king, no less than 3,068 had been incarcerated for their conscientious scruples. The ostensible ground of this severity was their refusal to take an oath or render tithes; but probably their nonconformity supplied to a great extent the real cause. The many injuries they suffered did not, however, in the least repress their zeal: they rather gloried in their persecutions, which indeed contributed to multiply their numbers and to bind them in a closer fellowship. Those who preserved their liberty assisted those who were in bondage; sometimes offering themselves to be imprisoned if their brethren might be earlier released; and those who had endured severe confinement, for assembling at their meetings, straightway, on the expiration of their sentence, met together as before.*

Liberty of conscience.

Regard for liberty of conscience has been also always a distinguishing characteristic of the followers of Fox; and it must be mentioned to their honour that not only did they perseveringly maintain it as the common right of all, when they themselves were suffering persecution for religious principles, but when, in Pennsylvania, East and West New Jersey, Rhode Island, and some other portions of America, they had entire possession of the civil power, their legislation uniformly was pervaded by a spirit of respect for such inherent rights.

Present political position.

From the period of the Revolution of 1688 the Friends have received the benefits of the Toleration Act. By the statutes of 7 & 8 Wm. III., c. 34., and 3 & 4 Wm. IV., c. 49., their solemn affirmations are accepted in lieu of oaths; and the abrogation of the Test Act renders them eligible for public offices.

Progress of the Society.

The first assemblies of the Friends for separate public worship were held in Leicestershire in 1644. In 1652 the Society had extended itself throughout most of the northern counties, and before the Restoration, meetings were

* Bishop Burnet thus describes the unconquerable patience of the Quakers when the Conventicle Act was in force:—"The behaviour of the Quakers had something in it that looked bold. They met at the same place and hour as before. None of them would go out of the way; but, when they were seized, they went all to prison together, where they stayed without petitioning for release, and when discharged they refused to pay any fees. As soon as liberated, they returned to their meetings again; and when they found the place shut up by the magistrates, they assembled before the doors. Thus they carried their point; for the government grew weary of them, and were glad to let them alone."—Burnet's Own Times, p. 271.

established in nearly all the English and Welsh counties, as well as in Ireland, Scotland, the West Indies, and the British provinces of North America. The Society in the United Kingdom is not now increasing its numbers. The Friends themselves account for this, in part, by the constant emigration of members to America, where the body is much more numerous than in England.* But they do not hesitate to admit that much is attributable to the feebler endeavours now than formerly to gain proselytes. Since 1800 their number, if computed by the number of their meeting-houses, has diminished. In 1800 they possessed 413 meeting-houses, while the number returned to the Census in 1851 was only 371. They say, however, that this does not inevitably indicate a smaller number of professors; since, of late, there has been a considerable tendency amongst them to migrate from the rural districts, and to settle in the larger towns. Small communities are to be found in parts of France, Germany, Norway, and Australia.

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The views of the Society on the subject of a paid ministry prevent them from uniting with other religious bodies in missionary efforts. A number of their preachers, however, travel frequently to distant countries to diffuse the gospel; but in these cases the society pays nothing beyond travelling expenses. Friends are warm supporters of the Bible Society. Almost from their commencement they have been distinguished by an active spirit of benevolence; and in later times this spirit has been shown by their unremitting labours to repress the slave trade, by their zeal in promoting the cause of education among the poor †, by their efforts to procure reform in prison discipline, and by their almost unparalleled exertions to relieve distress in Ireland in the period of the famine.‡

Operations.

5. UNITARIANS.

Differences of opinion respecting the person of Christ are very ancient. Arius, a presbyter of Alexandria, whose name is most familiar in connexion with the anti-Trinitarian dispute, existed early in the fourth century, but Sabellius had preceded him in the third, in propagation of very similar sentiments. The "Arian heresy" provoked extensive discord in the general church; and we read of states and princes choosing sides in this mysterious controversy, and undertaking sanguinary wars for its decision. The "heresy" prevailed to some considerable extent in Britain in the earliest period of Christianity, before the arrival of the Saxons.

5. UNITARIANS.

In the sixteenth century, another form of anti-Trinitarian doctrine was originated by Lælius and Faustus Socinus, and obtained a wide success in Poland. From these two prominent maintainers of their sentiments, the modern Unitarians are often called "Socinians;" but they themselves repudiate the name,—in part because of a diversity of creed on some particular points, and partly from repugnance to be held as followers of *any* human teacher. In Switzerland, Servetus, by the instigation or consent of Calvin, was burnt, in 1553, for entertaining these opinions.

In England also, similar sentiments prevailed about the middle of the sixteenth century, and subsequently two Arians were burnt to death in the reign of James the First. John Biddle was imprisoned for the offence in the time of the Commonwealth, and died in prison in 1662. Milton was a semi-Arian. But little progress was effected till the opening of the eighteenth century, when

* "There exist at present on the North American Continent nearly 600 distinct religious assemblies of the Society of Friends."—Bowden's History of the Society of Friends in America.

† They have a training college for teachers at Ackworth, called the *Flounder's Institute*.

‡ The Society of Friends in 1847 raised and distributed in mitigation of Irish distress the enormous sum of 200,000*l*.

5. UNITARIANS.

many of the old Presbyterian ministers embraced opinions adverse to the Trinitarian doctrine. A noticeable controversy on the subject was begun in 1719, in the west of England, and two Presbyterian ministers, in consequence of their participation in these sentiments, were removed from their pastoral charges. Nevertheless, the Presbyterian clergy gradually became impregnated, although for some time they gave no particular expression from their pulpits to their views in this respect. In course of little time, however, their congregations either came to be entirely assimilated with themselves in doctrine, or in part seceded to the Independent body. Thus, the ancient Presbyterian chapels and endowments have, in great degree, become the property of Unitarians, whose origin, as a distinct community in England, may be dated from the first occurrence of such virtual transfers, viz., from about the period just subsequent to 1730.

Tenets.

The modern Unitarians differ from the ancient Anti-Trinitarians, chiefly by attributing to the Saviour less of divine and more of human nature. Indeed, He is described by several of their most conspicuous writers as a man "constituted in all respects like other men." His mission was, they say, to introduce, by God's appointment, a new moral dispensation; and His death they look upon not as a sacrifice or an atonement for sin, but as a martyrdom in defence of truth.* Not admitting the essential sinfulness of human nature, they do not admit the necessity of an atonement: they consider that a conscientious diligent discharge of moral duties will be adequate to secure for men their future happiness. In consequence of their disbelief in the divinity of Christ, they avoid all personal addresses to Him, whether of prayer or praise. The Scriptures they believe to contain authentic statements; but they do not allow the universal inspiration of the writers. Many of the modern Unitarians believe that all mankind will ultimately be restored to happiness. This creed is very prevalent; amongst the Unitarians of America, where upwards of 1,000 churches are reported to profess it. It is there called "Universalism."

Civil position.

Persons denying the doctrine of the Trinity were excepted from the benefits of the Toleration Act. and remained so until 1813, when the section in that statute which affected them was abrogated. Since that period they have been exactly in the same position as all other Protestant Dissenters with respect to their political immunities.

Church government.

The form of ecclesiastical government adopted by the Unitarians is substantially "congregational;" each individual congregation ruling itself without regard to any courts or synods.

Numbers.

Returns have been received at the Census Office from 229 congregations connected with this body.



6. UNITED BRETHREN, OR MORAVIANS.

Origin.

Christianity was introduced into Bohemia in the ninth century, from Greece; but it was not long before the Papal system, aided by the Emperor, became established firmly in that country. Still, the inhabitants were not disposed to yield their cherished sentiments; and, stimulated by the writings of Wycliffe and the preaching and martyrdom of Huss and Jerome, they afterwards distinguished themselves, though unsuccessfully, as firm adherents to the doctrines of the

* Belsham's *Calm Inquiry*, pp. 447-455.

Reformation. In the persecution which resulted from the triumph of the Emperor in the war with the Elector Palatine, the Protestant clergy were banished from the kingdom. They retired to Poland; where, in 1632, Comenius was appointed "Bishop of the dispersed brethren from Bohemia and Moravia." In Moravia, ostensible conformity with Romish worship was enforced; but many of the brethren, cherishing the Protestant faith, met secretly together for devotion, and, as opportunity occurred, fled thence into the Protestant states of Germany. Ten of these, in 1722, obtained permission from Count Zinzendorf to settle on a portion of his lands. The little settlement thus formed was called "Hernhutt," the watch of the Lord. Count Zinzendorf himself soon came to be the head of the new church, which, in 1727, had grown to 500 persons. They debated then about a combination with the Lutheran church; but the decision of the lot, to which they appealed upon the matter, was in favour of their continuance as a distinct society. They, therefore, formed themselves into a regular community, with the designation of "Unitas Fratrum," and began to establish congregations in various parts of Europe, and to send forth missionaries to remotest settlements. Their first establishment in England seems to have occurred in 1742.*

The doctrines of the United Brethren are in harmony with those propounded in the "Confession of Augsburg." At a general synod held at Barby, in 1775, the following declaration was adopted: "The chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this—that *by the sacrifice for sin made by Jesus Christ, and by that alone*, grace and deliverance from sin are to be obtained for all mankind. We will, therefore, without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points:—

Doctrines.

"1. The doctrine of the universal depravity of man; that there is no health in man, and that, since the fall, he has no power whatever left to help himself.

"2. The doctrine of the divinity of Christ: that God, the creator of all things, was manifest in the flesh, and reconciled us to himself; that he is before all things, and that by him all things consist.

"3. The doctrine of the atonement and satisfaction made for us by Jesus Christ: that he was delivered for our offences, and raised again for our justification: and that, by his merits *alone*, we receive freely the forgiveness of sin and sanctification in soul and body.

"4. The doctrine of the Holy Spirit, and the operations of His grace: that it is He who worketh in us conviction of sin, faith in Jesus, and pureness in heart.

"5. The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude."†

The Moravian church is formed according to the episcopal model. The bishops have been ordained in regular descent from those of the ancient Bohemian church. To bishops alone belongs the power of ordaining ministers. The other orders are presbyters and deacons.

Orders.

The discipline of the church is regulated by certain written "Congregational Orders or Statutes," with which every one admitted as a member of the church expresses his concurrence. It consists of a series of reproofs and admonitions; the ultimate and highest punishment being that of excision from the community.

Discipline.

* See Southey's *Life of Wesley*, chapter 5.† See Conder's *View of all Religions*, page 252.

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BRETHREN, OF
MORAVIANS.
—
Government.

The chief direction of the affairs of the church is committed to a board of elders, appointed by the general synods, which assemble at irregular intervals varying from seven to twelve years. Of these boards, one is universal, and the others local: the former being resident at Hernhutt, and maintaining a general supervision over every part of the society—the latter being specially connected with particular congregations. Bishops, beyond their power of ordination, have no authority except what they derive from these boards. There are *female* elders, who attend at the boards; but they do not vote.

Rites and cere-
monies.

The rite of Baptism and the Sacrament of the Lord's Supper are administered with but little variation from the mode adopted in other Protestant churches. In the public services, a litany is generally used; but the minister occasionally offers up extemporary prayer. Singing and instrumental music are regarded with much favour: sometimes services are held exclusively appropriated to such exercises. Certain seasons of the year are celebrated with peculiar ceremonies.* Marriages were always subject to the approbation of the elders; and without their acquiescence no intimacy with a view to marriage was allowed; but much of the strictness formerly observed in this respect is now abandoned.

Other peculia-
rities.

Love Feasts, in imitation of the Agapæ of the early church, are occasionally celebrated by the Brethren, who partake in fellowship of a plain repast accompanied by organ music and varied by the singing of hymns. The lot is appealed to as a means of guidance in emergencies: the eligibility of a matrimonial offer used to be generally submitted to this test. In the societies on the continent, a separation of the sexes, previous to marriage, is accomplished by means of establishments called respectively "Single Brethren's Houses," and "Single Sisters' Houses." These are intended for the accommodation of all such members as do not belong to any family, either as relatives or domestics. Each establishment is under the control of a male or female elder, who endeavours to promote religious and industrious habits in the inmates.

Numbers.

The number of persons actually members of the "Unity" does not exceed 12,000 in the whole of Europe, nor 6,000 in America; but at least 100,000 more, it is considered, are in virtual connexion with the society and under the spiritual guidance of its preachers. The number of their chapels in England and Wales, reported by the Census officers, was 32, with 9,305 sittings.

Missions.

The United Brethren have always been distinguished by their efforts to establish missionary stations in the most remote and neglected portions of the globe. In 1851 they had 70 settlements distributed amongst the Hottentots, the Greenlanders, the Esquimaux, the Indians, the Australian aborigines, and the Negroes of the West Indies and America. The number of missionaries was 294; and the converts (not mere *nominal* professors) then belonging to the missionary congregations amounted to 69,149. The expense of the mission is about 13,000*l.* annually; three fourths of which are raised by other Christian bodies (principally by the Church of England) who appreciate the eminent value of these labours.

* "Easter morning is devoted to a solemnity of a peculiar kind. At sunrise, the congregation assembles in the burial ground: a service, accompanied by music, is performed, expressive of the joyful hopes of immortality and resurrection, and a solemn commemoration is made of all who have, in the course of the last year, departed this life from among them and 'gone home to the Lord.'"—L. D. Von Schweinitz.

7. WESLEYAN METHODISTS.*

7. WESLEYAN
METHODISTS.

Different kinds.

Under the general term of "Methodists" are comprehended two principal and several subordinate sections, having totally distinct ecclesiastical organizations. The two grand sections differ from each other upon points of *doctrine*; one professing Arminian, and the other Calvinistic, sentiments. The former are the followers of John Wesley, and from him are called "Wesleyan Methodists"—the latter were originated by the labours of George Whitfield, but their founder's name is not perpetuated in their title, which is, generally, that of "Calvinistic Methodists." Each of the two grand sections is divided into several smaller sections, differing from each other upon points of *church government* and discipline: the *Wesleyan Methodists* comprise the "Original Connexion," the "New Connexion," the "Primitive Methodists," and the "Wesleyan Association"—the *Calvinistic Methodists* comprise the body bearing that specific name, and also the churches belonging to what is known as "The Countess of Huntingdon's Connexion."

The great religious movement which resulted in the ultimate formation of these separate communities commenced at the beginning of the second quarter of last century. In November 1727, John and Charles Wesley, sons of the vicar of Epworth in Lincolnshire, resolving, when at Oxford University, upon a more entire devotion of themselves to a religious course of life, began to associate with a few other persons, chiefly undergraduates, similarly minded, in order to secure a more methodical employment of their time in profitable religious exercises. These consisted of meetings for prayer and serious conversation, of visits to the prisoners and the sick, of fasting, and of weekly reception of the sacrament. The strictness of their mode of life procured for them the name of "*Methodists*." George Whitfield, then a servitor in Pembroke College, joined the association seven years after its formation.—In 1735, the two Wesleys departed for Georgia to act as the spiritual overseers of the colony just formed, and with the expectation of preaching to the Indians: they continued there about two years, and ministered with limited success and much unpleasantness. There, however, they met with several settlers who belonged to the Moravian Church, whose principles and practices obtained much favour from John Wesley, and importantly affected the constitution of the future Methodist Societies. Accordingly, on Wesley's return to London, in 1738, about fifty persons agreed to meet weekly in small companies or "bands," of from five to ten persons each, for mutual conversation and confession, with occasional "love feasts." Desirous of more intimate acquaintance with the rules and habits of the "Brethren," John Wesley in the same year paid a visit to the Moravian settlement at Herrnhut in Germany; which seemed to him to present the singular appearance of a town where all the inhabitants were righteous. The Methodist Societies soon multiplied: in 1739, there were several in London; the principal one, which met in Fetter Lane, being a combination of Moravians and followers of Wesley. In Bristol also, several societies were founded by John Wesley, whose preaching was at this time followed by extraordinary manifestations of emotion in his hearers. About this period Wesley separated from the Moravians, and in the next year (1740) from Whitfield. The subject of difference in the latter case was the doctrine of election; Mr. Wesley's principal and most peculiar opinions, upon which he differed from the Calvinists, relating to the value of good works as a means of justification, the possible

* See Watson's "Life of Wesley;" Southey's "Life of Wesley;" Riggs's "Principles of Wesleyan Methodism;" Riggs's "Congregational Independency and Wesleyan Connexionism contrasted;" Article in "Cyclopaedia of Religious Denominations," by Rev. W. L. Thornton, M.A.; Minutes of the Conference, 1850-51-52 3; Grindrod's Compendium.

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Progress.

attainment of a Christian perfection in this life, the possibility of a believer's fall from grace, and the possession by the Christian of a full assurance of salvation.

Wesleyan Methodism now began to assume the appearance of an organized system. Funds were raised—meeting houses were erected or procured in various parts of England—and the members of the society were divided into classes of twelve persons, each with its spiritual superintendent or “leader.” Mr. Wesley's first design did not extend to the formation of a new religious body: his idea was to gather into small societies, for mutual religious counsel and improvement, persons under serious impressions, who might thus, if previously connected with the Church of England, be the better fitted to receive her ministrations, or, if not before connected, might by this means be prepared for her communion. Himself a clergyman, and entertaining, for some time, exalted notions of the priestly office, and of rubrical injunctions, it was only an invincible necessity that drove him to adopt, in order to diffuse among the multitude a knowledge of the Gospel, means not sanctioned by the Church. But when, because of the astonishing effects created by his preaching and by that of Whitfield, all the pulpits of the Established Church were closed against them, they were driven to pursue that system of itinerant field preaching, the prodigious influence of which has been so often and so vividly described. The speedy consequence of Mr. Wesley's labours was, that various Methodist Societies were formed in different parts of England; and, as few of the parochial clergy were found willing to assume the oversight of these new converts, Wesley was reluctantly induced to sanction the employment of lay agency for this essential purpose; and by him, accordingly, experienced and trusty persons were appointed to the superintendence of the members in particular localities. At first they were permitted only to *expound* the Scriptures; but it unavoidably occurred that many men of natural powers and energetic faith should feel an irrepressible desire more freely to proclaim the truths so strongly felt; and Mr. Wesley after considerable hesitation was constrained to yield *this* also, and to make selection of such followers as preachers as appeared to him to be possessed of adequate endowments and stability of Christian character. The zeal of these new preachers soon produced a great accession to the number of the Methodist converts; and Mr. Wesley found it needful to devise a code of rules for the observance of the members of what was to be called the “United Society,” defined to be “a company of men having the form and “seeking the power of godliness, united in order to pray together, to receive “the word of exhortation, and to watch over one another in love, that they “may help each other to work out their salvation.” No formal creed was adopted, and persons of all denominations were admitted who complied with the above conditions. Various regulations, general and minute, were issued, tending to secure an uniform propriety of conduct and a sedulous attendance on religious means and ordinances.—Vast success resulted from the open-air assemblages convened by Mr. Wesley and his lay assistants; often gathered in the midst of most impressive scenery—in natural amphitheatres—beneath the shade of stately trees—among the ruins of old mansions—on the sea-shore—on the mountain side—in churchyards. Sometimes Mr. Wesley preached on these occasions to as many as 30,000 hearers. This success, however, was not purchased without opposition. Fierce assaults were made upon the early Methodists; and mobs (connived at sometimes by the magistrates) assembled to attack the preachers and to interrupt the worship. In London, Bristol, and other places violent scenes were enacted; the Methodists were stoned and beaten, their houses broken into, and their goods destroyed. Mr. Wesley, at Walsall, narrowly escaped with his life from one of these attacks; and his brother was in similar danger at Devizes. John Nelson was illegally pressed for a soldier, as a means to silence him, and suffered severe imprisonment. Alex-

ander Mather was so beaten that a year elapsed before he was restored to health ; and most of the other travelling preachers met with more or less of insult and ill-treatment. But their sense of duty led them to encounter with serenity, or rather exultation, all these perils ; and their zeal, triumphantly enduring this effectual test, was soon rewarded by abundant fruit among the very people who had gathered to oppose them.—The rapid growth of the society necessitated further legislation, and accordingly the country was divided into circuits, each with its Assistant or Superintendent.* Travelling preachers were allowed a stated sum for maintenance—all chapels were conveyed in trust to Mr. Wesley—and specific regulations were devised for the duties of assistants, helpers, and class leaders.† In these affairs Mr. Wesley took counsel of his brother and a few other clergymen and some lay coadjutors, whom he invited to a conference with himself ; but this assembly was invited merely to *advise*—Mr. Wesley retaining unparticipated power over all the proceedings of the Society.‡

In this position Methodism steadily advanced for several years, the number of adherents constantly increasing, and the preachers gradually acquiring confidence and aptitude : so much so, that at length, the various congregations pressing urgently for the administration of the sacraments by their accustomed preachers, and the preachers being naturally themselves desirous of obtaining pastoral authority, Mr. Wesley was prevailed upon to assume the power of ordination. The first exercise of this authority was in 1784, when Dr. Coke was set apart for ministerial functions in America ; § and in 1787, three of the English preachers were ordained. In the year 1784, Mr. Wesley made provision for the permanence of the system by executing a deed poll, in which he declared trusts of the chapels which had been conveyed to him for preaching therein by such persons as he and his brother Charles and the survivor of them, and afterwards as the Conference (which had become a yearly assembly), should appoint. He thereby defined the Conference—named 100 persons as the first members—provided for filling up vacancies, and for admitting new and expelling unworthy members—and specified its powers and privileges. || This deed he caused to be enrolled in Chancery for safe custody. No mention is made in this deed of the *doctrines* of the Society ; but the deeds of trust for the settlement of the chapels universally refer to Mr. Wesley's notes on the New Testament and the first four volumes of sermons published by him as the test upon this subject.

John Wesley survived his brother Charles, and preserved until the close of his extended life the uncontrolled ascendancy which from the first formation of the Methodist Society had always been with joy acknowledged by its members. Since his decease in 1791, at the age of 87, there have occurred, at intervals, secessions from the original body of Wesleyan Methodists. The

* In 1749, there were twenty circuits in England, two in Wales, two in Scotland, and seven in Ireland.

† See *post*, pp. lxxiv, lxxv.

‡ The first of these Conferences was held in London in 1744, when only six persons were present, of whom five were clergymen of the Established Church.

§ " To all to whom these presents shall come, John Wesley, late Fellow of Lincoln College in Oxford, Presbyterian of the Church of England, sendeth greeting : Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of Baptism and the Lord's Supper, according to the usages of the same church : And whereas there does not appear to be any other way of supplying them with ministers : Know all men, that I, John Wesley, think myself to be providentially called, at this time, to set apart some persons for the work of the ministry in America. And therefore, under the protection of Almighty God, and with a single eye to His glory, I have this day set apart, as a Superintendent, by the imposition of my hands and prayer, (being assisted by other ordained ministers,) Thomas Coke, Doctor of Civil Law, a Presbyterian of the Church of England, and a man whom I judge to be well qualified for that great work : And I do hereby recommend him, to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this second day of September in the year of our Lord One thousand seven hundred and eighty-four. John Wesley."

|| See further, as to the powers of the Conference, and as to the other arrangements of Methodist Societies, *post*, pp. lxxiv–lxxvii.

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grounds of these secessions will be noticed when describing the origin and progress of the several Wesleyan sects which these diversities originated. First, it is proposed to give an outline of the principles and polity of the Original Connexion; and, as nearly the whole of this description will apply to the seceding bodies also, such a conformity may be presumed, unless, when mentioning those other bodies, special points of difference are noticed.

(a) THE ORIGINAL CONNEXION.

Church Govern-
ment.

Unlike the case of most religious bodies, whose systems of church government have generally been settled at the very outset by a reference to the supposed complete or adequate injunctions of the Scriptures on the subject, the system of Wesleyan Methodism has been almost wholly the development of circumstances, acting gradually and unexpectedly, and leading to the adoption of plans apparently inevitable or expedient, but found to be in no respect discordant with the Bible. Indeed, Wesleyans hold that Scripture does not furnish any absolute code of ecclesiastical polity; and that they may therefore properly so shape their constitution as expediency seems to dictate, if their schemes shall be in nothing inconsistent with such scattered indications as the sacred writings *do* afford. Accordingly, as has been shown, the classes, the lay preachers, the assistants, and the conference, all owed their origin primarily to *circumstances*, so disposed as to render indispensable, or certainly advisable, the various methods for securing to the rapidly increasing Society efficient government and discipline.

The polity of the Original Connexion is in most essential points the same as that devised by Mr. Wesley, but his death necessarily produced a great alteration in the relations of the people and the Conference. During his life he was absolute arbiter between them—restraining and reproofing either party as he thought fit. After his death the Conference assumed that his power and authority descended upon them; but there was no one to restrain or moderate its exercise, and, after considerable dissension, from 1792 to 1797, certain rules, a portion of which are called “The Rules of Pacification,” were agreed to by the Conference, placing some limitation upon them. The effect of these and other rules enacted subsequently in 1835 and 1852, is stated at pages lxxviii and lxxxvi.

As at present settled, the form of church government somewhat resembles that of the Scottish Presbyterian churches in the order of the courts, in the relation they bear to each other, and in their respective constitutions and functions. The difference is in the greater degree of authority in spiritual matters exercised by the Wesleyan ministers, who preside in their courts not as mere chairmen or moderators, but as pastors. This is said by them to secure an equitable balance of power between the two parties, lay and clerical, in these courts, and thus to provide against abuse on either side. How far this is the case will be more clearly seen by a description of these various courts, tracing them upwards from the lowest to the highest,—from the Class to the Conference.

Classes

The CLASSES were the very first of the arrangements introduced by Mr. Wesley. They consist, in general, of about 12 persons; each class having its appointed “leader,” (an experienced Christian layman, nominated by the superintendent of a circuit, and appointed by a leaders’ meeting,) whose duty is to meet his class once every week—converse with each class member, hear from him a statement of his spiritual condition, and give appropriate counsel. Every member of a class, except in cases of extreme poverty, is expected to contribute at least a penny per week towards the funds of the society. Out of the proceeds of this contribution, assisted by other funds, the stipends of the

ministers are paid. The system of class meetings is justly considered the very life of Methodism.*

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The practice of the Wesleyan Methodists is, not to preach long in any place unless they succeed in forming a "society;" so that, generally speaking, wherever they have a congregation they have also a "society," consisting sometimes of a single class, and from one to a considerable number according to the number of the members. The classes attached to each chapel or preaching place are, in the aggregate, called a "society." Each class has its "leader," and the meeting of all the leaders of a society is called a "leaders' meeting." Each society answers nearly to a "church" in other denominations; and as many societies as it may be found convenient to attach together form a "Circuit."

Societies.

The public worship of these societies is conducted in each circuit by two descriptions of preachers, one clerical the other lay. The clerics are separated entirely to the work of the ministry—are members of, or in connexion with, or received as probationers by, the Conference—and are supported by funds raised for that purpose in the classes and congregations. From one to four of these, called "itinerant preachers," are appointed annually for not exceeding three years in immediate succession to the same circuit. Their ministry is not confined to any particular chapel in the circuit, but they act interchangeably from place to place, seldom preaching in the same place more than one Sunday without a change, which is effected according to a plan generally re-made every quarter. Of itinerant preachers there are at present about 915 in Great Britain. The lay, or "local" preachers as they are denominated, follow secular callings, like other of their fellow subjects, and preach on the sabbaths at the places appointed for them in the above-mentioned plan; as great an interval being observed between their appointments to the same place as can be conveniently arranged. By this means great variety and freshness is produced in their ministrations. No local or lay preacher is permitted to receive any remuneration for his services. By these means a circuit comprising perhaps twenty preaching places is adequately served with from two to four regular itinerants, assisted by the local preachers, and at an expense proportionably small when compared with any system having a fixed minister for each congregation. The number of these local or lay preachers is estimated at present at between 13,000 and 14,000.

Ministers.

The public services of Methodists present a combination of the forms of the Church of England with the usual practice of Dissenting Churches. In the larger chapels, the Church Liturgy is used; and, in all, the Sacrament is administered according to the Church of England rubric. Independently of Sabbath worship, Love Feasts are occasionally celebrated; and a midnight meeting, on the last day of each year, is held as a solemn "Watch Night," for the purpose of impressing on the mind a sense of the brevity and rapid flight of time.

Mode of worship.

At present there are 428 circuits in Great Britain. Besides preaching in the various chapels in their respective circuits, the itinerant preachers administer the sacraments of Baptism and the Lord's Supper.† One or other of them,

* Smaller collections, of four or five persons, called "Bands," established by Mr. Wesley in 1742, are also still preserved. In these, for the purpose of a more unrestrained confession to each other, the persons in each band are all of the same condition; either married women or single women, married men or single men. The rules of the bands are, (1) That nothing spoken in the society be spoken again; (2) That every member submit to his minister in all indifferent things; (3) That every member bring, once a week, all he can spare to a common stock. The four following questions are to be proposed to the members separately at every weekly meeting: (1) What known sins have you committed since our last meeting? (2) What temptations have you met with? (3) How were you delivered? (4) What have you thought, said, or done of which you doubt whether it be a sin or not?

† The administration of the Sacrament by Wesleyan ministers dates only from 1795. The plan

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according to an arrangement amongst themselves, meets every class in his circuit once in every quarter, personally converses with every member, and distributes to all such as have throughout the past three months walked orderly a *ticket*, which authenticates their membership. One of the ministers in every circuit is called the "superintendent," whose duties, in addition to his ordinary labours as a travelling preacher, are, to see that the Methodist discipline is properly maintained,—to admit candidates into membership (subject to a veto by a Leaders' meeting),—and to expel from the society any member whom a Leaders' meeting shall pronounce guilty of any particular offence.* Appeal, however, lies from his decision to a District meeting, and ultimately to the Conference. There is also a "circuit steward," whose duty is to receive from the society stewards the contributions of class members, and to superintend their application for the purposes of the circuit.

Quarterly
meetings.

Once in every three months a QUARTERLY MEETING is held, attended by the ministers, preachers on trial, and supernumeraries of the circuit,—the circuit, society, and poor stewards—the class leaders—the local preachers of three years' continuous standing, having been previously one year on trial—and all trustees of chapels, being members of society in the circuit. At these meetings candidates for the ministerial office are proposed: the presiding minister nominates, and the meeting affirms or negatives his nomination. The stewards of the various societies within the circuit then deliver their collections to the circuit steward, and the stipends of the various ministers and other expenses of the circuit are paid. The circuit stewards are elected by this meeting at every December session, on the nomination of the superintendent.

District
Meetings.

A varying number of circuits, as the Conference deems expedient, form a "DISTRICT." There are 29 such districts in England and Wales. To every district a superintendent minister of a circuit in the district is appointed chairman. The district meetings—or district committees as they were originally called—are composed entirely of ministers, except when the business to be transacted relates to financial or other secular affairs, in which case circuit stewards and other laymen attend and vote. The general duties of these district meetings, which are held in the month of May, are: (1) To examine candidates for the ministry and probationers, and to try, and if necessary suspend, ministers; (2) To decide preliminary questions concerning the building of chapels; (3) To review the demands from the less wealthy circuits which draw upon the public funds of the connexion for aid in supporting their ministers; (4) To elect a representative from the district to attend the next ensuing Conference. The "District Committee," between the sessions of the Conference, may interfere in any case of emergency, and pronounce a decision, which is final till the next Conference.

There is also a district-meeting called the Financial District-meeting, held in September in each year, for the purpose of apportioning grants from the public funds for the support of the work within the district. There is also a third kind of district meeting, called the minor district meeting, to which an appeal lies from the leaders' meeting, and which has the power of deciding matters of discipline in the intervals between then and the May district meeting or the Conference.

of Mr. Wesley was that his societies should commune with the Established Church, and this was the course pursued throughout his life; but after his decease the societies became extremely anxious to receive the Sacrament from their own preachers, and the consequence of the agitation which ensued was the adoption by the Conference of 1795 of a "Plan of Pacification," which secured this object to all such societies as should unanimously seek for it.

* Most of the secessions which have taken place from the Original Connexion have had reference to the respective powers of the clergy, as represented by the superintendents, and the laity, as represented by the class leaders, in the matter of admission to or expulsion from the society. See *post*, "The New Connexion," "The Wesleyan Association," and "The Wesleyan Reformers."

The CONFERENCE, the highest Wesleyan court, is composed exclusively of ministers. It derives its authority from a deed of declaration, executed by Mr. Wesley in 1784, by which it was provided that, after the decease of himself and his brother Charles, 100 persons, named in the deed, "being preachers and "expounders of God's holy word, under the care and in connexion with the "said John Wesley," should exercise the authority which Wesley himself possessed, to appoint preachers to the various chapels. Vacancies in the "hundred" were to be filled up by the remainder at an annual Conference. In pursuance of this deed, a Conference of 100 ministers meets yearly in July, with the addition of the representatives selected by the district meetings, and such other ministers as are appointed or permitted to attend by the district committees. The custom is, for all these ministers to share in the proceedings and to vote; though all the decisions thus arrived at must be sanctioned by the legal "hundred," ere they can have binding force. The Conference must sit for at least five days, but not beyond three weeks. Its principal transactions are, to examine the moral and ministerial character of every preacher—to receive candidates on trial—to admit ministers into the connexion—and to appoint ministers to particular circuits or stations. Independently of its functions under this deed poll, the Conference exercises a general superintendence over the various institutions of the body; including the appointment of various committees, as, (1) The Committee of Privileges for guarding the interests of the Wesleyan Connexion; (2) The Committee for the management of Missions; (3) The Committee for the management of Schools for educating the children of Wesleyan ministers; (4) The General Book Committee (for superintending the publication and sale of Wesleyan works); (5) The Chapel Building Committee (without whose previous consent in writing no chapel, whether large or small, is to be erected, purchased, or enlarged); (6) The Chapel Relief Committee; (7) The Contingent Fund Committee; (8) The Committee of the Auxiliary Fund for worn-out ministers and ministers' widows; and the committees for the various schools, theological institutions, &c.

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METHODISTS
The Conference.

The Conference has also assumed to itself the power of making new laws for the government of the Connexion; provided that, if any circuit meeting disapprove such law, it is not to be enforced in that circuit for the space of one year. Any circuit has the power of memorializing Conference on behalf of any change considered desirable, provided the June quarterly meeting should so determine.

The doctrines held by the Wesleyans are substantially accordant with the Articles of the Established Church, interpreted in their Arminian sense. In this they follow Mr. Wesley rather than Arminius; for although the writings of the latter are received with high respect, the first four volumes of Wesley's Sermons, and his Notes on the New Testament (which they hold to be "neither Calvinistic on the one hand nor Pelagian on the other") are referred to as the standard of their orthodoxy.* The continued influence of their founder is manifested by the general adherence of the body to his opinions on the subject of attainment to Christian perfection in the present life—on the possibility of final ruin after the reception of divine grace—and on the experience by every convert of a clear assurance of his acceptance with God through faith in Jesus Christ.

Doctrines.

From the date of its establishment till now, the progress of the Original Connexion, notwithstanding several secessions, has been continual and striking, not only in Great Britain, but also in Ireland, the Colonies, America, and other

Progress.

* Article by Rev. W. L. Thornton, M.A.—"The Theological Institutes of the Rev. Richard Watson have also attained a high and commanding influence in the body."

portions of the world. Confining our view to Great Britain*, the following Table shows the rate at which the society has advanced since 1770:—

Date.	Number of Ministers.	Number of Members or Communicants.†	Date.	Number of Ministers.	Number of Members or Communicants.†
1770 - -	119	26,283	1820 - -	718	191,217
1780 - -	170	37,721	1830 - -	824	248,592
1799 - -	278	58,673	1840 - -	1,167	323,178
1800 - -	442	90,619	1850 - -	1,034	358,277
1810 - -	672	137,997			

The Census Accounts show 6,579 chapels in England and Wales, belonging to this Connexion in March 1851; containing (allowance being made for defective returns) accommodation for 1,447,580 persons. The number of *attendants* on the Census Sunday was: Morning, 492,714; Afternoon, 383,964; Evening, 667,850; including an estimate for 133 chapels, for which the number of attendants was not stated.

The following Table shows the principal societies and institutions for religious objects supported by the Wesleyan Original Connexion. Others, in part supported by Wesleyans, are mentioned in the general list at page cxvii.

NAME OF SOCIETY OR INSTITUTION.	Date of Foundation.	Annual Income.	NAME OF SOCIETY OR INSTITUTION.	Date of Foundation.	Annual Income.
Contingent Fund (a) - -	A. D. 1756	£ 10,065	Wesleyan Seamen's Mission (f) - - -	A. D. 1843	£ 160
Auxiliary Fund (b) - -	1813	7,163	Wesleyan Missionary Society (g) - - -	1817	105,370
The Children's Fund (c) -	1818	3,280	Kingswood and Woodhouse (h) - - -	1748 } 1811 }	8,048
Wesleyan Theological Institution (d) - - -	1834	4,688	Grove School (i) - - -	1837	2,800
General Chapel Fund (e) -	1818	3,984	Education Fund (i) - - -		

* The figures here given as applying to *Great Britain* may be taken, almost without deduction, as representing *England and Wales*; for the number of Wesleyans in Scotland is so small as scarcely to affect the total. The number of ministers is exclusive of missionaries and of those who, in consequence of age or other causes, are unable to perform the regular duties of the office. These latter are termed supernumeraries; their number in 1850 was 183.—For information upon this and other points I am indebted to the courtesy of the Rev. Charles Prest, Secretary to the Wesleyan Committee of Privileges.

† It is estimated that the number of persons attending upon the ministrations of the Wesleyan societies is about three times the number of communicants.

(a) *Contingent Fund*.—To assist the poorer circuits in maintaining gospel ordinances, to provide means for employing *additional* preachers, and to meet various contingencies in the working of Methodism.

(b) *Auxiliary Fund*.—To aid in making provision for those ministers who, from age or sickness, are laid aside from labour, and for the widows and children of such as are dead. There are two separate funds for the maintenance of aged or sick ministers,—a Mutual Aid or Annuity Society to which the preachers pay each 6*l.* 6*s.* per annum, and a fund supplementary to this, called, as above, the "Auxiliary Fund," contributed by the people. The amount paid last year to 539 annuitants was 14,789*l.*

(c) *The Children's Fund*.—For equalising the payments of circuits towards the support of ministers' children.

(d) *Wesleyan Theological Institution*.—For the education of preachers. There are two branches, the southern at Richmond, Surrey, and the northern at Didsbury near Manchester.

(e) *General Chapel Fund*.—To aid in the liquidation of chapel debts, or the annual expenditure of embarrassed trusts.

(f) *Wesleyan Seamen's Mission*.—This society supports 12 distributors of tracts, and a missionary, who preaches on board vessels. About 700 tracts are distributed weekly among seamen and their families in London. There is a chapel in connection with this mission in the Commercial Road, having 800 sittings, 400 of which are reserved for seamen.

(g) *Wesleyan Missionary Society*.—Wesleyan missions were commenced in 1786; but they were until 1813 chiefly confined to British North America and the West Indies. In 1814 the income was below 10,000*l.*, and there were then but 70 missionaries and 18,747 members; now (1853) the income is 105,370*l.*, the number of missionaries 476, and the number of members 108,078. The society's operations extend over Germany, France, Spain, India, Africa, British America, the West Indies, and Polynesia.

(h) *Kingswood School*.—To provide for the education of the children of Wesleyan ministers.

(i) *Education Fund*.—The committee of this fund have recently erected, with the aid of the Committee of Council on Education, a normal college and schools at Westminster to accommodate 100 students and 1,000 children,

In 1839 was celebrated the Centenary of the existence of Wesleyan Methodism; and the gratitude of the people towards the system under which they had derived so much advantage was displayed by contributions to the large amount of 216,000*l.*, which sum was appropriated to the establishment of theological institutions in Yorkshire and at Richmond—the purchase of the “Centenary Hall and Mission House” in Bishopsgate Street—the provision of a missionary ship—the discharge of chapel debts—and the augmentation of the incomes of the Methodist religious societies.

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METHODISTS.
Centenary.

Of late years a considerable agitation (to be more particularly mentioned when describing “Wesleyan Reformers”) has diminished to a great extent the number of the members in connexion. It is stated that by this division the Original Connexion has sustained a loss of 100,000 members.*

(b) THE METHODIST NEW CONNEXION.†

For some time after Mr. Wesley’s death in 1791, considerable agitation was observable throughout the numerous societies which, under his control, had rapidly sprung up in every part of England. The more immediate subjects of dispute had reference to (1), “the right of the people to hold their public religious worship at such hours as were most convenient, without being restricted to the mere intervals of the hours appointed for service in the Established Church,” and (2), “the right of the people to receive the ordinances of Baptism and the Lord’s Supper from the hands of their own ministers, and in their own places of worship;” but the principal and fundamental question in dispute concerned the right of the laity to participate in the spiritual and secular government of the body. Wesley himself had, in his lifetime, always exercised an absolute authority; and after his decease the travelling preachers claimed the same extent of power. A vigorous opposition was, however, soon originated, which continued during several years; the Conference attempting various unsuccessful measures for restoring harmony. A “Plan of Pacification” was adopted by the Conference in 1795, and was received with general satisfaction so far as the ordinances were concerned; but the question of lay influence remained untouched till 1797, when the Conference conceded that the Leaders’ meetings should have the right to exercise an absolute *recto* upon the admission of new members to the Society, and that no member should be expelled for immorality, “until such immorality had been proved at a Leaders’ meeting.”‡ Certain lesser rights were at the same time conceded to the quarterly meetings, in which the laity were represented by the presence of their stewards and class leaders. But this was the extent of the concessions made by the preachers; and all propositions for lay-delegation to the Conference and the district meetings were conclusively rejected.

Foremost amongst many who remained unsatisfied by these concessions was the Rev. Alexander Kilham, who, singularly enough, was born at Epworth in Lincolnshire, the birthplace of the Wesleys. Mr. Kilham, first acquiring prominence as an assertor of the right of Methodists to meet for worship in church hours and to receive the sacraments from their own ministers, was gradually led to take an active part in advocacy of the principle of lay participation in the

* The Minutes of Conference for 1833 report the number of members in connexion as being 270,265; so that, as compared with 1850, the official account of the diminution puts it at 87,312.

† See Life of Kilham by Rev. W. Cooke (1850); “The Jubilee of the Methodist New Connexion (1848);” “The General Rules of the Methodists of the New Connexion, revised and approved at their 42d Annual Conference (1838);” Minutes of the 57th Annual Conference (1853);” Missionary Report for 1853, &c.

‡ This is the rule which is acted upon at the present time, and which the Conference maintains to be the rule adopted by the Conference of 1797. On the other hand, however, it is affirmed that this is merely an *abstract* of the rule then sanctioned, and that the actual rule, as subsequently published under Conference authority, declared that “Neither can any member of the Society be excluded but by a majority at a leaders’ meeting.” See Pamphlet by Mr. Serjeant Matthews, 1852.

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government of the Connexion. For the vigorous expression of these sentiments in a pamphlet entitled the "Progress of Liberty," he was tried at the Conference of 1796, and expelled from the Connexion. The excitement consequent on these proceedings led to the establishment, in August 1797, when the hope was dissipated of procuring an amendment in the parent body, of the New Connexion, now discussed.

Distinctive
character.

Originated by a movement for a certain and specific alteration in the *constitution* of Wesleyan Methodism, the New Connexion differs from the parent body only with respect to those ecclesiastical arrangements which were then the subjects of dispute. In doctrines, and in all the essential and distinctive features of Wesleyan Methodism, there is no divergence: the Arminian tenets are as firmly held by the New as by the Old Connexion; and the outline of ecclesiastical machinery—comprising classes, circuits, districts, and the Conference—is in both the same. The grand distinction rests upon the different degrees of power allowed in each communion to the laity. It has been shown that, in the "Original Connexion," all authority is virtually vested in the preachers: they alone compose the Conference—their influence is paramount in the inferior courts—and even when, as in financial matters, laymen are appointed to committees, such appointments are entirely in the hands of Conference. The "New Connexion," on the contrary, admits, in all its courts, the principle of lay participation in church government: candidates for membership must be admitted by the voice of the existing members, not by the minister alone; offending members cannot be expelled but with the concurrence of a Leaders' meeting; officers of the body, whether leaders, ministers, or stewards, are elected by the church and ministers conjointly; and in District Meetings and the annual Conference lay delegates (as many in number as the ministers) are present, freely chosen by the members of the churches.

Progress.

The progress of the New Connexion since its origin has been as follows, in the aggregate, comprising England, Ireland, and the colonies:*

Year.	Members.
1797 - - -	5,000
1803 - - -	5,280
1813 - - -	8,067
1823 - - -	10,794
1833 - - -	14,784
1840 - - -	21,836
1846 - - -	20,002†
1853 - - -	21,384‡

At present (1853) the state of the Connexion, in *England and Wales*, is reported to be as follows:§

Chapels - - - -	301
Societies - - - -	298
Circuit preachers - - -	95
Local preachers - - -	814
Members - - - -	16,070
Sabbath schools - - -	273
Sabbath-school teachers - - -	7,335
Sabbath-school scholars - - -	44,337

* Jubilee of the New Connexion, pp. 304, 312, 328, 346, 366.

† The diminution of numbers in this year, as compared with 1840, was owing to the fact that 4,703 members were lost between the years 1841 and 1843, as the result of expelling a popular preacher on account of unsound doctrine. See Minutes of Conference, 1841.

‡ Minutes of Conference, 1853, p. 11; and Missionary Report for 1853.

§ Minutes of Conference, p. 10.

Returns have been received at the Census Office from 297 chapels and stations (mostly in the northern counties) belonging to this Connexion, containing accommodation, after an estimate for 16 defective returns, for 96,964 persons. The number of *attendants* on the Census Sunday was: Morning 36,801; Afternoon, 22,620; Evening, 39,624: including an estimate for three chapels, the attendance in which was not stated.

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The connexional funds for the year 1852-3 display the following result:*

Funds.

Yearly Collection (a)	-	-	£746
Paternal Fund (b)	-	-	1,228
Beneficent Fund (c)	-	-	977
Book Room (d)	-	-	637
Mission Fund (e)	-	-	3,434
Chapel Fund (f)	-	-	508

In 1847 the Jubilee of the connexion was celebrated, and it was resolved to raise a fund of 20,000*l.*, to be appropriated to the relief of distressed chapels, to the erection of a theological institution, the extension of home and foreign missions, and the provision for aged and retired ministers.

(c) PRIMITIVE METHODISTS.

The lapse of half a century is generally sufficient to produce in most religious bodies a defined organization, and a regulated mode of action. As the body grows and gets consolidated, its spirit becomes less adventurous and more conservative, disusing by degrees the extraordinary means of working on the public mind, by which in general the enthusiastic energy of the founders of new sects displays itself. Upon the other hand, it not unnaturally occurs that, after some such interval when, probably, the sect betrays diminished progress, and perhaps exerts diminished influence upon the poorer classes, who at first were its especial triumph—some may look with fond regret upon the methods, vigorous, though novel, which, in early times, produced a potent and, it may be thought, a salutary impression even on the rudest auditory. To the operation of a feeling somewhat of this character it is that the existence of the “Primitive Methodist Connexion” is to be attributed. The early progress of Wesleyan Methodism was distinguished, and perhaps promoted, by the general adoption of field-preaching—services protracted to unusual length—and similar expedients for gaining access to those classes of the population which had proved invulnerable by the usual agencies. In portions of America, immense assemblages were sometimes gathered in the open country, where, in a species of encampment, they remained for several days in constant attendance on exciting and prolonged religious services. About the commencement of the present century, certain among the Wesleyans (and conspicuously Hugh Bourne and William Clowes) began to put in practice a revival of these modes of operation, which, as already intimated, had by that time been abandoned by the then consolidated body. The Conference of 1807 affirmed a resolution adverse to such unprescribed

Origin.

* Minutes of Conference, pp. 12-44.

(a) *Yearly Collection*.—The object of the yearly collection is to aid the poorer circuits in the support of the ministry, to meet extraordinary expenses, &c.

(b) *Paternal Fund*.—The design of the paternal fund is to provide support for ministers children during their earlier years.

(c) *Beneficent Fund*.—This fund is formed partly by voluntary contributions of friends, and partly by stated subscriptions of the ministers. Its object is to provide an annuity for ministers, when laid aside from active duties either by protracted affliction or by old age, and also a small annuity for their widows and orphan children.

(d) *Book Room*.—The book-room establishment comprises a depôt for publishing monthly periodicals, hymn books, and connexional literature.

(e) The *Mission Fund* is supported entirely by the voluntary contributions of the people, and includes no parliamentary grants at home or in the colonies.

(f) The *Chapel Fund* is but of recent date. Its object is to afford relief to chapels where required. It is stated that within the last ten years more than 30,000*l.* has been raised for the reduction of chapel debts; and that, at the present time, nearly every chapel in the connexion is unencumbered.—Report of Conference, Connexional Magazine for June 1853.

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Progress.

expedients*; and the consequence of this disapprobation was the birth of the Primitive Methodist Connexion,—the first class being formed at Standley in Staffordshire in 1810. The following table, furnished by the Conference itself, will show the progress made by the connexion since that period.

Periods.	Chapels.		Preachers.		Class Leaders.	Members.	Sabbath Schools.		
	Connex-ional.	Rented Rooms, &c.	Tra-velling.	Local.			Schools.	Teachers.	Scholars.
1810	..	..	..	..	..	10	..	..	..
1811	..	..	2	..	..	200	..	..	..
1820	..	..	202	1,435	..	7,842	..	..	..
1830	421	..	240	2,719	..	35,733	..	..	..
1840	1,149	..	487	6,550	..	73,990	..	11,968	69,508
1850	1,555	3,515	519	8,524	6,162	104,762	1,278	20,114	103,310
1853	1,789	3,565	568	9,594	6,767	108,926	1,535	22,792	121,394

These statistics refer as well to the foreign stations of the Connexion as to England and Wales; but the deduction to be made upon this account will not exceed two or three per cent. of the above figures. The number of chapels, &c. returned by the Census officers was only 2871 so that many of the above must probably be small rooms, which thus escaped the notice of the enumerators. The number of connexional circuits and missions is, altogether, 313, of which, 13 are in Canada, 2 in South Australia, 1 in New South Wales, 1 in Victoria, and 3 in New Zealand. The "Missions," whether abroad or at home, are localities in which the labours of the preachers are remunerated not from local sources, but from the circuit contributions or from the general funds of the connexion appropriated to missions.

Doctrines and
Polity.

The doctrines held by the Primitive Methodists are precisely similar to those maintained by the Original Connexion, and the outline of their ecclesiastical polity is also similar, the chief distinction being the admission, by the former body, of lay representatives to the Conference,† and the generally greater influence allowed, in all the various courts, to laymen.

Stipends.

The stipends of the regular itinerating preachers are fixed by the Conference regulations. The existing rules provide, that to every married preacher and his wife shall be allowed 19s. per week, with 2s. per week additional for each child under 16 years of age, and the use, for 4s. per annum, of a furnished house or rooms. This allowance is, in certain circumstances, subject to reduction; and an unmarried preacher gets but 16l. a year, with 10l. a year for lodgings, board, and washing. Females are permitted, by the laws of the Connexion, to preach, if qualified; but the number of such is now much fewer than some years ago: at present there is only *one* amongst the travelling (or regular) preachers, though several are to be found engaged as *local* preachers.

Discipline, &c.

The code of discipline to which the *travelling* preachers are subjected is of considerable strictness, and the rules by which their ministerial duties are prescribed suggest a life of arduous and constant labour.‡

* "It is our judgment that even supposing such meetings (camp meetings) to be allowed in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connexion with them."

† One third of the Conference is composed of travelling preachers, and two thirds belong to the laity, being either local preachers, class leaders, or circuit stewards.

‡ A travelling preacher must not be engaged in trade, nor marry without notice to the quarterly meeting, where the propriety of his choice is to be considered, nor belong to an order

Camp meetings, though occasionally held, are much less frequent now than formerly: the people, it is thought, are more accessible than 50 years ago to other agencies;.

Annual Conferences of the body were commenced in 1819. In 1831, a legal basis was supplied to the Connexion by the execution of a deed poll enrolled in Chancery.

These are the principal distinctive features of the body. In all things else, whatever is characteristic of the "Original Connexion" is applicable to the body now described. Its sphere of operations is, however, much more exclusively among the poor; numbers of whom, no doubt, who probably would never venture to the formal meetings of the other sects, are found attending the out-door preaching or engaging in the cottage services conducted by the Primitive Methodists.

The following list comprises the principal religious and benevolent societies or funds supported by the Primitive Methodist community. Societies.

NAME OF SOCIETY OR FUND.	Annual Income.
Missionary Society (a) - - - - -	£ 8,000
Conference Fund (b) - - - - -	430
Relief Fund (c) - - - - -	430
Charitable Fund (d) - - - - -	150
Chapel Fund (e) - - - - -	220
Book Room Fund (f) - - - - -	1,500
Benevolent Fund (g) - - - - -	Just formed.

(d) BIBLE CHRISTIANS.

The "Bible Christians" (sometimes called Bryanites) are included here among the Methodist communities, more from a reference to their sentiments and polity than to their origin. The body, indeed, was not the result of a secession from the Methodist Connexion, but was rather the origination of a new community, which, as it grew, adopted the essential principles of Methodism.

of Odd Fellows or any similar association, nor speak at public meetings or parliamentary elections. In order to the diligent discharge of his ministerial functions, he is enjoined, in addition to his preaching engagements, to pay special attention to daily family visiting, and a preacher is not to be regarded as a general family visitor who does not pay at least *thirty* visits weekly to separate families. "When health and circumstances allow, he must spend not more than seven hours in sleep each night, four hours in study in each day, and the remainder of his time in family visiting and other active ministerial labours, allowing necessary deductions for the time occupied in taking his meals."—General Consolidated Minutes, page 85.

(a) *Missionary Society*.—For diffusing the Gospel in those parts of the United Kingdom and of the colonies which are not supplied by regular circuit ministrations. There are 72 missionaries in Great Britain and Ireland, 10 in Canada West (exclusive of 12 circuit preachers who occupy self-supporting stations), 6 in Australia, and 3 in New Zealand.—Tenth annual Report of the Primitive Methodist Missionary Society, 1852.

(b) *Conference Fund*.—A fund raised by collections and subscription throughout all the circuits, for defraying the travelling expenses of preachers and delegates.

(c) *Relief Fund*.—To enable stations to pay for ministerial supplies during the temporary illness, &c. of the travelling preachers, and to afford limited medical aid to afflicted ministers. Raised in the same manner as the Conference Fund.

(d) *Charitable Fund*.—A portion of the profits of the book room business devoted to the assistance of deserving ministers who occupy poor stations.

(e) *Chapel Fund*.—To assist in the building of new chapels, or the reduction of debts upon old ones.

(f) *Book Room Fund*.—This fund consists of the profits realized by the sale of connexional publications. The amount is appropriated to the assistance of the other funds.

(g) *Benevolent Fund*.—To provide annuities for superannuated ministers.

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The founder of the body was Mr. William O'Bryan, a Wesleyan local preacher in Cornwall, who, in 1815, separated from the Wesleys, and began himself to form societies upon the Methodist plan. In a very few years considerable advance was made, and throughout Devonshire and Cornwall many societies were established; so that, in 1819, there were nearly 30 itinerant preachers. In that year, the first Conference was held, when the Connexion was divided into 12 circuits. Mr. O'Bryan withdrew from the body in 1829.

Except on a few points, which shall be referred to, the "Bible Christians" differ little from Wesleyan Methodists. They have the same peculiar system of societies, classes, circuits, local and itinerant preachers, and annual Conference, and the rules for the guidance of their officers and meetings are almost identical with those of the Wesleys.

Their principal departures from the original Wesleyan system are in the direction of a more popular form of ecclesiastical government. The Conference is composed of equal numbers of the ministers and laymen, the former being all the itinerant preachers, the latter being representatives deputed by the various societies. The same combination of ministers and laymen obtains in the inferior meetings.

Preaching in the open air is recommended by the rules, as often as practicable.

The application of the term "Reverend" to the preachers is highly disapproved, being thought to be contrary to the plainness and simplicity of the gospel.

Females are, in certain cases, allowed to be itinerant preachers; but they take no part in church government.

The following is the scale of salaries to preachers:—

	£	s.	d.
A single man on trial	10	0	0
A single man in full connexion	12	12	0
A single man after having been in full connexion 12 years	14	0	0
A female preacher	7	0	0
A man and his wife	30	0	0
The first child under 16 years	6	0	0
The second ditto	5	10	0
The third ditto	5	0	0
The fourth, and every additional child	4	10	0

Furnished houses are provided by the circuits; but the house rent must not exceed 4*l.* per annum in the country, nor 6*l.* per annum in towns, unless with the approval of the President of the Conference, at the recommendation of a quarterly meeting. In ordinary cases, 4*l.* is allowed for the funeral of a preacher or his wife, and 2*l.* for that of a child.

In doctrinal profession there is no distinction between "Bible Christians" and the various bodies of Arminian Methodists.

The forms of public worship, too, are of the same simple character; but, in the administration of the Sacrament of the Lord's Supper, "it is usual to receive the elements in a sitting posture, as it is believed that that practice is more conformable to the posture of body in which it was at first received by Christ's Apostles, than kneeling; but persons are at liberty to kneel, if it be more suitable to their views and feelings to do so."*

* "A Digest of the Rules and Regulations of the people denominated "Bible Christians," Compiled by order of the Annual Conference," 1838.

According to the Census returns, the number of chapels belonging to the body in England and Wales in 1851 was 482; by far the greater number being situated in the south-western counties of England. The number of sittings, (after adding an estimate for 42 imperfect returns,) was 66,834. The attendance on the Census-Sunday was: *Morning*, 14,902; *Afternoon*, 24,345; *Evening*, 34,612; an estimate being made for eight chapels the number of attendants at which was not stated in the returns. The Minutes of Conference for 1852* present the following view:—

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Statistics.

	In Circuits.	In Home Missionary Stations.	Total.
Chapels - - - - -	293	110	403
Itinerant Ministers - - - - -	61	52	113
Local Preachers - - - - -	714	345	1,059
Members - - - - -	10,146	3,716	13,862

(c) THE WESLEYAN METHODIST ASSOCIATION.

The exclusive power which, by the constitution of Wesleyan Methodism, is accorded to the clergy in all spiritual affairs, has been the virtual cause of nearly all the various secessions which, from time to time, have happened in the body. Incidents, apparently but trivial, have continually occurred which, by presenting an occasion or creating a necessity for vigorous exercise of this ministerial authority, have led to serious agitations threatening, and sometimes producing, very extensive schism. The usual course of things has hitherto been thus:—a controversy on some unimportant matter is originated, and a minister expresses views upon it contrary to those prevailing in the Conference; in the ardour of controversy he is urged to what is thought to be a violation of some Methodist rule; for this he is arraigned before the Conference, found guilty, and expelled; his cause, but more especially his fate, attracts the sympathy of many of the laity, who, in their several circuits, either by public meeting or by other methods, give expression to their sentiments; this conduct is regarded by the circuit ministers as being inconsistent with the fundamental principles of Methodism, and proceedings are at once adopted to restore the quietude of the Connexion by the censure or expulsion of the “agitating” members. In pursuing the attainment of this object, the important question is encountered?—“With whom resides the power to expel? with preachers only—or with preachers and class leaders jointly?” The Conference affirms the former, and the movement party the latter; and the issue hitherto has been, that, no concession being made, or none that is accepted as sufficient, the dispute results in separation; the seceding party generally carrying with them into their new constitution all the essential peculiarities of Methodism, but awarding greater influence to the laity than is allowed them in the parent body.

Thus it was with the Association now described. In 1834, a controversy was originated as to the propriety of the proposed establishment of a Theological Institution; and a minister who disapproved of such a measure, and prepared and published some remarks against it, was expelled from the Connexion. Sympathizers with him were in similar manner expelled. This led to widespread agitation on the general subject of Wesleyan Methodist Church Government; and the Conference of 1835, to still the discontent, and settle some disputed

* “Extracts from the Minutes of the 34th Annual Conference of the ministers and representatives of the people denominated Bible Christians,” 1852.

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points of previous Conference legislation, issued certain laws, the effect of which was briefly this :—

Prior to 1797, the preachers claimed and exercised a plenary legislative and disciplinary authority in the Societies. This caused considerable discontent; and, after much commotion in the body, the Conference of Preachers published, in 1797, an address in which they professed to make “great sacrifices of authority” for the satisfaction of the people. Laymen were admitted to participate in the administration of discipline, and were invested with some other prerogatives. In consequence of these concessions the Connexion was at peace for 30 years; but in 1827 a dispute originated which revived the question as to the power of preachers to expel from the Society; and, as this power was then both claimed by preachers and exerted, some few thousand members quitted the Connexion. The impugners of the conduct of the Conference maintain that, by the alterations made in 1797, no member could be legally expelled without consent of the majority of a Leaders’ Meeting—consisting of lay officers presided over by a minister; and that this meeting has authority to decide both as to the fact of guilt and as to the amount of punishment. The Conference advocates asserted that the real intention was that the Leaders’ Meeting should try only the fact of *guilt*—the amount of *penalty* being left to the Superintendent Minister. To this it was objected that such ministerial claims were totally opposed to the concessions made in 1797, and inconsistent with the rights of the laity as set forth in the Scriptures. The Conference of 1835 declined to withhold from ministers the exclusive power of passing sentence on convicted members—viewing this to be a disciplinary authority essentially pertaining to the pastoral office; but, to guard the members against unfair treatment, it enacted (1) that the sentence should not be pronounced till a week after the trial; (2) that, in difficult cases, the superintendent should consult the leaders and others; (3) that cases of proposed expulsion should be brought before the weekly meeting of preachers; and (4) that an appeal should be allowed by either party to a “minor district meeting,” composed of five preachers, two selected by the superintendent and two by the accused, the fifth being universally the chairman of the district. Another point of difference regarded the restrictions which the Conference had placed upon the expression of opinion, on the part of circuits, as to changes which might be desirable in Methodistic regulations. By the laws adopted in 1835 no meeting to consider grievances or suggest alterations could be held except a “special circuit meeting.”* This could only be held if the superintendent, on inquiry of the stewards, (after every June quarterly meeting, but at no other time,) found considerable dissatisfaction prevalent. When allowed, it could only meet in one particular week of the whole year; and, when actually met, it could not discuss any changes “in the essential “principles of Methodism,” nor any question not relating to “the proper “business of their own societies or circuits.”

These concessions or enactments, which appeared to give no further privileges to the laity, but, virtually, to leave the government of the Connexion and the fate of members in the hands of the ministers exclusively, failed to satisfy the movement party, which, in consequence, seceded, and, in 1835, became the “Wesleyan Methodist Association.”

Characteristics.

As already intimated, the “Association” differs from the “Old Connexion” only with regard to the specific subjects of dispute which caused the rupture.

* Consisting of the ministers (travelling and superannuated) of the circuit,—all the stewards of all the societies in the circuit town,—one steward from each of the other societies which contain 50 members or upwards,—all male class leaders in the circuit, of 10 years standing and upwards,—all the local preachers of the circuit, of the same standing,—all the trustees of the chapels in the circuit town, who are members of the society,—and one of the trustee treasurers or trustee stewards of every other connexional chapel in the circuit, being a member.—Rigg’s “Principles of Wesleyan Methodism.”

The only variations, therefore, are in constitutional arrangements, and the principal of these are as follows:—

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The Annual Assembly (answering to the Old Wesleyan Conference) is distinguished by the introduction of the laity as representatives. It consists of such of the itinerant and local preachers, and other official or private members, as the circuits, societies, or churches in union with the Association (and contributing 50*l.* to the support of the ministry) elect.* The number of representatives is regulated by the number of constituents. Circuits with less than 500 members send one; those with more than 500 and less than 1,000 send two; and such as have more than 1,000 send three. The Annual Assembly admits persons on trial as preachers, examines them, receives them into full connexion, appoints them to their circuits, and excludes or censures them when necessary. It also directs the application of all General or Connexional Funds, and appoints a committee to represent it till the next Assembly. But it does not interfere with strictly local matters, for "each circuit has the right and power to govern itself by its local courts, without any interference as to the management of its internal affairs."†

Annual
Assembly.

As was to be expected from the reason of its origin, the Association gives more influence to the laity in matters of church discipline than is permitted by the Old Connexion. Therefore it is provided, that "no member shall be expelled from the Association except by the direction of a majority of a leaders' society or circuit quarterly meeting."‡

Discipline.

According to the Minutes of the 17th Annual Assembly, the following was the state of the Association in England and Wales in 1852, no allowance having, however, been made for several incomplete returns:—

Statistics.

Itinerant preachers and missionaries	-	-	-	-	90
Local preachers	-	-	-	-	1,016
Class leaders	-	-	-	-	1,353
Members in society	-	-	-	-	19,411
Chapels	-	-	-	-	329
Preaching places, rooms, &c.	-	-	-	-	171
Sunday schools	-	-	-	-	322
Sunday-school teachers	-	-	-	-	6,842
Sunday-school scholars	-	-	-	-	43,389

From the same source, it appears that the contributions in that year towards the general funds of the Association (not including *local* funds for the support of ministers, chapels, and schools) were as follows:

Funds.

	£
Preachers' Children's Fund	650
Preachers' Beneficent Fund	123
Chapel Fund	117
Home and Foreign Mission and Connexional Fund	2,127

The Census Returns make mention of 419 chapels and preaching rooms containing (after an estimate for the sittings in 34 cases of deficient information) accommodation for 98,813 persons. The attendance on the Census-Sunday (making an allowance for five chapels the returns from which are silent on this point) was: *Morning*, 32,308; *Afternoon*, 21,140; *Evening*, 40,655.

* Connexional Regulations of the Wesleyan Methodist Association; 3d edition, p. 3.

† "Connexional Regulations of the Wesleyan Methodist Association;" 3d edition.

‡ *Ibid.* p. 10.

(f) WESLEYAN METHODIST REFORMERS.

iii.

In 1849, another of the constantly recurring agitations with respect to ministerial authority in matters of church discipline arose, and still continues. Some parties having circulated through the Connexion certain anonymous pamphlets called "Fly Sheets," in which some points of Methodist procedure were attacked in a manner offensive to the Conference, that body, with a view to ascertain the secret authors (suspected to be ministers), adopted the expedient of tendering to every minister in the Connexion a "Declaration," reprobating the obnoxious circulars, and repudiating all connexion with the authorship. Several ministers refused submission to this test, as being an unfair attempt to make the offending parties criminate themselves, and partaking of the nature of an Inquisition. The Conference, however, held that such a method of examination was both scripturally proper, and accordant with the usages of Methodism; and the ministers persisting in their opposition were expelled. This stringent measure caused a great sensation through the various societies and meetings were convened to sympathize with the excluded ministers. The Conference, however, steadily pursued its policy—considered all such meetings violations of Wesleyan order—and, acting through the superintendent ministers in all the circuits, punished by expulsion every member who attended them. In consequence of this proceeding, the important question was again, and with increased anxiety, debated,—whether the admission and excision of church members is exclusively the duty of the minister, or whether, in the exercise of such momentous discipline, the other members of the church have not a right to share.

Present Position.

The agitation on these questions (and on some collateral ones suggested naturally by these) is still prevailing, and has grown extremely formidable. It is calculated that the loss of the Old Connexion, by expulsions and withdrawals, now amounts to 100,000 members. The Reformers have not yet ostensibly seceded, and can therefore not be said to form a separate Connexion. They regard themselves as still Wesleyan Methodists, illegally expelled, and they demand the restoration of all preachers, officers, and members who have been excluded. In the meantime, they have set in operation a distinct machinery of Methodism, framed according to the plan which they consider ought to be adopted by the parent body. In their own returns it is represented that they had in 1852,—

Chapels or preaching places	-	-	-	-	2,000
Preachers	-	-	-	-	2,800
Circuit missionaries	-	-	-	-	60
Class leaders	-	-	-	-	3,300
Members of society	-	-	-	-	52,000
Sunday schools	-	-	-	-	700
Sunday-school teachers	-	-	-	-	12,000
Sunday-school scholars	-	-	-	-	80,000
Tract societies	-	-	-	-	150
Tract distributors	-	-	-	-	1,300

As, however, no precise intelligence appears to have been obtainable, these figures must be taken only as approximate. At the time of the Census, in March 1851, the movement was but in its infancy; so that the returns received, though possibly an accurate account of the then condition of the body, will fail to give an adequate idea of its present state. From these returns it seems there were at that time 339 chapels in connexion with the movement; having accommodation (after estimates for 51 defective schedules) for 67,814 persons. The attendance on the Census-Sunday (making an allowance for five cases

where the numbers were not given) was as follows: *Morning*, 30,470; *Afternoon*, 16,080; *Evening*, 44,953.

7. WESLEYAN
METHODISTS.

In 1852 the following "Declaration of Principles" was issued by the Reformers:

- (1.) That "the Church of Christ is the *whole body* of true believers."—
(Conference Catechism, part 2.)
- 2.) That Christ is head over all things to His church, and His Word the only and sufficient rule both of its faith and practice.
- (3.) That no rules or regulations should be adopted but such as are in accordance with the Holy Scriptures, and have received the full concurrence of the church.
- (4.) That the admission of members into the church, the exercise of discipline upon them, and their exclusion from the church, are rights vested solely in the hands of church members, to be exercised by them, either directly or representatively; and that it is the right of members to be present at all meetings for the transaction of the general business of the church.
- (5.) That the nomination and election of all office-bearers is the inalienable right of the church.
- 6.) That, while desirous of maintaining the connexional principle, we hold that all local courts should be independent, and their decisions affecting internal economy final.
- (7.) That any restriction upon discussion and free interchange of opinions on matters affecting the interests of the church is an unwarranted interference with its liberties and with the right of private judgment.
- (8.) That preachers of the Gospel are not "lords over God's heritage," for "one is your master, even Christ, and all ye are brethren."
- (9.) That the restoration of all preachers, officers, and members who had been expelled in consequence of the recent proceedings of the Conference is essential to the future peace and prosperity of the Connexion.

8. CALVINISTIC METHODISTS.

George Whitfield, born in 1714, the son of an innkeeper at Gloucester, where he acted as a common drawer, was admitted as a servitor in Pembroke College Oxford, in 1732. Being then the subject of religious impressions, to which the evil character of his early youth lent force and poignancy, he naturally was attracted to those meetings for religious exercises which the brothers Wesley had a year or two before originated. After a long period of mental anguish, and the practice, for some time, of physical austerities, he ultimately found relief and comfort; and, resolving to devote himself to the labours of the ministry, was admitted into holy orders by the Bishop of Gloucester. Preaching in various churches previous to his embarkation for Georgia, whither he had determined to follow Mr. Wesley, his uncommon force of oratory was at once discerned, and scenes of extraordinary popular commotion were displayed wherever he appeared. In 1737 he left for Georgia, just as Wesley had returned. He ministered with much success among the settlers for three months, and then came back to England, for the purpose of procuring aid towards the foundation of an orphan house for the colony. The same astonishing sensation was created by his preaching as before; the churches overflowed with eager auditors, and crowds would sometimes stand outside. Perceiving that no edifice was large enough to hold the numbers who desired and pressed to hear him, he began to entertain the thought of preaching in the open air; and when, on visiting

8.
CALVINISTIC
METHODISTS.

George Whit-
field.

8.
CALVINISTIC
METHODISTS.

Bristol shortly after, all the pulpits were denied to him, he carried his idea into practice, and commenced his great experiment by preaching to the colliers at Kingswood. His first audience numbered about 200; the second 2,000; the third 4,000, and so from ten to fourteen and to twenty thousand.* Such success encouraged similar attempts in London; and accordingly, when the churchwardens of Islington forbade his entrance into the pulpit, which the vicar had offered him, he preached in the churchyard; and, deriving more and more encouragement from his success, he made Moorfields and Kennington Common the scenes of his impassioned eloquence, and there controlled, persuaded, and subdued assemblages of thirty and forty thousand of the rudest auditors. He again departed for Georgia in 1748, founded there the orphan house, and, requiring funds for its support, again returned to England in 1751.

Separation of
Whitfield and
Wesley.

Up to this period, Wesley and Whitfield had harmoniously laboured in conjunction; but there now arose a difference of sentiment between them on the doctrine of election, which resulted in their separation. Whitfield held the Calvinistic tenets, Wesley the Arminian; and their difference proving, after some discussion, to be quite irreconcilable, they thenceforth each pursued a different path. Mr. Wesley steadily and skilfully constructing the elaborate machinery of Wesleyan Methodism; and Whitfield following his plan of field itinerancy, with a constant and amazing popularity, but making no endeavour to originate a sect. He died in New England in 1769, at the age of 55.†

Present position
of Whitfield's
followers.

His followers, however, and those of other eminent evangelists who sympathized with his proceedings, gradually settled into separate religious bodies, principally under two distinctive appellations; one, the "Countess of Huntingdon's Connexion," and the other, the "Welsh Calvinistic Methodists." These, in fact, are now the only sections which survive as individual communities; for most of Whitfield's congregations, not adopting any connexional bond, but existing as independent churches, gradually became absorbed into the Congregational body.

(a) THE COUNTESS OF HUNTINGDON'S CONNEXION.

Origin.

Seliaa, daughter of the Earl of Ferrers, and widow of the Earl of Huntingdon, was one of those on whom the preaching of Whitfield made considerable impression. In 1748 he became her chaplain; and by his advice she assumed a kind of leadership over his followers, erected chapels, engaged ministers or laymen to officiate in them, and founded a college at Trevecca in South Wales, for the education of Calvinistic preachers. After her death, this college was, in 1792, transferred to Cheshunt (Herts), and there it still exists.

The doctrines of the Connexion are almost identical with those of the Church of England, and the form of worship does not materially vary; for the Liturgy is generally employed, though extemporaneous prayer is frequent.

Although the name "Connexion" is still used, there is no combined or federal ecclesiastical government prevailing. The congregational polity is practically adopted; and of late years, several of the congregations have become, in name as well as virtually, Congregational churches.

The number of chapels mentioned in the Census as belonging to this Connexion, or described as "English Calvinistic Methodists," was 109, containing (after an allowance for the sittings in five chapels, the returns for which are defective,) accommodation for 38,727 persons. The attendants on the

* Southey's *Life of Wesley*, vol. i. p. 201.

† Whitfield during his thirty-four years' ministry is said to have preached no fewer than 18,000 sermons, being more than ten per week.

Census-Sunday (making an estimated addition for seven chapels the returns from which were silent on the point) were: *Morning*, 21,103; *Afternoon*, 4,380; *Evening*, 19,159.

(b) WELSH CALVINISTIC METHODISTS.

The great revival of religion commenced in England by Wesley and Whitefield had been preceded by a similar event in Wales. The principal agent of its introduction there was Howell Harris, a gentleman of Trevecca, in Brecknockshire, who, with a view to holy orders, had begun to study at Oxford, but, offended at the immorality there prevalent, had quitted college, and returned to Wales. He shortly afterwards began a missionary labour in that country, going from house to house, and preaching in the open air.* A great excitement was produced; and multitudes attended his discourses. To sustain the religious feeling thus awakened, Mr. Harris, about the year 1736, instituted "Private Societies," similar to those which Wesley was, about the same time, though without communication, forming in England. By 1739 he had established about 300 such societies in South Wales. At first, he encountered much hostility from magistrates and mobs; but after a time his work was taken up by several ministers of the Church of England; one of whom, the Reverend Daniel Rowlands, of Llangetho, Cardigan, had such a reputation, that "persons " have been known to come 100 miles to hear him preach on the Sabbaths of " his administering the Lord's Supper;" and he had no less than 2,000 communicants in his church. In 1742, 10 clergymen were assisting in the movement, and 40 or 50 lay preachers. The first chapel was erected in 1747, at Builth in Brecknockshire.

In the meantime, North Wales began to be in similar manner roused; and, in spite of considerable persecution, many members were enrolled, and several chapels built. The Rev. Thomas Charles, of Bala, one of the founders of the British and Foreign Bible Society, was, towards the termination of the century, a prominent instrument in effecting this result.

The growth of the movement, both in North and South Wales, was extremely rapid; but the process of formation into a separate body was more gradual and slow. At first, as several of the most conspicuous labourers were clergymen of the Established Church, the sacraments were administered exclusively by them; but, as converts multiplied, the number of Evangelical clergymen was found inadequate to the occasion: many members were obliged to seek communion with the various dissenting bodies; till, at last, in 1811, 21 among the Methodist preachers were ordained, at a considerable Conference, and from that time forth the sacraments were regularly administered by them in their own chapels, and the body assumed distinctly the appearance of a separate Connexion.

The "Private Society," among Welsh Calvinistic Methodists, corresponds to some extent with the "Society" amongst Wesleyans. The members must conform themselves to certain rules of discipline, designed to secure an uniform sobriety of life and the diligent practice of religious duties. In the latter are included, in addition to public worship on the Sabbath, home or family worship

Organization.
Private Societies.

* The character and extent of Howell Harris's labours may be gathered from the following extract from his diary:—"My good Lord, as I have said, gave me (without premeditation) the necessary light, utterance, and bodily strength, instantaneously, whenever I was to discourse. He enabled me seven years to do this, mostly out of doors, in all weathers, every day (few few excepted) generally three or four times, and frequently five times; to ride from eight to twenty miles (twenty of which are equal to thirty English miles) and upwards, over hills and dangerous places, through floods, ice, and snow; and he preserved me that I never received any material hurt, though I often fell from my horse." William Williams, of Pont y Celyn, another of the early itinerants, says, "I am now seventy-three years old. I have been preaching for the last forty-three years, and have travelled between forty and fifty miles every week during that period." This preacher had travelled in his various journeys a distance equal to four times the circumference of the earth.—Sir Thomas Phillips's "Wales," p. 134.

twice a day, and private meetings once a week for Scripture reading, prayer, and "free conversation for instruction, admonition, and comfort." Each society has two or more "leaders," chosen by itself and approved by the monthly meeting, who conduct the weekly private meetings.

Monthly Meet-
ings.

A county in Wales corresponds with a Wesleyan "Circuit," or to a Scottish Presbytery. All the church officers within a county, whether preachers or leaders of private societies, are members of the "Monthly Meeting" of the county. The province of this meeting is, to superintend both the spiritual and secular condition of the societies within the county.

Quarterly Asso-
ciations.

The "Quarterly Association" performs all the functions of the Wesleyan "Conference," or of the "Synod" amongst Presbyterians. There are two meetings held every quarter; one in North Wales, and the other in South Wales. The Association consists of all the preachers and leaders of private societies in the Connexion. "At every Association, the whole Connexion is "supposed to be present through its representatives, and the decisions of this "meeting are deemed sufficient authority on every subject relating to the body "through all its branches. It has the prerogative to superintend the cause of "Christ among the Welsh Calvinistic Methodists through Wales and England, "to inquire into the affairs of all the private and monthly societies, and to "direct any changes or alterations which it may think requisite."* It is at this meeting that the ministers are selected who are to administer the sacraments.

Ministers.

The ministers, among the Welsh Calvinistic Methodists, are itinerant. They are selected by the private societies, and reported to the monthly meetings, which examine into their qualifications, and permit them to commence on trial. A certain number only, who must previously have been preachers for at least five years, are ordained to administer the sacraments, and this ordination takes place at the Quarterly Associations. The preachers are appointed each to a particular county; but generally once in the course of a year they undertake a missionary tour to distant parts of Wales, when they preach twice every day, on each occasion at a different chapel. Their remuneration is derived from the monthly pence contributed by the members of each congregation; out of which fund a trifling sum is given to them after every sermon. In 1837, a college for the education of ministers was established at Bala, and in 1842 another was established at Trevecca.

Mode of worship.

The mode of public worship adopted by the Welsh Calvinistic Methodists is much the same as that of most dissenting churches; but often the peculiar warmth and enthusiasm of the national character breaks through the ordinary sedateness of devotion, and is manifested by an irrepressible demonstration, either of voice or action. Especially when the preacher dwells upon the exalting topics of the Christian's irreversible security and ultimate reward are these emotions manifested; and the feeling of unbounded joy displays itself in leaps and exclamations. This peculiarity is now much less observable than some time back. It formerly exposed the body to considerable censure, and procured for them the name of "Jumpers." Members of the Connexion, while asserting that the practice forms no part of their acknowledged system, but results entirely from spontaneous and resistless impulse, do not, however, hesitate to justify it, thus occasioned, by a reference to Scripture precedents.

* The History, Constitution, Rules of Discipline, &c. of the Calvinistic Methodists in Wales, drawn up by their own associated ministers, 1831.

The doctrines of the Welsh Calvinistic Methodists may be inferred from the appellation of the body, and be said to be substantially accordant with the Articles of the Established Church, interpreted according to their Calvinistic sense.

8.
CALVINISTIC
METHODISTS,
Doctrines.

The number of chapels returned at the Census as pertaining to the body was 828; containing (after an estimate for 53 chapels which made no return of sittings) accommodation for 211,951 persons. The attendance on the Census-Sunday was: *Morning*, 79,728; *Afternoon*, 59,140; *Evening*, 125,244. It is computed that the body have expended in the erection and repairs of their chapels, between the year 1747 and the present time, a sum amounting to nearly a million sterling. From the "*Dyddiadwr Methodistiaidd*" for 1853 we learn that the number of ministers was 207, and of preachers 234. The number of communicants was stated on the same authority at 58,577.

Statistics.

The principal societies supported by the Connexion are those connected with Home and Foreign Missions; the contributions to which amount to about 3,000*l.* a year. The operations of the Home Mission are carried on among the English population inhabiting the borders between England and Wales. The Foreign Mission has a station in Brittany (south of France)—the language of that country being a sister dialect of the Welsh—and stations at Cassay and Sylhet in India, the presidency of Bengal.

9. SANDEMANIANS OR GLASSITES.

9.
SANDEMANIANS
OF GLASSITES.

The Sandemanians—sometimes called Glassites, both appellations being derived from the names of the founders of the sect—first came into notice in Scotland about 1728 or 1729; when Mr. Glass, a minister of the Scottish National Church, avowed opinions on Church Government approaching very nearly those maintained by Congregationalists. Robert Sandeman appeared in advocacy of the same opinions about 1757, and formed a congregation in London in 1762.

The prominent doctrine of the Sandemanians, on which they differ from most other churches, relates to the nature of justifying faith, which Sandeman maintained to be "no more than a simple *assent* to the divine testimony, passively "received by the understanding."

Sandemanians, also, observe certain peculiar practices, supposed by them to have been prevalent amongst the primitive Christians, such as weekly sacraments, love feasts, mutual exhortation, washing each others feet, plurality of elders, the use of the lot, &c.

The number of Sandemanian congregations in England, reported by the Census officers, was six; the number of sittings (after an estimate for two chapels where the information was not given) was 956; and the number of attendants on the Census-Sunday was: *Morning*, 439; *Afternoon*, 256; *Evening*, 61.

10. THE NEW CHURCH.

10. THE NEW
CHURCH.

This body of Christians claims to possess an entirely new dispensation of doctrinal truth derived from the theological writings of Emanuel Swedenborg; and, as the name imports, they refuse to be numbered with the sects of which the general body of Christendom is at present composed.

Origin.
Baron Sweden-
borg.

Emanuel Baron Swedenborg was born at Stockholm in 1688, and died in London in 1772. He was a person of great intellectual attainments, a member of several of the learned societies of Europe, and the author of very voluminous philosophical treatises. In 1745 he separated himself from all secular pursuits, relinquished his official labours in the Swedish State, and commenced the career which led to a religious movement. In that year, and thenceforth, he was favoured, he reports, with continual communications from the spiritual world, being oftentimes admitted into heaven itself and there indulged with splendid visions of angelic glory and felicity.* The power was given him to converse with these celestial residents; and from their revelations, sometimes made directly to himself and sometimes gathered by him from the course of their deliberations, he obtained the most important of his doctrines. His own account of the matter is thus stated in a letter to a friend:—"I have been called to a holy office by the Lord Himself, who most graciously manifested Himself before me, His servant, in the year 1745, and then opened my sight into the spiritual world, and gave me to speak with spirits and angels, as I do even to this day. From that time I began to publish the many arcana which I have either seen, or which have been revealed to me, concerning heaven and hell, concerning the state of man after death, concerning true divine worship, and concerning the spiritual sense of the Word, besides other things of the highest importance, conducive to salvation and wisdom."

Doctrine of Cor-
respondences.

The general result of these communications was to convince the Baron that the sacred writings have two senses—one their natural, the other their spiritual, sense; the latter of which it was his high commission to unfold. The natural sense is that which is alone received by other Christian Churches—the words of Scripture being understood to have the same signification (and no other) which they bear in ordinary human intercourse; the spiritual sense is that which, in the judgment of the New Church, is concealed within the natural sense of these same words,—each word or phrase possessing, in addition to its ordinary meaning, an interior significance corresponding with some spiritual truth.†

* He describes the abodes of the inhabitants as similar in kind to the palatial structures of earth, though infinitely more magnificent; arranged in streets and squares, like earthly cities, but with fields and gardens interposed. The angels themselves are described as having a human form. "From all my experience," he avers, "which has now continued for several years, I can say and affirm that angels as to their form are altogether men: that they have faces, eyes, ears, breasts, arms, hands, feet; that they see each other—hear and discourse with each other: in a word, that they want nothing at all which is proper to man except that they are not clothed with a material body. I have seen them in their own light, which exceeds by many degrees the noonday light of the world, and in that light I have observed all parts of their faces more distinctly and clearly than I ever did the faces of men on earth. It has also been granted to me to see an angel of the inmost heaven, whose countenance was brighter and more resplendent than that of the angels of the inferior heavens. I examined him closely, and he had a human form in all perfection."

A council of the angels is thus pictured:—"There was shown me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow when the firmament is clear and serene after a shower. Then suddenly, there appeared a number of clergy sitting on the seats, all clothed in the garments of their sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it, and within lay splendid vestments in beautiful order. It was a council convened by the Lord; and I heard a voice from heaven saying, *Deliberate*; but they said, *On what?* It was said, Concerning *the Lord the Saviour*, and concerning *the Holy Spirit*. But when they began to think on these subjects, they were without illustration: wherefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and last of all their faces; and then they began their deliberation."—Brief Exposition of the Doctrines of the New Church, p. 20.

† Swedenborg affirmed that, until revealed to him by the Lord, the science of "Correspondences" had been lost for some thousands of years; i. e. ever since the time of Job. The existence or

The principal tenets he deduced from this interior meaning of the Holy Word, and which his followers still maintain, are these:—That the Last Judgment has already been accomplished (viz. in 1757);—that the former “Heaven and Earth” are passed away; that the “New Jerusalem,” mentioned in the Apocalypse, has already descended, in the form of the “New Church;” and that, consequently, the second Advent of the Lord has even now been realized, in a spiritual sense, by the exhibition of His power and glory in the New Church thus established.

10. THE NEW
CHURCH.
Tenets.

The usual doctrine of the Trinity is not received; the belief of the New Church being, “that the Father, Son, and Holy Spirit are one in the person of our Lord Jesus Christ, comparatively as soul, body, and proceeding operation are one in every individual man.”*

The New Church also rejects the doctrine of justification by faith alone, and the imputed righteousness of Christ: salvation, it inculcates, cannot be obtained except by the combination of good works with faith. “To fear God, and to work righteousness, is to have charity; and whoever has charity, whatever his religious sentiments may be, will be saved.”†

The resurrection, it is believed, will not be that of the material body, but of a spiritual body; and this will not immediately pass into a final state of being, but be subject to a kind of purgatory where those who are interiorly good will receive truth corresponding with their state of goodness, and thus be fitted for heaven; while those who are interiorly evil will reject all truth, and thus be among the lost.‡

the absence of the spiritual sense is regarded as a certain test of the authenticity of scripture: all those books which cannot be opened by this key are rejected as uncanonical. The result of this test is, that of the Old Testament 29 books are received and the rest rejected, while, of the New Testament, only the four Gospels and the Book of Revelations are admitted. All the accepted writings can be construed by the use of the spiritual key; and the system is believed to be so perfect that the spiritual sense of a word, once known, can be uniformly applied wherever it may occur. Thus, “water” is stated to be representative of “Truth;” and wherever the former word or its equivalent occurs, in any of the recognized books, “Truth,” or a modification of it, is supplied as the interpretation: so, “blood” is held to signify “Divine Truth,” &c.

The various books of Swedenborg in which these disclosures are contained are held by the members of the New Church to be worthy of reception throughout Christendom as authoritative and complete expositions of every essential doctrine of Christianity, and, above all, as containing the true exposition of the Sacred Scripture, not according to any philosophical or religious theory invented by Swedenborg, but as it was intended to be revealed from the beginning by the same Spirit which inspired the Sacred Text. It is claimed, in short, that Swedenborg has given, in these works, in virtue of a special illumination from the Lord, the grammar and dictionary of all divine revelation, and that reason and faith are perfectly reconciled by the doctrine of “Correspondences.”

* “The Contrast,” p. 3. “The Trinity consists of three divine essentials, called the Father, the Son, and the Holy Spirit. The Father is the essential divinity; the Son is the divine humanity; and the Holy Spirit is the divine proceeding or operative energy: answering to the soul and body and the operations of both together in man.”—A Catechism of the Heavenly Doctrines of the New Jerusalem.

† “The Contrast,” p. 4.

‡ The other doctrines held by the New Church will be seen in the following “Articles of Faith.” These were not written by Swedenborg, but were drawn up by order of the Annual Conference of Ministers and Laymen, by whom the affairs of the body, as at present constituted, are managed.

ARTICLES OF FAITH.

The Articles of Faith of the New Church, signified by the New Jerusalem in the Revelation are these:

1. That Jehovah God, the Creator and Preserver of heaven and earth, is Love Itself and Wisdom Itself, or Good Itself and Truth Itself: that he is One both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the Essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: and that the Lord and Saviour Jesus Christ is that God.

2. That Jehovah God himself descended from heaven, as Divine Truth, which is the Word, and took upon him Human Nature, for the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the church: that he removed from man the powers of hell, by combats against and victories over them; in which consisted the great work of Redemption: that by the same acts, which were his temptations, the last of which was the passion of the cross, he united, in his Humanity, Divine Truth to Divine Good, or Divine Wisdom to Divine Love, and so returned into his Divinity in which he was from eternity, together with and in his Glorified Humanity; whence he for ever keeps the infernal powers in subjection to himself: and that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

3. That the Sacred Scripture, or Word of God, is Divine Truth itself, containing a Spiritual Sense heretofore unknown, whence it is divinely inspired and holy in every syllable: as well as a Literal Sense, which is the basis of its Spiritual Sense, and in which Divine Truth is in its fullness, its sanctity, and its power: thus that it is accommodated to the apprehension both of

The Sacraments of Baptism and the Lord's Supper are administered in the New Church. The former is believed to be "a sign and a medium, attended with a divine influence, of introduction into the Lord's Church; and it means that the Lord will purify our minds from wicked desires and bad thoughts, if we are obedient to His holy word." The latter is believed to be "a sign and a medium, attended with a divine influence, for introducing the Lord's true children, as to their spirits, into heaven; and it means that the Lord feeds their souls with His divine goodness and truth."*

angels and men: that the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression and image answering to, and including a spiritual and divine idea: and thus that the Word is the medium of communication with heaven and of conjunction with the Lord.

4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence: which is universal, exercised according to certain fixed laws of Order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: that in all its operations it hath respect to what is infinite and eternal, and makes no account of things transitory; but as they are subservient to eternal ends: thus, that it mainly consists, with man, in the connexion of things temporal with things eternal: for that the continual aim of the Lord, by his Divine Providence, is to join man to himself and himself to man, that he may be able to give him the felicities of eternal life: and that the laws of permission are also laws of the Divine Providence: since evil cannot be prevented without destroying the nature of man as an accountable agent: and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: thus, that no evil is permitted but to prevent a greater; and all is overruled by the Lord's Divine Providence, for the greatest possible good.

5. That man is not life, but is only a recipient of life from the Lord, who, as he is Love itself and Wisdom itself, is also Life itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of his reception.

6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free-will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord and connecting himself with the kingdom of darkness: and that, unless man had such freedom of choice, the Word would be of no use; the Church would be a mere name; man would possess nothing by virtue of which he could be conjoined to the Lord; and the cause of evil would be chargeable on God himself.

7. That man at this day is born into evil of all kinds, or with tendencies towards it: that, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew: which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's co-operation: that as all men are redeemed, all are capable of being regenerated, and, consequently, saved, every one according to his state: and that the regenerate man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: but that no one is condemned for hereditary evil, any further than as he makes it his own by actual life: whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

8. That Repentance is the first beginning of the Church in man: and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: that to this end, all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan: and that good affections, good thoughts, and good actions, are to be cherished and performed because they are of God and from God: that these things are to be done by man as of himself: nevertheless, under the acknowledgment and belief that it is from the Lord, operating in him and by him: that so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord: and in the same degree he loves truth, hath faith, and is a spiritual man: and that the Decalogue teaches what evils are sins.

9. That Charity, Faith, and Good Works are unitedly necessary to man's salvation; since charity, without faith, is not spiritual, but natural: and faith, without charity, is not living, but dead; and both charity and faith without good works are merely mental and perishable things, because without use or fixedness; and that nothing of faith, of charity, or of good works, is of man, but that all is of the Lord, and all the merit is his alone.

10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed: baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration: and the Holy Supper being an external medium to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord; of which also it is a sign and seal.

11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity: in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

12. That now is the time of the Second Advent of the Lord, which is a Coming, not in Person, but in the power and glory of his Holy Word. That it is attended like his first Coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a New Church on the earth,—the first Christian Church having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels: and that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband.

* Catechism of the Heavenly Doctrines of the New Jerusalem, p. 20.

The mode of worship adopted by the followers of Swedenborg resembles in its general form that of most other Christian bodies: the distribution of subjects in their Liturgy, and the composition of their Hymns and Prayers, being, of course, special; but no particular form is considered to be binding on each society.

10. THE NEW
CHURCH.
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Mode of worship.

The general affairs of the New Church are managed by a Conference, which meets yearly, composed of ministers and laymen in conjunction; the proportion of the latter being determined by the size of the respective congregations which they represent: a society of from 12 to 50 members sending one representative, and societies of from 50 to 100 members and those of upwards of 100 members sending each two and three representatives respectively. There is nothing, however, in Swedenborg's writings to sanction any particular form of Church-government.

Polity.

The principal societies for disseminating the doctrines of the New Church are, the "Swedenborg Printing Society," established in 1810, and the "Missionary and Tract Society," established in 1821. The income of the former, for 1852-3, from subscriptions and donations, was 333*l.*; and that of the latter, for 1851-2 was 235*l.* The number of tracts issued was 23,942. Missionaries are employed in different parts of England.

Religious Societies.

Among the first disciples of the new faith were two clergymen of the Church of England, the Rev. Thomas Hartley, (who translated the work on "Heaven and Hell,") and the Rev. John Clowes (who translated the "Arcana Cœlestia," &c.). In December 1783, eleven years after Swedenborg's decease, an advertisement brought 5 persons to meet together for reading and conversation; which number had increased to thirty in 1787. About this time the formation of a definite religious society was commenced; provision was made for public worship; and a system of ministerial ordination was adopted. At the 15th conference, held in Manchester in August 1822, there were 8 ministers and 37 delegates, representing 24 congregations. At the Census of 1851 the number of congregations was ascertained to be 50; of which the greater number were in Lancashire and Yorkshire. It is considered, however, by members of the body, that the mere number of their chapels gives a very inadequate idea of the prevalence of their opinions: many, they say, ostensibly connected with other churches, entertain the prominent doctrines of the New Church.

Numbers.

11. THE BRETHREN.

Those to whom this appellation is applied receive it only as descriptive of their individual state as Christians—not as a name by which they might be known collectively as a distinct religious *sect*. It is not from any common doctrinal peculiarity or definite ecclesiastical organization that they have the appearance of a separate community; but rather from the fact that, while all other Christians are identified with some particular *section* of the Church of God, the persons known as "Brethren" utterly refuse to be identified with any. Their existence is, in fact, a protest against all sectarianism; and the primary ground of their secession from the different bodies to which most of them have once belonged, is, that the various tests by which, in all these bodies, the communion of true Christians with each other is prevented or impeded, are unsanctioned by the Word of God. They see no valid reason why the Church (consisting of all true believers) which is *really* one, should not be

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THE BRETHREN.
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THE BRETHREN.

also *visibly* united, having as its only bond of fellowship and barrier of exclusion, the reception or rejection of those vital truths by which the Christian is distinguished from the unbeliever. Looking at existing churches, it appears to them that *all* are faulty in this matter; *national* churches by adopting a too lax—*dissenting* churches by adopting a too limited—criterion of membership. The former, it appears to Brethren, by considering as members all within a certain territory, mingle in one body the believers and the unbelievers; while the latter, by their various tests of doctrine or of discipline, exclude from their communion many who are clearly and undoubtedly true members of the universal Church.* The Brethren, therefore, may be represented as consisting of all such as, practically holding all the truths essential to salvation, recognize each other as, on that account alone, true members of the only Church. A difference of opinion upon aught besides is not regarded as sufficient ground for separation; and the Brethren, therefore, have withdrawn themselves from all those bodies in which tests, express or virtual, on minor points, are made the means of separating Christians from each other.

In the judgment of the Brethren, the disunion now existing in the general Church is the result of a neglect to recognize the Holy Spirit as its all-sufficient guide. Instead, they say, of a reliance on His promised presence and sovereignty as Christ's vicar on earth, ever abiding to assert and maintain His Lordship in the Church according to the written Word, men, by their creeds and articles, have questioned the sufficiency of Scripture as interpreted to all by Him, and, by their ministerial and ritual appointments, have assumed to specify the channels through which only can His blessings be communicated. All these various human forms and systems are believed by Brethren to be destitute of scriptural authority, and practically restrictive of the Holy Spirit's operations.

Chiefly with regard to *ministry* are these opinions urged; the usual method of ordaining special persons to the office, being held to be unscriptural and prejudicial. They conceive that Christians in general confound *ministry* (i. e. the exercise of a spiritual gift) with *local charges*, as eldership, &c. Such charges, they infer from Scripture, required the sanction of Apostles or their delegates, to validate the appointment (Acts xiv. 23., Titus i. 5.); whereas the "gifts" never needed any human authorization (Acts xviii. 24-28, Rom. xii., 1 Cor. xii-xvi., Phil. i. 14., 1 Peter iv. 9, 10.) Further they urge that while *Scripture warrants the Church to expect a perpetuity of "gifts"*—as evangelists, pastors, teachers, exhorters, rulers, &c.—because they are requisite for the work of the ministry (Ephes. iv. 7-13)—*it nowhere guarantees a permanent ordaining power*, without which the nomination or ordaining of elders is valueless. *All* believers are, it is affirmed, true spiritual priests capacitated for worship (Heb. x. 19-25), and any who possess the qualifications from the Lord are authorized to evangelise the world or instruct the Church; and such have not alone the *liberty*, but also an *obligation* to employ whatever gift may be entrusted to their keeping. Hence, in their assemblies, Brethren have no pre-appointed person to conduct or share in the proceedings; all is open to the guidance of the Holy Ghost at the time, so that he who believes himself to be so led of

* "The chief error of nationalism, in this or any other country, is the *latitudinarian* opening of the door to receive into the most solemn acts of worship and Christian fellowship *the whole population*, i. e. in principle, irrespective of the search after living faith. That of dissent, on the contrary, is the *sectarian* closing of the door on real Christians who cannot utter the Shibboleth of the party; and thus many brethren are excluded. In a word, the characteristic evil of the latter is, that they *do not* treat as Christians many who are known to be such; whereas the equally characteristic evil of the former is, that they *do* treat as Christians many who are known not to be such at all. The one system makes the limits broader, the other narrower, than God's limits. In either way the proper scriptural idea of the Church is practically destroyed: dissent virtually affirming that it is not *one body*, but many, while nationalism virtually denies that it is *the body of CHRIST*. God would have *His children* not to be separate, but to meet together in the name of Jesus. Now, this is evidently set aside when you separate any who ought to be united (viz. all believed on proper grounds to be true Christians), or when you associate as brethren in Christ with any who ought to be separate (viz. those who are plainly of this world, or who, if they profess, deny Him in evil doctrines or works)." The "Brethren," by W. K., p. 2.

the Spirit, may address the meeting, &c. This arrangement is considered to be indicated as the proper order in 1 Cor. xiv.*—to flow from the principle laid down in 1 Cor. xii.—and to be traceable historically in the acts of the Apostles. By adopting it the Brethren think that they avoid two evils by which all existing sects are more or less distinguished; the first, the evil of not employing talents given to believers for the Church's benefit—the second, the evil of appointing as the Church's teachers men in whom the gifts essential for the work have not yet been discovered. The Brethren, therefore, recognize no separate orders of "clergy" and "laity"—all are looked upon as equal in position (Matt. xxiii. 8., 1 Cor. x. 17, xii. 12-20, &c.), differing only as to "gifts" of ruling, teaching, preaching, and the like (Rom. xii. 4-8., 1 Cor. xii. 18, 28, &c.). The ordinances, consequently, of baptism, when administered, and the Lord's Supper, which is celebrated weekly, need no special person to administer or preside (Acts ix. 10-18, x. 48, xx. 7, 1 Cor. xi.) Another feature of some importance is, that wherever gifted men are found among the Brethren, they, in general, are actively engaged in preaching and expounding, &c. *on their own individual responsibility to the Lord and quite distinct from the Assembly.* So that though they may occasionally use the buildings where the Brethren meet, it is in no way as ministers of the Brethren but of Christ.†

Practically, there is no considerable diversity in doctrinal opinions between the Brethren and the members of all Protestant Evangelical Communions. Most of them, indeed, have formerly belonged to one or another of such bodies; and have separated purely from attachment to the principles already indicated—not from any change of doctrinal belief. As a matter of fact, the doctrine of the second advent and millennial reign of Christ is now, and has ever been, especially dwelt upon amongst them; but a difference of sentiment on this is not regarded as a bar to fellowship. Recently, however, controversy has arisen with respect to the precise position which our Lord assumed by virtue of His incarnation, and the opinions on this subject held by a portion of the Brethren are considered by the rest sufficiently erroneous to necessitate a severance.

The number of places of worship which the Census officers in England and Wales returned as frequented by the Brethren was 132; but probably this number is below the truth, in consequence of the objection which they entertain to acknowledge any sectarian appellation. Several congregations may be included with the number (96) described as "Christians" only.

* "If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that be unlearned or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all; he is judged of all: and thus are the secrets of his heart made manifest; and falling down on his face he will worship God and report that God is in you of a truth. How is it then brethren? when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. *Let all things be done unto edifying.* If any man speak in a tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the Church, and let him speak to himself and to God. Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak."

† The "Brethren" by W. K., pp. 13, 14.

UNENDOWED CHURCHES NOT PROTESTANT.

1. ROMAN CATHOLICS.

The Toleration Act of 1688, by which the Protestant Dissenters were relieved from many of the disabilities that previously attached to them, procured no change in the position of the Roman Catholics. They still remained subjected to the penalties inflicted by the various statutes which, since Elizabeth's accession, had been passed for their discouragement. These were exceedingly severe. Apart from the punishments awarded for the semi-political offence of denying, or refusing to admit the Sovereign's supremacy, the Acts of Recusancy (1 Eliz. c. 2., and 23 Eliz. c. 1.) exposed them to considerable fines for non-attendance at the service of the Established Church; and by other statutes they were not permitted to establish schools in England, nor to send their children to be taught abroad—they were excluded from all civil and military offices, from seats in either House of Parliament, and from the practice of the law,—they were not allowed to vote at Parliamentary Elections—proselytes to popery, and those who were the means of their conversion, were subjected to the penalties of treason—and, by various oaths and tests as well as by express provision, they were hindered in the exercise of their religious worship, and prevented from promulgating their doctrines. Their condition was, in fact, deteriorated in the reign of William III.—some enactments of especial rigor being sanctioned.*

Whether from the effect of these enactments, or from the natural progress of the principles of Protestantism, it is certain that at this time the number of professing Roman Catholics in England, who, in the reign of Elizabeth, were, according to Mr. Butler, a majority, or, according to Mr. Hallam, a third of the population, had considerably declined. A Report presented to William, divides the *freeholders* of England and Wales, as follows—

Conformists	-	-	-	-	2,477,254
Nonconformists	-	-	-	-	108,676
Papists	-	-	-	-	13,856
					2,599,786
					2,599,786

And the number of *persons* of the Roman Catholic faith is said to be only 27,696. This statement, allowing for all probable deficiencies, sufficiently exhibits the great diminution which, from various causes, had occurred since the period of the Reformation.

Not much alteration in the position of the Roman Catholics took place for nearly a century after the Revolution. As the temper of the times grew milder, many of the penal laws were not enforced; though, while the throne remained exposed to the pretensions of the Stuart family, the laws themselves continued on the Statute Book: indeed, some further measures were enacted during the agitations consequent upon the Catholic Rebellion of 1715. When, however,

* "In 1689, the 11th of William, an Act passed, for *Further preventing the growth of Popery*, of peculiar severity. A reward of one hundred pounds is offered for apprehending any priest or Jesuit. Papists not taking the oaths in six months, after eighteen years of age, are declared incapable of inheriting lands, &c.; and the next of kin, a Protestant, is to enjoy the same; also, Papists are made incapable of purchasing lands. Ambassadors are not to protect priests that are subjects of England. Sending a child to be educated abroad in the Romish religion is punishable by a forfeit of one hundred pounds. Popish parents are obliged to allow a maintenance to their children, becoming protestant, at the Chancellor's determination."—Charles Butler's *Historical Memoirs of the English Catholics*, vol. ii. p. 54.

in the person of George III., the Brunswick dynasty was firmly settled on the throne, a course of mitigating legislation was commenced, which gradually relieved the Roman Catholics from all restraints upon their worship, and from nearly all the incapacities attached to their religion. In 1778, the first remedial Act was passed, repealing the provision in the 10th and 12th of William III., by which the Catholics were disabled from taking lands by descent. The Gordon Riots of 1780, rather aided than retarded the advance of public sentiment towards additional relief; and, in 1791, Mr. Pitt, (having obtained from the chief continental universities, unanimous opinions that the Pope possessed no civil authority in England, that he cannot absolve the subjects of a sovereign from their allegiance, and that the principles of the Roman Catholic faith do not excuse or justify a breach of faith with heretics), procured the passing of another bill, by which, upon taking a form of oath prescribed, the Catholics were secured against most of the penalties pronounced by former Acts.* They were left, however, still subjected to the Test and Corporation Acts, by which they were excluded from all civil and military offices; were prohibited from sitting in either House of Parliament, and were disabled from presenting to advowsons. The removal of the chief of these remaining disabilities was zealously urged upon the Parliament for many years successively. In 1813 an important measure, framed with this intention, was defeated in the Commons by a majority of only *four*; while, in 1821, a bill to the same effect passed through the lower House but was rejected by the Peers. At length, in 1828, the Test and Corporation Acts were abrogated, and in 1829 the Catholic Emancipation Act bestowed on Roman Catholics substantially the same amount of toleration which was granted to the Protestant Dissenters.

Concurrently with the alleviation of their civil state, the number of the Catholics appears to have been gradually augmenting. In 1767 a return reports their number to be 67,916; and another return in 1780 enumerates 69,376. About this time, the number of *chapels* was about 200. The following is extracted from a Roman Catholic work † it shows the progressive increase in the number of such chapels in England and Wales since 1824 :

Year.	Number of Chapels.	Year.	Number of Chapels.	Year.	Number of Chapels.
1824 - -	346	1834 - -	417	1844 - -	506
1825 - -	370	1835 - -	417	1845 - -	512
1826 - -	384	1836 - -	423	1846 - -	520
1827 - -	382	1837 - -	431	1847 - -	536
1828 - -	387	1838 - -	429	1848 - -	543
1829 - -	394	1839 - -	444	1849 - -	552
1830 - -	392	1840 - -	463	1850 - -	574
1831 - -	397	1841 - -	466	1851 - -	583
1832 - -	403	1842 - -	479	1852 - -	603
1833 - -	411	1843 - -	497	1853 - -	616

Upon the same authority, the number of colleges belonging to the church is now (1853) eleven, and of religious houses 88, (of which 15 are for men, and

* Persons taking the oath were exempted from the operation of the Acts of Recusancy; were allowed, under certain regulations, to meet for worship and to establish schools; were relieved from the oath of supremacy and the declaration against transubstantiation; were not compelled to register their deeds and wills; and were delivered from the double land tax thitherto imposed upon them.

† Catholic Statistics 1823 to 1853.

1. ROMAN
CATHOLICS.

73 for women); while the number of the priests is 875. The following Table (B.) displays the increase, as to priests and religious houses, since 1841.

TABLE B.

Year.	Number of Religious Houses.	Number of Priests.	Year.	Number of Religious Houses.	Number of Priests.
1841	-	17	1848	-	47
1842	-	21	1849	-	53
1843	-	28	1850	-	64
1844	-	28	1851	-	68
1845	-	33	1852	-	78
1846	-	39	1853	-	88
1847	-	42			

The number of chapels from which returns have been received at the Census Office is 570; with sittings (after an allowance for 48 chapels making no return upon this point) for 186,111. The number of *attendants* on the Census-Sunday (making an estimated addition for 27 chapels the returns from which were silent on this point) was: *Morning*, 252,783; *Afternoon*, 53,967; *Evening*, 76,880. It will be observed, that in the morning the number of attendants was more than the number of sittings: this is explained by the fact that in many Roman Catholic chapels there is more than one morning service, attended by different individuals.

2. THE CATHOLIC AND APOSTOLIC CHURCH.

The following sketch, supplied by a member of this body, will perhaps convey, with certain qualifications, a correct idea of its sentiments and position.

“The body to which this name is applied make no exclusive claim to it: they simply object to be called by any other. They acknowledge it to be the common title of the one Church baptised into Christ, which has existed in all ages, and of which they claim to be members. They have always protested against the application to them of the term ‘Irvingites;’ which appellation they consider to be untrue and offensive, though derived from one whom, when living, they held in high regard as a devoted minister of Christ.

“They do not profess to be, and refuse to acknowledge that they are, separatists from the Church established or dominant in the land of their habitation, or from the general body of Christians therein. They recognize the continuance of the Church from the days of the first apostles, and of the three orders of bishops, priests, and deacons, by succession from the apostles. They justify their meeting in separate congregations from the charge of schism, on the ground of the same being permitted and authorized by an ordinance of paramount authority, which they believe God has restored for the benefit of the whole Church. And so far from professing to be another sect in addition to the numerous sects already dividing the Church, or to be ‘the One Church,’ to the exclusion of all other bodies, they believe that their special mission is to re-unite the scattered members of the one body of Christ.

“The only standards of faith which they recognize are the three creeds of the Catholic Church—the Apostles’ creed, the Nicene or Constantinopolitan creed, and that called the creed of St. Athanasius. The speciality of their religious belief, whereby they are distinguished from other Christian communities, stands in this: that they hold apostles, prophets, evangelists, and pastors to be abiding ministries in the Church, and that these ministries

“ together with the power and gifts of the Holy Ghost, dispensed and distributed
 “ among her members, are necessary for preparing and perfecting the Church
 “ for the second advent of the Lord; and that supreme rule in the Church
 “ ought to be exercised, as at the first, by twelve apostles, not elected or
 “ ordained by men, but called and sent forth immediately by God.

“ The congregations which have been authorized as above stated are placed
 “ under the pastoral rule of angels or bishops, with whom are associated, in the
 “ work of the ministry, priests and deacons. The deacons are a distinct and
 “ separate order of ministers taken from the midst of, and chosen by, the
 “ respective congregations in which they are to serve, and are ordained either
 “ by apostles or by angels receiving commission thereunto. The priests are
 “ first called to their office by the word through the prophets, (“no man taking
 “ this honour to himself,”) and then ordained by apostles; and from among
 “ the priests, by a like call and ordination, are the angels set in their places.

“ With respect to the times of worship, the Holy Eucharist is celebrated, and
 “ the communion administered, every Lord’s day, and more or less frequently
 “ during the week, according to the number of priests in each particular
 “ congregation; and, where the congregations are large, the first and last hours
 “ of every day, reckoning from 6 A.M. to 6 P.M., are appointed for divine
 “ worship; and, if there be a sufficient number of ministers, there are, in
 “ addition, prayers daily at 9 A.M. and 3 P.M., with other services for the more
 “ special object of teaching and preaching.

“ In the forms of worship observed, the prayers and other devotions to be
 “ found in the principal liturgies of the Christian Church are introduced by
 “ preference, wherever appropriate; and in all their services the bishops and
 “ clergy of the Catholic Church, and all Christian kings, princes, and governors,
 “ are remembered before God. It may also be observed, that in their ritual
 “ observances and offices of worship external and material things have their
 “ place. They contend that, as through the washing of water men are admitted
 “ into the Christian covenant, and as bread and wine duly consecrated are
 “ ordained to be used not merely for spiritual food but for purposes of sacra-
 “ mental and symbolic agency, so also that the use of other material things,
 “ such as oil, lights, incense, &c., as symbols and exponents of spiritual
 “ realities, belongs to the dispensation of the Gospel.

“ Besides free-will offerings, the tenth of their increase, including income of
 “ every description, is brought up to the Lord (it being regarded as a sacred
 “ duty that tithe should be dedicated to His service alone), and is apportioned
 “ among those who are separated to the ministry.

“ In England there are about 30 congregations, comprising nearly 6,000
 “ communicants; and the number is gradually on the increase. There are also
 “ congregations in Scotland and Ireland, a considerable number in Germany,
 “ and several in France, Switzerland, and America.”

To this description of the chief peculiarities, may be annexed the following
 statement of the history and development, of the Church.

Its virtual origin is referred by its adherents to the commencement of the
 present century, when the public mind, impressed by the momentous issues of the
 French revolution and the conquering career of Bonaparte, was greatly occupied
 by study of the sacred prophecies, of which those marvellous events appeared
 to be, in portion, the fulfilment. Many by these startling signs were led to a
 conviction that the world was entering upon its final epoch, when might be
 expected the bestowment of those supernatural endowments promised to the
 faithful in the latter days. Accordingly, continual prayers were offered, for the
 speedy realization of the promised gifts; and, towards the close of 1829, it is
 asserted, several miraculous acts of healing and of prophecy occurred in

Origin and Pro-
 gress of the
 Church.

Scotland. The report of these events was variously received; by some with incredulity—by others with belief, as being the expected answer to their prayers. Among the latter, Mr. Irving, minister at that time of the Scotch Church, Regent Square, and formerly in Glasgow the assistant minister to Dr. Chalmers, was conspicuous for the zeal and eloquence with which he preached the certainty of some such manifestation of the promised presence of the Holy Spirit; and, when several persons in his congregation, seeming to be acting under an involuntary impulse, uttered words of prophecy, while others spoke in what appeared to be an unknown language, he received both these phenomena as likewise the fulfilment of the promised gifts. A decision of the Scottish Presbytery of Annan deprived Mr. Irving of the Church in Regent Square, but in 1832 a chapel was erected for him in Newman Street. Thenceforward “Prophets” were received as a resuscitated order of the ministry, and shortly afterwards, a prophet pointing out an individual as an “Apostle,” it was held that the *Apostolic* office also was restored. From these events, and from the revelations of the prophets, it was found that the ministry was properly fourfold—consisting of apostles, prophets, evangelists, and pastors—and “that the proper mode of ordination was by the imposition of the apostle’s hands on those who had been previously designated or called to the ministry by the word of the prophet.”* The first ordination took place on Christmas Day, 1832, when an angel (or chief pastor) was ordained over the church at Albury. The second ordination was that of Mr. Irving, who, on the 5th of April 1833, was appointed angel of the church in Newman Street. In the course of the next few years, churches were formed in Bishopsgate, in Chelsea, in Brighton, and in Chatham. In 1833 the “prophetic word” declared that elders and deacons ought to be appointed,—that the former should receive the priestly character,—and that both should be separated, by ordination, from the laity. The revelations of the next two years established the proper times of worship, the right of the priesthood to tithes, and the absolute authority of the “angels” to govern their respective churches, and to interpret the prophetic utterances. In 1835 the number of churches in London, which had hitherto been 5, was increased to the number which prophecy had indicated as required, viz. 7. In the same year the number of the apostles was increased from 5 to the full complement of 12, and they were set apart for their peculiar functions; remaining for the next two years at Albury in study of the scriptures and in mutual consultation. In 1836, a council was established on the model of the Jewish tabernacle, “so arranged as to present a definite form, calculated to give an idea of the true relation and adjustment of the machinery of the universal church.”† The next proceeding was the delivery of a “testimony” to the rulers of the Church and State. The 12 apostles each reduced to writing his ideas of what was necessary to be stated to the heads of the church, and a summary of all these papers, prepared by the senior apostle, was delivered to the Archbishop of Canterbury, to most of the bishops, to 150 London clergy, and

* “A Chronicle of certain Events which have taken place in the Church of Christ, principally in England, between the years 1826 and 1852.” p. 9.

† “The symbol of this Council was shown in the word of prophecy to have been given in the construction of the tabernacle of Moses, where also, as in a figure, the true and spiritual worship of God was set forth. The forty-eight boards corresponded in number to the six Elders from each of the seven churches, forty-two in all, together with six of the Apostles. The five bars, which upheld all the boards, were typical of a ministry which had been committed to other five of the Apostles, whose duty it was to instruct the council in the principles upon which counsel was to be given. The two tenons, with their sockets of silver for each board, had reference to the diaconal ministry, through which the Eldership was rooted in the love of the people—silver being the symbol of love. Two of the Elders were appointed to act as scribes to the council, and found their shadow in the two corner boards of the tabernacle. The heads of the fourfold ministry—the Apostle, Prophet, Evangelist, and Pastor—corresponded to the four pillars between the most holy and the holy place; the five Evangelists to the five pillars at the entrance; and the seven angels to the lights of the cauldrestick. The sixty Evangelists were antitypical to the sixty pillars of the court, four of whom acted as the outer door of entrance.”—*Chronicle of certain Events,* &c., p. 23.

to most of the ministers of the localities in which churches had been raised. The testimony to the rulers of the state, prepared by a single apostle, was also in the same year (1836), delivered to the King in person, and afterwards "to as many privy councillors as could be found or would receive it."‡ In 1837 a "Catholic Testimony," being a combination of the two, was addressed to the patriarchs, bishops, and sovereigns of Christendom, and was subsequently delivered to Cardinal Acton for the Pope,—to Prince Metternich for the Emperor of Austria—and to various others among the bishops and kings of Europe. In 1838 the apostles, in obedience to another prophecy, departed for the continent, and visited for two years most of the European countries, with the object of remarking closely the condition of the general Church, and gleaning from each portion its peculiar inheritance of truth. From this perambulation they, in 1840, were recalled to settle some disputes which had arisen in their absence, with respect to the comparative authority of the apostles and the council above referred to. The apostles stilled these symptoms of dissension by asserting their supremacy; and the meetings of the council were suspended, and have not yet been revived. These measures led, however, to the secession of one of the apostles, whose successor has not yet been named. Seven of the remaining eleven, in 1844, again dispersed themselves in foreign parts, to be again recalled in 1845, in order to determine what liturgical formalities should be observed. This settled, they once more proceeded to their work abroad—the senior apostle, who remained at Albury, having charge of all the London churches (now reduced to six).—The principal work of recent years has been the gradual completion of the ritual of the Church. In 1842 a liturgy had been framed, "combining the excellencies of all preceding liturgies." In this a certain portion of the service was allotted to each of the four ministers already mentioned; the communion (which before had been received by the people in their seats) was now received by them before the altar, kneeling; and the consecrated elements, before their distribution, were offered as an oblation before the Lord. Simultaneously, appropriate vestments were prescribed—the alb and girdle, stole and chasuble, for services connected with the altar, and a surplice and rochette and mosette for preaching and other offices. In 1847 considerable additions to the liturgy were made, and the use of consecrated oil was permitted in visitation of the sick. In 1850 it was ordered that a certain portion of the consecrated bread and wine should be kept in an appropriate ark or tabernacle placed upon the altar, to be taken by the angel, at the morning and evening services, and "proposed" as a symbol before the Lord. The latest ceremonial additions were adopted in 1852, when lights—two on, and seven before, the altar—were prescribed, and incense was commanded to be burnt while prayers were being offered.

Of late years, it is said, the church has made considerable progress, so that from 1846 to 1851 the number of communicants in England has increased by a third, while great success has been achieved on the continent and in America. Returns from 32 chapels (chiefly in the southern counties of England) have been furnished to the Census Office. These contained (allowing for one chapel for which the sittings are not mentioned) accommodation for 7,437 persons. The *attendance*, on the Census-Sunday, was (making an estimated addition for two chapels with regard to which no information was received): *Morning*, 3,176; *Afternoon*, 1,659; *Evening*, 2,707.

2.
THE CATHOLIC
AND APOSTOLIC
CHURCH.

1837.

1838.

1840.

1844.

1847.

1850.

1852.

‡ Ibid. p. 25.

3. THE LATTER DAY SAINTS ; OR MORMONS. *

Although, in origin, the Mormon movement is not English, but American, yet, as the new creed, by the missionary zeal of its disciples, has extended into England, and is making some not inconsiderable progress with the poorer classes of our countrymen, it seems desirable to give, as far as the inadequate materials permit, some brief description of a sect, the history of whose opinions, sufferings, and achievements, shows, perhaps, the most remarkable religious movement that has happened since the days of Mahomet.

Origin and
Progress.

Joseph Smith, the prophet of the new belief, was born in humble life in 1805, at Sharon in the state of Vermont, from whence in 1815 he removed with his parents to Palmyra, New York. When about 15 years old, being troubled by convictions of his spiritual danger, and perplexed by the multitude of mutually hostile sects, he saw, he says, while praying in a grove, a vision of "two personages," who informed him that his sins were pardoned, and that all existing sects were almost equally erroneous. This vision was repeated three years afterwards, in 1823, when an angel, he reports, informed him that the American Indians were a remnant of the Israelites, and that certain records, written by the Jewish prophets and containing history and prophecy, had, when the Indians fell into depravity, been buried in the earth at a spot which the angel indicated. Smith was further told, that *he* had been selected as the instrument by which these valuable records should be brought to light; the revelations they contained being necessary for the restoration of that purity of creed and worship from which all the modern churches had alike departed.

Accordingly, upon the 22d of September 1823, Smith, the story runs, discovered in the side of a hill, about four miles from Palmyra in Ontario County, a stone box, just covered by the earth, in which was deposited the "Record,"—a collection of thin plates of gold, held together by three golden rings. Part of this golden book was sealed, but the portion open to inspection was engraven thickly with "Reformed Egyptian" characters. Together with the book he found two crystal lenses "set in the two rims of a bow," apparently resembling an enormous pair of spectacles; this instrument he said was the Urim and Thummim used by ancient seers.

The simple inspection of these treasures was the whole extent of Smith's achievements on his first discovery of them; he was not permitted by the angel to remove them until four years afterwards, on the 22d of September 1827. During the interval he received occasional instruction from his supernatural visitant.

The news of his discovery attracted such attention, and procured him so much obloquy, that, according to the narrative of his biographers, he was exposed to personal violence, and was obliged to fly to Pennsylvania, carrying his golden plates concealed in a barrel of beans.† When thus in some security, he, by the aid of the Urim and Thummim, set to work upon the translation of the unsealed portion, which, when complete, composed a bulky volume, which he called the "Book of Mormon"—"Mormon," meaning, he explained, *more good*, from "*mor*," a contraction for *more*, and "*mon*," Egyptian for *good*. "Mormon,"

* See "The Mormons, a contemporary History;" "Remarkable Vision, by Orson Pratt, one of the twelve apostles of the Church of Jesus Christ of Latter Day Saints;" "The Voice of Joseph, a brief account of the Rise, Progress, and Persecutions of the Church of Jesus Christ of Latter Day Saints, with their present position and property in Utah Territory, by Lorenzo Snow, one of the twelve apostles;" "A Voice of Warning, by Parley P. Pratt;" "The only Way to be Saved, by Lorenzo Snow;" "The Seer;" "Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints, selected from the Revelations of God, by Joseph Smith, President;" third European edition. 1852.

† A Voice of Warning, p. 87.

too, was the name of a supposed prophet living in the fourth or fifth century, who, after the principal portion of the American Israelites had fallen in battle, and the whole of them become degenerate, engraved on plates a summary of their history and prophecies. These plates, his son, Moroni, in the troublous times which followed, hid for safety in a hill then called Cumora, about the year A. D. 420.*

Mormons defend the authenticity of this recital, by asserting the improbability that Smith, an illiterate person, could invent it, and, unaided, write so large and peculiar a volume. To the objection that the golden plates are not produced, they give Smith's own reply to the applications made to him by his disciples for a view—that such an exhibition of them is prohibited by special revelation. Nevertheless, in further proof of Smith's veracity, three "witnesses" were found to testify that they had actually *seen* the plates, an angel having shewn them; and a similar testimony was borne by eight other "witnesses,"—four of these belonging to a family named Whitmer, and three being the two brothers and the father of Smith. The utmost that Smith did towards allowing access by indifferent parties to the plates, was to give to one of his inquiring followers a copy upon paper of a portion of the plates in the original hieroglyphics, viz., the "Reformed Egyptian." This was submitted by the yet unsatisfied disciple to Professor Anthon of New York, who, however, did not recognise the characters as those of any ancient language known to him. The Mormon advocates appear to think these evidences irresistible.†—Upon the other hand, it is asserted, by opponents of the Saints, that about the years 1809—12, a person of the name of Solomon Spaulding, who had been a clergyman, conceived and executed the design of writing a religious tale, the scenes and narrative of which should be constructed on the theory that the American Indians were the lost ten tribes of Israel. This work, when finished, he entitled "*The Manuscript found*;" and the purport of the fiction was, to trace the progress of the tribes from Jerusalem to America, and then describe their subsequent adventures in the latter country,—“Mormon” and his son “Moroni” being prominent characters, and Nephi, Lehi, and the Lamanites (names frequently occurring in the Book of Mormon) being also mentioned. The MS. of this production, it is further stated, found its way into the hands of one Sidney Rigdon, who was intimately connected with Smith from the commencement of his career.

The "*Book of Mormon*" was succeeded by a "*Book of Doctrine and Covenants*," being a collection of the special revelations made to Smith and his associates upon all points connected with the course and welfare of the church. This was continually enlarged as further revelations, consequent upon the varying fortunes and requirements of the body, were received. Amongst these was one by which the "Aaronic Priesthood" was revived—another by which baptism by immersion was commanded—a third for the institution of "Apostles"—and others for the temporal regulation of the church

* These plates are represented as revealing amongst many things, that on the confusion of tongues, a tribe direct from Babel colonized America and occupied it for some fifteen hundred years. Soon after their destruction, for their wickedness, about six hundred years before Christ, another colony, descendants from the tribe of Joseph, coming from Jerusalem, replaced the former occupants and grew into two mighty nations called the Nephites and the Lamanites. Of the latter, who became benighted and were changed in the colour of their skin, the American Indians are a remnant; but the former, though much favoured by a long possession of the truth and even by an intercourse with angels and the personal presence of Christ himself, were ultimately, falling into sin, destroyed entirely by the Lamanites. During the occupancy of these tribes, it is reported, that, upon our Saviour's crucifixion, a tremendous natural convulsion changed the whole appearance of the continent; and, in the general wreck, three cities, of considerable polish and enormous magnitude were either burned by fire from heaven, buried under lofty mountains, or submerged beneath new inland seas.

† "Divine Authenticity of the Book of Mormon," by Orson Pratt, one of the twelve apostles of the Church of Jesus Christ of Latter Day Saints. 1850.

from time to time.* In these productions the peculiar phraseology of the sacred scriptures was profusely imitated.

It appears that at the end of about three years after Smith's announcement of himself as a prophet, about 30 persons were convinced of the reality of his pretensions, and from this time forward converts rapidly increased. Smith removed to Kirtland, in Ohio, and set up a mill, a store, and a bank.

It was not without opposition that this progress was effected. As appears to be usual upon the rise of new religious sects, the Mormons were accused of holding many outrageous and immoral doctrines, and, amongst them, that of a community of wives. The popular hostility was often violently manifested, and the saints were subjected to much ill-treatment. Smith himself, in 1832, was tarred and feathered by a midnight mob; and, in the following year, the whole of the Mormons in Missouri (amounting to above a thousand persons) were expelled from Independence, Jackson County, which had been described by Smith as the Zion appointed by revelation for the resting-place of the saints. They removed to Clay County, where, in 1837, they were joined by the prophet himself, whose bank in Kirtland had failed. Meantime, the prejudice against the Mormons followed them to their new habitation, and, in 1838, after several sanguinary outbreaks, Joseph Smith and his brother Hyrum were imprisoned, and the whole community of Mormons were expelled from their possessions in Missouri. They took refuge in the neighbouring state of Illinois. Here, in 1839, their prophet, who had managed to escape from prison, joined them. They now numbered 15,000 souls.

In Illinois, they chose the village of Commerce as their residence, which soon became converted into a considerable town, of which the prophet was appointed mayor. This town they called Nauvoo, or "Beautiful," according to the language of the Book of Mormon. A body of militia, called the Nauvoo Legion, was established—Smith being "General." In 1841, a "revelation" ordered the construction of a splendid temple, towards which object all the saints were to contribute a full tithe of their possessions. It is said that they expended on this structure nearly a million of dollars.

In Nauvoo, the Mormons seem to have increased and prospered greatly: the town extended fast; the temple gradually rose; and the prophet was the absolute head of a comparatively powerful community, which hardly recognised the ordinary laws of the state. In 1843 he became a candidate for the Presidency, and put forth a statement of his views. In 1844, however, occurred the final catastrophe of his life. A Nauvoo paper, having printed certain scandal of him, was, by order of the council of the town, suppressed, and its office rased; on which, the editors retired to Carthage, and obtained a warrant against Smith and his brother. This warrant Smith refused to recognise: the county force prepared to execute it; and the Saints prepared their city for defence. To save the town, however, Smith surrendered on the promise of protection from the governor. This promise proved of little value; for, on the 27th of June 1844, a mob broke into Carthage prison, and Joseph and Hyrum Smith were shot.

Upon the prophet's death there were two competitors for the vacant supremacy—Sidney Rigdon and Brigham Young. The former was the earliest associate of Smith, and professed to be acquainted with "all his secrets;" but, as the prominent advocate of the "Spiritual Wife" doctrine, he was looked

* The "doctrine" of this book is contained in seven lectures on Faith, originally delivered before a class of elders in Kirtland, Ohio. Some of the "revelations" are very minute; as, for instance, one authorizing Newel R. Whitney to retain his store for a little season; others directing Titus Billings to dispose of his land—Martin Harris to lay his monies before the Bishop of the Church—Sidney Rigdon to write a description of the land of Zion—Joseph Smith to receive support from the Church, and to have a house built in which to live and translate—&c.

upon with disfavour as the virtual author of much of the suspicion and hostility with which the Mormons were regarded. Brigham Young succeeded therefore to the post of "Prophet" (which he still retains), and Rigdon was expelled from the community. An interval of scarcely interrupted progress followed, during which the temple was completed; but in 1845 the troubles were renewed: perpetual conflicts, in which blood was shed, occurred, and the city of Nauvoo itself was regularly besieged. At length the Mormons, conscious of their inability alone to cope with their antagonists, and seeing that no confidence could be reposed upon the law for their protection, undertook (since nothing less would satisfy their enemies) that they would altogether quit the State—commencing their departure in the spring of 1846.

This time it was no mere temporary, neighbouring refuge which the Mormons sought. The elders of the church, aware of the hostility to which it would be constantly exposed in any portion of the populated States, resolved, with equal policy and daring, to escape entirely from the settled territory, and to seek far off, beyond the Rocky Mountains, some secluded and unoccupied retreat in which they could, secure from molestation, build their earthly "Zion," and, by gathering thither from all quarters of the world the converts to their faith, become a thriving and a powerful community, too potent to be further interfered with. This remarkable pilgrimage, involving the removal of some thousands of men, women, children, cattle, and stores, over thousands of untrodden miles—across wide unbridged rivers—by the difficult passes of snow-capped mountains—and through deserts, prairies, and tribes of predatory Indians—was at once commenced. A party of pioneers set out from Nauvoo in February 1846, when it was still winter—the waggons crossing the Mississippi on the ice. These were to prepare the way for the main body of the citizens, who, according to stipulation, might remain in Nauvoo till these preparations were completed. Their departure was, however, hastened by the fresh hostility of their opponents, who—concluding from the progress still continued in the decorations of the temple that the Mormons secretly intended to elude their promise and return—attacked the town in September 1846, and expelled the whole of its remaining population. These then followed and overtook the pioneering party, which, after dreadful sufferings from cold and heat, from hunger and disease, had, finding it impossible to reach their destination till the following year, encamped upon the banks of the Missouri, on the lands of the Omahas and Pottawatamies. Here they had sown the land to some extent with grain, the crops of which were to be reaped by their successors. After a dreary winter, spent in this location, they began their march towards their final settlement. In April 1847 the first detachment of 143, with 70 waggons, crossed the Rocky Mountains; arriving at the basin of the Great Salt Lake, in the latter portion of July, in time to sow the land for an autumn crop. The second party started in the summer with 566 waggons and a great supply of grain. The others followed in the course of 1848—their passage much alleviated by the tracks prepared by their predecessors and the harvests left for them to gather.

The valley of the Great Salt Lake is a territory of considerable extent, enclosed on all sides by high rocky mountains. The Lake itself is nearly 300 miles in circumference, with islands rising from its surface to an elevation of some thousand feet: its shores are covered in some places with the finest salt, and its water is as buoyant as the waves of the Dead Sea. Portions of the land are desert; but a vast expanse is wonderfully fertile and abounds in all facilities for pasturage and cultivation. Here, the Mormons have now firmly fixed themselves, and made, since 1848, continual progress. Further settlements have been established, and several cities founded: that of the Great Salt Lake itself has a plot of several acres destined to support a temple whose magnificence shall far exceed the splendour of the former Nauvoo edifice. Relying on the

inexhaustible resources of the region to sustain innumerable inhabitants, the principal endeavour of the rulers is, to gather there as many immigrants as possible professing the same faith. They calculate that thus, established in an almost inaccessible retreat, with numbers continually augmenting, they will soon be able to defy external enmity and rear upon a lasting basis their ecclesiastical republic. Missionary agents are despatched to almost every portion of the world to make fresh converts and facilitate their transit to America. In England these endeavours have been followed by no slight success: it is computed that at least as many as 30,000 persons here belong to the community, and nearly 20,000 have already, it is said, departed for the Great Salt Lake. This settlement itself, has now, by the name of "Utah" been admitted to the United States Confederacy; but it seems, from a report of the judges sent there by the recent President, that the authority of the federal government is virtually set at nought; the laws and their administration being always found accordant with the pleasure of the Mormon rulers.

Doctrines.

The precise religious creed and practices of this community cannot with certainty be ascertained. Of course, the most peculiar features and most fundamental doctrines are—the heavenly mission and apostleship of Smith and the inspiration of the Book of Mormon and the Book of Doctrine and Covenants. The absence of any claim, upon the part of Christian churches generally, to direct communications from above, is looked upon as a certain sign of their departure from the Christianity of apostolic times. The absence, likewise, of a proper priesthood, called by supernatural invitation, and of prophets and apostles similarly chosen, is supposed to be another proof of the inadequacy of existing bodies to sustain the proper office of a Christian church. A printed "Creed" presents the following summary of their opinions, but omits some rather material points:—

"We believe in God the eternal Father, and his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgressions.

"We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are: 1st. Faith in the Lord Jesus Christ. 2d. Repentance. 3d. Baptism by immersion for the remission of sins. 4th. Laying on of hands for the gift of the Holy Spirit. 5th. The Lord's Supper.

"We believe that men must be called of God by inspiration, and by laying on of hands by those who are duly commissioned to preach the Gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the powers and gifts of the everlasting Gospel, viz., the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues and the interpretation of tongues, wisdom, charity, brotherly love, &c.

"We believe in the Word of God recorded in the Bible. We also believe the Word of God recorded in the Book of Mormon and in all other good books.

"We believe all that God has revealed, all that he does now reveal; and we believe that he will yet reveal many more great and important things pertaining to the Kingdom of God, and Messiah's second coming.

"We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be established upon the Western continent; that Christ will reign personally upon the earth a thousand years; and that the earth will be renewed and receive its paradisaical glory.

“ We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired.

“ We claim the privilege of worshipping Almighty God according to the dictates of our conscience, unmolested, and allow all men the same privilege, let them worship how or where they may.

“ We believe in being subject to kings, queens, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

“ We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men; indeed, we may say that we follow the admonition of Paul,—we ‘ believe all things,’ we ‘ hope all things,’ we have endured very many things, and hope to be able to ‘ endure all things.’ Every thing virtuous, lovely, praiseworthy, and of good report we seek after, looking forward to the ‘ recompense of reward.’ ”

A rather more specific outline of some points of their belief is given by one of their apostles. According to him, the Saints believe that all mankind, in consequence of Adam’s sin, are in a state of ruin: from this, however, they are all delivered by the sacrifice of Christ, and are made secure of everlasting happiness, unless they commit any *actual* sin. Infants, therefore, being irresponsible, will be eternally redeemed; and such among the people of the earth as have not had the benefit of revelation will receive a mitigated punishment. The rest, in order to be saved from endless ruin, must comply with four conditions:—(1) they must *believe* in Christ’s atonement; (2) they must *repent* of their transgressions; (3) they must receive *baptism* by immersion for the remission of sins, administered only by one authorized of Christ; and (4) they must receive the *laying on of hands* for the gift of the Holy Ghost—*this* ordinance also being, like that of baptism, only to be administered by duly authorized apostles or elders. All who comply with these conditions obtain forgiveness of their sins and are made partakers of the Holy Ghost—enjoying, too, the gifts of prophecy and healing, visions and revelations, and the power of working miracles.*

Among the prominent opinions, not included in these statements, are their doctrines of the materiality of the Deity,† and of the twofold order of the priesthood, viz., the Melchisedek and the Aaronic. They are also charged by their opponents with the practice and the sanction of polygamy; and evidence is not un plentiful of their allowance of something closely similar; and in their various publications very peculiar doctrines on the subject of marriage are propounded.‡ Their standard books, however, specially denounce the crime.§

In England and Wales there were, in 1851, reported by the Census officers as many as 222 places of worship belonging to this body—most of them however being merely rooms. The number of sittings in these places (making an allowance for 53, the accommodation in which was not returned) was 30,783. The attendance on the Census-Sunday (making an estimated addition for 9 chapels from which no intelligence on this point was received) was: *Morning*, 7,517; *Afternoon*, 11,481; *Evening*, 16,628. The preachers, it appears, are far from unsuccessful in their efforts to obtain disciples: the surprising confidence and zeal with which they promulgate their creed—the prominence they give to the

3. THE LATTER
DAY SAINTS, OF
MORMONS.

Numbers in
England.

* Remarkable Visions, by Orson Pratt, pp. 12–16.

† The Materialism of the Mormons examined and exposed, by T. W. P. Taylder. Absurdities of Inmaterialism, or a Reply to T. W. P. Taylder’s Pamphlet, by Orson Pratt.

‡ Report of Judges of the State of Utah, 1851; Captain Stansbury’s Description of the Mormon Settlement, &c. In the pages of “The Seer,” a periodical conducted by Orson Pratt, the doctrine of plurality of wives is openly advocated. Marriage, however, is there said to be the exclusive privilege of the righteous—the wicked who marry doing so at their own peril. Whether a man is righteous or wicked is a point to be determined by the prophets of the Mormon Church; and as this can only be ascertained by the aid of inspiration, it is argued that no marriage can be safely contracted in communities which do not believe in a continuance of revelations.

§ Book of Doctrine and Covenants, sections LXV. and CIX.

3. THE LATTER
DAY SAINTS, OR
MORMONS.

exciting topics of the speedy coming of the Saviour and his personal millennial reign—and the attractiveness to many minds of the idea of an infallible church, relying for its evidences and its guidance upon revelations made perpetually to its rulers,— these, with other influences, have combined to give the Mormon movement a position and importance with the working classes, which, perhaps, should draw to it much more than it has yet received of the attention of our public teachers.

ISOLATED CONGREGATIONS
(not connected with any particular sect).

ISOLATED
CONGREGATIONS.

IN addition to the congregations which belong to the preceding regularly organized bodies, there are individual congregations, mostly altogether independent of each other, or at all events without the formal coalescence which is requisite to constitute a "sect." Five classes may be noticed of these congregations:

1. Those in which the members of some two or more of the preceding sects *unite* in worship—probably from inability alone and severally each to support a place of worship and a minister. Of these amalgamated congregations the most numerous are those (to the number of 61) in which the *Independents* join with *Baptists*. The whole of these combinations, and their frequency, are shewn as follows:—

1. Combinations
of sects.

	Number of Congregations.
Independents and Baptists	61
Independents, Baptists, and Wesleyans	2
Independents and Wesleyans	-
Independents and Calvinistic Methodists	1
Independents and Primitive Methodists	1
Baptists and Wesleyans	2
Baptists, Wesleyans, and Moravians	1
Presbyterians and Particular Baptists	1
Mixed (constituent sects not stated)	54
Wesleyan Christian Union	1
Neutral	1

It must not, indeed, be thought that these are the only instances in which the members of, or sympathizers with, particular communities, are found together, worshipping in common: few congregations are without a certain number who, while strictly claimable by other bodies, find their difference of sentiment on ritual observances no obstacle to union when the fundamental doctrines preached are similar. But the congregations named above, it is assumed, are not, as in the cases just supposed, ostensibly connected either with the one or with the other of the bodies to which, in theory, the various attendants are attached; but, on the contrary, exist apart and independently, by special understanding and arrangement of the two or more uniting parties.

2. Another class of miscellaneous congregations is composed of such as are formed by the adherents to some *doctrine* to which special value is attached, and which is thus maintained with greater prominence than by the regular churches. To this class the following may be referred:—

2. Congregations
based upon the
profession of
peculiar doc-
trines.

	Number of Congregations.
Calvinists	81
Calvinists (supralapsarian)	1
Huntingtonians	1
Universalists	2
Millenarians	5
Predestinarians	1
Trinitarian Predestinarians	1

ISOLATED
CONGREGATIONS3. Unsectarian
congregations.

3. A third group may be made of congregations, which, disliking to be identified with anything appearing to be sectarian, refuse to call themselves by any but a very general or a merely negative appellation; as,

	Number of Congregations.
Christians	96
Christian Association	8
Orthodox Christians	1
New Christians	1
Christ's Disciples	3
Primitive Christians	1
New Testament Christians	2
Original Christians	1
United Christians	1
Gospel Pilgrims	2
Free Gospel Christians	14
Believers	2
Non Sectarian	7
No particular Denomination	7
Evangelists	4
Gospel Refugees	1
Freethinking Christians	2

4. Sect not parti-
cularized.

4. Others, while admitting a connexion with some one of the more extensive sections into which the Christian Church is now divisible, have either forgotten or declined to specify a more minute association; such are,

	Number of Congregations.
Protestant Christians	3
Evangelical Protestants	1
Protestant Free Church	1
Trinitarians	1
Protestant Dissenters	24
Dissenters	6
Evangelical Dissenters	3
Episcopalian Seeders	1

5. *Missionary*
congregations.

5. A fifth class of separate congregations may be formed of those which are the offspring of the *Missionary* operations of the other bodies, acting either individually or in combination; such are the congregations raised and supported by the

	Number of Congregations.
London City Mission	7
Railway Mission	1
Town Missions	17
Home Mission	
Mission Society	
Seamen's Bethel	11
Christian Mission	3

Doubtless, these will not include the *whole* of the congregations gathered and sustained by the agency of these societies and others having kindred objects: many, it is likely, are returned with some particular denomination.

ISOLATED
CONGREGATIONS.

6. A residue will still be left of congregations difficult to classify. Such are the following:—

6. Miscellaneous.

	Number of Congregations.
Free Church	8
Teetotalers	1
Doubtful	43
Benevolent Methodists	1
General	2
Israelites	1
Christian Israelites	3
Stephenites	1
Inghamites	9
Temperance Wesleyans	1
Temperance Christians	1
Freethinkers	2
Rational Progressionists	1
Southcottians	4

The last of these, perhaps, deserves some notice. It derives its name from *Southcottians*, Johanna Southcott, who was born in 1750 in humble circumstances in Devonshire. In 1792 she commenced a career as a prophetess, making various announcements of events which were, she said, about to happen, and of revelations made to her respecting the millennial advent of the Saviour. Several thousand persons, it is said, believed her mission, amongst whom she distributed sealed packets which were thought by their possessors to contain the virtue of "charms." Being afflicted with a malady which gave to her the aspect of pregnancy, she prophesied that she was destined to become the mother of a *Second Shiloh*; and accordingly a splendid cradle and some other considerable preparations for the birth were made by her disciples; but her death, which happened shortly afterwards, displayed the baselessness of their anticipations. Nevertheless her followers would not resign their confidence that her prognostications would be certainly fulfilled; asserting that, for the accomplishment of her predictions, she would shortly re-appear, restored to life. It seems that there are still in England four congregations of persons entertaining this belief.

FOREIGN CHURCHES.

FOREIGN
CHURCHES.

The previous notices comprise the whole of the Religious Bodies which are native to this country, or which act upon the native population. Of the *Foreign Churches*, it is only necessary to enumerate the congregations which belong to each. Foreign Protestants have eleven congregations; thus distributed—LUTHERANS, 6; FRENCH PROTESTANTS, 3; REFORMED CHURCH OF THE NETHERLANDS, 1; GERMAN PROTESTANT REFORMERS, 1. Other Foreign Christian Churches have 5 congregations, namely—GERMAN CATHOLICS, 1; ITALIAN REFORMERS, 1; and GREEK CHURCH, 3.

The JEWS (a nation and a Church at once) have 53 synagogues, with accommodation (after an estimate for three defective returns) for 8,438 worshippers.

Substantial Agreement of most of the Bodies previously described.

If the preceding sketch has given any adequate idea of the faith and order of the various churches which possess in common the religious area of England, it will probably be seen to what a great extent, amidst so much ostensible confusion and diversity, essential harmony prevails. Especially is this apparent if we limit our regard to Protestant communions; which, indeed, comprise together nineteen-twentieths of our religious population. With respect to these, the differences which outwardly divide are not to be compared with the concordances which secretly, perhaps unconsciously, unite. The former, with but few exceptions, have relation almost wholly to the mere formalities of worship—not to the essential articles of faith. The fundamental doctrines of the Reformation, as embodied in the standards of the Church of England, are professed and preached by Presbyterians, Independents, Baptists, Methodists, and many minor sects, comprising more than nineteen-twentieths of the Nonconforming Protestant community; and though the different organization of these several bodies seems to present externally an aspect of disunion, probably a closer scrutiny will show that they are separated only as to matters whose importance, even if considerable, is not vital, and that thus they may, without excess of charity, be recognized as truly, though invisibly, united to the general Church of Christ. Perhaps in a people like the English—trained to the exercise of private judgment, and inured to self-reliance—absolute agreement on religious subjects never can be realized; and certainly if, at the trifling cost of a mere superficial difference, the ever various sympathies or prejudices of the people can obtain congenial resting place, we scarcely can behold with discontent a state of things by which, at worst, external rivalry is substituted for internal disaffection; while this very rivalry itself—perhaps in part, and growingly, a generous emulation—tends to diffuse the Gospel more extensively, since thus religious zeal and agency are roused and vastly multiplied. Rather, perhaps, we shall be led to recognize with some degree of satisfaction the inevitable existence of such co-operative diversity; and shall perceive, with Milton, that “while the Temple of the Lord is building, some cutting, some squaring the marble, some hewing the cedars, there must needs be many schisms and many dissections; made in the quarry and in the timber ere the House of God can be built: and when every stone is laid artfully together, it cannot be united into a continuity, it can but be contiguous in this world; neither can every piece of the building be of one form; nay, rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilarities, that are not vastly disproportional, arises the goodly and graceful symmetry that commends the whole pile and structure.”*

Nor has this *virtual* union been, in recent times, unfruitful of much *manifested* concord. Common objects are increasingly pursued by common efforts; not a few of our existing and perpetually rising institutions for promoting moral and religious progress being founded on the ample basis which permits the members of the different churches to commingle in associated labour. The appended List (C), embracing most of the societies supported by combined religious bodies, will, perhaps, give some idea of the extent to which this visible confederacy exists. Amongst the constituencies, in the committees, and upon the platforms, of these several societies, are found, conjoining in harmonious action, ministers and members of perhaps a dozen different sects; while one considerable organization† has for its *exclusive* object the promotion

* Arcopagitica; or Speech for the Liberty of Unlicensed Printing.

† The “Evangelical Alliance,” founded in 1846. The basis of this association is an agreement in holding and maintaining what are generally understood to be evangelical views in regard to the most important matters of doctrine; and its great object is “to aid in manifesting the unity which exists among the true disciples of Christ.” This object is sought to be attained principally by annual conferences of members and by continual correspondence with Christian brethren in different parts of the world.

of fraternal sentiment and intercourse between the various Evangelical Communion. Other indications likewise are not wanting, which, combined with these, may reasonably raise the hope that many of the Protestant communities are gradually tending to a closer union and a more combined activity, proceeding from a heartier appreciation of the vital doctrines all alike profess and a diminished ardor on behalf of those subordinate arrangements of church discipline and order with regard to which they find themselves obliged to differ.

Much, no doubt, of this substantial concord is attributable to our system of religious freedom, which, allowing the unchecked development of all ecclesiastical peculiarities, has thus conferred on none the artificial value which results from prohibition; and perhaps the expectation may be reasonably entertained that, under this same influence, the spirit of uncompromising peace will gain yet further potency—that liberty to separate on minor, will beget still more the disposition to unite on greater, questions—and that thus the Toleration Act will prove, in its results, to have been the most effective Act of Uniformity.

If these remarks have in them any considerable share of truth, it will be evident how necessary was the task of showing, in connexion with a statement of existing means of spiritual instruction, how many of the various bodies are pursuing, though by different paths, the same grand objects; so that, when endeavouring to estimate our actual deficiency, we may not prematurely and despondingly exaggerate our all-too-formidable need, but recollect that though, in certain districts, there may be an absence of machinery belonging to particular communities, the same essential truths may be both faithfully and effectively imparted through the agency of other churches. Many spots there are, unhappily, in England, where the whole provision made by all the churches put together is inadequate to the occasion: such a deficiency as *this* it is which properly betokens “spiritual destitution”; and the actual extent of this deficiency we now may, aided by the previous explanations, safely pass to indicate.

(C.)

SOCIETIES FOR RELIGIOUS OBJECTS, supported by various Religious Bodies in combination.

NAME OF SOCIETY OR INSTITUTION.	Date of Founda- tion.	Annual Income.*	NAME OF SOCIETY OR INSTITUTION.	Date of Founda- tion.	Annual Income.*
British and Foreign Bible Society (<i>a</i>) - - -	1804	£ 109,160	Trinitarian Bible Society (<i>k</i>)	1831	£ 2,293
Religious Tract Society (<i>b</i>) -	1799	77,690	Christian Instruction So- ciety (<i>l</i>) - - - - -	1825	592
London City Mission (<i>c</i>) -	1835	26,481	British Reformation Society (<i>m</i>) - - - - -	1827	4,380
British and Foreign Sailors' Society (<i>d</i>) - - - -	1818	2,600	Naval and Military Bible Society (<i>n</i>) - - - -	1780	2,278
British Society for the Pro- pagation of the Gospel among the Jews (<i>e</i>) -	1842	4,600	Benevolent or Strangers' Friend Society (<i>o</i>) -	1785	2,510
English Monthly Tract So- ciety (<i>f</i>) - - - - -	1837	1,570	Seamen's Christian Fund Society (<i>p</i>) - - - -	—	215
Weekly Tract Society (<i>g</i>) -	1847	486	Chinese Evangelization So- ciety (<i>q</i>) - - - - -	1850	1,083
Town Missionary and Scrip- ture Readers' Society (<i>h</i>) -	1837	4,583			
Book Society for promot- ing Religious Knowledge among the Poor (<i>i</i>) -	1750	587			

* The Income is given generally for the year 1852-53; but where this has not been obtainable, the latest preceding accounts have been followed.

(*a*) *British and Foreign Bible Society*.—This Society since its commencement has issued upwards of 26,500,000 copies of the Scriptures, in 148 languages and dialects; its annual issue for the year 1852 was 1,168,794. It has 3,249 auxiliaries, branches, and associations.

(b) *Religious Tract Society*.—This Society since its commencement has circulated above 550,000 publications in 112 languages. Its annual circulation is about 25,000,000.

(c) *London City Mission*.—This Society has 297 missionaries and agents in and around the Metropolis, who, during the year 1852, paid 1,210,318 visits, distributed 1,766,131 tracts, and 4,032 bibles, read the scriptures to 379,687 persons, and held 20,417 meetings for prayer and scripture exposition. Among the results may be mentioned that many persons were induced to attend public worship—696 were admitted to church communion—494 drunkards were reclaimed—148 unfortunate women were introduced into asylums—236 couples, who had been cohabiting, were induced to marry—and 112 shops, previously open on the Sabbath, were closed.

(d) *British and Foreign Sailors' Society*.—The object of this Society is the (1) religious, (2) intellectual, and (3) social elevation of British and Foreign Seamen. The means employed are (1) the distribution of the Scriptures and religious tracts, preaching, and domiciliary and ship visitation; (2) nautical instruction, publications, lectures and libraries on board ship and on shore; (3) model lodging houses, a retreat for aged seamen, a registry office, and savings' bank, &c. The Society has auxiliaries in the provincial towns, with missionaries who visit the ships, distribute tracts, and hold religious services on board.

(e) *British Society for the Propagation of the Gospel among the Jews*.—This Society employs 11 foreign and 8 home missionaries among the Jews.

(f) *English Monthly Tract Society*.—The object of this Society is to forward, gratuitously, a religious tract to families whose names are furnished by subscribers, and likewise to offer parties. In this manner 290,000 tracts were issued by the Society in the past year, making a total from its commencement of 1,700,000.

(g) *Weekly Tract Society*.—This Society is especially designed to inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. The Society is aided by auxiliaries throughout the country, and in the past year issued a total circulation of tracts of 564,500, including a selection suited to the character and circumstances of emigrants. A visiting agent is employed for the Metropolis, who has visited in the year, for the purposes of admonition and instruction, upwards of 90 localities.

(h) *Town Missionary and Scripture Readers' Society*.—This Society has 58 missionaries, 110, during the year 1852, paid 218,830 general visits, and 29,862 to the sick and dying. They also held 5,400 meetings (the average attendance being from 20 to 50), sold 3,937 copies of the Bible, and distributed 190,945 tracts. Amongst the results of their labours, 886 children were sent to Sunday Schools, and 996 adults were induced to attend religious worship.

(i) *Book Society for promoting Religious Knowledge among the Poor*.—For the gratuitous distribution, not only of Bibles and Testaments, but of other books of established excellence, adapted to the moral and religious instruction of the poor. During the past year 7,938 volumes were issued; many of them are lent to the poor.

(k) *Tripartite Bible Society*.—This Society circulates Bibles, Testaments, and portions of Scripture, both at home and abroad, and translations are made in the Spanish, Portuguese, and Italian languages. The total circulation of the year 1852 was 14,556 Bibles, Testaments, and portions.

(l) *Christian Instruction Society*.—Formed to advance evangelical religion primarily among the inhabitants of the Metropolis and its vicinity, by promoting the preaching of the Gospel, the establishment of Prayer Meetings and Sunday Schools, the observance of the Lord's Day, the circulation of the Scriptures, religious books and tracts, and the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes.

This Society has 99 congregations associated with it, nearly 2,000 members of which are engaged in domiciliary visitation, and pay yearly more than 40,000 visits to 49,670 families. There are 79 stations for preaching and prayer in the vicinity of the congregations. In 1,245 cases, temporal relief was administered in 1852. Bibles to the number of 433 were circulated and sold, and 64,271 tracts were either given away or lent. The Society has also a tent, in which, erected upon public spots, preaching is prosecuted with success. Lectures to the working classes are given, sometimes in chapels, sometimes in public halls and school-rooms. In 1852, the number of persons induced, through the agency of this Society, to attend religious worship, was 848, the number of children sent to Sunday Schools was 814, and 1,248 cases of physical distress were relieved.

(m) *British Reformation Society*.—The number of books sold by this Society in 1852 was 797, and of tracts 20,666. The gratuitous distribution consisted of 79 books and 46,430 tracts.

(n) *Naval and Military Bible Society*.—During the past year this Society circulated 23,001 copies of the Scriptures, making a total of 578,688 since its commencement.

(o) *Strangers' Friend Society*.—For visiting and relieving the destitute sick poor, without distinction of sect or country, at their own habitations throughout the Metropolis and its vicinity (having regard chiefly to *strangers*, not entitled to parochial relief). It has 598 visitors (male and female), and in 1852 there were 35,119 visits paid, 7,274 cases relieved, and 2,065 expended in relief.

(p) *Seamen's Christian Friend Society*.—For extending religion among the seamen of the Port of London. In the last year 232 services were held in the Bethel Chapel and 160 services on board ship. Several copies of the Scriptures were circulated, and 15,000 tracts.

(q) *Chinese Evangelization Society*.—This Society aims at the evangelization of China and the adjacent countries by means of missionaries and native teachers. The Society prints and circulates the Bible, and employs medical missionaries for the purpose of facilitating the preaching of the Gospel in the interior.

SPIRITUAL PROVISION AND DESTITUTION.

THERE are two methods of pursuing a statistical inquiry with respect to the religion of a people. You may either ask each individual, directly, what particular form of religion he professes; or, you may collect such information as to the religious *acts* of individuals as will equally, though indirectly, lead to the same result. The former method was adopted, some few years ago, in Ireland, and is generally followed in the continental states when such investigations as the present are pursued. At the recent Census, it was thought advisable to take the latter course; partly because it had a less inquisitorial aspect,—but especially because it was considered that the outward *conduct* of persons furnishes a better guide to their religious state than can be gained by merely vague professions. In proportion, it was thought, as people truly are connected with particular sects or churches, will be their activity in raising buildings in which to worship and their diligence in afterwards frequenting them; but where there is an absence of such practical regard for a religious creed, but little weight can be attached to any purely formal acquiescence. This inquiry, therefore, was confined to obvious *facts* relating to two subjects.—1. The amount of ACCOMMODATION which the people have provided for religious worship; and, 2. The number of persons, as ATTENDANTS, by whom this provision is made use of.

1.—ACCOMMODATION.

If, by a happy miracle, on Sunday, March the 30th 1851, an universal feeling of devotion had impressed our population, and impelled towards the public sanctuaries all whom no impediment, of physical inability or needful occupation, hindered; if the morning or the evening invitation of the service-bell had called, no less from the crowded courts of populous towns and the cottages of scattered villages than from the city mansions and the rural halls, a perfect complement of worshippers; for what proportion of the 17,927,609 inhabitants of England would accommodation in religious buildings have been necessary?

Maximum of required accommodation in places of worship.

The reply to this inquiry will determine mainly the extent by which our actual supply of spiritual ministration is inadequate to the demand.

Various computations have been made respecting the number of sittings proper to be furnished for a given population. With respect to *towns*, it has been thought by some that accommodation for 50 per cent. would be sufficient; while others have considered that provision for not less than 75 per cent. should be afforded. Dr. Chalmers took the mean of these two estimates, and concluded that five eighths, or 62½ per cent., of the people of a town might attend religious services, and ought to have facilities for doing so.*

Various estimates.

The maximum for rural districts is put lower than that for towns; the distance of the church from people's residences operating as an unavoidable check upon attendance. But, as, for the purpose of this estimate, the *rural* population will

* Christian and Economic Polity of a Nation, vol. i. p.123. Mr. E. Baines (an excellent authority on subjects of this nature) assumes that accommodation for 50 per cent. of the gross population would be ample.—Letters on the Manufacturing Districts.

consist of only those who live remote as well from villages containing churches as from towns,—in fact, of only those who are remote from any place of worship,—the proportion deemed to be sufficient for a *town* may be applied, with very slight reduction, to the whole of England—town and country both together; and, according to the best authorities, this proportion seems to lie between 50 and 60 per cent. of the entire community.

Considerable deduction to be made from the total population.

1. Young children.

From many valid causes, there will always be a considerable number of persons absent from public worship. First, a large deduction from the total population must be made on account of *infants and young children*; of whom there were in England and Wales, in 1851, as many as 4,440,466 under ten years of age—2,348,107 of this number being under five. Of course, opinions vary as to the earliest age at which a child, in order to acquire a habit of devotion, should be taken to a place of worship: some begin occasional attendance before they reach five years of age, while others are retained at home much later. Many parents too, no doubt, conceive that the attendance of their children at a Sunday-school is a sufficient tax upon their tender strength. Perhaps it will not, therefore, be unreasonable to assume that, either on account of immaturity or Sunday-school engagements, about 3,000,000 children will be always justifiably away from public worship.

2. Invalids and aged persons.

There will also always be in any large community a certain number kept at home by *sickness*. It is estimated that the proportion of persons constantly sick, or incapacitated by infirmities of age for active duties, is about five per cent. of the population; and, as the *degree* of indisposition which in general detains a prudent person from church or chapel is much slighter than that contemplated in this calculation, we shall probably not err in taking nearly seven per cent. of the 15,000,000 (which remain after deducting the 3,000,000 children who have already been supposed to be absent), and putting down 1,000,000 persons as the number usually and lawfully away from public worship on the ground of *sickness or debility*.*

3. Persons in charge of houses &c.

Another large deduction must be made for those who are necessarily left in charge of houses and in attendance upon the two preceding classes. There were, in 1851, in England and Wales, 3,278,039 inhabited houses. If some of these in country parishes were left untenanted, locked up, while the inmates were at service, others doubtless were in charge of more than one domestic; so that we may safely take the whole 3,278,039 houses as representing so many individuals legitimately absent from religious edifices on account of *household duties*. Many of these, no doubt, would discharge a double occupation, as guardians of the house and attendants upon children or invalids; but some addition must unquestionably be made for a distinct array of nurses, or of parents unavoidably detained at home, and also for the medical practitioners, whose Sunday services can scarcely be dispensed with.

4. Persons employed on public conveyances.

A fourth considerable class, of which a certain number will be always absent from religious worship, is the class employed in connexion with the various *public conveyances*; as railways, steamboats, omnibuses, coaches, barges on canals, &c.† It is impossible to form an estimate of the precise *extent* to which employment in this way may be admitted as an adequate excuse for non-

* The number of persons in England and Wales in 1851, aged 70 years and upwards, was 503,305: aged 75 and upwards, there were 253,143: aged 80 and upwards, there were 107,041: aged 85 and upwards, there were 33,201: upwards of 90, there were 7,796: above 95 there were 1,545: and 215 were upwards of 100.

† It is estimated that the number of men engaged, in London alone, upon omnibuses, on the Sunday, is as many as 6,000.

attendance on religious ordinances; since opinions are extremely various as to the extent to which the use of conveyances upon the Sunday is to be considered a work of "necessity or mercy." It cannot, however, be doubted that, practically, whatever views are likely to prevail upon the subject of Sabbath labour, very many persons will be constantly engaged in ministering to the public need of locomotion.

Not attempting any numerical estimate of various minor classes, and designedly not making any deduction on account of Sunday traders, or the criminal population—since the object is to show the amount of accommodation needed for those who are *able*, not merely for those who are *willing*, to attend—it seems to follow from the previous computations that about 7,500,000 persons will, of necessity, be absent whenever divine service is celebrated; and, consequently, that sittings in religious buildings cannot be required for more than 10,427,609, being rather more than 58 per cent. of the entire community. It will be convenient for the subsequent calculations to deal with 58 per cent. exactly, and assume that the number always able to attend is 10,398,013.

Result of these deductions.

It by no means results, from this, that the adult portion of the remaining 42 per cent. of the population (7,500,000 in round numbers) is entirely without opportunities of frequenting public worship; for, as there is generally more than one service on the Sunday, it is practicable, and in fact customary, to carry on a system of *relief*—some who attend service at one period of the day occupying at the other period the place of those who were before prevented; thus enabling these to attend a later service in their turn. This system is especially adopted in the case of domestic servants; consequently, though there is probably always about the *same number* (viz. 7,500,000) detained at home by lawful causes, this number will not always be composed of the *same persons*.

Effect of double services.

The custom of double, and sometimes treble, services each Sunday introduces an important element into the question of the number of sittings needful for a given population. It has been shown above, that sittings cannot be wanted for more than 10,398,013 persons (being the full number able to attend at one time). But does it therefore follow that there should be *as many* sittings as this number of persons? It is obvious that if attendance upon public worship *once a day* be thought sufficient for each individual, it is possible to conceive a case where, all the churches and chapels being open *twice* a day, the whole population could attend, though sittings should exist for only half their number. For instance; if in a district, with ten thousand persons able to attend, the places of worship (open twice upon the Sunday) should contain 5,000 sittings, it is possible for the whole ten thousand to attend them, simply by the one half going in the morning and the other in the evening; and if *three* services are held, a further diminution of the number of sittings might be made without depriving any person of the opportunity of attending *once*. This, though of course an extreme illustration, cannot fail to show the necessity of settling, ere a trusty calculation can be made of the accommodation needful for the country, whether it is to be assumed that a single sitting may be occupied by more than one person on one Sunday, or whether we must aim at a provision so extensive that every person may be able (if inclined) to attend each Sunday *twice* or oftener—in fact, at *every* service. Practically, I believe it will be found that very many persons think their duties as to Sabbath worship adequately discharged by *one* attendance; and most likely we may safely count upon the permanent continuance of a large class thus persuaded. Still, as no definite conception can be formed of the extent to which this practice is adopted—and as it might reasonably be contended that neglect of any oppo-

tunities for worship should not be *presumed*, but that such an extent of accommodation should be furnished as would utterly exclude excuse for non-attendance—it will be the better plan if, merely indicating the existence of the practice as an element in the question, I assume that the provision needful for the population should consist of at least as many sittings as there are individuals not incapacitated by the causes previously mentioned, viz., 10,398,013, or 58 per cent. Indeed, whatever diminution in the estimate may be supposed to be allowable on account of double services will probably be more than counterbalanced by the absolute necessity there is that nearly every building should possess some *surplus* of accommodation; for as, practically, it is impossible that each religious body can compute so nicely its position and attractiveness as to provide exactly as many sittings as are wanted from it, and no more,—as some will naturally leave a margin for anticipated progress, which perhaps may not be realized, while others will miscalculate the other way, and grow beyond their utmost expectations,—there must needs be a certain excess of supply beyond demand, continuing as long as there exists a variety of churches, and the liberty for people to prefer one church before another. I am therefore inclined to consider that accommodation for 58 per cent. of the population is no more than would be absolutely needful if all persons able to attend were also willing.

The maximum of accommodation is affected by its distribution over the country.

But, of course, in order to be adequate to the wants of the community, the buildings which should contain these 10,398,013 sittings must be so located on the surface of the country as to bring the accommodation they afford within the reach of all by whom it is required. If many churches and chapels be clustered in a narrow compass, or if several thinly peopled parishes have each a church with more accommodation than is wanted, it will follow that in other portions of the country there must necessarily be some deficiency, unless the aggregate of sittings be raised *above* 10,398,013. So that what is wanted is, not merely such a number of sittings as shall equal the total number of persons capable of using them, but also such a *distribution* of these sittings as will render them *available* by all requiring them. A provision of 10,398,013 sittings for the whole of England would only be sufficient if *in every part* of England there should prove to be accommodation for as many as 58 per cent. It will presently be shown how far the actual distribution of religious buildings in this country affects the question of the adequacy or inadequacy of existing accommodation.

By what religious bodies should the necessary accommodation be provided?

Having advanced thus far, we meet a question much more difficult and delicate than any which has hitherto encountered us; this is, assuming that 10,398,013 sittings ought to be provided, would the provision be satisfactory supposing that that number could be furnished by the aid of *all the various churches and congregations in the aggregate?* or is it essential that they should belong to one particular church exclusively? or to a certain number of churches which agree upon particular fundamental doctrines? These are questions which are obviously beyond the range of this Report, and which must be discussed and settled for themselves by the different readers of the Tables. In the meantime, while endeavouring to estimate in some degree the actual extent of “spiritual destitution,” it may fairly be allowed, perhaps, to take the whole accommodation in the gross; since it is probable that yet for many years to come each church will continue to retain a hold upon the sympathies of a portion of our population, which then, of course, as now, will not require, as they would not accept, accommodation in the buildings of other denominations. The course of argument, however, will be of general applicability, and can easily be adapted to the Church of England or to any other body.

What, then, is the number of sittings actually furnished, by the agency of all the various churches, towards the accommodation of the 10,398,013 persons who, if only willing, would be able constantly to occupy them? The returns from 31,943 places of religious worship, many of them of course being simply rooms in houses, give an aggregate of sittings to the number of 9,467,738. But as 2524 other places have omitted to return the number of their sittings, an estimate for these, computed from the average of complete returns*, will raise the total number of sittings reported to the Census Office to 10,212,563. This, when compared with the number calculated as desirable (10,398,013), shows a deficiency in the whole of England and Wales of 185,450.

Actual provision according to the Census.

The point, then, to which we have arrived is this: assuming that the joint provision made by all the sects together may be reckoned in the computation, the deficiency, upon the whole of England and Wales, will be only to the extent of 185,450 sittings (or for only 1.03 per cent. of the population), *if the entire provision now existing is found to be so well distributed over the country as that no part has too little and no part too much.* We must, therefore, now inquire how far this necessary distribution has been realized.

Adequacy of existing accommodation if equally distributed.

Every portion of the country, I assume, should have accommodation for 58 per cent. of the inhabitants.† It would clearly be of no avail that one part should have more than this per-centage if another part had less; for since, according to the estimate, *no more* than 58 per cent. of the population could be present at one time at a religious service, it is evident that if in any place the number of sittings would accommodate a much *greater* proportion than 58 per cent., there would be in that locality a surplus of unused and useless sittings, generally inaccessible to residents in other neighbourhoods, and quite as unavailable as if they had never been provided. What is required is, not alone an *aggregate* per-centage of 58 per cent. in an extensive area (such as the whole of England, or the whole of an English county); for this would not be any proof of adequate provision, since the rural portions might possess an unavailable abundance, while the urban portions suffered under an extreme deficiency; but that same per-centage in localities of size so circumscribed that inequalities of distribution could but slightly operate. Then, what localities, of definite character, of this appropriate size, can be selected for comparison, by which to estimate more accurately our requirements? Of course, with regard to the Church of England, there should be accommodation for the 58 per cent. *in every parish*, since the very theory of a parochial arrangement is that the people of a parish should attend the parish church and none besides; but probably it is not needful to investigate so carefully as this. The Registration Districts, or Poor Law Unions, (of which there are in England and Wales 624,) will afford convenient limits for comparison; and if in any of these we find a total amount of accommodation adequate for 58 per cent. of the inhabitants, we shall probably not err to any great extent, (although, no doubt, we shall to *some extent*,) if we conclude that there is room for 58 per cent. within the reach

Effect of unequal distribution.

* In this calculation a separate average has been taken for each denomination; but it has not been thought essential to proceed so minutely as to distinguish whether the places of worship supplying defective returns are situate in town or country localities, nor how many of them are separate and entire buildings. It is not probable that any closer scrutiny would materially alter the estimate. Where, however any reliable indication of the number of sittings has been furnished by a statement of the number of *attendants*, this has been adopted rather than the average.

† This may be taken as sufficiently near. In some parts, however, from peculiar circumstances, it is evident that this proportion will in some degree be varied. There may be a greater number of children or a greater number of servants, &c.—circumstances adequate to alter to a trifling extent the proportion of persons able to attend a place of worship.

of all the dwellers in the District. The selection too of Districts as the standards of comparison will obviate the difficulty which, if *parishes* were taken, would arise with reference to the members of Dissenting Bodies, who, ignoring altogether the parochial system, often cross the limits of the parish where they dwell in order to attend a chapel situate beyond its boundaries. By taking the somewhat wider area of *Districts*, the disturbance to the calculations from this cause will be reduced to unimportance.

In the Summary Tables, at pages cclxxvi–ccxcv will be found a list of the Registration Districts, with the actual accommodation now provided in each—the per-centage of the population for whom this is adequate—and the computed further number of sittings requisite in order to provide for 58 per cent. of the inhabitants. In this place, it will be sufficient to present the general results, condensed into Registration Counties and Divisions.* (Table 1.)

* For an explanation of these Counties and Divisions, see *post*, DETAILED TABLES, p. 3.

TABLE I.

REGISTRATION DIVISIONS AND COUNTIES.	Number of Sittings already provided.	Proportion per cent. of the Population already accommodated.		Number of additional Sittings required in order to provide for 58 per cent. of the Population.	REGISTRATION COUNTIES.	Number of Sittings already provided.	Proportion per cent. of the Population already accommodated.		Number of additional Sittings required in order to provide for 58 per cent. of the Population.
		In the Gross.	After Deductions for unequal Distribution.*				In the Gross.	After Deductions for unequal Distribution.*	
ENGLAND AND WALES.	10,212,563	57·0	48·8	1,644,734	DIVISION IV.				
					Essex - - -	223,679	65·0	54·6	11,532
DIV. I.—LONDON - - -	713,561	30·2	29·6	669,514	Suffolk - - -	248,702	73·7	57·1	3,151
DIV. II.—SOUTH-EASTERN COUNTIES - - -	940,418	58·0	52·4	91,431	Norfolk - - -	311,821	72·0	35·0	12,906
DIV. III.—SOUTH-MIDLAND COUNTIES - - -	800,688	64·8	55·5	30,892	DIVISION V.				
DIV. IV.—EASTERN COUNTIES	784,202	70·4	55·5	27,589	Wiltshire - - -	185,254	76·8	58·0	..
DIV. V.—SOUTH-WESTERN COUNTIES - - -	1,301,847	72·2	57·3	13,715	Dorsetshire - - -	138,995	78·5	58·0	..
DIV. VI.—WEST-MIDLAND COUNTIES - - -	1,163,437	54·5	49·1	173,614	Devonshire - - -	382,556	66·9	55·9	12,308
DIV. VII.—NORTH-MIDLAND COUNTIES - - -	852,003	70·1	55·5	29,818	Cornwall - - -	279,627	78·3	58·0	..
DIV. VIII.—NORTH-WESTERN COUNTIES - - -	1,077,985	43·2	42·0	397,738	Somersetshire - - -	315,415	69·1	57·7	1,407
DIV. IX.—YORKSHIRE - - -	1,081,826	60·4	51·6	117,985	DIVISION VI.				
DIV. X.—NORTHERN COUNTIES - - -	491,186	50·7	48·7	91,433	Gloucestershire - - -	263,508	62·8	51·6	14,277
DIV. XI.—WELSH COUNTIES - - -	1,005,410	84·5	58·0	..	Herefordshire - - -	62,116	62·7	58·0	..
					Shropshire - - -	164,331	67·1	57·3	1,542
DIVISION I.					Staffordshire - - -	315,804	50·1	48·1	62,432
Middlesex (<i>Metropolitan Portion</i>) - - -	523,183	29·9	29·2	502,243	Worcestershire - - -	133,602	51·6	48·9	23,428
Surrey (<i>Metropolitan Portion</i>) - - -	143,655	29·7	29·7	136,158	Warwickshire - - -	224,076	46·6	42·8	72,915
Kent (<i>Metropolitan Portion</i>) - - -	46,723	34·8	34·8	31,113	DIVISION VII.				
					Leicestershire - - -	170,334	72·5	53·7	10,164
DIVISION II.					Rutlandshire - - -	20,483	84·4	58·0	..
Surrey (<i>extra-Metropolitan</i>) - - -	99,288	49·0	48·9	18,547	Lincolnshire - - -	309,658	77·3	58·0	..
Kent (<i>extra-Metropolitan</i>) - - -	280,185	57·8	53·1	23,512	Nottinghamshire - - -	175,633	59·7	52·8	15,254
Sussex - - -	192,135	56·5	51·1	23,503	Derbyshire - - -	175,895	67·5	56·3	4,400
Hampshire - - -	238,481	59·3	52·7	21,371	DIVISION VIII.				
Berkshire - - -	130,329	65·4	55·7	4,498	Cheshire - - -	243,648	57·5	53·0	21,107
					Lancashire - - -	834,337	40·3	39·8	376,631
DIVISION III.					DIVISION IX.				
Middlesex (<i>extra-Metropolitan</i>) - - -	68,602	45·6	45·6	18,749	West Riding - - -	724,537	54·0	49·8	109,987
Hertfordshire - - -	106,041	61·0	55·7	4,069	East Riding - - -	179,266	70·5	54·9	7,998
Buckinghamshire - - -	101,840	70·9	56·8	1,700	North Riding - - -	177,923	91·4	58·0	..
Oxfordshire - - -	116,432	68·4	57·3	1,211	DIVISION X.				
Northamptonshire - - -	156,865	73·3	56·0	4,203	Durham - - -	192,396	46·7	46·4	47,944
Huntingdonshire - - -	44,307	73·4	58·0	..	Northumberland - - -	148,298	48·8	46·9	33,570
Bedfordshire - - -	91,987	70·8	58·0	..	Cumberland - - -	110,233	56·4	52·9	9,924
Cambridgeshire - - -	114,614	59·7	55·9	3,960	Westmorland - - -	40,239	68·9	58·0	..
					DIVISION XI.				
					Monmouthshire - - -	128,966	72·8	58·0	..
					South Wales - - -	507,432	83·5	58·0	..
					North Wales - - -	369,012	91·3	58·0	..

* Where, in any district, the amount of accommodation exceeds 58 per cent. of the inhabitants, the surplus has been deducted from the gross amount of the county; proceeding on the assumption that such surplus is not generally available by the inhabitants of other districts.—It has not been considered necessary to carry the decimals beyond one place; this will account for any apparent discrepancies in the next column.

This Summary
an under state-
ment.

This Summary abundantly displays the great importance of a proper *distribution* of accommodation. We at once perceive that while the total number of sittings in England and Wales is as many as 10,212,563, leaving at first sight a deficiency of only 185,450, as compared with the number requisite to provide for 58 per cent. of the population; yet, by the unequal distribution of these 10,212,563, there is really not accommodation, *within reach of those who want it*, for a greater number than 8,753,279, leaving an actual deficiency of 1,644,734 sittings. Probably, indeed, the deficiency is even larger; since, as above observed, it cannot but be possible that, even within the limits of a registration district, such an inequality of distribution may obtain as that, while some parts may possess a surplus of accommodation, other portions may be absolutely barren. More especially is this the case with reference to the structures of the Church of England; since, while the chapels of Dissenting bodies may be used by the inhabitants of several neighbouring parishes, the theory of our parochial system is, that the parishioners should find within the limits of their proper parish all the necessary apparatus for religious teaching, and should not in search of it invade contiguous parishes. The consequence of this has been that most of the smaller parishes possess an adequate or rather a superfluous provision, while the larger parishes are insufficiently accommodated. Say that a district with 14,000 inhabitants is composed of eighteen parishes; of which fifteen shall each contain not more than 300 persons, while the other three shall each contain as many as 3,000; it is possible that although the *total* number of sittings in the district may amount to 58 per cent. (8,120), there may be such a distribution as shall give to each of the smaller parishes 300 sittings, thus leaving but 3,620 sittings for the other three, containing upwards of 9,000 persons; and thus the district which at first sight would appear to have a maximum provision, would upon minuter investigation prove considerably deficient—the excess existing in the smaller parishes being wholly useless to the larger. The following Table (2) will give some idea of the comparative accommodation in parishes of various size. The parishes are taken indiscriminately from the counties of Kent and Norfolk; except in the case of those containing upwards of 5,000 inhabitants, to obtain an adequate number of which, recourse was had to other counties. The Table is not continued for parishes with a population above 10,000, as such mostly contain large towns, which introduce another element besides that of *size* into the question of comparative accommodation.

TABLE (2).

	Number of Parishes of each Class.	Aggregate Population.	Number of Sittings provided.			Proportion per cent. of the Population accommodated.			
			By the Church of England.	By Dissenting Churches.	TOTAL.	By the Church of England.	By Dissenting Churches.	TOTAL.	
Parishes containing	Less than 100 inhabitants	52	3269	406	220	4826	111·3	6·7	148·0
	100 and less than 500 -	423	118,046	69,508	20,310	89,818	58·8	18·1	76·9
	500 „ 1,000 -	186	119,870	58,441	26,454	84,895	48·7	22·1	70·8
	1,000 „ 2,000 -	97	128,910	55,652	29,537	85,189	43·2	22·0	66·1
	2,000 „ 5,000 -	46	137,808	30,618	20,165	50,783	22·2	14·6	36·8
	5,000 „ 10,000 -	28	198,646	14,653	51,899	96,552	22·5	26·1	48·6
	TOTAL -	832	706,549	263,478	148,585	412,063	37·3	21·0	58·3

The objection, therefore, which prevails against a comparison of the total accommodation of *England* with the total population of England, also applies in some degree against a comparison of the total accommodation with the total population of a *district*. Unequal distribution may exist in the latter case as well as in the former, though, no doubt, to a much less extent. The means of course exist by which a computation could be made for each particular *parish*; but as this would be a formidable task, and as the calculation, for the reason mentioned, would be strictly applicable only to the Church of England, it will probably be well to base the estimate on *districts*; thus assuming that the whole provision of a district is diffused throughout the district in an equal proportion to the population, and merely introducing the preceding observations to show that the above computed deficiency of sittings in the country, quite sufficiently alarming, is an *under* statement.

By a reference to the District Table (pp. cclxxvi–cclxcv), we obtain some curious illustrations of the widely varying condition of particular localities: some fortunately basking in excess of spiritual privileges, others absolutely “perishing for lack of knowledge.” Probably a more instructive collocation cannot be produced than that presented by two neighbouring districts of the metropolis—the City of London, and Shoreditch. These stand respectively Nos. 19 and 20 in the topographical arrangement of the London districts; the former has accommodation for 81 per cent. of its inhabitants, the latter for 18; the former has a superfluity of 13,338 sittings*, the latter a deficiency of 43,755. Table (I.) in the SUMMARY TABLES gives a limited selection of the most conspicuous cases of abundance and of poverty: from which it will be seen how widely the proportions vary; Shoreditch having only 18 sittings to every 100 persons, while Machynlleth, in North Wales, has as many as 123 to every 100. It will be noticed, indeed, how favourably Wales in general is circumstanced—nearly all the districts having a considerable surplus of provision.

Particular illustrations of unequal distribution.

As was to be expected, it is chiefly in the large and densely-peopled *towns* that a deficiency is felt; the rural districts are supplied in general with adequate, sometimes with superabundant, provision. It appears from Table 3. that the *urban* parts of England, containing an aggregate population of 8,294,240 persons, have accommodation for 3,814,215 or 46 per cent. of this number; while the rural parts, containing a population of 9,633,369 have provision for 6,398,348 or 66·5 per cent.

Comparative accommodation in Town and Country Districts.

TABLE 3.
COMPARATIVE ACCOMMODATION IN URBAN AND RURAL PARISHES.

	Population, 1851.	Number of Sittings provided by all Religious Bodies.	Proportion per Cent. of Sittings to Population.
URBAN PARISHES - -	8,294,240	3,814,215	46·0
RURAL PARISHES - -	9,633,369	6,398,348	66·5
ENGLAND AND WALES -	17,927,609	10,212,563	57·0

* An ingenious proposal has been made, with reference to the city churches, by the Rev. Charles Hume, Rector of St. Michael's, Wood Street. He suggests that, as the city has too many churches while the suburbs have too few, the very buildings themselves might be removed from the one place to the other. His scheme embraces a provision for the endowment of new districts for these churches in their new localities; the patronage remaining as at present.

These "urban districts" here, however, include small country towns, which seem to be as well supplied as any other portion of the country. If we take the *large* towns only (See Table 4.), and include small country towns with the rural parts to which they virtually belong, the proportion per cent. in urban districts will be 37 as compared with 73 in rural districts. And the proportion is in inverse ratio to the size of the towns; so that while in towns containing between 10,000 and 20,000 inhabitants, the proportion is 66; in towns containing between 20,000 and 50,000 it is 60; in those containing between 50,000 and 100,000 it is 47, and in those containing upwards of 100,000 it is 34. (See Table F.F., in the SUMMARY TABLES, *post*, p. cclxxxiii.) This view suggests with singular force the mixture of sentiments which led to the erection of the greater portion of our sacred edifices. Piety and local attachments—benevolence and longing for perpetual remembrance—principally, doubtless, a sincere desire to honour God, and yet, with this, a natural desire to raise a lasting monument to themselves,—these were the mingling motives to the influence of which may be attributed the existence of some thousands of our churches. Hence, it was in the very spot where the founder had his dwelling that his church was built: no other neighbourhood possessed such hold on his affections. Thus arose our village churches, and a multitude of structures in those ancient towns and cities where, in former times, the merchants were accustomed to reside. But our modern populous towns,—erected more for business than for residence—mere aggregates of offices and workshops and over-crowded dwellings of the subordinate agents of industry,—are inhabited by none whose means permit them to reside elsewhere. The wealthy representatives of those whose piety supplied our ancient towns with churches fly from the unwholesome atmosphere of our new cities, and dispense their charity in those suburban or more rural parishes in which their real homes are situated and their local sympathies are centred. The innumerable multitudes who do and must reside within the compass of the enormous hive, in which their toil is daily carried on, are thus the objects of but little of that lively interest with which benevolent men regard the inhabitants of their immediate neighbourhood, and which produces, in our small-sized country parishes, so many institutions for their physical and moral benefit. The masses, therefore, of our large and growing towns—connected by no sympathetic tie with those by fortune placed above them—form a world apart, a nation by themselves; divided almost as effectually from the rest as if they spoke another language or inhabited another land. What Dr. Chalmers calls "the influence of locality," is powerless here: the area is too extensive and the multitude too vast. It is to be hoped that the influence of trade-connexion may ere long sufficiently accomplish what the influence of locality is now too feeble to secure; that heads of great industrial establishments, the growth of recent generations, may perform towards the myriads connected with them by community of occupation, those religious charities or duties which the principal proprietors in rural parishes perform towards those connected with them by vicinity of residence. Much, doubtless, has already been effected in this way;* but the need for more is manifest and urgent. The following Table (4.) shows the present accommodation in seventy-two large towns or boroughs, and the additional amount required, if 58 per cent. of the population ought to have within their reach the means of public worship. It will here be interesting to compare the ancient towns with those which have been called into existence or activity by modern enterprise and industry.

* See an interesting account of the various measures—including the provision of a church and chaplain—adopted for the benefit of their workpeople, by Price's Patent Candle Company.—Report to the Shareholders, 1852. Mr. Peto, I believe, supplies the numerous labourers engaged in executing his extensive contracts, with a library and means of religious worship and instruction. Doubtless many other cases might be mentioned of a warm regard displayed by masters for the moral welfare of their men.

TABLE 4.
RELIGIOUS ACCOMMODATION IN LARGE TOWNS.*

TOWNS.	Popu- lation, 1851.	Number of Sittings pro- vided by all Religious Bodies.	Proportion per Cent. of Sit- tings to Population.	Additional Number of Sit- tings required to accom- modate 58 per Cent. of the Population.	TOWNS.	Popu- lation, 1851.	Number of Sittings pro- vided by all Religious Bodies.	Proportion per Cent. of Sit- tings to Population.	Additional Number of Sit- tings required to accom- modate 58 per Cent. of the Population.
Ashton-under-Lyne	30,676	11,828	38·6	5,964	Macclesfield	30,048	16,461	42·2	6,187
Bath	54,240	33,149	61·1	..	Maidstone	20,740	9,787	47·2	2,242
Birmingham	232,841	66,812	28·7	68,236	Manchester	303,382	95,929	31·6	80,033
Blackburn	46,536	18,483	39·7	8,508	*Marylebone	370,957	109,208	27·0	114,947
Bolton	61,171	21,801	35·6	13,678	*Merthyr Tydfil	63,080	36,815	58·4	..
Bradford	103,778	32,827	31·6	27,364	Newcastle	87,784	30,319	34·5	20,506
Brighton	69,673	24,098	34·6	16,312	Newport (Mon- mouth)	19,323	10,706	55·4	501
Bristol	137,328	72,516	52·8	7,134	Northampton	26,057	14,268	53·5	1,193
*Bury	31,262	13,434	43·0	4,698	Norwich	68,195	30,807	45·2	8,746
Cambridge	27,815	14,807	53·2	1,326	Nottingham	57,407	27,261	47·5	6,035
Carlisle	26,310	11,407	43·4	3,853	Oldham	52,820	16,976	32·1	13,660
*Chatham	28,424	13,089	46·0	3,397	Oxford	27,843	16,768	60·2	..
*Cheltenham	35,051	19,819	56·5	511	Plymouth	52,221	23,865	45·6	6,483
Chester	27,766	14,176	51·1	1,928	Portsmouth	72,096	26,608	36·9	15,208
Colchester	19,443	14,234	73·2	..	Preston	69,542	24,642	35·4	15,092
Coventry	36,208	15,537	42·9	5,464	Reading	21,456	11,401	53·1	1,043
Derby	40,609	20,338	50·1	3,215	Rochdale	20,195	13,533	67·4	3,100
*Devonport	50,159	23,372	46·6	5,720	Salford	63,850	24,772	38·8	12,261
*Dover	22,244	11,636	52·3	1,266	Sheffield	135,310	45,889	33·9	32,591
Dudley	37,962	15,911	41·9	6,107	Southampton	35,305	17,559	50·9	2,518
Exeter	32,818	19,586	59·7	..	South Shields	28,974	14,198	49·0	2,607
*Finsbury	323,772	94,165	29·1	93,623	*Stockport	172,863	50,237	29·1	50,024
Gateshead	25,568	9,081	35·5	5,748	Stoke-upon-Trent	53,835	22,588	42·0	8,636
Gravesend	16,633	6,532	39·3	3,115	Sunderland	84,027	40,723	48·5	8,013
Great Yarmouth	30,879	14,223	46·1	3,687	Swansea	63,897	31,261	48·9	5,796
*Greenwich	105,784	35,497	33·6	25,858	Tower Hamlets	530,111	137,921	25·6	174,703
Halifax	33,582	10,192	30·3	9,286	Tynemouth	29,170	12,854	44·1	4,065
*Huddersfield	30,880	15,787	51·1	2,127	Wakefield	22,065	15,619	70·9	..
Hull	84,690	37,413	44·2	11,707	Walsall	25,680	10,503	40·9	4,301
Ipswich	32,914	16,017	48·7	3,073	Warrington	22,894	10,085	44·0	3,196
Kidderminster	18,462	9,829	53·2	879	*Westminster	241,611	76,181	31·5	63,053
King's Lynn	19,355	9,502	49·1	1,724	Wigan	31,941	9,777	30·6	8,749
*Lambeth	251,345	62,307	24·8	83,473	*Wolverhampton	119,748	48,455	40·5	20,000
Leeds	172,270	79,266	46·0	20,651	Worcester	27,528	16,174	58·7	..
Leicester	60,584	25,008	41·3	10,131	York	36,303	23,650	65·1	..
Liverpool	375,955	125,002	33·4	93,052					
London (City) †	127,869	68,330	53·4	18,706					
London (Metropolis) ‡	2,362,236	713,561	29·7	669,514					
					Total §	6,239,099	2,329,416	37·3	1,332,902

* The *Municipal* limits of the Towns here mentioned have been generally taken; an asterisk (*) indicates the exceptions—where the *Parliamentary* boundaries have been followed. Estimates have been made of the number of sittings in those places of worship the Returns for which omit to give this information. For other particulars relating to these towns, see *post*, SUMMARY TABLES, pp. cclii-cclxiii.

† This is the *Municipal* and *Parliamentary* City of London; comprising the three Poor Law Unions of East London, West London, and City of London (within the walls). The latter Union corresponds with the ancient City of London, and contains accommodation for 81 per cent. of the inhabitants, or for 13,338 more than could at any one time attend.

‡ This proportion of sittings to population for the Metropolis is calculated upon the number which remains after deducting 13,338 sittings, a surplus existing in the City of London (within the Walls) over and above the number requisite for 58 per cent. of the population of the district.

§ In dealing with London in this total, the entire Metropolis has been taken: the figures therefore which relate to the Boroughs of *Finsbury*, *Greenwich*, *Lambeth*, *London City*, *Marylebone*, *Southwark*, *Tower Hamlets*, and *Westminster* have not been noticed in the addition; being included in the numbers which represent the Metropolis.

This Table clearly shows how great and overwhelming a proportion of the whole deficiency of England is assignable to our great modern towns, since thus it seems that out of the total number of 1,644,734 additional sittings reckoned to be necessary, 1,318,082 or 80 per cent. are required for these seventy-two boroughs, or rather for sixty of the most recent, the remainder, for reasons obvious when their names are seen, being fortunately blessed with more than adequate provision. This gives a vivid picture of the destitute condition of our great-town population, and speaks loudly of the need there is for new and energetic plans of operation having special reference to towns. The absence of that local interest which leads to individual benevolence, and the evident inadequacy of all that can be reasonably expected from the great employers of industry, appear to call for the combined exertions either of the whole inhabitants of a particular neighbourhood, or of the Christian Church at large, as the only other method for relieving such deplorable deficiency. And this has been to some extent perceived and acted on. With reference to the Church of England, many churches have been raised by the united liberality of the inhabitants of populous town parishes, encouraged by assistance from the funds of central bodies, such as the Incorporated Church Building Society; and amongst the Dissenters many chapels have been reared in similar manner. But it cannot, it is feared, be said that these mere local efforts promise to diminish very sensibly the grievous lack of accommodation for the masses of our civic population. Hitherto the action of those central bodies which dispense the bounties of the general Christian public has been made dependent on the previous action of the local bodies in whose midst the additional church or chapel is to be erected; and unfortunately it but rarely happens that such local action is aroused, except to obtain accommodation for an increase of the middle classes, who already appreciate religious ordinances and are able and disposed to bear the pecuniary burden requisite in order to obtain them. The effect has been that the considerable addition made in recent years to the religious edifices of large towns has been in very near proportion to the rapid growth, in the same interval, of the prosperous middle classes; but the far more rapid increase in this period in the number of artisans and labourers has taken place without a corresponding increase of religious means for them. The only prominent example, within my knowledge, of a vigorous effort to relieve a local want without waiting for local demand, is the movement which, some years ago, the Bishop of London originated and successfully, beyond anticipation, prosecuted, for providing fifty new churches for the metropolitan parishes. And yet it really seems that, without some missionary enterprises similar to this, the mighty task of even mitigating spiritual destitution in our towns and cities hardly can be overcome.*

Rate at which
the supply is
increasing.

A most important question is, the rate at which, with our existing modes of operation, fresh accommodation is provided, as compared with the continual increase in the numbers of the people. To display this accurately we require correct accounts of the provision in existence at particular former periods. No authentic records are available, however, of the state of each religious body in preceding years. The nearest estimate that can be made is furnished by the information which the present returns afford with reference to the dates at which existing edifices were erected, or appropriated to religious uses; but, for several

* I am not aware of any special agencies, connected with the various Dissenting bodies, which attain the objects here described. The necessarily self-supporting character of all the institutions founded by Dissenters renders it, in their case, almost indispensable to make the erection of a chapel dependent on the prospect of an adequate pecuniary return. Hence, though the Congregational and Baptist bodies have established recently their "Chapel Building Societies," the operation of these central boards is practically limited, if not by an actual local demand, yet by the prospect of a speedy local sympathy among the middle classes.

reasons, the conclusions to be drawn from this source must be subject to a certain degree of hazard. In the first place, as the facts relate entirely to *existing* buildings, there is no account of those which may have been in use in former times and since abandoned. In the second place, in consequence of an oversight in the framing of the question, several places (parts of buildings), *erected* in former years, but only latterly employed for religious services, have been returned with the earlier date. And thirdly, with respect to as many as 4,546, out of the 34,467, no date whatever is inserted in the returns. Fortunately, for the purpose of an approximate inference, the errors arising from these three sources do not all tend in the same direction, so that there is some probability that an error in the one direction may be counteracted by an error in the other. Thus the influence of the first of these inaccuracies is to make the earlier periods seem to have less than their correct accommodation; while the influence of the second error is, upon the contrary, to attribute to the earlier periods a greater, and to the recent periods a less, amount of accommodation than is really due to them. Of the 4,546 buildings without dates assigned, 2,118 belong to the Church of England, and of these the greater portion probably were built in the earlier periods; while, on the other hand, the larger number of the 2,428 which belong to the Dissenting bodies were erected probably in recent years. Perhaps the best course therefore to pursue, in order to present a tolerably accurate statement of these dates, will be to distribute the 4,546 places of worship over the six intervals, according to the proportion which the number actually assigned to each of these intervals bears towards the total number having dates assigned at all. If this be done, and if the average numbers, as now ascertained, of sittings to a place of worship (viz. 377 for places belonging to the Church of England, and 240 for those belonging to Dissenters), be supposed to have been the average number at each former interval*, we obtain the results which appear in Table 5.

TABLE 5.

AMOUNT OF ACCOMMODATION at different Periods, in the whole of ENGLAND and WALES.

Periods.	Population at each Period.	Number of Places of Worship at each Period.	Estimated Number of Sittings at each Period.	Rate of Increase between the Periods of Population and Sittings respectively.		Number of Sittings to 100 Persons at each Period.
				Population.	Sittings.	
1801	8,892,536	15,680	5,171,123	<i>per Cent.</i>	<i>per Cent.</i>	58·1
1811	10,164,256	16,490	5,524,348	14·3	6·8	54·4
1821	12,000,236	18,796	6,094,486	18·0	10·3	50·8
1831	13,896,797	22,413	7,007,091	15·8	15·0	50·4
1841	15,914,148	28,017	8,554,636	14·5	22·5	53·8
1851	17,927,609	34,467	10,212,563	12·6	19·4	57·0

* It will not do to apply the general average (296); as the relative position of the different bodies was not the same in the early portion of the century as now; the Church of England having in 1801 (according to the estimate from dates) as many as 11,379 churches, whereas the Dissenters then (according to same estimate) had only 3701. This, however, is scarcely probable, and seems to prove that many Dissenters' buildings, existing in former years, have since become disused or have been replaced by others. As so much depends upon the extent to which this disuse and substitution have prevailed, these calculations, in the absence of any facts upon those points, must necessarily be open to some doubts.

From this it appears that, taken in the gross, our rate of progress during the last thirty years has not been altogether unsatisfactory. Previous to 1821, the population increased faster than accommodation for religious worship, so that while, from 1801 to 1821, the former had increased from 8,892,536 persons to 12,000,236 (or 34·9 per cent.), the latter, during the same interval, had only increased from 5,171,123 sittings to 6,094,486 (or 17·8 per cent.), and the proportion of sittings to population, which in 1801 was 58·1 per cent., had declined in 1821 to less than 51 per cent. But from 1821 to the present time the course of things has changed: the rate of increase of the population has continually declined, while that of religious accommodation has steadily advanced; so that while the number of the people has been raised from 12,000,236 to 17,927,609 (an increase of 49·4 per cent.), the number of sittings has been raised from 6,094,486 to 10,212,563 (or an increase of 67·6 per cent.), and the proportion of sittings to population, which in 1821 was 50·8 per cent., had risen in 1851 to 57 per cent.

Comparative increase in towns and other parts.

As far then as regards the increase of accommodation *in the aggregate*, there seems to be some cause for gratulation; but in the matter of our rate of increase as well as in that of our actual existing supply, the question of distribution is important; and we want to know how far the progress thus manifested in the gross, is taking place in those parts of the country shown to be behind the rest. It is therefore necessary to inquire to what extent the great towns have participated in this augmentation, and the following Table (6.), constructed in the same way as the last, will show the respective rates at which the population and religious provision are increasing in the registration districts which contain large towns, and, compared with this, the same information as to all the rest of England:—

TABLE 6.

INCREASE OF ACCOMMODATION at different Periods in Large-Town Districts,* as compared with the Residue of England and Wales.

LARGE TOWN DISTRICTS.						RESIDUE OF ENGLAND.							
Periods.	Population at each Period.	Estimated Number of Places of Worship and Sittings at each Period.		Rates of Increase of Population and Sittings respectively.		No. of Sittings to 100 Persons at each Period.	Periods.	Population at each Period.	Estimated Number of Places of Worship and Sittings at each Period.		Rates of Increase of Population and Sittings respectively.		No. of Sittings to 100 Persons at each Period.
		Places of Worship.	Sittings.	Population.	Sittings.				Population.	Sittings.			
1801	3,608,024	3,500	1,506,922	per Cent.	per Cent.	41·8	1801	5,284,512	11,580	3,664,201	per Cent.	per Cent.	69·3
1811	4,260,848	3,805	1,638,240	18·1	8·7	38·5	1811	5,903,408	12,685	3,886,108	11·7	6·1	65·3
1821	5,241,895	4,501	1,937,901	23·0	18·3	37·0	1821	6,758,341	14,295	4,156,585	14·5	7·0	61·5
1831	6,435,953	5,670	2,441,213	22·8	26·0	38·0	1831	7,460,844	16,743	4,565,878	10·4	9·8	61·2
1841	7,735,136	7,301	3,182,188	20·2	30·3	41·1	1841	8,179,012	20,626	5,372,448	9·6	17·7	65·7
1851	9,229,120	9,586	4,127,244	19·3	29·7	44·7	1851	8,698,489	24,881	6,085,319	6·3	13·3	70·0

It hence appears that the Towns have by no means had a share proportionate to their need, in the liberality which, during the last half century, has added 19,387 places of worship and 5,041,440 sittings to the accommodation existing in 1801. For although the increase of provision in towns has been 174 per cent. in the 50 years, while the increase in the country parts has not exceeded 66 per cent.; yet such has been the more rapid increase of *population* in the

* The Town Districts included in this Table are all such as contain Towns having upwards of 10,000 inhabitants.

former than in the latter (156 per cent. against 65 per cent.) that the accommodation in towns in proportion to the population is scarcely less deficient than it was in 1801—viz. 45 sittings to every 100 persons instead of 42; while the accommodation for the rest of England will still suffice for as many as 70 out of every 100 of the rural population.

The result of the previous course of observation, as to the amount of present accommodation, seems to be this: Assuming that all religious sects, whatever their variety, are to have their share in ministering to the people; and applying to the absolute total number of sittings a correction for unequal distribution; the existing provision furnished by the entire religious community is adequate to supply the spiritual wants of 8,753,279 persons, or 43·8 per cent. of the whole; i.e., there are places of worship *within the reach* of that number, and capable of holding them. It is obvious, however, that a church or chapel may be within the reach of a neighbourhood, as far as proximity is concerned, and yet not available for the use of those by leisure able to frequent it: *it might not be open*. The practical value therefore of these 8,753,279 sittings, computed to be within the reach of that same number of persons, is dependent on the extent to which they are offered for the occupation of the public. Now, many places of worship are opened only once upon the Sunday: and where this is the case, although there might be sittings in them equal to 58 per cent. of the population, this supply would practically be inadequate; for it is only on the supposition that persons necessarily detained at home at one period of the day are enabled, by the system of *relief*, to worship in another period of the day—it is only upon this supposition that a proportion of sittings to population of 58 per cent. can be considered adequate; for it must be recollected that 58 per cent. is not an estimate of the total number of persons able to worship *at all* upon the Sunday, but of the total number able to worship *at one time* on the Sunday. The *aggregate* number of people who might worship on the Sunday—some at one period, and some at another—is probably as great as 70 per cent. of the entire community. If, therefore (to suppose a case), in any district, all the churches should have only a *single* service in the day, the accommodation in that district would be, practically, less by some 12 or 15 per cent. than in another district where the actual number of sittings might be just the same, but where in all the churches *two* services a day were held. We must, therefore, before assuming that the state of things would be satisfactory if a certain number of sittings (58 per cent.) were furnished, ask to what extent they would, when furnished, be available. The following Table (7.) will afford a view of the extent to which the present accommodation is made use of:—

Extent to which the accommodation is actually available.

TABLE 7.

AVAILABLE ACCOMMODATION in ENGLAND and WALES.

Total Number of Places of Worship and Sittings.		Number of Places <i>open for Worship</i> , at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus made available.					
		Places of Worship open.			Available Sittings.*		
Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
34,467	10,212,563	23,669	21,371	18,055	8,498,520	6,267,928	5,723,000

* Including an estimate for Returns which omitted to mention the number of sittings.

So that, while the actual number of sittings is 10,212,563, there is never at any one time that number available to the public. In the morning, 1,714,043 of them, in the afternoon 3,944,635, in the evening 4,489,563, are withdrawn from public use.

But here no allowance has been made for the effects of unequal distribution, and unless we can assume that all the places closed were situate in districts where there was a surplus of accommodation, equalling exactly the number of their sittings, there must be a slight deduction made from the numbers given in this table, ere we can arrive at a correct account of the available provision of the country; i.e., sittings both *open for worship* and *within reach* of parties able to make use of them. This deduction will take place wherever the number of available sittings in a district exceeds 58 per cent. of the population, and the amount of such deduction will precisely correspond with such excess. The result is, to reduce the number of sittings available for *morning* service to 8,322,066; the number available for *afternoon* service to 6,192,061; and the number available for *evening* service to 5,712,670.

Of course, the number of services *per diem* is mainly affected by the situation of the place of worship, whether it be in town or country. The effect of this is seen in Table 8.; from which it appears that the 34,467 places of worship were made available for the holding of 63,095 services; being an average of not quite two services to each place of worship. In the towns, more use was made of the accommodation than in the country: every 100 places in the former being used for 208 services, while 100 places in the latter were not used for more than 175 services.

TABLE 8.

NUMBER OF SERVICES per Day in the Town and Rural Portions respectively, of ENGLAND and WALES.

	Total Number of Places of Worship.	Number of Places of Worship open at different Periods of the Day.						
		Morning only.	Afternoon only.	Evening only.	Morning and Afternoon.	Morning and Evening.	Afternoon and Evening.	Morning, Afternoon, and Evening.
ENGLAND AND WALES -	34,467	3802	3579	2534	9031	6760	4685	4076
Town Portion * - -	7,433	488	277	277	1077	3048	622	1674
Rural Portion - -	27,004	3314	3302	2257	7954	3712	4063	2402

What proportion of the accommodation is *free*!

An important question meets us now: how much of the accommodation proved to be existing is available for the use of that great part of the community most needing spiritual education, and least able, by pecuniary outlay, to procure it? What proportion of our present provision is at the service of the poorer classes, without price? For the purpose of ascertaining this, inquiry was made as to every place of worship, how many of the sittings were "free;" the meaning of the term being "free to any persons wishing, without payment, to occupy them." The answers to this question were, unfortunately, not in every instance framed in accordance with this interpretation. In the case of ancient parish churches, sometimes *all* the sittings were returned as free—the meaning evidently

* The "Town Portion" here given comprehends every place which, either from possessing a market or from some other cause, is entitled to be called a "Town."

being that no money payment was received from the occupants ; but, as many of them were, no doubt, *appropriated*, either by custom or the authority of church officers, to particular persons, it is clear they would not be available indiscriminately to the poor, so as to make them "free sittings" in the sense above referred to. And with reference to Dissenters' chapels, it seems not unlikely that the term "free sittings" has been taken as including sittings merely *unlet*, and not confined to sittings specially and permanently set apart for the use of the poorer classes. In the case of the Church of England, a correction (as explained in the Appendix) was made for the erroneous construction of the question ; so that the number of sittings now assigned to that community as "free," will probably express with tolerable accuracy the accommodation provided by the Church of England expressly for the poor ; but, no materials existing for a similar correction in the case of Nonconformist chapels, the statement of free sittings given in the Tables as provided in such chapels will be subject to this drawback. So that, probably, the view presented in these Tables of the means of worship specially provided for the poor is somewhat too favourable. However, taking it subject to this reservation, the result of the information is as follows : out of the total of 10,212,563 sittings, 8,390,464 were distinguished into the two classes of "free" and "appropriated," while the remaining 1,822,099 were not distinguished at all. Of the 8,390,464 which were distinguished, 3,947,371 were described as *free*, and 4,443,093 were described as *appropriated*. If, therefore, we assume that the undescribed 1,822,099 were apportioned between the two classes in the same degree as were the 8,390,464 which were properly described, the estimated statement as to all the sittings will be thus :—

Free sittings - - -	4,804,595
Appropriated sittings - -	5,407,968

Total -	10,212,563

But here again, of course, the element of *distribution* is important in determining how far these 4,804,595 free sittings are available to those requiring them. The previous observations as to distribution, in connexion with the *total* number of sittings, seem to show that out of an apparent supply of 10,212,563, only 8,753,279 are in fact available, as being within reach of those who might use them. If, therefore, we assume that the proportion of "free" to "other" sittings is the same in one part of the country as another, it will follow that, from unequal distribution, 686,535 of the 4,804,595 free sittings will be unavailable, as being beyond the reach of those requiring them ; thus leaving only 4,118,060 practically useful. Table 9., however, will convey some information of the comparative provision of free sittings in the town and rural portions of the land respectively :—

TABLE 9.

PROPORTION of FREE SITTINGS in TOWN DISTRICTS, compared with the Proportion in RURAL DISTRICTS.

	Popu- lation.	Number of Sittings.			Proportion per Cent. of Sittings which are	
		Free.	Appro- priated.	Total.	Free.	Appro- priated.
Town Districts *	9,229,120	1,799,879	2,327,365	4,127,244	43·6	56·4
Rural Districts †	8,698,489	3,004,716	3,080,603	6,085,319	49·4	50·6
Total	17,927,609	4,804,595	5,407,968	10,212,563	47·0	53·0

Provision made by each Religious Body.

Hitherto the question of accommodation has been treated as if *all* the various churches were to be accepted as appropriate contributors towards the spiritual teaching of the people. Such a view, however, can be evidently satisfactory to none; for while, with reference to *some* communities, a concord on essential points prevails to such extent that neither of them would depreciate the labours of the rest, yet certainly the differences between some bodies are so fundamental that the widest charity could not look favourably on all, nor help regarding the provision furnished by a certain few as utterly to be ignored in any estimate of the religious destitution of the country. But, of course, it is not *here* that any judgment can be given on such delicate and dubious questions. Every reader must for himself select the churches whose exertions he may think commendable and those whose efforts he may fear to be upon the whole injurious. The proper aim of this Report is merely to supply to every reader the facilities for making such selection, and for ascertaining what is the amount of accommodation afforded by each individual sect, and what the rate at which each sect, if active, is advancing.

The precise amount of the provision made by each Religious Body will be seen in Table 10.; in considering which it must, of course be recollected that a striking difference prevails between the *kind* of accommodation provided by the Church of England and that provided by many of the Dissenting bodies; the former almost always consisting of substantial fabrics and commodious pews or seats, while much of the latter is composed of rooms in dwelling houses, with temporary seats or benches. Thus, only 223 out of 14,077 places of worship in connexion with the Church of England were "not separate buildings;" while the number under this head out of 20,390 places of worship in connexion with Dissenting churches was as many as 3,285; and probably this number is below the fact, since the published statistics issued by these various communities make mention of a greater number. Not that this diminishes the value of such provision as affording opportunities of spiritual instruction: rather, perhaps, the character of this accommodation has a special fitness for the classes who avail themselves of it; but it is a fact that must be borne in mind

* The districts taken as *Town* Districts, for the purpose of this Table, are all such as contain Towns having upwards of 10,000 inhabitants.

† The districts taken as *Rural* Districts, for the purpose of this Table, are all that remain in England and Wales besides those taken as *Town* Districts.

when considering in other aspects the comparative accommodation furnished by the different churches.

This Table (10.) then, shows the *aggregate* provision made by every individual sect; and what proportion the provision made by each sect bears towards the total accommodation (58 per cent.) conceived to be essential. So that, if it be thought desirable that any particular church (the Church of England, for example,) should provide for the religious teaching of the whole community, this table will afford a view of the extent to which the provision made falls short of that which would on such a supposition be required: and so of other churches.

But, of course, the questions just discussed with reference to all the sects unitedly are equally important with respect to each sect individually: the question of *distribution* must be answered ere the true amount of accommodation can be settled; and a reference to dates, to special localities, to the

TABLE 10.
PROPORTION OF ACCOMMODATION provided by each RELIGIOUS BODY.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings.		RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings.	
	Places of Worship.	Sittings.*	To Population.	To total number of Sittings provided by all Bodies.		Places of Worship.	Sittings.*	To Population.	To total number of Sittings provided by all Bodies.
PROTESTANT CHURCHES:					PROTESTANT CHURCHES—				
Church of England	14,077	5,317,915	29·7	52·1	<i>continued.</i>				
Scottish Presbyterians:					Calvinistic Methodists:				
Church of Scotland	18	13,789	·1	·1	Welsh Calvinistic Methodists	828	211,951	1·2	2·1
United Presbyterian Church	66	31,351	·2	·3	Lady Huntingdon's Connexion	109	38,727	·2	·4
Presbyterian Church in England	76	41,552	·2	·4	Sandemanians	6	956	..	..
Reformed Irish Presbyterians	1	129	..	..	New Church	50	12,107	·1	·1
Independents	3244	1,067,760	6·0	10·5	Brethren	132	18,529	·1	·2
Baptists:					Isolated Congregations	539	104,481	·6	1·0
General	93	20,539	·1	·2	Lutherans	6	2,606	..	..
Particular	1947	582,953	3·3	5·7	French Protestants	3	560	..	..
Seventh Day	2	390	..	..	Reformed Church of the Netherlands	1	350	..	..
Scotch	15	2,547	..	..	German Protestant Reformers	1	200	..	..
New Connexion General	182	52,094	·3	·5	OTHER CHRISTIAN CHS.:				
Undeined	550	93,310	·5	·9	Roman Catholics	570	186,111	1·0	1·8
Society of Friends	371	91,596	·5	·9	Greek Church	3	291	..	..
Unitarians	229	68,554	·4	·7	German Catholics	1	300	..	..
Moravians	32	9,305	..	·1	Italian Reformers	1	150	..	..
Wesleyan Methodists:					Catholic and Apostolic Church	32	7,437	..	·1
Original Connexion	6579	1,447,580	8·1	14·1	Latter Day Saints	222	30,783	·2	·3
New Connexion	297	96,964	·5	1·0	Jews	53	8,438	..	·1
Primitive Methodists	2871	414,030	2·3	4·0	TOTAL	34,467	10,212,563	57·0†	100
Bible Christians	482	66,834	·4	·7					
W. M. Association	419	98,813	·5	1·0					
Independent Methodists	20	2,263	..	..			
Wesleyan Reformers	339	67,814	·4	·7					

* Including an estimate for defective Returns.

† This column casts only to 56·9—the remaining 0·1 per cent. belonging chiefly to the Moravians, the Catholic and Apostolic Church, and the Jews; neither of which bodies singly provides accommodation for so much as a tenth per cent. of the population.

frequency of services, and to the number of free sittings, must be made before we can determine, with regard to every church, its rate of progress, its peculiar strongholds, its *available* provision, and its conduct towards the *poor*. The necessary limits of this Report will not, however, suffer me to notice in this manner more than two or three great bodies.

Accommodation provided by the Church of England.

First, the CHURCH OF ENGLAND. We have seen already that the National Church provides, in the gross, accommodation for 5,317,915 persons out of the 10,398,013 able to attend at one time a religious service. But, upon the theory of *distribution*, as explained before, 21,673 of these sittings are superfluous, being situate in districts where there is accommodation in connexion with the Established Church for a greater number than 58 per cent. of the district population*; so that, practically, the *accessible* provision made by the Established Church is enough for only 5,296,242 persons, or but 29·5 per cent. of the inhabitants of England and Wales. To enable the Church of England to provide for all the population, an additional accommodation to the extent of 5,101,771 sittings would be requisite, nearly doubling the present supply; but, probably, considering the hold which several other churches, not extremely differing from the Church of England, have upon the affections of the people, few will advocate the present necessity of so extensive an addition. There exist, however, if the previous course of argument be accurate, as many as 1,644,734 persons wholly unprovided, by the agency of any church whatever, with the means of religious worship; and to this extent, at all events, there is an urgent claim upon the Church of England for augmented effort. Without doubt, the destitute condition of this vast proportion of our countrymen appeals to the benevolence of Christians indiscriminately; but the claim for sympathy and succour is preferred with special force upon the Church of England, to whose care the spiritual welfare of these myriads is peculiarly entrusted, and whose labours for their benefit need not be limited by any courteous fear of trespassing on ground already occupied by other Christian agents. Not that this number constitutes the *only* class for whom the Church should furnish additional accommodation; doubtless, the *ill*-taught and the *wrongly*-taught demand her aid as well as the *un*-taught, but the utterly neglected evidently claim her *first* exertions; not to mention that they form a class which is much more easily defined than are the other two.

Confining our attention, therefore, to the wholly uninstructed multitude in whom the Church of England has an incontestible possession, the inquiry is suggested—Where, principally, are these claimants on her ministrations to be found? To what localities must her attention chiefly be directed, and her measures of relief applied? The previous tables have prepared us to expect that *towns*, especially *large* towns, will prove to be the scenes of most of that deplorable privation of religious means, the formidable aggregate of which has just been mentioned; and the following Table (11.) will show that this anticipation is abundantly correct.

* These districts, where the Established Church alone provides room for more than could at any one time be present, are—Alresford; Beaminster; Billesdon; Bosmere; Brackley; Bridge; Bridgnorth; Brixworth; Catherington; Docking; Dorchester; Erpingham; Market Harborough; Marlborough; Melton Mowbray; Meriden; Oakham; Pershore; Romney Marsh; Sanford; Skirlaugh; Steyning; Tetbury; Thakeham; Thingoe; Tisbury; Tunstead; West-hampnett; and Winchcomb.

TABLE 11.

ACCOMMODATION furnished by the CHURCH OF ENGLAND in Town and Country Districts respectively.

	Population.	Accommodation.		Proportion per cent. of Sittings to Population.	Number of Persons able to attend Worship at one time, but not provided for by any Religious Body.
		Churches.	Sittings.†		
LARGE TOWN DISTRICTS* -	9,229,120	3,457	1,905,729	21·6	1,225,646
COUNTRY DISTRICTS* -	8,698,489	10,620	3,322,186	38·2	415,608
ENGLAND AND WALES	17,927,609	14,077	5,317,915	29·7	1,641,254

To come to a more specific mention of localities: in Table 12. will be found a collection of districts in which the Church of England, if determined to provide for all now unprovided for, will have the hardest task.

TABLE 12.

DISTRICTS in which there is most need of further Accommodation.‡

DISTRICTS.	Number of Sittings already provided by the Church of England.	Additional Sittings required, in order to provide for those not accommodated by any Religious Body.	DISTRICTS.	Number of Sittings already provided by the Church of England.	Additional Sittings required, in order to provide for those not accommodated by any Religious Body.
20. Shoreditch -	9,214	43,755	34. Rotherhithe -	4,420	4,812
23. St. George-in-the-East -	5,880	18,019	401. Liverpool -	38,021	69,511
30. Newington -	6,878	22,194	394. Birmingham -	23,796	46,573
26. St. Saviour -	3,717	12,017	3. St. George Hanover Square	19,590	19,405
15. Clerkenwell -	5,805	21,506	472. Salford -	11,163	22,989
439. Radford -	2,801	8,862	471. Chorlton -	15,687	32,366
31. Lambeth -	22,589	45,991	14. Holborn -	9,152	12,128
22. Whitechapel -	10,368	26,357	465. Wigan -	12,426	19,311
7. Marylebone -	23,282	51,551	473. Manchester -	33,216	56,674
25. Poplar -	4,852	15,365	475. Oldham -	12,689	21,491
24. Stepney -	11,242	35,672	35. Greenwich -	16,907	24,413
28. Bermondsey -	5,313	15,459	4. Westminster -	16,766	15,774
1. Kensington -	22,506	38,046	552. Newcastle -	10,865	20,692
13. Strand -	6,858	13,794	29. St. George Southwark -	6,345	11,849
6. St. James Westminster -	5,364	11,218	17. East London -	7,909	9,983
18. West London -	7,331	8,723	548. Chester-le-Street -	3,531	4,608
21. Bethnal Green -	14,851	26,568	508. Sheffield -	16,837	22,067
2. Chelsea -	10,693	16,513	96. Portsea Island -	12,230	15,225
16. St. Luke -	6,500	15,649	85. Brighton -	13,491	13,667
10. Islington -	15,548	27,639	379. Wolverhampton	21,813	21,280
395. Aston -	11,520	18,966	468. Bolton -	20,018	23,015
12. St. Giles -	9,592	15,305	462. West Derby -	33,805	30,688
33. Camberwell -	11,212	15,215	27. St. Olave, Southwark -	4,170	3,887
393. King's Norton -	5,962	8,557	194. West Ham -	9,143	6,839
9. St. Pancras -	32,190	45,559			
507. Ecclesall Bierlow -	5,829	10,335			

* The Large Town Districts referred to in this Table are the Districts which contain Towns having more than 10,000 inhabitants: the Country Districts are the remainder of England and Wales.

† Including an estimate for defective Returns.

‡ The districts are arranged according to their destitution as compared with the population, commencing with the most destitute.

The entire list of districts in which additional accommodation is needed will be found in the SUMMARY TABLES (*post*, pp. cclxxvi—ccxcv.)

This much as to the position of the Church of England in relation to our wholly unaccommodated population. It will now be interesting to observe the position of the Church, in different portions of the country, in relation to the other churches. In Table K., (SUMMARY TABLES, *post*, p. ccxcvii.) is given a comparative view of the provision furnished by the Church and by Dissenting Bodies in each county of England and Wales; from which it will be seen what portions of the country are peculiar strongholds of any particular body. Dissenters most abound in *Wales, Monmouthshire, Yorkshire, Cornwall, Cheshire, Lancashire, Derbyshire, Northumberland, Nottinghamshire, and Bedfordshire*; in all which counties their sittings exceed in number those provided by the Church of England, while in *Wales and Monmouthshire* they are more than double. In all the other counties the Establishment has a preponderance,—most conspicuous in *Herefordshire, Sussex, and Oxfordshire*, where the sittings of the Church are more than double those of the Dissenters. The two parties are very nearly balanced in *Lincolnshire, Staffordshire, Leicestershire, Cumberland, and Cambridgeshire*. On the whole of England and Wales, for every 100 sittings provided by the Church of England, Dissenters furnish 93.

The rate at which the Church of England is advancing in the path of self-extension, so far as this question can be settled by a reference to the *dates* at which existing churches were erected, is displayed in Table 13, the method of constructing which has been explained before (p. exxxi., where also will be found some other explanations applicable to this Table). It is probable that an inference as to the position of affairs in former times can be drawn from the dates of existing buildings with more correctness in the case of the Church of England, as the edifices are more permanent and less likely to change hands than are the buildings used by the Dissenters. Still there is a possibility that too great an amount of accommodation has been ascribed to the earlier periods. Subject to a certain degree of qualification from this cause, the Table shows that in the last half century the Church of England has increased her provision by 24 per cent.; but the rapid growth of population in the same time (101·6 per cent.) has materially altered her position as compared with the whole community; for, whereas, in 1801, she supplied accommodation for very nearly half the people (48·2 per cent.), she now contributes less than a third (29·6 per cent.). The increase between 1841 and 1851, however, is very striking, being no less than 11·3 per cent., and nearly equal to the whole increase of population in that interval (12·6 per cent.).

TABLE 13.
COMPARATIVE INCREASE of POPULATION and CHURCH PROVISION in the whole of ENGLAND AND WALES, during the past Half Century.

Periods.	Population at each Period.	Number of Churches and Sittings at each Period.		Rate per cent. at which the Population increased.	Rate per cent. at which the Sittings increased.	Number of Sittings to 100 People at each Period.
		Churches.	Sittings.			
1801 -	8,892,536	11,379	4,289,883	..	..	48·2
1811 -	10,164,256	11,444	4,314,388	14·3	..	42·4
1821 -	12,000,236	11,558	4,357,366	18·0	1·0	36·3
1831 -	13,896,797	11,883*	4,481,891	15·8	2·9	32·3
1841 -	15,914,143	12,668	4,775,836	14·5	6·6	30·0
1851 -	17,927,609	14,077	5,317,915	12·6	11·3	29·7

* This number approaches very near to that returned in the Population Abstract of 1831 (viz. 11,825); and, considering that the latter number referred exclusively to separate consecrated buildings, while the number given above includes an estimate for licensed rooms, &c., it seems probable that these estimates are not far from the truth.

Position of the Church of England in relation to other bodies.

General of rate progress during the half century.

The rate of progress in large town districts, where the additional accommodation is so much required, will be shown in Table 14; which, if accurate, displays in a striking manner the continually increasing activity of the Church in recent times.

TABLE 14.

RATE at which CHURCH ACCOMMODATION has increased in LARGE TOWN DISTRICTS, as compared with the RATE of INCREASE in the REST of ENGLAND.

Periods.	LARGE TOWN DISTRICTS.				RESIDUE OF THE COUNTRY.					
	Population at each period.	Number of Churches and Sittings at each period.		Rate of Increase per cent. at each period.	Population at each period.	Number of Churches and Sittings at each period.		Rate of Increase per cent. at each period.		
		Churches.	Sittings.	Popu- lation.		Sit- tings.	Churches.	Sittings.	Popu- lation.	Sit- tings.
1801 -	3,608,024	2,163	1,248,702	..	..	5,284,512	9,216	2,882,983	..	..
1811 -	4,260,848	2,188	1,263,134	18·1	1·2	5,903,408	9,256	2,895,495	11·7	·4
1821 -	5,241,895	2,246	1,296,618	23·0	2·7	6,758,341	9,312	2,913,013	14·5	·6
1831 -	6,435,953	2,436	1,406,305	22·8	8·5	7,460,844	9,447	2,955,243	16·4	1·4
1841 -	7,735,136	2,784	1,607,206	20·2	14·2	8,179,012	9,884	3,091,949	9·6	4·7
1851 -	9,229,120	3,457	1,995,729	19·3	24·2	8,698,489	10,620	3,322,186	6·3	10·7

Pursuing still with respect to the Church of England the inquiries made already with respect to all the churches in the aggregate, the next point is—How much of the accommodation shown to have been belonging to the Church of England on the Census Sunday (viz. 14,077 churches and 5,317,915 sittings) was available to the public on that day? or, in other words, how many of the buildings were open for worship at each period of the day? The answer is, that, out of 14,077 buildings, 11,794 were open for service in the morning; 9,933 in the afternoon; and 2,439 in the evening. The number of sittings thus available was—Morning, 4,852,645; afternoon, 3,761,812; evening, 1,739,275. The much larger proportion of sittings to churches in the evening than in the other periods of the day is itself sufficient to suggest that the evening services must have been held in the towns, where the edifices are much larger than are those in rural districts; but the following Table (15.) shews at once the frequency with which services were held, and the influence of locality in aiding or diminishing this frequency.

Number of ser-
vices.

TABLE 15.

FREQUENCY of SERVICES per DAY in the TOWN and COUNTRY PORTIONS of ENGLAND respectively.

—	Population, 1851.	Number of Churches in which Services were held in the						TOTAL.	
		Morning only.	After-noon only.	Evening only.	Morning and After-noon.	Morning and Evening.	After-noon and Evening.		
Town Portion *	8,294,240	185	110	43	637	765	7	466	2,218
Country Portion - -	9,633,369	2,325	1,855	222	6,526	604	46	286	11,864
ENGLAND AND WALES }	17,927,609	2,510	1,965	265	7,163	1,369	53	752	14,077

* The "Town Portion" referred to in this Table includes all Towns without regard to size.

This presents a singular contrast with the usage in regard to Protestant Dissenters' services, which are generally held in the later portion, rather than the earlier, of the day. This will be seen more clearly in Table 16.

TABLE 16.

		Number of Places of worship, out of every 100, in which Services were held in the						TOTAL.	
		Morning only.	After-noon only.	Evening only.	Morning and After-noon.	Morning and Evening.	After-noon and Evening.		Morning, After-noon, and Evening.
TOWN PORTION	Church of England -	8	5	2	29	35	..	21	100
	Dissenting Churches	5	3	5	7	45	12	23	100
COUNTRY PORTION	Church of England -	19	17	2	55	5	..	2	100
	Dissenting Churches	6	10	14	8	21	27	14	100
ENGLAND AND WALES	Church of England -	18	14	2	51	10	..	5	100
	Dissenting Churches	6	8	12	8	27	23	16	100

The effect of this upon the *available* number of sittings at each portion of the day is, that while the available accommodation provided by the Church of England was highest in the *morning*, lower in the *afternoon*, and lowest in the *evening*, that provided by Dissenters was highest in the *evening*, lower in the *morning*, and lowest in the *afternoon*; as will be seen by reference to the following figures :

	Sittings available in connexion with		
	Church of England.	Other Protestant English Churches.	Total Protestant English Churches.
Morning - - -	4,852,645	3,428,665	8,281,310
Afternoon - - -	3,761,812	2,367,379	6,129,191
Evening - - -	1,739,275	3,855,394	5,594,669

The way to show how much (to use a familiar expression) is *got out of* their buildings by the Church of England and by Dissenters, comparatively, is to take an average 1,000 of the sittings belonging to each, and ascertain how many of them were available at each period of the day. The result is this :

	Sittings available (out of an average 1,000) in connexion with		
	Church of England.	Other Protestant English Churches.	Total Protestant English Churches.
Morning - - -	912	736	830
Afternoon - - -	708	508	614
Evening - - -	327	827	561
TOTAL - - -	649	690	668

Use made of their buildings by Churchmen and Dissenters comparatively.

So that on the whole the Dissenters make rather more of their accommodation than does the Established Church; for while the latter, in the morning and afternoon, makes use of its buildings to a greater extent than do the former (most of the Dissenting chapels being used in the afternoon for Sunday School instruction), yet the very limited extent to which the churches are thrown open for worship in the *evening*, when the chapels of Dissenters are most occupied, gives to Dissenters an enormous superiority for that part of the day, and even makes their *total* accommodation (adding the three columns together) exceed by a little the total available accommodation provided by the Church of England. That is, proportionally to the total accommodation belonging to each; for, absolutely, the Church of England had, in all three portions of the day, 10,353,732 sittings available against 9,651,438 belonging to Protestant Dissenters.

The general result as regards the accommodation furnished by the Church of England is that in 14,077 buildings there are 5,317,915 sittings, equal to 29·6 per cent. of the population; that, of these, 21,673 are practically superfluous as being out of the reach of any persons who could fill them; that the residue (5,296,242) is equal to the wants of only 29·5 per cent. of the population; and that, in consequence of a number of places not being open, there are only 4,852,645 sittings *available* for morning, 3,761,812 for afternoon, and 1,739,275 for evening service.—Of the total number of 5,317,915 sittings, 1,803,773 were described as “free”; and 2,123,395 as “appropriated”; 1,390,747 being altogether undescribed.—The inference to be drawn from the information as to the periods at which existing churches were erected shows a rate of progress not unsatisfactory altogether, but inadequate in *towns*.

Summary view of the position occupied by the Church of England.

The most numerous religious bodies, next to the Established Church, are the Wesleyan Methodists, the Independents or Congregationalists, and the Baptists. The first and the last of these denominations are respectively dispersed into several sections; but the Independents form a compact and undivided body. If we consider the Wesleyans and the Baptists in their aggregate combined capacity, the three denominations will contribute each as follows towards the general religious accommodation of the country:

Chief Protestant Dissenting Bodies.

	Places of Worship.	Sittings.
Wesleyan Methodists - - -	11,007	2,194,298
Independents - - -	3,244	1,067,760
Baptists - - -	2,789	752,343

Many of these places of worship are, however, merely *parts* of buildings, rooms in houses used as mission stations in poor neighbourhoods unable to support a regular chapel. The number mentioned in the returns as “not separate buildings” is,—Wesleyan Methodists, 2,155; Independents, 284; and Baptists, 304; but there seems to be some reason for conjecturing that these are under-statements, that the number of “separate and entire” religious edifices has been somewhat exaggerated, and the number of rooms, &c. correspondingly reduced.* The WESLEYAN METHODISTS are found in greatest

* Mr. E. Baines, in his evidence before the Select Committee on Church Rates, gave an estimate of the chapels belonging to these bodies as follows:—

	Chapels.	Preaching Stations.	Total.
Wesleyan Methodists - - -	7130	4879	12,109
Independents - - -	2572	1000	3572
Baptists - - -	1943	1384	3327

force in *Cornwall, Yorkshire, Lincolnshire, Derbyshire, Durham, and Nottinghamshire*; their fewest numbers are in *Middlesex, Surrey, Sussex, Essex, Warwickshire, and Hertfordshire*. The INDEPENDENTS flourish most in *South Wales, North Wales, Essex, Dorsetshire, Monmouthshire, and Suffolk*; least in *Northumberland, Durham, Herefordshire, and Worcestershire*. The BAPTISTS are strongest in *Monmouthshire, South Wales, Huntingdonshire, Bedfordshire, Northamptonshire, Leicestershire, and Buckinghamshire*; weakest in *Cumberland, Northumberland, Westmorland, Cornwall, Staffordshire, and Lancashire*.

Increase of the Bodies during the Half Century.

The following statement, derived from the column of *dates*, will show, as far as can be gathered from that source, the rate at which each body has progressed in the present century. But great reliance cannot safely be reposed in inferences from dates in the case of dissenting places of worship, since a certain number (merely rooms) have undoubtedly, though only occupied in *recent* years for religious purposes, been returned with the date of their erection—not that of their first appropriation to such uses.* So, too, of chapels which have passed from one denomination to another: the date supplied has frequently been that of the original construction of the edifice. The effect, as explained already, is to throw upon the earlier years a number of chapels which should properly be reckoned as the offspring of our own day. The chance of possible accuracy is the probability that several places used in former times have since been discontinued. This would act as a counterpoise in some sort to the former error. Subject to whatever reservation may be thought essential, Table 17. will display the progress of these three bodies since 1801.

TABLE 17.

RATE OF INCREASE, in Decennial Periods, of the WESLEYAN METHODISTS, INDEPENDENTS, and BAPTISTS respectively, in the whole of ENGLAND and WALES.

PERIODS.	WESLEYAN METHODISTS. (All branches.)			INDEPENDENTS.			BAPTISTS. (All branches.)		
	Number of Places of Worship and Sittings at each Period.		Rate of Increase per cent. at each Period.	Number of Places of Worship and Sittings at each Period.		Rate of Increase per cent. at each Period.	Number of Places of Worship and Sittings at each Period.		Rate of Increase per cent. at each Period.
	Places of Worship.	Sittings.		Places of Worship.	Sittings.		Places of Worship.	Sittings.	
1801 - -	825	165,000	..	914	299,792	..	652	176,692	..
1811 - -	1485	296,000	80·0	1140	373,920	24·7	858	232,518	31·6
1821 - -	2748	549,600	85·0	1478	484,784	29·2	1170	317,070	36·4
1831 - -	4622	924,400	68·2	1999	655,672	35·2	1613	437,123	37·9
1841 - -	7819	1,563,800	69·2	2606	854,768	30·4	2174	589,154	34·7
1851 - -	11,007	2,194,298	40·3	3244	1,067,760	24·9	2789	752,343	27·7

From this it appears that neither of these bodies is advancing at a rate so rapid as formerly. But then it must also be remembered, that neither is there room for such a rapid increase, since the aggregate rate of increase during the half century has been so much more rapid than the increase of the population that whereas, in 1801, the number of sittings provided for every 1,000 persons was—by Wesleyans 18, by Independents 34, and by Baptists 20; in 1851, the provision was—by Wesleyans 123, by Independents 59, and by Baptists 42.

* Instances of this may be seen in the case of the Wesleyan Reformers: 111 of their places of worship being returned as erected prior to 1841, although the movement out of which the partly originated did not commence till 1849. So, the *Primitive Methodists*, who did not appear till after 1810, have returned 228 of the chapels before that period; the *Bible Christians*, who arose in 1815, return 27 chapels as erected before 1811; and the *Wesleyan Methodist Association* (which was formed in 1836) reports 86 chapels as existing prior to 1831. In the Table (17.) a correction has been made for these conspicuous errors; and the chapels have been distributed over the period subsequent to the formation of these sects.

We have seen how far the Christian churches generally and the Church of England in particular provide for the religious teaching of the masses in large towns. A similar view of the achievements of the three important bodies named above is presented in Table (18).

Comparative position of these Bodies in the town and country districts.

TABLE (18).

COMPARATIVE VIEW of the ACCOMMODATION in Rural and Large Town Districts, provided by the WESLEYAN METHODISTS, INDEPENDENTS, and BAPTISTS respectively.

	WESLEYAN METHODISTS.			INDEPENDENTS.			BAPTISTS.		
	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.
	Places of Worship.	Sittings.		Places of Worship.	Sittings.		Places of Worship.	Sittings.	
Large Town } Districts - }	3050	896,372	9.7	936	454,729	4.9	830	318,013	3.5
Country Dis- } tricts - }	7957	1,297,926	14.9	2308	613,031	7.1	1950	434,330	5.0
England and } Wales - }	11,007	2,194,298	12.2	3244	1,067,760	6.0	2789	752,343	4.2

With respect to the use which these three bodies made of the accommodation they possessed, it will be found, that out of a total number of 11,007 places of worship belonging to the various sections of *Wesleyan Methodists*, only 4,990 were open for morning worship, 6,796 in the afternoon, and 8,930 in the evening. The *Independents*, out of a total of 3,244 places of worship, opened 2,261 in the morning, 1,406 in the afternoon, and 2,539 in the evening. The *Baptists*, out of 2,789 places of worship, had morning service in 2,055, afternoon service in 1,550, and evening service in 2,127. A general view of the extent to which these bodies severally use their chapels will be seen in the following Table (19).

Available Accommodation.

TABLE (19).

EXTENT to which the ACCOMMODATION provided by the WESLEYAN METHODISTS, INDEPENDENTS, and BAPTISTS respectively, is made available.

	Absolute Number of Places of Worship and Sittings.		Number of Places open for Worship at each period of the day; and Number of Sittings thus available.						Number of Sittings available out of every 1,000 provided.		
	Places of Worship.	Sittings.*	Places of Worship.			Sittings.*			Morn- ing.	After- noon.	Even- ing.
			Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.			
Wesleyan } Methodists }	11,007	2,194,298	4990	6796	8930	1,367,324	1,257,793	1,024,453	52	58	84
Independents	3,244	1,067,760	2261	1406	2539	901,352	447,300	881,769	85	42	83
Baptists -	2,789	752,343	2055	1550	2127	636,864	397,168	619,804	85	53	82

* Including an Estimate for defective Returns.

Free provision.

The number of *free* sittings provided by these denominations, and the proportion which the free sittings bear to the whole number, are as follows :

	Actual Number of Sittings.		Proportion per cent. of Free Sittings to Total Sittings.
	Total.	Free.*	
Wesleyan Methodists - - -	2,194,298	1,066,312	48·6
Independents - - -	1,067,760	438,211	41·0
Baptists - - -	752,343	377,371	50·2

This, however, must be taken, subject to the possibility already hinted, that under the term of *free* sittings may be included sittings merely *unlet*.

Minor Protestant Churches.

Next to these three denominations of Dissenters † come, in the order of magnitude, the *Calvinistic Methodists*, divided into two classes, the Welsh and the English—the latter being known as the *Countess of Huntingdon's Connexion*. Together they supply 250,678 sittings, mostly in Wales. The remaining Protestant sects thus range themselves :

	Places of Worship.	Sittings.
Society of Friends - - -	371	91,559
Scottish Presbyterians - - -	160	86,692
Unitarians - - -	229	68,554
Brethren - - -	132	18,529
New Church - - -	50	12,107
Moravians - - -	32	9,305
Sandemanians - - -	6	956
Reformed Irish Presbyterians	1	120

And then a great crowd of what are called, for want of a better term, "Isolated Congregations," refusing to acknowledge connexion with any particular sect, make up together as many as 539 places of worship with 104,481 sittings.

Aggregate provision made by Protestant Dissenting Churches.

In the aggregate, the Protestant Dissenting churches of England provide accommodation for 4,657,422 persons, or for 26 per cent. of the population, and 45·6 per cent. of the aggregate provision of the country. The proportion of this accommodation which is *available* at each period of the day is—*morning*, 3,428,665 sittings; ; *afternoon*, 2,367,379 sittings; *evening*, 3,855,394 sittings; making a total, at all three portions of the day, of 9,651,438 sittings.

OTHER CHRISTIAN CHURCHES: Roman Catholics.

Of the Christian churches not Protestant, the most important is the **ROMAN CATHOLIC**, which provides 570 places of worship, containing 186,111 sittings. This, however, represents a greater amount of accommodation than would the same number of sittings in a Protestant body, inasmuch as, by the custom of Roman Catholic worship, many persons stand. ‡ Out of these 186,111 sittings

* Of the total number of sittings belonging to these Bodies there were undistinguished as to this point—170,208 belonging to the *Wesleyan Methodists*; 86,032 belonging to the *Independents*; and 59,571 belonging to the *Baptists*. It has been assumed that the proportion of "Free" to "Appropriated" is the same amongst these undescribed sittings as amongst those actually distinguished.

† Some of the Wesleyan Methodists, however, though far from conforming with the Church of England, object to be called Dissenters from it.

‡ There was a column in the Schedule for the numbers who could be accommodated by standing; but it was thought better not to make use of it in the Abstracts. The above number therefore (186,111) will be strictly *sittings*.

there were, in the churches which were *open* on the Census Sunday as many as 175,309 (or 94 per cent.) in the *morning*, 103,042 (or 55 per cent.) in the *afternoon*, and 89,258 (or 48 per cent.) in the *evening*. The number of sittings described as *free* is 77,200; the number mentioned as *appropriated* is 73,210, and 35,701 are undistinguished.—The following Table shows in what parts of the country the Roman Catholics most and least abound.

TABLE. 20.

ACCOMMODATION provided by the ROMAN CATHOLIC CHURCH in each County of England, in Wales, and in certain large Towns.

COUNTIES.	Number of Places of Worship and Sittings.		Proportion per Cent. of Sittings to Population.	COUNTIES AND LARGE TOWNS.	Number of Places of Worship and Sittings.		Proportion per Cent. of Sittings to Population.
	Places of Worship.	Sittings.*			Places of Worship.	Sittings.*	
ENGLAND AND WALES	570	186,111	1.0	Rutlandshire -	..	..	..
Bedfordshire -	1	21	..	Shropshire -	11	1837	.8
Berkshire -	6	1192	.7	Somersetshire -	8	2382	.5
Buckinghamshire -	4	527	.3	Staffordshire -	34	9756	1.6
Cambridgeshire -	3	350	.2	Suffolk -	4	544	.1
Cheshire -	17	6196	1.3	Surrey -	14	8046	1.2
Cornwall -	7	1445	.4	Sussex -	8	1216	.4
Cumberland -	8	2877	1.5	Warwickshire -	26	6891	1.5
Derbyshire -	8	2454	.9	Westmorland -	2	700	1.2
Devonshire -	8	1250	.2	Wiltshire -	3	790	.3
Dorsetshire -	7	1752	.9	Worcestershire -	12	2834	1.0
Durham -	20	4816	1.2	Yorkshire -	65	16,420	.9
Essex -	9	2354	.7	North Wales -	5	885	.2
Gloucestershire -	14	4109	.9	South Wales -	7	1938	.3
Hampshire -	13	2904	.7	London -	35	24,355	1.0
Herefordshire -	5	900	.8	Liverpool -	16	14,532	3.9
Hertfordshire -	4	455	.3	Manchester -	7	6850	2.2
Huntingdonshire -	..	..	..	Birmingham -	4	1549	.7
Kent -	13	3651	.6	Leeds -	2	1220	.7
Lancashire -	114	58,747	2.9	Bristol -	6	2254	1.7
Leicestershire -	12	2537	1.1	Sheffield -	1	950	.7
Lincolnshire -	13	2333	.6	Wolverhampton -	4	1896	1.6
Middlesex -	32	17,846	.9	Bradford -	1	380	.4
Monmouthshire -	8	2764	1.7	Newcastle -	2	1744	2.0
Norfolk -	6	1456	.3	Hull -	1	628	.7
Northamptonshire -	6	705	.3	Bath -	3	770	1.4
Northumberland -	20	4914	1.6	Brighton -	1	400	.6
Nottinghamshire -	5	1982	.7	Oldham -	1	490	.9
Oxfordshire -	8	1335	.8				

The rate at which the Roman Catholics have increased in the last half century will best be seen by reference to the statistics for the period since 1824, given *ante*, page ci., instead of relying upon the doubtful indication supplied by the dates at which existing edifices were erected. From this source it appears that in 1824 there were 346 Roman Catholic chapels in England and Wales, while in 1853 the number had increased to 616. If we assume that the proportion of sittings to a chapel was the same (314) at each of these periods as in 1851, the number in 1824 would be 108,644, and the number in 1853 would be 193,424;

Increase of the Roman Catholics during the half century.

* Including an Estimate for defective Returns.

the rate of increase in the 30 years being 87·2 per cent. During very nearly the same interval (viz. from 1821 to 1851) the sittings of all Protestant bodies, unitedly, increased from 5,985,842 to 9,982,533, the rate being 66·8 per cent. For every 1000 of the population, the Roman Catholics provided 8 sittings in 1824, and 10 sittings in 1853. The Protestants provided for every 1000 persons, 499 sittings in 1821, and 557 sittings in 1851. The proportion of sittings belonging to Roman Catholics to those belonging to Protestants was 1·8 to 100 at the former period, and 1·9 to 100 at the latter.

Mormons.

The only other prominent sect which appears to possess a noticeable degree of influence, is the "Church of the Latter Day Saints," known better by the name of *Mormons*. Within the short period since the introduction of this singular creed, as many as 222 chapels or stations have been established, with accommodation for 30,783 worshippers or hearers. The activity of the disciples of this faith is evidenced by the frequency with which they occupy these meeting-places: out of the total number of 222, as many as 147 (or 66 per cent.) were open in the morning, 187 (or 84 per cent.) were open in the afternoon, and 193 (or 87 per cent.) were open in the evening. Comparison with similar statistics of the other churches will show that this is much above the average frequency of services.

General result as to accommodation.

The summary result of this inquiry with respect to accommodation is, that there are in England and Wales 10,398,013 persons able to be present at one time in buildings for religious worship. Accommodation, therefore, for that number (equal to 58 per cent. of the population) is required. The *actual* accommodation in 34,467 churches, chapels, and out-stations is enough for 10,212,563 persons. But this number, after a deduction, on account of ill-proportioned distribution, is reduced to 8,753,279, a provision equal to the wants of only 49 per cent. of the community. And further, out of these 8,753,279 sittings, a certain considerable number are rendered *unavailable* by being in churches or chapels which are *closed* throughout some portion of the day when services are usually held. There is therefore wanted an additional supply of 1,644,734 sittings, if the population is to have an extent of accommodation which shall be undoubtedly sufficient.* These sittings, too, must be provided *where* they are wanted; *i. e.* in the *large town districts* of the country,—more especially in London. To furnish this accommodation would probably require the erection of about 2,000 churches and chapels; which, in towns, would be of larger than the average size. This is assuming that all churches and sects may contribute their proportion to the work, and that the contributions of each may be regarded as by just so much diminishing the efforts necessary to be made by other churches. If, as is probable, this supposition be considered not altogether admissible, there will be required a further addition to these 2,000 structures; the extent of which addition must depend upon the views which may be entertained respecting what particular sects should be entirely disregarded.

Of the total existing number of 10,212,563 sittings, the Church of England contributes 5,317,915, and the other churches, together, 4,894,648.

What is being done to supply existing wants?

If we inquire what steps are being taken by the Christian church to satisfy this want, there is ample cause for hope in the history of the twenty years just terminated. In that interval the growth of population, which before had far

* It may be said that this contemplates an optimist condition of society; but it has been thought better to take as a standard the actual *wants* of the people, rather than their probable conduct. Readers can make their own deductions.

outstripped the expansion of religious institutions, has been less, considerably, than the increase of accommodation,—people having multiplied by 29 per cent., while sittings have increased by 46 per cent.; so that the number of sittings to 100 persons, which was only *fifty* in 1831, had risen to *fifty-seven* in 1851. And although this increase has not been confined to one particular church, it will scarcely less perhaps be matter for rejoicing; since, no doubt, the augmentation has occurred in bodies whose exertions cannot fail to have a beneficial influence, whatever the diversities of ecclesiastical polity by which, it may be thought, the value of these benefits in some degree is lessened. Doubtless, this encouraging display of modern zeal and liberality is only part of a continuous effort which—the Christian Church being now completely awakened to her duty—will not be relaxed till every portion of the land and every class of its inhabitants be furnished with at least the *means and opportunities* of worship. The field for future operations is distinctly marked: the *towns*, both from their present actual destitution and from their incessant and prodigious growth, demand almost a concentration of endeavours—the combined exertions of the general Church. Without an inclination for religious worship—certainly without ability to raise religious structures—the inhabitants of crowded districts of populous cities are as differently placed as possible from their suburban neighbours, who, more prosperous in physical condition, possess not only the desire to have, but also the ability to get, an adequate provision for religious culture. New churches, therefore, spring up naturally in those new neighbourhoods in which the middle classes congregate; but, all spontaneous efforts being hopeless in the denser districts peopled by the rank and file of industry, no added churches, evidently, can be looked for there, except as the result of *missionary* labours acting from without. No agency appears more suited to accomplish such a work than that of those societies, possessed by most religious bodies, which collect into one general fund the offerings of the members of each body for church or chapel extension. The Established Church is represented in this way by the Incorporated Society, the Metropolis Churches' Fund, and by several diocesan societies; the Independents, and the Baptists also, each possess their Building Funds; but the support which these societies receive must be enormously increased if any vigorous attempt is to be made to meet and conquer the emergency. Compared with the amount contributed for *foreign* missionary operations, the support received by organized societies for church and chapel extension here at home appears conspicuously inadequate*. The hope may probably be reasonably entertained, that while the contributions to the former work continue undiminished, the disparity between the treatment of the two may speedily disappear.

Next only in importance to the question, how new churches are to be provided, is the question whether any increased advantage may be got from existing structures. When it is considered that there are probably as many as 25,000 edifices specially devoted to religious worship,—that the vast majority of these unfold their doors on one day only out of every seven,—that many even then are only opened for perhaps a couple of hours,—there seems to be a prodigality of means as compared with ends which forcibly suggests the idea of waste. Of course, in many cases this cannot be helped, and nothing more

More frequent services.

Annual Income.		Annual Income.	
£		£	
* Society for the Propagation of the Gospel in Foreign Parts	- 83,000	Incorporated Society for Church Building	- 16,000
Church Missionary Society	- 120,000	Congregational Chapel Building Society	- 3,366
London Missionary Society	- 65,000	Baptist Building Fund	- 795
Baptist Missionary Society	- 19,000		

Of course, some addition (probably as much as 20,000*l.*) must be made to the sums here mentioned as applicable to Church Building, on account of Diocesan and other local funds; but even allowing for this addition, the contrast will be sufficiently striking.

could be accomplished than is done; but where the population gathers thickly, as in towns and cities, it is thought that greater frequency of services would answer nearly the same purpose as a multiplication of churches. If, where *two* services are held, a *third* should be established, with the special understanding that the working class alone is expected to attend, and that the sittings upon that occasion are to be all free, it is considered that the buildings would be worthily employed, and that accommodation would be thus afforded to probably a third beyond the present ordinary number. So, too, upon *week-days*, it is thought that many opportunities are lost of attracting to religious services no inconsiderable number of those who rarely or never enter church or chapel on a Sunday. Week evening services, undoubtedly, are common now; but they are principally of a character adapted mainly to the regular attendants, and they generally terminate about the hour at which the workmen leave their labour. It appears that in the Church of England daily prayers are read in somewhat upwards of 600 churches in England and Wales.*

Religious services in secular buildings.

Amongst the Dissenters—who attribute no peculiar sanctity to buildings in which worship is conducted, nor regard a consecrated or other specially appropriated edifice as necessary for public service—an opinion has been gaining ground in favour of the plan of holding services in such of the public halls and rooms as are of general use for other purposes. To these, it is expected, working men will much more readily resort than to the formal chapel. The experiment has been repeatedly tried: it is reported with complete success.†

Would an increase of accommodation merely be sufficient?

Whether, by these various means,—the erection of more churches—the increased employment of the present buildings—and the use of places not expressly dedicated to religious worship; whether by an increase of *accommodation* merely, without other measures, the reluctant people can be gained to practical Christianity, is what will be in some degree decided by inquiring, next, what number of *attendants*, on the Census-Sunday, used the accommodation actually then existing.

* Masters's Guide to the Daily Prayers of England, Wales, and Scotland.

† Exeter Hall, during the period of the Exhibition, was engaged for this purpose, and was generally crowded with hearers. Recently (in February and March, 1853) a series of such services was held at Norwich, in St. Andrew's Hall, with similar results. Other instances are not uncommon.

2. ATTENDANCE.

Thus far, in considering the aspect of the English people towards religious institutions, our regard has been directed wholly to that proof of the existence or the absence of religious feeling, which is furnished by the ample or inadequate supply of the means of public worship. It is scarcely, however, with this evidence that one, desirous of obtaining a correct idea of the extent to which religious sentiments prevail among the masses of our population, would be satisfied. For, though the existence of a *small* provision only may be fairly taken as a proof of feeble spiritual life, since a people really governed by religious influences will not long remain without the means of outward worship; yet the converse of this proposition cannot be maintained, since much of the provision at the service of one generation may be owing to the piety of a former, whose religious zeal may not perhaps have been inherited by its posterity along with its rich legacy of churches. Even, too, a great *contemporary* addition to the number of religious edifices does not positively indicate the prevalence of a religious spirit in the body of the people: it may merely show the presence of a missionary spirit in a portion of the general Church. An inquirer, therefore, anxious to discover more precisely the extent to which religious sentiments pervade the nation, would desire to know not merely the amount of accommodation *offered* to the people, but also what proportion of the means at their command is actually *used*. A knowledge, therefore, of the number of ATTENDANTS on the various services of public worship is essential.

Attendance at religious services a better test of religious disposition, than amount of accommodation.

We have seen that, in the gross, there are 34,467 places of worship in England and Wales, with 10,212,563 sittings. But, as many of these places of worship were closed upon each portion of the day, and the sittings in them consequently unavailable, it is with the provision in the *open* buildings that we must compare the number of attendants. In those open for the *morning* service there were (including an estimate for defective returns) 8,498,520 sittings; in those open in the afternoon, 6,267,928 sittings; in those open in the evening, 5,723,000 sittings. The total number of *attendants* (also including estimates for omissions) was, in the morning, 4,647,482; in the afternoon, 3,184,135; in the evening, 3,064,449. From this it seems that, taking the three services together, less than half of the accommodation actually available is used. But here, again, the question of *distribution* is important. For if, in any locality, the amount of accommodation existing should be larger than that required, we cannot expect to find the number of attendants bearing there so large a proportion to the sittings as in other localities where the accommodation may be insufficient. There may really be a better attendance in a district where the churches are half empty than in one in which they are completely filled: that is, a greater number out of a given population may attend in the former case than in the latter. Therefore, before we can assume a lax attendance in particular districts, the number of the *population* must be brought into account. To prove a disregard of spiritual ordinances, there must be exhibited not merely a considerable number of vacant sittings, but also a corresponding number of persons by whom, if so disposed, those sittings might be occupied. But if, according to the previous computation, 58 per cent. of the population is the utmost that can ever be attending a religious service at one time, it is evident that where, as in some districts, the available accommodation is sufficient for a *greater* number, there must *necessarily* exist, whatever the devotional spirit of the people, an excess of sittings over worshippers. If, for example, we refer to the City of London (within the walls), which, with a population of 55,932, has sittings for as many as 45,779—or for 13,338 more than

Number of attendants to be compared both with accommodation and population.

could possibly, at any one time, attend—it is obvious that a great many sittings must inevitably be unoccupied; and this without regard to the question whether, in fulfilling their religious duties, the inhabitants be zealous or remiss. The best plan, therefore, seems to be, to compare the attendants, in the first place, with the population; and then, secondly, with the sittings. The former view will give us an approximate idea of the extent to which religion has a practical influence over the community—exhibiting the numbers who appreciate or neglect religious services; the latter view will show in what degree neglect, if proved, may be occasioned or excused by the supply of insufficient means of worship. If, for instance, in a certain district, the proportion of the population found attending some religious service should be small, while at the same time there should be within the district ample room for the remainder: this would show conclusively that in that district a considerable number of the people were without religious habits, and indifferent to public worship. And the same conclusion might be drawn, although the actual provision were inadequate, if even this inadequate accommodation were but sparsely used.

Number of non-
attendants.

Returning, then, to the total of England and Wales, and comparing the number of actual attendants with the number of persons *able* to attend, we find that out of 10,398,013 (58 per cent. of the total population) who would be at liberty to worship at one period of the day, there were actually worshipping but 4,647,482 in the morning, 3,184,135 in the afternoon, and 3,064,449 in the evening. So that, taking any one service of the day, there were actually attending public worship less than half the number who, as far as physical impediments prevented, *might* have been attending. In the *morning* there were absent, without physical hindrance, 5,750,531; in the *afternoon*, 7,213,878;* in the *evening*, 7,333,564. There exist no *data* for determining how many persons attended twice, and how many three times on the Sunday; nor, consequently, for deciding how many altogether attended on *some* service of the day; but if we suppose that half of those attending service in the afternoon had not been present in the morning, and that a third of those attending service in the evening had not been present at either of the previous services, we should obtain a total of 7,261,032 separate persons who attended service either once or oftener upon the Census-Sunday.† But as the number who would be able to attend at *some* time of the day is more than 58 per cent. (which is the estimated number able to be present at *one and the same time*)—probably reaching 70 per cent.—it is with this latter number (12,549,326) that this 7,261,032 must be compared, and the result of such comparison would lead to the conclusion

* Many of these, no doubt, were teachers and scholars engaged in Sunday schools; which partake, indeed, of the character of religious services. The number of Sunday scholars on the Census-Sunday was about 2,280,000; and the number of teachers was about 302,000. Of these, a considerable proportion must have been engaged during the time for Afternoon service.

† The calculations in the latter part of this paragraph are mainly conjectural. The extent to which the congregations meeting at different portions of the day are composed of the *same persons*, can be ascertained only by a series of observations not yet made, so far as I am aware. We know, from the actual Returns, that the number could not be less than 4,647,482 (the number of attendants in the morning), nor more than 10,896,036 (the aggregate of all the services); and these are the limits within which must lie the number of attendants at *some* service. The mean of these extremes is 7,771,774, which is not considerably different from the result of the previous estimates. Opinions have been expressed that the number of individual *attendants* is about *two thirds* of the number of *attendances*. The latter number is, as above, 16,856,066; two-thirds of which are 7,264,044. Another supposition is, that, taking the number attending at the most frequented service in each church or chapel, the addition of *one-third* would give the number of persons probably attending the other services of the day but *not that*. From Table N. (*post* p. ccc.) we see that the former number (including Sunday Scholars attending service) is 6,356,222, which, increased by a third, amounts to 8,474,693. From this of course a considerable deduction must be made on account of those places of worship in which only *one* service was held; the number of such places being as many as 9,915. So that there appears to be some ground for thinking that the computation hazarded above is not far from the fact.—I believe that 70 per cent. of the total population may be taken as a fair estimate of the number able to worship at one period *or another* of the day.

that, upon the Census-Sunday, 5,288,294 persons, able to attend religious worship once at least, neglected altogether so to do.*

This being then the number of persons failing to attend religious services, we now inquire how far this negligence may be ascribed to an inadequate accommodation. If there were not in all the various churches, chapels, and stations, room for more than those who actually attended, it is clear there would be no sufficient reason for imputing to the rest indifference to public ordinances: they might answer, they were quite inclined to worship, but were not provided with the means. Upon the other hand, if sittings, within reach of any given population, and available for their acceptance, were provided in sufficient number to accommodate (say) 58 per cent., it is no less manifest that absence in such case could only be attributed to non-appreciation of the service. In the latter case, however, the provision made must evidently be *within the reach* of the people and *open to their use*—accessible and available; for otherwise a portion of it might as well not be at all. As said before, a surplus of accommodation in one district cannot be regarded as supplying a deficiency in another. Therefore, before we can,—in order to compute the numbers who neglect religious worship, spite of opportunities for doing so,—compare attendance with accommodation, we must, when dealing with the whole of England in the gross, deduct from the total number of sittings, the number which in any district may exist *above* the number requisite for 58 per cent. of the district-population;—the excess beyond that number being, if the supposition is correct, entirely unavailing both to the dwellers in the district and to the inhabitants of other districts: to the former, since no more than 58 per cent. could possibly attend; to the latter, because out of reach. The number thus assumed to be superfluous is 1,459,284; and this deducted from the total number (10,212,563) leaves a residue of 8,753,279. This will be the number of sittings which, *if all the churches and chapels were open*, might be occupied at once each Sunday if the people within reach of them were willing; and whatever deficiency is shown by a comparison between this number and the total number of attendants may be safely asserted to consist of persons who, possessing the facilities, are destitute of the inclination to attend religious worship. The gross number of attendants being 4,647,482 in the morning, 3,184,135 in the afternoon, and 3,064,449 in the evening, it would follow, if the places of worship were all open, that 4,105,797 persons were, without excuse of inability, absent from the morning, 5,569,144 from the afternoon, and 5,688,830 from the evening service. But, as the churches and chapels are *not* all open every Sunday at each period of the day; 10,798 with 1,714,043 sittings being closed in the morning, 13,096 with 3,944,635 sittings being closed in the afternoon, and 16,412 with 4,489,563 sittings being closed in the evening; we are met by the question whether we should consider that the churches are closed because no congregations could be gathered, or that the people are absent because the churches are closed. If the former, the attendants may be properly compared with the total number of sittings in *all* places of worship (after making the deduction for unequal distribution) whether open or not; but, if the latter, the attendants cannot be compared with any but the number of sittings in the places of worship *open* at each period of the day. Perhaps as this is a question not to be decided here, the better course will be to make the comparison upon *both* hypotheses. The result will be observed in Table 21.

* It must not, however, be supposed that this 5,288,294 represents the number of *habitual* neglecters of religious services. This number is absent every Sunday; but it is not always composed of the *same persons*. Some may attend *occasionally* only; and if the number of such *occasional* attendants be considerable, there will always be a considerable number of absentees *on any given Sunday*. The number of *habitual* non-attendants cannot be precisely stated from these Tables.

Is there sufficient accommodation for the non-attendants?

TABLE 21.

	1. All Places of Worship.				2. Places of Worship open.				
	Morn- ing.	After- noon.	Even- ing.	Total.	Morn- ing.	After- noon.	Even- ing.	Total.	
Total Number of Sittings within reach * - - - - -	8,753,279	8,753,279	8,753,279	26,259,837	8,322,066†	3,192,031†	3,712,670†	20,226,737	
Total Number of Persons able to attend - - - - -	10,398,013	10,398,013	10,398,013	12,549,326	10,398,013	10,398,013	10,398,013	12,549,326	
Number of Sittings within reach {	Occupied -	4,647,482	3,184,135	3,064,449	10,896,066	4,647,482	3,184,135	3,064,449	10,896,036
	Unoccupied -	4,105,797	5,569,144	5,688,830	15,363,711	3,674,584	3,007,926	2,648,221	9,330,731
Number of Persons able to attend {	Attending -	4,647,482	3,184,135	3,064,449	7,261,032	4,647,482	3,184,135	3,064,449	7,261,032
	Absent -	5,750,531	7,213,878	7,333,564	15,288,294	5,750,531	7,213,878	7,333,564	15,288,294
Excess or Deficiency of unoccupied Sittings as compared with the Number of Persons absent {	Excess -	..	..	..	10,075,417	..	..	..	4,042,477
	Deficiency -	1,644,734	1,644,734	1,644,734	..	2,975,947	4,205,952	4,685,343	..

This shows that if all who were absent from each service desired to attend that service, there would not be room for them on either supposition. On the first hypothesis (assuming that the buildings would all be open if the people wished to attend), there would be wanted 1,644,734 additional sittings; and the number of those who, in excuse for non-attendance, might plead absence of accommodation would be just that number; leaving, however, destitute of that excuse, 4,105,797 persons who neglected morning service, 5,569,144 who neglected afternoon service, and 5,688,830 who neglected evening service. On the second hypothesis (assuming that the churches closed are closed from necessary circumstances, and could not be opened even if it were desired), there would be wanted an additional supply of sittings to the extent of 2,575,947 in the morning, 4,205,952 in the afternoon, and 4,685,343 in the evening; and the number of persons who could plead the above excuse for non-attendance would be just as many. But this assumes that at every service 58 per cent. of the population would attend: a state of things which, however desirable, is scarcely likely to be realized. If we refer to the fourth and eighth columns of the Table, we shall see the computed number (7,261,032) who at the close of every Sunday can say that they have during the day attended a religious service; some thrice, some twice, but all at least *once*. As this would leave 5,288,294 altogether absent every Sunday, and as the aggregate of sittings is in the one case 26,259,837, and in the other 20,226,797, of which only 10,896,066 would be occupied; it is clear that, unless they should all select the *same service*, there is ample room for all the 70 per cent. who, according to the estimate, are able to attend at least *once* upon the Sunday. So that it is tolerably certain that the 5,288,294 who every Sunday, neglect religious ordinances, do so of their own free choice, and are not compelled to be absent on account of a deficiency of sittings.

* See ante, page cliii.

† See ante, page cliv.

‡ These numbers are not the aggregate of the three preceding columns; but the computed number of separate persons who either attended at *some* service on the Census-Sunday, or were altogether absent.

Nor will this conclusion be invalidated by a reference to the portion of accommodation which is *free*. We have seen that out of a total of 10,212,563 sittings, 4,804,595 are thus described; and the very fact that the others are, in greatest measure, *paid* for (and therefore likely to be used), appears to indicate that it is principally these "free" sittings that are thus unoccupied.

If therefore we were to measure the required additional supply of accommodation by the extent of the present demand for it, the use now made of our existing provision, as revealed by these few statements of attendance, would appear to indicate that very little more is wanted. The considerable number of available sittings which are every Sunday totally unoccupied, might be adduced as proof so manifest of unconcern for spiritual matters on the part of a great portion of the people that, until they are impressed with more solicitude for their religious culture, it is useless to erect more churches. It will probably, however, be considered that, from various causes, many persons might attend new churches who would never attend the old; and that church and chapel extension is the surest means of acting on the neighbouring population—bringing into contact with it an additional supply of Christian agency, intent upon securing an increased observance of religious ordinances.

The frequency and regularity with which the people should attend religious services might naturally be expected to depend considerably upon locality. In rural, thinly-peopled districts, where the distances to be traversed are often long, with many impediments to locomotion, we should not anticipate so constant an attendance as in towns, where churches are within an easy walk of everybody's house. It seems, however, that facts will scarcely justify this supposition. The following Table (22.) will exhibit the comparative proportion of attendants in the thinly and the densely populated portion of the land:—

Comparative frequency of attendance in Town and Country.

TABLE 22.

	Actual Number of Attendants (including an Estimate for defective Returns).			Proportion per cent. of Attendants to Population.			Proportion per cent. of Attendants to the Total Number of Sittings.		
	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
Rural Districts * -	2,444,539	2,213,995	1,547,263	28·1	25·5	17·8	40·1	36·4	25·4
Large Town Dis- tricts * -	2,202,943	970,140	1,517,246	23·9	10·5	15·3	53·4	23·5	36·8

The estimated number of attendants at the service of *each religious body* will be found in the SUMMARY TABLES (*post*, page clxxxii). The statement given there supplies the number attending at each period of the day; and if we may accept the supposition previously hazarded, that one-half of those attending in the afternoon and one-third of those attending in the evening are entirely new, the 7,261,032 individual persons who attended *some* religious service on the Census-Sunday will be thus distributed among the various bodies: (Table 23.)

Number of Attendants in connexion with each religious body.

* The Large Town Districts are those containing Towns of more than 10,000 inhabitants; the Rural Districts are the residue of the country.

TABLE 23.

	Estimated Total Number of Attend- ants.	Proportion per 1000.		Estimated Total Number of Attend- ants.	Proportion per 1000.	
		Of the Population.	Of the Number of Attendants of all Denominations.		Of the Population.	Of the Number of Attendants of all Denominations.
PROTESTANT CHURCHES :				PROTESTANT CHURCHES		
Church of England -	3,773,474	210	520	<i>—continued.</i>		
Scottish Presbyterians :				Calvinistic Methodists :		
Church of Scotland -	8,712	1	1	Welsh Calvinistic Methodists -	151,046	8 21
United Presbyterian Church -	23,207	1	3	Lady Huntingdon's Connexion -	29,679	2 4
Presbyterian Church in England -	28,212	2	4	Sandemanians -	587	.. ..
Independents -	793,142	44	169	New Church -	7,082	.. 1
Baptists :				Brethren -	10,414	1 1
General -	12,323	1	2	Isolated Congrega- tions -	63,572	4 9
Particular -	471,283	26	65	Lutherans -	1,234	.. ..
Seventh Day -	52	..	..	French Protestants -	291	.. ..
Scotch -	1,246	..	..	Reformed Church of the Netherlands -	70	.. ..
New Connexion				German Protestant Reformers -	140	.. ..
General -	40,027	2	5	OTHER CHRISTIAN CHS.		
Undefined -	63,047	4	9	Roman Catholics -	305,393	17 42
Society of Friends -	18,172	1	3	Greek Church -	240	.. ..
Unitarians -	37,156	2	5	German Catholics -	567	.. ..
Moravians -	7,364	1	1	Italian Reformers -	20	.. ..
Wesleyan Methodists :				Catholic and Apostolic Church -	4,908	.. 1
Original Connexion -	907,313	51	125	Latter Day Saints -	18,800	1 3
New Connexion -	61,319	3	8	Jews -	4,150	.. 1
Primitive -	266,555	15	37	Total -	7,261,032	405 1000
Bible Christians -	38,612	2	5			
Wesleyan Association	56,430	3	8			
Independent Metho- dists -	1,659	..	..	
Wesleyan Reformers	53,494	3	7			

Comparative frequency of attendance in each religious body.

The comparative frequency with which the members of the various sects attended service will be found illustrated in Tables L. and M., among the Tabular Results (*post*, pp. cxcviii, cxcix), from which it appears that while, in the aggregate, out of every 100 sittings, 45 are occupied in the morning, 31 in the afternoon, and 30 in the evening, considerable difference exists between the different bodies both as to the total number of their attendances, and as to the periods of the day at which they most attend. Thus, while the Table just presented shows that the Church of England has attending its three services more persons than all the other bodies put together, (3,773,474 against 3,487,558,) it appears from the Table on page clxxxii, that the number of attendances performed by the 3,773,474 persons is actually less than the number performed by the 3,487,558; the former having attended 5,292,551 times, while the latter attended 5,603,515 times. Or, if we assume that a service, on an average, occupies *an hour and three-quarters*, it would seem that the 3,773,474 Churchmen devoted 9,261,962 hours to religious worship, (or two hours and a half each,) while the 3,487,558 Dissenters devoted 9,806,151 hours to a similar duty (or two hours and three-quarters each). If we come to particular bodies, we find from Table M. that, of those bodies whose size is sufficient to justify an inference, the

most assiduous in attending public worship are the *Wesleyan Reformers*—45 per cent. of their accommodation (assuming that the chapels *might* be open for three services) being used in the course of the Sunday; next to whom, in diligence, are the *Particular Baptists*, using 42 per cent. of their provision; and the scale falls gradually till we come to the *Society of Friends* who only avail themselves of 8 per cent. of their accommodation. The following List contains the principal Bodies, arranged in the order of their frequency of attendance (the *Roman Catholics*, however, being omitted, as the greater number of their services prevents comparison):

RELIGIOUS DENOMINATION.	Proportion per cent. of Attendants to Sittings.
Wesleyan Reformers - - - - -	45
Particular Baptists - - - - -	42
Welsh Calvinistic Methodists - - - - -	41
Primitive Methodists - - - - -	41
General Baptist, New Connexion - - - - -	41
Moravians - - - - -	39
Independents - - - - -	38
Lady Huntingdon's Connexion - - - - -	38
Mormons - - - - -	38
Bible Christians - - - - -	37
General Baptists - - - - -	36
Wesleyan Original Connexion - - - - -	35
„ New Connexion - - - - -	34
Catholic and Apostolic Church - - - - -	34
United Presbyterian Church - - - - -	34
Church of England - - - - -	33
Wesleyan Methodist Association - - - - -	32
Brethren - - - - -	32
Presbyterian Church in England - - - - -	30
Church of Scotland - - - - -	28
New Church - - - - -	28
Unitarians - - - - -	24
Jews - - - - -	24
Society of Friends - - - - -	8

With reference to the particular periods of the day preferred by different bodies, Table M. will show that the members of the Church of England choose the earlier, while the members of the principal dissenting churches choose the later portion of the Sunday for attendance at religious worship. Thus, while the number of sittings out of every 100 occupied by the former is 48 in the morning, 36 in the afternoon, and only 16 in the evening; the number, out of every 100, occupied by the other Protestant Churches in the aggregate, is 40 in the morning, 26 in the afternoon, and 45 in the evening. This fact exhibits strikingly the different social habits of the members of these bodies; and, even if we did not know as much already, would suffice to prove their difference of social station.

If must not be overlooked, when considering the amount of *afternoon* attendance, that, amongst Dissenters more especially, that period is occupied to very great extent by *Sunday-school instruction*. Of the number of children thus instructed at this portion of the day we have no account, but as the total number of Sunday Scholars in attendance every Sunday is as many as 1,800,000, the number present every Sunday afternoon must be considerable. The religious knowledge thus administered to children is by no means ineffective:

Portions of the day at which attendants are most numerous.

probably, indeed, this mode of spiritual teaching is far better suited to a child's capacity than is the more elaborate service of the church or chapel.

Most important result of this inquiry as to attendance.

The most important fact which this investigation as to attendance brings before us is, unquestionably, the alarming number of the non-attendants. Even in the least unfavorable aspect of the figures just presented, and assuming (as no doubt is right) that the 5,288,294 absent every Sunday are not always the same individuals, it must be apparent that a sadly formidable portion of the English people are habitual neglecters of the public ordinances of religion. Nor is it difficult to indicate to what particular class of the community this portion in the main belongs. The middle classes have augmented rather than diminished that devotional sentiment and strictness of attention to religious services by which, for several centuries, they have so eminently been distinguished. With the upper classes, too, the subject of religion has obtained of late a marked degree of notice, and a regular church-attendance is now ranked amongst the recognized proprieties of life. It is to satisfy the wants of these two classes that the number of religious structures has of late years so increased. But while the *labouring* myriads of our country have been multiplying with our multiplied material prosperity, it cannot, it is feared, be stated that a corresponding increase has occurred in the attendance of this class in our religious edifices. More especially in cities and large towns it is observable how absolutely insignificant a portion of the congregations is composed of artizans. They fill, perhaps, in youth, our National, British, and Sunday Schools, and there receive the elements of a religious education; but, no sooner do they mingle in the active world of labour than, subjected to the constant action of opposing influences, they soon become as utter strangers to religious ordinances as the people of a heathen country. From whatever cause, in them or in the manner of their treatment by religious bodies, it is sadly certain that this vast, intelligent, and growingly important section of our countrymen is thoroughly estranged from our religious institutions in their present aspect. Probably, indeed, the prevalence of *infidelity* has been exaggerated, if the word be taken in its popular meaning, as implying some degree of intellectual effort and decision; but, no doubt, a great extent of negative, inert indifference prevails, the practical effects of which are much the same. There is a sect, originated recently, adherents to a system called "Secularism"; the principal tenet being that, as the fact of a future life is (in their view) at all events susceptible of *some* degree of doubt, while the fact and the necessities of a present life are matters of direct sensation, it is therefore prudent to attend exclusively to the concerns of that existence which is certain and immediate—not wasting energies required for present duties by a preparation for remote, and merely possible, contingencies. This is the creed which probably with most exactness indicates the faith which, virtually though not professedly, is entertained by the masses of our working population; by the skilled and unskilled labourer alike—by hosts of minor shopkeepers and Sunday traders—and by miserable denizens of courts and crowded alleys. They are *unconscious Secularists*—engrossed by the demands, the trials, or the pleasures of the passing hour, and ignorant or careless of a future. These are never or but seldom seen in our religious congregations; and the melancholy fact is thus impressed upon our notice that the classes which are most in need of the restraints and consolations of religion are the classes which are most without them.

As was to be expected, in an age so prone to self-inquiry and reform, this attitude of our increasing population towards religion and religious institutions has occasioned much solicitude and many questions; and the Christian church has not been backward to investigate the causes of her ill-success with these the

Causes of the neglect of religious institutions:—

more especial objects of her mission. It is only purposed here to point out some of the more prominent results of this investigation.

1. One chief cause of the dislike which the labouring population entertain for religious services is thought to be the maintenance of those distinctions by which they are separated as a class from the class above them. Working men, it is contended, cannot enter our religious structures without having pressed upon their notice some memento of inferiority. The existence of pews and the position of the free seats are, it is said, alone sufficient to deter them from our churches; and religion has thus come to be regarded as a purely middle-class propriety or luxury. It is therefore, by some, proposed to abandon altogether the pew system, and to raise by voluntary contributions the amount now paid as seat rents. The objection and proposal come from churchmen and dissenters too; but from the former much more strenuously than from the latter; and with this addition in their case—that they point out the *offertory*, prescribed by the Rubric, as the specific mode in which the voluntary contributions should be gathered.—To other minds, the prevalence of social distinctions, while equally accepted as a potent cause of the absence of the working classes from religious worship, is suggestive of a different remedy. It is urged that the influence of that broad line of demarcation which on week days separates the workman from his master cannot be effaced on Sundays by the mere removal of a physical barrier. The labouring myriads, it is argued, forming to themselves a world apart, have no desire to mingle, even though ostensibly on equal terms, with persons of a higher grade. Their tastes and habits are so wholly uncongenial with the views and customs of the higher orders that they feel an insuperable aversion to an intermixture which would bring them under an intolerable constraint. The same disposition, it is said, which hinders them from mixing in the scenes of recreation which the other classes favour, and induces their selection preferably of such amusements as can be exclusively confined to their own order, will for ever operate to hinder their attendance at religious services unless such services can be devised as shall become exclusively *their own*. An argument in favour of such measures is supposed to be discovered in the fact that the greatest success amongst these classes is obtained where, as amongst the Methodists, this course is (more perhaps from circumstances than design) pursued. If such a plan were carried out by the Church of England, and by the wealthier Dissenting bodies, it is thought that some considerable advantage would result. It has consequently been proposed to meet so far the prejudices of the working population; and to strive to get them gradually to establish places of worship for themselves. Experiments have been already put in operation with the persons lowest in the social scale; and RAGGED CHURCHES* are in several places making a successful start. In several places, too, among Dissenters, special services in halls and lecture rooms are being held, intended wholly for the working class; and the success of these proceedings seems to prove that multitudes will readily frequent such places, where of course there is a total absence of all class distinctions, who would never enter the exclusive-looking chapel.

1. Social distinctions.

2. A second cause of the alienation of the poor from religious institutions is supposed to be an insufficient sympathy exhibited by professed Christians for the alleviation of their social burdens—poverty, disease, and ignorance. It is argued that the various philanthropic schemes which are from time to time originated, though certainly the offspring of benevolent minds, are not associated with the Christian church in such a manner as to gain for it the

2. Indifference of the churches to the social condition of the poor.

* The objections to this term are felt as much by the founders of these institutions as by others; but considerable difficulty is felt in providing any substitute.

gratitude of those who thus are benefited. This cause, however, of whatever force it may have been as yet, is certainly in process now of mitigation; for the clergy everywhere are foremost in all schemes for raising the condition of the poor, and the ministers and members of the other churches are not backward in the same good labour.

3. Misconceptions of the motives of ministers.

3. A third cause of the ill-success of Christianity among the labouring classes is supposed to be a misconception on their part of the motives by which Christian ministers are actuated in their efforts to extend the influence of the Gospel. From the fact that clergymen and other ministers receive in exchange for their services pecuniary support, the hasty inference is often drawn, that it is wholly by considerations of a secular and selfish kind that their activity and zeal are prompted.* Or, even if no sordid motives are imputed, an impression is not seldom felt that the exhortations and the pleadings of the ministry are matters merely of professional routine—the requisite fulfilment of official duty. It is obvious that these misapprehensions would be dissipated by a more familiar knowledge; but the evil of the case is, that the influence of such misapprehensions is sufficient to prevent that closer intimacy between pastors and their flocks from which alone such better knowledge can arise. The ministers are distrusted—the poor keep stubbornly aloof: how shall access to them be obtained? The employment of LAY-AGENCY has been proposed as the best of many methods by which minds, indifferent or hostile to the regular clergy, can be reached. It is thought by some that that unfortunate suspicion, by the poor, of some concealed and secretly inimical design, by which the regular ministers are often baffled in their missionary enterprises, might be much allayed if those who introduced the message of Christianity were less removed in station and pursuits from those whom it is sought to influence.

4. Poverty and crowded dwellings.

4. Another and a potent reason why so many are forgetful of religious obligations is attributable to their *poverty*; or rather, probably, to certain conditions of life which seem to be inseparable from less than moderate incomes. The scenes and associates from which the poor, however well disposed, can never, apparently, escape; the vice and filth which riot in their crowded dwellings, and from which they cannot fly to any less degraded homes; what awfully effective teaching, it is said, do these supply in opposition to the few infrequent lessons which the Christian minister or missionary, after much exertion, may impart! How feeble, it is urged, the chance, according to the course of human probabilities, with which the intermittent voice of Christianity must strive against the fearful never-ceasing eloquence of such surrounding evil!—Better dwellings, therefore, for the labouring classes are suggested as a most essential aid and introduction to the labours of the Christian agent.† And, indeed, of secondary influences, few can be esteemed of greater power than this. Perhaps no slight degree of that religious character by which the English middle classes are distinguished is the consequence of their peculiar isolation in distinct and separate houses—thus acquiring almost of necessity, from frequent opportunities of solitude, those habits of reflection which cannot be exercised to the entire exclusion of religious sentiments; but, certainly, however this may be, no doubt can be admitted that a great obstruction to the

* “A very common objection taken against ministers by men of this [the labouring] class is that they would not preach or lecture if they were not paid for it; attributing the most sordid motives to all who call the attention of their fellow men to religious subjects. Absurd and untrue as is this objection, yet it is extensively entertained and avowed.”—Twenty-seventh Annual Report of the Society for Promoting Christian Instruction.

† The “Metropolitan Association for Improving the Dwellings of the Industrious Classes” has already expended 60,000*l.* in providing better residences for the poor, and has realized a dividend upon its capital.

progress of religion with the working class would be removed if that condition which forbids *all* solitude and *all* reflection were alleviated.

Probably, however, the grand requirement of the case is, after all, a multiplication of the various *agents* by whose zeal religious truth is disseminated. Not chiefly an additional provision of religious *edifices*. The supply of these perhaps, will not much longer, if the present wonderful exertions of the Church of England (aided in but little less degree by other Churches) be sustained, prove very insufficient for the wants of the community. But what is eminently needed is, an agency to bring into the buildings thus provided those who are indifferent or hostile to religious services. The present rate of church-and-chapel-increase brings before our view the prospect, at no distant period, of a state of things in which there will be small deficiency of structures where to worship, but a lamentable lack of worshippers. There is indeed already, even in our present circumstances, too conspicuous a difference between accommodation and attendants. Many districts might be indicated where, although the provision in religious buildings would suffice for barely half of those who might attend, yet scarcely more than half of even this inadequate provision is appropriated. Teeming populations often now surround half empty churches, which would probably remain half empty even if the sittings were all free.* The question then is mainly this: By what means are the multitudes thus absent to be brought into the buildings open for their use? Whatever impeding influence may be exerted by the prevalence of class distinctions, the constraints of poverty, or misconceptions of the character and motives of the ministers of religion, it is evident that absence from religious worship is attributable *mainly* to a genuine repugnance to religion itself. And, while this lasts, it is obvious that the stream of Christian liberality, now flowing in the channel of church-building, must produce comparatively small results. New churches and new chapels will arise, and services and sermons will be held and preached within them; but the masses of the population, careless or opposed, will not frequent them. It is not, perhaps, sufficiently remembered that the process by which men in general are to be brought to practical acceptance of Christianity is necessarily *aggressive*. There is no attractiveness, at first, to them in the proceedings which take place within a church or chapel: all is either unintelligible or disagreeable. We can never then, expect that, in response to the mute invitation which is offered by the open door of a religious edifice, the multitudes, all unprepared by previous appeal, will throng to join in what to them would be a mystic worship, and give ear to truths which, though unspeakably beneficent, are also, to such

Inadequate supply of Christian agency.

Necessity of aggressive measures.

* Dr. Chalmers thus narrates the fate of an endeavour to induce, by the offer of sittings at a low rate, and even gratuitously, a better attendance of the working classes:—"An experiment may often be as instructive by its failure, as by its success. We have here to record the fate of a most laudable endeavour, made to recal a people alienated from Christian ordinances to the habit of attendance upon them. The scene of this enterprise was Calton and Bridgeton, two suburb districts of Glasgow which lie contiguous to each other, bearing together a population of above 29,000, and with only one chapel of ease for the whole provision which the establishment has rendered to them. It was thought that a regular evening sermon might be instituted in this chapel, and that for the inducement of a seat-rent so moderate as from 6d. to 1s. 6d. a year, to each individual, many who attended nowhere through the day might be prevailed upon to become the regular attendants of such a congregation. The sermon was preached, not by one stated minister, but by a succession of such ministers as could be found; and as variety is one of the charms of a public exhibition, this also might have been thought a favourable circumstance. But besides, there were gentlemen who introduced the arrangement to the notice of the people, not merely by acting as their informants, but by going round among them with the offer of sittings; and in order to remove every objection on the score of inability, they were authorized to offer seats gratuitously to those who were unable to pay for them. Had the experiment succeeded, it would have been indeed the proudest and most pacific of all victories. But it is greatly easier to make war against the physical resistance of a people, than to make war against the resistance of an established moral habit. And, accordingly, out of 1,500 seats that were offered, not above 50 were let or occupied by those who before had been total non-attendants on religious worship; and then about 150 more were let, not, however, to those whom it was wanted to reclaim, but to those who already went to church through the day, and in whom the taste for church-going had been already formed. And so the matter moved on, heavily and languidly, for some time, till, in six months after the commencement of the scheme, in September 1817, it was finally abandoned."—Christian and Economic Polity, vol. i. p. 128.

persons, on their first announcement, utterly distasteful. Something more, then, it is argued, must be done. The people who refuse to hear the gospel in the church must have it brought to them in their own haunts. If ministers, by standing every Sunday in the desk or pulpit, fail to attract the multitudes around, they must by some means make their invitations heard beyond the church or chapel walls. The myriads of our labouring population, really as ignorant of Christianity as were the heathen Saxons at Augustine's landing, are as much in need of missionary enterprise to bring them into practical acquaintance with its doctrines; and until the dingy territories of this alienated nation are invaded by *aggressive* Christian agency, we cannot reasonably look for that more general attendance on religious ordinances which, with many other blessings, would, it is anticipated, certainly succeed an active war of such benevolent hostilities.

Nor, it is urged in further advocacy of these missionary efforts, are the people insusceptible of those impressions which it is the aim of Christian preachers to produce. Although by natural inclination adverse to the entertainment of religious sentiments, and fortified in this repugnance by the habits and associations of their daily life, there still remain within them that vague sense of some tremendous want and those aspirations after some indefinite advancement which afford to zealous preachers a firm hold upon the conscience even of the rudest multitude. Their native and acquired disinclination for religious truth is chiefly of a negative, inert description—strong enough to hinder their spontaneous seeking of the passive object of their dis-esteem—too feeble to present effectual resistance to the inroads of aggressive Christianity invading their own doors. In illustration, the conspicuous achievements of the patriarchs of Methodism are referred to; and a further proof is found in the success of Mormon emissaries. It is argued that the vast effect produced upon the populace by Wesley and Whitfield, in the course of their unceasing labours, shows that the masses are by no means inaccessible to earnest importunity; while the very progress of the Mormon faith reveals the presence in its votaries of certain dim, unsatisfied religious aspirations, which, to be attracted to an orthodox belief, need only the existence, on the part of orthodox evangelists, of zeal and perseverance similar to those displayed by Mormon "prophets" and "apostles."

Various are the schemes proposed in order to accomplish this more constant and familiar intercourse of Christian teachers with the multitude. The Church of England is at present considerably restricted in its efforts this way by canonical or customary regulations. Nevertheless, so deep is the impression of the urgent nature of the case that propositions have been made for adapting to the purpose of religious services a greater number of *rooms*, licensed by the bishops; and it has even been suggested that "street-preaching," under proper sanction and control, would not be a too energetic measure for the terrible emergency. The employment of additional agents, over and above the augmentation which is necessarily occasioned by the building of additional churches, is also urged; but hitherto not much has been achieved in this direction as compared with what is needed. The necessity, if proper pastoral supervision in town districts is to be accomplished, of a greater number of agents than of churches will be evident on very slight reflection. For many reasons the churches in large towns are constructed of considerable size, and rarely with accommodation for less than 1,000 persons. Under present circumstances, a congregation which should moderately fill an edifice of such dimensions must be drawn from a neighbourhood containing 4,000 or 5,000 persons. But it evidently is impos-

The masses not inaccessible.

Different schemes suggested.

sible for any minister, compatibly with the severe exertions which the present age imposes on him in respect of pulpit-duties, to perform with reference to any large proportion of these 4,000 or 5,000 persons, that perpetual visitation which is necessary first to gather, and then to retain, them within the Church's fold. The choice, then, seems to be—either a much minuter subdivision of existing districts, with the erection of much smaller churches; or (if large churches are to be retained) the employment, in each district, of a number of additional agents as auxiliaries to the regular incumbent. Both of these plans have been adopted in different portions of the country. Under the various Acts for creating ecclesiastical districts and new parishes, 1,255 such subdivisions have been legally effected; and many "conventional" districts have been formed by private understanding. Of the 1,255 legal districts many are still of very considerable size, and clearly quite beyond the management of any one incumbent. The varying populousness of the whole (excepting three, of which the population has not been ascertained) is seen as follows:—

Sub-division of parishes.

Districts containing	Less than - 100 persons	1	Districts containing	1500 and less than 2000 persons	86
	100 and less than 200 "	6		2000 " 3000 "	193
	200 " 300 "	18		3000 " 4000 "	160
	300 " 400 "	28		4000 " 5000 "	104
	400 " 500 "	33		5000 " 10,000 "	217
	500 " 750 "	101		10,000 " 15,000 "	53
	750 " 1000 "	91		15,000 " 20,000 "	20
	1000 " 1500 "	127		20,000 persons and upwards -	14

So that many of these districts are themselves too large, and need to be again the subjects of partition. But this plan of subdivision, so unquestionably useful in wide country parishes and very large town parishes, becomes perhaps of doubtful application to a moderate-sized town parish (4,000 or 5,000 inhabitants), where a single church with 1,500 sittings will suffice for all who would attend. The erection of another church in such a case would seem to be an injudicious measure; and yet, in such a parish, the exertions of a single clergyman, however active, cannot but be far from adequate. The awkwardness arises from the fact that the area which a minister can cover in the course of pastoral oversight is far from co-extensive with the sphere which he can influence by his ministrations in his church: he can preach to 1,500 people, but he cannot visit and effectually supervise the third of such a number. If this be correct, we seem to be driven to the employment, in such cases, of additional *agents* rather than the erection of additional churches. These additional agents may, of course, be of two kinds—*clerical* and *lay*; and vigorous efforts have been made, of late years, to provide a satisfactory supply of both. The "Society for Promoting the Employment of Additional Curates in Populous Places," founded in 1836, with a present income of 19,000*l.* per annum, aids in providing 323 such curates. By Sir Robert Peel's Act (6 & 7 Vict. c. 37.) the Ecclesiastical Commissioners have power to assign new districts, and provide by endowment for the appointment of clergymen to minister therein without churches; and these Commissioners have made 232 such districts; but all these appointments are *in contemplation* of a church being sooner or later provided. There appears to be no scheme for giving to a clergyman the cure of souls, within a small and definite locality, apart from the very onerous duties which attach to the possession of a church.

The employment of *lay-agency* has been a measure forced upon the Church both by the clear impossibility of worthily supporting, if entirely clerical, so numerous a body as is requisite for any really effective visitation of the poor, and

Lay-agency in the Church of England.

also by the evidently readier access which at first is granted by that class to overtures from persons of their own condition, having no professional garb. It has been thought that by employing in each populous town parish, in subordination to the clergyman, and with his sanction, a considerable staff of such assistants, much impression might be made upon that part of his parishioners which unavoidably eludes his personal attentions; that considerable numbers might be thus allured within the circle of his influence, and prepared for his maturer teaching, who would otherwise continue utterly untaught; and that this might be effectually accomplished without even in the least infringing on the ministerial office. Probably the force of these suggestions was assisted by the practical experience of such a plan afforded by the Methodist community, in which some ten or fifteen thousand laymen are employed not merely in the work of visitation, but also in that of preaching; and it might have been concluded that if such a wide responsibility could be conferred on Methodist lay-agents, while the regular Methodist ministers lost none of their prerogatives, but rather gained augmented influence, the benefits which must result to the poorer classes from the efforts of lay visitors and Scripture readers in connection with the Church of England, were not likely to be counterbalanced by the least depreciation of the functions of the regular clergy. And the actual result appears, according to the testimony of incumbents who have tried the plan, to justify these expectations.—The *extent* to which lay-agency is now adopted by the Church of England is not easily computed. There are two Societies by which such agents are supported or assisted—the *Pastoral Aid Society* and the *Scripture Readers Association*;—the former aiding 128 lay agents and the latter 323. Independently of these, however, there are doubtless many supported by individual and local funds. There are also many District Visitors. The Lay Assistants and the Scripture Readers are expected to devote six hours per day to their engagements. They are limited to conversation and the reading of the Bible and Prayer Book. They are not, on any account, to *preach*.*

Lay-agency
amongst Dis-
senters.

By the various Protestant Dissenting churches too, the question of the readiest way to reach the working classes has of late had much attention. Lectures, specially addressed to them, and services conducted in the public halls or rooms with which they are familiar and to which they will resort without objection though deterred from church or chapel, are (as we have seen) amongst the means adopted to attract them to religious habits. In these various operations lay exertion is of course encouraged; but—excepting by the Methodists, with whom it has been long adopted to the utmost—not to that extent which, from the views which most Dissenting bodies entertain upon the subject of the ministerial office, might have been expected. The Independents and the Baptists have each a "Home Missionary Society;" and the members of these bodies aid in supporting such undenominational societies as the "London City Mission." But the amount of lay exertion proceeding from individual churches (congregations), though considerable, is much less, especially in large towns, than might, from their professed opinions on the nature of the Christian ministry †, have been anticipated. This has not been unobserved by some amongst them—

* The *London City Mission* (founded in 1835) occupies a space midway between the Church of England and the Protestant Dissenting churches. Supported by a combination of the two, its operations are conducted without reference to the peculiarities of either. Its 300 missionaries visit the dwellings of the poor—distribute tracts—and hold religious conversations; services for prayer and exposition of the Scriptures, too, are held in rooms (not licensed or consecrated) from time to time.

† "So, neither does our polity reject the labours, in preaching the Gospel, of brethren not in the ministerial office. The order of the ministry, and the benefits of that order, are not destroyed because some are preachers who are not ministers. The world, the church, the ministry itself, need the zealous labours of all who can aid to diffuse the truth of God and to save the souls of men. We deem the order of the ministry to be in excess and in abuse when to it must be sacrificed all gifts and all activities not within its range—when no man may say to his neighbour, 'know the Lord,' if he belong not to an exclusive order of teachers."—*Congregational Union Tract Series*, No. X.

selves* ; and recently considerable agitation has been manifested on this subject in a portion of the Independent body. It is urged that ministers, especially in the larger congregations, have assumed too much authority, appropriated too exclusively the work of spiritual teaching, and discouraged rather than assisted the development and exercise of those abilities and gifts which, though abundantly possessed, are little exercised by members of the Congregational churches. This monopoly of teaching, it is argued, has considerably hindered the diffusion of the truth amongst the masses ; as the single pastor of each congregation, overburdened with those duties which a proper oversight of his already gathered flock demands, has neither time nor strength nor aptitude for those incursions on neglected portions of his neighbourhood which might with safety and with ease be undertaken and accomplished by selected members of his church. This party, therefore, urges a return to what is thought to have been the custom in the primitive church,—*plurality of elders* ; thus, without depriving pastors of their present influence, relieving them from their excess of toil, and greatly multiplying the amount of Christian agency available for spreading Christianity.

At present, the grand employers of lay agency, amongst Dissenters, are the Methodists, who, in the aggregate, possess perhaps as many as 20,000 preachers and class leaders not belonging to the ministerial order. Nothing, probably, has more contributed than this to their success amongst the working population. The community whose operations penetrate most deeply through the lower sections of the people is the body called the *Primitive Methodists* ; whose trespasses against what may be thought a proper order will most likely be forgiven when it is remembered that perhaps their rough, informal energy is best adapted to the class to which it is addressed, and that, at all events, for every convert added to their ranks, society retains one criminal, one drunkard, one improvident the less.†

In estimating the extent and power of lay exertion for religious objects, we must not forget the vast amount of Christian zeal and influence displayed and exercised by *teachers in Sunday Schools*. Of these there were, at the time of the Census, more than 250,000, instructing every Sunday in religious knowledge as many as 1,800,000 children.‡ It is difficult to overstate the value of these voluntary labours, much as the effect of them, unhappily, is lost, when, verging on maturity, the scholar ceases to attend the school without commencing or continuing to frequent the church. Few questions can be more momentous than the one which all the friends of Sunday Schools are anxiously endeavouring to answer,—By what means can the salutary influence exerted on so many in the period of their youth be still exerted on them when they shall become adults? Some have suggested that the bond which unites a teacher with his

Lay-agency of
Sunday School
Teachers.

* * * Let me touch, as lightly and delicately as possible, upon another mischievous product of the professional sentiment—the strong temptation it sometimes presents to repress or impede the development of lay talent and enterprise. * * * Wonderful, most wonderful, is the dearth of genius, of talent, of peculiar aptitude, of striking character, of plodding industry, of almost everything indicative of mind on the alert, in connexion with the spiritual action of the unofficial bulk of evangelical churches. In no equally extensive area of human interest, perhaps, can such a level uniformity of unproductiveness be discovered. How is this? we ask. What will account for it? There cannot but be the influence of an unfriendly system constantly at work. I attribute the result to what I have designated professionalism—the monopoly, on principle, of spiritual functions by a special order deemed to have received their prerogative from the Head of the Church, and indisposed therefore, not necessarily from jealousy, but from deference to mistaken notions of polity, to call out lay-agency in the prosecution of strictly spiritual objects.”

—The British Churches in Relation to the British People. By E. Miall, M.P.

† It may not be unworthy of consideration, also, whether the labours of such agents do not practically operate to prepare the classes which they influence, for the more refined and less exciting worship of the other churches. It is certain that the progress of the Church of England in attracting to herself the affections of the multitude has been contemporaneous with the increase of Dissent; and it may not be improbable that many, who would not have been originally won by her advances, have, through the agency of such Dissenting teachers, as by a sort of preliminary education, been enabled to appreciate her services.

‡ The total number of Sunday Scholars, on the books of the Schools, was about 2,400,000; the number given above is about the number attending every Sunday. There are about *two* teachers to every *fifteen* scholars.

scholars need not be dissolved by their departure from the school; but that the more experienced instructors—thus becoming a superior order of lay-agents—might erect, midway between the school and the congregation, a new species of religious institution, which, while the school would be for it a natural preparation, would itself be no less natural an introduction to more regular and formal worship.

Extension of the
episcopate.

Mention ought not perhaps, when noticing the need of further agency, to be omitted of an increase thought to be desirable in the higher kinds of spiritual officers. The extension of the episcopate is thought to have been rendered necessary by the great increase of churches, clergymen, and population which has taken place since most of the existing sees were formed.

The practical result of this feeling has been principally shown in the creation (by 6 & 7 Wm. IV. cap. 77.) of the two additional sees of Manchester and Ripon. The other efforts of legislation on the subject have been directed more toward the equalization than the multiplication of the sees, as the following Table (24) of the changes which have been effected since 1831 will show. It will be observed that some of the sees are still as large and populous as several continental principalities. Not fewer than 60 has been named as the number of bishops necessary for a really effective superintendence of this aggregate population; but in contemplation of some difficulties in the way of such a large extension of the present episcopate, suggestions have been made for the revival of *suffragan bishops* *.

TABLE 24.

DIOCESE.	Population.		DIOCESE.	Population.	
	1831.	1851.		1831.	1851.
St. Asaph - - -	191,156	236,298	Lincoln - - -	899,468	677,649
Banor - - -	163,712	192,964	Llandaff - - -	181,244	337,526
Bath and Wells - - -	463,795	424,492	+London - - -	1,722,685	2,558,718
Bristol - - -	232,026	—	Manchester - - -	..	1,395,494
Canterbury - - -	495,272	417,999	Norwich - - -	690,138	671,583
†Carlisle - - -	135,002	272,306	Oxford - - -	140,700	503,042
†Chester - - -	1,883,958	1,066,124	Peterborough - - -	194,339	465,671
Chichester - - -	254,460	336,844	Ripon - - -	..	1,033,457
St. Davids - - -	358,451	407,758	Rochester - - -	191,875	577,298
Durham - - -	469,933	701,381	Salisbury - - -	384,683	379,296
Ely - - -	133,722	482,412	Sodor and Man - - -	..	52,387
Exeter - - -	795,416	922,656	+Winchester - - -	729,607	665,034
Gloucester - - -	315,512	538,109	Worcester - - -	271,687	752,376
Hereford - - -	206,327	216,143	York - - -	1,406,538	764,538
Lichfield - - -	1,045,481	1,022,080	TOTAL - - -	13,897,187	18,070,735

* “In the 26 Henry VIII. c. 14. twenty-six places are mentioned for which bishops suffragan may be appointed. The archbishop or bishop is to present two persons to the king, of whom he is to nominate one to be a suffragan. The authority of such suffragans shall be limited by their commissions, which they shall not exceed on pain of *premunire*. These commissions are to be given by the bishop's presentation.—This Act was repealed by 1 & 2 Philip and Mary, c. 8. and revived by 1 Eliz. c. 1.—Bishops suffragan are spoken of in the 35th Canon of 1604. It would be very desirable that in populous dioceses they should be appointed now, and there seems no legal reason why they should not be.”—Short's History of the Church of England, p. 484.

† The population of these dioceses is given within the limits which are to belong to them on the next avoidance of the sees of Carlisle and Winchester. For the population, within *existing* limits, see *post*, SUMMARY TABLES, page ccli.

Prominent Facts elicited by the whole Inquiry.

The great facts which appear to me to have been elicited by this inquiry are,—that, even taking the accommodation provided by all the sects, including the most extravagant, unitedly, there are 1,644,734 inhabitants of England who, if all who might attend religious services were willing to attend, would not be able, on account of insufficient room, to join in public worship: that this deficiency prevails almost exclusively in *towns*, especially *large towns*: that, if these 1,644,734 persons are to be deprived of all excuse for non-attendance, there must be at least as many additional sittings furnished, equal to about 2,000 churches and chapels, and a certain number more if any of the present provision be regarded as of doubtful value; and that even such additional accommodation will fall short of the requirement if the edifices are so often, as at present, closed. Further, it appears that as many as 5,288,294 persons able to attend, are every Sunday absent from religious services, for all of whom there is accommodation for at least one service: that neglect like this, in spite of opportunities for worship, indicates the insufficiency of any mere addition to the number of religious *buildings*: that the greatest difficulty is to fill the churches when provided; and that this can only be accomplished by a great addition to the number of efficient, earnest, religious *teachers*, clerical or lay, by whose persuasions the reluctant population might be won.

Prominent facts elicited by the whole Inquiry.

That, having thus displayed before it the precise requirements of the times, the Christian Church will fail in adequately meeting the emergency, is what the many recent proofs of its abounding liberality and zeal forbid us in the least to fear. The means, though latent, are at hand; the agents, though unknown, are ready: nothing more is wanted than the action of the rulers of the Church to gather and direct them. If the following pages serve to make the task less difficult of properly directing such exertions, no small portion will have been attained of the advantages which you considered would result from this inquiry.

Ability of the Church to provide for the emergency.

These, Sir, are the observations which have occurred to me in introducing these statistics. I am conscious that, although in illustration of the Tables I have been compelled, in order to secure an early publication, to shorten my remarks, they have upon the whole been too extended; and I cannot expect that, in the unavoidable haste with which they have been written, by one previously unacquainted with the subject, they are free from error. But I do indulge a hope that they are free from bias. It has been my study strictly to fulfil the task of a *reporter*,—pointing out results, but not constructing arguments; describing fairly the opinions of others, but not presuming to express my own. It is, however, in the facts and figures which succeed that any value which belongs to this inquiry will be found; and these—much labour having been bestowed upon them—are, I think, sufficiently complete to justify whatever inferences may, by those accustomed to statistical investigations, fairly be deduced. If this should be the case, the public will assuredly be grateful, Sir, to you for undertaking, and to Government for sanctioning, as part of the decennial Census, an inquiry which must certainly reveal important facts relating to that most important of all subjects—the religious state of the community. Inquiry upon such a subject will not, surely, be considered as beneath the notice or beyond the province of a Government, if only it be recollected that, apart from those exalted and immeasurable interests with which religion is connected in the destinies of all—on which it is the office rather of the Christian preacher to dilate—no inconsiderable portion of the secular prosperity and peace of individuals and states depends on the extent to which a pure religion is

professed and practically followed. If we could imagine the effects upon a people's temporal condition of two different modes of treatment—education separate from religion, and religion separate from education*—doubtless we should gain a most impressive lesson of the inappreciable value of religion even to a nation's physical advancement. For, whatever the dissuasive influence, from crime and grosser vice, of those refined ideas which in general accompany augmented knowledge, yet undoubtedly it may occur that, under the opposing influence of social misery, increased intelligence may only furnish to the vicious and the criminal increased facilities for evil. But the wider and more penetrating influence exerted by religious principle—controlling conscience rather than refining taste—is seldom felt without conferring, in addition to its higher blessings, those fixed views and habits which can scarcely fail to render individuals prosperous and states secure. Applying to the regulation of their daily conduct towards themselves and towards society the same high sanctions which control them in their loftier relations, Christian men become, almost inevitably, temperate, industrious, and provident, as part of their religious duty; and Christian citizens acquire respect for human laws from having learnt to reverence those which are divine. The history of men and states shows nothing more conspicuously than this—that in proportion as a pure and practical religion is acknowledged and pursued are individuals materially prosperous† and nations orderly and free. It is thus that religion “has the promise of the life that now is, as well as of that which is to come.”

I have the honour to be,

Sir,

Your very faithful Servant,

HORACE MANN.

Census Office,
8 December 1853.

* That is, using the term “Education” with its popular meaning.

† The founders of religious sects have generally been so conscious of the tendency of religion to increase the temporal riches of their followers, that they have often expressed their apprehensions of a future when prosperity should be the cause of their declension. The Quakers, amidst all the persecutions of their early days, advanced so rapidly in wealth that Fox gave frequent utterance to his fears on that account. John Wesley, too, had similar misgivings with respect to his societies.

APPENDIX TO REPORT.

MODE OF PROCURING AND DIGESTING THE RETURNS.

It is here proposed to give a brief description of the method in which the information now presented was obtained, and of the manner in which the returns received were dealt with; so that every reader may at once be able to perceive how far the inquiry was conducted on a system likely to elicit satisfactory statistical conclusions, and how far the *completeness* of the facts collected—so important a *desideratum* in inquiries of this nature—has been realized.

For the primary object of the Census—that of simply numbering the people—England and Wales was divided into 30,610 separate plots or districts, each of which was the sphere of a single person called an Enumerator, who in his turn was under the direction of a Registrar of Births and Deaths, of whom there are 2,190 in England and Wales. To these 30,610 officers was assigned the additional duty of procuring the returns relating to public worship.

The first proceeding was to obtain a correct account of all existing edifices or apartments where religious services were customarily performed. The enumerators, therefore, were directed to prepare, in the course of the week preceding March 30th, 1851, a list of all such places within their districts, setting out the name and residence of the minister or other official party competent to give intelligence. To each such party was delivered or transmitted a schedule of inquiries—chiefly respecting the accommodation furnished in the building, and the number of the congregation upon Sunday, March the 30th. (See *fac simile* of the schedules, pp. clxxii–clxxv.) The schedules were of two descriptions; one for churches connected with the Established Religion (Form A), and the other for places of worship belonging to the various bodies not connected with the Establishment (Form B). For the sake of ready identification, the two descriptions of schedule had each a distinctive colour, the former being printed black, and the latter red. The difference in the questions was slight: in the Church of England form the additional queries had relation to the date of consecration—the agency by which, and the cost at which, the fabric was erected, and the amount and sources of endowment. But, in deference to expressed objections, this last question was abandoned after the forms were issued, and the clergy were informed that no reply to it was wished for. In the other form, the further particulars inquired about were—the precise religious denomination of the parties making the return—whether the service was conducted in a separate building or in a portion merely, as a room—whether it was used exclusively for public worship—the date at which it was erected or first appropriated to its present use—and (with exclusive reference to Roman Catholic chapels) the space allotted as *standing-room* for worshippers. In both of the forms a statement of the number of free, as distinguished from rented or appropriated, sittings, was requested; and in both there was a column for the insertion of the *average* number of the congregation, to provide for cases where the church or chapel might be closed upon the Sunday of the Census, or where, from peculiar circumstances, the attendance might be less than usual.

When delivering the schedules to the proper parties, the enumerators told them it was not compulsory upon them to reply to the inquiries; but that their compliance with the invitation was entirely left to their own sense of the importance and the value to the public of the information sought.

The schedules were collected by the enumerators in the course of their rounds upon the Census day, viz., March the 31st, 1851. They were then transmitted to the

registrars; who, having previously received the lists above referred to, would compare the number of returns collected with the number mentioned in the lists, and would take measures to procure, if possible, the returns, if any, which were missing.

Having finished his revision, the registrar despatched returns and lists together to the Census Office, London, where the 30,610 lists and about 34,000 returns were numbered in parochial order and collected into books. A further comparison of lists and returns was then proceeded with; the Clergy List being also used to check the completeness of the Established Church returns. The result of these comparisons was the discovery of a still considerable number of deficiencies; principally of returns from places of worship in connexion with the Church of England,—several of the clergy having entertained some scruples about complying with an invitation not proceeding from episcopal authority. In all such cases, a second application was made direct from the Census Office, and this generally was favoured by a courteous return of the particulars desired. The few remaining cases were remitted to the Registrar, who either got the necessary information from the secular officers of the church, or else supplied, from his own knowledge, or from the most attainable and accurate sources, an estimate of the number of sittings and of the usual congregation.

By these means, a return was ultimately, and after considerable time and labour, procured from every place of worship mentioned in the enumerators' lists, viz., from 14,077 places belonging to the Established Church, and from 20,390 places belonging to the various dissenting bodies, making 34,467 in all.

The returns, when thus made as complete as practicable, were tabulated in parochial order. (See Form marked C.) It was then discovered that many of them were defective in not stating the number of sittings, and that others which gave the sittings omitted mention of the number of attendants. Full information as to *sittings* seemed to be so very essential to a satisfactory view of our religious accommodation, that an application was addressed to every person signing a return defective in this point, requesting him to rectify the omission. The intelligence thus furnished was incorporated with the original return. There are still, however, 2,524 cases where no information could be got: these, wherever they occur, are mentioned in the notes to the district which contains them. Where the number of *attendants* was not stated for the 30th March, and it appeared that there was, nevertheless, a service held upon that day, the number specified as the usual *average* was assumed to have been the number present on the 30th, and was inserted in the columns for that day. Where neither in the columns for the 30th March, nor yet in the columns for the average congregation, was any number given, the deficiency was mentioned in the foot notes, as in the case just mentioned of omitted *sittings*. And so, where *neither sittings nor attendants* were supplied. It appears that the number of omissions which, in spite of the endeavours made to get the supplementary information, were obliged to be submitted to, are as follows: number of *sittings* not mentioned in 2,134 cases; number of *attendants* unspecified in 1,004 cases; and *neither sittings nor attendants* given in 390 cases. Estimates for these omissions have been made for certain of the tables, on a principle explained in the Report. (See p. cxxiii., and SUMMARY TABLES, Supplements to Table A. pp. clxxxi–clxxxii.) They have not, however, been interpolated in the regular Tables, but are given in separate Tables by themselves. This course seemed freest from objections; as the Tables now contain nothing beyond the original, authenticated figures—the omissions being stated in the notes, from which each reader can make his own computation, if desirous of so doing.

It was also found that, frequently, an ambiguity prevailed in the answers given to the inquiries respecting “free sittings.” Several of the returns from ancient parish churches, where, of course, no pew rents are received, describe the whole of the sittings as being therefore “free.” But this was not the sense intended to be conveyed by the question; which contemplated the case of sittings not only free from any money payment, but also free from any particular appropriation whether by custom or by the allocation of church officers, or otherwise; sittings, in fact, devoted especially to the poorer classes, and which they might in freedom occupy at their own option and selection. In all such cases therefore it was deemed advisable, in order to secure an uniformity of meaning throughout the returns, to mention merely the *total* number

of sittings—making no apportionment of them into “free” and “appropriated.” The effect of this was to ensure that all the sittings which are mentioned in the tables as “free,” (3,947,371) are really free in the manner above described; that the “appropriated” sittings (4,443,093) are those which, either from a money payment or from customary occupancy, are not accessible to anybody indiscriminately; and that the residue (1,077,274) not adequately described, may belong to either of these classes, but most likely in greater proportion to the latter.

It will be perceived that one of the questions pointed to a distinction desirable to be made between the “general congregation” and the “Sunday scholars.” In many of the returns the distinction was not made—the *total* numbers only, including both these classes of attendants, being entered. As, therefore, no correct account could be obtained of the whole number of Sunday scholars usually mingling with our congregations, it was thought to be the better course in every instance to include them in one total. In several returns a service was returned as attended by Sunday scholars *only*: in these instances the numbers have been disregarded, on the theory that such services partook more of the nature of school duties than of formal public worship. Sunday scholars have been reckoned as attending religious service only where, upon the same portion of the day some numbers are inserted for a “general congregation.”

Another point upon which an explanation of the course adopted may be useful is the following. It was wished to show, with respect to all the 34,467 places of worship, how many of them were open for service at each portion of the Sunday (morning, afternoon, and evening) and how many were closed on each of those occasions. This, of course, was ascertained by the insertion of figures denoting a service, or of a cross (×), denoting that no service was held. But in several cases, where the other particulars were given, the return was altogether blank upon the subject of *attendants*; and the question was, in what way to regard such cases. The course adopted has been, where the church or chapel is located in a *town*, to assume that a service was performed both *morning and evening*, and where the church or chapel is situate in the rural districts, to assume that services were celebrated in the *morning and afternoon*.

These explanations will perhaps suffice to show in what way the occasional omissions in original returns have been supplied by averages or by supposition. It may safely be said, however, that the instances which seemed to call for supplementation are too few to render it important whether the principles by which it has been regulated are in all respects correct. The object sought will probably be deemed sufficiently accomplished if the *aggregate* results are made to represent by these means, more completely and correctly than would otherwise be the case, the nature and amount of the accommodation for religious worship in the country.

The details are published in *Registration Districts* or *Poor Law Unions*; there not being any popularly known divisions of the country ranging between these and *parishes*; and against a parochial statement an objection was preferred at the outset, the force of which was admitted, *viz.*, the facilities that thus would be supplied for making invidious comparisons between particular individual parishes. Consequently, a pledge was given, when the information was requested, that only general results would be made public. It is thought that Registration Districts are sufficiently extensive to preclude the possibility of such comparisons, while limited enough to render safe and practically useful whatever information may appear respecting a deficiency or an abundance of accommodation in particular localities.

FORM A.

CENSUS OF GREAT BRITAIN, 1851.
(13 & 14 Victoriae, Cap. 53.)

A RETURN of the several Particulars to be inquired into respecting the under-mentioned Church or Chapel in England, belonging to the United Church of England and Ireland.

A similar Return (*mutatis mutandis*) will be obtained with respect to Churches belonging to the Established Church in Scotland, and the Episcopal Church there, and also from Roman Catholic Priests, and from the Ministers of every other Religious Denomination throughout Great Britain, with respect to their Places of Worship.]

I.		NAME AND DESCRIPTION OF CHURCH OR CHAPEL.						
II.		WHERE SITUATED.	Parish, Ecclesiastical Division or District, Township, or Place.	Superintendent Registrar's District.	County and Diocese.			
III.		WHEN CONSECRATED OR LICENSED.	UNDER WHAT CIRCUMSTANCES CONSECRATED OR LICENSED.					
IN THE CASE OF A CHURCH OR CHAPEL CONSECRATED OR LICENSED SINCE THE 1st JANUARY 1800; STATE								
IV.		HOW OR BY WHOM ERECTED.		COST, HOW DEFRAYED.				
				By Parliamentary Grant - - - - Parochial Rate - - - - Private Benefaction or Subscription, or from other Sources - - - - Total Cost - - - - £				
V.			VI.					
HOW ENDOWED.			SPACE AVAILABLE FOR PUBLIC WORSHIP.					
Land - - - - £ Tithe - - - - - Glebe - - - - - Other Permanent Endowment - - - - }			Pew Rents - - - - £ Fees - - - - - Dues - - - - - Easter Offerings - - - - Other Sources - - - -			Free Sitings - - - - Other Sitings - - - - Total Sitings -		
VII.		ESTIMATED NUMBER OF PERSONS ATTENDING DIVINE SERVICE ON SUNDAY, MARCH 30, 1851.			AVERAGE NUMBER OF ATTENDANTS during Months next preceding March 30, 1851. (See Instruction VII.)			
		Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.	
General Congregation - - - - } Sunday Scholars - - - - }					General Congregation - - - - } Sunday Scholars - - - - }			
Total -					Total -			
VIII.		REMARKS.						

I certify the foregoing to be a true and correct Return to the best of my belief.
 Witness my hand this _____ day of _____ 1851.
 IX. (Signature) _____
 (Official Character) _____ of the above-named.
 (Address by Post) _____

CENSUS OF GREAT BRITAIN, 1851.

INSTRUCTIONS FOR FILLING UP THE SCHEDULE ON THE ADJOINING PAGE.

(Prepared under the direction of one of Her Majesty's Principal Secretaries of State.)

- I.—Name and Description of Church or Chapel.**—In the column thus headed insert—1st. The Name given to the Church on its consecration, or the Name by which it is commonly known, if only licensed for Public Worship by the Bishop of the Diocese:—2ndly. Its Description,—(that is to say) Whether it be an ancient Parish Church, or the Church of an ancient Chapelry, the Church of a distinct and separate Parish, District Parish, District Chapelry or Consolidated District, or of a new Parish under the provisions of 6 & 7 Vict. c. 87. (Sir R. Peel's Act,) or of a District under the provisions of 1 & 2 W. 4. c. 38. (the Private Patronage Act), or a Chapel of Ease, or a Church or Chapel built under the authority of a local or private Act of Parliament; and if such information can be given, state the year, reign, and chapter of such Act.
- II.—Where situated.**—Describe accurately in the proper columns,—The Parish, Ecclesiastical Division or District, Township, or Place, in which the Church is situated; and if it be in a Town, the Name of the Street or other locality. The Superintendent Registrar's District or Poor Law Union. The County and Diocese.
- III.—When consecrated or licensed.**—State in this Column whether the Church was consecrated, or only licensed by the Bishop of the Diocese. This will be sufficiently done by writing the word "Consecrated," or "Licensed," as the case may require. And if the Consecration or License was *before the 1st January 1800*, write after "Consecrated" or "Licensed" as follows,—"*Before 1800.*" But if it took place *on or after the 1st January 1800*, insert, as nearly as can be, the *precise date* of such Consecration or License. *Under what circumstances Consecrated or Licensed.*—If the Consecration or License was *before the 1st January 1800*, this column *may be left blank*; but, if it was on or after that date, state under this heading whether the Church, if consecrated, was consecrated as an additional Church, or in lieu of an old or previously existing one.
- IV.—How or by whom erected.**—If the Church was consecrated *before the year 1800*, the column thus headed, and also the column headed "Cost, how defrayed," *are to be left blank*. If the Church was consecrated or licensed *since the 1st January 1800*, and as an additional Church, *but not else*,—insert under this heading the words "By Parliamentary Grant,"—"By Parochial Rate,"—"By Private Benefaction or Subscription,"—or the Name of the individual at whose expense the Church was built, or such other words as will briefly express the facts of the case.
- Cost.*—And, in the same circumstances, *but not else*,—state in the column headed "Cost, how defrayed," as nearly as may be known, the total cost of the Building. And if it was erected partly by Parliamentary Grant and partly by Private Subscription, or from other sources, state also the respective proportions contributed.
- V.—How endowed.**—Insert under this heading in what manner it is endowed,—whether by land, tithe, glebe, or other permanent endowment; by pew rents, fees, dues, Easter-offerings, or now otherwise, and the aggregate annual amount of such endowment.
- VII.—Estimated Number of Attendants on March 30, 1851.**—If—as is sometimes the case in Wales and elsewhere—two or more Congregations successively assemble in the Building during the same part of the day,—and also in all cases where two or more distinct services are performed in the morning, afternoon, or evening, either by the same Minister, or by different Ministers,—denote the fact by drawing a line immediately *under* the gross number of attendants during that part of the day, thus | 750 |—in order to show that it expresses the aggregate of persons attending at *all* such distinct services. Make a × under each portion of the day—if there be any—during which *no* service is performed.
- Average Number.**—If from any cause the figures in the first three columns of Division VII. should not truly represent the numbers *usually* in attendance, the person making the Return is at liberty to add in the fourth, fifth, and sixth columns of the same Division, the estimated *average* number of attendants on Sunday during the 12 calendar months next preceding March 30, 1851, or during such portion of that period as the Building has been open for Public Worship, stating in the heading over the numbers so inserted the exact number of months for which the additional Return is made. And if, in consequence of repairs, or from any other temporary cause, the Building should not be open for Public Worship on March 30, 1851, write across the first three columns the words "No Service," and insert in the remaining columns the average number who are supposed to have attended at each Sunday during twelve months next preceding the Sunday on which Divine Service was last performed.
- VIII.—Remarks.**—Any observations in explanation of the Return may be inserted in this column; or—if the space provided for the purpose be insufficient—they may be written on a separate paper and appended to the Return.
- IX.—Signature, &c.**—The Return is to be made and signed by the Minister, or by a Church or Chapel Warden, or other recognized and competent officer; and the person signing will have the goodness to state in what capacity he signs, by writing immediately below his name the word "Minister," "Churchwarden," &c., as the case may be. He will also add his *Address by the Post*, in order that, if necessary, he may be communicated with direct from the Census Office in London, on the subject of the Return.

Approved,

GEORGE GRAHAM,
Registrar General.

Whitehall, }
25th Jan. 1851. } G. GREY.

N. B.—The Return must not relate to more than ONE Church or Chapel. Clergymen having the charge of two or more Churches will be furnished with a separate Form for each. And any Minister, Warden, or other person requiring an additional supply of Forms, may obtain them, free of postage or other charge, on application by letter (the postage of which may be left unpaid), addressed to "Horace Mann, Esq., Census Office, Craig's Court, London."

FORM B.

CENSUS OF GREAT BRITAIN, 1851.
(13 & 14 Victoria, Cap. 53.)

A RETURN of the several Particulars to be inquired into respecting the under-mentioned Place of Public Religious Worship.

[N.B.—A similar Return will be obtained from the Clergy of the Church of England, and also from the Ministers of every other Religious Denomination throughout Great Britain.]

I. Name or Title of Place of Worship.	II. Where situate; specifying the		III. Religious Denomination.	IV. When erected.	V. Whether a separate and entire Building.	VI. Whether used exclusively as a Place of Worship (except for a Sunday School).	VII. Space available for Public Worship.		VIII. Estimated Number of Persons attending Divine Service on Sunday March 30, 1851.	IX. REMARKS.
	Parish or Place.	District, County.					Number of Sittings already provided.	Free Sittings. Other Sittings.			Morning.	Afternoon.	Evening.
	(1)	(2)	(3)				(4)	(5)	General Congregation } Sunday Scholars } TOTAL -	
							Free Space or Standing Room for		Average Number of Attendants during Months. (See Instruction VIII.)	
									General Congregation } Sunday Scholars } TOTAL -	

I certify the foregoing to be a true and correct Return to the best of my belief. Witness my hand this _____ day of _____ 1851.

X. (Signature) _____
(Official Character) _____ of the above-named Place of Worship.
(Address by Post) _____

The Particulars to be inserted in Divisions I. to VI. inclusive, and in IX., may be written either along or across the Columns, as may be more convenient.

CENSUS OF GREAT BRITAIN, 1851.

INSTRUCTIONS FOR FILLING UP THE SCHEDULE ON THE ADJOINING PAGE.

(Prepared under the direction of one of Her Majesty's Principal Secretaries of State.)

- I.—Name or Title of Place of Worship.**—In the column thus headed insert the distinguishing Name, Title, or other Appellation by which the Place of Worship is commonly known. But if by reason of its being only a part of some Dwelling House or other Building, or from any other cause it have no distinguishing Name write in this column the word "None."
- II.—Where situate.**—Describe accurately,
 (1) The Parish, Township, or Place in which the Building is situated; and if it be in a Town, the Name of the Street or other locality.
 (2) The Superintendent Registrar's District or Poor Law Union.
 (3) The County.
- III.—Religious Denomination.**—Insert here the name of the Religious Denomination or Society now occupying the Building.
- IV.—When erected.**—If the Building was erected *before* the year 1800—or, if it has been erected since 1800 on the site or in lieu of one which existed before that year,—in either of those cases write "Before 1800." If it was erected in the year 1800, or has been erected *since* and *not* on the site or in lieu of a previously existing Building, insert, as nearly as can be ascertained, the precise year in which it was built, thus—"In the year 1800," or—"About the year 1801," according to the fact of the case.
- V.—Whether a separate and entire Building**—as contra-distinguished from a mere Room or Part of a Building.—Insert in this column "Yes" or "No," as the case may be.
 Bear in mind that, for the purposes of this Return, a building must not be deemed the less a "separate" Building by reason of its adjoining, or having an internal communication with, a Dwelling House or other Building, as frequently happens in the case of Roman Catholic Chapels and those of some other Religious Denominations; the term "separate" being employed simply to denote a Building which is *separated or set apart* for religious uses.
 In this Division (V.) should also be included *Private or Domestic* Chapels, if commonly used as places of Public Religious Worship, but not else.
- VI.—Whether exclusively a Place of Worship** (except as it may be also used as a Sunday School).—Write also in this column "Yes" or "No," according to the fact.
- VII.—Space available for Public Worship.**—
 (4) The term "Free Sittings" is used to denote sittings which are not appropriated for the use of particular individuals, and to which, therefore, *any* person is entitled to have free access.
 (5) "Other Sittings" are those which are either let, or have become private property, or which for any other reason do not answer strictly the description of *free* sittings.
 "Free Space or Standing Room."—If, as is the case in some *Roman Catholic* Churches and Chapels there is, besides or instead of *free sittings*, an open space allotted as *standing room*, for the accommodation of the poor, state immediately below this heading the number of persons that such space will accommodate.
- VIII.—Number of Attendants.**—
 If—as is sometimes the case in Wales and elsewhere—two or more Congregations successively assemble in the Building during the same part of the day, and also in all cases where two or more distinct services are performed in the morning, afternoon, or evening, either by the same Minister or by different Ministers, denote the fact by drawing a line immediately *under* the gross number of attendants during that part of the day, thus [750]—in order to show that it expresses the aggregate of persons attending at *all* such distinct services. Make a × under each portion of the day—if there be any—during which *no* service is held.
- Average Number.**—
 If from any cause the figures in the *upper* section of Division VIII. should not truly represent the numbers *usually* in attendance, the person making the Return is at liberty to add in the *lower* columns of the same Division, the estimated *average* number of attendants on Sunday during the 12 calendar months next preceding March 30, 1851, or during such portion of that period as the Building has been open for Public Worship, stating in the heading over the numbers so inserted the exact number of months for which the additional Return is made.
 And if, in consequence of repairs, or from any other temporary cause, the Building should not be open for Public Worship on March 30, 1851, write across the *upper* columns the words "No Service," and insert in the *lower* columns the average number who are supposed to have attended on Sundays during twelve months next preceding the Sunday on which Divine Service was last performed.
- IX.—Remarks.**—Any observations which it may be deemed requisite to make in explanation of the Return may be written along this column; or—if the space provided for the purpose should be insufficient—may be written on a separate paper and appended to the Return.
- X.—Signature, &c.**—The Return is to be made and signed by the Minister, or by some person acting under his authority; if there be no Minister, by an Elder, Deacon, Manager, Steward, or other recognized and competent officer: and the person signing will have the goodness to state in what capacity he signs, by writing immediately below his name the word "Minister," "Elder," "Deacon," "Manager," "Steward," &c., as the case may be. He will also add his *Address by the Post*, in order that, if necessary, he may be communicated with direct from the Census Office, in London, on the subject of the Return.

Approved.

Whitehall, } G. GREY.
28th Jan. 1851. }GEORGE GRAHAM,
Registrar-General.

N.B.—The Return must relate to only ONE Place of Worship. Ministers having the charge of two or more such Places will be furnished with a separate Form for each. And any person requiring an additional supply of Forms, may obtain them free of postage or other charge, on application by letter (the postage of which may be left unpaid) addressed to "Horace Mann, Esq., Census Office, Croix's Court, London."

SUMMARY TABLES
AND
TABULAR RESULTS.

TABLE A.—ACCOMMODATION AND

Population

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.*				Number of Attendants † at Public Worship on Sunday, March 30, 1851.		
	Separate Buildings.	Not separate Buildings.	Total.	Free.	Appropriated.	Not designated.	TOTAL.	Morning.	Afternoon.	Evening.
TOTAL	30,939	3,508	34,467	3,947,371	4,443,083	1,077,274	9,467,738	4,428,338	3,030,280	2,930,772
PROTESTANT CHURCHES.										
<i>BRITISH:</i>										
Church of England and Ireland	13,854	223	14,077	1,803,773	2,123,205	995,244	4,922,412	2,971,732	1,764,941	8,631,41
<i>Scottish Presbyterians—</i>										
<i>Church of Scotland</i>	17	1	18	2,422	9,492	1,000	12,914	6,949	930	3,849
<i>United Presbyterian Church</i>	64	2	66	5,275	19,856	5,270	30,401	17,188	4,931	3,551
<i>Presbyterian Church in England</i>	73	3	76	5,969	32,809	1,890	40,458	22,907	3,945	1,684
Reformed Irish Presbyterians	1	..	1	120	..	..	120	..	..	..
Independents, or Congregationalists	2,930	284	3,244	402,905	578,823	20,779	1,002,507	515,071	228,060	44,347
Baptists—										
<i>General</i>	85	8	93	10,593	6,880	1,050	18,522	5,228	7,865	1,283
<i>Particular</i>	1,776	171	1,947	200,593	281,459	8,729	530,775	286,944	172,145	26,205
<i>Seventh Day</i>	2	..	2	380	..	..	380	27	40	16
<i>Scotch</i>	11	4	15	2,021	16	..	2,037	649	186	312
<i>New Connexion General</i>	170	12	182	24,125	26,238	706	51,159	23,988	15,745	21,381
<i>Baptists (not otherwise defined)</i>	441	109	559	49,900	39,415	2,355	82,770	36,525	22,826	37,417
Society of Friends	343	23	371	80,683	920	7,948	89,551	14,016	6,458	1,459
Unitarians	217	12	229	24,153	37,787	2,830	63,770	27,912	8,610	12,406
Moravians, or United Brethren	29	3	32	7,768	455	500	8,723	4,081	2,312	3,302
Wesleyan Methodists—										
<i>Original Connexion</i>	5,925	954	6,779	626,434	729,928	5,981	1,361,443	482,753	376,202	654,349
<i>New Connexion</i>	269	28	297	36,430	55,086	..	91,716	36,428	22,591	39,222
<i>Primitive Methodists</i>	2,039	832	2,871	201,585	165,067	2,174	369,216	98,001	172,884	229,346
<i>Bible Christians</i>	387	95	482	30,164	23,592	675	60,541	14,655	24,002	34,638
<i>Wesleyan Methodist Association</i>	340	79	419	44,885	45,894	310	90,789	31,922	20,888	49,770
<i>Independent Methodists ‡</i>	15	3	20	1,893	451	..	2,144	571	1,245	3,48
<i>Wesleyan Reformers</i>	177	162	339	42,105	14,576	445	57,126	30,018	15,841	44,86
Calvinistic Methodists—										
<i>Welsh Calvinistic Methodists</i>	792	36	828	76,223	120,750	1,289	198,242	79,728	59,140	125,44
<i>Countess of Huntingdon's Connexion</i>	98	11	109	15,694	21,461	55	35,210	19,966	4,099	17,29
Sandemanians, or Glassites	5	1	6	610	28	..	638	459	236	31
New Church	42	8	50	3,732	7,823	300	11,865	4,652	2,308	2,678
Brethren	77	55	132	14,216	1,623	50	15,889	5,613	4,441	7,272
Isolated Congregations ¶	372	167	539	64,862	21,749	3,637	90,948	34,706	22,726	40,835
<i>FOREIGN:</i>										
Lutherans	5	1	6	931	1,241	..	2,172	960	220	..
French Protestants	3	..	3	560	..	..	560	150	21	160
Reformed Church of the Netherlands	1	..	1	350	..	..	350	70	..	..
German Protestant Reformers	1	..	1	140	60	..	200	120	..	60
OTHER CHRISTIAN CHURCHES :										
Roman Catholics	506	64	570	77,200	73,210	14,254	164,664	240,792	51,406	73,283
Greek Church	3	..	3	291	..	..	291	240	..	..
German Catholics	..	1	1	100	200	..	300	500	..	200
Italian Reformers	..	1	1	150	..	..	150	..	20	..
Catholic and Apostolic Church	29	3	32	6,460	373	240	6,973	3,077	1,607	2,622
Latter Day Saints, or Mormons	88	134	222	22,255	264	432	22,951	7,212	11,016	13,955
Jews	42	11	53	2,608	5,253	..	7,961	2,848	1,043	1,671

* The Returns afford no information as to the number of sittings in 2,516 of the above-mentioned 34,460 places of worship. The distribution of these defective Returns among the various Denominations is as follows:—Church of England, 1,026; Church of Scotland, 1; United Presbyterian Church, 2; Presbyterian Church in England, 2; Independents, 185; General Baptists, 9; Particular Baptists, 102; Scotch Baptists, 1; General Baptists, New Connexion, 5; Baptists (not otherwise defined), 62; Society of Friends, 8; Unitarians, 16; Moravians, 2; Wesleyan Original Connexion, 389; Methodist New Connexion, 16; Primitive Methodists, 399; Bible Christians, 42; Wesleyan Methodist Association, 34; Independent Methodists, 2; Wesleyan Reformers, 59; Welsh Calvinistic Methodists, 53; Countess of Huntingdon's Connexion, 5; Sandemanians, 2; New Church, 1; Brethren, 19; Isolated Congregations, 72; Lutherans, 1; Roman Catholics, 45; Catholic and Apostolic Church, 2; Latter Day Saints, 52; Jews, 3. For an estimate of the number of sittings in these places, see post, page clxxxi.

† The number of attendants is not stated in the case of 1,392 of the above 34,460 places of worship. Of these 1,392 there belong to the Church of England, 939; United Presbyterian Church, 2; Presbyterian Church in England, 1; Reformed Irish Presbyterians, 1; Independents, 59; General Baptists, 3; Particular Baptists, 38; General Baptists, New Connexion, 2; Baptists (not otherwise defined), 23; Society of Friends, 9; Uni-

ATTENDANCE IN ENGLAND AND WALES.

927,609.

Number of Places open for Worship, at each period of the day, on Sunday, March 30, 1851, and Number of Sittings thus available.						Dates at which the Buildings were erected or appropriated to religious purposes.										RELIGIOUS DENOMINATION.
Places of Worship.			Sittings.†			Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.			
Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.											
969	21,371	18,055	8,028,595	5,846,120	5,488,617	13,994	1,224	2,002	3,141	4,866	5,594	4,546	34,467	TOTAL.		
1,794	9,933	2,439	4,746,521	3,408,289	1,701,575	9,967	55	97	276	667	1,197	2,118	14,077	PROTESTANT CHURCHES.		
														<i>BRITISH.</i>		
														Church of England and Ireland.		
														Scottish Presbyterians—		
														Church of Scotland.		
														United Presbyterian Church.		
														Presbyterian Church in England.		
														Reformed Irish Presbyterians.		
														Independents, or Congregationalists.		
														Baptists—		
														General.		
														Particular.		
														Seventh Day.		
														Scotts.		
														New Connexion General.		
														Baptists (not otherwise defined).		
														Society of Friends.		
														Unitarians.		
														Moravians, or United Brethren. †		
														Wesleyan Methodists—		
														Original Connexion.		
														New Connexion.		
														Countess of Huntingdon's Connexion.		
														Primitive Methodists.		
														Bible Christians.		
														Wesleyan Methodist Association.		
														Independent Methodists.		
														Wesleyan Reformers.		
														Calvinistic Methodists—		
														Welsh Calvinistic Methodists.		
														Countess of Huntingdon's Connexion.		
														Conventuals, or Glassites.		
														New Church.		
														Brethren.		
														Isolated Congregations.		
														FOREIGN:		
														Lutherans.		
														French Protestants.		
														Reformed Ch. of the Netherlands.		
														German Protestant Reformers.		
														OTHER CHRISTIAN CHURCHES:		
														Roman Catholics.		
														Greek Church.		
														German Catholics.		
														Italian Reformers.		
														Catholic and Apostolic Church.		
														Latter Day Saints, or Mormons.		
														Jews.		

tarians, 7; Moravians, 2; Wesleyan Original Connexion, 133; Methodist New Connexion, 3; Primitive Methodists, 61; Bible Christians, 8; Wesleyan Methodist Association, 5; Independent Methodists, 1; Wesleyan Reformers, 5; Countess of Huntingdon's Connexion, 7; New Church, 2; Brethren, 2; Isolated Congregations, 33; Lutherans, 1; French Protestants, 1; Roman Catholics, 27; Catholic and Apostolic Church, 1; Latter Day Saints, 9; Jews, 7. For an estimate of the number of attendants in these places of worship, see post, page clxxxii.

† Of the 23,674 places of worship open in the morning, 1,487 did not return the number of their sittings, and a similar omission was made with respect to 1,424 out of the 21,773 open in the afternoon, and 988 out of the 18,632 open in the evening. For the particular sects affected by these omissions, see post, page clxxxix; and for an estimate of the number of sittings included in the defective Returns, see post, page clxxxiii.

‡ These numbers for the Independent Methodists are inaccurate. By a mistake, discovered too late for rectification, some of their congregations have been included with those of other bodies. The total, however, is very small, and too few to affect the comparative position of these bodies.

§ For the detailed particulars of these Congregations, see the next page.

TABLE A.—continued.

ISOLATED CONGREGATIONS

Included in the preceding Table.

RELIGIOUS DENOMINATION.*	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851. †			Number of Places open for Worship on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Worship.	Sittings. ‡	Morn- ing.	After- noon.	Even- ing.	Places of Worship.			Sittings.		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	539	90,048	34,706	22,726	40,835	388	245	388	67,196	42,963	70,861
I. §											
Independents and Baptists	61	12,113	4,951	4,516	6,120	29	31	46	7,153	6,941	9,610
Independents, Baptists, and Wesleyans	2	250	..	138	329	..	1	2	..	250	240
Independents and Wesleyans	3	210	20	105	130	1	1	2	..	140	240
Independents and Calvinistic Methodists	1	100	20	..	..	1	..	..	100	..	..
Baptists and Wesleyans	2	160	20	55	41	1	1	1	..	..	..
Baptists, Wesleyans, and Moravians	1	78	..	80	40	..	1	1	..	78	78
Presbyterians and Particular Baptists	1	336	344	..	404	1	..	1	336	..	336
Wesleyan Christian Union	1	150	..	100	120	..	1	1	..	150	120
Mixed	54	6,739	1,749	2,032	3,346	17	22	44	3,074	3,490	5,385
Neutral	1	500	..	100	160	..	1	1	..	500	500
II.											
Calvinists	81	12,878	6,340	3,455	5,837	69	36	49	11,321	5,022	9,730
Calvinists (Supralapsarian)	1	450	102	30	93	1	1	1	450	450	184
Huntingdonians	1	120	29	..	21	1	..	1	120	..	..
Universalists	2	1,417	675	..	75	2	..	1	1,417	..	665
Millenarians	5	1,270	425	289	415	5	3	3	1,370	970	1,070
Predestinarians	1	30	12	30	..	1	1	..	30	30	..
Trinitarian Predestinarians	1	110	45	..	48	1	..	1	110	..	110
III.											
Christians	96	15,796	6,162	2,134	6,878	79	35	79	13,865	6,045	14,046
Christian Association	8	800	230	185	632	5	3	7	600	280	800
Orthodox Christians	1	40	20	..	20	1	..	1	40	..	40
New Christians	1	120	30	..	35	1	..	1	120	..	120
Christ's Disciples	3	169	19	132	163	1	3	3	34	169	169
Primitive Christians	1	50	..	15	..	1	..	1	..	50	..
New Testament Christians	2	160	15	24	37	1	1	2	100	60	160
Original Christians	1	300	30	10	7	1	1	1	300	300	300
United Christians	1	1,400	950	..	1,000	1	..	1	1,400	..	1,400
Gospel Pilgrims	2	121	42	114	71	1	2	2	121	121	121
Free Gospel Christians	14	2,855	954	950	1,342	9	11	11	2,055	2,105	2,515
Believers	2	1,760	819	..	750	2	..	2	1,760	..	1,590
Non-Sectarian	7	2,230	294	965	1,170	3	3	3	1,430	1,140	2,230
No particular Denomination	7	575	298	223	221	3	3	3	280	375	380
Evangelists	4	570	..	..	30	3	1	3	500	..	570
Gospel Refugees	1	160	100	130	160	1	1	1	160	160	160
Freethinking Christians	2	256	54	20	..	1	1	..	216	40	..
IV.											
Protestant Christians	3	440	157	56	280	2	1	3	340	100	440
Evangelical Protestants	1	100	..	..	100	..	..	1	..	..	100
Protestant Free Church	1	80	45	..	80	1	..	1	80	..	80
Trinitarians	1	250	80	31	60	1	1	1	250	250	250
Protestant Dissenters	24	4,518	1,943	1,274	2,067	16	15	16	3,441	2,588	2,584
Dissenters	6	325	280	316	132	4	3	2	125	135	160
Evangelical Dissenters	3	530	125	149	152	1	1	1	290	270	260
Episcopalian Seceders	1	420	223	..	347	1	..	1	420	..	420
V.											
London City Mission	7	470	..	78	141	..	3	4	..	170	200
Railway Mission	1	70	..	..	..	1	..	1	70	..	70
Town Mission	17	1,963	399	591	1,355	6	8	16	718	1,040	1,926
Home Mission	1	150	..	..	45	..	..	1	..	..	150
Mission Society	8	1,010	145	203	249	3	2	3	470	320	410
Seaman's Bethel	11	2,586	402	983	214	4	9	3	1,523	2,016	756
Christian Mission	3	440	296	144	300	3	1	3	440	240	440
VI.											
Free Church	8	3,020	1,700	457	1,832	6	2	5	3,020	370	2,850
Teetotalers	1	50	..	..	..	1	..	1	50	..	50
Doubtful	43	4,888	3,742	966	2,338	28	15	27	4,208	2,156	3,582
Benevolent Methodists	1	150	..	158	297	..	1	1	..	150	150
General	2	130	..	40	86	..	1	2	..	70	130
Israelites	1	30	9	8	..	1	1	..	30	30	..
Christian Israelites	3	1,050	89	160	..	3	1	..	1,050	1,000	..
Stephanites	1	..	..	..	..	1	1	1	..	..	..
Inghamites	9	2,336	758	1,135	320	8	8	6	2,186	2,186	1,670
Temperance Wesleyan	1	50	..	16	33	..	1	1	..	50	50
Temperance Christians	1	242	..	144	137	..	1	1	..	242	246
Free Thinkers	2	125	20	..	37	1	..	1	25	..	100
Rational Progressionists	1	..	..	..	..	..	..	1	..	..	..
Southcottians	4	445	68	5	198	3	1	3	245	100	380

* The appellations in this List are given exactly as they were used by the parties making the Returns.
 † The Returns afford no information as to the number of sittings in 71 of the above-mentioned 539 places of worship. The distribution of these defective Returns among the various Denominations is as follows:— Independents and Baptists, 2; Independents, Baptists, and Wesleyans, 1; Independents and Wesleyans, 1; Independents and Primitive Methodists, 1; Mixed, 5; Calvinists, 13; Millenarians, 1; Christians, 13; Christian Society, 2; Gospel Pilgrims, 1; Free Gospel Christians, 3; Evangelists, 1; Protestant Dissenters, 1; Town Mission, 3; Seaman's Bethel, 1; Christian Mission, 1; Free Church, 1; Doubtful, 17; Christian Israelites, 1; Stephanites, 1; Rational Progressionists, 1.
 ‡ The number of attendants is not stated in the case of 33 of the above 539 places of worship. Of these 33, there belong to Baptists and Wesleyans, 1; Mixed, 1; Calvinists, 7; Christians, 4; Unsectarian, 1; Evangelists 2; Protestant Dissenters, 1; Dissenters, 1; London City Mission, 1; Railway Mission, 1; Mission Society, 1; Teetotalers, 1; Doubtful, 9; Stephanites, 1; Inghamites, 1.
 § For an explanation of the grouping here adopted, see Report, pp. cxlii-cxv.

SUPPLEMENT I. to TABLE A.

Showing the total ACCOMMODATION provided by each Religious Body; including Estimates* for defective Returns.

	Number of Places of Worship.			Number of Sittings.			Average number of Sittings to one Place of Worship.†
	Returns complete as to Sittings.	Returns defective as to Sittings.	Total.	In the complete Returns.	Estimate for the defective Returns.*	Total.	
TOTAL	31,943	2524	34,467	9,497,738	744,825	10,212,563	296
PROTESTANT CHURCHES:							
<i>BRITISH:</i>							
Church of England	13,051	1026	14,077	4,922,412	395,503	5,317,915	377
Scottish Presbyterians:							
Church of Scotland	17	1	18	12,914	875	13,789	760
United Presbyterian Church	64	2	66	30,401	950	31,351	475
Presbyterian Church in England	74	2	76	40,458	1,094	41,552	547
Reformed Irish Presbyterians	1	..	1	120	..	120	120
Independents, or Congregationalists	3,058	186	3,244	1,002,507	65,253	1,067,760	328
Baptists:							
General	82	9	93	18,532	2,007	20,539	223
Particular	1,847	100	1,947	550,775	32,178	582,953	299
Seventh-Day	2	..	2	390	..	390	195
Scotch	12	3	15	2,037	510	2,547	170
New Connexion, General	177	5	182	51,159	1,445	52,604	289
Undeined	486	64	550	82,770	10,540	93,310	170
Society of Friends	362	9	371	89,551	2,048	91,599	247
Unitarians	212	17	229	63,770	4,784	68,554	299
Moravians	30	2	32	8,723	582	9,305	291
Wesleyan Methodists:							
Original Connexion	6,193	386	6,579	1,361,443	80,137	1,447,580	220
New Connexion	281	16	297	91,716	5,248	96,964	328
Primitive Methodists	2,562	309	2,871	369,216	44,814	414,030	144
Bible Christians	440	42	482	60,341	6,493	66,834	137
Wesleyan Methodist Association	385	34	419	90,789	8,024	98,813	236
Independent Methodists	18	2	20	2,144	119	2,263	119
Wesleyan Reformers	238	-51	339	57,126	10,688	67,814	199
Calvinistic Methodists:							
Welsh Calvinistic Methodists	775	53	828	198,242	13,709	211,951	256
Lady Huntingdon's Connexion	104	5	109	35,210	3,517	38,727	339
Sandemanians	4	2	6	638	318	956	159
New Church	49	1	50	11,865	242	12,107	242
Brethren	112	20	132	15,869	2,660	18,529	140
Isolated Congregations	468	71	539	90,948	14,433	104,481	192
<i>FOREIGN:</i>							
Lutherans	5	1	6	2,172	434	2,606	434
French Protestants	3	..	3	560	..	560	187
Reformed Church of the Netherlands	1	..	1	350	..	350	350
German Protestant Reformers	1	..	1	200	..	200	200
OTHER CHRISTIAN CHURCHES:							
Roman Catholics	522	48	570	164,664	21,447	186,111	314
Greek Church	3	..	3	..	..	291	97
German Catholics	1	..	1	300	..	300	300
Italian Reformers	1	..	1	150	..	150	150
Catholic and Apostolic Church	31	1	32	6,973	464	7,437	232
Latter Day Saints	169	53	222	22,951	7,832	30,783	135
Jews	50	3	53	7,961	477	8,438	159

* The method adopted in preparing this estimate has been to take the average number of sittings for each body, for the whole of England and Wales, and apply this average to each defective return, where there is no more specific criterion; but where the average number of sittings in any case is less than the number of persons actually attending at one service, the plan has been to put down the number of sittings in that case at one fourth more than the number of attendants.

† Calculated wholly from the complete Returns.

SUPPLEMENT II. to TABLE A.

Showing the total number of ATTENDANTS at Public Worship, in connection with each Religious Body; including *Estimates* for defective Returns.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Attendants						Total Number of Attend-ances.
	Returns complete as to Attend-ance.	Returns defective as to Attend-ance.	Total.	In the Places of Worship sending complete Returns.			In the total Number of Places of Worship (including an Estimate for the Places which sent defective Returns.)*			
				Morn-ing.	After-noon.	Even-ing.	Morn-ing.	After-noon.	Even-ing.	
TOTAL	33,073	1,394	34,467	4,428,338	3,030,280	2,960,772	4,647,482	3,184,135	3,064,448	10,896,066
PROTESTANT CHURCHES:										
<i>BRITISH:</i>										
Church of England	13,138	939	14,077	2,371,732	1,764,641	803,141	2,541,244	1,890,764	860,543	5,291,351
Scottish Presbyterians: Church of Scotland	18	..	18	6,949	960	3,849	6,949	960	3,849	11,758
United Presbyterian Church	64	2	66	17,188	4,931	8,551	17,725	5,085	8,818	31,628
Presbyterian Church in England	75	1	76	22,607	3,345	10,684	22,908	3,390	10,826	37,124
Reformed Irish Presbyterians	..	1	1	..	..	..	..	..	..	..
Independents	3,185	59	3,244	515,071	228,060	448,847	524,612	232,285	437,162	1,214,059
Baptists—										
General	90	3	93	5,228	7,865	8,283	5,404	8,130	8,562	22,906
Particular	1,909	38	1,947	286,914	172,145	267,205	292,656	175,572	272,524	740,752
Seventh Day	2	..	2	27	43	16	27	40	16	83
Scotch	15	..	15	649	986	312	649	986	312	1,447
New Connexion,										
General	180	2	182	23,688	15,545	24,381	23,951	15,718	24,652	64,421
Undefined	525	24	550	36,525	28,826	37,417	38,119	23,822	39,050	100,491
Society of Friends	362	9	371	14,016	6,458	1,459	14,364	6,619	1,495	22,773
Unitarians	222	7	229	27,612	8,610	12,406	28,483	8,881	12,697	50,461
Moravians	30	2	32	4,681	2,312	3,202	4,925	2,466	3,415	10,774
Wesleyan Methodists:										
Original Connexion	6,446	133	6,579	482,753	376,202	654,349	492,714	383,964	667,850	1,544,228
New Connexion	294	3	297	36,428	22,391	39,222	36,801	22,620	39,624	99,445
Primitive Methodists	2,810	61	2,871	98,001	172,684	229,646	100,125	176,485	234,635	511,195
Bible Christians	474	8	482	14,655	24,002	34,038	14,902	24,345	34,612	73,859
W. M. Association	414	5	419	31,922	20,888	40,170	32,308	21,140	40,655	94,193
Independent Metho-dists	19	1	20	571	1,245	1,148	601	1,311	1,208	3,120
Wesleyan Reformers	334	5	339	30,018	15,841	44,286	30,470	16,080	44,953	91,543
Calvinistic Methodists:										
Welsh Calvinistic Methodists	828	..	828	79,728	59,140	125,244	79,728	59,140	125,244	264,142
Lady Huntingdon's Connexion	102	7	109	19,966	4,699	17,929	21,103	4,380	19,159	44,642
Sandemanians	6	..	6	439	256	61	439	256	61	746
New Church	48	2	50	4,652	2,308	2,978	4,846	2,404	3,102	10,322
Brethren	130	2	132	5,613	4,441	7,272	5,699	4,509	7,384	17,512
Isolated Congregations	506	33	539	34,706	22,726	40,835	36,969	24,208	43,498	104,675
FOREIGN:										
Lutherans	5	1	6	960	220	..	1,152	264	..	1,416
French Protestants	2	1	3	150	21	100	225	32	150	447
Reformed Church of the Netherlands	1	..	1	70	..	..	70	..	..	70
German Protestant Reformers	1	..	1	120	..	60	120	..	60	180
OTHER CHRISTIAN CHS.:										
Roman Catholics	543	27	570	240,792	51,406	73,232	252,783	53,967	76,880	383,631
Greek Church	3	..	3	240	..	..	240	..	..	240
German Catholics	1	..	1	500	..	200	500	..	200	700
Italian Reformers	1	..	1	..	20	..	..	20	..	20
Catholic and Apostolic Church	30	2	32	3,077	1,607	2,622	3,176	1,659	2,707	7,544
Latter Day Saints	213	9	222	7,212	11,016	15,954	7,517	11,481	16,628	35,621
Jews	46	7	53	2,848	1,043	1,673	2,910	1,202	1,918	6,031

* There are various methods of making a computation of the probable number of attendants at places of worship for which no information upon this point was supplied. The plan adopted for this Table has been to assume that each of the places of worship making defective returns would have had as many attendants as the average number shown to have been present at the places of worship making complete returns. Thus, for the Church of England, to discover the probable morning attendance in the 939 churches the returns from which were silent on that point, the proportion would be—as 13,138 : 2,371,732 :: 939. Similar proportions would give the probable afternoon and evening attendance. The same process has been repeated for each religious body; except for the REFORMED IRISH PRESBYTERIANS, in which case, there being only one chapel and the attendants there not stated, no materials exist for any calculation.

SUPPLEMENT III. to TABLE A.

Showing the Total Number of Sittings in the Places *open for Worship* on Sunday, March 30, 1851; including an Estimate for those Cases in which the Number of Sittings was not returned.*

RELIGIOUS DENOMINATIONS.	Total Number of Sittings in Places <i>open for Worship</i> , including an Estimate for defective Returns.			RELIGIOUS DENOMINATIONS.	Total Number of Sittings in Places <i>open for Worship</i> , including an Estimate for defective Returns.		
	Morn- ing.	After- noon.	Even- ing.		Morn- ing.	After- noon.	Even- ing.
TOTAL - -	8,498,520	6,297,928	5,723,000	PROTESTANT CHURCHES— <i>continued.</i>			
PROTESTANT CHURCHES:				Church of England -	4,852,645	3,761,812	1,739,275
Church of England -	4,852,645	3,761,812	1,739,275	Calvinistic Methodists:			
Scottish Presbyterians:				<i>Welsh Calvinistic Meth-</i>			
<i>Church of Scotland</i> -	13,674	2,940	9,196	<i>odists</i> - - -	138,483	82,982	185,978
<i>United Presbyterian</i>				<i>Lady Huntingdon's</i>			
<i>Church</i> - - -	31,389	8,383	19,295	<i>Connexion</i> - -	32,805	8,669	32,826
<i>Presbyterian Church in</i>				Sandemanians -	956	597	170
<i>England</i> - - -	41,352	7,250	28,087	New Church - -	11,465	5,055	7,818
Reformed Irish Presby-				Brethren - - -	14,613	9,590	15,850
terians - - -	120	120	..	Isolated Congregations -	74,876	47,955	78,349
Independents - - -	901,352	447,300	881,769	Lutherans - - -	2,172	1,202	300
Baptists:				French Protestants -	530	30	530
<i>General</i> - - -	10,125	13,907	16,365	Reformed Church of the			
<i>Particular</i> - - -	514,399	399,997	488,571	<i>Netherlands</i> - -	350	..	..
<i>Seventh-Day</i> - - -	390	300	300	German Protestant Re-			
<i>Scotch</i> - - -	2,121	2,297	1,000	<i>formers</i> - - -	200	..	200
<i>New Connexion, General</i>				OTHER CHRISTIAN CHS.:			
<i>Undefined</i> - - -	69,954	46,832	70,366	Roman Catholics -	175,309	103,042	89,253
Society of Friends -	94,805	65,127	5,781	Greek Church - -	291	..	..
Unitarians - - -	60,044	21,887	39,264	German Catholics -	300	..	300
Moravians - - -	8,543	4,563	6,751	Italian Reformers -	..	150	..
Wesleyan Methodists:				Catholic and Apostolic			
<i>Original Connexion</i> -	952,215	797,915	1,263,364	<i>Church</i> - - -	6,543	4,168	5,275
<i>New Connexion</i> - -	76,533	46,100	88,388	Latter Day Saints -	23,413	24,582	26,697
<i>Primitive</i> - - -	191,177	293,326	365,154	<i>Jews</i> - - -	8,100	5,563	5,771
<i>Bible Christians</i> -	31,595	43,366	55,044				
<i>Wesleyan Methodist</i>							
<i>Association</i> - - -	67,319	44,106	88,714				
<i>Independent Methodists</i>							
<i>Wesleyan Reformers</i> -	47,326	30,864	61,623				

* This Table is compiled from Table A. (page clxxxviii)—the summary of England and Wales in the Table of Defective Returns (page cxxxv) — and the average of sittings to a Church or Chapel of each Denomination, as shown in Supplement I. (page clxxxi).

TABLE B.
ACCOMMODATION AND ATTENDANCE
IN
REGISTRATION DIVISIONS.

DIVISION I.—LONDON.*

Population, 2,362,236.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851. †			Number of Places open for Worship at each Period of the Day, on Sunday March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings. ‡	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. §		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL	1,097	691,723	460,168	100,855	313,316	1,028	424	880	682,697	320,031	585,399
PROTESTANT CHURCHES.											
<i>BRITISH:—</i>											
Church of England	458	409,834	261,426	76,666	157,135	434	230	312	406,644	225,864	325,443
Scottish Presbyterians—											
Church of Scotland	5	3,866	3,005	100	2,355	5	1	4	3,866	230	3,136
United Presbyterian											
Church	4	4,280	1,675	..	1,400	4	..	3	4,280	..	3,630
Presbyterian Church in											
England	14	10,065	5,847	..	3,489	14	..	13	10,065	..	9,725
Independents or Congrega-											
tionals	161	100,436	69,631	6,684	61,863	149	44	152	99,116	34,658	98,746
Baptists—											
General	3	1,500	604	..	640	2	..	2	1,250	..	1,240
Particular	89	37,448	21,673	4,408	21,802	87	39	86	36,708	16,505	36,278
Seventh Day	1	300	15	40	16	1	1	1	300	300	300
New Connexion General	3	1,810	1,454	..	1,548	3	..	3	1,810	..	1,810
Undefined	34	13,176	9,055	1,018	8,434	30	10	31	12,765	3,838	12,442
Society of Friends	9	3,157	1,049	417	49	9	8	1	3,157	2,737	440
Unitarians	9	3,300	1,545	..	693	7	..	5	2,800	..	1,910
Moravians	2	1,100	248	..	126	2	..	2	1,100	..	1,100
Wesleyan Methodists—											
Original Connexion	98	44,162	24,507	2,454	23,135	92	15	91	43,736	13,440	42,063
New Connexion	5	984	330	..	283	4	..	5	924	..	984
Primitive Methodists	21	3,380	1,306	551	1,735	18	10	21	2,950	1,665	3,380
Bible Christians	4	1,014	530	..	614	4	..	4	1,014	..	1,014
Wesleyan Association	15	3,243	2,082	95	1,579	15	1	15	3,243	70	3,243
Wesleyan Reformers	11	1,615	1,631	..	1,610	11	..	11	1,615	..	1,615
Calvinistic Methodists—											
Welsh Calvinistic Metho-											
dists	3	800	400	220	190	2	2	2	700	300	600
Lady Huntingdon's Con-											
nexion	8	5,498	4,963	..	3,037	8	..	7	5,498	..	5,498
Sandemanians	1	200	200	..	..	1	..	..	200	..	..
New Church	3	880	495	..	256	3	..	3	880	..	880
Brethren	3	230	80	..	65	3	..	3	230	..	230
Isolated Congregations	48	8,526	4,425	703	2,880	36	17	37	7,056	2,983	6,150
<i>FOREIGN:—</i>											
Lutherans	6	2,172	960	220	..	6	1	1	2,172	1,202	300
French Protestants	1	280	150	..	100	1	..	1	280	..	280
Reformed Church of the											
Netherlands	1	350	70	..	..	1	..	..	350	..	..
German Protestant Re-											
formers	1	200	120	..	60	1	..	1	200	..	200
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	35	18,230	35,994	4,660	14,394	35	15	28	18,230	8,992	13,670
Greek Church	2	205	180	..	..	2	..	..	205	..	..
German Catholics	1	300	500	..	200	1	..	1	300	..	300
Italian Reformers	1	150	..	20	..	..	1	..	..	150	..
Catholic and Apostolic Church	6	2,700	1,700	980	1,130	6	4	5	2,700	1,700	2,000
Latter Day Sts. or Mormons	20	2,640	846	1,080	1,685	20	19	20	2,640	2,390	2,640
Jews	11	3,692	1,472	539	813	11	6	9	3,692	2,637	2,897

* Consisting of the 36 Registration Districts which compose the Registrar General's Bills of Mortality. See post, DETAILED TABLES; pp. 1-9.

† The number of sittings is not given for 35 of the above 1097 places of worship. Of these, eleven belong to the Church of England; six to the Independents; four to the Particular Baptists; one to the Wesleyan Original Connexion; three to the Primitive Methodists; one to the Wesleyan Reformers; one to Lady Huntingdon's Connexion; three to the Isolated Congregations; one to the Lutherans; three to the Roman Catholics; and one to the Latter Day Saints.

‡ The number of attendants is not returned for 63 of the above 1097 places of worship. Of these, 39 belong to the Church of England; three to the Independents; one to the Particular Baptists; one to the Wesleyan Original Connexion; two to the Isolated Congregations; one to the Lutherans; four to the Roman Catholics; one to the Latter Day Saints; and one to the Jews.

§ Of the 1028 places of worship open in the morning, 34 did not re turn the number of sittings, and the same omission was made with respect to 6 out of the 424 open in the afternoon, and 21 out of the 880 open in the evening. For the particular sects affected by these omissions, see post, p. cclxxxv.

TABLE B.—*continued.***DIVISION II.—SOUTH-EASTERN COUNTIES.***

Population, 1,628,386.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.†		Number of Attendants at Public Worship on Sunday, March 30, 1851.‡			Number of Places <i>open for Worship</i> at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.‡	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.§		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - - -	3,198	830,088	454,330	320,688	220,366	2,435	2,143	1,418	740,333	584,288	394,407
PROTESTANT CHURCHES.											
<i>BRITISH:—</i>											
Church of England - - -	1,616	541,940	314,713	243,130	81,682	1,419	1,266	219	509,047	426,842	154,074
Independents - - -	362	88,547	48,917	18,265	42,283	253	148	282	76,964	38,874	76,766
Baptists—											
<i>General Baptists</i> - - -	11	2,143	612	198	379	9	4	6	1,523	387	1,256
<i>Particular Baptists</i> - - -	200	44,743	24,847	13,350	10,875	168	121	152	41,631	27,454	38,187
<i>General Baptist New Connexion</i> - - -	4	796	521	230	275	4	2	2	796	450	346
<i>Baptists (undefined)</i> - - -	83	12,660	6,740	4,105	4,983	59	44	55	10,243	7,127	8,992
Society of Friends - - -	34	6,344	1,028	599	98	33	23	2	6,344	4,851	469
Unitarians - - -	14	4,569	1,767	419	1,231	12	4	10	4,069	1,102	3,457
Wesleyan Methodists—											
<i>Original Connexion</i> - - -	432	72,767	29,522	20,641	39,849	205	281	366	48,769	46,467	67,784
<i>Primitive Methodists</i> - - -	156	16,565	5,758	8,833	12,691	75	108	128	9,970	11,878	14,800
<i>Bible Christians</i> - - -	81	8,594	3,035	4,377	5,390	42	52	67	5,211	6,213	7,882
<i>Wesleyan Methodist Asso- ciation</i> - - -	13	1,700	632	211	803	8	5	13	1,171	643	1,700
<i>Independent Methodists</i> - - -	1	50	104	72	34	1	1	1	50	50	50
<i>Wesleyan Reformers</i> - - -	3	190	..	66	139	..	2	3	..	150	190
Calvinistic Methodists—											
<i>Lady Huntingdon's Con- nexion</i> - - -	18	5,807	3,383	272	3,811	13	4	16	5,077	552	5,497
New Church - - -	2	130	20	..	40	2	..	2	130	..	130
Brethren - - -	4	275	91	40	75	3	1	3	195	70	175
Isolated Congregations - - -	84	11,310	4,717	2,715	4,051	62	32	51	9,087	4,375	7,151
<i>FOREIGN:—</i>											
French Protestants - - -	2	280	..	21	..	1	1	1	250	30	250
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	47	7,566	6,867	2,392	1,115	41	25	11	6,871	4,512	2,138
Catholic and Apostolic Church - - -	6	980	388	160	459	6	2	6	980	450	980
Latter Day Saints, or Mormons - - -	17	1,565	404	506	880	12	13	15	1,427	1,423	1,545
<i>Jews</i> - - -	8	627	255	81	223	7	4	7	588	388	588

* Consisting of the aggregate registration districts of *Surrey* (extra-Metropolitan), *Kent* (extra-Metropolitan), *Sussex*, *Hampshire* and *Berkshire*. See *post*, DETAILED TABLES; pp. 10–25.

† The number of *sittings* is not returned for 325 out of the above 3198 places of worship. Of these, 218 belong to the Church of England; 23 to the Independents; two to the General Baptists; 12 to the Particular Baptists; five to the Baptists (undefined); one to the Society of Friends; one to the Unitarians; 14 to the Wesleyan Original Connexion; 20 to the Primitive Methodists; nine to the Bible Christians; one to the Independent Methodists; one to Lady Huntingdon's Connexion; eight to Isolated Congregations; six to the Roman Catholics; and two to the Latter Day Saints.

‡ The number of *attendants* is not returned for 174 out of the above 3198 places of worship. Of these, 122 belong to the Church of England; 16 to the Independents; one to the General Baptists; five to the Particular Baptists; six to the Baptists (undefined); one to the Unitarians; two to the Wesleyan Original Connexion; two to the Primitive Methodists; one to the Bible Christians; one to the Independent Methodists; one to Lady Huntingdon's Connexion; one to the New Church; eight to Isolated Congregations; one to the French Protestants; four to the Roman Catholics; one to the Latter Day Saints; and one to the Jews.

§ Of the 2435 places of worship *open* in the morning, 247 did not return the number of *sittings*, and a similar omission occurred with respect to 200 out of the 2143 *open* in the afternoon, and 88 out of the 1418 *open* in the evening. For the particular sects affected by these omissions, see *post*, p. cxxxv.

TABLE B.—continued.
DIVISION III.—SOUTH-MIDLAND COUNTIES.*
 Population, 1,234,332.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851. †			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings. †	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - -	3,016	774,881	382,443	373,115	232,332	2,248	2,152	1,535	660,538	598,033	383,221
PROTESTANT CHURCHES:											
Church of England - -	1,414	433,167	231,599	221,037	57,286	1,239	1,057	190	403,877	351,312	98,639
Independents - -	299	80,950	39,913	25,967	31,268	189	145	232	66,167	46,395	66,161
Baptists—											
<i>General Baptists</i> - -	20	4,030	2,279	2,397	2,588	12	16	18	3,590	3,380	3,500
<i>Particular Baptists</i> - -	310	87,901	43,628	44,331	42,391	249	227	269	76,554	67,740	76,053
<i>General Baptist New Connexion</i> - - -	4	1,110	1,010	1,173	723	2	3	4	950	1,030	1,111
<i>Baptists (undefined)</i> - -	92	11,354	3,780	4,162	5,444	42	44	74	7,139	6,855	9,243
Society of Friends - -	48	10,548	1,356	522	573	47	28	4	10,266	6,406	937
Unitarians - -	7	1,445	694	337	411	7	5	3	1,445	830	747
Moravians - -	8	1,610	831	375	1,264	7	5	8	1,500	1,150	1,610
Wesleyan Methodists—											
<i>Original Connexion</i> - -	493	91,485	35,000	50,106	59,364	254	387	452	57,094	75,639	85,346
<i>Primitive Methodists</i> - -	188	22,386	7,064	14,963	16,124	93	146	166	12,942	20,118	21,108
<i>Bible Christians</i> - -	1	150	..	100	100	..	1	1	..	150	150
<i>Wesleyan Methodist Association</i> - - -	2	304	153	..	168	2	..	2	304	..	304
<i>Wesleyan Reformers</i> - -	18	3,247	1,844	1,380	2,222	11	10	17	2,660	2,188	3,047
Calvinistic Methodists—											
<i>Lady Huntingdon's Connexion</i> - - -	13	1,689	1,285	708	1,019	8	9	6	1,419	1,359	1,140
New Church - -	1	50	..	..	40	..	..	1	..	..	50
Brethren - -	6	1,397	407	63	555	4	2	5	1,317	560	1,247
Isolated Congregations - -	64	11,086	4,835	4,826	5,722	30	32	49	7,766	7,938	9,132
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - -	30	3,830	3,195	798	890	28	14	10	3,730	1,421	1,624
Catholic and Apostolic Church - - -	4	285	150	20	135	3	2	3	185	105	265
Latter Day Saints, or Mormons - - -	21	1,807	410	750	912	17	18	19	1,592	1,337	1,747
Jews - -	3	50	10	..	..	3	1	2	50	20	20

* Consisting of the aggregate Registration Districts of *Middlesex* (extra Metropolitan), *Hertfordshire*, *Buckinghamshire*, *Oxfordshire*, *Northamptonshire*, *Huntingdonshire*, *Bedfordshire*, and *Cambridgeshire*. See post, DETAILED TABLES, pp. 25–26.
 † The number of Sittings is not returned for 73 out of the above 3046 places of worship. Of these, 65 belong to the Church of England; one to the Independents; two to the General Baptists; one to the Particular Baptists; two to the Baptists (undefined); one to the Primitive Methodists; and one to the Jews.
 ‡ The number of attendants is not returned for 58 out of the above 3046 places of worship. Of these, 42 belong to the Church of England; six to the Independents; two to the Particular Baptists; one to the Isolated Congregations; and one to the Jews.
 § Of the 2248 places open in the morning, 47 did not return the number of their sittings, and a similar omission occurred with respect to 48 out of the 2152 open in the afternoon, and 14 out of the 1535 open in the evening. For the manner in which particular sects are affected by these omissions, see post, p. cxxxxv.

TABLE B.—*continued.*
DIVISION IV.—EASTERN COUNTIES.*
 Population, 1,113,982.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851. :			* Number of Places <i>open for Worship</i> at each Period of the Day, on Sunday, March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings. †	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - -	3,015	702,067	236,792	384,433	130,221	2,269	2,373	1,083	603,869	582,206	264,225
PROTESTANT CHURCHES:											
Church of England - -	1,629	429,637	173,585	241,769	29,511	1,354	1,319	101	381,853	361,682	63,071
Independents - - -	264	85,940	44,781	46,648	27,422	182	168	191	75,930	67,851	59,604
Baptists —											
<i>General Baptists</i> - -	4	539	182	330	156	3	4	3	484	539	484
<i>Particular Baptists</i> -	191	51,852	29,669	33,662	17,360	167	152	128	50,522	44,159	40,007
<i>General Baptist New Connexion</i> - - -	6	1,071	586	255	275	5	3	3	969	532	581
<i>Baptists (undefined)</i> -	35	3,583	1,098	1,421	1,076	22	21	19	2,548	2,658	2,207
Society of Friends - -	41	10,855	1,115	549	24	40	24	1	10,855	7,470	510
Unitarians - - -	10	3,020	1,355	127	845	8	4	5	2,720	600	2,170
Wesleyan Methodists —											
<i>Original Connexion</i> -	346	56,954	18,515	24,570	22,781	186	272	257	37,922	47,142	45,839
<i>New Connexion</i> - -	1	750	347	349	333	1	1	1	750	750	750
<i>Primitive Methodists</i> -	338	35,426	11,404	26,004	21,334	202	206	269	22,640	33,298	31,776
<i>Bible Christians</i> - -	2	300	95	191	253	2	2	2	300	300	300
<i>Wesleyan Methodist Asso- ciation</i> - - -	5	848	335	176	291	4	3	4	823	695	803
<i>Wesleyan Reformers</i> -	48	7,169	2,686	3,083	3,660	27	30	39	4,992	5,224	6,395
Calvinistic Methodists —											
<i>Lady Huntingdon's Con- nexion</i> - - -	4	1,908	436	255	230	4	3	2	1,908	1,288	1,570
Sandemanians - - -	1	88	30	36	..	1	1	..	88	88	..
New Church - - -	5	942	140	309	530	4	4	4	832	810	942
Brethren - - -	4	500	169	178	81	4	2	3	500	409	460
Isolated Congregations -	39	5,578	1,680	2,651	2,768	20	28	30	2,938	4,008	5,118
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - -	19	3,412	3,299	1,192	567	19	10	3	3,412	1,357	490
Catholic and Apostolic Church	2	158	70	78	43	2	2		158	158	38
Latter Day Saints, or Mor- mons - - -	18	1,351	165	600	635	9	15	15	539	1,197	1,161
<i>Jews</i> - - -	3	186	50	..	46	3	..	2	186	..	149

* Consisting of the aggregate Registration Districts in *Essex, Suffolk, and Norfolk.* See *post*, DETAILED TABLES; pp. 37-46.

† The number of *sittings* is not returned for 275 out of the above 3015 places of worship. Of these, 140 belong to the Church of England; 19 to the Independents; 13 to the Particular Baptists; five to the Baptists (undefined); one to the Society of Friends; 21 to the Wesleyan Original Connexion; 28 to the Primitive Methodists; one to the Wesleyan Reformers; one to the New Church; five to the Isolated Congregations; and three to the Roman Catholics.

‡ The number of *attendants* is not returned for 43 out of the above 3015 places of worship. Of these 65 belong to the Church of England; five to the Independents; nine to the Particular Baptists; three to the Baptists (undefined); two to the Society of Friends; three to the Wesleyan Original Connexion; four to the Primitive Methodists; one to the Isolated Congregations; and one to the Latter Day Saints.

§ Of the 2269 places of worship *open* in the morning, 198 did not return the number of *sittings*, and a similar omission occurred with respect to 184 out of the 2733 *open* in the afternoon, and 60 out of the 1983 *open* in the evening. For the particular sects affected by these omissions, see *post*, p. cccxxxv.

TABLE B.—continued.
DIVISION V.—SOUTH-WESTERN COUNTIES.*
 Population, 1,803,291.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851. †			Number of Places open for Worship at each Period of the Day on Sunday, March 30, 1851; and Number of sittings thus available.					
	Places of Wor-ship.	Sittings. ‡	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. §		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL	1,826	1,171,781	515,042	406,222	390,838	3,262	2,992	2,462	987,862	739,500	642,025
PROTESTANT CHURCHES:											
Church of England	2,006	628,450	306,181	276,155	102,701	1,691	1,511	283	584,523	476,905	173,933
Independents	437	113,431	53,005	23,926	57,622	283	103	347	96,151	52,461	100,223
Baptists—											
<i>General Baptists</i>	4	1,356	650	397	624	3	2	2	1,250	606	1,050
<i>Particular Baptists</i>	228	61,301	31,482	16,012	31,470	186	126	184	56,689	33,361	54,147
<i>General Baptist New Con- nexion</i>	2	294	117	115	131	2	2	2	294	294	294
<i>Baptists (undefined)</i>	106	11,061	3,881	4,012	4,658	66	67	69	8,194	7,592	8,538
Society of Friends	41	9,055	1,061	402	104	39	23	4	8,925	5,038	1,130
Unitarians	28	7,232	2,755	893	1,725	26	9	16	6,732	2,171	4,832
Moravians	5	1,260	931	106	680	5	1	4	1,260	180	1,080
Wesleyan Methodists—											
<i>Original Connexion</i>	1,029	206,068	72,514	42,032	115,548	521	513	818	144,528	85,846	183,071
<i>New Connexion</i>	3	1,550	409	20	545	2	1	2	1,400	150	1,400
<i>Primitive Methodists</i>	200	22,744	5,681	10,657	17,237	65	123	170	9,688	15,098	21,311
<i>Bible Christians</i>	373	48,172	10,458	18,691	26,674	144	244	291	21,525	32,876	41,029
<i>Wesleyan Association</i>	104	18,380	4,701	2,444	9,363	45	44	83	11,986	5,829	16,677
<i>Independent Methodists</i>	3	451	163	209	146	2	3	3	387	451	451
<i>Wesleyan Reformers</i>	48	7,727	4,018	1,375	5,677	23	19	37	5,324	2,648	6,725
Calvinistic Methodists—											
<i>Lady Huntingdon's Con- nexion</i>	9	2,464	1,052	346	1,654	4	4	8	1,864	1,240	2,364
New Church	4	720	213	10	155	3	1	3	620	100	420
Brethren	60	6,209	2,668	1,715	2,613	53	32	46	5,781	3,384	5,445
Isolated Congregations	77	15,947	7,426	31,85	8,931	51	37	58	13,629	7,281	13,887
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	33	5,235	4,808	2,514	987	30	20	9	5,201	4,095	1,734
Catholic and Apostolic Church	5	900	207	146	222	4	2	3	640	480	510
Latter Day Saints, or Mor- mons	16	1,398	434	760	1,253	9	11	15	895	1,098	1,398
Jews	5	376	137	70	118	5	4	5	376	316	376

* Consisting of the aggregate Registration Districts in *Wiltshire, Dorsetshire, Devonshire, Cornwall, and Somersetshire*. See *post*, DETAILED TABLES, pp. 47—63.

† The number of *sittings* is not returned for 427 out of the above 4823 places of worship. Of these, 224 belong to the Church of England; 28 to the Independents; 12 to the Particular Baptists; 19 to the Baptists (undefined); one to the Society of Friends; 43 to the Wesleyan Original Connexion; 19 to the Primitive Methodists; 30 to the Bible Christians; six to the Wesleyan Association; five to the Wesleyan Reformers; 12 to the Brethren; 12 to the Isolated Congregations; six to the Roman Catholics; one to the Catholic and Apostolic Church; and six to the Latter Day Saints.

‡ The number of *attendants* is not returned for 217 out of the above 4823 places of worship. Of these, 143 belong to the Church of England; 16 to the Independents; five to the Particular Baptists; five to the Baptists (undefined); one to the Society of Friends; one to the Unitarians; 25 to the Wesleyan Original Connexion; four to the Primitive Methodists; seven to the Bible Christians; two to the Wesleyan Association; one to the Wesleyan Reformers; one to the Brethren; three to the Isolated Congregations; two to the Roman Catholics; and one to the Jews.

§ Of the 3262 places of worship open in the morning, 247 did not return the number of *sittings*, and a similar omission occurred with respect to 245 out of the 2992 open in the afternoon, and 135 out of the 2462 open in the evening. For the particular sects affected by these omissions, see *post*, p. ccxxxv.

TABLE B.—continued.
DIVISION VI.—WEST MIDLAND COUNTIES.*
 Population, 2,132,930.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851 :			Number of Places open for <i>Worship</i> at each Period of the Day on Sunday, March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings. †	Mornings.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - - -	3,894	1,122,046	525,813	307,075	331,449	2,723	2,419	1,943	98,185	677,285	646,280
PROTESTANT CHURCHES :											
Church of England - - -	1,783	658,270	313,637	198,649	108,740	1,516	1,239	304	620,589	451,713	239,480
Scottish Presbyterians—											
<i>Presbyterian Church in England</i> - - -	6	2,500	1,213	..	975	5	..	6	2,300	..	2,500
Independents - - -	319	95,322	47,377	13,599	44,368	218	125	267	83,838	25,769	88,530
Baptists—											
<i>General Baptists</i> - - -	3	440	..	81	101	..	2	2	..	260	240
<i>Particular Baptists</i> - - -	189	57,544	29,982	11,221	27,377	146	90	152	52,967	23,317	49,555
<i>Seventh Day Baptists</i> - - -	1	90	12	..	..	1	..	..	90	..	..
<i>General Baptists, New Connexion</i> - - -	17	3,818	2,199	1,914	1,866	11	10	12	3,464	2,304	3,523
<i>Baptists undefined</i> - - -	50	6,368	2,697	1,877	2,755	27	28	37	4,586	2,949	4,936
Society of Friends - - -	38	8,575	1,634	600	200	38	21	1	8,575	4,994	600
Unitarians - - -	33	9,633	5,125	884	1,873	26	10	21	9,099	1,620	7,513
Moravians - - -	4	790	405	75	242	3	1	2	720	70	650
Wesleyan Methodists :—											
<i>Original Connexion</i> - - -	614	131,441	51,988	31,282	62,080	296	367	492	94,315	74,800	120,862
<i>New Connexion</i> - - -	80	26,273	11,620	6,716	13,452	50	58	78	21,891	14,236	26,273
<i>Primitive Methodists</i> - - -	446	53,107	15,602	25,607	32,638	153	311	356	26,710	41,861	48,119
<i>Bible Christians</i> - - -	6	504	193	114	325	3	3	5	301	203	388
<i>Wesleyan Methodist Asso- ciation</i> - - -	17	3,694	1,975	806	2,133	6	12	16	2,550	1,228	3,634
<i>Independent Methodists</i> - - -	10	1,063	284	674	639	4	9	7	464	1,026	971
<i>Wesleyan Reformers</i> - - -	29	7,184	3,893	557	5,482	23	7	28	6,581	3,260	7,084
Calvinistic Methodists :—											
<i>Welsh Calvinistic Metho- dists</i> - - -	5	852	479	300	486	4	2	4	672	560	820
<i>Lady Huntingdon's Con- nexion</i> - - -	33	10,028	4,701	1,037	4,714	24	9	28	9,115	1,878	8,888
New Church - - -	3	625	363	..	164	3	..	2	625	..	590
Brethren - - -	23	2,300	827	229	1,200	16	5	17	1,698	478	1,997
Isolated Congregations - - -	48	10,799	3,788	1,138	5,294	37	12	40	9,259	2,290	10,054
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - - -	101	24,951	24,755	8,325	11,140	96	68	39	24,126	16,755	13,672
Catholic and Apostolic Church	5	970	212	123	323	4	3	4	670	640	830
Latter Day Saints, or Mormons	26	4,160	1,431	1,188	2,645	11	23	20	3,235	2,495	4,935
Jews - - -	5	745	321	79	228	5	4	3	745	660	630

* Consisting of the aggregate registration Districts of Gloucestershire, Herefordshire, Shropshire, Staffordshire, Worcestershire, and Warwickshire. See post, DETAILED TABLES, pp. 63—78.

† The number of *sittings* is not returned for 123 of the above 3894 places of worship. Of these, 70 belong to the Church of England ; nine to the Independents ; four to the Baptists (undefined) ; one to the Society of Friends ; four to the Unitarians ; 18 to the Wesleyan Original Connexion ; 12 to the Primitive Methodists ; one to the Wesleyan Reformers ; two to the Lady Huntingdon's Connexion ; two to the Brethren ; two to the Isolated Congregations ; four to the Roman Catholics ; and four to the Latter Day Saints.

‡ The number of *attendants* is not returned for 146 of the above 3894 places of worship. Of these, 140 belong to the Church of England ; 10 to the Independents ; two to the Particular Baptists ; two to the Baptists (undefined) ; one to the Society of Friends ; four to the Unitarians ; 15 to the Wesleyan Original Connexion ; seven to the Primitive Methodists ; one to the Wesleyan Reformers ; one to the Latter Day Saints ; four to Isolated Congregations ; six to the Roman Catholics ; one to the Catholic and Apostolic Church ; and two to the Latter Day Saints.

§ Of the 2723 places of worship open in the morning 96 did not return the number of *sittings*, and a similar omission occurred with respect to 79 out of the 2419 open in the afternoon, and 44 out of the 1943 open in the evening. For the particular sects affected by these omissions, see post, page cexxxv.

TABLE B.—continued.

DIVISION VII.—NORTH MIDLAND COUNTIES.*

Population, 1,214,538.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851. †			Number of Places open for Worship at each Period of the Day on Sunday, March 30, 1851; and Number of sittings thus available.					
	Places of Worship.	Sittings. †	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. §		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - - -	3,627	787,837	273,406	250,682	241,917	1,951	2,319	1,888	562,207	500,788	441,323
PROTESTANT CHURCHES :											
Church of England - - -	1,499	395,003	154,357	137,250	49,205	1,169	1,051	205	340,973	283,843	106,625
Independents - - -	157	47,742	20,565	10,333	16,030	102	65	117	39,742	19,766	39,133
Baptists—											
<i>General Baptists</i> - - -	39	5,791	224	2,763	2,370	5	29	30	550	4,789	4,754
<i>Particular Baptists</i> - - -	77	20,952	9,118	4,860	8,516	52	48	51	17,150	10,717	16,094
<i>Scotch Baptists</i> - - -	1	350	..	220	178	..	1	1	..	350	350
<i>General Baptist New Con-</i> <i>nexion</i> - - - - -	119	33,682	13,470	7,682	17,599	57	58	99	23,568	12,810	30,617
<i>Baptists (undefined)</i> - - -	21	4,350	1,411	1,356	1,890	12	13	14	2,900	3,199	3,251
Society of Friends - - -	22	4,197	550	266	70	22	11	1	4,197	2,646	100
Unitarians - - - - -	20	4,809	1,672	239	943	11	7	9	3,108	1,541	2,504
Moravians - - - - -	1	227	141	110	150	1	1	1	227	227	227
Wesleyan Methodists—											
<i>Original Connexion</i> - - -	963	169,706	41,745	49,398	80,163	288	567	775	80,559	96,604	147,715
<i>New Connexion</i> - - -	30	8,884	3,615	2,019	4,980	14	16	26	6,018	3,930	8,557
<i>Primitive Methodists</i> - - -	470	59,268	9,491	26,022	40,673	101	334	405	18,408	42,343	54,640
<i>Wesleyan Methodist Asso-</i> <i>ciation</i> - - - - -	25	4,263	1,649	1,004	2,582	12	11	23	2,996	2,003	4,153
<i>Independent Methodists</i> - - -	5	580	..	290	299	..	3	5	..	470	580
<i>Wesleyan Reformers</i> - - -	66	11,539	4,791	2,720	8,355	26	36	57	7,842	4,345	10,599
Calvinist Methodists—											
<i>Lady Huntingdon's Con-</i> <i>nexion</i> - - - - -	4	860	368	218	297	3	2	4	770	430	860
New Church - - - - -	4	685	291	..	239	4	..	3	685	..	650
Isolated Congregations - - -	33	3,877	1,576	660	1,861	21	14	20	2,628	1,939	3,017
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - - -	39	8,030	8,020	2,131	3,542	38	24	16	7,930	6,056	4,459
Catholic and Apostolic Church - - - - -	1	400	..	..	..	1	1	..	400	400	..
Latter Day Saints, or Mor- mons - - - - -	30	2,592	325	1,096	1,961	11	26	25	1,506	2,330	2,388
<i>Jews</i> - - - - -	1	50	27	15	14	1	1	1	50	50	50

* Consisting of the aggregate Registration Districts of Leicestershire, Rutlandshire, Lincolnshire, Nottinghamshire, and Derbyshire. See post, DETAILED TABLES, pp. 79–88.

† The number of sittings is not returned for 241 of the above 3627 places of worship. Of these, 98 belong to the Church of England; five to the Independents; four to the General Baptists; one to the Particular Baptists; four to the General Baptist New Connexion; one to the Baptists (undefined); three to the Unitarians; 46 to the Wesleyan Original Connexion; 51 to the Primitive Methodists; one to the Wesleyan Association; eight to the Wesleyan Reformers; seven to Isolated Congregations; five to the Roman Catholics; one to the Catholic and Apostolic Church; and six to the Latter Day Saints.

‡ The number of attendants is not returned for 194 of the above 3627 places of worship. Of these, 137 belong to the Church of England; five to the Independents; two to the General Baptists; two to the Particular Baptists; two to the General Baptist New Connexion; 21 to the Wesleyan Original Connexion; 18 to the Primitive Methodists; one to the Wesleyan Reformers; two to the Isolated Congregations; three to the Roman Catholics; and one to the Latter Day Saints.

§ Of the 1951 places of worship open in the morning 111 did not return the number of sittings, and a similar omission occurred with respect to 139 out of the 2319 open in the afternoon, and 101 out of the 1888 open in the evening. For the particular sects affected by these omissions, see post, page cccxxxv.

TABLE B.—continued.
DIVISION VIII.—NORTH-WESTERN COUNTIES.*

Population, 2,490,827.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851. :			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings. †	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - -	2,485	1,031,496	554,714	303,404	278,257	1,519	1,598	1,390	926,601	624,086	615,430
PROTESTANT CHURCHES:											
BRITISH:											
Church of England - -	791	507,434	244,523	161,327	88,190	717	589	223	489,428	369,699	214,857
Scottish Presbyterians—											
Church of Scotland	5	4,510	1,205	410	440	5	2	3	4,510	1,900	2,610
United Presbyterian	7	4,025	2,669	632	1,935	7	3	5	4,025	1,155	3,070
Church											
Presbyterian Church in	15	9,790	5,903	2,323	2,649	15	7	9	9,790	3,750	6,040
England											
Reformed Irish Presbyte-	1	120	..	..	..	1	1	..	120	120	..
riandents - -	238	101,490	50,785	22,003	33,031	189	115	179	93,792	38,017	82,197
Baptists—											
Particular Baptists	84	29,670	13,161	9,122	8,852	68	53	56	25,366	14,384	22,959
Scotch Baptists - -	7	816	466	569	..	7	7	..	816	816	..
General Baptists, New	7	2,368	996	1,269	338	6	5	4	2,146	1,818	972
Connexion - -	33	7,306	2,194	2,283	2,046	18	22	18	4,841	3,816	5,585
Baptists (undefined)	37	10,445	1,909	797	..	36	20	..	10,445	7,648	..
Society of Friends - -	49	15,616	7,331	4,268	1,406	45	30	14	15,252	9,687	5,389
Unitarians - -	5	1,330	669	448	335	3	2	2	1,330	730	1,084
Moravians - -											
Wesleyan Methodists—											
Original Connexion - -	496	146,797	67,566	36,140	60,763	279	291	389	115,142	71,300	129,560
New Connexion - -	60	21,772	7,943	4,580	6,723	39	31	47	17,596	8,187	19,686
Primitive Methodists	238	39,451	11,294	17,508	17,575	87	167	190	19,790	26,575	34,921
Bible Christians - -	1	450	157	177	..	1	1	..	450	450	..
Wesleyan Association	133	33,989	12,921	9,878	12,748	67	82	105	24,203	16,091	30,266
Independent Methodists	1	..	20	..	30	1	..	1	..	..	..
Wesleyan Reformers	4	900	502	258	495	3	2	2	700	200	900
Calvinistic Methodists—											
Welsh Calvinistic Meth-	12	6,124	2,575	833	3,794	9	4	12	5,512	912	6,124
odists - -											
Lady Huntingdon's Con-	20	6,396	3,328	1,303	2,607	13	8	15	5,148	1,673	5,093
nexionian - -	1	..	39	32	..	1	1	..	..	..	..
Sandemanians - -	21	5,544	2,692	1,797	1,280	20	14	8	5,444	2,924	2,624
New Church - -	10	1,586	254	542	478	5	5	8	570	1,016	1,586
Brethren - -	45	8,416	2,125	1,758	2,496	28	20	33	7,068	4,687	6,074
Isolated Congregations											
FOREIGN:											
Greek Church - -	1	86	60	..	..	1	..	..	86	..	..
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - -	131	61,548	110,694	21,319	27,869	126	90	42	60,063	33,373	30,966
Catholic and Apostolic	1	100	70	..	60	1	..	1	100	..	100
Church - -											
Latter Day Saints, or	24	2,279	950	1,710	1,969	15	21	21	2,120	2,120	2,079
Mormons - -	7	1,138	313	118	157	6	5	3	1,038	1,038	748
Jews - -											

* Consisting of the aggregate Registration Districts of *Cheshire* and *Lancashire*. See *post*, DETAILED TABLES, pp. 89–98.
 † The number of *sittings* is not returned for 190 of the above 2485 places of worship. Of these, 27 belong to the Church of England; one to the Presbyterian Church in England; 11 to the Independents; four to the Particular Baptists; two to the Scotch Baptists; four to the Baptists (undefined); two to the Society of Friends; three to the Unitarians; two to the Moravians; 21 to the Wesleyan Original Connexion; five to the Methodist New Connexion; 46 to the Primitive Methodists; one to the Independent Methodists; 12 to the Wesleyan Methodist Association; two to the Wesleyan Reformers; one to the Lady Huntingdon's Connexion; one to the Sandemanians; three to the Brethren; 10 to Isolated Congregations; 10 to the Roman Catholics; 10 to the Latter Day Saints; and two to the Jews.
 ‡ The number of *attendants* is not returned for 134 of the above 2485 places of worship. Of these, 82 belong to the Church of England; one to the Reformed Irish Presbyterians; nine to the Independents; two to the Particular Baptists; one to the Baptists (undefined); one to the Society of Friends; two to the Moravians; 10 to the Wesleyan Methodists; one to the Methodist New Connexion; seven to the Primitive Methodists; three to the Wesleyan Methodist Association; seven to Isolated Congregations; five to the Roman Catholics; one to the Latter Day Saints; and two to the Jews.
 § Of the 1819 places of worship open in the morning 80 did not return the number of *sittings*, and a similar omission occurred with respect to 103 of the 1598 open in the afternoon, and 94 of the 1390 open in the evening. For the particular sects affected by these omissions, see *post*, page cccxxv.

TABLE B.—continued.

DIVISION IX.—YORKSHIRE.*

Population, 1,789,047.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851;†			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.†	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL	3,556	1,000,431	396,060	310,995	276,368	2,185	2,272	1,998	818,945	657,990	597,387
PROTESTANT CHURCHES:											
Church of England	1,119	430,366	170,248	124,430	55,186	879	756	210	387,507	296,021	139,763
Scottish Presbyterians—											
<i>United Presbyterian Church</i>	3	1,689	809	..	544	3	..	3	1,689	..	1,689
<i>Presbyterian Church in England</i>	1	100	86	116	..	1	1	..	100	100	..
Independents	233	93,419	43,011	26,865	26,141	179	128	159	86,710	50,675	70,777
Baptists—											
<i>General Baptists</i>	6	1,284	643	619	369	3	5	4	684	1,284	934
<i>Particular Baptists</i>	92	33,367	16,340	15,274	8,689	75	73	64	32,877	26,873	26,374
<i>Scotch Baptists</i>	2	400	85	68	92	2	2	2	400	400	400
<i>General Baptist New Connexion</i>	17	5,796	3,080	2,907	1,374	14	11	9	5,464	3,441	2,752
<i>Baptists (undefined)</i>	9	1,508	413	424	427	6	4	7	1,378	618	1,020
Society of Friends	55	16,300	2,960	1,519	256	53	28	5	15,020	10,930	1,440
Unitarians	23	6,472	2,527	715	1,710	16	7	15	5,402	1,336	4,366
Moravians	6	2,206	1,336	1,198	245	6	6	2	2,206	2,206	800
Wesleyan Methodists—											
<i>Original Connexion</i>	1,168	263,075	90,805	84,079	103,526	560	712	890	183,957	176,523	227,064
<i>New Connexion</i>	76	21,362	9,692	6,935	8,115	55	53	55	18,615	12,065	17,464
<i>Primitive Methodists</i>	482	67,485	17,925	28,015	40,387	169	323	391	33,155	48,278	61,553
<i>Wesleyan Methodist Association</i>	43	13,614	5,390	3,356	5,374	23	24	38	11,816	6,511	13,494
<i>Wesleyan Reformers</i>	76	10,638	7,535	5,314	11,222	33	47	62	8,656	4,222	10,054
Sandemanians	1	180	82	121	..	1	1	..	180	180	..
New Church	6	1,889	368	192	204	4	4	3	1,607	979	1,133
Brethren	17	2,602	922	1,674	1,748	9	14	14	1,892	2,142	2,391
Isolated Congregations	45	5,464	1,193	2,789	2,564	23	30	31	3,005	3,994	4,034
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	60	14,380	19,863	3,464	6,871	58	29	22	13,980	6,877	7,938
Catholic and Apostolic Church	1	320	140	100	250	1	1	1	320	320	320
Latter Day Saints, or Mormons	11	1,780	460	778	1,053	8	10	10	1,590	1,780	1,780
Jews	4	735	147	103	21	4	3	1	735	235	95

* Consisting of the aggregate Registration Districts of the *West Riding, East Riding, and North Riding*. See post, **DETAILS** TABLES, pp. 99–111.

† The number of *sittings* is not returned for 235 of the above 3556 places of worship. Of these, 63 belong to the Church of England; 13 to the Independents; one to the General Baptists; five to the Particular Baptists; one to the General Baptist New Connexion; three to the Baptists (undefined); one to the Society of Friends; one to the Unitarians; 124 to the Wesleyan Original Connexion; six to the Methodist New Connexion; 65 to the Primitive Methodists; five to the Wesleyan Methodist Association; 25 to the Wesleyan Reformers; two to the Brethren; 14 to the Isolated Congregations; three to the Roman Catholics; and two to the Latter Day Saints.

‡ The number of *attendants* is not returned for 133 of the above 3556 places of worship. Of these, 77 belong to the Church of England; five to the Independents; one to the Baptists (undefined); two to the Society of Friends; 30 to the Wesleyan Original Connexion; 1 to the Primitive Methodists; one to the Wesleyan Reformers; one to the New Church; and one to the Roman Catholics.

§ Of the 2185 places of worship open in the morning, 132 did not return the number of *sittings*; and a similar omission occurred with respect to 173 of the 2272 open in the afternoon, and 177 of the 1998 open in the evening. For the particular sects affected by these omissions, see post, page **CCXXXV**.

TABLE B.—continued.
DIVISION X.—NORTHERN COUNTIES.*
 Population, 969,126.

RELIGIOUS ENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.†			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.‡	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.§		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - -	1,717	456,946	192,554	80,802	132,464	1,079	869	926	375,180	211,047	250,020
PROTESTANT CHURCHES:											
Church of England - -	582	204,198	95,510	35,137	33,943	485	308	120	190,568	111,006	81,246
Scottish Presbyterians— <i>Church of Scotland</i> - -	8	4,538	2,739	450	1,054	7	1	5	4,538	..	3,000
<i>United Presbyterian Church</i> - - - -	52	20,407	12,035	4,299	4,672	43	16	29	19,920	6,753	10,384
<i>Presbyterian Church in England</i> - - - -	40	18,063	9,558	906	3,571	39	12	16	18,063	3,400	9,275
Independents - - -	74	24,354	9,849	1,305	9,192	55	23	59	21,932	3,296	22,537
Baptists—											
<i>Particular Baptists</i> - -	31	9,011	3,710	994	4,008	23	15	22	8,065	2,472	7,896
<i>Scotch Baptists</i> - - -	2	295	54	10	42	2	1	1	295	45	250
<i>Baptists (undefined)</i> - -	19	1,230	624	180	553	11	6	9	1,670	389	630
Society of Friends - - -	38	10,301	1,252	744	85	37	21	2	10,241	7,475	400
Unitarians - - - -	8	2,134	711	25	587	7	1	6	2,134	..	1,984
Wesleyan Methodists—											
<i>Original Connexion</i> - -	441	84,919	20,289	15,966	33,410	165	233	339	50,896	35,114	76,383
<i>New Connexion</i> - - -	32	8,805	2,756	1,283	4,085	19	16	28	6,207	2,752	8,479
<i>Primitive Methodists</i> - -	214	36,244	9,202	11,799	22,068	80	127	175	16,301	22,855	33,739
<i>Wesleyan Methodist Asso- ciation</i> - - - -	52	9,685	2,858	2,246	4,305	17	31	38	6,453	4,393	9,229
<i>Wesleyan Reformers</i> - -	28	5,250	2,543	1,088	4,371	13	13	25	3,309	2,116	4,790
Sandemanians - - - -	2	170	88	67	61	2	1	1	170	170	170
New Church - - - -	1	400	70	..	70	1	..	1	400	..	400
Brethren - - - - -	3	500	96	..	240	2	..	2	200	..	400
Isolated Congregations - -	25	3,714	811	760	1,324	11	10	19	2,010	1,660	2,784
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	54	12,089	17,555	3,366	4,531	50	28	22	11,989	6,643	5,719
Latter Day Saints, or Mor- mons - - - - -	7	449	162	160	192	7	5	5	449	397	189
<i>Jews</i> - - - - -	4	250	82	17	30	3	1	2	210	30	106

* Consisting of the aggregate Registration Districts of Durham, Northumberland, Cumberland, and Westmorland. See post, DETAILED TABLES, pp. 112-119.

† The number of sittings is not returned for 123 of the above 1717 places of worship. Of these, 24 belong to the Church of England; one to the Church of Scotland; two to the United Presbyterian Church; one to the Presbyterian Church in England; two to the Independents; one to the Unitarians; 48 to the Wesleyan Original Connexion; three to the Methodist New Connexion; 29 to the Primitive Methodists; eight to the Wesleyan Methodist Association; four to the Wesleyan Reformers; one to the Sandemanians; three to Isolated Congregations; four to the Roman Catholics; and one to the Latter Day Saints.

‡ The number of attendants is not returned for 74 of the above 1717 places of worship. Of these, 34 belong to the Church of England; two to the United Presbyterian Church; one to the Presbyterian Church in England; three to the Independents; one to the Particular Baptists; three to the Baptists (undefined); one to the Society of Friends; 23 to the Wesleyan Original Connexion; two to the Methodist New Connexion; one to the Primitive Methodists; one to the Isolated Congregations; and two to the Roman Catholics.

§ Of the 1079 places of worship open in the morning, 61 did not return the number of sittings, and a similar omission occurred with respect to 60 out of the 869 open in the afternoon, and 62 of the 926 open in the evening. For the particular sects affected by these omissions, see post, page cccxxxv.

TABLE B.—continued.

DIVISION XI.—WELSH COUNTIES.*

Population, 1,188,914.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.†			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.‡	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.§		
						Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - - -	4,006	898,442	377,016	192,014	413,214	2,670	1,810	2,532	680,878	350,866	638,701
PROTESTANT CHURCHES :											
Church of England - - -	1,180	279,113	100,953	49,091	39,662	891	607	272	231,512	140,312	104,544
Independents - - -	700	168,876	87,237	32,465	96,527	462	252	554	130,834	49,202	140,067
Baptists—											
<i>General Baptists</i> - - -	3	1,419	34	1,080	1,056	1	2	3	125	1,324	1,449
<i>Particular Baptists</i> - - -	456	114,986	60,334	18,881	76,865	333	146	368	91,950	25,167	100,885
<i>General Baptist New Connexion</i> - - -	3	414	255	..	252	3	..	2	414	..	330
<i>Scotch Baptists</i> - - -	3	176	44	119	..	2	3	..	100	176	..
<i>Baptists (undefined)</i> - - -	68	10,174	4,623	1,988	5,151	47	28	47	8,178	3,040	8,112
Society of Friends - - -	8	774	102	43	..	8	5	..	774	674	..
Unitarians - - -	27	5,600	2,130	703	979	17	8	9	3,994	1,505	2,022
Moravians - - -	1	200	120	..	160	1	..	1	200	..	200
Wesleyan Methodists—											
<i>Original Connexion</i> - - -	499	94,069	30,302	19,534	53,730	284	243	419	66,737	35,431	85,212
<i>New Connexion</i> - - -	10	1,336	316	459	693	4	8	10	766	750	1,316
<i>Primitive Methodists</i> - - -	118	12,160	3,274	3,625	7,184	45	65	87	6,473	6,029	10,714
<i>Bible Christians</i> - - -	14	1,157	187	352	682	7	6	11	602	434	913
<i>Wesleyan Methodist As- sociation</i> - - -	10	1,069	126	672	764	3	8	8	298	979	919
<i>Wesleyan Reformers</i> - - -	8	1,667	575	..	1,033	7	..	8	1,667	..	1,667
Calvinistic Methodists—											
<i>Welsh</i> - - -	807	190,376	76,274	57,747	120,734	483	372	671	124,119	75,488	169,891
<i>Lady Huntingdon's Con- nexion</i> - - -	1	650	450	..	600	1	..	1	650	..	650
Brethren - - -	2	270	99	..	217	2	..	2	270	..	270
Isolated Congregations - - -	32	5,331	2,130	1,541	2,844	20	14	21	2,720	2,798	3,460
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - - -	21	5,393	5,742	1,305	1,326	21	16	8	5,393	4,797	3,368
Catholic and Apostolic Church - - -	1	160	50	..	..	1	..	..	160	..	..
Latter Day Saints, or Mor- mons - - -	32	2,930	1,625	2,388	2,739	25	26	28	2,830	2,730	1,930
<i>Jews</i> - - -	2	112	34	21	23	2	1	2	112	30	112

* Consisting of the aggregate Registration Districts of *Monmouthshire, Glamorganshire, Carmarthenshire, Pembrokeshire, Cardiganshire, Brecknockshire, Radnorshire, Montgomeryshire, Flintshire, Denbighshire, Merionethshire, Carnarvonshire, and Anglesey.* See post, DETAILED TABLES, pp. 120—129.

† The number of *sittings* is not returned for 387 of the above 4006 places of worship. Of these, 89 belong to the Church of England; 66 to the Independents; 46 to the Particular Baptists; one to the Scotch Baptists; 11 to the Baptists (undefined); one to the Society of Friends; three to the Unitarians; 37 to the Wesleyan Original Connexion; two to the Methodist New Connexion; 44 to the Primitive Welsh Calvinistic Methodists; two to the Bible Christians; two to the Wesleyan Methodist Association; two to the Wesleyan Reformers; 53 to the Methodist Association; six to [Isolated] Congregations; one to the Roman Catholics; and 20 to the Latter Day Saints.

‡ The number of *attendants* is not returned for 91 of the above 4006 places of worship. Of these, 58 belong to the Church of England; five to the Independents; nine to the Particular Baptists; two to the Baptists (undefined); four to the Wesleyan Original Connexion; one to the Primitive Methodists; six to the Welsh Calvinistic Methodists; three to the Isolated Congregations; two to the Latter Day Saints; and one to the Jews.

§ Of the 2670 places of worship open in the morning, 234 did not return the number of *sittings*, and a similar omission occurred with respect to 183 of the 1810 open in the afternoon, and 202 of the 2532 open in the evening. For the particular sects affected by these omissions, see p. 91, page CCXXX.

TABLE C.

PLACES OF WORSHIP, SITTINGS, AND ATTENDANTS, IN COUNTIES.*

COUNTY OF BEDFORD.

Population, 124,478.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants : at Public Worship on Sunday, March 30, 1851.			Number of Places <i>open for Worship</i> at each Period of the Day, on Sunday, March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings. †	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. §		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	327	87,856	43,351	51,609	35,270	215	249	196	73,264	73,189	52,666
PROTESTANT CHURCHES :											
Church of England - -	133	42,557	20,559	24,905	5606	111	102	15	39,035	35,286	9358
Independents - - -	19	5827	3149	2691	3430	11	11	18	4843	4402	5827
Baptists :											
<i>General Baptists</i> - -	1	260	145	217	60	1	1	1	260	260	260
<i>Particular Baptists</i> -	47	13,935	8811	8140	7628	38	34	43	13,282	11,133	13,225
<i>Baptists (not defined)</i> -	7	707	114	265	476	3	4	6	472	547	707
Society of Friends - -	3	622	124	63	22	3	2	1	622	440	182
Moravians - - -	3	840	652	264	777	3	2	3	840	640	840
Wesleyan Methodists :											
<i>Original Connexion</i> -	78	16,736	6807	11,017	12,839	29	66	76	9514	14,951	16,566
<i>Primitive Methodists</i> -	18	2490	783	1801	2603	5	15	18	1193	2345	2490
Brethren - - -	1	500	70	40	50	1	1	1	500	500	500
Isolated Congregations - -	11	3021	1917	2046	1577	4	6	9	2342	2404	2371
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - -	1	21	50	20	..	1	1	..	21	21	..
Catholic and Apostolic Church	1	80	80	..	80	1	..	1	80	..	80
Latter Day Saints - -	3	240	90	140	122	3	3	3	240	240	240
Jews - - -	1	20	..	..	..	1	1	1	20	20	20

* The Counties in this series of Tables are Counties-Proper, not Registration Counties.

† The number of *sittings* is not returned for six out of the above 327 places of worship. Of these, three belong to the Church of England, one to the Independents, one to the Baptists (not defined), and one to an Isolated Congregation.‡ The number of *attendants* is not returned for three places of worship belonging to the Church of England, and one to the Baptists (not defined).§ Of the 215 places *open* in the morning, two did not return the number of their *sittings*; and a similar omission occurred with respect to three out of the 249 *open* in the afternoon, and two out of the 195 *open* in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cccxxvi.

TABLE C.—continued.
COUNTY OF BERKS.
 Population, 170,065.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday March 30, 1851.			Number of Places <i>open for Worship</i> at each Period of the Day on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	435	98,929	51,740	32,800	27,743	331	262	204	83,603	59,692	47,822
PROTESTANT CHURCHES:											
Church of England - -	206	56,679	35,418	23,662	9138	191	156	31	55,278	42,930	16,597
Independents or Congrega- tionalists - -	34	8442	4821	1615	4139	23	10	29	6927	2820	7684
Baptists:											
<i>Particular Baptists</i> - -	30	7070	3422	1358	2771	27	16	20	6540	3780	5864
<i>Baptists (not otherwise defined)</i> - -	11	1152	386	208	296	8	4	4	912	490	544
Society of Friends - -	5	944	113	5	58	5	1	1	944	120	411
Unitarians - -	1	220	61	..	70	1	..	1	220	..	220
Wesleyan Methodists:											
<i>Original Connexion</i> - -	72	10,084	3523	2113	4902	28	34	58	5814	4050	7544
<i>Primitive Methodists</i> - -	53	5948	2502	3202	5070	29	31	42	3878	3942	5042
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - -	4	750	176	..	319	3	..	4	630	..	750
Brethren - -	1	70	6	40	5	1	1	1	70	70	70
Isolated Congregations - -	10	1078	430	118	654	7	3	10	898	410	1078
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - -	6	1192	794	363	140	6	4	1	1192	780	262
Latter Day Saints - -	2	300	88	116	181	2	2	2	300	300	300

COUNTY OF BUCKINGHAM.

Population, 163,723.

TOTAL - -	499	113,736	53,395	53,887	36,010	350	361	265	92,087	88,666	61,641
PROTESTANT CHURCHES:											
Church of England - -	226	64,231	32,835	29,819	9747	188	162	33	56,103	49,414	19,020
Independents or Congrega- tionalists - -	56	11,091	5110	2826	5336	30	28	43	8809	6251	10,004
Baptists:											
<i>General Baptists</i> - -	5	370	200	245	214	2	2	5	270	270	370
<i>Particular Baptists</i> - -	51	13,180	6737	7376	6637	41	41	49	11,233	11,875	11,401
<i>General Baptists, New Connexion</i> - -	4	1110	1010	1173	723	2	3	4	950	1030	110
<i>Baptists (not otherwise defined)</i> - -	12	2136	554	886	656	7	10	11	1690	1946	950
Society of Friends - -	8	1183	52	22	..	8	3	..	1183	432	..
Wesleyan Methodists:											
<i>Original Connexion</i> - -	81	13,023	3827	7293	7964	35	70	75	6287	11,467	12,070
<i>Primitive Methodists</i> - -	36	4509	1730	3174	3502	23	31	33	3064	4029	4394
<i>Wesleyan Reformers</i> - -	3	648	441	420	526	2	3	3	443	648	648
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - -	1	140	35	40	50	1	1	1	140	140	140
Isolated Congregations - -	11	1488	542	392	367	7	5	5	1388	864	1183
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - -	4	527	322	131	168	4	1	2	527	200	252
Latter Day Saints - -	1	100	..	90	100	..	1	1	..	100	100

BERKSHIRE.—The number of *sittings* is not returned for 54 of the above 435 places of worship. Of these, 33 belong to the Church of England; three to the Independents; two to the Particular Baptists; two to the Baptists (not otherwise defined); two to the Wesleyan Methodists; nine to the Primitive Methodists; one to Lady Huntingdon's Connexion; and two to Isolated Congregations.

The number of *attendants* is not returned for 32 of the above 435 places of worship. Of these, 25 belong to the Church of England; two to the Independents; two to the Baptists (not otherwise defined); one to the Wesleyan Methodists; one to the Primitive Methodists; and one to an Isolated Congregation.

Of the 331 places open in the morning, 43 did not return the number of their *sittings*, and a similar omission occurred with respect to 31 out of the 262 open in the afternoon, and 16 out of the 204 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cxxxvi.

BUCKINGHAMSHIRE.—The number of *sittings* is not returned for nine of the above 499 places of worship. Of these, eight belong to the Church of England, and one to the Wesleyan Methodists.

The number of *attendants* is not given for 10 of the above 499 places of worship. Of these, five belong to the Church of England; one to the Independents; one to the Society of Friends; two to the Wesleyan Methodists; and one to an Isolated Congregation.

Of the 350 places open in the morning, seven did not return the number of their *sittings*; and a similar omission occurred with respect to four out of the 361 open in the afternoon, and two out of the 265 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cxxxvi.

TABLE C.—continued.

COUNTY OF CAMBRIDGE.

Population, 185,405.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. †		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	404	104,546	57,155	61,589	37,544	308	302	214	94,544	87,326	58,300
PROTESTANT CHURCHES:											
Church of England	176	52,917	29,997	29,975	8816	147	126	25	50,543	41,655	14,023
Independents or Congrega- tionalists	38	12,195	5533	5817	4631	21	22	28	9567	9511	9424
Baptists:											
General Baptists	9	2350	1265	1413	128	6	9	7	2010	2350	1880
Particular Baptists	51	14,492	9151	10,430	8421	46	46	45	11,202	13,527	13,522
Baptists (not otherwise defined)	12	1055	491	443	282	5	5	9	765	680	480
Society of Friends	3	440	44	30	..	3	2	..	440	290	..
Unitarians	2	330	102	140	40	2	2	1	350	330	130
Wesleyan Methodists:											
Original Connexion	57	11,764	5498	7908	7782	38	53	50	9235	11,458	10,976
Primitive Methodists	39	5105	2202	3475	3500	24	26	35	3614	4885	4685
Wesleyan Reformers	5	1430	786	279	766	4	2	4	1370	810	1230
Calvinistic Methodists:											
Lady Huntingdon's Con- nexion	1	550	700	400	530	1	1	1	550	550	550
Isolated Congregations	5	1298	976	949	1175	5	4	4	1298	720	950
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	3	350	360	230	180	3	2	2	350	290	250
Latter Day Saints	2	270	50	100	140	2	2	2	270	270	270
Jews	1	..	..	..	..	1	..	1	..	..	..

* The number of sittings is not returned for 20 of the above 404 places of worship. Of these, 18 belong to the Church of England; one to the Baptists (undefined); and one to the Jews.

† The number of attendants is not returned for five of the above 404 places of worship; four of which belong to the Church of England; and one to the Jews.

‡ Of the 308 places open in the morning, 13 did not return the number of their sittings; and a similar omission occurred with respect to 15 out of the 302 open in the afternoon, and two out of the 214 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page cxxxvi.

TABLE C.—continued.
COUNTY OF CHESTER.
 Population, 453,725.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - - -	833	235,503	97,295	78,537	62,526	492	551	472	193,450	157,129	129,378
PROTESTANT CHURCHES:											
Church of England - - -	252	121,882	51,367	42,678	16,691	217	185	60	115,630	92,804	40,647
Scottish Presbyterians:											
<i>United Presbyterian Church</i> - - -	2	910	600	..	560	2	..	2	910	..	910
<i>Presbyterian Church in England</i> - - -	3	700	469	60	349	3	1	2	700	50	650
Independents, or Congregation- alists - - -	66	20,597	9036	4839	6544	41	30	46	17,501	8455	5,876
Baptists:											
<i>Particular Baptists</i> - - -	14	3175	1306	820	1074	13	8	10	3055	1665	2420
<i>Scotch Baptists</i> - - -	1	..	8	12	..	1	1	..	..	..	..
<i>General Baptists, New Connexion</i> - - -	4	932	160	208	128	3	2	3	710	382	772
<i>Baptists (not otherwise defined)</i> - - -	12	1985	374	516	555	4	8	9	930	1085	1455
Society of Friends - - -	10	2311	288	151	..	9	7	..	2311	1920	..
Unitarians - - -	14	3232	1683	1301	357	11	7	5	2948	1994	1038
Moravians - - -	3	246	140	155	..	1	1	..	246	246	..
Wesleyan Methodists:											
<i>Original Connexion</i> - - -	188	37,877	13,791	11,695	17,133	76	128	136	23,511	22,949	31,485
<i>New Connexion</i> - - -	29	9005	2524	1829	3040	16	17	22	6891	3138	4105
<i>Primitive Methodists</i> - - -	135	14,334	3186	7098	7799	43	89	104	6113	11,136	12,822
<i>Wesleyan Association</i> - - -	50	7988	2176	3322	3374	20	40	39	3965	5435	7209
Calvinistic Methodists:											
<i>Welsh Calvinistic Metho- dists</i> - - -	4	983	175	391	550	2	2	4	471	512	983
<i>Lady Huntingdon's Con- nexion</i> - - -	8	1278	605	326	688	4	3	6	680	500	998
Brethren - - -	5	616	113	360	186	2	3	4	..	616	316
Isolated Congregations - - -	7	760	49	163	303	2	3	4	150	500	700
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	17	5882	9053	2162	2403	16	8	9	5882	2842	2544
Latter Day Saints - - -	9	900	192	451	787	6	8	7	850	900	150

* The number of *sittings* is not returned for 102 of the above 833 places of worship. Of these, 10 belong to the Church of England; one to the Presbyterian Church in England; four to the Independents; two to the Particular Baptists; one to the Scotch Baptists; one to the Baptists (undefined); one to the Society of Friends; three to the Unitarians; two to the Moravians; 18 to the Wesleyan Original Connexion; three to the Methodist New Connexion; 41 to the Primitive Methodists; two to the Wesleyan Association; one to the Lady Huntingdon's Connexion; three to the Brethren; two to Isolated Congregations; one to the Roman Catholics; and six to the Latter Day Saints.

† The number of *attendants* is not returned for 37 of the above 833 places of worship. Of these, 18 belong to the Church of England; five to the Independents; one to the Society of Friends; two to the Moravians; six to the Wesleyan Methodists; three to the Primitive Methodists; one to the Wesleyan Association; two to Isolated Congregations; and one to the Latter Day Saints.

‡ Of the 492 places open in the morning, 36 did not return the number of their *sittings*, and a similar omission occurred with respect to 50 out of the 551 open in the afternoon, and 51 out of the 472 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cxxxvi.

TABLE C.—*continued.*
COUNTY OF CORNWALL.
 Population, 355,538.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	1104	262,911	83,085	51,989	103,420	615	583	665	193,155	124,989	168,793
PROTESTANT CHURCHES:											
Church of England - -	235	95,155	34,088	19,837	14,197	224	177	53	86,229	61,969	27,250
Independents - -	37	8739	4118	1159	4688	25	15	27	7399	2527	7647
Baptists:											
<i>Particular Baptists</i> - -	14	3701	1551	210	1808	14	3	12	3701	690	3383
<i>Baptists (undefined)</i> - -	11	1691	389	227	572	6	5	5	1300	601	1245
Society of Friends - -	12	2465	351	227	30	11	9	1	2335	2125	39
Unitarians - -	2	200	8	..	23	1	..	2	100	..	209
Wesleyan Methodists:											
<i>Original Connexion</i> - -	412	95,061	30,795	14,969	51,269	194	180	300	64,776	29,054	81,643
<i>New Connexion</i> - -	3	1550	409	20	545	2	1	2	1400	150	1400
<i>Primitive Methodists</i> - -	38	7416	1500	2270	4604	14	18	29	2610	4073	6784
<i>Bible Christians</i> - -	182	25,763	4529	9960	15,549	63	117	139	9623	16,926	21,348
<i>Wesleyan Association</i> - -	93	16,296	3915	2168	8130	38	40	72	10,265	4669	14,593
<i>Wesleyan Reformers</i> - -	6	880	..	263	570	..	4	5	..	500	639
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - -	3	964	432	50	480	2	1	2	864	100	864
Brethren - -	6	668	226	168	212	5	4	4	600	373	579
Isolated Congregations - -	10	875	291	69	241	8	3	7	725	270	555
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - -	7	1131	459	387	100	6	5	2	1131	881	280
Catholic and Apostolic Church	1	260	..	..	110	..	..	1	..	..	260
<i>Jews</i> - -	2	96	24	5	22	2	1	2	96	36	96

* The number of *sittings* is not returned for 62 of the above 1104 places of worship. Of these, 18 belong to the Church of England; one to the Independents; one to the Particular Baptists; one to the Baptists (undefined); one to the Society of Friends; nineteen to the Wesleyan Methodists; one to the Primitive Methodists; ten to the Bible Christians; six to the Wesleyan Association; one to the Wesleyan Reformers; two to Isolated Congregations; and one to the Roman Catholics.

† The number of *attendants* is not returned for 45 of the above 1104 places of worship. Of these, 20 belong to the Church of England; two to the Baptists (undefined); one to the Society of Friends; ten to the Wesleyan Methodists; two to the Primitive Methodists; three to the Bible Christians; two to the Wesleyan Association; three to Isolated Congregations; and two to the Roman Catholics.

‡ Of the 615 places open in the morning, 23 did not return the number of their *sittings*; and a similar omission occurred with respect to 38 out of the 583 open in the afternoon, and 19 out of the 665 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cccxxvi.

TABLE C.—continued.

COUNTY OF CUMBERLAND.

Population, 195,492.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places 'open for Worship at each Period of the Day, on Sunday, March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - - -	389	101,608	37,337	12,339	23,196	270	177	173	89,068	41,233	55,635
PROTESTANT CHURCHES:											
Church of England - - -	161	56,803	23,770	6926	8468	139	72	32	53,533	24,762	21,417
Scottish Presbyterians :											
<i>Church of Scotland</i> - - -	2	1000	232	..	169	2	..	2	1000	..	1000
<i>United Presbyterian Church</i>	10	3090	1151	154	665	7	5	5	2680	790	1910
<i>Presbyterian Church in England</i> - - -	5	1980	612	..	670	5	1	3	1980	540	1140
Independents - - -	24	6919	2546	217	2424	20	6	17	6309	735	607
Baptists:											
<i>Particular Baptists</i> - - -	4	1720	235	..	229	4	1	3	1720	120	1600
<i>Scotch Baptists</i> - - -	1	45	10	10	..	1	1	..	45	45	..
<i>Baptists (not otherwise defined)</i> - - -	4	260	89	47	18	3	2	1	260	200	..
Society of Friends - - -	20	5160	419	329	..	20	10	1	5160	3490	..
Unitarians - - -	1	..	28	25	..	1	1	..	..	..	..
Wesleyan Methodists:											
<i>Original Connexion</i> - - -	96	14,774	3579	2487	5131	42	46	62	10,514	5321	13,567
<i>Primitive Methodists</i> - - -	23	4181	519	1407	2225	7	19	22	1155	3606	3961
<i>Wesleyan Association</i> - - -	17	2468	1159	393	1549	4	8	10	2088	145	2323
Brethren - - -	2	400	50	..	180	1	..	1	100	..	300
Isolated Congregations - - -	7	554	98	..	244	3	..	6	320	..	554
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	8	1853	2739	207	1163	7	2	6	1853	1130	1648
Latter Day Saints - - -	4	401	101	107	61	4	3	2	401	349	141

* The number of sittings is not returned for 34 of the above 389 places of worship. Of these, five belong to the Church of England; one to the Independents; one to the Baptists (undefined); one to the Unitarians; twelve to the Wesleyan Original Connexion; three to the Primitive Methodists; eight to the Wesleyan Association; one to Isolated Congregations; and two to the Roman Catholics.

† The number of attendants is not returned for 20 of the above 389 places of worship. Of these, five belong to the Church of England; one to the United Presbyterian Church; one to the Presbyterian Church in England; two to the Independents; one to the Particular Baptists; one to the Society of Friends; eight to the Wesleyan Original Connexion; and one to Isolated Congregations.

‡ Of the 270 places open in the morning 12 did not return the number of their sittings; and a similar omission occurred with respect to 15 out of the 177 open in the afternoon, and 17 out of the 173 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page ccxxvi.

TABLE C.—continued.
COUNTY OF DERBY.

Population, 296,084.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Worship.	Sittings, *.	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings ‡.		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	776	184,093	57,571	63,445	52,117	367	535	449	126,827	128,993	105,776
PROTESTANT CHURCHES :											
Church of England	250	87,829	31,709	30,675	8209	197	190	42	77,740	72,263	25,810
Independents	45	13,307	4698	3815	4988	25	23	34	9583	7298	10,562
Baptists :											
General Baptists	11	1431	..	847	587	..	8	8	..	1051	1291
Particular Baptists	7	2108	961	619	1404	4	5	5	1588	1268	1820
General Baptist New Connexion	16	5274	1947	1266	2969	9	9	15	3850	1984	5114
Baptists (undefined)	5	1851	702	356	1012	4	3	4	1701	1450	1701
Society of Friends	6	1147	123	61	..	6	3	..	1147	692	..
Unitarians	11	1990	377	171	502	4	5	5	1050	780	1386
Moravians	1	227	141	110	150	1	1	1	227	227	227
Wesleyan Methodists :											
Original Connexion	222	39,734	8466	12,994	14,769	57	145	173	17,329	22,422	32,564
New Connexion	10	2048	514	424	1102	3	5	8	1067	812	1887
Primitive Methodists	132	17,604	2426	8910	11,491	28	102	107	5173	13,449	15,463
Wesleyan Association	6	921	642	323	610	5	2	6	801	316	921
Wesleyan Reformers	34	5810	1895	1606	3854	11	19	29	3079	2721	4329
Calvinistic Methodists :											
Lady Huntingdon's Connexion	2	430	233	218	173	1	2	2	340	430	430
New Church	2	450	207	..	139	2	..	2	450	..	450
Isolated Congregations	2	150	..	106	42	..	2	1	..	150	150
OTHER CHRISTIAN CHURCHES :											
Roman Catholics	8	1512	2499	695	700	8	5	1	1512	1319	500
Latter Day Saints	6	270	31	249	316	2	6	6	199	270	270

* The number of *sittings* is not returned for 51 of the above 776 places of worship. Of these, five belong to the Church of England; one to the Independents; two to the General Baptists; one to the Baptists (undefined); three to the Unitarians; 15 to the Wesleyan Methodists; 13 to the Primitive Methodists; four to the Wesleyan Reformers; one to Isolated Congregations; three to the Roman Catholics; and three to the Latter Day Saints.

† The number of *attendants* is not returned for 34 of the above 776 places of worship. Of these, 18 belong to the Church of England; one to the Independents; one to the General Baptists; four to the Wesleyan Methodists; nine to the Primitive Methodists; and one to the Wesleyan Reformers.

‡ Of the 367 places open in the morning 16 did not return the number of their *sittings*; and a similar omission occurred with respect to 83 out of the 635 open in the afternoon, and 51 out of the 449 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cexxxvi.

TABLE C.—continued.
COUNTY OF DEVON.

Population, 567,098.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.								
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡					
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.			
TOTAL - -	1297	334,372	164,263	133,672	101,624	960	903	636	300,438	245,520	177,418			
PROTESTANT CHURCHES:														
Church of England - -	549	191,710	103,301	93,972	30,170	503	438	64	185,239	156,627	53,130			
Independents - - -	142	38,402	16,993	8063	18,025	89	74	106	32,575	18,826	34,131			
Baptists:														
<i>General Baptists</i> - -	2	306	100	31	..	1	1	..	200	106	..			
<i>Particular Baptists</i> -	71	18,030	9877	6313	9553	54	48	53	16,851	13,314	15,610			
<i>Baptists (not otherwise defined)</i> - - -	39	3870	1097	1503	1465	26	28	28	2879	3090	2905			
Society of Friends - -	8	2012	193	85	37	8	6	1	2012	1100	701			
Unitarians - - -	12	3834	1181	647	756	11	6	6	3434	1566	2394			
Moravians - - -	1	300	190	..	230	1	..	1	300	..	300			
Wesleyan Methodists:														
<i>Original Connexion</i> -	219	39,839	16,820	11,327	22,884	122	141	184	30,087	27,782	36,464			
<i>Bible Christians</i> -	146	17,428	5153	6991	8792	62	98	113	9718	12,502	15,035			
<i>Wesleyan Association</i>	7	1166	422	96	464	4	2	7	1002	622	1166			
<i>Wesleyan Reformers</i>	7	875	685	184	800	4	4	5	795	425	795			
New Church - - -	1	180	33	..	50	1	..	1	180	..	180			
Brethren - - -	36	3390	1649	1299	1470	33	23	27	3350	2450	3029			
Isolated Congregations	43	10,990	5113	2426	6264	28	26	32	9810	5590	10,230			
OTHER CHRISTIAN CHURCHES:														
Roman Catholics - -	8	1250	1186	359	268	7	3	2	1216	730	414			
Catholic and Apostolic Church	1	250	83	50	60	1	1	1	250	250	250			
Latter Day Saints - -	3	300	80	90	268	3	2	3	300	300	300			
<i>Jews</i> - - -	2	240	98	36	68	2	2	2	240	240	240			

* The number of *sittings* is not returned for 148 of the above 1297 places of worship. Of these, 79 belong to the Church of England; 11 to the Independents; six to the Baptists (undefined); six to the Particular Baptists; seven to the Wesleyan Original Connexion; 17 to the Bible Christians; three to the Wesleyan Reformers; 12 to the Brethren; six to the Isolated Congregations; and one to the Latter Day Saints.

† The number of *attendants* is not returned for 61 of the above 1297 places of worship. Of these, 39 belong to the Church of England; seven to the Independents; four to the Particular Baptists; two to the Baptists (undefined); four to the Wesleyan Original Connexion; four to the Bible Christians; and one to an Isolated Congregation.

‡ Of the 960 places open in the morning, 36 did not return the number of their *sittings*; and a similar omission occurred with respect to 32 out of the 903 open in the afternoon, and 49 out of the 636 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxvi.

TABLE C.—continued.
COUNTY OF DORSET.
 Population, 184,207.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.	Morning.	Afternoon.	Evening.	Places of Worship open.			Available Sittings.		
TOTAL	563	121,206	55,372	51,940	35,636	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
PROTESTANT CHURCHES:											
Church of England	304	77,886	36,603	40,448	11,769	231	220	30	67,682	62,596	19,963
Independents	69	17,330	8361	4035	9161	46	28	57	14,695	8652	15,575
Baptists:											
<i>Particular Baptists</i>	10	2988	1364	238	985	8	3	9	2618	490	2,538
<i>Baptists not otherwise defined</i>	5	284	161	288	..	3	4	..	284	284	..
Society of Friends	4	1083	38	24	..	4	3	..	1083	803	..
Unitarians	4	1104	426	..	406	4	..	4	1104	..	1104
Wesleyan Methodists:											
<i>Original Connexion</i>	101	14,148	5748	4200	9192	49	53	85	9714	7222	13,062
<i>Primitive Methodists</i>	43	3615	1083	1543	2782	14	28	36	1838	2270	3284
<i>Bible Christians</i>	2	100	..	120	41	..	1	1	..	100	100
<i>Wesleyan Reformers</i>	1	414	312	98	216	2	1	2	414	200	414
Brethren	1	100	52	..	50	1	..	1	100	..	100
Isolated Congregations	7	970	220	350	594	3	2	5	630	600	740
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	7	1,124	847	416	164	7	5	2	1124	954	470
Latter Day Saints	5	60	137	180	276	2	3	4	..	60	60

COUNTY OF DURHAM.

Population, 390,907.

TOTAL	621	171,903	68,801	32,430	65,435	339	325	418	128,571	82,241	125,668
PROTESTANT CHURCHES:											
Church of England	160	66,319	30,435	11,238	14,314	123	92	47	58,601	36,941	33,206
Scottish Presbyterians:											
<i>United Presbyterian Church</i>	10	4133	2143	164	1931	10	1	9	4133	450	3883
<i>Presbyterian Church in England</i>	4	2417	1173	145	798	4	1	3	2417	536	1881
Independents	25	9069	3855	562	3948	16	10	22	8117	1381	8757
Baptists:											
<i>Particular Baptists</i>	15	3872	1843	618	2491	12	9	12	3373	1620	3472
<i>Baptists not otherwise defined</i>	6	570	378	..	334	3	1	2	570	..	420
Society of Friends	9	2505	346	226	..	8	8	..	2115	2155	..
Unitarians	3	540	64	..	286	2	..	3	540	..	540
Wesleyan Methodists:											
<i>Original Connexion</i>	192	43,079	9922	8,435	18,187	66	99	169	24,404	18,221	39,366
<i>Methodist New Connexion</i>	19	4759	1609	860	2451	10	9	17	3197	1896	4563
<i>Primitive Methodists</i>	113	21,277	6477	6955	14,493	48	68	95	10,843	12,022	20,073
<i>Wesleyan Association</i>	20	5812	1330	1220	2227	10	11	19	3805	3265	5654
<i>Wesleyan Reformers</i>	7	1715	722	373	1480	3	3	6	1130	510	1565
Isolated Congregations	5	1170	165	468	200	2	4	2	370	1040	370
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	20	4502	8,346	1123	2201	19	8	9	4502	1948	1994
Latter Day Saints	2	48	41	23	81	2	1	2	48	48	48
<i>Jews</i>	2	116	12	..	13	1	..	1	76	..	76

DORSETSHIRE.—The number of *sittings* is not returned for 73 of the above 563 places of worship. Of these, 43 belong to the Church of England; six to the Independents; two to the Baptists (undefined); 10 to the Wesleyan Methodists; five to the Primitive Methodists; and one to Isolated Congregations; two to the Roman Catholics; and four to the Latter Day Saints.

The number of *attendants* is not returned for 36 of the above 563 places of worship. Of these, 27 belong to the Church of England; four to the Independents; four to the Wesleyan Original Connexion; and one to the Primitive Methodists.

Of the 374 places open in the morning, 49 did not return the number of their *sittings*; and a similar omission occurred with respect to 35 out of the 451 open in the afternoon, and 21 out of the 236 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page cccxxvii.

DURHAM.—The number of *sittings* is not returned for 37 of the above 621 places of worship. Of these, seven belong to the Church of England; one to the Independents; four to the Baptists (undefined); one to the Unitarians; 13 to the Wesleyan Original Connexion; two to the Methodist New Connexion; six to the Primitive Methodists; one to the Wesleyan Reformers; one to the Roman Catholics; and one to the Latter Day Saints.

The number of *attendants* is not returned for 32 of the above 621 places of worship. Of these, 19 belong to the Church of England; two to the Baptists (undefined); nine to the Wesleyan Original Connexion; and two to the Methodist New Connexion. Of the 339 places open in the morning, 14 did not return the number of their *sittings*; and a similar omission occurred with respect to 18 out of the 325 open in the afternoon, and 20 out of the 418 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page cccxxvii.

TABLE C.—*continued.*
COUNTY OF ESSEX.

Population, 369,318.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places <i>open for Worship at each Period of the Day,</i> on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	766	218,467	106,942	125,188	38,697	639	590	258	198,950	176,320	75,538
PROTESTANT CHURCHES :											
Church of England	433	132,041	64,012	80,064	11,665	382	357	36	121,943	109,764	21,675
Independents	134	45,513	24,154	26,154	12,076	95	83	90	39,168	35,701	25,823
Baptists :											
<i>General Baptists</i>	2	290	101	164	101	2	2	2	290	290	290
<i>Particular Baptists</i>	50	14,118	7434	7914	5351	47	39	35	13,898	11,336	12,054
<i>Baptists (undefined)</i>	7	900	460	610	135	7	7	2	900	900	450
Society of Friends	19	5987	687	339	24	18	12	1	5987	4197	310
Wesleyan Methodists :											
<i>Original Connexion</i>	63	11,375	5973	6069	5396	47	47	49	9844	8333	9476
<i>Primitive Methodists</i>	24	2419	1210	1927	1613	16	20	22	1854	2228	2290
<i>Wesleyan Association</i>	1	128	112	..	86	1	..	1	128	..	128
<i>Wesleyan Reformers</i>	2	210	109	106	198	1	1	2	100	110	210
Calvinistic Methodists :											
<i>Lady Huntingdon's Con- nexion</i>	2	338	96	140	..	2	2	..	338	338	..
New Church	4	810	50	309	424	3	4	3	700	810	810
Brethren	1	100	27	28	21	1	1	1	100	100	100
Isolated Congregations	11	1608	843	974	1063	6	7	9	1188	988	1568
OTHER CHRISTIAN CHURCHES :											
Roman Catholics	9	2354	1604	274	367	9	4	2	2354	949	190
Catholic and Apostolic Church	2	158	70	78	43	2	2	1	158	158	33
Latter Day Saints	2	118	..	38	134	..	2	2	..	118	118

* The number of *sittings* is not returned for 58 of the above 766 places of worship. Of these, 40 belong to the Church of England; seven to the Independents; two to the Particular Baptists; two to the Baptists (undefined); one belonging to the Society of Friends; three to the Wesleyan Original Connexion; one to the New Church; and two to Isolated Congregations.

† The number of *attendants* is not returned for 33 of the above 766 places of worship. Of these, 24 belong to the Church of England; four to the Independents; four to the Particular Baptists; and one to the Baptists (undefined).

‡ Of the 639 places open in the morning, 45 did not return the number of their *sittings*; and a similar omission occurred with respect to 44 out of the 590 open in the afternoon, and 13 out of the 258 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cexxxv.

TABLE C.—continued.

COUNTY OF GLOUCESTER.

Population, 453,805.

RELIGIOUS DENOMINATION*	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morn- ing.	After- noon.	Even- ing.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	928	280,746	135,634	75,367	89,766	704	528	473	253,799	148,425	167,228
PROTESTANT CHURCHES:											
Church of England	433	156,651	77,494	53,595	2,6678	385	309	83	149,928	99,913	57,759
Independents	96	33,502	20,025	3792	19,035	73	23	83	30,988	7422	39,536
Baptists:											
<i>General Baptists</i>	1	500	70	366	48	1	1	1	500	500	500
<i>Particular Baptists</i>	83	24,728	13,426	4979	12,954	55	40	63	21,773	10,025	20,635
<i>Seventh Day Baptists</i>	1	90	12	..	..	1	..	..	90	..	..
<i>Baptists (undefined)</i>	17	1465	522	177	746	8	6	12	945	370	1310
Society of Friends	12	2918	648	51	200	12	4	1	2918	720	600
Unitarians	7	1805	980	60	511	5	2	5	1660	75	1730
Moravians	3	780	462	106	307	3	1	2	780	130	600
Wesleyan Methodists:											
<i>Original Connexion</i>	144	39,930	2118	5525	11,645	73	70	114	21,370	15,405	28,433
<i>Primitive Methodists</i>	30	3401	989	1535	2512	12	20	26	1902	2230	3171
<i>Bible Christians</i>	7	614	193	279	425	3	4	6	301	313	493
<i>Wesleyan Association</i>	3	280	64	84	72	2	2	2	220	100	220
<i>Wesleyan Reformers</i>	30	7879	4283	954	5812	24	8	27	6834	3783	7653
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i>	11	4303	2304	726	2517	7	5	9	3875	1978	3493
New Church	1	90	35	..	32	1	..	1	90	..	90
Brethren	8	1275	443	203	606	6	2	6	1035	240	1169
Isolated Congregations	16	4255	1323	656	2321	10	3	16	3360	1630	4235
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	14	3795	3541	1642	2282	14	13	8	3795	3531	3145
Latter Day Saints	9	1140	456	620	937	7	9	7	1090	1140	1140
Jews	2	345	111	17	126	2	1	1	345	260	260

* The number of *sittings* is not returned for 43 of the above 928 places of worship. Of these, 22 belong to the Church of England; five to the Independents; one to the Particular Baptists; one to the Baptists (undefined); one to the Society of Friends; seven to the Wesleyan Original Connexion; one to the Wesleyan Reformers; one to Lady Huntingdon's Connexion; one to the Roman Catholics; and three to the Latter Day Saints.

† The number of *attendants* is not returned for 69 of the above 928 places of worship. Of these, 49 belong to the Church of England; two to the Independents; one to the Baptists (undefined); one to the Society of Friends; eight to the Wesleyan Original Connexion; one to the Primitive Methodists; two to the Wesleyan Reformers; three to the Roman Catholics; and two to the Latter Day Saints.

‡ Of the 704 places open in the morning, 35 did not return the number of their *sittings*; and a similar omission occurred with respect to 21 out of the 528 open in the afternoon, and 16 out of the 473 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxvi.

TABLE C.—*continued.*

COUNTY OF HEREFORD.

Population, 115,489.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	426	69,575	28,451	15,526	12,628	302	239	134	59,656	40,605	23,883
PROTESTANT CHURCHES:											
Church of England	243	49,312	22,010	10,836	4,475	204	148	19	45,429	30,912	9,166
Independents	20	2832	1068	314	1275	12	5	16	2678	584	2,014
Baptists:											
<i>Particular Baptists</i>	15	3394	1970	988	1567	15	7	10	3394	1427	2624
<i>Baptists (undefined)</i>	1	100	..	..	97	..	..	1	..	..	100
Society of Friends	4	1650	60	35	..	4	3	..	1650	900	..
Moravians	2	320	93	75	95	1	1	1	230	70	20
Wesleyan Methodists:											
<i>Original Connexion</i>	44	4562	1536	765	1844	23	20	31	3094	1953	377
<i>Primitive Methodists</i>	71	4496	724	1723	2162	25	40	44	2062	3021	347
Calvinistic Methodists:											
<i>Welsh Calvinistic Metho- dists</i>	3	410	40	168	100	1	2	1	170	270	110
<i>Lady Huntington's Con- nexion</i>	2	526	106	59	60	1	1	1	386	140	386
<i>Isolated Congregations</i>	1	508	223	26	340	5	2	3	508	88	476
Brethren	7	1020	117	58	580	5	2	5	895	225	795
Isolated Congregations											
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	5	900	119	443	20	4	4	1	250	900	41
Latter Day Saints, or Mormons	4	115	52	96	13	2	4	1	90	115	30

COUNTY OF HERTFORD.

Population, 167,298.

TOTAL	347	95,585	51,143	48,732	24,971	269	259	173	85,971	77,769	41,990
PROTESTANT CHURCHES:											
Church of England	162	55,193	32,799	32,689	5483	146	139	25	52,463	49,182	9229
Independents	47	13,839	7284	4912	5585	35	26	36	12,074	8842	10,766
Baptists:											
<i>General Baptists</i>	3	950	522	401	887	2	2	3	950	400	950
<i>Particular Baptists</i>	28	9452	4962	4123	4725	21	17	26	8628	6918	8246
<i>Baptists (undefined)</i>	13	1667	603	811	1062	7	9	12	1149	1517	1527
Society of Friends	7	1960	215	146	..	7	6	..	1900	1660	..
Unitarians	2	250	72	68	..	2	2	..	250	250	..
Wesleyan Methodists:											
<i>Original Connexion</i>	46	8530	3213	4094	5497	25	31	44	6318	6301	8353
<i>Primitive Methodists</i>	14	1212	418	673	612	9	12	9	962	1122	1022
Calvinistic Methodists:											
<i>Lady Huntington's Con- nexion</i>	6	795	486	245	382	4	4	3	635	360	525
<i>Isolated Congregations</i>	8	795	53	57	370	1	1	8	300	300	795
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	4	455	355	268	28	4	3	1	455	370	50
Catholic and Apostolic Church	2	105	70	20	25	2	2	1	105	105	85
Latter Day Saints, or Mormons	5	412	121	255	285	4	5	5	382	412	412

HEREFORDSHIRE.—The number of *sittings* is not returned for 27 of the above 426 places of worship. Of these, 14 belong to the Church of England; one to the Particular Baptists; two to the Wesleyan Methodists; eight to the Primitive Methodists; one to the Roman Catholics; and one to the Latter Day Saints.
The number of *attendants* is not returned for 14 of the above 426 places of worship. Of these, 12 belong to the Church of England; one to the Particular Baptists; and one to the Roman Catholics.

Of the 202 places open in the morning, 20 did not return the number of their *sittings*; and a similar omission occurred with respect to 11 out of the 239 open in the afternoon, and five out of the 134 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page cccxxvi.

HERTFORD.—The number of *sittings* is not returned for two of the above 347 places of worship. Of these, one belongs to the General Baptists; and one to the Particular Baptists.

The number of *attendants* is not returned for four of the above 347 places of worship. Of these, one belongs to the Church of England; one to the Independents; one to the Unitarians; and one to the Primitive Methodists.

Of the 259 places open in the morning, two did not return the number of their *sittings*; and a similar omission occurred with respect to three out of the 253 open in the afternoon, and two out of 173 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page cccxxvi.

TABLE C.—continued.

COUNTY OF HUNTINGDON.

Population, 64,183.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places <i>open for Worship</i> at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	196	45,023	23,030	23,788	13,667	153	147	97	40,558	35,691	23,138
PROTESTANT CHURCHES:											
Church of England - -	96	23,568	12,080	12,998	2119	83	74	9	22,299	19,085	3975
Independents - - -	7	2074	1471	769	1062	5	2	7	1998	798	2074
Baptists:											
<i>General Baptists</i> - -	1	..	47	61	101	1	1	1	..	..	..
<i>Particular Baptists</i> - -	25	7329	4044	4411	3122	19	20	22	6379	6829	6209
<i>Baptists (undefined)</i> - -	4	775	322	261	566	2	2	4	425	405	775
Society of Friends - -	3	849	32	11	..	3	1	..	849	250	..
Moravians - - -	2	480	152	59	325	2	1	2	480	400	480
Wesleyan Methodists:											
<i>Original Connexion</i> - -	34	6272	3592	3843	4105	21	27	31	4894	5655	5997
<i>Primitive Methodists</i> - -	11	1219	272	568	594	9	9	11	1699	1677	1219
<i>Bible Christians</i> - -	1	150	..	100	100	..	1	1	..	150	150
Brethren - - -	1	500	177	..	350	1	..	1	500	..	500
Isolated Congregations - -	9	1756	826	732	893	5	7	7	1324	982	1619
OTHER CHRISTIAN CHURCHES:											
Latter Day Saints - -	2	60	15	35	30	2	2	1	60	60	50

* The number of *sittings* is not returned for six of the above 196 places of worship. Of these, five belong to the Church of England; and one to the General Baptists.

† The number of *attendants* is not returned for five of the above 196 places of worship. Of these, four belong to the Church of England; and one to the Particular Baptists.

‡ Of the 153 places *open* in the morning, three did not return the number of their *sittings*; and a similar omission occurred with respect to three out of the 147 open in the afternoon, and one out of the 97 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxvii.

TABLE C.—*continued.*

COUNTY OF KENT.

Population, 615,766.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morn- ing.	After- noon.	Even- ing.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After noon.	Even- ing.
TOTAL - - -	997	392,918	159,763	106,801	83,962	751	680	511	270,482	206,709	158,213
PROTESTANT CHURCHES:											
BRITISH:											
Church of England - - -	479	194,443	106,565	80,942	32,373	416	375	82	182,491	148,137	62,011
Scottish Presbyterians:											
<i>Presbyterian Church in England</i> - - -	3	1776	1257	..	481	3	..	3	1776	..	1776
Independents - - -	86	27,091	14,836	4317	12,901	69	31	77	24,552	10,230	25,118
Baptists:											
<i>General Baptists</i> - - -	7	1348	811	150	307	5	3	4	728	242	86
<i>Particular Baptists</i>	79	20,892	12,598	5932	10,040	69	45	67	19,967	11,918	19,967
<i>General Baptist New Con- nexion</i> - - -	3	646	351	230	125	3	2	1	646	450	193
<i>Baptists (undefined)</i>	18	2782	1297	817	1005	14	11	17	2012	1902	2437
Society of Friends - - -	10	1753	199	112	40	10	8	1	1753	1608	51
Unitarians - - -	2	662	269	137	50	2	1	1	662	262	401
Wesleyan Methodists:											
<i>Original Connexion</i> - - -	184	33,759	14,128	9,581	17,992	83	135	156	22,573	23,211	31,44
<i>New Connexion</i> - - -	1	60	..	..	48	..	..	1	..	..	60
<i>Primitive Methodists</i>	26	2877	790	893	1344	12	21	24	1899	2275	2797
<i>Bible Christians</i> - - -	27	3298	777	1074	1435	13	18	23	1896	2115	2911
<i>Wesleyan Methodist Assoc- iation</i> - - -	8	1440	755	14	570	6	1	8	1235	219	1440
<i>Wesleyan Reformers</i>	4	190	111	66	199	1	2	4	..	150	190
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - - -	5	2297	1601	..	1390	5	..	5	2297	..	2297
New Church - - -	1	70	20	..	40	1	..	1	70	..	70
Brethren - - -	2	105	20	..	70	1	..	2	25	..	105
Isolated Congregations - - -	24	2897	1189	678	1722	16	11	16	2047	1105	2160
FOREIGN:											
French Protestants - - -	1	30	..	21	..	..	1	..	..	30	..
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	13	3337	2160	1482	994	11	7	6	2737	2210	1756
Catholic and Apostolic Church	2	288	92	..	105	2	..	2	288	..	288
Latter Day Saints, or Mor- mons - - -	7	592	377	315	585	5	5	6	552	492	592
Jews - - -	5	315	159	40	146	4	3	4	276	153	276

* The number of *sittings* is not returned for 72 of the above 997 places of worship. Of these, 50 belong to the Church of England; two to the Independents; five to the Particular Baptists; one to the General Baptists; one to the Baptists (undefined); four to the Wesleyan Original Connexion; three to the Primitive Methodists; one to the Wesleyan Reformers; one to the Bible Christians; one to Isolated Congregations; one to the Roman Catholics; and two to the Latter Day Saints.

† The number of *attendants* is not returned for 40 of the above 997 places of worship. Of these, 29 belong to the Church of England; two to the Independents; one to the General Baptists; one to the Particular Baptists; one to the Baptists (undefined); one to the Wesleyan Original Connexion; one to Lady Huntingdon's Connexion; one to Isolated Congregations; one to the Roman Catholics; one to the Latter Day Saints; and one to the Jews.

‡ Of the 751 places open in the morning, 60 did not return the number of their *sittings*; and a similar omission occurred with respect to 48 out of the 680 open in the afternoon, and 28 out of the 511 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxiii.

TABLE C.—continued.

COUNTY OF LANCASTER.

Population, 2,031,236.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn-ing.	After-noon.	Even-ing.	Morn-ing.	After-noon.	Even-ing.
TOTAL	1627	790,874	456,449	223,225	215,062	1312	1023	908	730,324	462,938	482,479
PROTESTANT CHURCHES:											
Church of England	529	383,466	192,170	118,661	70,719	493	397	158	372,764	275,757	171,510
Scottish Presbyterians:											
<i>Church of Scotland</i>	5	4510	1205	410	440	5	2	3	4510	1900	2610
<i>United Presbyterian Church</i>	5	3115	2969	682	1375	5	3	3	3115	1155	2160
<i>Presbyterian Church in England</i>	12	9090	5434	2263	2200	12	6	7	9090	3700	5390
Reformed Irish Presbyterians	1	120	..	..	..	1	1	..	120	120	..
Independents	170	80,072	41,682	16,748	26,521	144	82	133	75,691	28,766	66,067
Baptists:											
<i>Particular Baptists</i>	70	26,495	11,855	8302	7778	55	45	46	22,311	12,719	20,539
<i>Scotch Baptists</i>	6	816	458	557	..	6	6	..	816	816	..
<i>General Baptist New Con- nexion</i>	3	1436	836	1061	210	3	3	1	1436	1436	200
<i>Baptists (undefined)</i>	21	5921	1820	1767	1491	14	14	9	3911	2731	4130
Society of Friends	27	8294	1630	646	..	27	13	..	8264	5728	..
Unitarians	35	12,384	5648	2967	1019	34	23	9	12,304	7693	4351
Moravians	2	1084	529	293	335	2	1	2	1084	484	1084
Wesleyan Methodists:											
<i>Original Connexion</i>	300	107,983	53,707	23,771	43,542	202	155	217	91,511	47,274	98,420
<i>New Connexion</i>	27	11,569	4564	2447	3600	19	12	24	9495	4161	11,111
<i>Primitive Methodists</i>	107	25,812	8373	10,512	9929	46	79	88	13,909	15,813	22,572
<i>Bible Christians</i>	1	450	157	177	..	1	1	..	450	450	..
<i>Wesleyan Methodist Asso- ciation</i>	81	25,555	10,878	6288	9423	13	39	66	20,190	10,168	22,838
<i>Independent Methodists</i>	1	20	..	..	30	1	..	1	..	..	..
<i>Wesleyan Reformers</i>	4	900	502	258	495	3	2	2	700	200	900
Calvinistic Methodists:											
<i>Welsh</i>	8	5141	2400	442	3244	7	2	8	4841	499	5141
<i>Lady Huntingdon's Con- nexion</i>	11	4998	2651	977	1839	8	5	8	4348	1173	3975
Sandemanians	1	..	39	82	..	1	1	..	..	..	..
New Church	21	5544	2692	1797	1280	20	14	8	5444	2924	2624
Brethren	5	970	141	182	292	3	2	4	570	400	970
Isolated Congregations	36	7436	2076	1567	2193	25	15	29	6771	3397	5374
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	114	55,610	101,622	19,091	25,575	110	82	34	54,065	30,475	28,408
Greek Church	1	86	60	..	..	1	..	..	86	..	..
Catholic and Apostolic Church	1	100	70	..	60	1	..	1	100	..	100
Latter Day Saints, or Mormons	15	1379	758	1259	1182	9	13	14	1270	1220	1229
Jews	7	1138	313	118	157	6	5	3	1038	1038	748

* The number of *sittings* is not returned for 89 of the above 1627 places of worship. Of these, 16 belong to the Church of England; eight to the Independents; two to the Particular Baptists; one to the Scotch Baptists; three to the Baptists (undefined); one to the Society of Friends; 12 to the Wesleyan Original Connexion; one to the Methodist New Connexion; seven to the Primitive Methodists; one to the Independent Methodists; 10 to the Wesleyan Methodist Association; two to the Wesleyan Reformers; one to the Sandemanians; one to the Brethren; eight to Isolated Congregations; nine to the Roman Catholics; four to the Latter Day Saints; and two to the Jews.

† The number of *attendants* is not returned for 95 of the above 1627 places of worship. Of these, 65 belong to the Church of England; one to the Reformed Irish Presbyterians; three to the Independents; two to the Particular Baptists; one to the Baptists (undefined); four to the Wesleyan Original Connexion; one to the Methodist New Connexion; four to the Primitive Methodists; two to the Wesleyan Methodist Association; five to Isolated Congregations; five to the Roman Catholics; and two to the Jews.

‡ Of the 1312 places open in the morning, 45 did not return the number of their *sittings*; and a similar omission occurred with respect to 63 out of the 1023 open in the afternoon, and 41 out of the 908 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxviii.

TABLE C.—continued.

COUNTY OF LEICESTER.

Population, 230,308.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	655	150,215	60,146	53,026	52,535	373	414	351	117,597	98,489	90,322
PROTESTANT CHURCHES :											
Church of England - -	289	82,964	34,701	32,632	14,431	225	209	57	71,574	60,620	25,738
Independents - - - -	41	11,988	5966	2809	5171	26	14	34	10,396	5091	10,044
Baptists :											
<i>General Baptists</i> - -	10	1530	..	663	463	..	9	7	..	1530	933
<i>Particular Baptists</i> -	25	7349	3665	1752	2907	18	14	17	6276	3173	569
<i>General Baptist New Con- nexion</i> - - - -	45	14,422	5933	3249	7534	23	21	39	10,360	5240	13,174
<i>Baptists (undefined)</i> -	5	700	94	178	430	1	2	3	100	350	430
Society of Friends - -	3	535	100	53	..	3	2	..	535	480	..
Unitarians - - - -	3	1270	430	40	280	2	1	1	570	700	470
Wesleyan Methodists :											
<i>Original Connexion</i> -	129	21,739	4704	6044	10,761	38	70	107	9874	10,641	19,300
<i>New Connexion</i> - -	1	150	..	150	150	..	1	1	..	150	150
<i>Primitive Methodists</i> -	53	7930	807	3824	5628	7	47	47	1359	6530	7330
<i>Wesleyan Methodist As- sociation</i> - - - -	6	1350	440	340	812	2	3	6	905	945	1350
<i>Independent Methodists</i> -	1	250	..	140	40	..	1	1	..	250	250
<i>Wesleyan Reformers</i> -	11	1693	838	114	1121	4	3	10	1316	186	1517
Calvinistic Methodists :											
<i>Lady Huntingdon's Con- nexion</i> - - - -	1	170	55	..	74	1	..	1	170	..	170
New Church - - - -	1	35	24	..	..	1	..	..	35	..	..
Isolated Congregations - -	12	1983	416	314	819	7	5	7	1370	583	1369
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - - -	12	2537	1893	521	1399	12	7	8	2537	1560	1787
Latter Day Saints, or Mormons	7	710	80	203	515	3	5	5	220	460	550

* The number of *sittings* is not returned for 23 of the above 655 places of worship. Of these, 14 belong to the Church of England ; three to the Independents ; one to the General Baptists ; two to the General Baptist New Connexion ; one to the Wesleyan Old Connexion ; and one to the Wesleyan Reformers ; and one to Isolated Congregations.

† The number of *attendants* is not returned for 28 of the above 655 places of worship. Of these, 23 belong to the Church of England ; one to the General Baptist New Connexion ; one to the Wesleyan Original Connexion ; one to the Primitive Methodists ; one to the Roman Catholics ; and one to the Latter Day Saints.

‡ Of the 373 places open in the morning, eight did not return the number of their *sittings* ; and a similar omission occurred with respect to 13 out of the 414 open in the afternoon, and eight out of the 351 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxvii.

TABLE C.—continued.

COUNTY OF LINCOLN.

Population, 407,222.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	1501	231,263	91,180	85,869	81,126	828	941	710	197,882	179,375	143,042
PROTESTANT CHURCHES:											
Church of England	657	142,844	51,789	46,723	13,178	508	448	54	121,391	99,053	26,443
Independents	38	11,508	5142	960	3412	27	11	27	10,325	2110	9409
Baptists:											
<i>General Baptists</i>	3	316	92	67	110	2	1	2	220	96	216
<i>Particular Baptists</i>	22	4786	1777	1014	1173	16	14	13	3944	2824	3118
<i>General Baptists, New Connexion</i>	31	7948	3385	1479	3640	17	13	24	5917	2844	7111
<i>Baptists (undefined)</i>	6	370	100	125	120	3	4	3	140	370	430
Society of Friends	9	1365	199	90	70	9	4	1	1365	524	100
Unitarians	5	773	191	38	109	3	2	2	638	135	408
Wesleyan Methodists:											
<i>Original Connexion</i>	462	78,862	20,532	23,554	38,760	155	274	360	39,221	49,899	66,796
<i>New Connexion</i>	6	1791	577	406	852	4	4	6	1111	1198	1791
<i>Primitive Methodists</i>	221	25,164	4255	9871	16,923	57	140	196	8846	17,304	24,096
<i>Wesleyan Reformers</i>	14	2466	1239	816	2115	7	10	12	1917	1043	2222
Calvinistic Methodists:											
<i>Lady Huntingdon's Connexion</i>	1	260	80	..	50	1	..	1	260	..	260
Isolated Congregations	8	398	216	34	36	6	3	2	368	170	188
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	13	2019	1596	529	300	12	8	3	1919	1609	270
Latter Day Saints	5	196	10	163	278	1	5	4	..	196	184

* The number of *sittings* is not returned for 121 of the above 1501 places of worship. Of these, 59 belong to the Church of England; one to the Particular Baptists; one to the Baptists (undefined); 23 to the Wesleyan Original Connexion; 30 to the Primitive Methodists; two to the Wesleyan Reformers; three to Isolated Congregations; one to the Roman Catholics; and one to the Latter Day Saints.

† The number of *attendants* is not returned for 108 of the above 1501 places of worship. Of these, 74 belong to the Church of England; four to the Independents; one to the General Baptists; two to the Particular Baptists; one to the General Baptist New Connexion; 17 to the Wesleyan Original Connexion; seven to the Primitive Methodists; and two to Isolated Congregations.

‡ Of the 828 places open in the morning, 68 did not return the number of their *sittings*; and a similar omission occurred with respect to 69 out of the 941 open in the afternoon, and 42 out of the 710 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cexxxvii.

TABLE C.—continued.
COUNTY OF MIDDLESEX.

Population, 1,886,576.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	962	572,338	370,274	90,947	240,155	899	402	709	562,708	285,691	40,434
PROTESTANT CHURCHES:											
<i>BRITISH:</i>											
Church of England	419	344,487	213,395	70,500	120,423	400	237	247	341,287	207,832	251,542
Scottish Presbyterians:											
<i>Church of Scotland</i>	5	3866	3005	100	2355	5	1	4	3866	250	3586
<i>United Presbyterian Church</i>	4	4280	1675	..	1400	4	..	3	4280	..	3680
<i>Presbyterian Church in England</i>	10	7389	4290	..	2858	10	..	9	7389	..	7049
Independents	155	84,514	57,618	5887	50,902	143	37	141	83,311	25,705	8,854
Baptists:											
<i>General Baptists</i>	1	250	54	..	..	1	..	..	250	..	..
<i>Particular Baptists</i>	84	34,123	18,997	4882	19,189	78	41	79	33,060	17,841	31,873
<i>Seventh Day Baptists</i>	1	300	15	40	16	1	1	1	300	300	300
<i>General Baptist New Con- nexion</i>	3	1810	1454	..	1548	3	..	3	1810	..	810
<i>Baptists (undefined)</i>	13	2540	1257	55	889	11	..	12	2260	..	2316
Society of Friends	10	3265	1006	364	150	10	8	3	3265	2515	760
Unitarians	7	2600	1240	..	573	5	..	4	2100	..	520
Moravians	2	1100	248	..	126	2	..	2	1100	..	100
Wesleyan Methodists:											
<i>Original Connexion</i>	81	33,887	19,016	2608	18,005	76	15	70	32,161	13,322	32,164
<i>New Connexion</i>	3	342	111	..	75	3	..	3	342	..	342
<i>Primitive Methodists</i>	15	2596	995	590	1430	13	9	13	2388	1373	1526
<i>Bible Christians</i>	2	400	220	..	234	1	..	2	400	..	400
<i>Wesleyan Methodist Asso- ciation</i>	9	1667	1336	..	1016	9	..	9	1667	..	1367
<i>Wesleyan Reformers</i>	9	1400	1346	..	1320	9	..	9	1400	..	1400
Calvinistic Methodists:											
<i>Welsh</i>	2	700	400	120	150	2	1	1	700	200	500
<i>Lady Huntingdon's Con- nexion</i>	8	5058	4623	..	2882	7	1	6	4998	215	4443
<i>Sandemanians</i>	1	200	200	..	..	1	..	..	200	..	..
<i>New Church</i>	3	880	495	..	256	3	..	3	880	..	80
<i>Brothers</i>	5	417	220	..	195	4	..	5	397	..	417
<i>Isolated Congregations</i>	34	7130	3674	727	2204	25	15	26	6010	2839	5400
<i>FOREIGN:</i>											
Lutherans	6	2172	960	220	..	6	1	1	2172	1202	100
French Protestants	1	280	150	..	100	1	..	1	280	..	80
Reformed Church of the Netherlands	1	350	70	..	..	1	..	..	350	..	..
German Protestant Re- formers	1	200	120	..	60	1	..	1	200	..	200
Italian Reformers	1	150	..	20	..	..	1	..	..	150	..
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	32	15,480	28,069	2878	8874	31	11	23	15,480	6172	10,930
German Catholics	1	300	500	..	200	1	..	1	300	..	300
Greek Church	2	205	180	..	..	2	..	..	205	..	..
Catholic and Apostolic Church	6	2400	1450	680	860	5	3	5	2300	1300	1700
Latter Day Saints, or Mor- mons	16	2108	463	677	1102	16	14	15	2108	1808	2018
<i>Jews</i>	9	3492	1422	539	783	9	6	7	3492	2637	2617

* The number of sittings is not returned for 27 of the above 962 places of worship. Of these, nine belong to the Church of England; six to the Independents; three to the Particular Baptists; one to the Primitive Methodists; one to the Bible Christian; one to the Wesleyan Reformers; one to Lady Huntingdon's Connexion; two to the Isolated Congregations; one to the Lutheran; two to the Roman Catholics.

† The number of attendants is not returned for 43 of the above 962 places of worship. Of these, 34 belong to the Church of England; two to the Independents; one to the Particular Baptists; one to the Lutherans; four to the Roman Catholics; and one to the Latter Day Saints.

‡ Of the 899 places open in the morning, 25 did not return the number of their sittings; and a similar omission occurred with respect to four out of the 402 open in the afternoon, and 13 out of the 709 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page ccxxxvii.

TABLE C.—continued.

COUNTY OF MONMOUTH.

Population, 157,418.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	434	105,201	50,002	12,035	53,414	340	151	274	88,430	26,737	78,910
PROTESTANT CHURCHES:											
Church of England - -	159	31,984	12,934	5639	7313	120	83	41	26,306	13,465	14,515
Independents - -	51	13,927	7891	361	9408	47	5	47	13,727	520	13,197
Baptists:											
Particular Baptists - -	70	25,525	13,024	433	17,269	65	3	68	23,075	1390	24,275
Baptists (undefined) - -	9	1071	610	89	732	7	3	5	1321	350	1171
Wesleyan Methodists:											
Original Connexion - -	59	15,506	7394	1877	9066	41	21	44	13,564	3770	13,113
Primitive Methodists - -	25	3837	1410	982	2442	15	10	22	2274	1585	3762
Bible Christians - -	12	907	187	187	462	7	5	9	602	324	743
Wesleyan Reformers - -	4	875	399	..	605	4	..	4	875	..	875
Calvinistic Methodists:											
Welsh - - - -	26	7179	3322	1163	4382	19	8	24	3496	2063	5079
Isolated Congregations - -	4	780	89	255	200	2	2	3	180	600	380
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - -	8	2450	2383	554	780	8	6	2	2450	2270	1400
Catholic and Apostolic Church	1	160	50	..	..	1	..	..	160	..	..
Latter Day Saints, or Mormons	6	400	309	495	755	4	5	5	400	400	400

* The number of *sittings* is not returned for 42 of the above 434 places of worship. Of these, 11 belong to the Church of England; three to the Independents; seven to the Particular Baptists; one to the Baptists (undefined); six to the Wesleyan Original Connexion; three to the Primitive Methodists; three to the Bible Christians; one to the Wesleyan Reformers; two to the Welsh Calvinistic Methodists; one to the Roman Catholics; and four to the Latter Day Saints.

† The number of *attendants* is not returned for 10 of the above 434 places of worship. Of these, 8 belong to the Church of England; one to the Independents; and one to the Latter Day Saints.

‡ Of the 340 places open in the morning, 31 did not return the number of their *sittings*; and a similar omission occurred with respect to 22 out of the 151 open in the afternoon, and 24 out of the 274 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxvii.

TABEL C.—continued.
COUNTY OF NORFOLK.

Population, 442,714.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - - -	1441	230,663	97,338	137,653	54,395	970	1136	583	220,210	231,282	109,418
PROTESTANT CHURCHES:											
Church of England - - -	719	168,722	58,715	85,382	7338	554	567	34	142,216	142,271	17,620
Independents - - -	49	12,567	6476	3752	4814	34	28	40	11,119	7075	10,408
Baptists:											
<i>General Baptists</i> - - -	3	389	81	302	155	1	3	2	194	389	334
<i>Particular Baptists</i> - - -	67	16,441	8266	8168	4782	60	52	46	15,796	12,464	12,307
<i>General Baptist New Con- nexion</i> - - -	6	1071	586	255	275	5	3	3	969	532	581
<i>Baptists (undefined)</i> - - -	15	1202	289	245	455	9	6	11	752	652	902
Society of Friends - - -	15	2688	184	54	..	15	5	..	2688	1093	..
Unitarians - - -	7	1750	913	80	266	5	3	2	1450	480	400
Wesleyan Methodists:											
<i>Original Connexion</i> - - -	213	34,285	8129	13,324	13,052	95	173	164	19,399	29,724	28,57
<i>New Connexion</i> - - -	1	750	347	349	333	1	1	1	750	750	750
<i>Primitive Methodists</i> - - -	254	27,320	8030	19,627	16,988	137	223	208	15,784	25,838	25,132
<i>Bible Christians</i> - - -	2	300	95	191	253	2	2	2	300	300	290
<i>Wesleyan Methodist Asso- ciation</i> - - -	2	325	102	71	125	1	1	2	300	300	325
<i>Wesleyan Reformers</i> - - -	44	6701	2607	2915	3408	25	36	37	4814	4866	6111
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - - -	2	1570	340	115	230	2	1	2	1570	950	1570
Sandemanians - - -	1	88	30	36	..	1	1	..	88	88	..
New Church - - -	1	132	90	..	106	1	..	1	132	..	132
Isolated Congregations - - -	19	2690	599	1463	1383	8	17	16	890	2500	2500
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	6	514	1321	847	..	6	4	..	514	164	..
Latter Day Saints - - -	13	1000	98	447	386	6	10	10	306	846	810
<i>Jews</i> - - - - -	2	149	40	..	46	2	..	2	149	..	149

* The number of *sittings* is not returned for 114 of the above 1441 places of worship. Of these, 49 belong to the Church of England; nine to the Independents; five to the Particular Baptists; two to the Baptists (undefined); one to the Society of Friends; 13 to the Wesleyan Original Connexion; 27 to the Primitive Methodists; one to the Wesleyan Reformers; four to Isolated Congregations; and three to the Roman Catholics.

† The number of *attendants* is not returned for 38 of the above 1441 places of worship. Of these, 24 belong to the Church of England; one to the Independents; two to the Particular Baptists; two to the Society of Friends; three to the Wesleyan Original Connexion; three to the Primitive Methodists; one to the Wesleyan Reformers; one to Isolated congregations; and one to the Latter Day Saints.

‡ Of the 970 places open in the morning, 87 did not return the number of their *sittings*; and a similar omission occurred with respect to 86 out of the 1136 open in the afternoon, and 38 out of the 583 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cccxxvii.

TABLE C.—*continued.*

COUNTY OF NORTHAMPTON.

Population, 212,380.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places <i>open for Worship</i> at each Period of the Day on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	592	151,687	66,837	74,250	49,143	461	436	278	124,704	120,614	65,699
PROTESTANT CHURCHES:											
Church of England - -	292	84,816	49,759	46,313	8570	279	221	38	77,330	72,836	14,353
Independents - - -	56	17,444	8628	6335	6689	36	33	38	13,820	10,646	12,533
Baptists:											
<i>General Baptists</i> - -	1	100	100	60	45	1	1	1	100	100	100
<i>Particular Baptists</i> -	63	20,066	8031	8219	7556	51	52	52	15,061	14,784	14,503
<i>Baptists (undefined)</i> -	23	3034	1235	1327	1305	8	7	16	1694	1439	1735
Society of Friends - -	6	1317	139	35	450	6	2	1	1317	470	400
Unitarians - - -	2	540	317	129	160	2	1	1	540	250	290
Moravians - - -	3	290	27	52	162	2	2	3	180	110	290
Wesleyan Methodists:											
<i>Original Connexion</i> -	47	18,620	5628	9915	21,146	52	88	91	11,078	16,701	16,996
<i>Primitive Methodists</i> -	16	1759	330	810	1080	7	13	15	977	1520	1710
<i>Wesleyan Methodist Association</i> - -	1	214	107	..	120	1	..	1	214	..	214
<i>Wesleyan Reformers</i> -	4	634	375	336	535	1	1	4	474	370	634
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - - -	4	144	64	23	12	2	2	1	94	94	80
Brethren - - -	1	60	..	23	25	..	1	1	..	60	69
Isolated Congregations -	13	1434	334	405	1071	4	4	11	710	674	1284
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	6	705	665	160	..	5	5	..	665	450	..
Latter Day Saints - -	4	510	98	108	217	4	3	4	510	110	510

* The number of *sittings* is not returned for 23 of the above 592 places of worship. Of these, 21 belong to the Church of England; one to the Independents; and one to the Baptists (undefined).

† The number of *attendants* is not returned for 18 of the above 592 places of worship. Of these, 15 belong to the Church of England and three to the Independents.

‡ Of the 461 places *open* in the morning, 17 did not return the number of their *sittings*; and a similar omission occurred with respect to 18 out of the 436 *open* in the afternoon, and three out of the 278 *open* in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cccxxxviii.

TABLE C.—continued.

COUNTY OF NORTHUMBERLAND.

Population, 303,568.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	488	136,066	67,389	25,738	34,238	326	238	242	117,149	61,587	75,127
PROTESTANT CHURCHES :											
Church of England	154	52,405	27,978	11,047	8370	129	85	25	50,116	32,985	17,379
Scottish Presbyterians :											
<i>Church of Scotland</i>	6	3538	2507	450	885	5	1	3	3538	..	2000
<i>United Presbyterian Church</i>	31	12,784	8614	3981	1926	25	10	14	12,707	5513	4991
<i>Presbyterian Church in England</i>	31	13,606	7773	761	2103	30	10	10	13,606	2324	6254
Independents	14	6060	2736	84	2274	13	1	14	5880	180	6630
Baptists :											
<i>Particular Baptists</i>	9	3080	1463	325	1188	6	4	6	2773	592	2625
<i>Scotch Baptists</i>	1	250	44	..	42	1	..	1	250	..	200
<i>Baptists (undefined)</i>	7	400	157	71	171	5	2	5	240	180	220
Society of Friends	4	1312	316	112	85	4	1	1	1312	512	400
Unitarians	3	1282	499	..	176	3	..	2	1282	..	1182
Wesleyan Methodists :											
<i>Original Connexion</i>	110	20,114	4889	3555	7663	42	62	76	11,533	8052	17,472
<i>New Connexion</i>	13	4046	1147	423	1644	9	7	11	3100	946	3916
<i>Primitive Methodists</i>	56	8724	1913	2476	4138	21	26	44	3963	5660	7822
<i>Wesleyan Reformers</i>	19	3075	1621	544	2509	9	9	17	1879	1446	2966
New Church	1	400	70	..	70	1	..	1	400	..	400
Isolated Congregations	6	570	8	81	195	1	3	5	150	200	520
OTHER CHRISTIAN CHURCHES :											
Roman Catholics	20	4286	5564	1781	732	19	15	5	4286	2967	1199
Latter Day Saints	1	..	20	30	50	1	1	1	..	..	..
Jews	2	134	70	17	17	2	1	1	134	30	30

* The number of *sittings* is not returned for 46 of the above 488 places of worship. Of these, seven belong to the Church of England; one to the Church of Scotland; two to the United Presbyterian Church; one to the Presbyterian Church in England; one to the Particular Baptists; two to the Baptists (undefined); 17 to the Wesleyan Original Connexion; one to the Methodist New Connexion; and one to the Primitive Methodists; three to the Wesleyan Reformers; one to Isolated Congregations, two to the Roman Catholics; and one to the Latter Day Saints.

† The number of *attendants* is not returned for 18 of the above 488 places of worship. Of these, nine belong to the Church of England; one to the United Presbyterian Church; one to the Baptists (undefined); five to the Wesleyan Original Connexion; one to the Primitive Methodists; and one to the Roman Catholics.

‡ Of the 221 places open in the morning, 21 did not return the number of their *sittings*; and a similar omission occurred with respect to 18 out of the 238 open in the afternoon, and 20 out of the 242 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxvii.

TABLE C.—*continued.*
COUNTY OF NOTTINGHAM.
 Population, 270,427.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	630	151,742	57,718	42,261	56,819	331	390	379	108,667	85,733	102,528
PROTESTANT CHURCHES :											
Church of England - -	248	70,928	31,205	19,783	13,931	196	158	51	61,485	42,604	20,520
Independents - - -	21	8707	3859	1687	2645	16	10	15	7792	3797	7441
Baptists :											
<i>General Baptists</i> - -	14	2370	112	1323	1330	2	10	12	200	1968	2270
<i>Particular Baptists</i> - -	14	4885	2013	823	2372	8	9	10	3973	1957	4358
<i>Scotch Baptists</i> - -	1	350	..	220	178	..	1	1	..	350	350
<i>General Baptist New Con- nexion</i> - - -	23	5633	1979	1732	3185	6	15	19	3211	2802	4893
<i>Baptists (undefined)</i> - -	2	370	30	213	158	1	2	2	100	370	370
Society of Friends - -	3	1690	123	62	..	3	2	..	1090	950	..
Unitarians - - -	2	850	674	..	52	2	..	1	850	..	240
Wesleyan Methodists :											
<i>Original Connexion</i> - -	160	32,006	8534	9079	16,374	45	91	141	15,522	16,879	29,757
<i>New Connexion</i> - -	15	5287	2655	1081	3016	9	7	13	3932	1859	5121
<i>Primitive Methodists</i> - -	78	10,470	2141	4494	8146	15	56	72	3534	6787	9995
<i>Wesleyan Methodist Associa- tion</i> - - -	8	1742	477	299	1070	3	4	8	1080	632	1742
<i>Independent Methodists</i> - -	4	330	..	150	259	..	2	4	..	220	330
<i>Wesleyan Reformers</i> - -	8	1760	869	284	1375	5	5	7	1630	495	1640
New Church - - -	1	200	60	..	100	1	..	1	200	..	200
Isolated Congregations - -	10	1210	935	208	729	7	4	9	854	1005	1210
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - -	5	1668	1791	312	1020	5	3	3	1668	1183	1608
Catholic and Apostolic Church	1	400	..	..	..	1	1	..	400	400	..
Latter Day Saints - -	11	1436	204	496	865	5	9	9	1096	1424	1424
<i>Jews</i> - - -	1	50	27	15	14	1	1	1	50	50	50

* The number of *sittings* is not returned for 43 of the above 630 places of worship. Of these, 16 belong to the Church of England; one to the General Baptists; two to the General Baptist New Connexion; eight to the Wesleyan Original Connexion; nine to the Primitive Methodists; one to the Wesleyan Reformers; three to Isolated Congregations; one to the Roman Catholics; and two to the Latter Day Saints.

† The number of *attendants* is not returned for 26 of the above 630 places of worship. Of these, 22 belong to the Church of England; one to the Primitive Methodists; two to the Roman Catholics; and one to the Catholic and Apostolic Church.

‡ Of the 331 places open in the morning, 18 did not return the number of their *sittings*; and a similar omission occurred with respect to 20 out of the 390 open in the afternoon, and 21 out of the 379 open in the evening. For the manner in which particular sects are affected by these omissions, see post, page ccxxxvii.

TABLE C.—continued.
COUNTY OF OXFORD.
 Population, 170,439.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Wor-ship.	Sittings.	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.		
						Morn-ing.	After-noon.	Even-ing.	Morn-ing.	After-noon.	Even-ing.
TOTAL - -	504	110,666	51,118	40,566	25,819	335	305	194	89,776	74,214	41,326
PROTESTANT CHURCHES:											
Church of England - -	266	74,369	30,157	30,438	8096	225	184	23	67,219	56,680	14,333
Independents - - -	43	8041	3106	1771	3351	18	18	30	5025	3278	6 63
Baptists:											
<i>Particular Baptists</i> - -	29	5226	2640	984	2318	20	11	17	4185	1167	3114
<i>Baptists (undefined)</i> - -	21	2319	598	477	924	8	8	14	1134	820	1764
Society of Friends - - -	12	2925	403	112	..	9	6	..	2644	1744	..
Unitarians - - - - -	1	325	203	..	214	1	..	1	325	..	325
Wesleyan Methodists:											
<i>Original Connexion</i> - -	74	10,988	4127	4245	7442	32	43	66	6461	6610	10,049
<i>Primitive Methodists</i> - -	41	4097	757	2242	2919	9	29	35	1023	3195	37 3
<i>Wesleyan Reformers</i> - -	1	95	86	..	71	1	..	1	95	..	95
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - - - - -	1	230	..	126	..	..	1	..	..	230	..
New Church - - - - -	1	50	..	..	40	..	..	1	..	..	50
Brethren - - - - -	1	150	20	..	..	1	..	..	150	..	..
Isolated Congregations - -	3	450	83	50	64	2	1	2	150	300	150
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - - -	8	1335	928	109	344	8	3	3	1335	155	730
Latter Day Saints - - - -	1	35	..	12	26	..	1	1	..	35	35
<i>Jews</i> - - - - -	1	30	10	..	..	1	..	..	30	..	..

COUNTY OF RUTLAND.
 Population, 22,983.

TOTAL	91	17,399	6324	6395	3003	55	59	31	13,068	11,703	5244
PROTESTANT CHURCHES:											
Church of England - - -	53	12,231	4509	4631	620	39	39	5	10,117	8666	1616
Independents - - - - -	6	1086	441	473	290	2	3	4	600	690	616
Baptists:											
<i>Particular Baptists</i> - -	7	1331	533	493	481	4	5	4	1029	1092	819
<i>General Baptist New Con- nexion</i> - - - - -	4	490	286	36	196	3	1	1	390	100	250
<i>Baptists (undefined)</i> - -	1	120	80	20	120	1	1	1	120	120	120
Society of Friends - - -	1	60	5	..	..	1	..	..	60	..	..
Wesleyan Methodists:											
<i>Original Connexion</i> - -	17	1901	470	614	1139	5	8	14	752	855	1643
<i>Primitive Methodists</i> - -	1	150	..	103	127	..	1	1	..	150	150
OTHER CHRISTIAN CHURCHES:											
Latter Day Saints - - -	1	30	..	25	30	..	1	1	..	30	30

OXFORDSHIRE.—The number of *sittings* is not returned for 14 of the above 504 places of worship. Of these, 13 belong to the Church of England; and one to the Independent.

The number of *attendants* is not returned for 13 of the above 504 places of worship. Of these, 11 belong to the Church of England; and two to the Particular Baptists.

Of the 335 places open in the morning, six did not return the number of their *sittings*; and a similar omission occurred with respect to two out of the 305 open in the afternoon, and four out of the 194 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cxxviii.

RUTLANDSHIRE.—The number of *sittings* is not returned for three of the above 91 places of worship, all belonging to the Church of England.

The number of *attendants* is not returned for six of the above 91 places of worship, all belonging to the Church of England.

Of the 55 places open in the morning, two did not return the number of *sittings*; and a similar omission occurred with respect to eight out of the 59 open in the afternoon. For the manner in which particular sects are affected by these omissions, see *post*, page cxxviii.

TABLE C.—continued.

COUNTY OF SALOP.

Population, 229,341.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	679	145,186	63,773	38,160	34,274	431	416	319	123,457	89,761	70,564
PROTESTANT CHURCHES:											
Church of England - -	291	92,435	44,842	24,513	11,889	247	202	40	87,573	66,743	26,559
Independents - - - -	59	11,584	4437	1834	4519	32	24	43	8766	3042	10,005
Baptists:											
<i>Particular Baptists</i> - -	21	4011	1576	553	1165	15	9	14	3338	981	3273
<i>Baptists Undefined</i> - -	10	1434	569	163	224	8	6	5	1232	430	655
Society of Friends - -	3	805	49	31	..	3	2	..	805	680	..
Unitarians - - - -	1	218	83	..	79	1	..	1	218	..	218
Wesleyan Methodists:											
<i>Original Connexion</i> - -	80	14,922	5853	3093	6355	39	41	61	10,477	5984	12,442
<i>New Connexion</i> - - -	9	2032	782	320	937	5	5	9	1606	616	2032
<i>Primitive Methodists</i> -	161	13,495	2623	6158	7253	50	193	118	5221	9720	11,750
<i>Wesleyan Methodist As- sociation</i> - - - -	3	321	..	167	177	..	3	3	..	321	321
<i>Independent Methodists</i> -	6	402	30	199	213	1	5	3	37	365	310
<i>Wesleyan Reformers</i> - -	3	258	83	48	172	1	2	3	160	98	258
Calvinistic Methodists:											
<i>Welsh Calvinistic Metho- dists</i> - - - -	2	392	73	270	212	1	1	2	137	255	392
<i>Lady Huntingdon's Con- nexion</i> - - - -	9	1514	987	60	662	9	1	8	1514	35	1324
Brethren - - - -	3	65	48	..	48	2	..	2	65	..	65
Isolated Congregations - -	3	245	142	..	67	3	..	2	245	..	180
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	11	1523	1469	626	100	11	8	2	1523	871	400
Catholic and Apostolic Church	2	340	163	63	124	2	2	1	340	340	200
Latter Day Saints - - -	2	180	24	62	78	1	2	2	140	180	180

* The number of *sittings* is not returned for 30 of the above 679 places of worship. Of these, eight belong to the Church of England; one to the Independents; two to the Baptists (undefined); five to the Wesleyan Original Connexion; 12 to the Primitive Methodists; one to the Brethren; and one to the Roman Catholics.

† The number of *attendants* is not given for 25 of the above 679 places of worship. Of these, 14 belong to the Church of England; two to the Independents; one to the Baptists (undefined); three to the Wesleyan Methodists; three to the Primitive Methodists; one to the Roman Catholics; and one to the Catholic and Apostolic Church.

‡ Of the 431 places *open* in the morning, 19 did not return the number of their *sittings*; and a similar omission occurred with respect to 26 out of the 413 open in the afternoon, and 9 out of the 319 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cexxxvii.

TABLE C.—continued.
COUNTY OF SOMERSET.
 Population, 443,916.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	1129	284,333	125,280	99,488	87,156	803	669	549	248,825	175,070	148,243
PROTESTANT CHURCHES:											
Church of England	553	174,723	82,557	78,354	31,198	467	428	87	162,150	132,555	51,465
Independents	110	27,087	11,623	5432	13,291	66	39	88	22,291	10,533	22,373
Baptists:											
<i>Particular Baptists</i>	62	17,841	8170	3166	9069	51	28	53	16,258	6927	16,341
<i>Baptists (undefined)</i>	27	2812	851	827	1255	15	14	19	1777	1643	2330
Society of Friends	15	3235	442	55	21	15	4	1	3235	850	300
Unitarians	8	1794	975	166	420	8	2	3	1794	405	1030
Moravians	1	300	390	..	200	1	..	1	300	..	300
Wesleyan Methodists:											
<i>Original Connexion</i>	202	39,553	11,359	6128	19,006	101	87	176	26,983	12,313.	36,087
<i>Primitive Methodists</i>	33	3745	1301	1583	3001	11	15	28	1905	2274	3700
<i>Bible Christians</i>	44	4881	776	1620	2292	19	28	37	2184	3348	4546
<i>Wesleyan Methodist Association</i>	4	918	364	180	469	3	2	4	718	538	918
<i>Wesleyan Reformers</i>	26	4177	2323	367	3244	13	6	20	3394	672	3626
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i>	4	1160	500	60	1030	1	1	4	800	800	1160
New Church	2	440	180	..	50	2	..	1	440	..	140
Brethren	12	1526	622	170	716	11	3	10	1486	276	1390
Isolated Congregations	9	2253	1250	145	1040	6	2	7	1605	548	1508
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	8	940	1321	910	370	7	4	2	940	740	320
Catholic and Apostolic Church	2	230	164	96	52	2	1	1	230	230	..
Latter Day Saints	6	678	97	200	404	3	4	6	295	378	678
Jews	1	40	15	29	28	1	1	1	40	40	40

*The number of *sittings* is not returned for 43 of the above 1129 places of worship. Of these, 17 belong to the Church of England; four to the Independents; three to the Particular Baptists; three to the Baptists (undefined), four to the Wesleyan Original Connexion; two to the Primitive Methodists; three to the Bible Christians; one to the Wesleyan Reformers; one to Isolated Congregations; three to the Roman Catholics; one to the Catholic and Apostolic Church; and one to the Latter Day Saints.

†The number of *attendants* is not returned for 35 of the above 1129 places of worship. Of these, 25 belong to the Church of England; five to the Independents; one to the Unitarians; two to the Wesleyan Original Connexion; and a similar omission occurred with respect to 14 out of the 669 open in the afternoon, and 17 out of the 549 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxvii.

TABLE C.—continued.

COUNTY OF SOUTHAMPTON.

Population, 405,370.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - - -	818	214,674	124,482	81,038	68,642	661	574	411	200,451	157,899	122,060
PROTESTANT CHURCHES :											
<i>BRITISH :</i>											
Church of England - - -	389	135,720	81,416	58,220	24,397	362	320	58	132,470	108,391	50,776
Independents - - -	116	29,945	18,144	7851	16,245	85	61	102	27,724	20,231	28,066
Baptists :											
<i>Particular Baptists</i> - - -	42	9112	5179	2300	4869	39	26	36	8854	5060	8677
<i>General Baptists, New Connexion</i> - - -	1	150	170	..	150	1	..	1	150	..	150
<i>Baptists (undefined)</i> - - -	26	4197	2476	1181	2429	20	16	21	3690	2057	3872
Society of Friends - - -	6	839	151	91	..	6	5	..	839	847	..
Unitarians - - -	6	1775	644	134	709	5	2	4	1685	400	1285
Wesleyan Methodists :											
<i>Original Connexion</i> - - -	80	15,384	7252	3936	9518	45	53	75	11,918	10,515	15,249
<i>Primitive Methodists</i> - - -	58	5811	1965	3357	4481	29	40	44	3434	4035	4904
<i>Bible Christians</i> - - -	40	4160	2007	2488	3177	23	26	32	2833	3119	3936
<i>Wesleyan Methodist Association</i> - - -	8	1064	413	197	605	5	4	8	740	424	1064
<i>Independent Methodists</i> - - -	1	50	104	72	34	1	1	1	50	50	50
Calvinistic Methodists :											
<i>Lady Huntingdon's Connexion</i> - - -	3	567	247	110	552	2	2	3	517	242	567
New Church - - -	1	60	..	..	..	1	..	1	60	..	60
Brethren - - -	1	100	65	..	..	1	..	..	100	..	..
Isolated Congregations - - -	15	1970	884	108	930	13	3	12	1690	200	1650
<i>FOREIGN :</i>											
French Protestants - - -	1	250	..	..	..	1	..	1	250	..	250
OTHER CHRISTIAN CHURCHES :											
Roman Catholics* - - -	13	2276	3082	782	170	12	8	2	2221	1325	300
Catholic and Apostolic Church	2	342	116	60	124	2	1	2	342	150	342
Latter Day Saints - - -	7	645	111	156	215	6	5	6	627	603	625
Jews - - -	2	237	56	25	37	2	1	2	237	160	237

* The number of *sittings* is not returned for 77 of the above 818 places of worship. Of these, 40 belong to the Church of England; seven to the Independents; one to the General Baptists; three to the Particular Baptists, New Connexion; one to the Baptists (undefined); eight to the Wesleyan Original Connexion; eight to the Primitive Methodists; six to the Bible Christians; one to Isolated Congregations; and two to the Roman Catholics.

† The number of *attendants* is not returned for 30 of the above 818 places of worship. Of these, 19 belong to the Church of England; five to the Independents; two to the Baptists (undefined); one to the Primitive Methodists; one to the Bible Christians, one to the New Church; and one to the French Protestants.

‡ Of the 661 places open in the morning, 57 did not return the number of their *sittings*; and a similar omission occurred with respect to 57 out of the 574 open in the afternoon, and 23 out of the 411 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxviii.

TABLE C.—continued.
COUNTY OF STAFFORD.
 Population, 608,716.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morn- ing.	After- noon.	Even- ing.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	863	298,988	129,932	83,404	83,881	572	560	530	258,752	182,556	194,923
PROTESTANT CHURCHES :											
Church of England - -	317	161,217	66,264	44,331	26,319	239	216	86	151,701	107,446	68,447
Scottish Presbyterians :											
<i>Presbyterian Church, in England</i> - - - -	4	1150	359	..	398	3	..	4	950	..	1170
Independents - - - -	63	20,676	9192	2573	7749	46	24	53	18,592	5064	19,860
Baptists :											
<i>Particular Baptists</i> - -	26	8561	3948	1931	3872	25	13	25	8401	4506	7761
<i>General Baptists, New Con- nexion</i> - - - -	4	726	357	44	388	4	1	4	726	80	726
<i>Baptists (undefined)</i> - -	5	770	290	325	317	3	3	4	560	530	644
Society of Friends - -	6	798	70	29	..	6	3	..	798	510	..
Unitarians - - - -	6	571	340	280	78	5	1	5	546	310	261
Wesleyan Methodists :											
<i>Original Connexion</i> - -	191	50,443	23,991	13,998	15,284	92	125	150	37,593	28,843	48,094
<i>New Connexion</i> - - -	54	17,585	7691	4992	8430	31	40	53	14,053	9006	17,545
<i>Primitive Methodists</i> - -	128	22,542	7834	11,294	14,505	42	104	109	12,319	19,119	20,338
<i>Wesleyan Methodist Assoc- iation</i> - - - -	3	1631	242	320	783	1	2	3	1322	309	1631
<i>Wesleyan Reformers</i> - -	1	200	120	..	180	1	..	1	200	..	200
Calvinistic Methodists :											
<i>Welsh Calvinistic Metho- dists</i> - - - -	1	180	..	150	150	..	1	1	..	180	180
New Church - - - -	1	35	30	..	..	1	..	..	35	..	..
Brethren - - - -	5	302	65	..	151	2	..	5	90	..	302
Isolated Congregations - -	8	1544	389	330	632	7	4	7	1394	610	1424
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - - -	34	9442	8765	2561	4453	33	18	15	9442	5493	5644
Latter Day Saints - - -	5	585	..	234	192	..	4	5	..	520	585
Jews - - - -	1	30	15	12	..	1	1	..	30	30	..

* The number of *sittings* is not returned for 17 of the above 863 places of worship. Of these, seven belong to the Church of England; one to the Independents; two to the Baptists (undefined); three to the Unitarians; two to the Wesleyan Original Connexion; one to the Primitive Methodists; and one to the Roman Catholics.

† The number of *attendants* is not given for 37 of the above 863 places of worship. Of these, 24 belong to the Church of England; four to the Independents; one to the Particular Baptists; three to the Unitarians; two to the Wesleyan Original Connexion; one to the Primitive Methodists; one to Isolated Congregations; and one to the Roman Catholics.

‡ Of the 572 places open in the morning, 7 did not return the number of their *sittings*; and a similar omission occurred with respect to 6 out of the 530 open in the afternoon, and 7 out of the 539 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cexxxviii.

TABLE C.—continued.

COUNTY OF SUFFOLK.

Population, 337,215.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day on Sunday, March 30, 1851, and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	895	224,810	101,509	132,843	42,578	716	719	290	201,612	191,995	89,145
PROTESTANT CHURCHES :											
Church of England - -	519	141,417	62,009	83,290	11,923	455	430	36	129,368	119,907	25,233
Independents - - -	90	30,419	15,355	17,979	11,186	59	61	68	27,552	26,546	25,196
Baptists :											
<i>Particular Baptists</i> -	78	22,631	14,692	17,707	7912	64	63	51	22,166	20,796	16,980
<i>Baptists (undefined)</i> -	13	1481	349	566	486	6	8	6	896	1106	855
Society of Friends - -	8	2380	272	174	..	8	8	..	2380	2380	..
Unitarians - - - -	3	1270	442	47	579	3	1	3	1270	120	1270
Wesleyan Methodists :											
<i>Original Connexion</i> -	84	13,779	4779	6473	5581	48	65	58	5653	11,350	10,421
<i>Primitive Methodists</i> -	72	7526	2619	5650	3843	52	65	51	5712	7080	6173
<i>Wesleyan Methodist Association</i> - -	2	395	121	105	80	2	2	1	395	395	350
<i>Wesleyan Reformers</i> -	5	518	40	277	228	2	5	3	146	518	314
Brethren - - - -	3	400	142	150	60	3	1	2	400	300	360
Isolated Congregations - -	10	1780	238	239	385	6	5	7	860	1020	1460
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - - -	4	544	374	71	200	4	2	1	544	244	300
Latter Day Saints - - -	3	233	67	115	115	3	3	3	233	233	235
<i>Jews</i> - - - -	1	37	10	..	..	1	..	..	37	..	..

* The number of *sittings* is not returned for 71 of the above 895 places of worship. Of these, 53 belong to the Church of England; three to the Independents; six to the Particular Baptists; one to the Baptists (undefined); five to the Wesleyan Original Connexion; two to the Primitive Methodists; and one to the Roman Catholics.

† The number of *attendants* is not returned for 25 of the above 895 places of worship. Of these, 17 belong to the Church of England; one to the Independents; three to the Particular Baptists; two to the Baptists (undefined); and two to the Primitive Methodists.

‡ Of the 716 places *open* in the morning, 67 did not return the number of their *sittings*; and a similar omission occurred with respect to 53 out of the 719 open in the afternoon, and 9 out of the 290 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cccxxviii.

TABLE C.—*continued.*
COUNTY OF SURREY.

Population, 683,082.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places <i>open for Worship</i> at each Period of the Day, on Sunday, March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings. *	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	546	222,340	145,380	50,541	90,023	481	277	312	215,605	112,556	153,311
PROTESTANT CHURCHES :											
Church of England - -	262	143,783	93,912	41,479	45,461	244	180	97	140,943	86,141	86,077
Scottish Presbyterians :											
<i>Presbyterian Church in England</i> - -	1	900	300	..	150	1	..	1	900	..	90
Independents - -	84	30,076	19,124	3074	17,253	68	31	62	28,711	12,213	27,664
Baptists :											
<i>General Baptists</i> - -	2	1250	550	..	640	1	..	2	1000	..	125
<i>Particular Baptists</i> - -	29	5600	3104	681	2280	27	14	24	5500	1804	5017
<i>Baptists (undefined)</i> - -	37	12,983	9291	1810	8533	31	13	29	12,563	4486	11,757
Society of Friends - -	11	2743	671	369	..	11	9	..	2743	2543	..
Unitarians - -	2	700	305	..	120	2	..	1	700	..	400
Wesleyan Methodists :											
<i>Original Connexion</i> - -	55	14,435	6885	639	7336	44	9	50	13,715	870	14,116
<i>New Connexion</i> - -	1	582	219	..	160	1	..	1	582	..	582
<i>Primitive Methodists</i> - -	7	650	172	37	232	6	2	7	300	420	650
<i>Bible Christians</i> - -	4	539	334	229	428	4	2	3	539	203	439
<i>Wesleyan Methodist Asso- ciation</i> - -	4	862	256	95	239	4	1	4	862	70	862
<i>Wesleyan Reformers</i> - -	2	295	210	..	270	2	..	2	295	..	295
Calvinistic Methodists :											
<i>Welsh Calvinistic Metho- dists</i> - -	1	100	..	100	60	..	1	1	..	100	100
<i>Lady Huntingdon's Con- nexion</i> - -	1	500	340	..	200	1	..	1	500	..	500
Isolated Congregations - -	21	2286	684	319	635	13	5	11	1646	626	1250
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - -	14	3046	8486	1176	5301	13	5	8	3046	2270	2472
Catholic and Apostolic Church	2	450	280	300	330	2	1	2	450	400	450
Latter Day Saints - -	4	410	207	233	365	4	4	4	410	410	410
Jews - -	2	200	50	..	30	2	..	2	200	..	200

* The number of *sittings* is not returned for 33 of the above 546 places of worship. Of these, nineteen belong to the Church of England; four to the Independents; one to the Baptists (undefined); one to the Society of Friends; one to the Wesleyan Original Connexion; two to the Primitive Methodists; one to Isolated Congregations; three to the Roman Catholics; and one to the Latter Day Saints.

† The number of *attendants* is not returned for 29 of the above 546 places of worship. Of these, twenty belong to the Church of England; two to the Independents; one to the Baptists (undefined); one to the Wesleyan Original Connexion; three to Isolated Congregations; one to the Roman Catholics; and one to the Jews.

‡ Of the 481 places *open* in the morning, 33 did not return the number of their *sittings*; and a similar omission occurred with respect to 19 out of the 277 open in the afternoon, and 11 out of the 312 open in the evening. For the manner in which particular spots are affected by these omissions, see *post*, page ccxxxviii.

TABLE C.—*continued.*
COUNTY OF SUSSEX.
 Population, 336,844.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 29, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 29, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	617	160,988	88,748	66,794	34,639	440	382	204	135,549	107,362	59,408
PROTESTANT CHURCHES:											
Church of England	350	108,076	62,593	52,745	14,066	273	240	34	93,839	82,589	22,138
Independents	78	17,787	9082	2854	6599	45	23	40	13,779	4415	12,576
Baptists:											
<i>General Baptists</i>	4	795	301	48	72	4	1	2	795	145	459
<i>Particular Baptists</i>	34	7997	4800	3038	3396	23	20	20	6994	4836	5629
<i>Baptists (undefined)</i>	12	2380	1368	1072	280	8	9	4	2000	1930	770
Society of Friends	5	1057	235	100	..	5	4	..	1057	895	..
Unitarians	5	1852	793	148	402	4	1	4	1502	350	1552
Wesleyan Methodists:											
<i>Original Connexion</i>	63	11,018	4293	3639	5587	32	42	50	7439	7246	9625
<i>Primitive Methodists</i>	5	506	297	335	501	3	3	5	411	321	506
<i>Bible Christians</i>	12	1211	227	586	730	5	6	12	557	776	1211
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i>	5	1963	1359	36	1550	3	1	4	1633	80	1883
Isolated Congregations	32	4819	2385	1638	928	26	15	15	4106	2472	2043
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	8	902	785	311	200	6	4	1	862	682	400
Catholic and Apostolic Church	1	300	150	100	200	1	1	1	300	300	300
Latter Day Saints	2	250	40	68	88	1	2	2	200	250	250
Jews	1	75	40	16	40	1	1	1	75	75	75

* The number of *sittings* is not returned for 83 of the above 617 places of worship. Of these, 64 belong to the Church of England; nine to the Independents; three to the Particular Baptists; one to the Unitarians; one to the Bible Christians; four to Isolated Congregations; and one to the Roman Catholics.

† The number of *attendants* is not returned for 52 of the above 617 places of worship. Of these, 34 belong to the Church of England; seven to the Independents; three to the Particular Baptists; one to the Unitarians; five to Isolated Congregations; and two to the Roman Catholics.

‡ Of the 440 places open in the morning, 54 did not return the number of their *sittings*; and a similar omission occurred with respect to 41 out of the 382 open in the afternoon, and 17 out of the 204 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page cccxxviii.

TABLE C.—continued.
COUNTY OF WARWICK.

Population, 475,013.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants† at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor-ship.	Sittings. ‡	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	593	208,713	106,536	58,397	67,140	420	399	289	186,786	136,400	126,850
PROTESTANT CHURCHES :											
Church of England - -	278	123,624	63,714	49,066	26,930	228	210	46	115,606	93,234	51,135
Scottish Presbyterians :											
<i>Presbyterian Church in England</i> - - -	1	700	464	..	277	1	..	1	700	..	700
Independents - - -	64	21,938	10,252	4560	1147	40	39	58	18,815	9452	21,234
Baptists :											
<i>General Baptists</i> - -	2	380	..	61	51	..	1	1	..	200	184
<i>Particular Baptists</i> - -	32	12,100	6427	1970	6171	24	16	26	11,152	6088	11,347
<i>General Baptist New Con- nexion</i> - - -	13	3007	1782	1790	1553	6	8	9	2578	2064	2872
<i>Baptists (undefined)</i> - -	3	351	..	297	210	..	3	3	..	351	351
Society of Friends - -	7	1564	598	335	..	7	6	..	1564	1344	..
Unitarians - - -	10	4504	2613	60	793	9	2	7	4414	250	3754
Moravians - - -	1	70	50	..	..	1	..	..	70	..	..
Wesleyan Methodists :											
<i>Original Connexion</i> - -	91	19,379	7403	4412	9126	45	61	74	14,647	14,072	17,972
<i>New Connexion</i> - - -	3	1388	574	..	565	3	..	3	1388	..	1388
<i>Primitive Methodists</i> - -	32	3915	851	1879	2320	10	24	28	1406	2895	3705
<i>Wesleyan Methodist Asso- ciation</i> - - -	2	750	559	50	670	1	1	2	600	150	750
<i>Independent Methodists</i> - -	3	511	164	305	300	2	3	3	277	511	511
<i>Wesleyan Reformers</i> - -	2	270	100	..	153	1	..	2	150	..	270
Calvinistic Methodists :											
<i>Welsh Calvinistic Metho- dists</i> - - -	1	32	130	..	..	1	..	..	32	..	..
<i>Lady Huntingdon's Con- nexion</i> - - -	2	700	300	..	200	2	..	2	700	..	700
New Church - - -	1	500	298	..	132	1	..	1	500	..	500
Brethren - - -	1	..	45	..	55	1	..	1	..	..	..
Isolated Congregations - -	9	3523	1344	76	1723	8	2	5	3120	330	3187
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - -	26	6577	7889	2347	3186	24	18	9	6527	4479	3400
Catholic and Apostolic Church	3	630	109	60	199	2	1	3	330	300	630
Latter Day Saints - -	5	1940	685	89	1285	2	3	4	1850	320	1900
Jews - - -	1	360	185	40	92	1	1	1	360	360	360

* The number of *sittings* is not returned for 20 of the above 593 places of worship. Of these, 13 belong to the Church of England; three to the Wesleyan Original Connexion; one to the Brethren; two to Isolated Congregations; and one to the Roman Catholics.

† The number of *attendants* is not returned for 33 of the above 593 places of worship. Of these, 24 belong to the Church of England; one to the Independents; one to the Particular Baptists; three to the Wesleyan Original Connexion; one to the Primitive Methodists; and three to Isolated Congregations.

‡ Of the 420 places open in the morning, 15 did not return the number of their *sittings*; and a similar omission occurred with respect to 13 out of the 399 open in the afternoon, and 4 out of the 289 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxviii.

TABLE C.—continued.

COUNTY OF WESTMORLAND.

Population, 53,287.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants† at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.†	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - - -	165	57,138	14,729	8107	6364	113	97	68	33,123	21,105	16,965
PROTESTANT CHURCHES:											
Church of England - - -	78	24,411	10,985	4897	1997	77	47	10	24,311	14,166	6832
Scottish Presbyterians:											
<i>United Presbyterian Church</i> - - -	1	400	127	..	150	1	..	1	400	..	400
Independents - - -	9	1500	405	364	374	5	5	5	1260	860	1230
Baptists:											
<i>Particular Baptists</i> - - -	2	199	169	..	100	1	..	1	199	..	199
<i>Baptists (undefined)</i> - - -	2	..	..	62	30	..	1	1	..	..	..
Society of Friends - - -	4	1156	121	46	..	4	1	..	1156	850	..
Unitarians - - -	1	312	120	..	125	1	..	1	312	..	312
Wesleyan Methodists:											
<i>Original Connexion</i> - - -	29	4368	1284	1189	1474	12	18	24	2935	2842	3733
<i>Primitive Methodists</i> - - -	16	1132	281	524	632	3	10	10	310	777	1092
<i>Wesleyan Methodist Asso- ciation</i> - - -	13	1090	223	591	419	2	11	7	340	940	937
<i>Wesleyan Reformers</i> - - -	1	160	..	171	102	..	1	1	..	160	160
Sandemanians - - -	2	170	88	67	61	2	1	1	170	170	170
Brethren - - -	1	100	46	..	60	1	..	1	100	..	100
Isolated Congregations - - -	4	1140	480	196	565	3	2	4	1000	340	1140
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	2	700	400	..	275	1	..	1	600	..	600

* The number of *sittings* is not returned for 14 of the above 165 places of worship. Of these, one belongs to the Church of England; one to the Particular Baptists; two to the Baptists (undefined); six to the Wesleyan Original Connexion; three to the Primitive Methodists; and one to the Sandemanians.

† The number of *attendants* is not returned for four of the above 165 places of worship. Of these, one belongs to the Church of England; one to the Independents; one to the Wesleyan Original Connexion; and one to the Roman Catholics.

‡ Of the 113 places open in the morning, five did not return the number of their *sittings*; and a similar omission occurred with respect to 8 out of the 97 open in the afternoon, and four out of the 68 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxviii.

TABLE C.—continued.

COUNTY OF WILTS.

Population, 254,221.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants† at Public Worship on Sunday, March 30, 1851.			Number of Places open for <i>Worship</i> at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings*.	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings‡.		
						Morn- ing.	Af- ter- noon.	Even- ing.	Morn- ing.	Af- ter- noon.	Even- ing.
TOTAL - - -	754	159,484	87,322	71,958	58,484	517	515	388	138,065	109,266	84,970
PROTESTANT CHURCHES:											
Church of England - - -	352	87,843	52,258	46,823	14,528	279	266	47	81,605	63,769	40,369
Independents - - -	76	19,942	10,632	4203	11,410	54	35	66	17,410	10,528	13,656
Baptists:											
<i>General Baptists</i> - - -	1	550	480	..	316	1	..	1	550	..	550
<i>Particular Baptists</i> - - -	73	18,831	10,448	6276	9974	60	47	59	17,271	12,280	16,320
<i>General Baptists, New Con- nexion</i> - - -	2	294	117	115	131	2	2	2	294	294	294
<i>Baptists (undefined)</i> - - -	25	2516	1470	1167	1444	17	16	18	2066	1974	2156
Society of Friends - - -	2	260	37	11	16	2	1	1	260	160	100
Unitarians - - -	2	300	165	80	120	2	1	1	300	200	100
Moravians - - -	2	480	271	..	250	2	..	2	480	..	480
Wesleyan Methodists:											
<i>Original Connexion</i> - - -	97	15,531	7140	5738	10,300	52	59	82	10,823	9982	14,183
<i>Primitive Methodists</i> - - -	95	9162	2165	6036	8162	28	69	87	3905	7295	8447
<i>Independent Methodists</i> - - -	3	451	163	269	146	2	3	3	387	451	51
<i>Wesleyan Reformers</i> - - -	1	160	40	18	70	1	1	1	160	160	60
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - - -	2	340	120	236	144	1	2	2	200	340	340
New Church - - -	1	100	..	10	55	..	1	1	..	100	100
Brethren - - -	5	525	119	78	135	3	2	4	245	250	335
Isolated Congregations - - -	8	859	552	195	792	6	4	7	859	273	849
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	3	790	995	442	85	3	3	1	790	790	200
Catholic and Apostolic Church	1	160	50	..	..	1	..	..	160	..	..
Latter Day Saints - - -	3	390	100	321	346	1	3	3	300	390	390

* The number of *sittings* is not returned for 111 of the above 754 places of worship. Of these, 77 belong to the Church of England; six to the Independents; two to the Particular Baptists; seven to the Baptists (undefined); six to the Wesleyan Original Connexion; 11 to the Primitive Methodists; and two to Isolated Congregations.

† The number of *attendants* is not returned for 36 of the above 754 places of worship. Of these, 31 belong to the Church of England; one to the Particular Baptists; one to the Baptists (undefined); and three to the Wesleyan Original Connexion.

‡ Of the 517 places open in the morning, 67 did not return the number of their *sittings*; and a similar omission occurred with respect to 74 out of the 515 open in the afternoon, and 29 out of the 388 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxviii.

TABLE C.—continued.

COUNTY OF WORCESTER.

Population, 276,926.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	489	141,512	70,695	40,361	40,961	349	310	222	125,511	87,934	77,109
PROTESTANT CHURCHES.											
Church of England - - -	244	85,155	43,600	26,865	14,171	201	162	34	79,593	58,635	29,581
Scottish Presbyterians:											
<i>Presbyterian Church in England</i> - - -	1	650	390	..	300	1	..	1	650	..	650
Independents - - -	24	7404	3712	1190	3105	14	9	20	6689	1030	7304
Baptists:											
<i>General Baptists</i> - -	2	160	20	80	150	1	2	2	98	160	160
<i>Particular Baptists</i> -	25	7390	3916	1406	2997	20	14	21	6550	3430	9522
<i>Baptists (undefined)</i> -	16	2399	391	968	1302	9	10	13	789	1319	2026
Society of Friends - -	7	1440	209	119	..	7	4	..	1440	840	..
Unitarians - - -	9	2461	1109	474	412	7	4	4	2261	911	1550
Wesleyan Methodists:											
<i>Original Connexion</i> -	67	15,155	6259	3081	7495	30	44	53	11,022	9163	13,868
<i>New Connexion</i> - -	15	5267	2573	1404	3520	11	13	13	4844	4614	5214
<i>Primitive Methodists</i> -	40	6850	2738	3566	4357	21	31	37	4195	5691	5689
<i>Wesleyan Methodist Association</i> - - -	4	504	210	46	210	2	2	4	408	140	504
<i>Independent Methodists</i> -	1	150	90	170	126	1	1	1	150	150	150
Calvinistic Methodists:											
<i>Lady Huntingdon's Con- nexion</i> - - -	9	3015	1076	152	1315	6	1	8	2760	535	3015
Brethren - - -	1	150	..	..	..	..	1	..	..	150	.
Isolated Congregations -	5	348	149	26	276	4	1	4	278	35	313
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	12	2834	3029	739	1108	11	8	4	2760	1551	1043
Latter Day Saints - -	3	170	214	65	107	2	2	2	65	170	170
Jews - - - - -	1	10	10	10	10	1	1	1	10	10	10

* The number of *sittings* is not returned for 16 of the above 489 places of worship. Of these, nine belong to the Church of England; one to the Independents; one to the Baptists (undefined); one to the Unitarians; one to the Wesleyan Original Connexion; one to the Primitive Methodists; one to the Lady Huntingdon's Connexion; and one to the Latter Day Saints.

† The number of *attendants* is not returned for 20 of the above 489 places of worship. Of these, 15 belong to the Church of England, one to the Independents; one to the Unitarians; two to the Primitive Methodists; and one to the Brethren.

‡ Of the 349 places open in the morning, 10 did not return the number of their *sittings*; and a similar omission occurred with respect to 10 out of the 310 open in the afternoon, and 7 out of the 222 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page CCXXVIII.

TABLE C.—continued.

CITY OF YORK.

Within the Municipal Limits.

Population, 36,303.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.‡					
	Places of Wor- ship. †	Sittings. *	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings. ‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	40	23,650	10,675	3452	8488	34	19	24	21,626	12,078	14,762
PROTESTANT CHURCHES:											
Church of England	24	12,181	4427	2714	2623	19	13	9	10,217	6938	4293
Independents	2	2760	1333	80	1018	2	1	2	2760	1600	2760
Society of Friends	1	1000	273	170	..	1	1	..	1000	1000	..
Unitarians	1	40§	97	..	60	1	..	1	40	..	40
Wesleyan Methodists:											
Original Connexion	4	3719	1750	120	1833	4	1	4	3719	1000	3719
Primitive Methodists	1	500	141	92	500	1	1	1	500	500	500
Wesleyan Methodist Association	1	550	157	25	194	1	1	1	550	550	550
Wesleyan Reformers	2	1700	1058	..	1317	2	..	2	1700	..	1700
New Church	1	60	..	..	13	..	..	1	..	..	60
Isolated Congregations	1	150	80	..	150	1	..	1	150	..	150
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	2	990	1350	251	780	2	1	2	990	490	990

§ Probably *pevs.*

COUNTY OF YORK (EAST RIDING).

Population, 220,983.

TOTAL	670	142,514	49,870	33,003	47,179	362	362	376	105,121	75,893	88,063
PROTESTANT CHURCHES:											
Church of England	235	64,135	23,456	16,293	8414	169	154	36	54,775	40,552	21,433
Scottish Presbyterians:											
United Presbyterian Church	1	600	117	..	89	1	..	1	600	..	600
Independents	34	12,009	4784	1327	4427	26	18	20	11,124	4754	8504
Baptists:											
Particular Baptists	11	2950	955	547	998	6	6	8	2410	725	2084
Scotch Baptists	1	250	50	20	50	1	1	1	250	250	250
Baptists (undefined)	2	..	50	..	50	2	..	2	..	..	..
Society of Friends	3	661	130	61	..	3	1	..	661	386	..
Unitarians	2	520	220	..	143	1	..	2	490	..	520
Wesleyan Methodists:											
Original Connexion	223	39,360	11,425	9507	18,745	91	110	178	21,971	19,185	34,811
New Connexion	3	1160	509	45	425	2	1	3	1080	80	1160
Primitive Methodists	134	16,136	4676	3887	10,592	44	61	111	7295	7507	14,612
Wesleyan Methodist Association	1	68	..	..	14	..	..	1	..	..	68
Wesleyan Reformers	1	1000	650	..	1000	1	..	1	1000	..	1000
Brethren	1	710	380	400	800	1	1	1	710	710	710
Isolated Congregations	4	734	138	436	167	2	3	3	534	664	604
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	10	1626	2176	359	1071	9	3	5	1626	485	1141
Latter Day Saints	3	500	80	104	173	2	2	2	500	500	500
Jews	1	95	74	17	21	1	1	1	95	95	95

YORK (EAST RIDING). — * The number of *sittings* is not returned for 60 of the above 670 places of worship. Of these, 18 belong to the Church of England; one to the Particular Baptists; two to the Baptists (undefined); 18 to the Wesleyan Original Connexion; 18 to the Primitive Methodists; three to the Roman Catholics; and two to the Latter Day Saints.

† The number of *attendants* is not returned for 36 of the above 670 places of worship. Of these, 19 belong to the Church of England; four to the Independents; one to the Baptists (undefined); four to the Wesleyan Original Connexion; six to the Primitive Methodists; one to the Wesleyan Reformers; and one to the Roman Catholics.

‡ Of the 362 places open in the morning, 29 did not return the number of their *sittings*; and a similar omission occurred with respect to 27 out of the 362 open in the afternoon, and 26 out of the 376 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page CCXXXVIII.

TABLE C.—continued.

COUNTY OF YORK (NORTH RIDING).

Population, 215,214.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.*		Number of Attendants† at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thereto available.					
	Places of Wor- ship.	Sittings.*	Morn- ing.	After- noon.	Even- ing.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - - -	843	165,078	53,239	41,627	41,770	478	481	412	117,012	94,705	87,712
PROTESTANT CHURCHES:											
Church of England - - -	301	79,740	31,560	16,746	8479	220	175	40	66,398	43,443	19,225
Scottish Presbyterians:											
<i>United Presbyterian Church</i> - - -	1	450	262	..	200	1	..	1	450	..	450
Independents - - -	48	10,235	3083	1578	3014	32	19	26	7881	3510	7809
Baptists:											
<i>Particular Baptists</i> - - -	11	2901	817	918	677	6	10	7	2141	2841	2086
<i>General Baptists, New Con- nexion</i> - - -	2	185	32	50	79	1	1	1	105	80	105
Society of Friends - - -	17	3984	408	204	35	17	9	3	3984	2213	400
Unitarians - - -	3	610	88	52	122	2	1	2	430	180	430
Wesleyan Methodists:											
<i>Original Connexion</i> - - -	304	46,898	10,592	15,062	19,713	123	176	234	23,552	29,794	41,885
<i>Primitive Methodists</i> - - -	110	12,691	2609	5194	6813	40	64	75	5503	8864	11,369
<i>Wesleyan Methodist Asso- ciation</i> - - -	6	1485	392	72	620	4	2	6	1440	45	1485
<i>Wesleyan Reformers</i> - - -	5	572	321	124	490	4	3	5	572	272	572
Saudemanians - - -	1	180	82	121	..	1	1	..	180	180	..
Brethren - - -	2	150	15	32	81	1	1	2	90	60	150
Isolated Congregations - - -	10	981	190	243	262	5	5	5	700	281	401
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	22	4016	2788	1231	1185	21	14	5	3616	2942	1344

* The number of *sittings* is not returned for 92 of the above 843 places of worship. Of these, 17 belong to the Church of England; six to the Independents; one to the Particular Baptists; one to the Society of Friends; 41 to the Wesleyan Original Connexion; 21 to the Primitive Methodists; two to the Wesleyan Association; one to the Wesleyan Reformers; and two to Isolated Congregations.

† The number of *attendants* is not returned for 27 of the above 843 places of worship. Of these, 12 belong to the Church of England; one to the Independents; one to the Society of Friends; eight to the Wesleyan Original Connexion; and five to the Primitive Methodists.

‡ Of the 478 places open in the morning, 53 did not return the number of their *sittings*; and a similar omission occurred with respect to 47 out of the 481 open in the afternoon, and 38 out of the 412 open in the evening. For the manner in which particular sects affected by these omissions, see *post*, page ccxxxviii.

TABLE C.—continued.

COUNTY OF YORK (WEST RIDING).

Population, 1,325,495.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants† at Public Worship on Sunday, March 30, 1851.			Number of Places <i>open for Worship</i> at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL	2056	674,914	286,552	234,113	180,061	1333	1440	1199	579,112	477,186	410,681
PROTESTANT CHURCHES:											
Church of England	583	276,910	113,696	89,712	36,387	489	427	131	257,470	205,255	96,935
Scottish Presbyterians:											
<i>United Presbyterian Church</i>	1	639	450	..	255	1	..	1	639	..	639
<i>Presbyterian Church in England</i>	1	100	86	116	..	1	1	..	100	100	..
Independents	158	72,157	34,211	24,486	17,922	125	96	116	66,081	42,017	52,388
Baptists:											
<i>General Baptists</i>	5	1188	643	552	309	3	4	3	716	1188	188
<i>Particular Baptists</i>	71	29,653	14,568	13,840	7014	63	58	49	28,326	23,447	22,000
<i>Scotch Baptists</i>	1	150	35	48	42	1	1	1	150	150	150
<i>General Baptists, New Con- nexion</i>	15	5611	3048	2857	1295	13	10	8	5359	3361	2647
<i>Baptists (undefined)</i>	7	1508	363	424	377	4	4	5	1378	618	1020
Society of Friends	35	9693	2190	1115	221	33	18	2	9413	7499	1049
Unitarians	17	5302	2122	663	1385	12	6	10	4442	1156	336
Moravians	6	2206	1336	1198	245	6	6	2	2206	2206	80
Wesleyan Methodists:											
<i>Original Connexion</i>	646	173,926	67,199	58,695	63,515	338	428	478	134,736	125,747	147,311
<i>New Connexion</i>	70	19,811	9052	6878	7550	51	51	50	17,143	11,896	15,822
<i>Primitive Methodists</i>	231	37,143	10,215	18,333	21,774	81	193	196	19,499	30,659	34,043
<i>Wesleyan Methodist Asso- ciation</i>	44	12,522	4914	3611	4757	20	27	35	10,204	6619	12,014
<i>Wesleyan Reformers</i>	69	7666	5706	5190	8695	27	44	55	5684	3950	7081
New Church	5	1829	368	192	191	4	4	2	1607	979	1072
Brethren	11	1742	527	1242	867	7	12	11	1092	1372	1500
Isolated Congregations	34	4069	905	2143	2135	18	24	24	1971	3319	3071
OTHER CHRISTIAN CHURCHES:											
Roman Catholics	31	8846	14,315	1958	3995	31	15	11	8846	3908	4772
Catholic and Apostolic Church	1	320	140	100	250	1	1	1	320	320	320
Latter Day Saints	8	1280	380	674	880	6	8	8	1090	1280	1280
<i>Jews</i>	3	640	73	86	..	3	2	..	640	140	..

* The number of *sittings* is not returned for 187 of the above 2056 places of worship. Of these, 20 belong to the Church of England; six to the Independents; three to the Particular Baptists; one to the General Baptists; one to the General Baptists, New Connexion; one to the Baptists (undefined); one to the Unitarians; 63 to the Wesleyan Original Connexion; six to the Methodist New Connexion; 32 to the Primitive Methodists; four to the Wesleyan Methodist Association; 25 to the Wesleyan Reformers; two to the Brethren; and 12 to Isolated Congregations.

† The number of *attendants* is not returned for 66 of the above 2056 places of worship. Of these, 43 belong to the Church of England; one to the Independents; one to the Society of Friends; 16 to the Wesleyan Original Connexion; four to the Primitive Methodists; and one to the New Church.

‡ Of the 1333 places *open* in the morning, 52 did not return the number of their *sittings*; and a similar omission occurred with respect to 102 out of the 1440 *open* in the afternoon, and 115 out of the 1199 *open* in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxvii.

TABLE C.—*continued.*

NORTH WALES.

Population, 412,114.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants† at Public Worship on Sunday, March 30, 1851.			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus available.					
	Places of Wor-ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn-ing.	Af-ter-noon.	Even-ing.	Morn-ing.	Af-ter-noon.	Even-ing.
TOTAL - -	1614	342,646	114,547	86,879	155,607	1029	879	1153	249,718	175,118	256,770
PROTESTANT CHURCHES:											
Church of England - -	364	107,159	35,182	15,239	11,757	30	210	100	98,463	64,851	41,924
Independents - - -	273	49,948	14,407	14,795	27,651	15	143	233	29,833	25,597	45,912
Baptists:											
<i>General Baptists</i> - -	3	1449	34	814	1056	1	2	3	125	1324	1449
<i>Particular Baptists</i> -	109	17,814	6682	6460	11,692	65	61	93	11,259	8913	16,253
<i>Scotch Baptists</i> - -	3	176	44	119	..	2	3	..	100	176	..
<i>Baptists undefined</i> -	28	2675	774	1421	1355	16	21	18	1570	2129	2113
Society of Friends - -	1	60	4	4	..	1	1	..	60	60	..
Unitarians - - -	2	710	225	..	249	1	..	2	600	..	710
Wesleyan Methodists:											
<i>Original Connexion</i> -	260	45,782	12,612	13,087	26,918	144	151	230	28,600	23,338	42,629
<i>New Connexion</i> - -	14	2534	571	763	779	8	10	11	1976	1338	1776
<i>Primitive Methodists</i> -	38	3379	559	946	1471	8	22	24	1473	2000	2296
<i>Wesleyan Methodist Association</i> - - -	11	1019	74	739	887	2	9	9	40	929	949
<i>Wesleyan Reformers</i> -	1	470	101	..	273	1	..	1	470	..	470
Calvinistic Methodists:											
<i>Welsh Calvinistic Metho-dists</i> - - -	478	105,146	41,089	31,105	69,362	298	225	408	71,829	41,810	97,185
Brethren - - -	1	70	9	..	44	1	..	1	70	..	70
Isolated Congregations - -	16	3010	1250	896	1685	11	7	11	2005	1608	2069
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	5	885	762	337	170	5	5	2	885	885	605
Latter Day Saints - - -	7	360	167	154	258	5	6	7	360	160	360

* The number of *sittings* is not returned for 89 of the above 1614 places of worship. Of these, 21 belong to the Church of England; nine to the Independents; six to the Particular Baptists; one to the Scotch Baptists; five to the Baptists (undefined); five to the Wesleyan Original Connexion; three to the Methodist New Connexion; nine to the Primitive Methodists; one to the Wesleyan Methodist Association; 20 to the Welsh Calvinistic Methodists; three to Isolated Congregations; and four to the Latter Day Saints.

† The number of *attendants* is not returned for 30 of the above 1614 places of worship. Of these, 21 belong to the Church of England; two to the Particular Baptists; one to the Baptists (undefined); two to the Wesleyan Original Connexion; two to the Welsh Calvinistic Methodists; and two to Isolated Congregations.

‡ Of the 1029 places open in the morning, 63 did not return the number of their *sittings*; and a similar omission occurred with respect to 64 out of the 879 open in the afternoon, and 63 out of the 1153 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxviii.

TABLE C.—continued.

SOUTH WALES.

Population, 593,607.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants† at Public Worship on Sunday, March 30, 1851			Number of Places open for Worship at each Period of the Day, on Sunday, March 30, 1851 ; and Number of Sittings thus available.					
	Places of Wor- ship.	Sittings.*	Morning.	Afternoon.	Evening.	Places of Worship open.			Sittings.‡		
						Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
TOTAL - -	1863	435,556	205,936	88,481	200,604	1256	735	1076	332,012	142,145	207,928
PROTESTANT CHURCHES :											
Church of England - -	615	129,491	47,907	25,286	19,695	434	294	129	98,068	56,065	46,816
Independents - - -	367	103,997	64,662	17,116	59,079	266	104	269	87,129	23,279	80,217
Baptists :											
<i>Particular Baptists</i> - -	264	69,690	39,597	11,468	46,916	197	73	203	56,315	13,877	58,900
<i>General Baptists, New Connexion</i> - - -	3	414	255	..	252	3	..	2	414	..	339
<i>Baptists (undefined)</i> - -	30	5817	3164	561	3023	23	5	24	5287	650	5117
Society of Friends - -	7	714	98	39	..	7	4	..	714	614	..
Unitarians - - -	25	4890	1904	763	730	16	8	7	3394	1565	1311
Wesleyan Methodists :											
<i>Original Connexion</i> - -	168	31,313	9973	4304	17,082	93	63	138	23,478	7440	28,467
<i>Primitive Methodists</i> - -	37	4152	1133	1128	2553	14	21	29	2203	1976	3850
<i>Bible Christians</i> - - -	1	140	..	..	120	..	..	1	..	..	140
<i>Wesleyan Methodist Asso- ciation</i> - - -	1	258	52	72	98	1	1	1	258	258	258
<i>Wesleyan Reformers</i> - -	2	120	40	..	115	1	..	2	120	..	120
Calvinistic Methodists :											
<i>Welsh Calvinistic Metho- dists</i> - - -	302	77,949	32,099	25,291	47,054	167	138	240	49,127	31,560	67,820
<i>Lady Huntington's Con- nexion</i> - - -	1	650	450	..	600	1	..	1	650	..	650
Brethren - - -	1	200	90	..	173	1	..	1	200	..	200
Isolated Congregations - -	12	1511	789	390	959	7	5	7	535	59	1011
OTHER CHRISTIAN CHURCHES :											
Roman Catholics - - -	7	1938	2540	381	376	7	4	4	1938	1522	1358
Latter Day Saints - - -	18	2170	1149	1721	1726	16	14	16	2070	2170	1170
Jews - - -	2	112	34	21	23	2	1	2	112	30	112

* The number of *sittings* is not returned for 232 of the above 1863 places of worship. Of these, 51 belong to the Church of England; fifty-four to the Independents; thirty-one to the Particular Baptists; four to the Baptists (undefined); one to the Society of Friends; three to the Unitarians; twenty-two to the Wesleyan Original Connexion; one to the Wesleyan Methodist Association; one to the Wesleyan Reformers; thirty to the Welsh Calvinistic Methodists; three to the Isolated Congregations; and eleven to the Latter Day Saints.

† The number of *attendants* is not returned for forty-eight of the above 1863 places of worship. Of these, 28 belong to the Church of England; four to the Independents; six to the Particular Baptists; two to the Wesleyan Original Connexion; five to the Welsh Calvinistic Methodists; one to the Isolated Congregations; one to the Latter Day Saints; and one to the Jews.

‡ Of the 1256 places open in the morning 123 did not return the number of their *sittings*; and a similar omission occurred with respect to 87 out of the 735 open in the afternoon, and 110 out of the 1076 open in the evening. For the manner in which particular sects are affected by these omissions, see *post*, page ccxxxviii.

SUPPLEMENT TO TABLES A, B, and C.

TABLE OF DEFECTIVE RETURNS,

showing, for each Division and County of England and Wales, the Number of Places of Worship (mentioned in the previous Tables A., B., and C.) from which, though open on the Census-Sunday, no return of Sittings was received.*

DENOMINATIONS.	Number of Places open for Worship at the under-mentioned periods of the day, but from which no information as to Sittings was received.																				
	Morning.			Afternoon.			Evening.			Morning.			Afternoon.			Evening.					
	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.			
	ENGLAND AND WALES.						DIVISION I.			DIVISION II.			DIVISION III.			DIVISION IV.			DIVISION V.		
TOTAL	1387	1424	998	34	6	21	247	200	88	47	48	14	198	184	60	257	243	135			
PROTESTANT CHURCHES :																					
Church of England	812	699	100	9	1	6	189	153	22	42	42	3	133	127	9	171	155	10			
Church of Scotland	1	1																			
United Presbyterian Church	1	1																			
Presbyterian Ch. in England																					
Independents	92	62	133	6		2	13	7	15	1	1	2	10	8	12	16	10	6	16		
General Baptists	3	6	6					1	1	1	1										
Particular Baptists	80	52	67	5	3	4	11	6	7	2	2	2	10	9	5	8	4	9			
General Baptist New Connex.		4	3									1	1								
Scottish Baptists	3	3																			
Baptists (not otherwise defined)	36	24	30				4	2	3	1	2	2	6	4		10	7	9			
Society of Friends	6	3					1									1	1				
Unitarians	11	5	8					1													
Wesleyan Original Connex.	130	180	234	1			4	8	12	1		2	12	13	15	16	18	25			
Methodist New Connexion	7	10	11																		
Primitive Methodists	85	162	195	3		3	6	14	17				16	16	16	3	10	18			
Bible Christians	16	29	24					3	3	4						11	16	18			
Wes. Meth. Association	6	24	18													1	2	2			
Independent Methodists	2	1	1					1													
Wesleyan Reformers	20	33	43	2		2							2	2		1	3	4			
Lady Huntingdon's Connex.	4	1	4	1			1		1												
Welsh Calvinistic Methodists	30	22	23																		
Sandemanians	2	1																			
New Church	1	1											1	1		6	7	8			
Brethren	14	11	12				11	12					4	2	3	3	5	6			
Isolated Congregations	40	25	39	3		1	6	1	5			1	4	2	3	3	5	6			
OTHER CHRISTIAN CHS. :																					
Roman Catholics	43	26	11	3	1	2	5	3					4	2		6	2	1			
Catholic and Apos. Church	1	1																			
Latter Day Saints	34	41	43	1	1	1	1	1	1							5	3	7			
Jews	2	1																			

TOTAL	DIVISION VI.			DIVISION VII.			DIVISION VIII.			DIVISION IX.			DIVISION X.			DIVISION XI.		
	96	79	41	111	139	101	89	103	94	132	173	177	51	60	62	234	186	202
PROTESTANT CHURCHES :																		
Church of England	59	49	10	68	65	5	18	12	3	37	39	11	11	9	4	75	46	17
Church of Scotland													1	1				
United Presbyterian Church													1	1	1			
Presbyterian Ch. in England													1					
Independents	4	1	5	1	1	1	3	6	8	6	4	6	1	1		37	28	46
General Baptists					3	3					2	1	2					
Particular Baptists					1	1	3	3	1	1	1	2	2	1	1	58	22	35
General Baptist New Connex.						3	2											
Scottish Baptists							2	2										
Baptists (not otherwise defined)	2	3	2	1			2	3	1	2		3	3	1	7	5	6	3
Society of Friends	1	1					1			1	1					1	1	
Unitarians	4	1	3	1	1	1	2	1			1	1	1	1		1	2	1
Wesleyan Original Connex.	10	9	11	16	25	32	7	14	11	44	53	70	8	24	29	11	16	27
Methodist New Connexion							3	3	2	1	4	4	2	1	3	1	2	2
Primitive Methodists	4	7	7	11	25	49	8	26	29	17	32	49	9	6	11	8	20	14
Bible Christians																2	1	2
Wes. Meth. Association						1		3	9	6	1	4	4		6	4	1	2
Independent Methodists																		
Wesleyan Reformers	1	1	1	1	4	7	2	1	1	9	21	23	1	2	4	1		2
Lady Huntingdon's Connex.	1	1	2				1											
Welsh Calvinistic Methodists							1	1					1			50	22	33
Sandemanians																		
Brethren	1		1				2	2	2	1	2	1						
Isolated Congregations	2	1		5	2	3	4	4	7	7	8	9	1	1	2	5	2	2
OTHER CHRISTIAN CHS. :																		
Roman Catholics	4	3	1	6	3	1	9	6	4	2	1		6	4	2	1	1	
Catholic and Apos. Church																		
Latter Day Saints	3	3	1	1	5	5	5	9	9	1	1	1	2	1	2	15	17	16
Jews							2	1										

* The previous Tables (A., B., and C.) which shew the number of Places open for Worship on the Sunday of the Census, though perfect as to the number of Places, are deficient as to the number of Sittings; some of the Returns omitting to give information on this point. The present Table gives an account of the number of such omissions, and, by using it in connexion with the average of Sittings to one place of worship (see the last column in Supplement I. to Table A.), an estimate may readily be formed of the extent to which the number of available Sittings in columns 14-16 of Table A., and columns 9-11 of Tables B. and C. should be increased. Thus, with respect to the Church of England: from Table A. we learn that the number of Churches open in the morning, was 11,794; the above Table tells us, that of these 11,794 Churches, 812 made no return of the number of their sittings; we must therefore have recourse to an estimate of the accommodation in these 812 Churches; and on turning to Supplement I. to Table A. we find that the average number of Sittings in a Church of England structure is 37, which, multiplied by 812, gives 306,124 as the number to be added to the 4,546,521 sittings given in Table A. The result is, that the number of sittings available to the public in connexion with the Established Church, on the morning of the Census-Sunday was 4,852,645. So, as to the afternoon and evening, and also as to other bodies.

TABLE OF DEFECTIVE RETURNS—continued.

DENOMINATIONS.	Number of Places open for Worship at the under-mentioned periods of the day, but from which no information as to Sittings was received.																	
	Morn- ing.			After- noon.			Even- ing.			Morn- ing.			After- noon.			Even- ing.		
	2	3	2	43	31	16	7	4	2	13	15	2	36	50	51			
TOTAL																		
PROTESTANT CHURCHES:																		
Church of England	2	3	.	34	23	4	7	4	2	12	14	1	6	4	1			
Presbyterian Church in England	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Independents	.	.	1	2	1	1	.	.	.	.	.	.	2	1	1
Particular Baptists	.	.	.	2	1	.	.	.	.	.	.	.	1	1	1
Scottish Baptists	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Baptists (not otherwise defined)	.	.	.	1	.	.	.	.	.	1	1	1	2	1	1
Unitarians	.	.	.	.	.	.	.	.	.	.	.	.	6	9	8
Wesleyan Original Connexion	.	.	.	.	1	1	.	.	.	.	.	.	2	1	2
Methodist New Connexion	.	.	.	.	.	.	.	.	.	.	.	.	7	20	15
Primitive Methodists	.	.	.	3	5	8	.	.	.	.	.	.	1	1	1
Wesleyan Methodist Association	.	.	.	.	.	.	.	.	.	.	.	.	1	1	1
Lady Huntingdon's Connexion	.	.	.	1	.	1	.	.	.	.	.	.	2	1	2
Brethren	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Isolated Congregations	.	.	1	.	.	1	.	.	.	.	.	.	.	.	.
OTHER CHRISTIAN CHURCHES:																		
Roman Catholics	.	.	.	.	.	.	.	.	.	.	.	.	.	1	1
Latter Day Saints	.	.	.	.	.	.	.	.	.	.	.	.	4	5	5

DENOMINATIONS.	Number of Places open for Worship at the under-mentioned periods of the day, but from which no information as to Sittings was received.																	
	Morn- ing.			After- noon.			Even- ing.			Morn- ing.			After- noon.			Even- ing.		
	33	38	19	12	15	17	16	33	31	96	92	49	40	35	21			
TOTAL																		
PROTESTANT CHURCHES:																		
Church of England	16	16	.	4	3	1	3	4	.	68	57	3	28	28	.			
General Baptists	.	1	.	1	.	.	1	2	1	4	3	7	3	.	4			
Particular Baptists	1	.	1	.	.	.	.	.	.	3	2	4	1	.	.
Baptists (not otherwise defined)	.	.	.	.	.	1	.	1	1	3	2	4	1	1	.
Society of Friends	1	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Unitarians	.	.	.	1	1	.	1	1	1	.	.	.	.	.	.
Wesleyan Original Connexion	6	12	5	2	5	6	4	9	11	1	3	7	4	.	8			
Primitive Methodists	.	.	7	2	.	3	4	9	11	.	.	.	.	3	4
Bible Christians	6	5	7	.	.	.	.	.	.	3	11	10	.	.	.
Wesleyan Methodist Association	1	2	2	.	6	4	.	.	.	.	1	2	.	.	.
Wesleyan Reformers	.	1	1	.	.	.	.	2	3	.	1	2	.	.	.
Brethren	.	.	.	.	.	.	.	.	.	10	7	8	.	.	.
Isolated Congregations	1	.	2	.	.	.	.	1	.	1	4	2	.	.	1
OTHER CHRISTIAN CHURCHES:																		
Roman Catholics	1	.	1	2	.	2	3	1	.	.	.	.	2	1	2
Latter Day Saints	.	.	.	.	.	.	.	3	3	2	1	2	.	.	4

DENOMINATIONS.	Number of Places open for Worship at the under-mentioned periods of the day, but from which no information as to Sittings was received.																	
	Morn- ing.			After- noon.			Even- ing.			Morn- ing.			After- noon.			Even- ing.		
	11	18	20	45	44	13	35	21	16	20	11	5	2	3	2			
TOTAL																		
PROTESTANT CHURCHES:																		
Church of England	3	4	2	35	35	5	20	13	5	13	6	2	1	1	.			
Independents	.	1	.	3	3	4	3	.	4	.	.	.	.	.	1
General Baptists	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Particular Baptists	.	1	.	1	1	1	.	1	.	1	1	.	1	1	1			
Baptists (not otherwise defined)	2	.	3	2	2	.	1	.	.	.	.	.	.	.	.
Society of Friends	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.
Unitarians	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.
Wesleyan Original Connexion	.	8	6	2	2	2	4	1	4	2	.	.	.	.	.
Methodist New Connexion	1	.	2	.	.	.	.	.	.	.	.	.	.	.	.
Primitive Methodists	3	.	4	.	.	.	.	.	.	3	3	3	.	.	.
Wesleyan Reformers	.	1	1	.	.	.	1	.	1	.	.	.	.	.	.
Lady Huntingdon's Connexion	.	.	.	.	.	.	1	1	1	.	.	.	.	.	.
New Church	.	.	.	1	1	.	.	.	.	.	.	.	.	.	.
Isolated Congregations	.	.	.	1	.	1	.	.	.	.	.	.	.	.	.
OTHER CHRISTIAN CHURCHES:																		
Roman Catholics	1	1	.	.	.	.	1	1	.	1	.	.	.	.	.
Latter Day Saints	1	.	1	.	.	.	.	8	1	.	1	.	.	.	.

TABLE OF DEFECTIVE RETURNS—continued.

DENOMINATIONS.	Number of Places open for Worship at the under-mentioned periods of the day, but from which no information as to Sitzings was received.														
	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
	HUNTINGDON- SHIRE.			KENT.			LANCASHIRE.			LEICESTERSHIRE.			LINCOLNSHIRE.		
TOTAL - - -	3	3	1	60	48	28	45	53	41	8	13	8	68	69	42
PROTESTANT CHURCHES:															
Church of England - - -	3	2	.	44	36	9	11	8	2	8	9	2	42	38	2
Independents - - - - -	.	.	.	3	1	1	4	4	5	.	1	1	.	.	.
General Baptists - - -	.	.	.	1	1	.	.	.	.	.	.	1	.	.	.
Particular Baptists - -	.	.	.	5	2	5	1	2	.	.	.	.	.	1	1
Scottish Baptists - - -	1	1	.	.	.	.	.	.	.
General Baptists, New Connexion -	.	1	1	.	.	.	.	.	.	.	2	1	.	.	.
Baptists (not otherwise defined) -	1	2	2	.	.	.	.	1	.	.
Society of Friends - - -	1	.	.	.	.	.	.	.	.
Wesleyan Original Connexion - - -	.	.	.	2	3	5	2	5	9	.	.	1	12	15	14
Methodist New Connexion - - - -	1	1	.	.	.	.	.	.	.
Primitive Methodists - - - - -	.	.	.	1	2	3	1	7	5	.	.	.	7	13	21
Bible Christians - - - - -	1	1	.	2	.	.	.	.	.	.	.
Wesleyan Methodist Association - -	2	6	5	.	.	.	.	.	.
Independent Methodists - - - - -	1	.	1	.	.	.	.	.	.
Wesleyan Reformers - - - - -	.	.	.	1	.	1	2	1	.	.	.	1	1	1	2
Sandemanians - - - - -	1	1	.	.	.	.	.	.	.
Brethren - - - - -
Isolated Congregations - - - - -	.	.	.	1	.	1	3	4	7	.	1	1	2	1	.
OTHER CHRISTIAN CHURCHES:															
Roman Catholics - - - - -	.	.	.	1	1	.	9	5	3	.	.	.	2	1	1
Latter Day Saints - - - - -	.	.	.	1	1	1	1	4	4	.	.	.	1	1	1
Jews - - - - -	2	1	.	.	.	.	.	.	.

DENOMINATIONS.	MIDDLESEX.			MONMOUTH- SHIRE.			NORFOLK.			NORTHAMPTON- SHIRE.			NORTHUMBER- LAND.		
	25	4	13	31	22	24	87	86	38	17	18	3	21	18	20
PROTESTANT CHURCHES:															
Church of England - - - - -	8	1	5	11	7	2	47	51	2	16	17	.	3	1	1
Church of Scotland - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	1	1	.
United Presbyterian Church - - -	.	.	.	.	.	.	.	.	.	.	.	.	1	1	1
Presbyterian Church in England - -	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Independents - - - - -	6	.	2	2	1	3	4	2	6	1	.	2	.	.	.
Particular Baptists - - - - -	4	2	3	5	.	5	4	3	1	.	.	.	1	.	1
Baptists (not otherwise defined) -	.	.	.	1	1	.	3	1	.	1	1	.	1	.	2
Wesleyan Original Connexion - - -	.	.	.	2	3	5	8	8	11	.	.	.	5	6	6
Methodist New Connexion - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	1	1	1
Primitive Methodists - - - - -	1	.	1	1	3	2	13	15	16	.	.	.	2	2	3
Bible Christians - - - - -	.	.	.	2	1	2	.	.	.	.	.	.	.	.	.
Wesleyan Reformers - - - - -	1	.	1	1	.	1	2	2	.	.	.	.	1	1	3
Lady Huntingdon's Connexion - - -	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Welsh Calvinistic Methodists - - -	.	.	.	2	1	1	.	.	.	.	.	.	.	.	.
Isolated Congregations - - - - -	2	.	.	.	.	.	3	2	.	.	.	.	.	1	1
OTHER CHRISTIAN CHURCHES:															
Roman Catholics - - - - -	2	1	1	1	1	.	3	2	.	.	.	.	3	3	.
Latter Day Saints - - - - -	.	.	.	3	4	3	.	.	.	.	.	.	1	1	1

DENOMINATIONS.	NOTTINGHAM- SHIRE.			OXFORDSHIRE.			RUTLANDSHIRE.			SHROPSHIRE.			SOMERSETSHIRE.		
	18	20	21	6	2	4	2	3	.	19	26	9	28	11	17
PROTESTANT CHURCHES:															
Church of England - - - - -	12	9	1	3	1	1	2	3	.	9	9	.	12	9	2
Independents - - - - -	.	.	.	1	.	.	.	.	.	.	.	.	1	1	3
General Baptists - - - - -	.	1	1	.	.	.	.	.	.	.	.	.	.	.	.
Particular Baptists - - - - -	.	.	.	1	1	1	.	.	.	.	.	.	3	1	3
General Baptist New Connexion - -	.	1	1	.	.	.	.	.	.	.	.	.	.	.	.
Baptists (not otherwise defined) -	1	3	.	.	.	.	.	.	.	2	1	.	2	.	2
Wesleyan Original Connexion - - -	.	.	.	1	.	2	.	.	.	3	5	.	2	2	2
Primitive Methodists - - - - -	1	3	6	.	.	.	.	.	.	4	11	6	.	.	1
Bible Christians - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	2	.	1
Wesleyan Reformers - - - - -	.	1	1	.	.	.	.	.	.	.	.	.	.	.	1
Isolated Congregations - - - - -	3	.	2	.	.	.	.	.	.	.	.	.	1	.	.
OTHER CHRISTIAN CHURCHES:															
Roman Catholics - - - - -	1	1	.	.	.	.	.	.	.	1	.	1	3	1	.
Catholic and Apostolic Church - -	.	.	.	.	.	.	.	.	.	.	.	.	1	.	1
Latter Day Saints - - - - -	.	1	1	.	.	.	.	.	.	.	.	.	1	.	1

TABLE OF DEFECTIVE RETURNS—*continued.*

DENOMINATIONS.	Number of Places open for Worship at the under-mentioned periods of the day, but from which no information as to Sittings was received.														
	Morn- ing.	After noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.
	SOUTHAMPTON.			STAFFORDSHIRE.			SUFFOLK.			SURREY.			SUSSEX.		
TOTAL - -	57	57	23	7	6	7	67	55	9	33	19	11	54	41	27
PROTESTANT CHURCHES:															
Church of England - - -	40	37	.	3	4	1	52	42	2	20	15	3	44	36	6
Independents - - - - -	2	1	6	.	.	.	3	3	2	2	2	2	3	2	5
Particular Baptists - - -	3	5	2	.	.	.	5	5	3	1	.	.	1	1	1
Baptists (not otherwise defined)	2	2	1	.	.	.	1	1	.	1	.	1	.	.	.
Society of Friends - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Unitarians - - - - -	.	.	.	3	.	3	.	.	.	.	.	.	.	.	.
Wesleyan Original Connexion	2	4	6	.	1	2	2	3	2	1	.	.	.	.	.
Primitive Methodists - - -	2	7	6	.	.	1	3	1	.	2	.	2	.	.	.
Bible Christians - - - -	3	2	1	.	.	.	.	.	.	.	.	1	.	.	1
Independent Methodists - -	.	.	.	.	.	.	.	.	.	.	.	.	1	1	.
Brethren - - - - -	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Isolated Congregations - -	1	.	1	.	.	.	.	.	.	1	.	.	4	1	3
OTHER CHRISTIAN CHURCHES:															
Roman Catholics - - - -	2	1	.	1	1	.	1	.	.	3	1	1	.	.	.
Latter Day Saints - - - -	.	.	.	.	.	.	.	.	.	1	1	1	.	.	.

	WARWICKSHIRE.			WESTMORELAND.			WORCESTER- SHIRE.			WILTSHIRE.			YORK, CITY.		
	15	15	4	5	8	4	10	10	7	67	74	29	.	.	.
PROTESTANT CHURCHES:															
Church of England - - -	10	11	1	1	1	.	6	6	2	54	53	5	.	.	.
Independents - - - - -	.	.	.	.	.	.	1	1	.	2	1	2	.	.	.
Particular Baptists - - -	.	.	.	1	.	.	.	.	.	1	1	1	.	.	.
Baptists (not otherwise defined)	.	.	.	.	1	1	.	1	1	4	4	3	.	.	.
Unitarians - - - - -	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.
Wesleyan Original Connexion	2	2	2	1	5	2	.	1	2	3	1	4	.	.	.
Primitive Methodists - - -	.	.	.	1	1	1	.	1	3	13	13	.	.	.	.
Lady Huntingdon's Connexion	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sandemanians - - - - -	.	.	.	1	.	.	.	.	1	.	.	.	.	.	.
Brethren - - - - -	1	.	1	.	.	.	.	.	.	.	.	.	.	.	.
Isolated Congregations - -	2	1	.	.	.	.	.	.	.	.	1	1	.	.	.
OTHER CHRISTIAN CHURCHES:															
Roman Catholics - - - -	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Latter Day Saints - - - -	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.

	YORKSHIRE, EAST RIDING.			YORKSHIRE, NORTH RIDING.			YORKSHIRE, WEST RIDING.			NORTH WALES.			SOUTH WALES.		
	29	27	26	53	47	38	52	102	115	63	64	63	126	87	110
PROTESTANT CHURCHES:															
Church of England - - -	10	12	3	15	10	2	14	18	6	22	16	4	38	22	10
Independents - - - - -	.	.	.	5	1	.	2	2	6	5	9	11	30	18	32
General Baptists - - - -	.	.	.	.	.	.	2	1	2	.	.	.	.	.	.
Particular Baptists - - -	.	.	1	.	1	.	1	.	1	4	7	5	27	13	25
Baptists (not otherwise defined)	2	.	2	.	.	.	.	.	1	2	4	2	1	1	1
Society of Friends - - -	.	.	.	1	1	.	.	.	.	.	.	.	1	.	.
Unitarians - - - - -	.	.	.	.	.	.	1	1	.	.	.	.	2	.	1
Wesleyan Original Connexion	8	8	9	22	22	23	14	24	40	2	3	9	4	8	12
Methodist New Connexion	.	.	.	.	.	.	1	4	4	1	3	3	.	.	.
Primitive Methodists - - -	6	5	10	7	10	9	4	18	20	1	4	4	2	5	4
Wesleyan Methodist Association	.	.	.	1	1	2	.	5	2	1	2	2	.	.	1
Wesleyan Reformers - - -	.	.	.	.	.	.	9	21	22	.	.	.	.	.	.
Welsh Calvinistic Methodists	.	.	.	.	.	.	1	2	1	.	.	.	19	9	17
Brethren - - - - -	.	.	.	.	.	.	6	6	9	2	1	1	3	1	1
Isolated Congregations - -	.	.	.	2	1	1	.	.	.	.	.	.	.	.	.
OTHER CHRISTIAN CHURCHES:															
Roman Catholics - - - -	2	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Latter Day Saints - - - -	1	1	1	.	.	.	.	.	.	3	5	5	9	7	8

TABLE D.

DATES at which existing Places of Worship in each COUNTY were erected, or appropriated to Religious Uses.*

DENOMINATIONS.	BEDFORDSHIRE.								BERKSHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	137	15	16	23	51	41	44	327	190	11	14	24	60	57	79	435
PROTESTANT CHURCHES :																
Church of England - -	107	1	.	.	.	5	20	133	141	1	1	1	5	16	41	206
Independents, or Congregationalists	3	2	3	3	3	2	3	19	12	3	2	5	10	1	1	34
Baptists :																
<i>General</i> - - - - -	1	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.
<i>Particular</i> - - - - -	11	3	3	4	10	10	6	47	5	.	.	4	11	3	7	50
<i>Not otherwise defined</i> - - - - -	2	1	.	2	1	.	1	7	7	.	.	1	.	.	3	11
Society of Friends - - - - -	3	.	.	.	.	.	.	3	3	.	.	.	1	.	1	5
Unitarians - - - - -	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	1
Moravians - - - - -	2	.	.	1	.	.	.	3	.	.	.	.	.	.	.	.
Wesleyan Methodists :																
<i>Original Connexion</i> - - - - -	3	7	10	11	27	14	6	78	13	5	9	8	13	15	9	72
<i>Primitive Methodists</i> - - - - -	2	.	.	.	5	7	4	18	6	1	1	2	18	13	12	53
Calvinistic Methodists :																
<i>Lady Huntingdon's Connexion</i> - - - - -	.	.	.	.	.	.	.	.	.	1	1	1	1	.	.	4
Brethren - - - - -	.	.	.	.	1	.	.	1	.	.	.	.	.	1	.	1
Isolated Congregations - - - - -	.	.	.	2	3	3	3	11	.	.	.	.	1	5	4	10
OTHER CHRISTIAN CHURCHES :																
Roman Catholics - - - - -	1	.	.	.	.	.	.	1	2	.	.	2	.	2	.	6
Catholic and Apostolic Church - - - - -	.	.	.	.	1	.	.	1	.	.	.	.	.	.	.	1
Latter Day Saints - - - - -	2	.	.	.	.	.	1	3	.	.	.	.	.	1	1	2
<i>Jews</i> - - - - -	.	1	.	.	.	.	.	1	.	.	.	.	.	.	.	.

DENOMINATIONS.	BUCKINGHAMSHIRE.								CAMBRIDGESHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	218	19	22	40	64	64	72	499	153	10	26	23	58	66	68	404
PROTESTANT CHURCHES :																
Church of England - - - - -	161	1	.	2	6	11	45	226	122	.	.	.	3	4	47	176
Independents, or Congregationalists	18	4	4	9	7	8	6	56	10	2	5	5	6	4	6	38
Baptists :																
<i>General</i> - - - - -	1	.	1	2	1	.	.	5	2	1	1	1	.	3	1	9
<i>Particular</i> - - - - -	12	7	3	10	9	6	4	51	8	3	8	6	13	9	4	51
<i>General (New Connexion)</i> - - - - -	2	.	.	.	2	.	.	4	.	.	.	.	.	.	.	.
<i>Not otherwise defined</i> - - - - -	3	1	1	3	1	3	.	12	4	.	1	1	2	3	1	12
Society of Friends - - - - -	8	.	.	.	.	.	.	8	3	.	.	.	.	.	.	5
Unitarians - - - - -	.	.	.	.	.	.	.	.	1	.	.	1	.	.	.	2
Wesleyan Methodists :																
<i>Original Connexion</i> - - - - -	4	4	12	11	24	14	12	81	2	3	10	9	16	13	4	57
<i>Primitive Methodists</i> - - - - -	3	1	.	1	12	18	1	36	1	.	1	.	11	24	2	39
<i>Wesleyan Reformers</i> - - - - -	1	.	.	1	1	.	.	3	.	.	.	.	1	3	1	5
Calvinistic Methodists :																
<i>Lady Huntingdon's Connexion</i> - - - - -	1	.	.	.	.	.	.	1	.	.	.	.	1	.	.	1
Isolated Congregations - - - - -	3	1	1	.	3	1	2	11	.	.	.	1	3	1	.	5
OTHER CHRISTIAN CHURCHES :																
Roman Catholics - - - - -	.	.	.	1	.	1	2	4	1	.	.	.	1	1	.	3
Latter Day Saints - - - - -	1	.	.	.	.	.	.	1	.	.	.	.	.	1	1	2
<i>Jews</i> - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	1

* This series of Tables must be taken subject to some degree of qualification, if it be desired to gain from them an idea of the number of places of worship existing at former periods. In the case of some Dissenting Bodies, places only recently occupied for religious worship have been returned with the date of their *erection*, instead of that of their first appropriation to such uses. So, too, of chapels which have passed from one denomination to another. Instances may be seen in the case of the *Wesleyan Reformers*, the *Primitive Methodists*, the *Bible Christians*, the *Mormons*, &c.; many of the chapels belonging to these bodies being returned with dates anterior to the first formation of the sects respectively.

TABLE D.—continued.

DENOMINATIONS.	CHESHIRE.								CORNWALL.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	205	34	45	68	171	213	97	833	228	46	94	164	243	189	140	1104
PROTESTANT CHURCHES:																
Church of England - - -	130	1	3	5	32	63	18	252	150	4	5	6	10	24	66	265
Scottish Presbyterians:																
<i>United Presbyterian Church</i>	.	.	.	1	.	1	.	2	.	.	.	.	.	.	.	.
<i>Presbyterian Church in Eng-</i>	.	.	.	.	2	1	.	3	.	.	.	.	.	.	.	.
<i>land</i>	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Independents, or Congregationalists	13	7	3	5	11	20	7	66	13	4	6	7	1	2	4	37
Baptists:																
<i>Particular</i>	2	1	2	2	3	2	2	14	1	2	2	3	2	3	1	14
<i>Scotch</i>	.	.	.	.	1	.	.	1	.	.	.	.	.	.	.	.
<i>General (New Connexion)</i>	1	.	.	1	1	.	1	4	.	.	.	.	.	.	.	.
<i>Not otherwise defined</i>	2	.	.	.	2	7	1	12	.	.	1	1	1	3	5	11
Society of Friends - - -	6	.	.	.	1	2	1	10	3	1	2	2	2	1	1	12
Unitarians - - -	10	1	1	1	.	1	.	14	.	.	.	.	1	.	1	2
Moravians - - -	1	.	.	.	.	2	.	3	.	.	.	.	.	.	.	.
Wesleyan Methodists:																
<i>Original Connexion</i>	22	17	27	28	38	33	23	188	44	29	58	85	103	63	30	412
<i>New Connexion</i>	3	1	2	5	11	4	3	29	.	.	.	.	3	.	.	3
<i>Primitive Methodists</i>	7	1	1	18	40	41	27	135	1	.	1	11	14	7	4	38
<i>Bible Christians</i>	.	.	.	.	.	.	.	.	3	.	8	37	64	52	18	132
<i>Wesleyan Methodist Association</i>	.	2	2	.	20	24	2	50	5	5	9	9	34	25	6	63
<i>Wesleyan Reformers</i>	.	.	.	.	.	.	.	.	2	.	.	.	1	2	1	6
Calvinistic Methodists:																
<i>Lady Huntingdon's Connexion</i>	1	1	3	.	1	1	1	8	1	1	.	1	.	.	.	3
<i>Welsh Calvinistic Methodists</i>	.	.	1	.	3	.	.	4	.	.	.	.	.	.	.	.
Brethren - - -	.	.	.	.	1	2	2	5	2	.	.	.	2	1	1	6
Isolated Congregations - - -	2	.	.	.	.	2	3	7	1	.	1	1	2	3	2	10
OTHER CHRISTIAN CHURCHES:																
Roman Catholics - - -	2	2	.	1	3	5	4	17	2	.	.	1	1	3	.	7
Catholic and Apostolic Church	.	.	.	.	1	.	.	1	.	.	.	.	1	.	.	1
Latter Day Saints - - -	3	.	.	1	1	2	2	9	.	.	.	.	.	.	.	7
Jews - - -	.	.	.	.	.	.	.	.	.	.	1	.	1	.	.	2

DENOMINATIONS.	CUMBERLAND.								DERBYSHIRE.							
	187	5	15	34	40	61	47	389	235	32	48	72	108	170	111	776
PROTESTANT CHURCHES:																
Church of England - - -	125	.	1	2	4	15	14	161	156	.	1	4	13	40	36	250
Scottish Presbyterians:																
<i>Church of Scotland</i>	1	.	.	.	1	.	.	2	.	.	.	.	.	.	.	.
<i>United Presbyterian Church</i>	6	.	1	.	3	.	.	10	.	.	.	.	.	.	.	.
<i>Presbyterian Church in Eng-</i>	4	.	.	1	.	.	.	5	.	.	.	.	.	.	.	.
<i>land</i>	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Independents, or Congregationalists	10	1	1	2	2	6	2	24	14	.	3	8	5	13	2	45
Baptists:																
<i>General</i>	.	.	.	.	.	.	.	.	2	1	.	2	2	3	1	11
<i>Particular</i>	2	.	.	.	1	1	.	4	2	1	2	.	1	1	1	7
<i>Scotch</i>	1	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.
<i>General (New Connexion)</i>	.	.	.	.	.	.	.	.	5	1	1	.	4	4	1	16
<i>Not otherwise defined</i>	.	1	.	.	.	1	2	4	1	.	.	.	1	1	2	5
Society of Friends - - -	19	.	.	1	.	.	.	20	4	1	.	.	1	.	.	6
Unitarians - - -	.	.	.	.	.	1	.	1	6	.	1	.	.	.	3	11
Moravians - - -	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	1
Wesleyan Methodists:																
<i>Original Connexion</i>	10	2	10	17	17	31	9	95	26	24	27	34	35	43	33	222
<i>New Connexion</i>	.	.	.	.	.	.	.	.	2	2	2	.	2	1	1	10
<i>Primitive Methodists</i>	4	.	.	6	4	3	6	23	7	.	7	20	32	52	14	132
<i>Wesleyan Methodist Association</i>	2	.	1	1	5	.	8	17	1	.	.	.	3	2	.	6
<i>Wesleyan Reformers</i>	.	.	.	.	.	.	.	.	7	1	2	1	3	9	11	34
Calvinistic Methodists:																
<i>Lady Huntingdon's Connexion</i>	.	.	.	.	.	.	.	.	.	1	1	.	.	.	.	2
New Church - - -	.	.	.	.	.	.	.	.	.	.	.	.	1	1	.	2
Brethren - - -	.	.	.	.	.	.	2	2	.	.	.	.	.	.	.	2
Isolated Congregations - - -	1	.	.	2	1	1	2	7	.	.	1	.	.	.	1	3
OTHER CHRISTIAN CHURCHES:																
Roman Catholics - - -	1	1	1	1	2	2	.	8	1	.	.	1	3	2	1	8
Latter Day Saints - - -	1	.	.	1	.	.	2	4	.	.	.	1	1	.	4	6

TABLE D.—continued.

DENOMINATIONS.	GLOUCESTERSHIRE.								HEREFORDSHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	389	30	47	67	102	114	149	923	229	5	11	23	39	51	68	426
PROTESTANT CHURCHES :																
Church of England - - -	294	1	3	12	16	35	72	433	203	1	1	.	3	11	24	243
Independents, or Congregationalists	23	8	6	12	16	21	10	93	5	.	2	3	4	2	4	
Baptists :																
<i>General</i> - - - - -	1	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.
<i>Particular</i> - - - -	20	5	6	9	20	14	9	83	2	.	3	5	3	2	.	15
<i>Seventh-Day</i> - - -	.	.	.	.	.	1	.	1	.	.	.	.	.	.	.	1
<i>Not otherwise defined</i> - - -	.	.	2	1	5	3	6	17	.	.	.	.	1	.	.	1
Society of Friends - - -	9	.	.	.	2	.	1	12	3	.	.	1	.	.	.	4
Unitarians - - - - -	5	.	.	.	.	1	1	7	.	.	.	.	.	.	.
Moravians - - - - -	2	.	.	.	1	.	.	3	1	.	1	.	.	.	.
Wesleyan Methodists :																
<i>Original Connexion</i> - - -	16	13	26	22	26	22	19	144	2	2	2	9	11	4	14	44
<i>Primitive Methodists</i> - - -	3	1	2	4	5	8	7	30	5	1	1	2	14	27	21	71
<i>Bible Christians</i> - - -	1	.	.	1	4	1	.	7	.	.	.	.	.	.	.	.
<i>Wesleyan Methodist Association</i>	.	.	1	.	.	2	.	3	.	.	.	.	.	.	.	.
<i>Wesleyan Reformers</i> - - -	3	1	.	1	1	14	10	30	.	.	.	.	.	.	.	.
Calvinistic Methodists :																
<i>Welsh Calvinistic Methodists</i> -	.	.	.	.	.	.	.	.	.	1	.	2	.	.	.	3
<i>Lady Huntingdon's Connexion</i>	4	.	1	2	3	1	.	11	1	.	.	.	.	1	.	2
New Church - - - - -	.	.	.	.	.	1	.	1	.	.	.	.	.	.	.	.
Brethren - - - - -	.	.	.	.	.	5	3	8	1	.	1	.	1	1	1	5
Isolated Congregations - - -	5	.	.	2	.	5	4	16	1	.	.	1	1	2	2	
OTHER CHRISTIAN CHURCHES :																
Roman Catholics - - - - -	2	1	.	.	1	7	3	14	3	.	.	.	1	1	.	5
Latter Day Saints - - - - -	1	.	.	1	1	2	4	9	2	.	.	.	.	.	2	4
Jews - - - - -	.	.	.	.	1	1	.	2	.	.	.	.	.	.	.	.

DENOMINATIONS.	HERTFORDSHIRE.								HUNTINGDONSHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	158	7	16	16	50	57	43	347	102	1	11	7	19	30	26	196
PROTESTANT CHURCHES :																
Church of England - - -	113	1	.	3	8	13	24	162	79	.	.	.	.	.	17	96
Independents, or Congregationalists	16	4	6	3	7	9	2	47	2	.	1	1	.	1	2	7
Baptists :																
<i>General</i> - - - - -	2	.	.	.	1	.	.	3	1	.	.	.	.	.	.	1
<i>Particular</i> - - - - -	9	.	.	2	7	8	2	28	11	1	2	.	2	9	.	25
<i>Not otherwise defined</i> - - -	.	1	3	1	4	1	3	13	1	.	.	.	1	1	1	4
Society of Friends - - -	5	.	1	1	.	.	.	7	2	.	1	.	.	.	.
Unitarians - - - - -	1	.	.	.	1	.	.	2	.	.	.	.	.	.	.
Moravians - - - - -	.	.	.	.	.	.	.	.	.	.	.	2	.	.	.	
Wesleyan Methodists :																
<i>Original Connexion</i> - - -	5	.	3	4	20	12	2	46	2	.	7	2	12	7	4	34
<i>Primitive Methodists</i> - - -	3	.	.	1	1	5	4	14	1	.	.	.	3	7	.	11
<i>Bible Christians</i> - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	1
Calvinistic Methodists :																
<i>Lady Huntingdon's Connexion</i>	1	.	1	1	1	2	.	6	.	.	.	.	.	.	.	.
Brethren - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Isolated Congregations - - -	2	.	1	.	.	3	2	8	2	.	.	2	1	3	1	
OTHER CHRISTIAN CHURCHES :																
Roman Catholics - - - - -	1	1	1	.	.	1	.	4	.	.	.	.	.	.	.	.
Catholic and Apostolic Church - -	.	.	.	.	.	.	2	2	.	.	.	.	.	.	.	.
Latter Day Saints - - - - -	.	.	.	.	.	3	2	5	1	.	.	.	.	.	1	2

TABLE D.—continued.

DENOMINATIONS.	KENT.								LANCASHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL	433	36	52	74	111	164	127	997	413	62	110	188	326	397	131	1627
PROTESTANT CHURCHES:																
<i>BRITISH:</i>																
Church of England	341	3	3	11	17	33	71	479	218	3	14	39	95	110	50	529
Scottish Presbyterians:																
<i>Church of Scotland</i>									1			1	2	1		5
<i>United Presbyterian Church</i>									2			2			1	5
<i>Presbyterian Church in England</i>	1				2			3	2				2	8		12
Reformed Irish Presbyterians															1	1
Independents, or Congregationalists	27	7	6	9	18	16	3	86	31	10	19	28	35	43	4	170
Baptists:																
<i>General</i>	6	1						7								
<i>Particular</i>	17	5	8	12	15	17	5	79	16	5	6	6	13	19	5	70
<i>Scotch</i>																6
<i>General (New Connexion)</i>	1					2		3	1		1			1		3
<i>Not otherwise defined</i>	4		3	1	4	4	2	18	4	1	1	5	3	4	3	21
Society of Friends	8		1		1			10	14	2	1	6	1	2	1	27
Unitarians	2							2	26	1	3	1	3	1		35
Moravians									1			1				2
Wesleyan Methodists:																
<i>Original Connexion</i>	12	14	25	27	31	52	23	184	31	28	45	49	49	78	20	300
<i>New Connexion</i>							1	1	1	1	3	6	12	2	1	27
<i>Primitive Methodists</i>	4		2	2	2	11	5	26	7	1	3	15	39	33	9	107
<i>Bible Christians</i>	2				8	8	2	27				1				1
<i>Wesleyan Methodist Association</i>				1	1	5	1	8	5			4	40	27	5	81
<i>Independent Methodists</i>																1
<i>Wesleyan Reformers</i>						2	2	4						3		4
Calvinistic Methodists:																
<i>Welsh Calvinistic Methodists</i>									2	1		1	1	2	1	8
<i>Lady Huntingdon's Connexion</i>	2	1		1	1			5	1	1	1	4	1	2	1	11
Saudemanians												1				1
New Church		1						1	1	2	1	1	5	7	4	21
Brotherhood						1	1	2	1					3	1	5
Isolated Congregations	2	1	3	3	7	4	4	24	4		2	4	5	12	9	36
<i>FOREIGN:</i>																
French Protestants	1							1								
OTHER CHRISTIAN CHURCHES:																
Roman Catholics	2	1	1		1	5	3	13	38	4	10	10	17	32	3	114
Greek Church														1		1
Catholic and Apostolic Church					1	1		2								1
Latter Day Saints		1				2	4	7	1	1		1		3	9	15
Jews	1	1			2	1		5	2	1		1		2	1	7

DENOMINATIONS.	LEICESTERSHIRE.								LINCOLNSHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL	278	30	36	71	58	89	93	655	578	51	79	105	238	218	232	1501
PROTESTANT CHURCHES:																
Church of England	205		1	2	6	13	62	289	495	5	4	4	5	23	121	657
Independents, or Congregationalists	15	2	3	9	6	6		41	7	2	7	8	2	11	1	38
Baptists:																
<i>General</i>	4		2	1		3		10	1		1			1		3
<i>Particular</i>	6	5	3	1	4	5	1	25	7	3	1	1	4	5	1	22
<i>General (New Connexion)</i>	15	3	7	8	5	7		45	10	2	4	1	2	9	3	31
<i>Not otherwise defined</i>			1		1	3		5			1		1	2	2	6
Society of Friends	1	1		1				3	9							9
Unitarians	1	1		1				3	3		2					5
Wesleyan Methodists:																
<i>Original Connexion</i>	21	10	17	32	14	19	16	129	26	30	52	59	133	106	56	462
<i>New Connexion</i>	1							1	1	2	1	1	1			6
<i>Primitive Methodists</i>		3	2	9	12	20	7	53	12	2	5	28	86	54	34	221
<i>Wesleyan Methodist Association</i>	1				2	3		6								
<i>Independent Methodists</i>				1				1								
<i>Wesleyan Reformers</i>	4	1				4	2	11	2	1	1			5	5	14
Calvinistic Methodists:																
<i>Lady Huntingdon's Connexion</i>					1			1		1						1
New Church								1								
Isolated Congregations	1	2		5	2	2		12	1	2					5	8
OTHER CHRISTIAN CHURCHES:																
Roman Catholics	2	1		1	3	4	1	12	4			3	3	1	2	13
Latter Day Saints	1	1			2		3	7		1			1	1	2	5

TABLE D.—continued.

DENOMINATIONS.	OXFORDSHIRE.								RUTLANDSHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - - -	224	5	24	33	57	66	95	504	48	.	6	4	9	6	18	91
PROTESTANT CHURCHES:																
Church of England - - -	181	.	.	1	7	13	64	266	42	.	.	1	1	.	9	53
Independents, or Congregationalists	7	1	5	5	9	12	4	43	2	.	1	1	2	.	.	6
Baptists:																
<i>Particular</i> - - - - -	8	1	1	6	7	4	2	29	1	.	.	1	2	3	.	7
<i>General (New Connexion)</i> - - -	.	.	.	.	.	.	.	.	2	.	1	.	.	.	1	4
<i>Not otherwise defined</i> - - -	1	1	3	2	7	1	6	21	.	.	.	.	.	1	.	1
Society of Friends - - - - -	11	1	.	.	.	.	.	12	1	.	.	.	.	.	.	1
Unitarians - - - - -	.	.	.	.	.	1	.	1	.	.	.	.	.	.	.	.
Wesleyan Methodists:																
<i>Original Connexion</i> - - - - -	8	1	13	15	16	14	7	74	.	.	4	.	4	2	7	17
<i>Primitive Methodists</i> - - - - -	4	.	1	3	7	19	7	41	.	.	.	1	.	.	.	1
<i>Wesleyan Reformers</i> - - - - -	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.	.
Calvinistic Methodists:																
<i>Lady Huntingdon's Connexion</i> - - -	1	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.
New Church - - - - -	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.	.
Brethren - - - - -	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.	.
Isolated Congregations - - - - -	1	.	1	1	.	.	.	3	.	.	.	.	.	.	.	.
OTHER CHRISTIAN CHURCHES:																
Roman Catholics - - - - -	2	.	.	.	3	1	2	8	.	.	.	.	.	.	.	.
Latter Day Saints - - - - -	.	.	.	.	1	.	.	1	.	.	.	.	.	.	1	1
<i>Jews</i> - - - - -	.	.	.	.	.	1	.	1	.	.	.	.	.	.	.	1

DENOMINATIONS.	SHROPSHIRE.								SOMERSETSHIRE.							
	259	23	20	39	115	105	118	679	533	39	52	78	139	161	136	1129
PROTESTANT CHURCHES:																
Church of England - - - - -	222	2	1	4	16	21	25	291	417	.	1	8	24	31	72	553
Independents, or Congregationalists	10	5	3	6	19	8	8	59	36	6	4	14	25	21	4	110
Baptists:																
<i>Particular</i> - - - - -	4	2	3	2	4	5	1	21	14	4	8	10	13	10	3	62
<i>Not otherwise defined</i> - - - - -	1	1	.	1	.	2	5	10	3	.	4	4	7	7	2	27
Society of Friends - - - - -	1	1	.	.	.	1	.	3	9	.	1	1	1	3	.	15
Unitarians - - - - -	1	.	.	.	.	.	.	1	8	.	.	.	.	.	.	8
Moravians - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	1
Wesleyan Methodists:																
<i>Original Connexion</i> - - - - -	3	7	10	12	21	13	14	80	19	13	27	31	47	44	21	202
<i>New Connexion</i> - - - - -	.	.	.	2	4	3	.	9	.	.	2	2	3	11	7	33
<i>Primitive Methodists</i> - - - - -	8	3	.	11	37	43	59	161	7	1	2	5	11	15	5	44
<i>Bible Christians</i> - - - - -	.	.	.	.	.	.	.	.	5	2	1	5	11	5	.	4
<i>Wesleyan Methodist Association</i> - - -	.	.	1	.	2	.	.	3	.	.	.	1	2	1	.	4
<i>Independent Methodists</i> - - - - -	.	.	.	.	.	4	2	6	.	.	.	.	.	.	.	6
<i>Wesleyan Reformers</i> - - - - -	.	.	.	.	1	2	.	3	4	1	1	.	1	5	14	26
Calvinistic Methodists:																
<i>Welsh Calvinistic Methodists</i> - - -	.	1	1	.	.	.	.	2	.	.	.	.	.	.	.	.
<i>Lady Huntingdon's Connexion</i> - - -	2	1	.	1	5	.	.	9	1	.	1	.	.	2	.	4
New Church - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	1	1	.	2
Brethren - - - - -	1	.	.	.	2	.	.	3	2	1	1	1	.	3	4	12
Isolated Congregations - - - - -	1	.	.	.	1	.	1	3	6	.	.	.	.	2	1	9
OTHER CHRISTIAN CHURCHES:																
Roman Catholics - - - - -	5	.	1	.	1	3	1	11	1	2	1	.	2	1	1	8
Catholic and Apostolic Church - - -	.	.	.	.	2	.	.	2	.	.	.	1	1	.	.	2
Latter Day Saints - - - - -	.	.	.	.	.	.	2	2	1	.	.	.	1	2	2	6
<i>Jews</i> - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	1

TABLE D.—continued.

DENOMINATIONS.	SOUTHAMPTON.								STAFFORDSHIRE.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL	359	24	38	51	110	151	85	818	227	26	51	86	171	235	67	863
PROTESTANT CHURCHES:																
<i>BRITISH:</i>																
Church of England	286	1	1	9	27	38	27	389	172	1	2	8	36	82	16	317
Scottish Presbyterians:																
<i>Presbyterian Church in Eng-</i>									1			1	1			4
<i>land</i>																
Independents, or Congregation-	25	13	8	17	18	24	11	116	15	3	9	8	10	14	4	63
alists																
Baptists:																
<i>Particular</i>	5	2	6	7	8	11	3	42	3	5	2		7	3	6	26
<i>General (New Connexion)</i>						1		1				1	1	2		4
<i>Not otherwise defined</i>	7	2	5	2	3	3	4	26				2	1	4		5
Society of Friends	2							6	2							6
Unitarians	4							6	2				1	1		6
Wesleyan Methodists:																
<i>Original Connexion</i>	7	4	16	9	18	18	8	80	14	14	25	33	49	44	12	191
<i>New Connexion</i>						2	2	5	5	3	5	11	19	11	3	54
<i>Primitive Methodists</i>	6	1			15	13		5	3	1	5	18	35	51	15	128
<i>Bible Christians</i>	3				13	14	8	40								
<i>Wesleyan Methodist Association</i>	1		1		3	3		8	1				2			3
<i>Independent Methodists</i>				1				1								1
<i>Wesleyan Reformers</i>														1		1
Calvinistic Methodists:																
<i>Welsh Calvinistic Methodists</i>														1		1
<i>Lady Huntingdon's Connexion</i>	2					1		3								
New Church						1		1							1	1
Brethren						1		1	1						3	1
Isolated Congregations	1			2	1	6	5	15			1		1	4	2	8
<i>FOREIGN:</i>																
French Protestants	1							1								
OTHER CHRISTIAN CHURCHES:																
Roman Catholics	8	1	1			1	2	13	7	2	2	4	7	8	4	34
Catholic and Apostolic Church								2								
Latter Day Saints						1	6	7						4	1	5
<i>Jews</i>	1						1	2						1		1

DENOMINATIONS.	SUFFOLK.								SURREY.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL	512	19	37	54	94	73	106	895	180	16	22	56	71	123	78	546
PROTESTANT CHURCHES:																
Church of England	443		1	1	7	4	63	519	113	1	3	15	24	65	41	262
Scottish Presbyterians:																
<i>Presbyterian Church in Eng-</i>														1		1
<i>land</i>																
Independents, or Congregation-	29		9	15	22	11	4	90	28	7	7	12	13	10	7	84
alists																
Baptists:																
<i>General</i>												1	1			2
<i>Particular</i>	12	11	12	11	13	12	7	78	7			3	4	8	3	29
<i>Not otherwise defined</i>				3	4	5	1	13	8	2	2	6	7	6	6	37
Society of Friends	5	1		1	1			8	8	2		1				11
Unitarians	3							3					1			2
Wesleyan Methodists:																
<i>Original Connexion</i>	8	6	14	14	21	11	10	84	7	3	2	8	13	16	6	55
<i>New Connexion</i>													1			1
<i>Primitive Methodists</i>	8			4	23	23	14	72	1			1		3	2	7
<i>Bible Christians</i>												3	1			4
<i>Wesleyan Methodist Association</i>					1			2	1		1		1	1		4
<i>Wesleyan Reformers</i>		1			1	1	2	5							1	2
Calvinistic Methodists:																
<i>Welsh Calvinistic Methodists</i>															1	1
<i>Lady Huntingdon's Connexion</i>										1						1
Brethren						2		3								1
Isolated Congregations	2			1	1	3	3	10	4		2	3	2	4	6	21
OTHER CHRISTIAN CHURCHES:																
Roman Catholics				3			1	4	2			1	1	8	2	14
Catholic and Apostolic Church													1			2
Latter Day Saints	1			1		1		3						1	3	4
<i>Jews</i>	1							1	1			1				2

TABLE D.—continued.

DENOMINATIONS.	SUSSEX.							WARWICKSHIRE.								
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	295	23	32	49	75	56	87	617	229	14	24	58	75	114	79	563
PROTESTANT CHURCHES:																
Church of England - - -	241	2	4	11	19	16	57	350	177	1	5	6	14	34	41	273
Scottish Presbyterians																
<i>Presbyterian Church in Eng-</i> <i>land</i>														1		1
Independents, or Congregationalists	14	7	10	15	12	13	7	78	11	2	4	15	14	14	4	64
Baptists:																
<i>General</i>	3	1						4	1			1				2
<i>Particular</i>	11	1	4	2	10	3	3	34	7	2	5	3	5	8	2	32
<i>General (New Connexion)</i>									5			3	2	1	1	15
<i>Baptists (not otherwise defined)</i>	3	1	3	2	1	1	1	12	7					3		17
Society of Friends	4	1						5	7							12
Unitarians	3		1	1				5	7				1	1	1	16
Moravians										1						1
Wesleyan Methodists:																
<i>Original Connexion</i>	5	6	7	8	22	6	9	63	4	6	7	21	20	23	10	91
<i>New Connexion</i>									1				1	1		3
<i>Primitive Methodists</i>		1					4	5	1	1		3	6	12	9	32
<i>Bible Christians</i>	1	1			4	6		12								14
<i>Wesleyan Methodist Association</i>													2			2
<i>Independent Methodists</i>												1	1	1		3
<i>Wesleyan Reformers</i>														1	1	2
Calvinistic Methodists:																
<i>Welsh Calvinistic Methodists</i>														1		1
<i>Lady Huntingdon's Connexion</i>	1	1		2	1			5	1				1			2
New Church													1			1
Brethren															1	1
Isolated Congregations	4	1	2	6	5	9	5	32	1					4	4	9
OTHER CHRISTIAN CHURCHES:																
Roman Catholics	5			1	1	1		8	6	1	2	2	6	7	2	26
Catholic and Apostolic Church			1					2				1		2		3
Latter Day Saints						1	1	2				2			3	5
<i>Jews</i>				1				1					1			1

DENOMINATIONS.	WESTMORLAND.							WILTSHIRE.								
	78	3	9	11	24	17	23	165	327	31	40	51	70	95	140	754
PROTESTANT CHURCHES:																
Church of England - - -	63			2	4	3	6	78	241	1	1	1	6	20	82	352
Scottish Presbyterians:																
<i>United Presbyterian Church</i>			1					1								
Independents, or Congregationalists	3	1	2	2		1		9	32	7	4	10	9	4	10	76
Baptists:																
<i>General</i>									1							1
<i>Particular</i>						1	1	2	15	10	8	10	15	11	4	73
<i>General (New Connexion)</i>									1				1			2
<i>Not otherwise defined</i>					1	1		2	1	1	1	5	6	3	8	25
Society of Friends	2		1	1				4	2							2
Unitarians	1							1	2							2
Moravians									2							2
Wesleyan Methodists:																
<i>Original Connexion</i>	4	2	4	2	8	4	5	29	8	9	22	18	9	17	14	97
<i>Primitive Methodists</i>	1			2	7	2	4	16	14	2	1	6	19	35	18	95
<i>Wesleyan Methodist Association</i>	1		1			2	3	6			1			1		3
<i>Independent Methodists</i>										1						1
<i>Wesleyan Reformers</i>	1							1					1			1
Calvinistic Methodists:																
<i>Lady Huntingdon's Connexion</i>																2
Sandemanians									1		1					
New Church				2				2								1
Brethren															1	
Isolated Congregations	1					1	2	4	3		1	1	1		2	8
OTHER CHRISTIAN CHURCHES:																
Roman Catholics	1				1			2	2					1		3
Catholic and Apostolic Church													1			1
Latter Day Saints									1						2	3

TABLE D.—continued.

DENOMINATIONS.	WORCESTERSHIRE.							YORKSHIRE, EAST RIDING.								
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	248	14	25	30	53	79	40	489	252	45	56	69	79	81	88	670
PROTESTANT CHURCHES:																
Church of England - - -	198	1	1	2	9	17	16	244	184	2	1	4	6	9	29	235
Scottish Presbyterians:																
<i>United Presbyterian Church</i> - - -	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	1
<i>Presbyterian Church in England</i> - - -	.	.	.	.	.	1	.	1	.	.	.	.	.	.	.	.
Independents, or Congregationalists	6	.	2	4	4	6	2	24	10	6	4	4	2	4	4	34
Baptists:																
<i>General</i> - - - - -	.	.	.	1	.	1	.	2	.	.	.	.	.	.	.	.
<i>Particular</i> - - - - -	9	2	4	3	3	6	1	28	5	.	3	.	1	1	1	11
<i>Scotch</i> - - - - -	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	1
<i>Not otherwise defined</i> - - - - -	2	.	3	1	2	6	2	16	.	.	.	.	.	.	2	2
Society of Friends - - - - -	7	.	.	.	.	.	.	7	3	.	.	.	.	.	.	3
Unitarians - - - - -	8	1	.	.	.	.	.	9	1	.	.	.	.	.	1	2
Wesleyan Methodists:																
<i>Original Connexion</i> - - - - -	8	7	11	8	11	16	6	67	33	33	42	31	35	27	22	223
<i>New Connexion</i> - - - - -	.	.	.	3	4	6	2	15	1	.	1	.	.	1	.	3
<i>Primitive Methodists</i> - - - - -	2	2	1	3	12	14	6	40	9	1	5	28	33	33	25	134
<i>Wesleyan Methodist Association</i> - - - - -	.	.	.	.	2	1	1	4	.	.	.	.	1	.	.	1
<i>Independent Methodists</i> - - - - -	.	.	.	.	1	.	.	1	.	.	.	.	.	.	.	.
<i>Wesleyan Reformers</i> - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	1
Calvinistic Methodists:																
<i>Lady Huntingdon's Connexion</i> - - - - -	2	.	1	3	3	.	.	9	.	.	.	.	.	.	.	.
Brethren - - - - -	.	.	.	.	.	1	.	1	.	.	.	.	.	1	.	1
Isolated Congregations - - - - -	2	.	.	.	.	.	3	5	.	.	.	.	1	3	.	4
OTHER CHRISTIAN CHURCHES:																
Roman Catholics - - - - -	4	.	1	2	2	3	.	12	4	2	.	1	.	1	2	10
Latter Day Saints - - - - -	.	1	1	.	.	.	1	3	1	.	.	.	.	.	2	3
<i>Jews</i> - - - - -	.	.	.	.	.	1	.	1	.	.	.	1	.	.	.	1

TOTAL - -	CITY OF YORK.							YORKSHIRE, NORTH RIDING.								
	23	2	3	2	2	4	4	40	300	23	73	88	86	117	156	843
PROTESTANT CHURCHES:																
Church of England - - -	21	.	.	.	.	1	2	24	206	1	3	3	15	27	46	301
Scottish Presbyterians:																
<i>United Presbyterian Church</i> - - -	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	1
Independents, or Congregationalists	.	.	1	.	1	.	.	2	14	3	5	4	7	3	12	48
Baptists:																
<i>Particular</i> - - - - -	.	.	.	.	.	.	.	.	2	.	1	4	.	2	2	11
<i>General (New Connexion)</i> - - - - -	.	.	.	.	.	.	.	.	.	.	.	.	.	1	1	2
Society of Friends - - - - -	.	.	1	.	.	.	.	1	11	1	1	1	.	1	2	17
Unitarians - - - - -	1	.	.	.	.	.	.	1	2	.	.	.	.	1	.	3
Wesleyan Methodists:																
<i>Original Connexion</i> - - - - -	.	1	1	1	1	.	.	4	43	14	58	51	40	45	53	304
<i>Primitive Methodists</i> - - - - -	1	.	.	.	.	.	.	1	6	1	4	20	18	30	31	110
<i>Wesleyan Methodist Association</i> - - - - -	.	.	.	1	.	.	.	1	.	.	.	1	3	.	2	6
<i>Wesleyan Reformers</i> - - - - -	.	.	.	.	.	1	1	2	1	.	.	.	.	2	2	5
Sandemanians - - - - -	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	1
New Church - - - - -	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.	.
Brethren - - - - -	.	.	.	.	.	.	.	.	.	1	.	.	.	1	.	2
Isolated Congregations - - - - -	.	.	.	.	.	1	.	1	3	.	.	1	1	2	3	10
OTHER CHRISTIAN CHURCHES:																
Roman Catholics - - - - -	.	1	.	.	.	1	.	2	10	2	1	3	2	2	2	22

TABLE D.—continued.

DENOMINATIONS.	YORKSHIRE, WEST RIDING.							NORTH WALES.								
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL	571	88	165	258	349	381	244	2056	419	139	158	277	301	204	116	1614
PROTESTANT CHURCHES:																
Church of England	292	3	9	38	48	126	67	583	272	4	2	2	15	22	47	364
Scottish Presbyterians:																
<i>United Presbyterian Church</i>						1		1								
<i>Presbyterian Church in England</i>	1							1								
Independents, or Congregationalists	62	9	21	24	24	14	4	158	29	18	34	79	57	49	7	273
Baptists:																
<i>General</i>			1	1	1	1	1	5			1	1			1	3
<i>Particular</i>	19	6	7	10	13	10	6	71	15	15	16	28	19	14	2	109
<i>Scotch</i>								1		1	1		1			3
<i>General (New Connexion)</i>	6	1	1	2	4	1		15								
<i>Not otherwise defined</i>	1	1	1	1	2	1		7	4		2	2	7	5	8	28
Society of Friends	31	1	1		1	1		35	1							1
Unitarians	10		2	1		4		17	1			1				2
Moravians	4	1			1			6								
Wesleyan Methodists:																
<i>Original Connexion</i>	86	50	100	113	127	93	77	646	8	58	21	35	86	39	13	260
<i>New Connexion</i>	10	9	9	17	15	9	1	70	1		2	5	2	2	2	14
<i>Primitive Methodists</i>	13		6	32	79	66	35	231	1		1	1	11	13	11	38
<i>Wesleyan Methodist Association</i>	4	3	1	8	18	5	5	44			1		7	1	2	11
<i>Wesleyan Reformers</i>	9	1	1	5	3	23	27	69		1						1
Calvinistic Methodists:																
<i>Welsh Calvinistic Methodists</i>								5	82	42	72	122	90	53	17	478
New Church	1	1		1	2			5								
Brethren	1				1	5	5	14	1							1
Isolated Congregations	10		5		7	7	5	34	2		5		4	3	2	16
OTHER CHRISTIAN CHURCHES:																
Roman Catholics	9	2		3	8	8	1	31	1			1	1		2	5
Catholic and Apostolic Church								1								
Latter Day Saints						1	7	8	1				1	3	2	7
<i>Jews</i>	2					1		3								

DENOMINATIONS.	SOUTH WALES.							
	772	107	125	197	251	282	129	1863
PROTESTANT CHURCHES:								
Church of England	497	1		5	18	30	64	615
Independents, or Congregationalists	90	34	30	58	65	77	13	367
Baptists:								
<i>Particular</i>	58	15	28	46	46	64	7	264
<i>General (New Connexion)</i>	1			1		1		3
<i>Not otherwise defined</i>	1	1	3	5	11	9		30
Society of Friends	3	2			2			7
Unitarians	10	3	2	2	3	5		25
Wesleyan Methodists:								
<i>Original Connexion</i>	13	23	29	30	28	28	17	168
<i>Primitive Methodists</i>	2		1	3	11	13	7	37
<i>Bible Christians</i>						1		1
<i>Wesleyan Methodist Association</i>					1			1
<i>Wesleyan Reformers</i>							2	2
Calvinistic Methodists:								
<i>Welsh Calvinistic Methodists</i>	90	28	31	46	62	39	6	302
<i>Lady Huntington's Connexion</i>	1							1
Brethren	1							1
Isolated Congregations	3		1	1	1	5	1	12
OTHER CHRISTIAN CHURCHES:								
Roman Catholics						5	2	
Latter Day Saints	1				3	4	10	18
<i>Jews</i>	1					1		2

* * * For the Summary of England and Wales, see ante, Table A.

TABLE E.

Number of PLACES of WORSHIP and SITTINGS in the several DIOCESES of
England and Wales:

	Population, 1851.	Number of Places of Worship.			Number of Sittings.			Number of Places of Worship for which no Sittings are returned.*	
		Provided by			Provided by			The Church of England.	Other Churches.
		The Church of England.	Other Churches.	TOTAL.	The Church of England.	Other Churches.	TOTAL.		
ENGLAND AND WALES. including the Channel Islands and the Isle of Man	18,070,735	14,152	20,569	34,721	4,959,895	4,589,847	9,549,742	1,037	1,506
Province of CANTERBURY -	12,785,048	11,626	15,231	26,857	3,805,925	3,231,014	7,036,939	923	952
Province of YORK - - -	5,285,687	2,526	5,338	7,864	1,153,970	1,358,833	2,512,803	114	554
PROVINCE OF CANTERBURY.									
Bangor - - - - -	192,964	198	577	775	45,303	121,501	166,804	19	24
Bath and Wells - - -	424,492	550	565	1,115	172,223	108,848	281,071	17	25
Canterbury - - - -	417,009	403	407	810	151,204	79,143	230,347	44	20
Chichester - - - -	336,844	350	267	617	108,076	52,912	160,988	68	24
Ely - - - - -	482,412	576	649	1,225	164,941	145,330	310,271	46	13
Exeter - - - - -	922,656	814	1,587	2,401	286,865	310,418	597,283	96	108
Gloucester and Bristol	538,109	523	612	1,135	181,734	143,068	324,802	42	29
Hereford - - - - -	216,143	417	355	772	94,678	39,755	134,433	21	31
Lichfield - - - - -	1,022,080	699	1,260	1,959	297,297	264,904	561,901	16	66
Lincoln - - - - -	677,649	905	1,226	2,131	213,772	219,236	433,008	67	94
Llandaff - - - - -	337,526	282	579	861	55,220	160,316	215,536	24	69
London - - - - -	2,143,340	486	658	1,144	393,825	261,346	655,171	8	21
Norwich - - - - -	671,583	1,067	971	2,038	264,240	168,387	432,627	81	83
Oxford - - - - -	503,042	709	757	1,466	196,323	124,960	321,283	56	21
Peterborough - - -	465,671	634	704	1,338	180,011	148,290	328,301	43	10
Rochester - - - - -	577,298	628	557	1,185	198,396	136,062	334,458	51	21
St. Asaph - - - - -	236,298	172	716	888	66,159	118,707	184,866	5	60
St. David - - - - -	407,758	485	935	1,420	103,797	217,909	321,796	40	119
Salisbury - - - - -	379,296	556	536	1,092	141,489	98,522	240,011	89	46
Winchester - - - -	1,080,412	668	764	1,432	286,268	171,982	458,250	69	55
Worcester - - - - -	752,376	504	540	1,053	204,104	139,628	343,732	21	13
PROVINCE OF YORK.									
Carlisle - - - - -	154,933	147	225	372	47,341	36,787	84,128	3	32
Chester - - - - -	1,183,497	518	909	1,427	281,531	232,448	513,979	19	109
Durham - - - - -	701,381	327	801	1,128	120,554	192,754	313,308	15	77
Manchester - - - -	1,395,494	352	844	1,196	256,600	305,747	562,347	9	50
Ripon - - - - -	1,033,457	478	1,224	1,702	221,055	337,243	558,298	23	141
Sodor and Man - - -	52,387	39	93	132	14,978	18,007	32,985	6	4
York - - - - -	764,538	665	1,242	1,907	211,911	235,847	447,758	39	141

* An estimate of the probable addition to be made on account of these defective Returns may be readily obtained by using the numbers in these columns in combination with the average number of sittings to a place of worship, as shown in the last column of Supplement I. to Table A. (ante, p. clxxxi).

TABLE F.
RELIGIOUS ACCOMMODATION AND ATTENDANCE
IN
LARGE TOWNS.

(Arranged Alphabetically.)

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].				
	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		
													ASHTON-UNDER-LYNE. (Municipal Borough.) Population, 30,676.			BATH. (Municipal Borough.) Population, 54,240.
TOTAL	16	5219	5354	10,573	5580	3774	4703	61	14,183	17,300	32,568	21,802	5114	15,970
PROTESTANT CHURCHES:														
Church of England	3	1955	2066	4021	1879	2300	1465	28	9163	10,477	20,575	13,704	3974	8737
Independents	3	980	1470	2450	1738	..	1105	2	470	960	1430	1440	..	1200
Particular Baptists	1	..	550	550	192	234	92	5	574	1730	2304	1288	100	1645
Society of Friends	..	..	..	..	..	..	..	1	300	..	300	47	..	21
Unitarians	..	..	..	..	..	..	..	1	..	300	300	175	..	120
Moravians	..	..	..	..	..	..	..	1	300	..	300	390	..	200
Wesleyan Methodists	1	..	..	..	400	..	350	5	782	1654	2436	886	85	982
Methodist New Connex.	2	552	850	1402	598	452	794	..	..	..	..	..	..	..
Primitive Methodists	1	362	268	630	..	386	253	1	127	305	432	437	..	530
Wesleyan Association	..	..	..	..	..	..	..	1	80	100	180	95	..	89
Wesleyan Reformers	..	..	..	..	..	..	..	2	450	441	891	770	70	556
L/Huntingdon's Connex.	..	..	..	..	..	..	..	3	520	550	1070	500	60	930
New Church	1	100	150	250	90	..	..	1	..	300	300	150	..	..
Brethren	..	..	..	..	..	..	..	1	40	..	40	30	..	12
Isolated Congregations	2	1000	..	1000	50	160	..	3	970	250	1220	1050	..	500
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	..	..	..	500	..	450	3	70	50	270	645	580	170
Cath. and Apos. Church	..	..	..	..	..	..	..	1	77	153	230	110	96	..
Latter Day Saints	1	270	..	270	133	242	194	1	250	..	250	70	120	250
Jews	..	..	..	..	..	..	..	1	10	30	40	15	29	23

ASHTON-UNDER-LYNE.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 350 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum of 800 at a service.—Neither *sittings* nor *attendants* are given for one place of worship belonging to an ISOLATED CONGREGATION.

BATH.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 65 at a service; and in one belonging to the ROMAN CATHOLICS, attended by a maximum of 400 persons at a service.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].											
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.									
BIRMINGHAM. (Municipal Borough.) Population, 232,841.																			BLACKBURN. (Municipal Borough.) Population, 46,536.								
TOTAL -	92	30,503	35,311	66,714	43,544	6877	33,564	26	6997	11,243	18,240	8845	3527	5163													
PROTESTANT CHURCHES:																											
Church of England	25	14,465	15,378	30,843	20,402	3977	15,142	7	3429	5104	8533	3919	1676	2189													
United Presby. Church	1	..	..	..	..	..	..	1	210	590	800	521	571	..							
Presby. Ch. in England	1	500	200	700	464	..	277	..	..	..	..	..	..	..						
Independents	12	2110	4547	6657	3824	529	3298	4	865	1928	2793	1343	136	937													
Particular Baptists	9	2387	4362	6749	3761	1049	3990	3	310	704	1014	304	230	199													
Gen. Baptist New Con.	1	212	356	568	460	..	275	..	..	..	..	..	..	..						
Baptists (not otherwise defined)	..	..	..	..	..	..	..	1	..	..	..	20	..	..											
Society of Friends	2	744	..	744	544	318	..	2	600	..	600	64	37	..													
Unitarians	5	1634	1450	3084	1852	..	631	..	..	..	..	..	..	..						
Wesleyan Methodists	13	3268	4646	7914	4272	336	3775	1	250	660	910	282	..	200													
Methodist New Connex.	3	488	900	1388	574	..	565	..	..	..	..	..	..	..						
Primitive Methodists	3	428	228	656	400	190	463	1	360	100	760	550	..	500													
Wesleyan Association	1	250	350	600	569	..	600	1	150	500	650	530	..	90													
Wesleyan Reformers	2	270	..	270	100	..	155	1	400	300	700	320	..	415													
Welsh Calv. Methodists	1	10	22	32	130	..	..	..	..	..	..	..	..	..				
L'Huntingdon's Connex.	1	200	..	200	200	..	100	..	..	..	..	..	..	..						
New Church	1	180	320	500	298	..	132	1	97	57	154	122	184	112													
Brethren	1	..	..	..	100	..	..	..	..	..	..	..	..	..				
Isolated Congregations	3	250	1550	1800	1273	..	1350	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	4	847	702	1549	3383	378	1344	2	226	1000	1226	800	600	500													
Cath. and Apos. Church	2	600	..	600	85	60	173	..	..	..	..	..	..	..						
Latter Day Saints	1	1600	..	1600	665	..	1200	1	100	..	100	70	90	80													
Jews	1	60	300	360	185	40	92	..	..	..	..	..	..	..						
BOLTON. (Municipal Borough.) Population, 61,171.																			BRADFORD. (Municipal Borough.) Population, 103,778.								
TOTAL -	36	6619	12,597	20,976	11,555	5031	5901	54	10,047	20,658	32,287	20,438	9579	14,288													
PROTESTANT CHURCHES:																											
Church of England	9	3024	5132	9616	4850	3054	1469	12	4145	5299	10,026	4719	3179	1957													
United Presby. Church	..	..	..	..	..	..	..	1	14	625	639	430	..	255						
Presby. Ch. in England	1	..	500	500	100	100	..	..	..	..	..	..	..	..					
Independents	5	370	2040	2410	1410	90	1093	6	690	2878	3568	2510	1161	2129													
General Baptists	..	..	..	..	..	..	..	2	140	460	600	488	96	277						
Particular Baptists	2	163	377	540	285	27	240	3	672	2153	2825	2127	852	1242													
Society of Friends	1	..	..	..	1000	70	30	..	1	3000	..	1000	167	95										
Unitarians	1	14	690	614	530	180	..	1	30	460	490	126	..	162													
Moravians	..	..	..	..	..	..	..	1	200	86	286	149	156	..						
Wesleyan Methodists	5	1608	1792	3400	1860	487	1191	12	1571	5499	7070	3548	2321	3916													
Methodist New Connex.	2	600	..	600	68	179	92	2	140	460	600	488	96	277													
Primitive Methodists	3	450	306	756	254	355	317	5	640	1340	1980	867	818	976													
Wesleyan Association	1	150	350	500	169	..	287	3	225	1215	1440	524	20	396													
Wesleyan Reformers	..	..	..	..	..	..	..	3	810	..	810	1661	128	1483						
New Church	1	20	350	370	94	..	306	..	..	..	..	..	..	..						
Brethren	1	70	..	70	25	..	30	1	..	..	..	..	100	20									
Isolated Congregations	2	150	550	700	80	47	165	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	2	..	600	600	1760	482	711	1	280	160	340	3228	..	800													
Latter Day Saints	..	..	..	..	..	..	..	1	400	..	400	200	350	450						

BIRMINGHAM.—The returns omit to state the number of *sittings* for one place of worship belonging to the BRETHREN, attended by a maximum of 55 at a service; and for one included amongst those of the ISOLATED CONGREGATIONS, attended by a maximum of 23 at a service.—The number of *attendants* was not stated for one place of worship belonging to the CHURCH OF ENGLAND.

BLACKBURN.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 150 persons at a service; in one belonging to the INDEPENDENTS, attended by a maximum of 24 at a service; and in one place belonging to the BAPTISTS (not otherwise defined), attended by a maximum of 20 at a service.—The number of *attendants* is not given for two places of worship belonging to the CHURCH OF ENGLAND.

BOLTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum of 500 persons at a service.—Neither *sittings* nor *attendants* are given for one place of worship belonging to an ISOLATED CONGREGATION.

BRADFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 127 persons at a service; in one belonging to the INDEPENDENTS, attended by a maximum of 120 at a service; in one belonging to the GENERAL BAPTISTS, attended by a maximum of 85 at a service; in one belonging to the WESLEYAN REFORMERS, attended by a maximum of 630 at a service; and in one belonging to the BRETHREN, attended by a maximum of 100 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].				
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		
															BRIGHTON.			BRISTOL.
(Parliamentary Borough.)														(Municipal Borough.)		
Population, 69,673.														Population, 137,328.		
TOTAL	38	11,087	12,448	24,035	18,568	5954	12,061	119	34,725	32,731	71,944	39,512	4081	34,328		
PROTESTANT CHURCHES :																
Church of England	12	6539	6952	13,491	11,061	4767	6112	42	12,972	15,224	31,884	18,747	2244	13,669		
Independents	7	1175	1680	2855	1825	330	979	19	4581	6521	11,102	5814	240	626.		
Particular Baptists	4	865	1391	2256	1920	132	1855	9	1850	3206	5966	3317	275	2870		
Baptists (unaffiliated)	..	..	..	..	..	..	..	1	60	..	60	36	..	50
Unitarians	1	..	..	500	135	95	..	1	600	..	600	455	..	200
Society of Friends	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Unitarians	2	450	652	1102	674	..	242	2	320	670	990	690	..	320		
Moravians	..	..	..	..	..	..	..	1	400	..	400	232	..	147
Wesleyan Methodists	2	599	600	1100	671	35	615	12	3580	4962	8242	2165	90	2168		
Primitive Methodists	2	161	109	231	212	142	283	2	935	134	1069	469	..	650		
Bible Christians	2	249	82	322	129	87	152	1	80	..	80	39	..	50		
Wesleyan Reformers	..	..	..	..	..	..	..	10	4112	540	4652	2555	175	3729
Calvinistic Methodists	..	..	..	..	..	..	..	1	340	810	1150	702	..	725
1/Huntingdon's Connex.	1	337	636	973	1099	..	1150	..	..	..	..	..	..	..
Brethren	..	..	..	..	..	..	..	1	170	..	170	79	..	76
Isolated Congregations	1	290	..	290	290	..	150	8	2735	150	2885	973	..	1397		
OTHER CHRISTIAN CHS.:																
Roman Catholics	1	100	300	400	520	200	200	6	1620	634	2254	2882	890	1630		
Cath. and Apos. Church	1	300	..	300	150	100	200	..	..	..	..	..	..	..
Latter Day Saints	1	200	..	200	40	50	70	2	280	..	280	250	150	260		
Jews	1	20	55	75	40	16	40	1	80	180	260	95	17	126		

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].				
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		
															BURY.			CAMBRIDGE.
(Parliamentary Borough.)														(Municipal Borough.)		
Population, 31,262.														Population, 27,815.		
TOTAL	21	3554	7766	12,920	6654	4271	2849	25	5937	7127	13,804	8598	3298	6961		
PROTESTANT CHURCHES :																
Church of England	4	1109	2878	5578	2666	1930	782	16	4140	4444	9384	5616	1436	4246		
Independents	4	130	1720	1850	1213	408	296	1	500	180	680	317	94	226		
Particular Baptists	2	350	400	750	150	414	207	3	512	1658	2170	1668	1053	1462		
Unitarians	1	12	690	702	334	202	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	736	714	1480	581	100	502	1	400	600	1000	569	250	653		
Methodist New Connex.	1	328	468	796	313	312	100	..	..	..	..	..	..	..
Primitive Methodists	1	150	150	300	..	150	234	1	35	245	280	130	195	110		
Wesleyan Association	1	118	676	794	411	60	478	..	..	..	..	..	..	..
New Church	1	80	40	120	60	80	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																
Roman Catholics	1	550	..	550	812	335	..	1	230	..	230	260	200	180		
Latter Day Saints	1	..	..	..	100	250	250	1	150	..	150	38	70	90
Jews	1	..	..	..	14	..	..	1	..	..	..	..	..	..

BRIGHTON.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum of 50 persons at a service.
 BRISTOL.—The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 14 persons at a service.—The number of attendants is not given for three places of worship belonging to the CHURCH OF ENGLAND.—Neither sittings nor attendants are given for one place of worship belonging to the WESLEYAN METHODISTS; one belonging to the WESLEYAN REFORMERS; and one belonging to the LATTER DAY SAINTS.
 BURY.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum of 146 at a service; in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 230 at a service; and in one place belonging to the JEWS, attended by a maximum of 14 at a service.—The number of attendants is not given for one place of worship belonging to the CHURCH OF ENGLAND.
 CAMBRIDGE.—The returns omit to state the number of sittings and attendants in two places of worship belonging to the CHURCH OF ENGLAND, and in one place of worship belonging to the JEWS.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].				
	Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		
	CARLISLE. (Municipal Borough.) Population, 26,310.						CHATHAM. (Parliamentary Borough.) Population, 28,424.													
TOTAL -	18	4629	3989	11,078	5152	674	376	31	3949	7325	11,962	7558	2283	5607						
PROTESTANT CHURCHES :																				
Church of England -	5	763	1816	4639	1678	390	948	10	2220	3702	6610	4013	1440	1994						
Church of Scotland -	1	..	750	750	169	..	116	..	..	..	..	..	..	..
United Presby. Church	1	100	370	470	452	..	..	..	..	..	..	..	..	..
Independents -	3	1217	153	1370	439	..	402	3	270	950	1220	915	138	896						
General Baptists -	..	..	..	..	..	..	..	1	123	163	286	94	..	85						
Particular Baptists -	1	1000	..	1000	30	..	60	2	264	644	908	665	..	873						
Society of Friends -	1	330	..	360	94	64	..	..	..	..	..	..	..	..
Wesleyan Methodists -	2	200	800	1000	415	..	463	6	420	1112	1532	1246	340	1140						
Primitive Methodists -	1	..	..	..	120	..	200	..	..	..	..	..	..	..
Bible Christians -	..	..	..	..	..	..	..	4	231	466	697	220	151	324						
Wesleyan Association -	1	900	100	1000	680	..	700	2	231	138	369	95	14	98						
New Church -	..	..	..	..	..	..	..	1	70	..	70	20	..	40						
OTHER CHRISTIAN CHS.:																				
Roman Catholics -	1	..	..	1000	1060	180	456	1	..	150	150	250	200	100						
Cath. and Apos. Church	..	..	..	..	..	..	..	1	120	..	120	40	..	60						
Latter Day Saints -	1	89	..	89	24	40	31	..	..	..	..	..	..	..
	CHELTENHAM. (Parliamentary Borough.) Population, 35,051.						CHESTER. (Municipal Borough.) Population, 27,765.													
TOTAL -	27	6912	12,123	19,065	10,900	4248	8067	35	4612	8517	13,529	7112	4022	4801						
PROTESTANT CHURCHES :																				
Church of England -	7	3398	7457	10,855	6866	3338	3200	15	2378	5069	7547	4242	2830	1540						
Presby. Ch. in England	..	..	..	..	..	..	..	1	..	50	50	60	60	..						
Independents -	4	680	1350	2030	1631	45	804	4	580	880	1460	776	40	899						
Particular Baptists -	3	800	1400	2200	1190	..	1600	1	88	162	250	71	16	102						
Scotch Baptists -	..	..	..	..	..	..	..	1	..	..	..	8	12	..						
Baptists (not otherwise defined) -	1	100	..	100	30	..	30	..	..	..	..	..	..	..
Society of Friends -	1	100	..	100	21	9	..	2	300	..	600	34	26	..						
Unitarians -	1	300	..	300	72	..	35	1	..	250	250	102	..	57						
Wesleyan Methodists -	4	489	926	1415	805	107	756	3	428	941	1369	872	357	969						
Methodist New Connex.	..	..	..	..	..	..	..	1	350	620	970	146	..	156						
Primitive Methodists -	..	..	..	..	..	..	..	1	200	180	380	177	224	180						
Wesleyan Association -	2	130	110	240	44	49	42	..	..	..	..	..	..	..
Calvinistic Methodists -	1	..	..	..	..	..	..	1	100	265	365	120	125	179						
L'Huntingdon's Connex.	1	200	550	750	350	..	700	1	..	..	..	245	..	200						
Isolated Congregations	..	..	..	..	..	..	..	1	150	..	150	39	32	29						
OTHER CHRISTIAN CHS.:																				
Roman Catholics -	1	100	260	360	325	406	400	1	38	100	138	190	270	210						
Latter Day Saints -	1	630	..	630	150	300	500	1	..	..	..	30	30	259						
<i>Jews</i> -	1	15	70	85	16	..	..	..	..	..	..	..	..	..

CARLISLE.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 63 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum of 200 at a service. —The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

CHATHAM.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 600 at a service. —Neither *sittings* nor *attendants* are given for one place of worship belonging to the CHURCH OF ENGLAND.

CHELTENHAM.—The number of *attendants* is not mentioned for two places of worship belonging to the CHURCH OF ENGLAND.

CHESTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum of 55 persons at a service; in one belonging to the SCOTCH BAPTISTS, attended by a maximum of 12 at a service; in one belonging to LADY HUNTINGDON'S CONNEXION, attended by a maximum of 200 at a service; and in one belonging to the LATTER DAY SAINTS, attended by a maximum of 250 at a service.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
COLCHESTER. (Municipal Borough.) Population, 19,443.														COVENTRY. (Municipal Borough.) Population, 36,208.					
TOTAL	34	6401	4633	13,796	6095	7260	4049	20	6588	8949	15,537	6827	1827	589:					
PROTESTANT CHURCHES:																			
Church of England	16	2586	1172	6460	3161	4033	1257	6	3714	4267	7981	2871	1214	2506					
Independents	6	1480	1185	2665	1510	1631	1278	4	681	1867	2548	1350	251	1244					
Particular Baptists	3	440	1170	1610	560	900	457	2	240	620	860	537	..	417					
General, Baptists, New Connexion	..	..	..	..	..	..	..	1	50	250	300	397	..	170
Baptists (not otherwise defined)	1	300	..	300	30	50	35	..	..	..	..	..	..	..
Society of Friends	1	767	..	767	58	48	..	1	300	..	300	31	5	..					
Unitarians	..	..	..	..	..	..	..	1	200	260	460	325	..	110
Wesleyan Methodists	1	270	560	830	500	85	330	1	100	650	750	203	..	242					
Primitive Methodists	3	166	256	422	183	283	205	1	92	168	260	193	..	142					
New Church	1	150	350	500	20	200	300	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	1	361	667	1028	..	..	..		
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	140	..	140	73	..	67	1	600	200	800	900	300	1000					
Latter Day Saints	1	102	..	102	..	30	120	1	250	..	250	20	57	64					
DERBY. (Municipal Borough.) Population, 40,600.														DEVONPORT. (Parliamentary Borough.) Population, 50,159.					
TOTAL	31	7414	11,783	19,617	10,977	3776	9198	42	6030	12,050	23,180	13,110	2097	12,248					
PROTESTANT CHURCHES:																			
Church of England	11	3573	4991	8564	4700	2299	2590	13	5005	3327	10,432	5528	1531	3990					
Independents	3	498	1090	1588	817	631	780	9	1439	3384	4823	2099	473	2497					
Particular Baptists	1	..	500	500	220	111	192	4	667	1547	2214	1409	200	1497					
Gen. Baptist New Con.	2	651	599	1250	472	..	510	..	..	..	..	..	..	..
Baptists (not otherwise defined)	2	372	1128	1500	570	215	870	..	..	..	..	..	..	..
Society of Friends	1	300	..	300	42	30	..	..	..	..	..	..	..	..
Unitarians	1	..	..	450	217	..	107	1	..	300	300	62	..	40			
Moravians	..	..	..	..	..	..	..	1	300	..	300	190	..	230
Wesleyan Methodists	3	750	1499	2249	1041	140	988	5	906	2397	3303	2683	145	2825					
Methodist New Connex.	1	150	330	480	256	..	384	1	40	140	180	100	..	180					
Primitive Methodists	2	660	532	1192	674	..	1310	..	..	..	..	..	..	..
Bible Christians	..	..	..	..	..	..	..	2	83	397	480	339	161	341
Wesleyan Association	..	..	..	..	..	..	..	1	30	238	268	150	30	140
Wesleyan Reformers	1	360	374	734	543	..	682	1	80	..	80	..	70	..					
New Church	1	100	240	340	151	..	85	..	..	..	..	..	..	..
Isolated Congregation	..	..	..	..	..	..	..	2	120	..	120	..	97	75
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	..	500	500	1244	350	700	1	60	320	380	500	250	250					
Latter Day Saints	..	..	..	..	..	..	..	1	300	..	300	50	40	250

COLCHESTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 250 at a service; and in one belonging to the INDEPENDENTS, attended by a maximum of 100 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

COVENTRY.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND; nor for one place belonging to an ISOLATED CONGREGATION.

DERBY.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 200 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 44 persons at a service.—The number of *attendants* is not stated for two places of worship belonging to the CHURCH OF ENGLAND.

DEVONPORT.—The returns omit to state the number of *sittings* in one place of worship belonging to an ISOLATED CONGREGATION, attended by a maximum number of 30 persons at a service.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
DOVER. (Municipal Borough.) Population, 22,244.														
TOTAL	21	5436	4413	11,358	6805	3311	4807	32	7367	8044	15,911	9128	4171	7707
PROTESTANT CHURCHES:														
Church of England	7	4362	2449	7111	4854	2766	2848	5	2994	2700	5694	2311	1745	1211
Presby. Ch. in England	..	..	..	..	..	..	..	1	200	450	650	390	..	300
Independents	3	279	971	1250	454	..	477	1	420	758	1178	836	..	474
General Baptists	1	..	..	500	..	..	..	1	50	50	100	224	60	100
Particular Baptists	1	100	400	500	233	60	319	2	250	500	750	160	60	400
Baptists (not otherwise defined)	1	..	..	389	294	100	268	1	350	..	350	350	270	250
Society of Friends	1	180	..	180	18	10	..	1	170	..	170	18	..	..
Unitarians	..	..	..	..	..	..	..	1	..	..	500	190	..	182
Wesleyan Methodists	3	485	584	1069	822	295	705	6	862	1354	2216	1512	795	1290
Methodist New Connex.	..	..	..	..	..	..	..	6	1010	1540	2550	1530	661	1950
Primitive Methodists	..	..	..	..	..	..	..	4	756	444	1200	737	535	490
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	..	..	300	..	..	..	1	200	238	438	830	..	500
Latter Day Saints	2	..	..	..	70	80	130	1	105	..	105	..	35	50
Jews	1	30	9	39	60	..	60	1	..	10	10	10	10	10
DUDLEY. (Parliamentary Borough.) Population, 37,932.														
TOTAL	40	5984	11,943	18,457	12,285	6448	8992	127	35,175	51,574	89,129	60,898	16,612	17,629
PROTESTANT CHURCHES:														
Church of England	25	3661	6649	10,849	7852	5438	4655	46	2145	26,164	48,879	29,694	8891	23,050
Church of Scotland	..	..	..	..	..	..	..	1	120	480	600	250	..	100
Presby. Ch. in England	..	..	..	..	..	..	..	2	565	935	1500	870	..	718
Independents	2	180	892	1072	557	133	507	24	4212	9358	15,070	10,262	1651	10,539
Particular Baptists	3	140	890	1030	960	290	1050	19	2588	6093	8661	5573	822	5661
Baptists (not otherwise defined)	..	..	..	..	..	..	..	1	30	..	30	..	..	20
Society of Friends	1	700	..	700	54	..	37	..	..	..	..	..	..	..
Unitarians	1	100	700	800	364	..	250	1	20	180	200	130	..	..
Wesleyan Methodists	2	250	1130	1380	920	150	980	9	2216	4588	6804	3818	1205	3884
Primitive Methodists	..	..	..	..	..	..	..	3	268	962	1230	225	93	302
Bible Christians	1	300	500	800	130	165	220	..	..	..	..	..	..	..
Wesleyan Association	..	..	..	..	..	..	..	3	305	354	659	517	..	332
Wesleyan Reformers	1	115	230	345	300	60	345	1	50	150	200	93	..	130
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	..	..	..	2000	..	..
New Church	..	..	..	..	..	..	..	1	..	520	520	300	..	126
Brethren	1	200	..	200	150	..	120	..	..	..	..	..	..	..
Isolated Congregations	1	200	800	1000	700	200	800	7	1216	550	1766	1882	5	389
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	100	100	200	250	..	..	4	1370	640	2010	4945	601	1679
Cath. & Apos. Church	..	..	..	..	..	..	..	1	300	..	300	200	150	180
Latter Day Saints	..	..	..	..	..	..	..	3	700	..	700	140	194	510
Jews	1	38	52	90	48	12	28	..	..	..	..	..	..	..

DOVER.—The returns omit to state the number of *sittings* in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 130 persons at a service. The number of *attendants* is not given for one place of worship belonging to the GENERAL BAPTISTS, and for one place belonging to the ROMAN CATHOLICS.—Neither *sittings* nor *attendants* are given for one place of worship belonging to the LATTER DAY SAINTS.

EXETER.—The number of *sittings* is not given for one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 290 persons at a service; and for one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 300 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.—Neither *sittings* nor *attendants* are given for one place of worship belonging to the CHURCH OF ENGLAND.

FINSBURY.—The number of *sittings* is not given for one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 340 persons at a service; for two places belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 165 persons at a service; for the place of worship belonging to LADY HUNTINGDON'S CONNEXION, attended by a maximum number of 110 persons at a service; and for one place belonging to ISOLATED CONGREGATIONS, attended by a maximum number of 960 persons at a service; and for one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 200 persons at a service. The number of *attendants* is not given for four places of worship belonging to the CHURCH OF ENGLAND; for one place belonging to the INDEPENDENTS; and for one place belonging to the ROMAN CATHOLICS.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
GATESHEAD. (Municipal Borough.) Population, 25,568.														
TOTAL	24	3890	3841	9081	3519	2424	2467	11	2204	3078	6532	3919	936	3231
PROTESTANT CHURCHES:														
Church of England	7	1605	940	3895	1583	619	1162	4	1036	1114	3350	1945	664	1801
Presby. Ch. in England	1	..	600	600	290	..	100	..	..	..	..	..	..	..
Independents	..	..	..	..	..	..	..	1	428	673	1101	699	..	500
Particular Baptists	..	..	..	..	..	..	..	2	430	540	970	507	200	360
Wesleyan Methodists	6	1078	880	1958	516	255	654	1	230	630	860	481	72	420
Methodists, New Connex.	5	595	1331	1926	630	1006	392	..	..	..	..	..	..	..
Primitive Methodists	4	312	90	402	..	314	149	1	80	100	180	140	..	150
Isolated Congregations	..	..	..	..	..	..	..	1	..	..	50	16	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	300	..	300	500	200	..	1	..	21	21	140	..	..
GREAT YARMOUTH. (Municipal Borough.) Population, 30,879.														
TOTAL	21	5699	8232	14,223	7280	4297	5716	70	10,431	17,830	34,685	25,548	6486	13,543
PROTESTANT CHURCHES:														
Church of England	5	3200	3728	6928	3785	2499	2163	21	5611	8134	18,845	14,716	5037	5303
Presby. Ch. in England	..	..	..	..	..	..	..	3	208	1128	1776	1257	..	481
Independents	2	284	816	1100	640	..	519	7	790	2368	3858	2499	125	1908
Particular Baptists	1	150	338	480	316	431	270	9	1106	2514	3614	2702	104	2260
General Baptists, New Connexion	1	..	..	300	200	..	..	..	..	..	..	..	..	..
Baptists (not otherwise defined)	..	..	..	..	..	..	..	2	190	248	438	196	101	137
Society of Friends	1	255	..	255	17	10	..	1	148	..	148	25	11	..
Unitarians	1	50	350	400	210	..	130	..	..	..	..	..	..	..
Wesleyan Methodists	3	400	1050	1450	671	246	689	6	758	1542	2320	1365	26	1169
Methodist New Connex.	1	250	500	750	347	349	333	..	..	..	..	..	..	..
Primitive Methodists	1	300	700	1000	500	600	900	3	255	177	432	180	8	191
Bible Christians	..	..	..	..	..	..	..	2	118	240	358	181	..	156
Wesleyan Association	..	..	..	..	..	..	..	3	373	431	804	536	..	372
Wesleyan Reformers	1	150	250	400	400	..	450	1	..	..	..	111	..	60
L ^d Huntingdon's Connex.	1	150	470	620	180	..	150	..	..	..	..	..	..	..
Isolated Congregations	2	480	..	480	..	159	90	7	430	98	540	521	72	536
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	3	350	950	1300	1047	822	740
Latter Day Saints	..	..	..	..	..	..	..	2	100	..	252	212	180	230
Jews	1	30	30	60	14	..	22	..	..	..	..	..	..	..

GATESHEAD. — The number of attendants is not given for two places of worship belonging to the CHURCH OF ENGLAND.

GREENWICH. — The returns omit to state the number of sittings in one place of worship belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 450 persons at a service; and in one place belonging to an ISOLATED CONGREGATION, attended by a maximum of 200 persons.—The number of attendants is not given for one place of worship belonging to an ISOLATED CONGREGATION.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
HALIFAX.														HUDDERSFIELD.					
<i>(Municipal Borough.)</i>														<i>(Parliamentary Borough.)</i>					
Population, 33,582.														Population, 30,880.					
TOTAL -	13	2458	7384	10,192	5650	3442	4816	25	4528	11,259	15,787	8758	3309	6328					
PROTESTANT CHURCHES:																			
Church of England -	6	1380	3081	4811	2996	2588	2270	7	2015	3775	5790	3670	2020	2300					
Independents -	..	..	..	..	..	..	..	2	460	2450	2910	1717	261	908
Particular Baptists -	..	..	..	..	..	..	..	2	40	280	320	82	80	218
General Baptist New Connexion -	1	50	300	350	208	..	90	..	..	..	..	..	..	..
Society of Friends -	..	..	..	..	..	..	..	1	429	..	429	73	41	..
Unitarians -	..	..	..	..	..	..	..	1	100	120	220	120	..	90
Wesleyan Methodists -	2	438	1928	2366	973	311	808	5	668	2856	3524	1763	282	1307					
Methodists New Connex.	2	110	1500	1610	579	51	681	3	266	946	1212	498	285	525					
Primitive Methodists -	1	80	575	655	434	289	441	1	200	432	632	348	246	600					
Wesleyan Reformers -	1	400	..	400	460	200	526	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	1	100	..	100	47	70	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	..	..	..	..	..	..	..	1	..	400	400	400	..	300
Latter Day Saints -	..	..	..	..	..	..	..	1	250	..	250	40	30	80
HULL.														IPSWICH.					
<i>(Municipal Borough.)</i>														<i>(Municipal Borough.)</i>					
Population, 84,690.														Population, 32,914.					
TOTAL -	51	12,109	22,906	36,177	20,921	2223	18,828	31	4993	10,274	16,017	9721	7611	6106					
PROTESTANT CHURCHES:																			
Church of England -	15	4850	6818	12,830	7057	811	5164	15	2555	4862	8167	5722	4760	2946					
United Presby. Church	1	470	130	600	117	..	89	..	..	..	..	..	..	..
Independents -	8	1606	4372	5978	2983	510	2883	2	352	1020	1372	971	997	835					
Particular Baptists -	2	140	1000	1110	525	..	461	4	546	2460	3006	1880	1444	1150					
Baptists (not otherwise defined) -	2	..	..	..	50	..	50	..	..	..	..	..	..	..
Society of Friends -	1	386	..	386	111	61	..	1	600	..	600	111	71	..					
Unitarians -	1	90	400	490	220	..	130	1	50	800	850	310	..	450					
Wesleyan Methodists -	7	1362	6094	7456	4123	..	3983	2	300	555	855	299	72	290					
Methodists New Connex.	2	205	875	1080	509	..	380	..	..	..	..	..	..	..
Primitive Methodists -	5	620	2130	2750	2714	..	2730	1	100	200	300	80	237	100					
Wesleyan Association -	..	..	..	..	..	..	..	1	80	270	350	88	60	80
Wesleyan Reformers -	1	500	500	1000	650	..	1000	..	..	..	..	..	..	..
Brethren -	1	383	327	710	380	400	800	1	60	..	60	20	..	20					
Isolated Congregations	2	534	..	534	138	334	137	1	120	..	120	30	..	35					
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	428	200	628	1200	..	850	1	200	100	300	200	..	200					
Latter Day Saints -	1	500	..	500	70	98	150	..	..	..	..	..	..	..
Jews -	1	35	60	95	74	17	21	1	30	7	37	10	..	..			

HUDDERSFIELD.—The number of attendants is not given for one place of worship belonging to the **WESLEYAN METHODISTS.**
HULL.—The number of sittings is not given for one place of worship belonging to the **BAPTISTS** (not otherwise defined), attended by a maximum number of 50 persons at a service.—Neither sittings nor attendants are given for two places of worship belonging to the **CHURCH OF ENGLAND**; for one place belonging to the **BAPTISTS** (not otherwise defined); and for one place belonging to the **PRIMITIVE METHODISTS.**

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
KIDDERMINSTER. (Municipal Borough.) Population, 18,462.														KING'S LYNN. (Municipal Borough.) Population, 19,355.					
TOTAL	15	3750	5629	9685	5027	801	4066	15	3257	5145	9502	5076	1767	3202					
PROTESTANT CHURCHES:																			
Church of England	5	2556	2689	5545	2789	481	2212	4	1324	1640	3714	2060	1314	970					
Independents	1	100	1000	1100	533	..	300	1	258	700	958	538	..	386					
Particular Baptists	1	120	280	400	224	..	181	2	370	750	1120	740	..	616					
Society of Friends	..	..	..	..	..	..	..	1	120	..	120	7	1	..
Unitarians	1	50	500	550	311	..	157	1	146	104	250	120	..	..			
Wesleyan Methodists	3	340	550	890	400	167	683	1	276	884	1160	625	100	420					
Primitive Methodists	2	110	110	250	210	..	233	1	113	417	530	343	281	360					
Wesleyan Association	..	..	..	..	..	..	..	1	150	150	300	102	71	100
Wesleyan Reformers	..	..	..	..	..	..	..	1	400	500	900	281	..	350
L'Huntingdon's Connex.	1	230	470	700	260	..	300	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	250	..	250	300	150	..	1	..	..	350	200	..	..			
Latter Day Saints	..	..	..	..	..	..	..	1	100	..	100	30	..	..			
LAMBETH. (Parliamentary Borough.) Population, 251,345.														LEEDS. (Municipal Borough.) Population, 172,270.					
TOTAL	96	22,819	36,925	61,664	40,240	5295	32,426	137	2,201	42,804	76,488	39,392	12,632	29,280					
PROTESTANT CHURCHES:																			
Church of England	36	13,975	22,468	38,223	24,723	2801	17,778	36	3760	10,193	25,436	13,530	6106	8558					
Independents	15	2620	7092	9712	6854	1072	5694	11	2050	6255	8305	3428	90	2564					
Particular Baptists	12	1078	3216	4374	3568	746	3576	9	1246	2695	3941	1350	608	1080					
Scotch Baptists	..	..	..	..	..	..	..	1	150	..	150	35	48	42
General Baptists, New Connexion	..	..	..	..	..	..	..	2	300	850	1150	469	..	477
Baptists (not otherwise defined)	1	100	..	100	..	..	35	1	104	436	540	235	..	159			
Society of Friends	1	334	..	334	117	72	..	1	1100	..	1100	363	169	..					
Unitarians	..	..	..	..	..	..	..	3	699	550	1240	506	..	227
Wesleyan Methodists	12	2262	3026	5288	3292	15	3719	26	7604	12,871	20,473	9614	2193	8089					
Methodist New Connex.	1	120	462	582	219	..	160	7	642	2075	2717	1573	711	1314					
Primitive Methodists	5	400	50	480	105	16	134	13	1607	2293	3900	1507	698	1698					
Bible Christians	1	140	116	256	129	..	258	..	..	..	..	..	..	..
Wesleyan Association	1	90	70	160	87	..	52	10	1438	2916	4351	1796	725	1843					
Wesleyan Reformers	1	100	25	125	110	..	110	4	200	..	200	650	732	1030					
L'Huntingdon's Connex.	1	100	400	500	340	..	200	..	..	..	..	..	..	..
New Church	..	..	..	..	..	..	..	1	150	700	850	80	..	110
Brethren	..	..	..	..	..	..	..	2	150	100	250	271	..	330
Isolated Congregations	5	820	..	820	256	60	75	5	280	..	280	195	181	559					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	2	400	820	1220	3644	365	1000
Cath. and Apos. Church	1	400	..	400	250	300	300	..	..	..	..	..	..	..
Latter Day Saints	3	310	..	310	190	210	335	1	240	..	240	100	150	200					
Jews	..	..	..	..	..	..	..	2	90	50	140	46	86	..

KIDDERMINSTER.—The number of attendants is not given for one place of worship belonging to the CHURCH OF ENGLAND. —Neither sittings nor attendants are given for one place of worship belonging to the PRIMITIVE METHODISTS.

LAMBETH.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 80 persons at a service.—The number of attendants is not given for two places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the INDEPENDENTS; and for one place belonging to an ISOLATED CONGREGATION.

LEEDS.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 63 persons at a service; in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 120 persons at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 109 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 750 persons at a service; and in three places belonging to ISOLATED CONGREGATIONS, attended by a maximum number of 580 persons at a service.—The number of attendants is not given for two places of worship belonging to the ESTABLISHED CHURCH.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars.]		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
		LEICESTER. (Municipal Borough) Population, 60,584.							LIVERPOOL. (Municipal Borough.) Population, 375,955.					
TOTAL	35	11,110	13,598	25,008	16,930	5286	15,522	165	41,675	78,071	122,386	38,218	9988	61,653
PROTESTANT CHURCHES:														
Church of England	9	4274	4254	8828	6884	4036	6024	59	41,480	37,365	60,545	38,001	4733	26,423
Church of Scotland	..	..	..	..	..	..	..	2	20	2630	2650	730	310	200
United Presby. Church	..	..	..	..	..	..	..	1	60	1100	1160	666	..	425
Presby. Ch. in England	..	..	..	..	..	..	..	4	70	3830	3900	2588	838	1150
Reformed Irish Presby.	..	..	..	..	..	..	..	1	120	..	120	..	..	..
Independents	3	1144	1490	2634	1700	..	1237	10	2437	5505	7912	3390	246	3489
Particular Baptists	5	1562	1652	3214	2549	200	1715	7	1090	3300	4390	1283	140	1441
General Baptists, New Connexion	5	1424	2005	3429	2250	..	2143	..	..	..	..	..	..	..
Baptists (not otherwise defined)	..	..	..	..	..	..	..	4	730	1400	2130	475	46	720
Society of Friends	1	280	..	280	78	41	..	1	..	..	940	280	130	..
Unitarians	1	20	450	470	350	..	280	4	181	1610	1791	985	57	328
Wesleyan Methodists	2	356	1216	1572	750	79	800	17	3192	5752	8944	5941	1083	5647
MethodistNewConnex.	..	..	..	..	..	..	..	3	620	1400	2020	744	..	686
Primitive Methodists	3	340	781	1121	555	285	960	3	400	900	1300	571	20	557
Wesleyan Association	1	160	600	760	320	200	500	4	937	1494	2431	803	..	662
IndependentMethodists	1	250	..	250	..	140	40	1	..	..	..	20	..	30
Wesleyan Reformers	1	250	800	1050	683	..	630	..	..	..	..	..	..	..
Welsh Calv. Methodists	..	..	..	..	..	..	..	5	1118	3123	4241	2240	242	2015
L ^h Huntingdon'sConnex.	..	..	..	..	..	..	..	1	150	..	150	..	146	130
Sandemanians	..	..	..	..	..	..	..	1	..	..	..	39	32	..
New Church	..	..	..	..	..	..	..	2	200	400	600	181	..	400
Isolated Congregations	1	600	..	600	175	..	400	14	1308	787	2095	739	37	1118
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	200	350	550	636	185	497	16	7273	6945	14,218	38,132	1905	15,205
Cath. and Apos. Church	..	..	..	..	..	..	..	1	100	..	100	70	..	60
Latter Day Saints	1	250	..	250	..	120	206	1	9	..	9	..	..	20
Jews	..	..	..	..	..	..	..	3	180	530	710	131	23	47

LEICESTER.—The number of *attendants* is not given for two places of worship belonging to the ESTABLISHED CHURCH.

LIVERPOOL.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1067 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 15 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 30 persons at a service; in one place belonging to the INDEPENDENT METHODISTS, attended by a maximum number of 30 persons at a service; in one place belonging to the SANDEMANIANS, attended by a maximum number of 39 persons at a service; in one place belonging to an ISOLATED CONGREGATION; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 75 persons at a service.—The number of *attendants* is not given for three places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the REFORMED IRISH PRESBYTERIANS; for one place belonging to the PARTICULAR BAPTISTS; and for two places belonging to the JEWS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.					
CITY OF LONDON. (Municipal Borough.) Population, 127,869.														MACCLESFIELD. (Municipal Borough.) Population, 39,048.					
TOTAL -	115	18,387	30,233	67,576	31,575	6721	19,804	27	7164	8742	15,906	7782	3233	6168					
PROTESTANT CHURCHES:																			
Church of England -	73	11,140	16,053	41,199	18,790	3055	10,918	7	3204	4225	7429	3584	2297	1918					
United Presby. Church	2	800	1200	3000	953	..	1250	..	..	..	..	..	..	..
Presby. Ch. in England	2	..	530	1180	460	..	370	..	..	..	..	..	..	..
Independents - -	10	1869	5837	7706	4790	150	3340	3	347	1210	1557	550	36	534					
General Baptists -	..	..	..	..	..	..	..	1	100	400	500	160	..	200
Particular Baptists -	4	737	1195	1932	602	..	854	1	..	..	..	16	24	..		
Baptists (<i>not otherwise defined</i>) - -	..	..	..	..	..	..	..	1	100	..	100	62	31	43
Society of Friends -	..	..	..	..	..	..	..	1	230	..	230	37	21	..
Unitarians - -	2	300	620	920	252	..	110	1	109	250	350	150	300	..					
Moravians - -	2	1100	..	1100	248	..	126	..	..	..	..	..	..	..
Wesleyan Methodists -	4	386	1246	1632	978	50	1080	4	727	1319	2046	1230	209	1377					
Methodist New Connex.	..	..	..	..	..	..	..	3	1300	800	2100	522	165	634
Primitive Methodists -	..	..	..	..	..	..	..	2	246	238	484	330	30	241
Wes. Meth. Association	..	..	..	..	..	..	..	1	150	160	310	151	..	136
L'Huntingdon's Connex.	1	100	720	820	400	..	600	..	..	..	..	..	..	..
Sandemanians - -	1	200	..	200	200	..	..	..	..	..	..	..	..	..
Isolated Congregations	3	200	345	1345	476	..	143	..	..	..	..	..	..	..
Lutherans - - -	1	120	400	520	90	..	..	..	..	..	..	..	..	..
French Protestants -	1	280	..	280	150	..	100	..	..	..	..	..	..	..
Reformed Church in the Netherlands -	1	350	..	350	70	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	..	..	2500	1350	..	..	1	660	140	800	990	..	880	
Greek Church - -	1	105	..	105	160	..	..	..	..	..	..	..	..	..
German Catholics -	1	100	200	300	500	..	200	..	..	..	..	..	..	..
Latter Day Saints -	..	..	..	..	..	..	..	1	..	..	..	..	120	200
<i>Jews</i> - - -	5	600	1887	2487	1104	469	713	..	..	..	..	..	..	..

LONDON.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 190 persons at a service.—The number of *attendants* is not given for four places of worship belonging to the CHURCH OF ENGLAND, and for one place belonging to the PARTICULAR BAPTISTS.—Neither *sittings* nor *attendants* are given for one place of worship belonging to the CHURCH OF ENGLAND.

MACCLESFIELD.—The returns omit to state the number of *sittings* in one place of worship belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 24 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
		MAIDSTONE. (Municipal Borough.) Population, 20,740.							MANCHESTER. (Municipal Borough.) Population, 303,382.					
TOTAL	17	3522	6195	10,327	6064	3406	3148	122	6,037	50,892	95,929	64,467	8868	32,048
PROTESTANT CHURCHES:														
Church of England	6	2519	2813	5782	3738	2941	1213	32	43,398	24,622	38,120	20,050	4819	11,375
Church of Scotland	..	..	..	..	..	..	..	2	..	1060	1060	280	100	100
United Presby. Church	..	..	..	..	..	..	..	2	200	800	1000	820	..	950
Presby. Ch. in England	..	..	..	..	..	..	..	4	550	3070	3620	2060	710	1150
Independents	1	200	593	700	377	53	264	19	1306	8392	12,698	6396	210	2664
Particular Baptists	3	225	1002	1227	721	262	682	7	1780	2470	4250	1727	65	1835
Baptists (not otherwise defined)	..	..	..	..	..	..	..	1	36	204	240	..	150	200
Society of Friends	1	..	..	250	37	20	..	1	1330	..	1330	453	202	..
Unitarians	1	150	250	400	138	..	50	4	620	2950	2700	1210	160	500
Wesleyan Methodists	1	236	810	1046	488	77	387	17	1789	8184	12,973	6403	731	5683
Methodist New Connex.	..	..	..	..	..	..	..	2	600	550	1150	559	..	191
Primitive Methodists	1	62	130	192	53	50	22	5	717	1111	1856	1143	105	1150
Bible Christians	..	..	..	..	..	..	..	1	150	300	450	157	177	..
Wesleyan Association	..	..	..	..	..	..	..	10	2335	2650	5271	2362	157	1534
Welsh Calvinistic Meth.	..	..	..	..	..	..	..	1	40	260	300	..	150	146
L'Huntingdon's Connex.	1	..	600	600	500	..	450	1	64	513	577	322	..	433
New Church	..	..	..	..	..	..	..	1	250	500	750	350	..	209
Isolated Congregations	2	130	..	130	12	..	50	2	220	..	220	85	..	169
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	7	3100	3450	6850	10,880	1052	3647
Greek Church	..	..	..	..	..	..	..	1	86	..	83	60	..	..
Jews	..	..	..	..	..	..	..	2	68	360	428	150	80	110

MAIDSTONE.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

MANCHESTER.—The number of *attendants* is not given for five places of worship belonging to the CHURCH OF ENGLAND, and for one place of worship belonging to the INDEPENDENTS.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.					
MARYLEBONE. (Parliamentary Borough.) Population, 370,957.														MERTHYR TYDFIL. (Parliamentary Borough.) Population, 63,080.					
TOTAL	126	33,752	59,576	98,753	77,055	18,429	17,175	84	16,207	16,676	34,629	22,706	4936	28,159					
PROTESTANT CHURCHES :																			
Church of England	55	22,858	36,102	62,085	49,405	15,366	26,301	10	1602	916	3764	1443	76	1837					
United Presby. Church	1	80	600	680	210	..	150	..	..	..	..	..	..	..
Presby. Ch. in England	2	782	1900	2682	1775	..	1080	..	..	..	..	..	..	..
Independents	17	3414	8189	11,603	9205	869	8309	20	2989	5477	8466	7902	839	8336					
Particular Baptists	10	1936	4388	6324	3096	630	3262	19	5681	5183	10,864	9041	809	10,664					
General Baptists, New Connexion	2	450	800	1250	1074	..	1098	..	..	..	..	..	..	..
Baptists (not otherwise defined)	1	100	400	500	200	..	200	..	..	..	..	..	..	..
Unitarians	1	50	450	500	300	..	200	2	261	200	461	263	..	204					
Wesleyan Methodists	10	1657	3501	5158	3814	..	3010	10	1429	1881	3310	760	176	1619					
Primitive Methodists	3	130	50	180	102	68	201	2	150	310	460	142	80	276					
Wesleyan Association	2	138	60	198	277	..	336	..	..	..	..	..	..	..
Wesleyan Reformers	1	70	..	70	45	..	60	2	120	..	120	40	..	115					
Welsh Calv. Methodists	..	..	..	..	..	..	..	10	2640	2639	5279	1544	1728	3977
L ^H Huntingdon's Connex.	2	140	763	906	525	..	480	..	..	..	..	..	..	..
New Church	2	60	..	330	195	..	130	..	..	..	..	..	..	..
Isolated Congregations	5	1040	..	1040	181	52	163	1	265	40	305	226	..	462					
OTHER CHRISTIAN CHS. :																			
Roman Catholics	6	1394	2970	3464	5693	928	1575	1	300	..	300	600	150	..					
Greek Church	1	100	..	100	20	..	..	..	..	..	..	..	..	..
Catholic and Apostolic Church	2	1100	..	1100	700	400	450	..	..	..	..	..	..	..
Latter Day Saints	2	220	..	220	90	120	170	6	1260	..	1260	711	1057	646					
Jews	1	33	300	333	118	..	..	1	10	30	40	34	21	23			

MARYLEBONE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 600 persons at a service; and in one place belonging to the INDEPENDENTS, attended by a maximum number of 152 persons at a service.—The number of *attendants* is not given for four places of worship belonging to the ESTABLISHED CHURCH; and for one place belonging to the ROMAN CATHOLICS.—Neither *sittings* nor *attendants* are given for one place of worship belonging to the ESTABLISHED CHURCH.

MERTHYR TYDFIL.—The returns omit to state the number of *sittings* in three places of worship belonging to the INDEPENDENTS, attended by a maximum number of 795 persons at a service; in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 200 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 35 persons at a service; and in three places belonging to the LATTER DAY SAINTS, attended by a maximum number of 379 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, and for two places belonging to the PARTICULAR BAPTISTS.—Neither *sittings* nor *attendants* are given for one place of worship belonging to the WESLEYAN METHODISTS.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.					
NEWCASTLE-ON-TYNE.														NEWPORT.					
<i>(Municipal Borough.)</i>														<i>(Municipal Borough.)</i>					
Population, 87,784.														Population, 19,323.					
TOTAL	51	11,165	15,931	28,806	18,710	4640	11,730	21	4635	5383	10,018	5365	646	5424					
PROTESTANT CHURCHES:																			
Church of England	11	2877	7051	9923	7202	2443	4891	3	905	631	1536	1177	128	820					
Church of Scotland	2	500	..	1500	625	..	800	..	..	..	..	..	..	..
United Presby. Church	3	500	..	1200	1170	225	275	..	..	..	..	..	..	..
Presby. Ch. in England	2	260	1310	1570	704	..	548	..	753	1068	1823	873	..	1067					
Independents	5	86	950	1036	826	..	518	3	755	924	1924	912	..	1150					
Particular Baptists	5	1548	350	1898	1028	40	698	5	1000	..	..	..	..	..
Scotch Baptists	1	250	..	250	44	..	42	..	..	..	..	..	..	..
Baptists (not otherwise defined)	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Society of Friends	1	512	..	512	217	112	..	..	..	..	..	..	..	..
Unitarians	2	257	815	1072	461	..	118	..	..	..	..	..	..	..
Wesleyan Methodists	6	1150	2502	3652	1270	139	1307	2	590	1250	1840	483	..	634					
Methodist New Connex.	3	680	782	1472	210	145	280	..	..	..	..	..	..	..
Primitive Methodists	4	1066	757	1823	806	370	742	..	..	..	..	..	..	..
Bible Christians	..	..	..	..	..	..	..	1	50	180	230	71	..	84
Wesleyan Association	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Wesleyan Reformers	2	495	..	495	630	..	780	2	425	250	675	210	..	409					
Welsh Calv. Methodists	..	..	..	..	..	..	..	1	150	80	230	200	98	201
New Church	1	350	50	400	70	..	70	..	..	..	..	..	..	..
Isolated Congregations	2	150	..	150	8	66	57	2	466	..	460	19	20	19					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	410	1334	1744	3389	900	604	1	300	1000	1300	1300	200	700					
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	..	60	200	400
Jews	1	74	30	104	50	..	..	..	..	..	..	..	..	..
NORTHAMPTON.														NORWICH.					
<i>(Municipal Borough.)</i>														<i>(Municipal Borough.)</i>					
Population, 26,657.														Population, 68,195.					
TOTAL	28	5049	7622	14,268	7381	2226	7289	80	9422	10,330	28,834	13,240	10,274	7908					
PROTESTANT CHURCHES:																			
Church of England	11	2407	3436	6840	2987	1031	2513	41	3986	2533	15,551	6520	6381	2186					
Independents	3	339	1467	1806	1518	..	987	3	380	1866	2246	1735	250	989					
Particular Baptists	5	580	1241	2121	1545	675	1495	4	639	1748	2447	1639	817	1169					
General Baptists, New Connexion	..	..	..	..	..	..	..	1	150	150	300	200	150	150
Baptists (not otherwise defined)	..	..	..	..	..	..	..	3	206	..	256	116	138	132
Society of Friends	1	400	..	400	59	..	450	1	408	..	408	93	41	..					
Unitarians	1	95	195	290	230	..	160	1	120	380	500	491	..	136					
Wesleyan Methodists	2	465	932	1397	796	388	1236	5	636	1495	2191	494	506	669					
Primitive Methodists	1	128	172	300	79	92	128	4	196	858	1054	607	604	788					
Wesleyan Association	1	35	179	214	107	..	120	..	..	..	..	..	..	..
Wesleyan Reformers	..	..	..	..	..	..	..	1	120	450	570	322	117	294
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	250	700	950	160	115	80
New Church	..	..	..	..	..	..	..	1	12	120	132	90	..	106
Isolated Congregations	1	200	..	200	30	40	100	11	1740	..	1740	497	974	1035					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	..	..	300	..	..	..	1	..	..	..	250	..	..			
Latter Day Saints	1	400	..	400	30	..	100	1	400	..	400	..	181	150					
Jews	..	..	..	..	..	..	..	1	59	30	89	26	..	24

NEWCASTLE-ON-TYNE. The returns omit to state the number of sittings in one place of worship belonging to the UNITED PRESBYTERIAN CHURCH, attended by a maximum number of 275 persons at a service; and in one place belonging to an ISOLATED CONGREGATION, attended by a maximum number of 30 persons at a service. The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH.—Neither sittings nor attendants are given for one place of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the PARTICULAR BAPTISTS; and for one place belonging to the BAPTISTS, not otherwise defined.

NEWPORT. The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 400 persons at a service.

NORTHAMPTON.—The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH and for one place belonging to the ROMAN CATHOLICS.

NORWICH. The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 300 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 15 persons at a service; in one place belonging to an ISOLATED CONGREGATION, attended by a maximum number of 30 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 250 persons at a service.—The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH.—Neither sittings nor attendants are given for one place of worship belonging to an ISOLATED CONGREGATION.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.					
NOTTINGHAM.														OLDHAM.					
<i>(Municipal Borough.)</i>														<i>(Municipal Borough.)</i>					
Population, 57,407.														Population, 52,820.					
TOTAL	37	11,484	14,763	26,047	16,854	1450	14,846	29	7445	8739	16,784	7229	4698	4792					
PROTESTANT CHURCHES :																			
Church of England	8	3522	2820	7042	5570	508	4124	9	3295	3975	7870	2784	2489	920					
Independents	5	1067	2774	3841	2014	277	1345	4	630	1760	2390	1634	757	1042					
Particular Baptists	3	1050	1329	2370	1098	50	1225	2	280	490	770	500	102	510					
General Baptists, New Connexion	3	426	1705	2131	1231	20	1419	..	..	..	..	..	..	..
Baptists (not otherwise defined)	1	100	..	100	30	14	47	..	..	..	..	..	..	..
Society of Friends	1	550	..	550	87	49	..	..	..	..	..	..	..	..
Unitarians	1	60	550	610	606	..	..	1	48	140	188	115	88	..			
Moravians	..	..	..	..	..	..	..	1	400	84	484	179	293	185
Wesleyan Methodists	2	1030	2634	3664	1830	45	2250	2	370	1220	1590	779	122	707					
Methodist New Connex.	1	132	850	982	734	..	493	1	84	358	442	148	223	146					
Primitive Methodists	2	583	1267	1850	1223	..	1900	2	298	484	782	100	150	610					
Wesleyan Association	1	140	200	340	165	..	245	2	200	188	388	180	..	360					
Independent Methodists	..	..	..	..	..	..	..	2	790	..	790	260	224	252
Wesleyan Reformers	1	600	..	600	500	..	700	..	..	..	..	..	..	..
New Church	1	200	..	200	60	..	100	..	..	..	..	..	..	..
Isolated Congregations	2	770	..	770	176	24	147	2	600	..	600	..	..	60			
OTHER CHRISTIAN CHS. :																			
Roman Catholics	2	500	623	1123	1120	312	604	1	450	40	490	550	250	..					
Cath. and Apos. Church	1	400	..	400	..	..	..	..	..	..	..	..	..	..
Latter Day Saints	1	324	..	324	83	136	233	..	..	..	..	..	..	..
<i>Jews</i>	1	30	20	50	27	15	14	..	..	..	..	..	..	..
OXFORD.														PLYMOUTH.					
<i>(Municipal Borough.)</i>														<i>(Municipal Borough.)</i>					
Population, 27,843.														Population, 52,221.					
TOTAL	32	6350	5413	15,518	8242	2785	5488	38	9258	13,647	23,805	13,176	3056	12,542					
PROTESTANT CHURCHES :																			
Church of England	19	4171	3445	11,296	5767	2235	3273	10	3891	4824	9615	6086	1642	5974					
Independents	2	394	550	944	606	..	444	5	736	2232	2968	1517	62	1440					
Particular Baptists	3	1000	450	1525	1053	..	1070	1	529	707	1036	797	114	569					
Society of Friends	1	300	250	550	100	..	..	1	400	..	400	60	30	..			
Unitarians	..	..	..	..	..	..	..	2	168	503	674	213	..	209
Wesleyan Methodists	1	186	516	702	448	500	400	5	810	1496	2276	1487	78	1363					
Primitive Methodists	2	90	156	246	122	50	190	..	..	..	..	..	..	..
Bible Christians	..	..	..	..	..	..	..	1	88	540	628	279	203	401
Wesleyan Association	..	..	..	..	..	..	..	1	136	172	308	77	..	44
Wesleyan Reformers	1	95	..	95	86	..	71	..	..	..	..	..	..	..
New Church	1	50	..	50	..	..	40	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	10	2450	3050	5500	2527	853	3342
OTHER CHRISTIAN CHS. :																			
Roman Catholics	1	40	40	80	50	..	..	..	..	..	..	..	..	..
Cath. and Apos. Church	1	..	..	..	..	..	..	1	250	..	250	83	50	60
<i>Jews</i>	1	24	6	30	10	..	..	1	..	150	150	50	24	4			

NOTTINGHAM.—The number of attendants is not given for one place of worship belonging to the CATHOLIC AND APOSTOLIC CHURCH.—Neither sittings nor attendants are given for one place of worship belonging to the ROMAN CATHOLICS.

OLDHAM.—The returns omit to state the number of sittings in one place of worship belonging to an ISOLATED CONGREGATION, attended by a maximum number of 60 persons at a service.—The number of attendants is not given for two places of worship belonging to the ESTABLISHED CHURCH, and for one place belonging to an ISOLATED CONGREGATION.

OXFORD.—The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 1000 persons at a service.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship, on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship, on Sunday, March 30, 1851 [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
PORTSMOUTH. (Municipal Borough.) Population, 72,096.														
TOTAL	41	9400	14,813	23,013	17,044	6039	13,501	29	9750	14,892	21,642	11,863	1693	4293
PROTESTANT CHURCHES:														
Church of England	12	5703	5027	12,230	7378	4076	1455	10	4900	6900	11,800	2479	951	180
Independents	6	1193	3370	4563	3108	573	3251	2	410	1220	1630	1065	..	750
General Baptists	2	350	900	1250	903	..	985	..	..	..	..	..	..	..
Particular Baptists	2	411	1679	2090	1394	291	1655	2	161	752	916	437	..	282
Scotch Baptists	..	..	..	..	..	..	..	1	60	..	60	23	23	..
Baptists (not otherwise defined)	2	130	..	430	30	41	131	..	..	..	..	..	..	..
Society of Friends	..	..	..	..	..	..	..	1	528	..	528	153	69	..
Unitarians	1	80	520	600	144	..	292	1	..	145	145	86	..	40
Wesleyan Methodists	6	735	2166	2901	2325	319	1910	3	726	1487	2213	1505	..	1480
Primitive Methodists	1	73	167	240	115	109	130	1	300	500	800	342	..	345
Bible Christians	2	140	418	558	456	517	552	..	..	..	..	..	..	..
Wesleyan Association	..	..	..	..	..	..	..	1	150	340	490	254	..	328
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	50	750	800	142	..	66
New Church	..	..	..	..	..	..	..	1	59	200	250	100	60	..
Brethren	1	100	..	100	65	..	..	..	..	..	..	..	..	..
Isolated Congregations	1	40	..	40	40	18	40	1	200	..	200	120	..	80
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	345	256	601	931	..	..	4	2212	2538	4810	5097	500	742
Latter Day Saints	1	100	159	250	30	70	80	..	..	..	..	..	..	..
Jews	1	..	160	160	35	25	20	..	..	..	..	..	..	..
READING. (Municipal Borough.) Population, 21,456.														
TOTAL	21	3953	5914	9977	7065	1434	6198	23	5267	7634	12,841	6385	3722	4420
PROTESTANT CHURCHES:														
Church of England	7	2371	2976	5457	3969	500	3130	3	1333	1567	2900	1350	1000	700
Independents	3	395	1320	1715	1497	487	1101	1	240	730	970	740	..	445
Particular Baptists	2	140	560	700	510	290	640	3	570	1400	1970	641	803	472
Baptists (not otherwise defined)	1	80	40	120	110	30	130	..	..	..	..	..	..	..
Society of Friends	1	414	..	414	80	..	58	1	400	..	400	60	33	..
Unitarians	..	..	..	..	..	..	..	2	40	380	420	330	330	..
Wesleyan Methodists	3	168	521	689	348	111	343	3	620	1100	1720	596	349	516
Methodist New Connex.	..	..	..	..	..	..	..	1	310	361	671	285	125	163
Primitive Methodists	1	89	331	420	291	..	590	2	346	286	632	220	204	345
Wesleyan Association	..	..	..	..	..	..	..	5	412	1191	1603	910	656	1129
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	436	564	1000	800	..	650
Isolated Congregations	1	100	..	100	35	..	35	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	96	166	262	220	..	110	1	500	55	555	453	222	..
Latter Day Saints	1	100	..	100	8	16	31	..	..	..	..	..	..	..
ROCHDALE. (Parliamentary Borough.) Population, 29,195.														
TOTAL	23	5267	7634	12,841	6385	3722	4420	23	5267	7634	12,841	6385	3722	4420

PORTSMOUTH.—The returns omit to state the number of *sittings* in one place of worship belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 476 persons at a service.

PRESTON.—The number of *attendants* is not given for seven places of worship belonging to the CHURCH OF ENGLAND, and for one place belonging to the ROMAN CATHOLICS.

READING.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 900 persons at a service; and in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 50 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH.

ROCHDALE.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 101 persons at a service; and in two places belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 75 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
SALFORD.														SHEFFIELD.					
<i>(Municipal Borough.)</i>														<i>(Municipal Borough.)</i>					
Population, 63,850.														Population, 135,310.					
TOTAL	26	9599	11,373	21,772	12,686	630	10,043	70	14,326	29,513	44,189	20,300	4587	18,534					
PROTESTANT CHURCHES:																			
Church of England	8	4006	3970	8776	4891	300	4702	23	6815	11,797	19,562	6291	2934	5656					
Church of Scotland	1	800	..	800	195	..	140	..	..	..	..	..	..	..
Independents	4	1019	2757	3776	2139	..	1486	10	1112	3974	4486	2283	413	1854					
Particular Baptists	1	300	..	300	250	..	120	2	220	1250	1170	831	..	624					
General Baptists, New nexion	1	150	50	200	140	300	210	2	250	500	750	362	..	527					
Society of Friends	..	..	..	..	..	..	..	1	800	..	800	136	80	..
Unitarians	..	..	..	..	..	..	..	1	50	850	900	650	..	350
Wesleyan Methodists	4	1240	2858	4098	1518	30	1313	16	3067	7412	10,479	5282	960	4319					
Methodist New Connex.	..	..	..	..	..	..	..	5	402	1550	1952	1000	..	1183
Primitive Methodists	1	390	410	800	159	..	200	1	350	650	1000	977	..	1550					
Wesleyan Association	2	410	436	876	427	..	425	2	90	580	670	241	..	161					
Independent Methodists	1	100	66	166	40	..	60	..	..	..	..	..	..	..
Wesleyan Reformers	..	..	..	..	..	..	..	2	..	..	..	30	100	..
Welsh Calv. Methodists	1	284	216	500	130	..	127	..	..	..	..	..	..	..
New Church	1	..	450	450	306	..	160	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	2	350	..	350	50	..	60
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	900	130	1030	2500	..	1100	1	..	950	950	2000	..	2000					
Cath. and Apos. Church	..	..	..	..	..	..	..	1	320	..	320	140	100	250
Jews	..	..	..	..	..	..	..	1	500	..	500	27	..	..			
SOUTHAMPTON.														SOUTH SHIELDS.					
<i>(Municipal Borough.)</i>														<i>(Municipal Borough.)</i>					
Population, 35,305.														Population, 28,974.					
TOTAL	29	6977	10,732	17,959	10,302	2449	8829	30	5058	8920	13,978	4768	2796	5831					
PROTESTANT CHURCHES:																			
Church of England	10	3913	6268	10,181	5729	1293	4897	9	2366	2844	5210	1550	695	1980					
United Presby. Church	..	..	..	..	..	..	..	2	50	650	700	335	164	180
Presby. Ch. in England	..	..	..	..	..	..	..	2	436	660	1096	427	145	280
Independents	2	815	1743	2558	1909	373	1640	1	..	900	900	352	..	341					
Particular Baptists	3	260	660	920	460	70	387	1	70	..	70	40	40	40					
Baptists (<i>not otherwise defined</i>)	..	..	..	..	..	..	..	1	..	420	420	224	..	276
Society of Friends	1	..	..	250	54	15	..	..	..	..	..	..	..	..
Unitarians	2	70	400	470	267	..	336	..	..	..	..	..	..	..
Wesleyan Methodists	1	500	600	1100	635	100	600	5	478	1706	2184	295	112	525					
Methodist New Connex.	..	..	..	..	..	..	..	1	100	400	500	145	266	230
Primitive Methodists	1	159	114	273	178	208	248	3	600	760	1360	570	727	1240					
Bible Christians	2	190	90	280	154	..	165	..	..	..	..	..	..	..
Wesleyan Association	..	..	..	..	..	..	..	2	430	450	880	300	370	589
Isolated Congregations	2	450	500	950	285	..	409	1	210	30	240	89	144	150					
French Protestants	1	250	..	250	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	..	300	300	500	300	..	1	270	100	370	430	110	..					
Cath. and Apos. Church	1	150	..	150	80	60	80	..	..	..	..	..	..	..
Latter Day Saints	1	200	..	200	30	30	50	1	48	..	48	11	23	..					
Jews	1	20	57	77	21	..	17	..	..	..	..	..	..	..

SALFORD.—The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH. SHEFFIELD.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 70 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 25 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 42 persons at a service; and in two places belonging to the WESLEYAN REFORMERS, attended by a maximum number of 100 persons at a service.—The number of attendants is not given for two places of worship belonging to the ESTABLISHED CHURCH.—Neither sittings nor attendants are given for one place of worship belonging to the ESTABLISHED CHURCH.

SOUTHAMPTON.—The number of attendants is not given for one place of worship belonging to the FRENCH PROTESTANTS.

SOUTH SHIELDS.—The number of attendants is not given for one place of worship belonging to the WESLEYAN METHODISTS.—Neither sittings nor attendants are given for one place of worship belonging to the WESLEYAN METHODISTS.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
SOUTHWARK. (Parliamentary Borough.) Population, 172,863.														STOCKPORT. (Municipal Borough.) Population, 53,835.					
TOTAL -	82	19,901	23,706	46,860	31,879	6180	27,066	35	7791	14,177	22,168	12,110	1437	9502					
PROTESTANT CHURCHES:																			
Church of England	32	12,026	9819	23,588	13,038	4591	11,077	8	3528	5278	8806	4010	1020	3270					
Presby. Ch. in England	1	50	850	900	300	150	..	..	..	..	..	..	..	..
Independents	10	2201	4951	7155	5019	431	51 17	5	863	2223	3086	1598	..	1716					
General Baptists	1	100	150	250	..	..	..	..	..	..	..	..	..	..
Particular Baptists	13	1356	4726	6342	4145	20	3958	2	360	510	870	349	..	405					
General Baptists, New Connexion	1	700	300	1000	550	..	600	1	150	..	150	30	..	10					
Society of Friends	1	500	..	500	75	29	..	..	..	..	..	..	..	..
Unitarians	1	350	50	400	55	..	120	1	50	400	450	250	..	150					
Wesleyan Methodists	7	1457	2206	3663	1070	..	850	9	1910	3021	4931	2090	110	2201					
Methodist New Connex.	..	..	..	..	..	..	..	2	340	989	1329	640	..	672
Primitive Methodists	1	100	..	100	51	..	80	2	360	322	682	253	137	420					
Wesleyan Association	3	218	484	702	169	95	187	1	100	264	364	250	..	120					
Independent Methodists	..	..	..	..	..	..	..	1	130	120	250	50	30	175
Wesleyan Reformers	1	100	70	170	100	..	100	..	..	..	..	..	..	..
Welsh Calv. Methodists	1	100	..	100	..	100	60	..	..	..	..	..	..	..
Isolated Congregations	4	220	..	220	57	14	127	1	..	..	200	..	..	173	
OTHER CHRISTIAN CHS.:																			
Roman Catholics	3	300	20	1570	7200	900	4500	1	..	1050	1050	2000	..	..			
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	..	80	110	160
Jews	2	120	80	200	50	..	30	..	..	..	..	..	..	..
STOKE-UPON-TRENT. (Parliamentary Borough.) Population, 84,027.														SUNDERLAND. (Municipal Borough.) Population, 63,897.					
TOTAL -	73	17,100	22,113	40,723	15,012	6732	12,609	63	14,393	14,371	30,766	14,098	1942	14,972					
PROTESTANT CHURCHES:																			
Church of England	18	6289	9374	17,163	5681	2852	2331	9	4190	4533	8723	4461	1061	3526					
United Presby. Church	..	..	..	..	..	..	..	4	100	1100	2110	1219	..	1296
Presby. Ch. in England	1	100	350	450	201	..	179	1	21	700	721	456	..	418					
Independents	7	966	1854	2820	1135	15	1046	4	962	1486	3448	1387	..	1563					
Particular Baptists	3	245	280	525	371	..	209	4	1650	100	1750	814	125	1407					
General Baptists, New Connexion	1	80	..	80	71	44	40	..	..	..	..	..	..	..
Baptists (not otherwise defined)	..	..	..	..	..	..	..	2	..	..	..	80	..	..			
Society of Friends	2	400	..	400	52	22	..	1	700	..	700	136	93	..					
Unitarians	..	..	..	..	..	..	..	1	250	50	300	20	..	200
Wesleyan Methodists	12	3247	4040	7297	3097	997	3365	15	2125	3531	5656	1350	301	2052					
Methodist New Connex.	13	3052	3942	6994	2427	1012	2914	3	234	326	560	328	..	452					
Primitive Methodists	7	1143	865	2008	445	1320	1367	6	1360	1240	2600	1510	..	2080					
Wesleyan Association	3	1003	628	1631	242	320	783	4	729	1171	1992	637	46	665					
Wesleyan Reformers	..	..	..	..	..	..	..	3	1110	70	1180	722	56	1280
New Church	1	35	..	35	30	..	..	..	..	..	..	..	..	..
Brethren	2	175	..	175	..	..	65	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	3	830	..	830	16	260	20
OTHER CHRISTIAN CHS.:																			
Roman Catholics	3	365	780	1145	1260	150	310	1	50	30	80	950	..	..			
Jews	..	..	..	..	..	..	..	2	82	34	116	12	..	13

SOUTHWARK.—The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 250 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 4000 persons at a service.—The number of attendants is not given for three places of worship belonging to the CHURCH OF ENGLAND; for one place belonging to the WESLEYAN METHODISTS; and for one place belonging to the JEWS.

STOCKPORT.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 43 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 100 persons at a service.

STOKE-UPON-TRENT.—The number of attendants is not given for two places of worship belonging to the CHURCH OF ENGLAND.

SUNDERLAND.—The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS (not otherwise defined), attended by a maximum number of 30 persons at a service; and in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 20 persons at a service. The number of attendants is not given for one place of worship belonging to the JEWS.—Neither sittings nor attendants are given for one place of worship belonging to the BAPTISTS (not otherwise defined).

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
SWANSEA. (Municipal Borough.) Population, 31,461.														
TOTAL	37	7101	10,138	18,339	6835	2012	9491	214	26,249	62,273	133,457	52,522	13,361	63,870
PROTESTANT CHURCHES:														
Church of England	5	1770	2597	5067	1597	673	1175	65	11,176	22,805	67,126	34,724	7632	26,551
Church of Scotland	..	..	..	..	..	..	..	1	150	692	752	505	..	305
Presby. Ch. in England	..	..	..	..	..	..	..	1	50	480	530	370	..	262
Independents	7	1456	2239	3755	1658	108	2466	46	8900	17,379	26,779	18,921	2073	15,994
General Baptists	..	..	..	..	..	..	..	2	350	460	810	634	..	450
Particular Baptists	8	1413	1654	3067	1221	185	2150	22	4412	5975	10,387	6373	1794	6423
Seventh Day Baptists	..	..	..	..	..	..	..	1	300	..	300	15	40	16
Baptists (not otherwise defined)	..	..	..	..	..	..	..	5	440	381	974	390	..	193
Society of Friends	1	240	..	240	22	13	..	1	560	..	560	66	24	..
Unitarians	1	..	..	400	157	..	121	2	270	500	770	228	..	263
Wesleyan Methodists	4	502	914	1416	472	..	769	20	4348	7381	11,729	5851	709	5583
Methodist New Connex.	..	..	..	..	..	..	..	3	290	52	312	111	..	75
Primitive Methodists	1	110	160	300	150	..	250	4	280	505	785	572	368	724
Bible Christians	..	..	..	..	..	..	..	1	100	390	490	229	..	290
Wesleyan Association	..	..	..	..	..	..	..	2	200	200	400	310	..	160
Wesleyan Reformers	..	..	..	..	..	..	..	4	180	530	730	886	..	870
Welsh Calv. Methodist	5	1150	1850	3010	758	863	1450	..	..	..	..	..	..	..
L' Huntingdon's Connex.	1	50	600	650	450	..	600	3	520	2752	3272	1698	..	1757
Brethren	..	..	..	..	..	..	..	2	150	..	180	60	..	45
Isolated Congregations	1	150	..	150	..	130	..	13	817	788	2285	1901	470	1360
Lutherans	..	..	..	..	..	..	..	2	431	321	752	570	160	..
German Pro. Reformers	..	..	..	..	..	..	..	1	140	60	200	120	..	60
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	200	12	212	300	..	300	6	585	761	2096	8340	..	2300
Calv. and Apos. Church	..	..	..	..	..	..	..	1	700	..	700	400	..	..
Latter Day Saints	1	..	..	..	50	70	200	5	550	18	618	117	233	281
Jews	1	30	42	72	..	..	..	1	50	..	50	40	40	40
TYNEMOUTH H. (Municipal Borough.) Population, 29,170.														
TOTAL	22	3647	5439	12,086	6338	1737	4784	26	5677	6894	14,821	7900	3257	4510
PROTESTANT CHURCHES:														
Church of England	3	965	3000	3965	2550	950	1500	9	1852	1392	5194	3875	2397	1512
United Presby. Church	1	40	366	406	253	358	..	..	..	..	..	..	..	..
Presby. Ch. in England	1	100	700	800	660	..	..	..	..	..	..	..	..	..
Independents	2	330	955	1285	651	..	534	4	120	2516	2636	1093	369	752
Particular Baptists	1	100	590	690	229	..	269	1	650	..	650	255	..	164
Society of Friends	1	400	..	400	78	..	85	1	500	..	500	66	35	..
Unitarians	..	..	..	..	..	..	..	1	..	500	500	243	..	84
Wesleyan Methodists	4	400	1240	1640	841	70	844	4	605	1766	2371	710	66	491
Methodist New Connex.	3	300	950	1250	630	..	630	1	150	110	260	110	..	100
Primitive Methodists	1	200	250	450	..	390	350	2	130	400	590	226	150	480
Wesleyan Reformers	2	540	30	570	420	42	494	2	1530	..	1550	1022	80	957
Isolated Congregations	1	100	..	100	15	..	20	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	166	334	500	..	..	..	1	120	150	270	300	160	..
Jews	1	6	24	30	20	17	17	..	..	..	..	..	..	..

SWANSEA.—The returns omit to state the number of sittings in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service.—The number of attendants is not given for one place of worship belonging to the PARTICULAR BAPTISTS; nor for one place belonging to the JEWS.

TOWER HAMLETS.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 228 persons at a service; in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 120 persons at a service; and in one place belonging to the WESLEYAN METHODIST REFORMERS, attended by a maximum number of 160 persons at a service.—The number of attendants is not given for six places of worship belonging to the ESTABLISHED CHURCH.

TYNEMOUTH.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 85 persons at a service; and in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 30 persons at a service.—The number of attendants is not given for one place of worship belonging to the ROMAN CATHOLICS.—Neither sittings nor attendants are given for one place of worship belonging to the WESLEYAN METHODISTS.

WAKEFIELD.—The number of sittings is not given for one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 40 persons at a service; and in one place belonging to the INDEPENDENTS, attended by a maximum number of 134 persons at a service.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sun- day Scholars].							
		Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
WALSALL. (Municipal Borough.) Population, 25,680.														WARRINGTON. (Municipal Borough.) Population, 22,894.					
TOTAL	19	4497	5906	10,503	5117	2285	3699	15	3601	6154	9655	6086	2564	4272					
PROTESTANT CHURCHES:																			
Church of England	4	1955	2862	4917	2158	1395	1075	4	1811	3199	5010	3235	1911	2218					
Independents	1	200	700	900	398	..	507	1	..	..	..	120	..	150		
Particular Baptists	2	300	520	820	436	22	280	1	120	138	258	150	..	90					
General Baptists New Connexion	1	220	110	330	115	..	170	..	..	..	..	..	..	..
Baptists (not otherwise defined)	1	125	..	125	..	108	..	..	..	..	..	..	..	..
Society of Friends	..	..	..	..	..	..	..	1	355	..	355	72	28	..
Unitarians	..	..	..	..	..	..	..	1	250	250	500	198	..	58
Wesleyan Methodists	5	955	930	1915	865	390	1035	1	450	956	1406	991	..	1000					
Primitive Methodists	3	404	182	586	229	80	162	1	75	191	269	250	..	200					
Independent Method.	..	..	..	..	..	..	..	2	300	250	550	425	375	184
L' Huntingdon's Connex.	..	..	..	..	..	..	..	1	160	550	710	300	..	350
Isolated Congregations	..	..	..	..	..	..	..	1	80	..	80	15	..	22
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	308	602	910	946	290	670	1	..	617	617	870	250	..					
WESTMINSTER. (Parliamentary Borough.) Population, 24,511.														WIGAN. (Municipal Borough.) Population, 31,941.					
TOTAL	99	24,514	41,092	74,349	49,545	11,992	27,921	15	2920	5579	9449	8687	3194	5102					
PROTESTANT CHURCHES:																			
Church of England	59	18,278	25,671	52,142	33,019	13,361	14,823	3	1029	2204	3233	3302	2308	2212					
Church of Scotland	3	354	2160	2514	2250	100	1950	..	..	..	..	..	..	..
United Presby. Church	1	100	500	600	510	..	..	..	..	..	..	..	..	..
Independents	11	2622	7538	10,160	7022	..	6977	3	500	1120	1620	907	320	696					
Particular Baptists	4	260	1350	1760	749	631	860	2	460	..	460	285	304	..					
Society of Friends	1	..	..	400	106	..	40	..	..	..	..	..	..	..
Wesleyan Methodists	5	450	1021	1471	827	..	884	1	267	705	972	691	..	478					
Primitive Methodists	1	..	..	..	20	..	58	..	..	..	..	..	..	..
Independent Method.	..	..	..	..	..	..	..	1	200	150	350	200	212	42
Wesleyan Reformers	1	120	120	240	212	..	160	..	..	..	..	..	..	..
Welsh Calv. Methodists	2	550	150	700	400	120	130	1	100	..	100	30	50	56					
Isolated Congregations	..	..	..	..	..	..	..	1	164	..	164	47	..	48
Lutherans	3	380	520	960	300	60	..	..	..	..	..	..	..	..
Italian Reformers	1	150	..	150	..	20	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	5	1220	1460	2690	4300	610	2000	3	200	1400	2550	3225	..	1570					
<i>Jews</i>	2	20	602	622	130	30	30	..	..	..	..	..	..	..

WALSALL.—The number of attendants is not given for one place of worship belonging to the PRIMITIVE METHODISTS.
WARRINGTON.—The number of sittings is not given for one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 150 persons at a service.

WESTMINSTER.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 300 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 58 persons at a service; in one place belonging to the LUTHERANS, attended by a maximum number of 50 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 500 persons at a service.—The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH; in one place belonging to the LUTHERANS; and in one place belonging to the ROMAN CATHOLICS.—Neither sittings nor attendants are given for one place of worship belonging to the ESTABLISHED CHURCH.

WIGAN.—The number of attendants is not given for one place of worship belonging to the INDEPENDENTS.

TABLE F.—continued.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.
WOLVERHAMPTON. (Parliamentary Borough.) Population, 119,748.														
TOTAL -	97	25,363	22,892	48,455	27,015	11,918	24,650	35	3299	8278	15,547	9298	2090	6837
PROTESTANT CHURCHES:														
Church of England -	23	11,328	10,735	22,263	11,578	2455	8966	20	3919	4698	9587	6468	1630	4709
Presby. Ch. in England -	1	..	100	100	28	..	42	..	..	..	..	..	..	..
Independents -	6	1765	1790	3455	1986	475	1367	1	200	500	700	424	..	356
Particular Baptists -	9	1760	2143	3903	1494	1052	1644	..	..	..	..	..	..	..
Baptists (not otherwise defined) -	1	200	..	200	130	..	150	1	252	444	696	441	..	305
Society of Friends -	..	..	..	..	..	..	..	1	360	..	360	80	59	..
Unitarians -	2	343	200	546	340	280	58	..	..	..	..	..	..	..
Wesleyan Methodists -	26	4891	1787	9678	7140	3507	7118	4	656	1106	1762	550	69	599
Methodist New Connex.	7	860	1084	1944	1178	1297	1413	..	..	..	..	..	..	..
Primitive Methodists -	14	2661	1086	3747	1481	1697	1937	1	74	176	250	50	60	100
Welsh Calvinistic Meth.	1	180	..	180	..	150	150	..	..	..	..	..	..	..
L'Huntingdon's Connex.	..	..	..	..	..	..	..	3	551	1014	1565	540	72	684
Isolated Congregations	1	350	..	350	..	..	..	2	198	..	198	45	..	84
OTHER CHRISTIAN CHS.:														
Roman Catholics -	4	862	1034	1896	1615	1040	1750	1	89	340	429	500	200	..
Latter Day Saints -	1	150	..	150	..	44	55	1	..	..	..	200	..	..
Jews -	1	10	20	30	15	12	..	..	..	..	..	..	..	..
YORK. (Municipal Borough.) Population, 36,303.														
TOTAL -	40	7922	11,465	23,650	10,675	3452	8488							
PROTESTANT CHURCHES:														
Church of England -	24	2862	5056	12,181	4427	2714	2623							
Independents -	2	900	1860	2760	1333	80	1018							
Society of Friends -	1	1000	..	1000	273	170	..							
Unitarians -	1	10	30	40	97	..	60							
Wesleyan Methodists -	4	1390	2329	3719	1759	120	1833							
Primitive Methodists -	1	120	380	500	141	92	500							
Wesleyan Association -	1	100	450	550	157	25	194							
Wesleyan Reformers -	2	1150	550	1700	1058	..	1317							
New Church -	1	60	..	60	..	..	13							
Isolated Congregations	1	150	..	150	80	..	150							
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	180	810	990	1350	251	780							

WOLVERHAMPTON.—The number of attendants is not given for three places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the INDEPENDENTS; for one place belonging to the PARTICULAR BAPTISTS; and for one place belonging to an ISOLATED CONGREGATION.

WORCESTER.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 130 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service.

YORK.—The number of attendants is not given for three places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the WESLEYAN METHODISTS; and for one place belonging to the WESLEYAN REFORMERS.

TABLE F F.

Accommodation provided by various Religious Bodies in LARGE-TOWN DISTRICTS, as compared with the rest of England.

	Popu- lation, 1851.	Number of Places of Worship provided by							Number of Sittings,* provided by						
		Church of England.	Independ- ents.	Baptists.	Wesleyan Methodists (all sections).	Roman Catholics.	Others.	All Religious Bodies.	Church of England.	Independ- ents.	Baptists.	Wesleyan Methodists (all sections).	Roman Catholics.	Others.	All Religious Bodies.
LARGE TOWN DISTRICTS:—															
10,000 and less than 20,000	91,821	49	14	23	22	3	13	124	29,380	9,008	10,690	8,458	411	3,122	61,073
20,000 " 50,000	2,544,704	1864	395	413	1,556	96	406	4727	763,511	141,146	130,708	364,135	27,416	107,771	1,534,707
50,000 " 100,000	2,322,798	73	230	189	829	89	289	239	465,703	119,593	76,337	283,561	38,460	101,803	1,085,557
100,000 and upwards	4,269,796	811	297	214	603	80	331	239	737,126	184,982	100,238	240,198	51,969	131,449	1,445,922
TOTAL OF LARGE-TOWN DISTRICTS	9,229,124	3457	936	839	3056	268	1036	9583	1,965,729	454,729	318,913	896,372	118,196	344,205	4,127,244
RESIDUE OF THE COUNTRY	8,698,488	10,920	2309	1949	7951	301	1744	24,874	3,322,186	613,031	434,230	1,297,926	67,913	353,411	6,088,799
ENGLAND AND WALES	17,927,608	14,077	3245	2788	11,001	569	2780	34,460	5,317,915	1,067,760	752,343	2,194,298	186,111	697,616	10,216,043

* Including an Estimate for Defective Returns.

Proportions contained in the above Table.

	Number of Sittings to 100 persons, provided by						
	Church of England.	Inde- pendents.	Baptists.	Wesleyan Metho- dists (all sec- tions).	Roman Catholics.	Others.	All Religious Bodies.
LARGE TOWN-DISTRICTS:—							
10,000 and less than 20,000	32.0	9.8	11.6	9.2	.5	3.4	66.5
Districts having Towns with a Population of 20,000 " 50,000	30.0	5.6	5.1	14.3	1.1	4.2	60.3
50,000 " 100,000	29.0	5.1	3.3	12.2	1.7	4.4	46.7
100,000 and upwards	17.3	4.3	2.4	5.6	1.2	3.1	33.9
TOTAL OF LARGE-TOWN DISTRICTS	21.6	4.9	3.5	9.7	1.3	3.7	44.7
RESIDUE OF THE COUNTRY	38.2	7.0	5.0	14.9	.8	4.1	70.0
ENGLAND AND WALES	29.7	6.0	4.2	12.2	1.0	3.9	57.0

TABLE G.

Showing the ACCOMMODATION provided, in each COUNTY of ENGLAND AND WALES.

COUNTIES.	Number of Places of Worship.								TOTAL.	Number of Persons.		
	Church of Eng-land.	Scottish Presby-terians.	Inde-pen-dents.	Bap-tists.	Wes-leyan Metho-dists.	Calvin-istic Metho-dists.	Roman Catho-lies.	Others.		Church of Eng-land.	Scottish Presby-terians.	Inde-pen-dents.
ENGLAND AND WALES	14,077	160	3,244	2,789	11,007	937	570	1,683	34,467	5,317,915	86,692	1,067,607
Bedford	133	..	19	55	96	..	1	23	327	43,842	..	6,155
Berks	206	..	34	41	125	4	6	19	435	69,868	..	9,593
Buckingham	226	..	56	72	120	1	4	20	499	67,247	..	11,000
Cambridge	176	..	38	72	101	1	3	13	404	59,703	..	12,100
Chester	252	5	66	31	402	12	17	48	833	125,652	2,157	21,908
Cornwall	265	..	37	25	734	3	7	33	1,104	162,341	..	9,967
Cumberland	161	17	24	9	136	..	8	31	389	58,688	6,070	7,247
Derby	250	..	45	39	404	2	8	28	776	89,714	..	13,307
Devon	519	..	112	112	379	..	8	107	1,297	221,989	..	42,010
Dorset	304	..	69	15	147	..	7	21	563	94,097	..	19,298
Durham	169	14	25	21	351	..	20	21	621	68,958	6,550	9,397
Essex	433	..	134	59	90	2	9	39	766	147,807	..	47,809
Gloucester	433	..	96	102	214	11	14	58	928	165,003	..	35,439
Hereford	243	..	20	16	115	5	5	22	426	54,590	..	2,892
Hertford	162	..	47	44	60	6	4	24	347	55,196	..	13,839
Huntingdon	96	..	7	30	46	..	..	17	196	25,453	..	2,074
Kent	479	3	86	107	250	5	13	54	997	213,666	1,776	27,747
Lancaster	529	22	170	100	521	19	114	152	1,627	389,546	16,715	83,352
Leicester	289	..	41	85	291	1	12	26	655	88,242	..	12,972
Lincoln	657	..	38	62	703	1	13	27	1,501	165,987	..	11,508
Middlesex	419	19	155	102	119	10	32	106	962	352,220	15,535	89,899
Hornmouth	159	..	51	79	100	26	8	11	434	36,131	..	14,911
Norfolk	719	..	49	91	516	2	6	58	1,441	187,210	..	15,519
Northampton	292	..	56	87	118	4	6	29	592	92,793	..	17,006
Northumberland	154	68	14	17	198	..	20	17	488	55,044	32,300	6,060
Nottingham	248	..	21	54	273	..	5	29	630	76,960	..	8,707
Oxford	266	..	43	50	116	1	8	20	504	79,270	..	8,369
Rutland	53	..	6	12	18	..	..	2	91	13,362	..	1,086
Salop	291	..	59	31	262	11	11	14	679	95,451	..	11,912
Somerset	553	..	110	89	309	4	8	56	1,129	181,484	..	28,399
Southampton	389	..	116	69	187	3	13	41	818	150,800	..	32,241
Stafford	317	4	63	35	377	1	34	32	863	163,856	1,150	21,004
Suffolk	519	..	90	91	163	..	4	28	895	161,398	..	31,403
Surrey	262	1	84	68	73	2	14	42	546	151,662	900	31,388
Sussex	350	..	78	50	80	5	8	46	617	132,327	..	20,739
Warwick	278	1	64	50	133	3	26	38	593	128,525	700	21,938
Westmorland	78	1	9	4	59	..	2	12	165	24,788	400	1,800
Wilts	352	..	76	101	196	2	3	24	754	117,258	..	21,910
Worcester	244	1	24	46	127	9	12	26	489	88,548	650	7,732
York (East Riding)	235	1	34	14	362	..	10	14	670	70,921	600	12,009
" (City)	24	..	2	..	8	..	2	4	40	12,181	..	2,760
" (North Riding)	301	1	48	13	425	..	22	33	843	86,149	450	12,203
" (West Riding)	583	2	158	99	1,060	..	31	123	2,056	288,343	739	74,125
North Wales	364	..	273	143	324	478	5	27	1,614	115,830	..	52,990
South Wales	615	..	367	297	209	303	7	65	1,863	148,718	..	121,934

* Including an Estimate for Defective Returns.

TABLE G.

Wales, by the most numerous Religious Bodies.

nos.*					Proportion per cent. of Sittings to Population.									Population
Wes- -yan cho- -rists.	Calvin- -istic -Method- -ists.	Roman -Catho- -lics.	Others.	TOTAL.	Church -of -Eng- -land.	Scottish -Presby- -terians.	Inde- -pen- -dents.	Bap- -tists.	Wes- -leyan -Method- -ists.	Calvin- -istic -Method- -ists.	Roman -Catho- -lics.	Others.	TOTAL.	in 1851.
94,298	250,678	183,111	356,766	10,212,563	29.7	5	6.0	4.2	12.2	1.4	1.0	2.0	57.0	17,927,609
10,226	..	21	5,515	89,661	35.2	..	5.0	12.0	15.4	..	..	4.4	72.0	124,478
17,763	1,089	1,192	2,996	111,817	41.1	..	5.6	5.5	10.4	0.6	0.7	1.8	65.7	170,065
18,400	140	527	2,771	116,972	41.1	..	6.8	10.3	11.2	0.1	0.3	1.7	71.5	163,723
18,290	550	350	2,497	111,702	32.2	..	6.6	9.8	9.9	0.3	0.2	1.3	60.3	185,405
80,524	2,600	6,196	12,176	258,390	27.6	0.5	4.8	1.6	17.7	0.6	1.1	2.7	56.6	455,725
52,905	964	1,445	6,574	279,230	28.8	..	2.6	1.7	43.1	0.3	0.4	1.8	78.7	353,558
26,489	..	2,877	6,707	110,374	30.0	3.1	3.7	1.2	13.6	..	1.5	3.4	56.5	195,492
72,085	430	2,454	5,728	195,195	30.3	..	4.5	3.9	24.4	0.1	0.8	1.9	65.9	296,084
64,613	..	1,250	24,493	379,887	39.1	..	7.4	4.5	11.4	..	0.2	4.3	66.9	567,098
21,197	..	1,752	4,049	144,207	51.1	..	10.5	2.1	11.5	..	0.9	2.2	78.3	184,207
81,501	..	4,816	4,813	181,832	17.6	1.7	2.4	1.5	20.9	..	1.2	1.2	46.5	390,907
15,257	338	2,354	9,407	239,364	40.6	..	13.0	4.5	4.1	0.1	0.6	2.5	64.8	369,318
44,843	4,612	4,109	13,440	294,501	36.0	..	7.7	6.0	9.8	0.8	0.8	2.9	64.2	458,805
10,500	966	900	3,148	76,851	47.3	..	2.5	3.3	9.1	0.8	0.8	2.7	66.5	115,489
9,742	795	455	3,492	96,127	33.0	..	8.2	7.5	5.8	0.5	0.3	2.1	57.4	167,298
7,641	..	..	3,636	47,179	39.7	..	3.2	13.0	11.9	..	..	5.7	73.5	64,183
43,073	2,297	3,651	7,259	327,268	34.7	0.3	4.5	4.5	7.0	0.3	0.6	1.2	53.1	615,766
177,886	10,139	58,747	41,256	813,335	19.1	0.8	4.1	1.8	8.8	0.5	2.9	2.0	40.0	2,031,236
33,441	170	2,537	4,725	166,901	38.3	..	5.6	10.8	14.5	0.1	1.1	2.0	72.4	230,308
118,173	260	2,333	3,521	315,044	40.5	..	2.8	3.5	29.0	0.1	0.6	0.9	77.4	407,222
43,216	6,097	17,846	28,067	592,716	18.7	0.8	4.8	2.1	2.2	0.3	1.0	1.5	31.4	1,886,576
23,487	7,691	2,764	1,880	116,228	22.9	..	9.5	18.6	14.9	4.9	1.8	1.2	73.8	157,418
76,637	1,570	1,456	9,521	312,913	42.3	..	3.5	4.7	17.3	0.4	0.3	2.2	70.7	442,714
21,227	144	705	4,151	160,307	43.7	..	8.4	11.0	10.0	0.1	0.3	2.0	75.5	212,380
41,632	..	4,914	3,890	148,283	18.1	10.6	2.0	1.5	13.7	..	1.6	1.3	48.8	303,568
54,850	..	1,982	6,314	160,234	28.5	..	3.2	5.3	20.2	..	0.7	2.4	60.3	270,127
15,180	230	1,335	3,966	115,895	46.5	..	4.9	4.4	8.9	0.1	0.8	2.3	67.9	170,439
2,051	..	..	90	18,530	58.1	..	4.7	8.5	8.9	..	..	0.4	80.6	22,983
33,267	1,906	1,837	1,993	152,353	41.6	..	5.2	2.6	14.5	0.8	0.8	0.9	66.4	229,311
55,052	1,160	2,382	11,055	301,811	40.9	..	6.4	5.0	12.4	0.2	0.5	2.5	67.9	443,916
30,203	567	2,904	6,430	238,283	37.2	..	8.0	3.7	7.4	0.1	0.7	1.6	58.7	403,370
92,985	180	9,756	4,762	304,292	20.9	0.2	3.5	1.7	15.3	..	1.6	0.8	50.0	698,716
23,886	..	544	6,100	249,430	47.9	..	9.3	7.7	7.1	..	0.1	1.8	73.9	337,215
17,871	600	8,016	7,372	337,893	22.2	0.1	4.6	2.9	2.6	0.1	1.2	1.1	34.8	683,082
12,872	1,963	1,216	9,420	190,522	39.3	..	6.1	3.6	3.8	0.6	0.3	2.8	56.5	336,814
26,843	732	6,891	16,615	218,112	27.5	0.1	4.5	3.3	5.6	0.1	1.4	3.4	45.9	475,613
8,502	..	700	3,037	49,230	42.5	0.7	3.1	1.7	14.6	..	1.2	5.2	69.0	55,287
28,298	340	790	3,458	193,594	46.1	..	8.6	9.7	11.1	0.1	0.3	1.4	77.3	254,221
28,629	3,354	2,834	5,128	147,095	32.0	0.2	2.8	3.7	10.3	1.2	1.0	1.9	53.1	276,026
63,988	..	2,568	3,604	157,703	32.1	0.3	5.5	1.8	29.0	..	1.1	1.6	71.4	226,983
6,460	..	900	1,250	23,650	33.6	..	7.6	..	17.8	..	2.7	3.4	65.1	36,393
74,441	..	4,016	6,465	187,081	40.9	0.2	5.7	1.6	34.6	..	1.9	3.0	57.0	215,211
278,211	..	8,846	25,774	715,777	21.7	0.1	5.6	3.0	21.0	..	1.7	1.9	54.0	1,325,495
56,800	111,372	85	5,326	367,307	28.1	..	12.8	5.9	13.8	27.0	0.2	1.3	89.1	412,114
44,138	87,392	1,938	12,925	500,118	25.1	..	20.5	14.0	7.4	14.7	0.3	2.2	84.2	593,607

TABLE H.
PROPORTION OF SITTINGS TO POPULATION
 IN THE
REGISTRATION DIVISIONS, COUNTIES, AND DISTRICTS
 OF
ENGLAND AND WALES.

Showing the amount of Accommodation already provided, and the additional amount required.

REGISTRATION DIVISIONS AND COUNTIES.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL	
		Number of Sittings already pro- vided.†	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.†	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.†	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.†	Pro- portion per cent. of the Popu- lation ac- com- modated.
ENGLAND AND WALES	17,927,609	5,317,915	29·7	4,661,138	26·0	186,111	1·0	10,212,563	57·0
Div.									
I. LONDON DIVISION - - -	2,362,236	415,273	17·6	264,261	11·2	24,355	1·0	713,561	30·2
II. SOUTH-EASTERN COUNTIES	1,628,386	626,095	38·4	301,443	18·5	9,450	·9	940,418	58·0
III. SOUTH MIDLAND COUNTIES	1,234,332	464,595	37·6	329,962	26·7	3,830	·3	800,688	64·8
IV. EASTERN COUNTIES - - -	1,113,982	488,288	43·8	289,304	26·0	4,925	·5	784,202	70·4
V. SOUTH-WESTERN COUNTIES	1,803,291	712,483	39·5	578,208	32·1	7,305	·4	1,301,847	72·2
VI. WEST-MIDLAND COUNTIES -	2,132,930	684,898	32·1	445,997	21·	26,207	1·2	1,163,437	54·5
VII. NORTH-MIDLAND COUNTIES	1,214,538	429,687	35·4	408,520	33·6	9,914	·8	852,003	70·1
VIII. NORTH-WESTERN COUNTIES	2,490,827	517,984	20·8	488,753	19·6	65,390	2·6	1,077,985	43·2
IX. YORKSHIRE - - - - -	1,789,047	453,863	25·4	609,856	34·1	15,322	·8	1,081,826	60·1
X. NORTHERN COUNTIES - - -	969,126	212,985	21·9	264,416	27·3	13,716	1·4	491,186	50·7
XI. WELSH COUNTIES - - -	1,188,914	312,664	26·3	680,418	57·2	5,707	·5	1,005,410	84·1
DIV. I.—LONDON.									
MIDDLESEX (<i>Part of</i>) - - -	1,745,601	306,023	17·5	192,779	11·0	16,103	0·9	523,183	29·9
SURREY (<i>Part of</i>) - - - -	482,435	82,105	17·0	53,453	11·1	6,952	1·4	143,655	29·7
KENT (<i>Part of</i>) - - - - -	134,200	27,112	20·2	18,029	13·4	1,300	1·0	46,723	34·8
DIV. II.—SOUTH-EASTERN COUNTIES.									
SURREY (<i>extra-Metropolitan</i>) -	202,521	74,072	36·6	23,444	11·5	1,722	0·9	99,288	49·0
KENT (<i>extra-Metropolitan</i>) - -	485,021	185,946	38·3	90,687	18·7	2,351	0·5	280,185	57·8
SUSSEX - - - - -	339,604	133,390	39·2	56,904	16·7	1,216	0·4	192,135	56·5
HAMPSHIRE - - - - -	402,016	150,511	37·5	83,842	20·8	2,904	0·7	238,481	59·3
BERKSHIRE - - - - -	199,224	82,176	41·2	46,566	23·4	1,257	0·6	130,329	65·4
DIV. III.—SOUTH-MIDLAND COUNTIES.									
MIDDLESEX (<i>extra-Metropolitan</i>) -	150,606	45,989	30·0	22,781	15·1	502	0·3	68,602	45·6
HERTFORDSHIRE - - - - -	173,962	59,344	34·1	45,775	26·3	455	0·3	106,041	61·0
BUCKINGHAMSHIRE - - - - -	143,655	58,052	40·4	43,261	30·1	527	0·4	101,840	0·9
OXFORDSHIRE - - - - -	170,247	78,958	46·4	35,969	21·2	1,420	0·8	116,432	68·4
NORTHAMPTONSHIRE - - - - -	213,844	93,372	43·7	62,428	29·2	555	0·2	156,865	3·3
HUNTINGDONSHIRE - - - - -	60,319	22,765	37·7	21,432	35·5	..	..	44,307	73·4
BEDFORDSHIRE - - - - -	129,805	44,185	34·0	47,311	36·4	21	0·0	91,987	70·8
CAMBRIDGESHIRE - - - - -	191,894	62,830	32·7	51,005	26·6	350	0·2	114,614	59·7

* This total will generally be more than the aggregate of the three preceding columns of sittings. The excess consists of sittings in Churches which cannot be included under either of the above classes, but which are reckoned in the total; viz.—the *Catholic and Apostolic* and the *Letter Day Saints*, and the *Jews*.

† Including an estimate for defective returns.

‡ The figures in this column are made up of the aggregates of the Districts, so as to allow for the effects of unequal distribution. (See pp. cxviii-cxxvii.) Consequently they will not correspond with a deduction of the total sittings in a division or county from 58 per cent. of population of the same Division or County.

TABLE H.—continued.

REGISTRATION COUNTIES.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Additional Sittings required on the assumpt- ion that accom- moda- tion should be pro- vided for 58 per cent. of the Popu- lation.
IV. IV.—EASTERN COUNTIES.										
SEX - - - - -	344,130	137,178	39·9	83,871	24·4	2,354	0·7	223,679	65·0	11,532
FFOLK - - - - -	336,136	161,918	48·1	85,970	25·5	554	0·1	248,702	73·7	3,151
WYFOLK - - - - -	433,716	189,192	43·6	119,463	27·7	2,017	0·5	311,821	72·0	12,900
DIV. V.—SOUTH-WESTERN COUNTIES.										
WILTSHIRE - - - - -	240,966	108,900	45·2	74,909	31·1	790	0·3	185,251	76·8	..
DEVONSHIRE - - - - -	177,093	91,645	51·8	45,312	25·6	1,438	0·8	138,095	78·5	..
GLoucestershire - - - - -	572,330	223,731	39·1	156,201	27·3	1,564	0·3	382,556	66·9	12,308
Worcestershire - - - - -	356,641	101,924	28·6	175,902	49·3	1,445	0·4	279,627	78·3	..
Herefordshire - - - - -	456,259	186,283	40·8	125,884	27·6	2,068	0·5	315,415	69·1	1,407
DIV. VI.—WEST MIDLAND COUNTIES.										
LOUCESTERSHIRE - - - - -	419,514	148,450	35·4	109,329	26·0	4,109	1·0	263,508	62·8	14,272
HEREFORDSHIRE - - - - -	99,120	46,304	46·7	14,917	15·1	780	0·8	62,116	62·7	..
SHROPSHIRE - - - - -	244,898	103,566	42·3	58,384	23·9	1,861	0·7	164,331	67·1	1,544
STAFFORDSHIRE - - - - -	630,545	165,584	26·3	139,280	22·1	10,170	1·6	315,804	50·1	62,451
WORCESTERSHIRE - - - - -	258,733	87,255	33·8	43,596	16·8	2,396	0·9	133,602	51·6	23,421
WARWICKSHIRE - - - - -	480,120	133,739	27·8	80,491	16·8	6,891	1·4	224,976	46·6	72,911
DIV. VII.—NORTH-MIDLAND COUNTIES.										
LICESTERSHIRE - - - - -	234,957	90,247	38·4	76,780	32·7	2,537	1·1	170,334	72·5	10,161
RUTLANDSHIRE - - - - -	24,272	14,371	59·2	6,082	25·1	..	..	20,483	84·4	..
LINCOLNSHIRE - - - - -	400,236	164,029	41·0	142,651	35·6	2,647	·6	309,658	77·3	..
NOTTINGHAMSHIRE - - - - -	294,380	83,337	28·3	87,953	29·9	1,982	·7	175,633	59·7	15,251
DERBYSHIRE - - - - -	260,693	77,703	29·9	95,054	36·5	2,748	1·0	175,805	67·5	4,400
DIV. VIII.—NORTH-WESTERN COUNTIES.										
CHESHIRE - - - - -	423,526	118,395	28·0	119,384	28·2	4,502	1·0	243,648	57·5	21,100
LANCASHIRE - - - - -	2,067,301	399,589	19·3	369,369	17·9	60,888	2·9	834,337	40·3	376,631
DIV. IX.—YORKSHIRE.										
WEST RIDING - - - - -	1,340,651	288,879	21·6	425,242	31·7	8,406	·6	724,537	54·0	109,981
EAST RIDING (with York) - - - - -	254,352	83,706	32·9	91,237	35·9	3,558	1·4	179,366	70·5	7,991
NORTH RIDING - - - - -	194,644	81,273	41·7	93,377	48·0	3,268	1·7	177,923	91·4	..
DIV. X.—NORTHERN COUNTIES.										
DURHAM - - - - -	411,679	73,595	18·0	113,252	27·5	5,250	1·2	192,396	46·7	47,941
NORTHUMBERLAND - - - - -	303,568	55,044	18·1	88,971	29·0	4,914	1·6	148,298	48·8	33,571
CUMBERLAND - - - - -	195,492	58,658	30·0	48,342	24·7	2,852	1·5	110,253	56·4	9,921
WESTMORLAND - - - - -	58,387	24,788	42·5	14,751	25·2	700	1·2	40,239	68·9	..
DIV. XI.—WELSH COUNTIES.										
MONMOUTHSHIRE - - - - -	177,130	43,719	24·7	80,898	45·7	2,884	1·6	128,906	72·8	..
SOUTH WALES - - - - -	607,456	154,695	25·5	346,678	57·0	1,938	·3	507,432	83·5	..
NORTH WALES - - - - -	404,328	114,250	28·3	252,842	62·5	885	·2	369,012	91·3	..

TABLE II.—continued.
REGISTRATION DISTRICTS.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.*	Propor- tion per cent. of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.*	Propor- tion per cent. of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.*	Propor- tion per cent. of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.*	Propor- tion per cent. of the Popu- lation ac- commo- dated.	Additional Sittings required on the assump- tion that accom- moda- tion should be provided for 38 per cent. of the Population
DIVISION I.—LONDON.										
<i>MIDDLESEX (Part of).</i>										
KENSINGTON - - -	120,004	22,506	18·7	7,092	5·9	1,408	1·2	31,556	26·3	38,046
CHELSEA - - -	55,538	10,693	18·9	4,596	8·1	600	1·1	16,279	28·8	16,513
ST. GEORGE, HANOVER SQ. -	73,230	19,590	26·7	2,978	4·1	500	·7	23,068	31·5	19,405
WESTMINSTER - - -	65,609	16,766	25·6	4,888	7·4	625	·1	22,279	34·0	15,774
ST. MARTIN-IN-THE-FIELDS -	24,640	5,258	21·4	4,216	17·1	550	2·2	10,274	40·7	4,265
ST. JAMES, WESTMINSTER -	36,406	5,364	14·7	3,371	9·2	680	1·9	9,877	27·1	11,218
MARYLEBONE - - -	157,696	23,282	14·8	12,790	8·1	2,260	1·4	39,565	25·1	51,351
HAMPSTEAD - - -	11,986	4,451	37·1	1,057	8·8	300	2·5	5,808	48·4	1,744
ST. PANCRAS - - -	163,956	32,190	19·3	17,061	10·6	1,204	0·7	51,275	30·7	45,739
ISLINGTON - - -	95,329	15,548	16·3	10,954	11·5	850	0·9	27,652	29·0	27,639
HACKNEY - - -	58,429	13,259	22·7	12,025	20·6	300	0·5	25,584	43·8	8,935
ST. GILES - - -	54,214	9,592	17·7	6,087	11·2	460	0·9	16,139	29·8	15,335
STRAND - - -	44,460	6,858	15·4	4,020	9·0	960	2·2	11,998	27·0	13,714
HOLBORN - - -	45,621	9,152	19·6	4,910	10·5	500	1·1	14,912	32·0	12,128
CLERKENWELL - - -	64,778	5,805	9·0	9,560	14·7	700	1·1	16,065	24·8	21,546
ST. LUKE - - -	54,055	6,500	12·0	8,853	16·4	..	..	15,703	29·0	15,619
EAST LONDON - - -	44,406	7,909	17·8	7,863	17·7	..	..	15,772	35·5	9,983
WEST LONDON - - -	28,790	7,331	25·5	650	2·2	..	..	7,981	27·7	8,723
CITY OF LONDON - - -	55,932	27,565	49·3	12,822	22·9	2,500	4·5	45,779	81·8	..
SHOREDITCH - - -	109,257	9,214	8·4	10,150	9·3	..	..	19,614	17·9	43,755
BETHNAL GREEN - - -	90,193	14,851	16·5	10,893	12·0	..	..	25,744	28·5	26,564
WHITECHAPEL - - -	79,759	10,368	13·0	8,144	10·6	223	0·3	19,903	25·0	26,357
ST. GEORGE-IN-THE-EAST -	48,376	5,880	12·2	3,799	7·9	360	0·7	10,039	20·8	18,010
STEPNEY - - -	110,775	11,242	10·1	16,421	14·8	715	0·7	28,578	25·8	35,671
POPLAR - - -	47,162	4,852	10·3	6,679	14·1	408	0·9	11,980	25·4	15,363
<i>SURREY (Part of).</i>										
ST. SAUVOUR, SOUTHWARK -	35,731	3,717	10·4	4,990	14·0	..	..	8,707	24·4	12,017
ST. OLAVE, SOUTHWARK -	19,375	4,170	21·5	2,861	14·8	320	1·7	7,351	38·0	3,887
BERMONDSEY - - -	48,128	5,313	11·0	5,892	12·2	1,250	2·6	12,455	25·8	15,459
ST. GEORGE, SOUTHWARK -	51,824	6,345	12·2	6,664	12·9	5,000	9·6	18,209	35·1	11,840
NEWINGTON - - -	64,816	6,878	10·6	8,061	12·4	..	..	15,399	23·7	22,194
LAMBETH - - -	139,325	22,589	16·2	12,094	8·7	..	..	34,188	25·0	45,991
WANDSWORTH - - -	50,764	17,461	34·4	6,766	13·3	382	0·8	24,709	48·7	4,734
CAMBERWELL - - -	54,667	11,212	20·5	5,030	9·2	..	..	16,492	30·2	15,215
ROTHERHITHE - - -	17,805	4,420	24·8	1,095	6·2	..	..	5,515	31·0	4,812
<i>KENT (Part of).</i>										
GREENWICH - - -	99,365	16,907	17·0	14,760	14·9	1,300	1·3	33,219	33·4	24,413
LEWISHAM - - -	34,835	10,235	29·4	3,269	9·4	..	..	13,504	38·8	6,700

*The number of sittings here given for each District includes an estimate for defective Returns: the average number of sittings to a Church in the whole of England and Wales being taken, (see ante, page clxxxii) except where, from the number of attendants stated, it is evident that the number of sittings in that particular case must be above the average; in such cases the sittings have been reckoned at a fourth more than the attendants.

In some cases this Total will be more than the aggregate of the three preceding columns. The slight excess will consist of sittings provided by churches which cannot be included under either of the above classes, but which are reckoned in the total; viz., the Catholic and Apostolic Church, the Latter Day Saints, and the Jews.

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.			
		Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	Additional Sittings required on the assump- tion that accom- modation should be provided for 5s per cent. of the Population	
DIVISION II.—SOUTH-EASTERN COUNTIES.											
1. SURREY (Extra-Metropolitan)											
37. EPSOM - - - -	19,040	7,934	41·7	2,554	13·4	314	1·6	10,802	56·7	241	
38. CHERTSEY - - -	16,148	6,144	38·1	2,620	16·2	50	·3	8,814	54·6	552	
39. GUILDFORD - - -	25,072	10,424	41·6	3,101	12·1	120	·5	13,635	54·6	847	
40. FARNHAM - - -	11,743	3,403	29·0	1,125	12·1	..	..	4,528	41·1	1,983
41. FARNBOROUGH - - -	7,839	5,088	65·1	689	8·8	..	..	3,777	48·2	770
42. HAMBLEDON - - -	13,552	5,719	42·1	1,447	10·5	..	..	7,157	52·6	703
43. DORKING - - - -	11,353	5,166	45·5	1,792	15·8	..	..	6,958	61·3	..
44. REIGATE - - - -	14,329	4,113	28·7	1,667	11·2	..	..	5,720	39·9	2,591
45. GODSTONE - - -	8,868	3,336	44·4	712	8·0	..	..	4,648	52·4	495
46. CROYDON - - - -	31,888	8,644	27·1	3,505	11·0	694	2·1	12,843	40·2	5,652	
47. KINGSTON - - -	26,783	10,249	38·3	2,452	9·2	214	·8	12,915	48·3	2,619	
48. RICHMOND - - -	15,906	5,261	33·0	1,540	9·7	330	2·0	7,131	44·7	2,094	
2. KENT (Extra-Metropolitan).											
49. BROMLEY - - - -	17,637	6,620	37·5	2,895	16·4	..	..	9,515	53·9	714
50. DARTFORD - - -	27,330	7,288	26·6	4,800	17·6	236	·8	12,324	45·0	3,527	
51. GRAVESEND - - -	16,633	3,350	20·1	3,161	19·0	21	·1	6,532	39·2	3,115	
52. NORTH AYLESFORD - - -	16,569	4,484	27·0	2,104	12·7	..	..	6,588	39·7	3,022
53. HOO - - - - -	2,845	1,266	44·5	595	17·7	..	..	1,771	62·2	..
54. MEDWAY - - - -	42,796	10,763	25·1	6,372	14·9	150	·4	17,492	40·8	7,330	
55. MALLING - - - -	13,579	8,367	61·7	2,103	10·7	..	..	10,473	53·4	883
56. SEVENOAKS - - -	22,095	7,741	35·0	3,814	17·4	..	..	11,585	52·4	1,230
57. TUNBRIDGE - - -	28,545	9,420	33·0	5,536	19·4	260	·9	15,216	53·3	1,340	
58. MAIDSTONE - - -	36,097	11,976	33·1	6,787	18·7	..	..	18,763	51·8	2,173
59. HOLLINGBOURN - - -	13,751	6,618	48·1	2,157	15·7	..	..	8,775	63·8	..
60. CRANBROOK - - -	13,069	5,129	39·2	3,284	25·1	..	..	8,413	64·3	..
61. TENTERDEN - - -	11,279	5,139	45·5	2,650	23·5	..	..	7,789	69·0	..
62. WEST ASHFORD - - -	13,314	7,146	53·6	3,926	29·8	314	2·4	10,486	78·8	..	
63. EAST ASHFORD - - -	11,960	6,550	54·7	1,482	12·4	..	..	8,032	67·1	..
64. BRIDGE - - - -	11,164	7,321	65·5	1,254	11·	..	..	8,575	76·8	..
65. CANTERBURY - - -	14,100	5,640	40·0	3,320	23·	..	..	9,013	63·9	..
66. BLEAN - - - - -	14,661	6,701	45·7	1,624	11·0	..	..	8,325	56·7	178
67. FAVERSHAM - - -	16,684	7,789	46·6	3,322	19·9	..	..	11,211	67·2	..
68. MILTON - - - -	12,026	6,226	51·8	2,574	21·4	..	..	8,800	73·2	..
69. SHEPPEY - - - -	13,385	3,738	27·9	3,701	27·6	120	0·9	8,606	59·7	..	
70. THANET - - - -	31,768	12,333	38·8	9,900	31·1	650	2·0	22,983	72·2	..	
71. EASTRY - - - -	25,162	11,904	47·3	4,740	18·8	500	1·2	16,944	67·3	..	
72. DOVER - - - -	28,325	10,857	38·3	5,606	17·7	300	1·1	16,460	58·1	..	
73. ELHAM - - - -	18,780	7,829	41·7	3,562	18·9	..	..	11,391	60·6	..
74. ROMNEY MARSH - - -	5,437	3,748	68·9	975	17·9	..	..	4,723	86·8	..
3. SUSSEX.											
75. RYE - - - - -	12,349	3,910	31·6	9	25·0	..	..	6,999	56·6	163
76. HASTINGS - - - -	21,215	6,376	30·0	3,185	15·1	314	1·5	9,575	46·6	2,430	
77. BATTLE - - - -	14,232	4,930	34·7	2,160	15·1	..	..	7,090	49·8	1,160

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.			
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commod- ated.	Additional Sittings required; on the assumption that ac- commo- dation should be provided for 58 per cent. of the Population.	
DIVISION II.—SOUTH-EASTERN COUNTIES—<i>continued.</i>											
3. SUSSEX—<i>continued.</i>											
78. EASTBOURNE - - -	8,347	4,617	55·3	968	11·6	..	..	5,585	66·9	..
79. HAILSHAM - - -	13,289	5,457	41·0	4,079	30·7	..	..	9,536	71·7	..
80. TICEHURST - - -	15,507	4,208	27·1	3,384	21·8	..	..	7,592	48·9	1,402
81. UCKFIELD - - -	17,631	5,418	30·7	3,610	20·5	..	..	9,028	51·2	1, 98
82. EAST GRINSTEAD - - -	13,216	4,427	33·5	2,602	19·7	..	..	7,029	53·2	436
83. CUCKFIELD - - -	15,607	4,463	28·6	2,983	19·1	..	..	7,446	47·7	1,406
84. LEWES - - -	25,719	11,493	44·7	7,369	28·6	..	..	1,8862	73·3	..
85. BRIGHTON - - -	65,569	13,491	20·6	9,897	15·1	400	0·6	24,363	37·2	13,67	
86. STEYNING - - -	16,867	11,619	68·8	1,568	9·3	..	..	13,237	78·4	..
87. HORSHAM - - -	14,018	5,745	41·0	1,654	11·8	100	0·7	7,499	53·5	631	
88. PETWORTH - - -	9,629	4,020	41·7	960	10·0	..	..	4,980	51·7	615
89. THAKEHAM - - -	7,434	5,225	70·3	300	4·0	..	..	5,525	74·3	..
90. WORTHING - - -	18,746	9,436	50·3	2,533	13·5	80	0·4	12,049	64·2	..	
91. WESTHAMNETT - - -	14,649	9,650	65·9	1,177	8·0	..	..	10,827	73·9	..
92. CHICHESTER - - -	15,037	7,439	49·5	3,331	22·1	222	1·5	10,992	73·1	..	
93. MIDHURST - - -	13,599	7,571	55·7	1,602	11·7	100	0·8	9,273	68·2	..	
94. WESTBOURNE - - -	6,944	3,895	56·1	453	6·5	..	..	4,348	62·6	..
4. HAMPSHIRE.											
95. HAVANT - - -	7,212	3,937	54·6	1,435	19·9	100	1·4	5,472	75·9	..	
96. PORTSEA ISLAND - - -	72,126	12,230	17·0	13,367	18·5	601	·8	26,608	36·9	15,225	
97. ALVERSTOKE - - -	16,908	6,102	36·1	2,994	17·7	200	1·2	9,381	55·5	423	
98. FAREHAM - - -	13,924	6,215	44·6	1,724	12·4	..	..	7,939	57·0	137
99. ISLE OF WIGHT - - -	50,324	17,205	34·2	16,177	32·1	864	1·7	34,296	68·2	..	
100. LYMINGTON - - -	12,153	5,603	46·1	3,240	26·7	314	2·6	9,340	76·9	..	
101. CHRISTCHURCH - - -	8,482	2,950	34·8	2,538	29·9	50	5·9	5,538	65·3	..	
102. RINGWOOD - - -	5,675	2,668	47·0	2,161	38·1	..	..	4,829	85·1	..
103. FORDINGBRIDGE - - -	6,834	2,846	41·6	2,604	38·1	..	..	5,450	79·7	..
104. NEW FOREST - - -	13,540	5,017	37·1	1,882	13·9	..	..	6,899	51·0	95
105. SOUTHAMPTON - - -	34,098	9,777	28·7	7,051	20·7	300	·9	17,555	51·5	221	
106. SOUTH STONEHAM - - -	15,974	5,773	36·1	1,955	12·2	..	..	7,746	48·5	510
107. ROMSEY - - -	10,810	3,404	31·5	2,259	23·7	..	..	5,985	55·4	80
108. STOCKBRIDGE - - -	7,480	3,536	47·3	2,539	29·9	..	..	5,775	77·2	..
109. WINCHESTER - - -	25,661	11,831	46·1	2,118	8·3	355	1·4	14,304	55·7	579	
110. DROXFORD - - -	10,697	5,840	54·6	290	2·7	50	·5	6,180	57·8	..	
111. CATHERINGTON - - -	2,493	2,471	99·1	510	20·5	..	..	2,981	119·6	..
112. PETERSFIELD - - -	7,814	3,556	45·5	1,047	13·4	..	..	4,603	58·9	..
113. ALRESFORD - - -	7,418	4,727	63·7	460	6·2	70	·9	5,257	70·9	..	
114. ALTON - - -	11,910	5,697	47·8	1,683	14·1	..	..	7,380	62·0	..
115. HARTLEY WINTNEY - - -	11,223	4,959	44·2	2,065	18·4	..	..	7,024	62·6	..
116. BASINGSTOKE - - -	17,466	9,582	54·9	3,729	21·4	..	..	13,311	76·2	..
117. WHITCHURCH - - -	5,619	2,349	41·8	3,035	54·0	..	..	5,404	96·2	..
118. ANDOVER - - -	17,266	7,525	43·6	4,973	28·8	..	..	12,498	72·4	..
119. KINGSCLEERE - - -	8,909	4,711	52·9	2,006	22·5	..	..	6,717	75·4	..

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commo- dated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commo- dated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commo- dated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- commo- dated.	Additional Sittings required ; on the assumption that accommo- dation should be provided for 58 per cent. of the Population.
DIVISION II.—SOUTH- EASTERN COUNTIES— <i>continued.</i>										
5. BERKSHIRE.										
120. NEWBURY - - -	20,815	7,367	35·4	6,523	31·3	500	2·4	14,500	70·1	..
121. HUNGERFORD - - -	20,404	7,351	36·0	5,659	27·7	..	..	13,040	63·9	..
122. FARINGDON - - -	15,732	7,979	50·7	3,804	24·2	150	1·0	11,933	75·9	..
123. ABINGDON - - -	20,946	10,581	50·5	5,326	25·4	..	..	15,907	75·9	..
124. WANTAGE - - -	17,433	9,342	53·6	4,600	26·4	130	·7	14,072	80·7	..
125. WALLINGFORD - - -	14,163	6,339	44·8	4,306	31·0	65	·5	10,800	76·3	..
126. BRADFIELD - - -	16,380	7,667	46·8	2,645	16·1	..	..	10,312	63·0	..
127. READING - - -	22,175	6,582	29·7	4,433	20·0	262	1·2	11,377	51·3	1,485
128. WOKINGHAM - - -	13,668	4,855	35·5	2,760	20·2	..	..	7,615	55·7	312
129. COOKHAM - - -	11,767	5,095	43·3	3,359	28·5	..	..	8,454	71·8	..
130. EATHAMFSTEAD - - -	6,352	3,007	47·3	466	7·3	..	..	3,473	54·7	211
131. WINDSOR - - -	19,389	6,011	31·0	2,595	13·4	150	·8	8,756	45·2	2,490
DIVISION III.—SOUTH- MIDLAND COUNTIES.										
6. MIDDLESEX (<i>Extra-Metropolitan.</i>)										
132. STAINES - - -	13,973	4,433	31·7	2,401	17·2	..	..	6,834	48·9	1,270
133. UXBRIDGE - - -	19,475	5,246	26·9	3,507	18·0	..	..	8,903	45·7	2,392
134. BRENTFORD - - -	41,325	11,737	28·4	5,151	12·5	250	·6	17,218	41·7	6,751
135. HENDON - - -	15,916	6,532	41·0	1,725	10·8	50	·3	8,307	52·2	924
136. BARNET - - -	14,619	5,552	38·0	2,198	15·0	40	·3	7,790	53·3	689
137. EDMONTON - - -	45,298	11,589	25·6	7,799	17·2	162	·4	19,550	43·2	6,723
7. HERTFORDSHIRE.										
138. WARE - - -	16,482	5,980	36·3	2,077	12·6	325	2·0	8,467	51·4	1,063
139. BISHOP STORTFORD - - -	20,356	7,772	38·2	4,689	23·0	..	..	12,461	61·2	..
140. ROYSTON - - -	26,355	9,915	37·6	10,732	40·7	..	..	20,647	78·3	..
141. HITCHIN - - -	24,729	7,656	31·0	6,555	26·5	..	..	14,211	57·5	132
142. HERTFORD - - -	15,090	5,612	37·2	2,035	13·5	80	·5	7,727	51·2	1,025
143. HATFIELD - - -	8,499	3,742	44·0	1,275	15·0	..	..	5,017	59·0	..
144. ST. ALBAN'S - - -	18,004	5,723	31·8	4,719	26·2	50	·3	10,534	58·5	..
145. WATFORD - - -	18,800	5,183	27·6	3,802	20·2	..	..	9,085	48·3	1,819
146. HEMEL HEMPSTEAD - - -	13,120	3,726	28·4	4,193	32·0	..	..	8,159	62·2	..
147. BERKHAMSTEAD - - -	12,527	4,035	32·2	5,698	45·5	..	..	9,733	77·7	..
8. BUCKINGHAMSHIRE.										
148. AMERSHAM - - -	18,637	6,109	32·8	7,161	38·4	..	..	13,270	71·2	..
149. ETON - - -	21,490	8,146	37·9	2,543	11·8	75	·3	10,764	50·1	1,700
150. WYCOMBE - - -	33,562	10,622	31·6	10,962	32·7	132	·4	21,716	64·7	..
151. AYLESBURY - - -	23,071	9,879	42·8	7,978	34·6	120	·5	17,977	77·9	..
152. WINSLOW - - -	9,376	3,666	39·1	3,011	32·1	..	..	6,677	71·2	..
153. NEWPORT PAGNELL - - -	23,109	11,954	51·7	8,451	36·6	200	·9	20,605	89·2	..
154. BUCKINGHAM - - -	14,410	7,676	53·3	3,155	21·9	..	..	10,831	75·2	..

TABLE II.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion ac- com- modated.	Additional Sittings required; on the assumption that accom- moda- tion should be provided for 28 per cent. of the Population.
DIVISION III.—SOUTH-MIDLAND COUNTIES—<i>continued.</i>										
9. OXFORDSHIRE.										
153. HENLEY - - - -	17,895	7,106	39·7	3,104	17·3	170	1·0	10,380	58·0	..
156. THAME - - - -	15,640	8,122	51·9	3,476	22·2	..	..	11,633	74·4	..
157. HEADINGTON - - -	15,771	6,602	41·9	1,254	8·0	80	·5	7,936	50·3	1,211
158. OXFORD - - - -	20,172	8,268	41·0	3,762	18·7	..	..	12,660	59·8	..
159. BICESTER - - - -	15,562	7,655	49·2	2,752	17·7	170	1·1	10,577	68·0	..
160. WOODSTOCK - - - -	14,453	7,596	52·6	2,329	16·1	..	..	9,925	68·7	..
161. WITNEY - - - -	23,558	12,420	52·7	5,778	24·5	..	..	18,198	77·2	..
162. CHIPPING NORTON - -	17,427	9,147	52·5	3,870	22·2	500	2·9	13,517	77·6	..
163. BANBURY - - - -	29,769	12,042	40·5	9,044	32·4	500	1·7	22,206	74·6	..
10. NORTHAMPTONSHIRE.										
164. BRACKLEY - - - -	13,747	8,485	61·7	3,247	25·6	..	..	11,732	85·3	..
165. TOWCESTER - - - -	12,806	3,938	30·8	4,825	37·7	..	..	8,763	63·4	..
166. POTTERSPURY - - - -	10,663	4,718	44·2	3,140	29·4	..	..	7,858	73·7	..
167. HARDINGSTONE - - -	9,157	4,640	50·7	2,915	31·8	..	..	7,555	82·5	..
168. NORTHAMPTON - - - -	33,857	10,424	30·8	8,986	26·5	300	·9	20,110	59·4	..
169. DAVENTRY - - - -	21,026	9,659	44·1	6,498	29·6	135	·6	16,292	74·3	..
170. BRIXWORTH - - - -	14,771	8,792	59·5	5,089	34·5	..	..	13,881	94·0	..
171. WELLINGBOROUGH - -	21,367	9,300	43·5	8,693	40·7	..	..	18,043	84·4	..
172. KETTERING - - - -	18,097	8,364	43·2	6,725	37·2	..	..	15,089	83·4	..
173. THRAPSTON - - - -	12,841	6,823	53·1	4,359	33·9	..	..	11,242	87·4	..
174. OUNDLE - - - -	15,655	7,735	49·4	2,953	18·9	20	·1	10,708	68·4	..
175. PETERBOROUGH - - - -	23,957	10,494	36·2	4,998	17·3	100	·3	15,592	53·8	1,204
11. HUNTINGDONSHIRE.										
176. HUNTINGDON - - - -	20,900	8,166	39·1	6,426	50·7	..	..	14,592	69·8	..
177. ST. IVES - - - -	20,594	7,295	35·4	8,514	41·3	..	..	15,869	77·0	..
178. ST. NEOTS - - - -	18,825	7,304	38·8	6,492	34·5	..	..	13,846	73·6	..
12. BEDFORDSHIRE.										
179. BEDFORD - - - -	35,523	14,168	39·9	13,833	38·9	..	..	28,101	79·1	..
180. BIGGLESWADE - - - -	23,436	9,582	40·9	7,035	30·0	21	0·1	16,778	79·6	..
181. AMPHILL - - - -	16,542	6,685	40·4	4,903	29·6	..	..	11,588	70·0	..
182. WOBURN - - - -	12,075	4,610	38·2	3,732	30·9	..	..	8,342	69·1	..
183. LEIGHTON BUZZARD - -	17,142	4,299	25·1	7,062	41·2	..	..	11,462	66·9	..
184. LUTON - - - -	25,087	4,841	19·3	19,745	42·8	..	..	15,716	62·6	..
13. CAMBRIDGESHIRE.										
185. CANTON - - - -	11,065	6,082	55·0	3,255	29·4	..	..	9,337	84·4	..
186. CHESTERTON - - - -	25,170	9,146	36·3	7,121	28·3	..	..	16,267	64·6	..
187. CAMBRIDGE - - - -	27,815	10,138	36·5	4,130	14·8	230	0·8	14,807	53·2	1,326
188. LINTON - - - -	14,148	6,639	46·9	3,859	25·9	60	0·4	10,358	73·2	..
189. NEWMARKET - - - -	30,655	10,318	33·6	7,201	23·5	..	..	17,519	57·1	261
190. ELY - - - -	22,896	5,047	22·0	7,236	31·6	..	..	12,283	53·6	997
191. NORTH WITCHFORD - -	16,243	1,748	10·8	6,352	39·7	..	..	8,220	50·6	1201

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion as- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion as- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion as- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popula- tion as- commod- ated.	Additional Sittings required ; on the assumption that ac- commo- dation should be provided for 68 per cent. of the Population.
DIVISION III.—SOUTH- MIDLAND COUNTIES— continued.										
13. CAMBRIDGESHIRE—cont.										
192. WHITTLESEY - - -	7,687	2,625	34·1	1,658	21·6	..	..	4,283	55·7	155
193. WISBEACH - - -	36,215	11,987	30·6	10,393	28·7	60	0·2	21,540	59·5	..
DIVISION IV.— EASTERN COUNTIES.										
14. ESSEX.										
194. WEST HAM - - -	34,395	9,143	26·6	3,842	11·1	125	0·4	13,110	38·1	6,839
195. EPPING - - -	15,631	7,648	48·9	3,146	22·0	..	..	11,094	70·9	..
196. ONGAR - - -	11,855	5,909	49·8	2,030	17·1	..	..	7,939	66·9	..
197. ROMFORD - - -	24,607	7,227	29·3	4,158	16·9	..	..	11,401	46·3	2,871
198. ORSETT - - -	10,642	3,577	33·6	1,626	15·3	..	..	5,203	48·9	967
199. BILLERICAY - - -	13,787	3,882	28·2	2,869	20·8	399	2·8	7,141	51·8	855
200. CHELMSFORD - - -	32,272	14,189	44·0	7,121	22·0	1,650	5·1	23,080	71·5	..
201. ROCHFORD - - -	15,838	8,147	51·4	3,588	22·7	..	..	11,735	74·1	..
202. MALDON - - -	22,137	8,596	38·8	4,718	21·3	..	..	13,352	60·3	..
203. TENDRING - - -	27,710	12,961	46·8	7,251	26·1	..	..	20,212	72·9	..
204. COLCHESTER - - -	19,443	6,857	35·2	7,322	38·2	146	0·7	14,501	74·6	..
205. LEXDEN - - -	21,666	11,764	54·3	5,669	26·2	..	..	17,433	80·5	..
206. WITHAM - - -	16,099	7,661	47·6	5,168	32·1	49	0·3	12,878	80·0	..
207. HALSTEAD - - -	19,273	6,392	33·2	7,677	39·8	..	..	14,069	73·0	..
208. BRAINTREE - - -	17,561	6,301	35·9	6,055	34·5	..	..	12,356	70·4	..
209. DUNMOW - - -	20,498	8,474	41·3	5,899	28·8	..	..	14,373	70·1	..
210. SAFFRON WALDEN - - -	20,716	8,470	40·9	5,332	25·7	..	..	13,802	66·6	..
15. SUFFOLK.										
211. RISBRIDGE - - -	18,125	9,344	51·5	5,504	30·4	..	..	14,848	81·9	..
212. SUDBURY - - -	30,814	16,978	55·1	5,693	18·4	114	0·4	22,785	73·9	..
213. COSFORD - - -	18,107	10,056	55·5	6,056	33·4	..	..	16,232	89·6	..
214. THINGOE - - -	19,014	11,461	60·3	2,460	12·9	..	..	13,921	73·2	..
215. BURY ST. EDMUNDS - - -	13,900	4,519	32·5	3,380	24·3	..	..	7,899	56·8	163
216. MILDENHALL - - -	10,354	4,309	41·6	3,665	35·4	..	..	7,974	77·0	..
217. STOW - - -	21,110	9,701	46·0	8,829	41·8	..	..	18,530	87·8	..
218. HARTISMERE - - -	19,028	9,510	50·0	4,983	26·2	..	..	14,493	76·2	..
219. HOXNE - - -	15,900	7,502	47·2	2,774	17·4	..	..	10,276	64·6	..
220. BOSMERE - - -	17,219	10,216	59·3	4,634	26·9	..	..	14,850	86·2	..
221. SAMFORD - - -	12,498	7,581	60·7	2,886	23·1	..	..	10,467	83·8	..
222. IPSWICH - - -	32,759	8,167	24·9	7,503	22·9	300	0·9	16,007	48·8	2,988
223. WOODBRIDGE - - -	23,776	11,934	50·3	7,099	29·9	..	..	19,063	80·2	..
224. PLOMESGATE - - -	21,477	9,510	44·3	5,222	24·3	..	..	14,732	68·6	..
225. BLYTHING - - -	27,883	14,908	53·5	7,897	28·5	..	..	22,305	80·0	..
226. WANGFORD - - -	14,014	6,039	43·1	4,637	33·1	130	0·9	10,839	77·3	..
227. MUTFORD - - -	20,163	10,153	50·4	8,248	41·1	..	..	13,481	66·9	..

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		Addition Sitting require on the assump- tion that a commu- dation should provide for 88 per cent of the Populati
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	
DIVISION IV.—EASTERN COUNTIES—continued.										
16. NORFOLK.										
228. YARMOUTH - - -	26,880	6,028	22·4	6,585	24·5	..	..	12,673	47·1	2,917
229. FLEGG - - -	8,497	3,598	42·3	1,408	16·6	..	..	5,006	58·9	..
230. TUNSTEAD - - -	15,614	10,887	69·7	4,420	28·3	..	..	15,307	98·0	..
231. ERPINGHAM - - -	21,722	13,226	60·9	6,769	31·2	..	..	20,011	92·1	..
232. AYLSHAM - - -	20,007	11,065	55·3	7,585	37·9	..	..	18,650	93·2	..
233. ST. FAITHS - - -	11,890	6,746	56·7	3,202	26·9	..	..	9,948	83·6	..
234. NORWICH - - -	16,682	16,682	24·5	13,322	19·5	314	0·5	30,807	45·2	3,746
235. FOREHOE - - -	13,565	5,316	39·2	4,072	30·0	875	6·5	10,443	77·0	..
236. HENSTEAD - - -	11,545	5,206	45·1	1,450	12·6	..	..	6,656	57·7	..
237. BLOFIELD - - -	11,574	5,537	47·8	1,787	15·4	..	..	7,324	63·2	..
238. LODDON - - -	15,095	8,084	53·5	2,937	19·5	..	..	11,021	73·0	..
239. DEPWADE - - -	26,395	11,902	45·1	8,105	30·7	60	0·2	20,067	76·0	..
240. GUILTCROSS - - -	12,744	5,584	43·8	4,496	35·3	..	..	10,120	79·4	..
241. WAYLAND - - -	12,141	6,619	54·5	3,861	31·8	..	..	10,504	86·5	..
242. MITFORD - - -	29,389	16,404	55·8	8,868	30·2	..	..	25,442	86·6	..
243. WALSINGHAM - - -	21,883	10,705	48·9	9,172	41·9	..	..	19,877	90·8	..
244. DOCKING - - -	18,148	10,863	59·8	6,581	36·3	..	..	17,444	96·1	..
245. FREEBRIDGE LYNN - - -	13,557	6,196	45·7	4,045	29·8	..	..	10,241	75·5	..
246. KING'S LYNN - - -	20,530	4,391	21·4	5,823	28·4	350	1·7	10,664	52·0	1,243
247. DOWNHAM - - -	20,985	8,212	39·1	6,989	33·3	..	..	15,201	72·4	..
248. SWAFFHAM - - -	14,320	7,324	51·1	3,635	25·4	314	2·2	11,273	78·7	..
249. THETFORD - - -	19,040	8,617	45·3	4,351	22·9	104	0·5	13,142	69·0	..
DIVISION V.—SOUTH- WESTERN COUNTIES.										
17. WILTSHIRE.										
250. HIGHWORTH - - -	17,620	7,560	42·9	5,065	28·7	..	..	12,625	71·7	..
251. CRICKLADE - - -	11,402	5,076	44·5	2,153	18·9	..	..	7,229	63·4	..
252. MALMSBURY - - -	14,899	8,408	56·4	4,529	30·4	..	..	12,937	86·8	..
253. CHIPPENHAM - - -	21,407	8,498	39·7	6,522	30·5	..	..	15,020	70·2	..
254. CALNE - - -	9,173	3,317	36·2	2,486	27·1	..	..	5,803	63·3	..
255. MARLBOROUGH - - -	10,263	6,620	64·5	3,552	34·6	..	..	10,172	99·1	..
256. DEVIZES - - -	22,236	9,843	44·3	5,175	23·3	..	..	15,018	67·5	..
257. MELKSHAM - - -	18,815	3,977	21·1	9,610	51·1	..	..	13,887	73·8	..
258. BRADFORD - - -	11,607	4,852	41·8	5,076	43·7	..	..	9,928	85·5	..
259. WESTBURY - - -	12,530	4,541	36·2	7,381	58·9	..	..	11,982	95·6	..
260. WARMINSTER - - -	17,067	9,200	53·9	5,019	29·4	..	..	14,219	83·3	..
261. PEWSEY - - -	12,503	6,742	53·9	2,601	20·8	..	..	9,343	74·7	..
262. AMESBURY - - -	8,250	4,572	55·4	2,032	24·6	..	..	6,604	80·0	..
263. ALDBURY - - -	14,908	6,335	42·5	3,592	24·1	..	..	9,927	66·6	..
264. SALISBURY - - -	8,930	3,507	39·3	3,291	36·9	250	2·8	7,048	78·9	..
265. WILTON - - -	10,742	6,082	56·6	2,497	23·2	..	..	8,579	79·9	..

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.			
		Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commo- dated.	Additional Sittings required on the assumption that accommo- dation should be provided for 58 per cent. of the Population.	
DIVISION V.—SOUTH- WESTERN COUNTIES— <i>continued.</i>											
17. WILTSHIRE—<i>cont.</i>											
266. TISBURY - - -	10,181	6,009	59'0	2,318	22'8	400	3'9	8,887	87'3	..	
267. MERE - - -	8,433	3,761	44'6	2,010	23'8	140	1'7	6,046	71'7	..	
18. DORSETSHIRE.											
268. SHAFESBURY - -	13,029	6,764	51'9	3,284	25'2	..	..	10,048	77'1	..
269. STURMINSTER - -	10,382	5,507	53'0	2,802	27'0	314	3'0	8,803	85'7	..	
270. BLANDFORD - - -	14,837	8,150	54'9	3,821	25'8	200	1'3	12,171	82'0	..	
271. WIMBORNE - - -	17,284	8,610	49'8	4,979	28'8	300	1'7	13,889	80'4	..	
272. POOLE - - -	12,890	5,569	43'2	4,268	33'1	170	1'3	10,067	78'1	..	
273. WAREHAM - - -	17,417	9,976	57'3	5,269	30'3	300	1'7	15,545	89'3	..	
274. WEYMOUTH - - -	22,037	8,527	38'7	6,433	29'2	154	7	15,114	68'6	..	
275. DORCHESTER - -	25,002	15,617	62'5	3,360	13'4	..	..	18,977	75'9	..
276. SHERBORNE - - -	13,081	7,155	54'7	2,896	22'1	..	..	10,186	77'9	..
277. BEAMINSTER - -	14,270	8,778	61'5	3,159	22'1	..	..	11,937	83'7	..
278. BRIDPORT - - -	16,866	6,929	41'5	5,041	29'9	..	..	12,168	72'1	..
19. DEVONSHIRE.											
279. AXMINSTER - - -	20,303	9,384	46'2	5,377	26'5	410	2'0	15,171	74'7	..	
280. HONITON - - -	23,824	11,791	49'5	6,247	26'2	..	..	18,038	75'7	..
281. ST. THOMAS - - -	48,806	21,530	44'1	7,967	16'3	..	..	29,497	60'4	..
282. EXETER - - -	32,823	11,594	35'3	7,894	24'1	200	7'6	19,778	60'3	..	
283. NEWTON ABBOT - -	52,306	22,726	43'4	13,760	26'3	384	7	36,870	70'5	..	
284. TOTNES - - -	34,022	17,021	50'0	9,452	27'8	40	1	26,513	77'9	..	
285. KINGSBRIDGE - -	21,377	11,784	55'1	7,413	34'7	..	..	19,197	89'8	..
286. PLYMPTON ST. MARY	19,723	8,115	41'1	3,219	16'3	..	..	11,334	57'5	105
287. PLYMOUTH - - -	52,221	9,615	18'4	13,790	26'4	..	..	23,805	45'6	6,483
288. EAST STONEHOUSE -	11,979	2,073	17'3	2,336	19'5	380	3'2	4,789	40'0	2,159	
289. STOKE DAMEREL - -	38,180	8,359	21'9	9,924	26'0	..	..	18,583	48'7	3,561
290. TAVISTOCK - - -	27,850	7,912	28'4	9,350	33'6	..	..	17,262	62'0	..
291. OKEHAMPTON - - -	20,401	7,984	39'1	5,045	24'7	..	..	13,029	63'9	..
292. CREDITON - - -	21,728	9,740	44'8	5,481	25'2	..	..	15,221	70'1	..
293. TIVERTON - - -	39,653	13,634	34'5	10,809	27'3	150	4	24,593	62'2	..	
294. SOUTH MOLTON - -	20,566	11,102	54'0	6,649	32'3	..	..	17,886	87'0	..
295. BARNSTAPLE - - -	38,178	16,846	44'1	12,650	33'1	..	..	29,631	77'6	..
296. TORRINGTON - - -	17,491	7,953	45'5	6,433	36'9	..	..	14,406	82'4	..
297. BIDEFORD - - -	19,607	8,501	43'4	8,152	41'6	..	..	16,653	81'9	..
298. HOLSWORTHY - - -	11,382	6,067	53'3	4,233	37'2	..	..	10,300	90'5	..
20. CORNWALL.											
299. STRATTON - - -	8,580	4,446	51'8	3,936	45'9	..	..	8,382	97'7	..
300. CAMELFORD - - -	8,448	3,880	45'9	6,300	74'6	..	..	10,180	120'5	..
301. LAUNCESTON - - -	16,773	6,047	36'1	9,851	58'7	..	..	15,898	94'8	..
302. ST. GERMANS - - -	16,545	7,568	45'7	5,216	31'5	..	..	12,784	77'3	..
303. LISKEARD - - -	33,831	10,889	30'7	12,992	38'4	504	1'5	23,885	70'6	..	

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		Additional Sittings required; on the assumption that accommoda- tion should be provided for 38 per cent. of the Population
		Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commoda- ted.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commoda- ted.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commoda- ted.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commoda- ted.	
DIVISION V.—SOUTH-WESTERN COUNTIES—										
<i>continued.</i>										
20. CORNWALL—cont.										
304. BODMIN - - -	20,493	8,704	42·5	10,304	50·3	250	1·2	19,258	94·0	..
305. ST. COLUMB - - -	17,402	6,712	38·6	8,488	48·8	121	·7	15,321	88·0	..
306. ST. AUSTELL - - -	32,073	8,455	26·4	15,705	49·0	..	..	24,160	75·3	..
307. TRURO - - -	42,270	10,673	25·3	24,782	58·6	..	..	35,455	83·9	..
308. FALMOUTH - - -	22,052	5,612	25·4	9,455	42·9	220	1·0	15,607	70·8	..
309. HELSTON - - -	28,402	7,276	25·6	13,286	46·8	30	·1	20,592	72·5	..
310. REDRUTH - - -	53,628	8,731	16·3	26,935	50·2	..	..	35,666	66·5	..
311. PENZANCE - - -	53,517	12,157	22·7	27,263	50·9	320	·6	39,776	74·3	..
312. SCILLY ISLANDS - - -	2,627	1,274	48·5	1,389	52·9	..	..	2,663	101·4	..
21. SOMERSETSHIRE.										
313. WILLITON - - -	19,895	9,212	46·4	3,876	19·5	..	..	13,118	65·9	..
314. WELLINGTON - - -	22,121	9,367	42·3	5,476	24·8	..	..	14,843	67·1	..
315. TAUNTON - - -	35,114	13,992	39·8	8,022	22·8	300	0·9	22,314	63·5	..
316. BRIDGWATER - - -	33,188	14,178	42·7	7,188	21·7	370	1·1	21,774	65·6	..
317. LANGPORT - - -	18,567	9,430	50·8	5,250	28·3	..	..	14,680	79·1	..
318. CHARD - - -	26,085	11,474	44·0	6,397	24·2	..	..	17,871	68·5	..
319. YEovil - - -	28,463	12,464	43·8	7,397	26·0	..	..	19,861	69·8	..
320. WINCANTON - - -	21,311	11,003	51·6	5,902	27·7	..	..	17,208	80·7	..
321. FROME - - -	25,325	9,925	39·2	11,484	45·3	..	..	21,409	84·5	..
322. SHEPTON MALLET - - -	16,957	7,786	45·9	5,270	31·1	314	1·9	13,370	78·9	..
323. WELLS - - -	21,342	7,230	33·9	5,037	23·6	..	..	12,499	58·6	..
324. AXBRIDGE - - -	33,039	14,656	44·3	9,685	29·3	..	..	24,341	73·6	..
325. CLUTTON - - -	25,227	10,145	40·2	9,285	36·8	314	1·3	19,744	78·3	..
326. BATH - - -	69,847	26,739	38·3	15,087	21·6	770	1·1	43,136	61·8	..
327. KEYNSHAM - - -	21,615	7,747	35·8	10,784	49·9	..	..	18,531	85·7	..
328. BEDMINSTER - - -	38,143	10,882	28·5	9,834	25·8	..	..	20,716	54·3	1,447
DIVISION VI.—WEST MIDLAND COUNTIES.										
22. GLOUCESTERSHIRE.										
329. BRISTOL - - -	65,716	16,394	24·9	25,204	38·4	1,250	1·8	43,108	65·5	..
330. CLIFTON - - -	77,950	20,316	26·1	15,217	19·5	1,318	1·7	37,131	47·6	8,090
331. CHIPPING SODBURY - - -	18,526	8,290	44·8	5,133	27·7	120	0·6	13,543	73·1	..
332. THORNBURY - - -	16,454	5,567	33·8	6,547	39·8	..	..	12,114	73·6	..
333. DURSLEY - - -	14,803	6,372	43·0	6,612	44·7	..	..	12,984	87·7	..
334. WESTBURY-ON-SERVERN - - -	18,124	6,497	35·9	4,665	25·7	..	..	11,162	61·6	..
335. NEWENT - - -	12,575	3,930	31·3	2,043	16·2	90	0·7	6,063	48·2	1,231
336. GLOUCESTER - - -	32,045	10,777	33·6	4,981	15·5	150	0·5	16,043	50·0	2,543
337. WHEATENHURST - - -	7,987	4,036	50·5	1,525	19·1	..	..	5,561	69·6	..
338. STROUD - - -	37,386	15,056	39·8	16,129	42·6	521	1·4	31,816	84·1	..
339. TETBURY - - -	6,254	3,898	62·3	1,294	20·7	..	..	5,262	84·1	..

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Additional Sittings required ; on the assumption that accom- modation should be provided for 58 per cent. of the Population.
DIVISION VI.—WEST MIDLAND COUNTIES— <i>continued.</i>										
23. GLOUCESTERSHIRE— <i>continued.</i>										
340. CIRENCESTER - - -	21,327	9,299	43·6	3,357	15·7	130	0·6	12,786	59·9	..
341. NORTHLEACH - - -	10,984	5,580	50·8	1,683	15·3	..	..	7,313	66·6	..
342. STOW-ON-THE-WOLD - -	9,932	5,256	52·9	2,418	24·3	..	..	7,674	77·2	..
343. WINCHCOMB - - -	10,136	6,082	60·1	1,906	18·8	..	..	7,998	78·9	..
344. CHELTENHAM - - -	44,184	14,520	39·2	7,609	17·2	360	0·8	23,204	52·5	2,423
345. TEWKESBURY - - -	15,131	6,570	43·4	3,006	19·9	170	1·1	9,746	64·4	..
23. HEREFORDSHIRE.										
346. LEDBURY - - -	13,139	6,088	46·3	1,280	9·7	..	..	7,368	56·0	..
347. ROSS - - -	15,502	6,803	43·9	2,840	18·3	..	..	9,673	62·4	..
348. HEREFORD - - -	35,154	17,350	49·3	5,783	16·4	690	2·0	23,823	67·7	..
349. WEOLBY - - -	8,718	4,961	57·0	756	8·6	90	1·0	5,807	66·6	..
350. BROMYARD - - -	11,692	5,147	44·0	1,565	13·4	..	..	6,797	58·2	..
351. LEOMINSTER - - -	14,910	5,955	40·0	2,693	18·0	..	..	8,648	58·0	..
24. SHROPSHIRE.										
352. LUDLOW - - -	17,051	8,843	51·8	4,057	23·8	..	..	12,900	75·6	..
353. CLUN - - -	10,119	4,834	47·8	2,795	27·6	40	0·4	7,669	75·8	..
354. CHURCH STRETTON - -	6,167	3,118	50·5	400	6·5	..	..	3,518	57·0	59
355. CLEOBURY MORTIMER - -	8,633	4,574	53·0	1,131	13·1	140	1·6	5,845	67·7	..
356. BRIDGNORTH - - -	15,608	9,273	59·4	1,577	10·1	278	1·8	11,328	72·6	..
357. SHIFFNAL - - -	11,483	4,700	40·9	1,542	13·4	..	..	6,242	54·3	418
358. MADELEY - - -	27,627	7,351	26·6	7,392	26·8	445	1·6	15,188	55·0	836
359. ATCHAM - - -	19,174	9,404	49·0	3,682	19·2	170	0·9	13,296	69·3	..
360. SHREWSBURY - - -	23,104	9,018	41·6	5,993	26·0	314	1·3	16,065	69·5	..
361. OSWESTRY - - -	22,795	8,054	35·3	8,432	37·0	..	..	16,486	72·3	..
362. ELLESMERE - - -	15,680	6,051	38·6	4,489	28·6	..	..	10,540	67·2	..
363. WEM - - -	16,948	8,226	48·5	5,706	33·7	..	..	14,072	83·0	..
364. MARKET DRAYTON - -	14,160	6,780	47·9	3,489	24·6	24	0·2	10,293	72·7	..
365. WELLINGTON - - -	20,729	5,673	27·4	5,871	28·3	250	1·2	11,794	56·9	229
366. NEWPORT - - -	15,620	7,067	45·2	1,828	11·7	200	1·3	9,095	58·2	..
25. STAFFORDSHIRE.										
367. STAFFORD - - -	22,787	8,243	36·2	3,396	14·9	579	2·5	12,218	53·6	998
368. STONE - - -	19,344	9,367	48·4	1,833	9·5	440	2·2	11,640	60·1	..
369. NEWCASTLE-UNDER-LYME -	20,814	6,008	28·8	4,836	23·3	528	2·5	11,372	54·6	700
370. WOLSTANTON - - -	41,916	6,183	14·8	12,020	28·7	500	1·1	18,703	44·6	5,608
371. STOKE-UPON-TRENT - -	57,942	13,939	24·0	14,366	24·8	645	1·1	28,950	49·9	4,656
372. LEEK - - -	23,031	7,249	31·5	5,933	25·8	181	0·7	13,363	58·0	..
373. CHEADLE - - -	18,142	7,627	42·0	4,590	25·3	1,670	9·2	13,887	76·5	..
374. UTTOXETER - - -	15,140	6,747	44·6	3,305	21·8	135	0·9	10,252	67·7	..
375. BUTON-UPON-TRENT - -	31,843	12,780	40·1	9,525	29·9	180	0·6	22,565	70·9	..
376. TAMWORTH - - -	13,996	7,221	51·6	2,026	14·5	654	4·6	9,901	70·7	..

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.			
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- commod- ated.	Addition Sittings required on the assump- tion that accommo- dation should be provided for 68 per cent of the Population	
DIVISION VI.—WEST MIDLAND COUNTIES— <i>continued.</i>											
25. STAFFORDSHIRE—<i>cont.</i>											
377. LICHFIELD - - -	25,279	11,781	46·6	3,363	13·3	640	2·5	15,784	62·4	..	
378. PENKRIDGE - - -	16,850	6,654	39·5	2,967	17·6	430	2·5	10,051	59·6	..	
379. WOLVERHAMPTON - - -	104,158	21,813	20·9	16,003	15·4	1,106	1·1	39,132	37·6	2,280	
380. WALSALL - - -	43,044	8,485	19·7	8,477	19·7	910	2·1	17,872	41·5	7,094	
381. WEST BROMWICH - - -	69,729	13,020	18·7	16,942	24·3	344	0·5	30,606	43·9	1,837	
382. DUDLEY - - -	106,530	18,467	17·3	29,698	27·9	1,228	1·2	49,508	46·5	11,279	
26. WORCESTERSHIRE.											
383. STOURBRIDGE - - -	57,350	13,537	23·6	14,049	24·5	280	0·5	27,971	48·8	5,292	
384. KIDDERMINSTER - - -	32,917	10,625	32·3	6,829	20·7	395	1·2	17,849	54·2	1,243	
385. TENBURY - - -	7,047	3,741	53·1	518	7·3	..	..	4,259	60·4	..
386. MARTLEY - - -	13,811	7,153	51·8	1,954	7·6	..	..	8,207	59·4	..
387. WORCESTER - - -	27,677	8,767	31·7	4,961	17·9	429	1·5	14,407	52·0	1,346	
388. UPTON-ON-SEVERN - - -	18,070	6,713	37·1	1,221	6·8	857	4·7	8,791	48·6	1,390	
389. EVESHAM - - -	14,463	7,763	53·7	3,244	22·4	100	0·7	11,107	76·8	..	
390. PERSHORE - - -	13,553	9,691	71·5	1,912	14·1	135	1·0	11,738	86·6	..	
391. DROITWICH - - -	18,152	6,556	36·1	1,546	8·6	200	1·1	8,302	45·8	2,226	
392. BROMSGROVE - - -	24,822	6,747	27·2	4,876	19·6	..	..	11,623	46·8	2,774
393. KINGS NORTON - - -	30,871	5,962	19·3	3,386	11·0	..	..	9,348	30·3	8,157
27. WARWICKSHIRE.											
394. BIRMINGHAM - - -	173,951	23,796	13·7	27,094	15·6	1,229	0·7	54,319	31·2	46,573	
395. ASTON - - -	66,852	11,520	17·2	6,915	10·3	1,070	1·6	19,805	29·5	18,936	
396. MERIDEN - - -	11,267	6,899	61·2	1,160	10·3	..	..	8,099	71·9	..
397. ATHERSTONE - - -	11,448	5,226	45·6	3,692	32·3	140	1·2	9,058	79·1	..	
398. NUNEATON - - -	13,532	4,648	34·3	2,643	19·5	380	2·8	7,671	56·6	118	
399. FOLESHILL - - -	19,490	5,909	30·3	6,463	33·2	..	..	12,372	63·5	..
400. COVENTRY - - -	36,812	7,981	21·7	6,506	17·7	800	2·1	15,537	42·2	5,814	
401. RUGBY - - -	23,477	13,103	55·8	4,913	20·9	596	2·5	18,612	79·2	..	
402. SOLIHULL - - -	11,931	6,086	51·0	694	5·8	164	1·4	6,944	58·2	..	
403. WARWICK - - -	41,934	15,794	37·7	6,254	14·9	860	2·0	22,938	54·7	1,384	
404. STRATFORD-ON-AVON - - -	20,789	10,172	48·9	4,024	19·4	300	1·4	14,631	70·4	..	
405. ALCESTER - - -	17,482	6,336	36·2	3,780	21·6	1,180	6·7	11,296	64·5	..	
406. SHIPSTON-ON-STOUR - - -	20,651	10,611	51·4	4,742	23·0	172	0·8	15,525	75·2	..	
407. SOUTHAM - - -	10,504	5,658	53·7	1,611	15·3	..	..	7,269	69·0	..
DIVISION VII.— NORTH MIDLAND COUNTIES.											
28. LEICESTERSHIRE.											
408. LUTTERWORTH - - -	16,194	7,737	47·8	4,374	27·0	..	..	12,221	75·5	..
409. MARKET HARBOUROUGH - - -	15,839	9,745	61·5	6,021	38·0	76	0·5	15,842	100·0	..	
410. BILLESDON - - -	7,009	5,844	83·4	2,192	31·3	..	..	8,036	114·7	..

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Additional Sittings required; on the assumption that accommo- dation should be provided for 58 per cent. of the Population.
DIVISION VII—NORTH-MIDLAND COUNTIES—										
<i>continued.</i>										
28. LEICESTERSHIRE—										
<i>continued.</i>										
411. BLABY - - - -	14,190	5,181	36·5	4,842	34·1	..	..	10,023	70·6	..
412. HINCKLEY - - -	15,595	6,353	40·7	5,000	32·1	160	1·0	11,513	73·8	..
413. MARKET BOSWORTH - -	13,633	7,572	55·5	4,525	33·2	..	..	12,097	88·7	..
414. ASHBY-DE-LA-ZOUCH - -	25,895	10,458	40·4	9,244	35·7	289	1·1	19,991	77·2	..
415. LOUGHBOROUGH - - -	25,368	6,830	26·9	10,998	43·4	998	3·9	19,116	75·3	..
416. BARROW-UPON-SOAR - -	20,059	8,241	41·1	7,286	36·3	204	1·0	15,851	79·0	..
417. LEICESTER - - - -	60,642	8,828	14·5	15,380	25·4	550	0·9	25,008	41·2	10,164
418. MELTON MOWBRAY - - -	20,533	13,458	65·5	6,918	33·7	260	1·3	20,636	100·5	..
29. RUTLANDSHIRE.										
419. OAKHAM - - - -	11,513	7,177	62·3	2,582	22·4	..	..	9,759	84·7	..
420. UPPINGHAM - - - -	12,759	7,194	56·4	3,500	27·4	..	..	10,724	84·0	..
30. LINCOLNSHIRE.										
421. STAMFORD - - - -	19,755	9,443	47·8	2,531	12·8	314	1·6	12,302	62·3	..
422. BOURN - - - -	22,362	9,887	44·2	4,448	19·9	400	1·8	14,805	66·2	..
423. SPALDING - - - -	21,290	6,859	32·2	6,687	31·4	..	..	13,646	64·1	..
424. HOLBEACH - - - -	19,134	5,963	29·6	7,766	40·6	..	..	13,429	70·2	..
425. BOSTON - - - -	38,444	13,068	34·0	12,216	31·8	340	0·9	25,759	67·0	..
426. SLEAFORD - - - -	24,551	10,011	40·8	6,892	28·0	..	..	16,903	68·8	..
427. GRANTHAM - - - -	29,850	12,469	41·9	8,640	28·9	314	1·1	21,453	71·9	..
428. LINCOLN - - - -	42,062	17,843	42·4	15,948	37·9	230	0·5	33,991	80·8	..
429. HORNCASTLE - - - -	25,089	13,230	52·7	10,339	41·2	..	..	23,569	93·9	..
430. SPILSBY - - - -	28,937	13,395	46·3	11,340	39·2	..	..	24,735	85·5	..
431. LOUTH - - - -	33,427	15,224	45·6	14,744	44·1	580	1·7	30,348	90·8	..
432. CAISTOR - - - -	34,291	14,231	41·5	14,103	41·1	359	1·1	28,693	83·7	..
433. GLANFORD BRIGG - - -	33,786	12,775	37·8	14,315	42·4	240	0·7	27,330	80·9	..
434. GAINSBOROUGH - - -	27,258	9,901	36·3	12,682	46·5	100	0·4	22,695	83·2	..
31. NOTTINGHAMSHIRE.										
435. EAST RETFORD - - - -	22,758	11,627	51·1	6,522	28·7	..	..	18,149	79·8	..
436. WORKSOP - - - -	19,153	6,927	36·2	4,033	21·0	266	1·4	11,361	59·3	..
437. MANSFIELD - - - -	30,146	6,594	21·9	8,994	29·8	..	..	16,178	53·6	1,310
438. BASFORD - - - -	64,923	16,093	24·8	21,238	32·7	..	..	37,893	58·4	..
439. RADFORD - - - -	26,776	2,801	10·5	3,567	13·3	..	..	6,668	24·9	8,862
440. NOTTINGHAM - - - -	58,419	8,582	14·7	18,008	30·8	1,437	2·5	28,801	49·3	5,932
441. SOUTHWELL - - - -	25,616	11,349	44·3	8,306	32·7	..	..	19,715	77·0	..
442. NEWARK - - - -	30,348	11,550	38·1	10,541	34·7	219	0·7	22,319	73·5	..
443. BINGHAM - - - -	16,241	7,814	48·1	6,684	41·1	60	0·4	14,558	89·6	..
32. DERBYSHIRE.										
444. SHARDLOW - - - -	32,322	11,720	36·3	13,093	40·5	..	..	24,813	76·8	..
445. DERBY - - - -	43,684	9,441	21·6	11,002	25·2	814	1·9	21,257	48·7	4,080
446. BELPER - - - -	46,872	13,499	28·8	22,522	48·0	..	..	36,156	77·1	..
447. ASHBOURNE - - - -	20,932	10,298	49·2	7,514	35·9	..	..	17,947	85·7	..

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		Addition Sittings required on the assumpti- on that accom- modation is to be provided for 58 per cent. of the Population
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	
DIVISION VII.—NORTH MIDLAND COUNTIES— <i>continued.</i>										
32. DERBYSHIRE— <i>cont.</i>										
448. CHESTERFIELD - - -	45,795	12,899	28·1	12,910	28·2	312	·7	26,241	57·3	320
49. BAKEWELL - - -	29,880	10,546	35·3	12,910	43·2	828	2·8	24,284	81·3	..
450. CHAPEL-EN-LE-FRITH - -	11,496	3,483	30·3	4,518	39·3	..	..	8,001	69·6	..
461. HAYFIELD - - -	29,712	5,817	19·6	10,585	35·6	794	2·7	17,186	57·9	..
DIVISION VIII.— NORTH-WESTERN COUNTIES.										
33. CHESHIRE.										
452. STOCKPORT - - -	90,298	15,371	17·0	22,691	25·2	1,330	1·5	39,742	44·1	12,79
53. MACCLESFIELD - - -	63,327	17,403	27·5	14,148	22·4	1,100	1·7	32,901	52·0	3,29
454. ALTRINCHAM - - -	31,043	9,209	27·1	11,365	33·4	130	·4	20,754	61·0	..
455. RUNCORN - - -	25,797	7,830	30·3	8,639	33·5	50	·2	16,519	64·0	..
456. NORTHWICH - - -	31,292	9,998	32·1	9,899	31·7	100	·3	20,132	64·5	..
457. CONGLETON - - -	30,512	9,056	29·7	9,144	30·0	242	·8	18,577	60·9	..
458. NANTWICH - - -	37,986	12,887	33·9	18,121	47·7	314	·8	31,457	82·8	..
459. GT. BOUGHTON (CHESTER)	53,294	19,628	36·8	15,936	28·2	138	·3	35,114	65·9	..
460. WIRRAL - - -	57,157	17,013	29·8	10,341	18·1	1,008	1·9	28,452	49·8	4,6·9
34. LANCASHIRE.										
461. LIVERPOOL - - -	258,236	58,021	14·7	32,602	12·7	8,806	3·4	80,239	31·1	69,541
462. WEST DERBY - - -	153,279	33,805	22·1	17,273	11·3	7,127	4·6	58,214	38·0	30,683
463. PRESCOT - - -	56,074	14,346	25·6	6,228	11·1	3,320	5·9	24,094	43·0	8,421
464. ORMSKIRK - - -	38,307	10,545	27·5	5,181	13·5	2,399	6·3	18,119	47·3	4,09
465. WIGAN - - -	77,539	12,426	16·0	9,096	11·7	3,844	5·0	25,661	33·1	19,31
466. WARRINGTON - - -	36,164	9,823	27·2	6,511	18·0	1,287	3·5	17,621	48·7	3,35
467. LEIGH - - -	32,734	6,793	20·7	5,554	17·0	525	1·6	12,922	39·5	6,06
468. BOLTON - - -	114,712	20,018	17·4	22,127	19·3	1,232	1·1	43,517	37·9	23,01
469. BURY - - -	88,815	16,431	18·5	21,468	24·2	864	1·0	39,422	44·4	12,09
470. BARTON-UPON-IRWELL - -	31,585	7,003	22·2	8,432	26·7	117	·3	15,552	49·2	2,767
471. CHORLTON - - -	123,841	15,687	12·7	22,575	18·2	1,200	1·0	39,462	31·9	32,366
472. SALFORD - - -	87,523	11,163	12·7	15,512	17·7	1,030	1·2	27,775	31·7	22,989
473. MANCHESTER - - -	228,433	33,216	14·5	36,211	15·9	5,876	2·6	75,817	33·2	56,674
474. ASHTON-UNDER-LYNE - -	119,199	20,844	17·5	23,099	19·4	2,025	1·7	46,938	39·4	22,198
475. OLDHAM - - -	86,788	12,689	14·6	15,382	17·7	490	·6	28,846	33·2	21,401
476. ROCHDALE - - -	72,515	10,481	14·4	20,576	28·4	555	·8	31,612	43·6	10,447
477. HASLINGDEN - - -	50,424	9,747	19·4	18,718	37·1	308	·6	28,932	57·4	314
478. BURNLEY - - -	68,868	14,446	22·6	20,975	32·8	880	1·4	36,301	56·8	743
479. CLITHEROE - - -	22,368	8,809	39·4	9,630	40·4	1,723	7·7	19,792	88·5	..
480. BLACKBURN - - -	90,738	19,742	21·8	20,278	22·3	2,445	2·7	42,565	46·9	10,063
481. CHORLEY - - -	37,701	9,851	26·1	5,363	14·1	3,463	9·2	18,617	49·4	3,250
482. PRESTON - - -	96,545	20,883	21·6	10,974	11·4	7,646	7·9	39,503	40·9	16,493
483. FYLDE - - -	22,062	8,831	40·1	4,503	20·5	1,186	5·4	14,520	66·0	..

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.			Additional Sittings required; on the assumption that accommoda- tion should be provided for 53 per cent. of the Population.
		Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Number of Sittings already pro- vided.	
DIVISION VIII.—NORTH- WESTERN COUNTIES— continued.											
34. LANCASHIRE—continued.											
34. GARSTANG - - -	12,695	4,590	36·1	2,432	19·2	1,358	10·7	8,380	66·0	..	..
35. LANCASTER - - -	34,960	15,262	44·0	5,987	17·3	1,188	3·4	22,437	64·7	..	..
36. ULVERSTONE - - -	30,556	14,137	46·3	3,342	10·9	..	..	17,479	57·2	244	..
DIVISION IX.—YORK- SHIRE.											
35. WEST RIDING.											
37. SEDBERGH - - -	4,574	1,816	39·7	2,541	55·6	..	..	4,357	95·3	..	..
38. SETTLE - - -	13,762	7,697	55·9	4,007	29·1	60	·5	11,764	85·5	..	..
39. SKIPTON - - -	28,766	9,782	34·0	14,009	48·7	278	1·0	24,069	83·7	..	..
40. PATELEY BRIDGE - - -	7,579	2,562	33·8	4,069	53·7	..	..	6,631	87·5	..	..
41. RIFON - - -	18,648	7,691	41·2	7,493	40·2	364	2·0	15,548	83·4	..	..
42. KNARESBOROUGH - - -	27,783	12,329	44·4	9,014	32·4	750	2·7	22,193	79·9	..	..
43. OTLEY - - -	28,614	6,567	22·9	12,554	43·8	170	·6	19,291	67·3	..	..
44. KEIGHLEY - - -	45,903	6,710	14·6	17,827	38·8	360	·7	24,837	54·1	1,787	..
45. TODMORDEN - - -	29,727	4,950	16·6	14,053	47·3	..	..	19,003	63·9	..	..
46. SADDLEWORTH - - -	17,799	3,547	19·9	4,419	25·0	80	·5	8,076	45·4	2,247	..
47. HUDDERSFIELD - - -	123,860	27,129	21·9	33,754	27·3	400	·3	61,533	49·7	10,306	..
48. HALIFAX - - -	120,958	20,176	16·7	33,749	27·9	451	·4	54,376	45·0	15,780	..
49. BRADFORD - - -	181,934	24,557	13·5	50,002	27·5	380	·2	75,529	41·5	30,010	..
50. HUNSLET - - -	68,679	14,933	16·8	28,174	31·8	..	..	43,107	48·6	8,327	..
501. LEEDS - - -	101,343	15,760	15·5	32,291	31·9	1,220	1·2	49,651	49·0	9,123	..
502. DEWEBURY - - -	71,768	15,129	21·1	27,739	38·7	310	·4	43,178	60·2	..	..
503. WAKEFIELD - - -	48,956	12,503	25·5	18,381	37·5	270	·6	31,154	63·6	..	..
504 a. PONTEFRACT - - -	29,937	7,460	24·9	10,286	34·4	180	·6	17,926	59·9	..	..
504 b. HEMSWORTH - - -	8,158	3,566	43·7	4,441	54·4	70	·9	8,077	99·0	..	..
505. BARNLEY - - -	34,980	9,391	26·9	10,402	29·7	500	1·4	20,293	58·0	..	..
506. WORTLEY - - -	32,012	8,290	25·9	11,611	36·3	..	..	19,901	62·2	..	..
507. ECCLESALL BIERLOW - - -	37,914	5,829	15·4	5,826	15·3	..	..	11,655	30·7	10,335	..
508. SHEFFIELD - - -	103,626	16,837	16·3	19,689	19·0	950	·9	38,036	36·7	22,067	..
509. ROTHERHAM - - -	33,082	8,998	27·2	11,635	35·2	200	·6	20,833	63·0	..	..
510. DONCASTER - - -	34,675	13,364	38·5	12,444	35·9	292	·9	26,140	75·4	..	..
511. THORNE - - -	15,886	4,373	22·4	7,514	38·4	..	..	11,887	60·8	..	..
512. GOOLE - - -	13,686	4,105	30·0	6,313	46·1	..	..	10,418	76·1	..	..
513. SELBY - - -	15,429	5,075	32·9	5,646	36·6	571	3·7	11,292	73·2	..	..
514. TADCASTER - - -	19,953	7,753	38·9	5,329	26·7	700	3·5	13,782	69·1	..	..
3. EAST RIDING (WITH YORK).											
515. YORK - - -	57,116	21,304	37·3	16,734	29·3	990	1·8	39,028	68·4	..	..
516. POCKLINGTON - - -	16,098	6,483	40·3	8,320	51·7	565	3·5	15,368	95·5	..	..
517. HOWDEN - - -	14,433	4,477	31·0	6,607	45·8	434	3·0	11,653	80·7	..	..
518. BEVERLY - - -	20,040	9,360	46·7	8,371	41·8	63	·3	17,794	88·8	..	..

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.			Addition Sittings required on the assumpti- on that accommo- dation should be provided for 18 per cent of the Populatio
		Number of Sittings already pro- vided.	Propor- tion per cent of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.	Propor- tion per cent of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.	Propor- tion per cent of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.	Propor- tion per cent of the Popu- lation ac- commo- dated.	Number of Sittings already pro- vided.	
DIVISION IX.—YORK- SHIRE—<i>continued.</i>											
36. EAST RIDING (WITH YORK)—<i>continued.</i>											
519. SCULCOATES	44,719	10,571	23·6	14,179	31·7	878	2·0	25,763	57·6	..	..
520. HULL	50,670	7,800	15·4	12,996	25·6	..	..	21,391	42·2	7,998	..
521. PATRINGTON	9,407	5,137	54·6	3,589	38·2	..	..	8,726	92·8	..	..
522. SKIRLAUGH	9,279	6,049	65·2	3,815	41·1	628	6·8	10,492	113·1	..	..
523. DRIFFIELD	18,265	6,981	38·2	9,100	49·8	..	..	16,081	88·0	..	..
524. BRIDLINGTON	14,322	5,544	38·7	7,526	52·6	..	..	13,070	91·3	..	..
37. NORTH RIDING.											
525. SCARBOROUGH	24,615	8,241	33·5	12,503	50·8	270	1·1	21,014	85·4	..	..
526. MALTON	23,128	9,018	39·0	11,090	47·9	66	·3	20,174	87·2	..	..
527. EASINGWOLD	11,450	5,584	48·8	4,396	38·4	338	2·9	10,318	90·1	..	..
528. THIRSK	12,760	5,770	45·2	6,074	47·6	90	·7	11,934	93·5	..	..
529. HELMSLEY	12,455	5,200	41·7	7,207	57·9	200	1·6	12,607	101·2	..	..
530. PICKERING	9,978	3,723	37·3	4,529	45·4	..	..	8,252	82·7	..	..
531. WHITBY	21,592	9,455	43·8	10,179	47·2	956	4·4	20,590	95·4	..	..
532. GUISBROUGH	12,202	5,478	44·9	5,834	47·8	..	..	11,312	92·7	..	..
533. STOKESLEY	8,666	3,817	44·0	4,097	47·3	120	1·4	8,034	92·7	..	..
534. NORTHALERTON	12,460	5,003	40·2	6,077	48·8	80	·6	11,160	89·6	..	..
535. BEDALE	8,980	4,268	47·5	3,550	39·5	60	·7	7,878	87·7	..	..
536. LEYBURN	10,057	4,462	44·4	5,482	54·5	300	3·0	10,244	101·9	..	..
537. ASKRIGG	5,635	2,474	43·9	4,620	82·0	..	..	7,094	125·9	..	..
538. REETH	6,820	2,090	30·6	4,376	64·2	..	..	6,466	94·8	..	..
539. RICHMOND	13,846	6,695	48·3	3,363	24·3	788	5·7	10,846	78·3	..	..
DIVISION X.— NORTHERN COUN- TIES.											
38. DURHAM.											
540. DARLINGTON	21,618	7,704	35·6	5,600	25·9	100	·5	13,404	62·0	..	..
541. STOCKTON	52,934	12,304	23·2	13,659	25·8	1,178	2·2	27,276	51·5	3,420	..
542. AUCKLAND	30,083	4,734	15·7	8,289	27·6	240	·8	13,263	44·1	4,182	..
543. TEESDALE	19,813	3,562	18·0	7,238	36·5	534	2·7	11,334	57·2	1,518	..
544. WEARDALE	14,567	2,720	18·7	6,270	43·0	159	1·1	9,140	62·8	..	..
545. DURHAM	55,951	8,772	15·7	11,484	20·5	1,094	2·0	21,350	38·2	11,102	..
546. EASINGTON	21,795	4,060	18·6	4,139	19·0	350	1·6	8,540	39·2	4,092	..
547. HOUGHTON-LE-SPRING	19,564	2,850	14·5	6,708	34·3	270	1·4	9,288	50·2	1,519	..
548. CHESTER-LE-STREET	20,907	3,531	16·9	3,987	19·1	..	..	7,518	36·0	4,608	..
549. SUNDERLAND	70,576	9,280	13·1	23,560	33·4	80	·1	33,036	46·8	7,898	..
550. SOUTH SHIELDS	35,790	6,491	18·2	11,208	31·3	370	1·0	18,117	50·6	2,641	..
551. GATESHEAD	48,081	7,587	15·8	11,110	23·1	875	1·8	19,572	40·7	8,315	..
39. NORTHUMBERLAND.											
552. NEWCASTLE-UPON-TYNE	89,156	10,865	12·2	18,305	20·5	1,744	2·0	31,018	34·8	20,692	..
553. TYNEMOUTH	64,248	6,965	10·8	20,241	31·5	700	1·1	28,071	43·7	9,193	..
554. CASTLE WARD	13,897	3,521	25·4	4,103	29·5	170	1·2	7,794	56·1	266	..

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Propor- tion per cent. of the Popu- lation ac- com- modated.	Additional Sittings required ; on the assumption that accom- modation should be provided for 58 per cent. of the Population.
DIVISION X.—										
NORTHERN COUNTIES										
<i>—continued.</i>										
39. NORTHUMBERLAND										
<i>—continued.</i>										
35. HEXHAM - - - -	30,436	8,281	27·2	11,475	37·7	486	1·6	20,242	66·5	..
36. HALTWHISTLE - - -	7,286	1,532	21·0	2,833	38·9	..	..	4,365	59·9	..
37. BELLINGHAM - - -	6,553	2,248	34·3	2,447	37·3	314	4·8	5,009	76·4	..
38. MORPETH - - - -	18,127	5,724	31·6	4,244	23·4	300	1·6	10,268	56·6	246
39. ALNWICK - - - -	21,122	4,375	20·7	5,405	25·6	350	1·7	10,130	48·0	2,121
40. BELFORD - - - -	6,871	1,920	27·9	2,257	32·9	70	1·0	4,247	61·8	..
41. BERWICK - - - -	24,093	4,363	18·1	8,857	36·8	155	·6	13,375	55·5	599
42. GLENDALE - - - -	14,348	3,220	22·5	6,617	46·1	85	·6	9,922	69·2	..
43. ROTHBURY - - - -	7,431	2,030	27·3	1,287	17·3	540	7·3	3,857	51·9	453
40. CUMBERLAND.										
44. ALSTON - - - -	6,816	1,090	16·0	3,813	55·9	..	..	4,903	71·9	..
45. PENRITH - - - -	22,307	9,278	41·6	6,682	30·0	98	·4	16,058	72·0	..
46. BRAMPTON - - - -	11,323	2,987	26·4	1,920	16·9	..	..	4,907	43·3	1,660
47. LONGTOWN - - - -	9,696	2,147	22·1	2,146	22·2	..	..	4,293	44·3	1,331
48. CARLISLE - - - -	41,557	8,841	21·3	9,296	22·4	1,130	2·7	19,408	46·7	4,695
49. WIGTON - - - -	23,661	6,753	28·5	4,295	18·2	437	1·8	11,485	48·5	2,238
50. COCKERMOUTH - - -	38,510	12,548	32·6	11,034	28·6	550	1·4	24,192	62·8	..
51. WHITEHAVEN - - -	35,614	11,835	33·2	8,088	22·7	637	1·8	20,760	58·3	..
52. BOOTLE - - - -	6,008	3,179	52·9	1,068	17·8	..	..	4,247	70·7	..
41. WESTMORLAND.										
53. EAST WARD - - - -	13,660	6,202	45·4	7,501	54·9	..	..	13,703	100·3	..
54. WEST WARD - - - -	8,155	3,892	47·7	819	10·1	..	..	4,711	57·8	..
55. KENDAL - - - -	36,572	14,694	40·2	6,431	17·6	700	1·9	21,825	59·7	..
DIVISION XI.—										
WELSH COUNTIES.										
42. MONMOUTHSHIRE.										
576. CHEPSTOW - - - -	19,057	7,831	41·1	4,804	25·2	100	·5	12,895	67·6	..
577. MONMOUTH - - - -	27,379	12,325	45·0	8,287	30·3	420	1·5	21,032	76·8	..
578. ABERGAVENNY - - -	59,229	9,549	16·1	33,068	55·8	510	·9	43,632	73·7	..
579. PONTYPOOL - - - -	27,903	7,400	26·4	14,647	52·3	554	2·0	22,601	80·7	..
580. NEWPORT - - - -	43,472	6,614	15·2	20,092	46·2	1,300	3·0	28,806	66·3	..
43. SOUTH WALES.										
GLAMORGANSHIRE.										
581. CARDIFF - - - -	46,491	11,073	23·8	22,736	48·9	942	2·0	35,057	75·4	..
582. MERTHYR TYDFIL - -	76,804	4,894	6·3	37,027	48·2	300	·4	44,494	57·9	..
583. BRIDGEND - - - -	23,422	7,127	30·4	15,573	66·5	..	..	22,700	96·9	..
584. NEATH - - - -	46,471	6,109	13·1	23,074	49·7	..	..	29,588	63·7	..
585. SWANSEA - - - -	46,907	10,121	21·6	26,303	56·1	212	·4	36,958	78·8	..

TABLE H.—continued.

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		Addi- tional Sittin- g require- ment on th assump- tion that a second district should be provid- ed for 5 per cent of the Populat
		Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- com- modated.	
DIVISION XI.—WELSH COUNTIES—continued.										
43. SOUTH WALES— continued.										
<i>CARMARTHENSHIRE.</i>										
586. LLANELLY - - -	23,507	4,020	17.1	12,630	53.7	..	..	16,810	71.5	..
587. LLANDOVERY - - -	15,055	4,069	27.1	10,286	68.3	..	..	14,355	95.4	..
588. LLANDILOFAWR - - -	17,968	6,519	36.3	10,252	57.1	..	..	16,871	93.9	..
589. CARMARTHEN - - -	38,142	10,729	28.1	24,428	64.1	120	*3	35,377	92.8	..
<i>PEMBROKESHIRE.</i>										
590. NARBERTH - - -	22,130	7,204	32.6	12,333	55.7	..	..	19,537	88.3	..
591. PEMBROKE - - -	22,960	8,561	37.3	10,445	45.5	130	*6	19,136	83.4	..
592. HAVERFORDWEST - - -	39,382	11,487	29.2	22,271	56.6	84	*2	33,892	86.1	..
<i>CARDIGANSHIRE.</i>										
593. CARDIGAN - - -	20,186	5,127	25.4	15,948	79.0	..	..	21,075	104.4	..
594. NEWCASTLE-IN-EMLYN - - -	20,173	4,419	22.0	15,347	76.1	..	..	19,901	98.7	..
595. LAMPETER - - -	9,874	3,123	31.6	7,102	72.0	..	..	10,360	104.9	..
596. ABERAYRON - - -	13,224	3,914	29.6	8,835	66.8	..	..	12,749	96.4	..
597. ABERYSTWITH - - -	23,733	7,836	33.0	16,029	67.5	..	..	23,865	100.5	..
598. TREGARON - - -	10,404	2,418	23.3	5,175	49.7	..	..	7,593	73.0	..
<i>BRECKNOCKSHIRE.</i>										
599. BUILTH - - -	8,345	4,558	54.6	4,997	59.9	..	..	9,555	114.5	..
600. BRECKNOCK - - -	18,174	8,175	45.0	10,841	59.7	150	*8	19,166	105.5	..
601. CRICKHOWELL - - -	21,697	4,339	20.0	15,705	72.4	..	..	20,044	92.4	..
602. HAY - - -	10,962	4,917	44.9	5,522	50.4	..	..	10,574	96.5	..
<i>RADNORSHIRE.</i>										
603. PRESTIGEINE - - -	15,149	7,271	48.0	6,796	44.3	..	..	13,977	92.3	..
604. KNIGHTON - - -	9,480	3,722	39.3	2,469	25.4	..	..	6,131	64.7	..
605. RHAYADER - - -	6,796	2,963	43.6	4,704	69.2	..	..	7,667	112.8	..
44. NORTH WALES.										
<i>MONTGOMERYSHIRE.</i>										
606. MACHYNLLETH - - -	12,116	4,479	37.0	10,365	85.5	..	..	14,979	123.6	..
607. NEWTOWN - - -	25,107	4,129	16.5	12,585	51.3	..	..	17,014	67.8	..
608. MONTGOMERY - - -	20,381	8,309	40.8	9,450	46.3	..	..	17,759	87.1	..
609. LLANFYLLIN - - -	19,588	5,822	29.8	14,754	75.5	..	..	20,576	105.3	..
<i>FLINTSHIRE.</i>										
610. HOLYWELL - - -	41,047	10,660	26.0	23,270	56.7	340	*8	34,405	83.8	..
<i>DENBIGHSHIRE.</i>										
611. WREXHAM - - -	42,295	12,255	29.0	20,798	49.2	305	*7	33,493	79.2	..
612. RUTHIN - - -	16,853	6,364	37.8	10,824	64.2	..	..	17,188	102.0	..
613. ST. ASAPH - - -	25,288	7,704	30.5	14,288	56.5	40	*2	22,392	88.6	..
614. LLANRWST - - -	12,479	3,853	30.9	8,299	66.5	..	..	12,152	97.4	..

TABLE H.—*continued.*

REGISTRATION DISTRICTS OR POOR LAW UNIONS.	Popu- lation, 1851.	CHURCH OF ENGLAND.		OTHER PROTESTANT CHURCHES.		ROMAN CATHOLICS.		TOTAL.		
		Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Number of Sittings already pro- vided.	Proportion per cent. of the Popu- lation ac- commodated.	Additional Sittings required ; on the assumption that accommo- dation should be provided for 58 per cent. of the Population.
DIVISION XI.—WELSH COUNTIES—<i>continued.</i>										
4. NORTH WALES— <i>continued.</i>										
MERIONETHSHIRE.										
CORWEN - - -	15,418	3,375	21·9	11,020	71·5	..	..	14,395	93·4	..
BALA - - -	6,736	1,686	25·0	5,663	84·1	..	..	7,349	109·1	..
DOLGELLY - - -	12,971	3,593	27·7	11,455	88·3	..	..	15,048	116·0	..
FESTINIOG - - -	16,182	4,370	27·0	12,536	77·5	..	..	16,906	104·5	..
CARNARVONSHIRE.										
PWLLHELI - - -	21,788	7,973	36·6	16,118	74	..	..	240,91	110·6	..
CARNARVON - - -	30,446	6,218	20·4	19,796	65·0	..	..	26,149	85·9	..
BANGOR - - -	30,810	7,839	25·5	18,463	59·9	200	·7	26,637	86·5	..
CONWAY - - -	11,630	4,705	40·4	8,477	72·9	..	..	13,182	113·3	..
ANGLESEY.										
ANGLESEY - - -	43,213	10,916	25·2	24,381	56·4	..	..	35,297	81·6	..

TABLE I.

DISTRICTS with most and LEAST ACCOMMODATION respectively.

Districts with most Accommodation.	Population, 1851.	Number of Sittings provided by all Religious Bodies.	Proportion per Cent. of Sittings to Population.	Excess of Sittings above the Number required to provide for 28 per Cent. of the Population.	Districts with least Accommodation.	Population, 1851.	Number of Sittings provided by all Religious Bodies.	Proportion per Cent. of Sittings to Population.	Deficiency of Sittings below the Number required to provide for 28 per Cent. of the Population.
606. Machynlleth	12,116	14,979	123·6	7,952	20. Shoreditch	100,257	19,614	17·9	43,755
306. Camelford	8,448	10,180	120·5	5,280	23. St. Geo. in the East	48,376	10,039	20·8	18,019
111. Catherington	2,493	2,981	119·6	1,535	30. Newington	64,816	15,399	23·7	22,194
617. Dolgelly	12,971	15,048	116·0	7,525	26. St. Saviour, Southk	35,731	8,707	24·4	13,017
410. Billesdon	7,009	8,036	114·7	3,971	15. Clerkenwell	61,778	16,065	24·8	21,506
599. Bullth	8,345	9,555	114·5	4,715	39. Radford	26,776	6,608	24·9	8,862
622. Conway	11,630	13,182	113·3	6,437	31. Lambeth	139,325	31,818	25·0	45,991
522. Skirlaugh	9,279	10,492	113·1	5,110	22. Whitechapel	79,759	19,903	25·0	26,287
605. Rhayader	6,796	7,667	112·8	3,725	7. Marylebone	157,996	39,565	25·1	51,551
619. Pwllheli	21,788	24,091	110·6	11,454	25. Poplar	47,162	11,989	25·4	15,363
616. Bala	6,736	7,349	109·1	3,442	24. Stepney	110,775	28,578	25·8	35,672
600. Brecknock	18,174	19,166	105·5	8,625	28. Bermondsey	48,128	12,455	25·8	13,450
609. Lanfyllon	19,538	20,576	105·3	9,244	1. Kensington	120,004	31,556	26·3	38,046
595. Lampeter	9,874	10,360	104·9	4,633	13. Strand	44,460	11,998	27·0	13,791
618. Festiniog	16,182	16,906	104·5	7,520	6. St. James, Westm	36,496	9,877	27·1	11,218
593. Cardigan	20,186	21,075	104·4	9,367	18. West London	28,790	7,981	27·7	8,728
612. Ruthin	16,853	17,188	102·6	7,413	21. Bethnal Green	90,193	25,744	28·5	36,568
312. Scilly Islands	2,627	2,663	101·4	1,139	2. Chelsea	56,538	16,279	28·8	6,513
418. Melton Mowbray	20,533	20,636	100·5	8,727	16. St. Luke	54,655	15,703	29·0	7,646
597. Aberystwith	23,753	23,865	100·5	10,088	20. Islington	95,329	27,652	29·0	5,694
573. East Ward	13,660	13,703	100·3	5,780	395. Aston	66,852	19,805	29·5	8,906
409. Market Harborough	15,839	15,842	100·0	6,655	12. St. Giles	54,214	16,139	29·8	5,996
255. Marlborough	10,263	10,172	99·1	4,219	53. Camberwell	54,667	16,492	30·2	5,212
504b. Hemsworth	8,158	8,077	99·0	3,345	393. King's Norton	39,871	9,348	30·3	8,557
594. Newcastle-in-Emlyn	20,173	19,991	98·7	8,201	9. St. Pancras	166,956	51,275	30·7	5,556
299. Stratton	8,580	8,382	97·7	3,406	507. Ecclesall Bierlow	37,911	11,655	30·7	10,338
614. Llanrwst	12,479	12,152	97·4	4,914	34. Rotherhithe	17,805	5,515	31·0	4,812
583. Bridgend	23,422	22,700	96·9	9,115	461. Liverpool	258,236	80,239	31·1	19,541
602. Hay	10,962	10,574	96·5	4,216	394. Birmingham	173,951	54,319	31·2	43,578
596. Aberayron	13,224	12,749	96·4	5,079	3. St. Geo. Hanover Sq.	73,230	23,068	31·5	19,406
117. Whitchurch(Hants)	5,619	5,404	96·2	2,145	472. Salford	87,523	27,775	31·7	22,986
259. Westbury	12,530	11,982	95·6	4,715	471. Chorlton	123,841	39,462	31·9	32,366
516. Pocklington	16,098	15,368	95·5	6,031	14. Holborn	46,621	14,912	32·0	13,128
587. Llandoverly	15,055	14,355	95·4	5,623	465. Wigan	77,539	25,661	33·1	13,311
487. Sedbergh	4,574	4,357	95·3	1,704	473. Manchester	228,433	75,817	33·2	51,674
301. Launceston	16,773	15,898	94·8	6,170	475. Oldham	86,788	28,846	33·2	21,491
304. Bodmin	20,493	19,258	94·0	7,372	35. Greenwich	99,365	33,219	33·4	24,413
170. Brixworth	14,771	13,881	94·0	5,314	4. Westminster	65,609	22,279	34·0	1,774
429. Horncastle	25,089	23,569	93·9	9,017	552. Newcastle-on-Tyne	89,156	31,018	34·8	21,692
588. Llandilofawr	17,968	16,871	93·9	6,450	29. St. Geo. Southwark	51,824	18,209	35·1	1,849
619. Corwen	15,418	14,395	93·4	5,453	17. East London	44,406	15,712	37	1,983
585. Carmarthen	38,142	35,377	92·2	13,255	548. Chester-le-Street	20,907	7,518	36·0	4,608
521. Patrington	9,407	8,726	92·8	3,270	508. Sheffield	103,626	38,036	36·7	21,067
601. Crickhowell	21,697	20,044	92·4	7,460	96. Portsea Island	72,126	26,608	36·9	11,255
603. Presteigne	15,149	13,977	92·3	5,191	85. Brighton	65,569	24,363	37·2	13,667
524. Bridlington	14,322	13,070	91·3	4,763	379. Wolverhampton	104,158	39,132	37·6	21,280
431. Louth	33,427	30,348	90·8	10,960	468. Bolton	114,712	43,517	37·9	23 115
298. Holsworthy	11,382	10,300	90·5	3,698	462. West Derby	153,279	58,214	38·0	30 688
285. Kingsbridge	21,377	19,197	89·8	6,798	27. St. Olave, Southk	19,375	7,351	38·0	8 887
443. Bingham	16,241	14,558	89·6	5,138	194. West Ham	34,395	13,110	38·1	6 839

* * * The figures prefixed to each district refer to its number in the topographical arrangement adopted in the DETAILED TABLE post, pp. 1—129.

TABLE K.

COMPARATIVE POSITION OF THE CHURCH OF ENGLAND and the DISSENTING CHURCHES, in different Parts of the Country.

COUNTIES.	Proportion per cent. of Sittings to Population.		Proportion per cent. of Sittings to total Number of Sittings.		LARGE TOWNS.	Proportion per cent. of Sittings to Population.		Proportion per cent. of Sittings to total Number of Sittings.	
	Provided by the Church of Eng-land.	Provided by other Churches.	Provided by the Church of Eng-land.	Provided by other Churches.		Provided by the Church of Eng-land.	Provided by other Churches.	Provided by the Church of Eng-land.	Provided by other Churches.
Bedford	35.2	36.8	48.9	51.1	Ashton-under-Lyne	13.1	25.5	33.9	66.1
Berks	41.1	24.6	62.6	37.4	Bath	38.6	22.5	63.2	36.8
Buckingham	41.1	30.4	57.5	42.5	Birmingham	13.3	15.4	43.3	53.7
Cambridge	32.2	28.1	53.4	46.6	Blackburn	19.1	20.6	47.1	52.9
Chester	27.6	29.0	48.8	51.2	Bolton	15.7	19.9	44.1	55.9
Cornwall	28.8	49.9	26.6	63.4	Bradford	10.0	21.6	31.6	68.4
Cumberland	30.0	26.5	53.1	46.9	Brighton	19.4	15.2	56.1	43.0
Derby	30.3	35.6	46.0	54.0	Bristol	23.5	29.3	44.5	55.5
Devon	39.1	27.8	58.4	41.6	Bury	17.8	25.2	41.4	58.6
Dorset	51.1	27.2	65.3	34.7	Cheltenham	31.0	25.5	54.9	45.1
Durham	17.6	28.9	37.8	62.2	Coventry	23.1	19.8	53.9	46.1
Essex	50.0	24.8	61.7	38.3	Derby	22.0	28.1	43.9	56.1
Gloucester	36.0	28.2	56.1	43.9	Devonport	20.8	25.8	44.6	55.4
Hereford	47.3	19.2	71.1	28.9	Dudley	15.0	26.9	35.8	64.2
Hertford	33.0	24.4	57.5	42.5	Exeter	35.3	24.4	59.1	40.9
Huntingdon	39.7	33.8	54.0	46.0	Great Yarmouth	22.4	23.7	48.6	51.4
Kent	34.7	18.4	65.3	34.7	Halifax	14.3	16.0	47.2	52.8
Lancaster	19.1	20.9	47.7	52.3	Huddersfield	18.8	32.3	36.8	63.2
Leicester	38.3	34.1	52.9	47.1	Hull	16.0	28.2	36.2	63.8
Lincoln	40.5	36.9	52.3	47.7	Ipswich	24.8	23.9	50.9	49.1
Middlesex	18.7	12.7	59.6	40.4	Leeds	15.0	31.0	32.6	67.4
Monmouth	22.9	50.9	31.0	69.0	Leicester	14.6	26.7	35.4	64.6
Norfolk	42.3	28.4	59.8	40.2	Liverpool	16.5	14.9	52.5	47.5
Northampton	43.7	31.8	57.9	42.1	London	17.6	12.1	59.3	40.7
Northumberland	18.1	30.7	37.1	62.9	Macclesfield	19.0	23.2	45.0	55.0
Nottingham	28.5	31.8	47.3	52.7	Manchester	12.6	19.0	39.9	60.1
Oxford	46.5	21.4	68.5	31.5	Merthyr Tydfil	6.0	52.1	10.3	89.7
Rutland	58.1	22.5	72.1	27.9	Newcastle	11.7	22.8	33.9	66.1
Salop	41.6	24.8	62.7	37.3	Norwich	24.5	20.7	54.2	45.8
Somerset	40.9	27.0	60.2	39.8	Nottingham	12.3	35.2	25.9	74.1
Southampton	37.2	21.5	63.4	36.6	Oldham	14.4	17.7	44.9	55.1
Stafford	26.9	23.1	53.8	46.2	Plymouth	18.4	27.2	40.4	59.6
Suffolk	47.9	26.0	64.7	35.3	Portsmouth	17.0	19.9	46.1	53.9
Surrey	22.2	12.6	63.8	36.2	Preston	17.0	18.4	48.0	52.0
Sussex	39.3	17.2	69.6	30.4	Rochdale	9.9	36.5	21.3	78.7
Warwick	27.5	18.4	60.0	40.0	Salford	13.7	25.1	35.3	64.7
Westmorland	42.5	26.5	61.6	38.4	Sheffield	15.0	18.9	44.2	55.8
Wilts	46.1	31.2	59.6	40.4	Southampton	28.8	22.1	50.6	49.4
Worcester	32.0	21.1	60.3	39.7	Stockport	16.3	25.7	38.8	61.2
York (East Riding)	32.1	39.3	45.0	55.0	Stoke-upon-Trent	20.4	28.1	42.1	57.9
„ (City)	33.6	31.5	51.6	48.4	Sunderland	13.7	35.2	28.0	72.0
„ (North Riding)	40.0	47.0	46.0	54.0	Swansea	16.1	42.8	27.3	72.7
„ (West Riding)	21.7	32.3	40.2	59.8	Wigan	10.1	20.5	33.0	67.0
North Wales	28.1	61.0	31.5	68.5	Wolverhampton	18.6	21.9	45.0	55.0
South Wales	25.1	59.1	29.8	70.2	Worcester	36.2	22.5	61.7	38.3
ENGLAND AND WALES	29.6	27.4	51.9	48.1	TOTAL	17.2	18.8	47.8	52.2

This Table may be read thus:—In Bedfordshire, for every 100 persons, the Church of England affords accommodation for 35, and the other churches for 37; while, in the same county, out of every 100 sittings provided by all religious bodies together, 49 belong to the Church of England, and 51 to other churches.

TABLE L.

Showing the NUMBER of SERVICES held by EACH RELIGIOUS BODY at different periods of the Day.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship open for Service at different periods of the Day.														TOTAL	
	IN TOWNS.							IN RURAL DISTRICTS.								
	Morning only.	Afternoon only.	Evening only.	Morning and Afternoon.	Morning and Evening.	Afternoon and Evening.	Morning, Afternoon, and Evening.	TOTAL.	Morning only.	Afternoon only.	Evening only.	Morning and Afternoon.	Morning and Evening.	Afternoon and Evening.		Morning, Afternoon, and Evening.
TOTAL	488	277	277	1077	3048	622	1674	7463	3314	3302	2257	7954	3712	4063	2402	27,000
PROTESTANT CHURCHES:																
Church of England	185	110	43	637	765	7	466	2213	2325	1855	222	6526	604	46	286	11,860
Scottish Presbyterians:																
Church of Scotland	2	..	..	..	8	..	1	11	1	..	1	3	2	..	..
United Presbyterian Church	5	..	..	7	19	..	4	35	8	2	7	4	8	..	2	3
Presbyterian Church in England	2	..	..	6	28	..	..	36	11	..	2	13	13	..	1	4
Reformed Irish Presbyterians	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..
Independents	31	33	51	36	576	55	237	1019	171	233	330	201	679	281	330	2,220
Baptists:																
General	1	1	1	3	6	1	5	18	9	5	8	4	4	38	7	7
Particular	18	15	15	48	329	25	237	687	78	105	107	151	310	126	383	1,260
Seventh Day	..	..	..	..	..	..	1	1	1	..	..	..	..	..	..	1
Scotch	..	..	..	3	1	..	1	5	..	1	..	7	..	1	1	10
New Connexion	..	2	2	3	31	3	13	56	5	20	16	10	32	32	11	129
General Undefined	7	6	5	7	46	7	46	124	62	38	93	50	50	61	72	428
Society of Friends	53	1	1	145	13	..	1	214	88	7	..	56	4	..	2	157
Unitarians	41	4	30	26	53	2	1	157	9	2	6	33	5	2	15	72
Moravians	..	..	..	1	6	..	2	9	3	3	..	3	7	1	6	23
Wesleyan Methodists:																
Original Connexion	25	43	49	24	482	193	266	1682	231	526	838	412	1073	1806	581	5487
New Connexion	..	1	5	1	46	18	20	91	8	11	16	24	39	59	50	206
Primitive	17	15	15	13	106	181	129	476	127	235	341	106	255	996	335	2385
Bible Christians	3	3	5	1	19	16	21	65	19	70	43	8	87	142	48	417
Wesleyan Association	4	7	4	..	59	27	19	110	9	37	57	17	65	95	29	369
Independent Methodists	1	1	..	..	1	4	4	11	..	1	2	..	..	4	2	9
Wesleyan Reformers	1	2	7	1	49	9	12	81	5	19	48	22	54	77	33	258
Calvinistic Methodists:																
Wesley	2	8	..	4	59	33	10	116	34	70	43	20	309	176	60	712
Lady Huntingdon's Connexion	3	2	3	3	35	3	3	52	2	8	6	5	22	9	5	57
Sandemanians	1	..	..	2	..	..	..	3	1	..	..	1	..	..	1	3
New Church	4	..	2	5	15	2	2	30	..	..	..	11	6	2	1	20
Brethren	5	..	3	1	34	4	7	54	7	6	6	10	16	12	21	78
Isolated Congregations:																
Lutherans	17	16	24	11	125	20	44	257	27	34	61	46	40	46	28	282
French Protestants	4	..	..	1	1	..	..	6	..	..	..	..	..	..	..	..
Reformed Church of the Netherlands	..	1	..	..	2	..	..	3	..	..	..	..	..	..	..	..
German Protestant Reformers	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																
Roman Catholics	37	4	4	70	100	1	54	270	60	10	5	179	25	4	17	600
Greek Church	2	..	..	..	..	..	..	2	1	..	..	..	..	..	..	1
German Catholics	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..
Italian Reformers	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Catholic and Apostolic Church	..	..	1	6	13	..	8	28	1	1	..	..	..	1	1	4
Latter Day Saints	10	1	7	4	4	21	40	87	11	1	..	2	3	45	73	135
Jews	7	..	..	7	15	..	20	49	..	2	..	..	..	1	1	..

TABLE M.

Comparative view of the frequency with which the various Religious Bodies make use of the Accommodation provided for by them respectively. (See Report, page cli.)*

RELIGIOUS DENOMINATIONS.	Proportion per cent. which the occupied Sittings bear to the total Number of Sittings.				RELIGIOUS DENOMINATIONS.	Proportion per cent. which the occupied Sittings bear to the total Number of Sittings.			
	Morn- ing.	After- noon.	Even- ing.	Total.		Morn- ing.	After- noon.	Even- ing.	Total.
PROTESTANT CHURCHES:					PROTESTANT CHURCHES— continued.				
Church of England -	47·8	35·6	16·2	33·2	Calvinistic Methodists:				
Scotch Presbyterians:					<i>Welsh Calvinistic Me- thodists</i> - - -	37·6	27·9	59·1	41·5
<i>Church of Scotland</i> -	50·4	7·0	27·9	28·4	<i>Lady Huntingdon's Connexion</i> - - -	54·5	11·3	49·5	38·4
<i>United Presbyterian Church</i> - - -	56·5	16·2	28·1	33·6	Sandemanians - - -	45·9	26·8	6·4	26·4
<i>Presbyterian Church in England</i> - - -	55·1	8·2	26·1	29·8	New Church - - -	40·0	19·9	25·6	28·5
Independents - - -	49·1	21·8	42·8	37·9	Brothren - - -	36·8	24·3	39·9	31·6
Baptists:					Isolated Congregations -	35·4	23·2	41·6	33·4
<i>General</i> - - -	26·3	39·6	41·7	35·9	Lutherans - - -	41·2	10·1	..	18·1
<i>Particular</i> - - -	50·2	30·1	46·7	42·4	French Protestants -	40·2	5·7	26·8	24·1
<i>Seventh-Day</i> - - -	6·9	10·3	4·1	7·1	Reformed Church of the Netherlands - - -	20·0	..	..	6·7
<i>Scotch</i> - - -	25·5	38·7	12·3	25·5	German Protestant Re- formers - - -	60·0	..	30·0	30·0
<i>New Connexion, General</i>	45·5	29·9	46·9	40·8	OTHER CHRISTIAN CHS.:				
<i>Undeined</i> - - -	40·9	25·5	41·9	36·1	Roman Catholics -	135·8†	29·0	41·3	68·7
Society of Friends - -	15·1	7·0	1·6	7·9	Greek Church - - -	82·5	..	..	27·5
Unitarians - - -	41·5	13·0	18·5	24·3	German Catholics -	166·7	..	66·7	77·8
Moravians - - -	53·7	26·5	36·7	38·9	Italian Reformers -	..	13·3	..	4·4
Wesleyan Methodists:					Catholic and Apostolic Church - - -	42·7	22·3	36·4	33·8
<i>Original Connexion</i> -	34·0	26·5	46·1	35·6	Latter Day Saints -	24·4	37·3	54·0	38·6
<i>New Connexion</i> - - -	38·0	23·3	40·9	34·0	<i>Jews</i> - - -	34·5	14·2	22·7	23·8
<i>Primitive</i> - - -	24·2	42·6	56·7	41·2	TOTAL - - -	45·5	31·2	30·0	35·6
<i>Bible Christians</i> -	22·3	36·4	51·8	36·8					
<i>Wesleyan Association</i> -	32·7	21·4	41·1	31·7					
<i>Independent Methodists</i>	26·6	57·9	53·4	46·0					
<i>Wesleyan Reformers</i> -	44·9	23·7	66·3	45·0					

* This Table may be read thus:—Out of every 100 sittings belonging to the Church of England, there were occupied, by attendants, — in the morning, 47; in the afternoon, 35; and in the evening, 16; while the total number of sittings occupied by attendants in the course of the whole day was 33 per cent. of the number which might have been occupied if all the churches had been open for three services. And so of the other Bodies. In many cases, of course, the sittings were not occupied because the buildings were closed.

† The apparent excess of attendants over sittings in the morning among the Roman Catholics is explained by the fact that they generally have several services, for different persons, at that period of the day.

TABLE N.

Number of Persons present at the most numerously attended Services, on Sunday,
March 30, 1851.

IN REGISTRATION COUNTIES AND DIVISIONS.

REGISTRATION DIVISIONS AND COUNTIES.	Population, 1851.	Number of Attendants belonging to				
		Church of England.	Protestant Dissenters.	Roman Catholics.	Other Bodies.	All Denominations.
ENGLAND AND WALES -	17,927,600	2,971,258	3,110,782	249,389	24,793	6,356,222
DIV.						
I. LONDON - - - - -	2,362,236	276,885	186,321	36,334	5,374	504,914
II. SOUTH-EASTERN COUNTIES - - - - -	1,628,386	308,028	206,841	6,929	1,616	583,414
III. SOUTH MIDLAND COUNTIES - - - - -	1,234,332	308,787	219,920	3,277	1,191	563,175
IV. EASTERN COUNTIES - - - - -	1,113,982	277,732	206,830	3,226	768	488,556
V. SOUTH-WESTERN COUNTIES - - - - -	1,803,291	407,907	381,591	5,134	1,534	796,076
VI. WEST MIDLAND COUNTIES - - - - -	2,132,930	376,844	315,946	28,790	4,041	725,621
VII. NORTH MIDLAND COUNTIES - - - - -	1,214,538	215,498	272,395	8,869	1,935	498,657
VIII. NORTH-WESTERN COUNTIES - - - - -	2,409,827	284,240	293,977	112,523	2,811	693,551
IX. YORKSHIRE - - - - -	1,759,447	216,062	374,820	20,068	1,489	613,009
X. NORTHERN COUNTIES - - - - -	969,126	106,335	141,029	17,951	351	295,676
XI. WELSH COUNTIES - - - - -	1,188,914	132,940	481,192	5,688	3,683	623,703
DIVISION I.						
MIDDLESEX (<i>Part of</i>) - - - - -	1,745,601	197,841	137,558	27,619	4,457	367,775
SURREY (<i>Part of</i>) - - - - -	482,435	157,789	35,240	7,038	665	101,962
KENT (<i>Part of</i>) - - - - -	134,200	21,235	13,223	1,947	232	35,777
DIVISION II.						
SURREY (<i>Extra-Metropolitan</i>) - - - - -	202,521	47,572	15,047	1,033	50	63,682
KENT (<i>Extra-Metropolitan</i>) - - - - -	455,921	108,438	64,458	7,908	632	174,736
SUSSEX - - - - -	339,094	70,881	37,235	785	328	115,259
HAMPSHIRE - - - - -	402,003	42,939	33,842	3,179	404	160,364
BERKSHIRE - - - - -	199,224	42,198	26,929	624	222	69,373
DIVISION III.						
MIDDLESEX (<i>Extra-Metropolitan</i>) - - - - -	156,696	29,631	14,296	575	72	44,554
HERTFORDSHIRE - - - - -	173,962	43,195	33,251	355	308	77,109
BUCKINGHAMSHIRE - - - - -	143,655	37,423	31,691	394	100	69,611
OXFORDSHIRE - - - - -	170,247	44,943	25,977	1,018	46	71,964
NORTHAMPTONSHIRE - - - - -	213,844	56,743	46,473	515	231	103,964
HUNTINGDONSHIRE - - - - -	60,319	16,469	16,683	..	67	33,219
BEDFORDSHIRE - - - - -	126,865	31,213	42,291	50	227	73,781
CAMBRIDGESHIRE - - - - -	191,394	49,167	39,246	570	140	88,923
DIVISION IV.						
ESSEX - - - - -	344,130	76,268	68,192	1,694	229	149,233
SUFFOLK - - - - -	366,136	109,854	61,184	1,536	111	165,475
NORFOLK - - - - -	439,176	109,970	74,454	1,393	438	176,848
DIVISION V.						
WILTSHIRE - - - - -	240,966	63,731	57,519	1,065	422	122,672
WORCESTERSHIRE - - - - -	177,695	53,210	29,910	797	176	83,123
DEVONSHIRE - - - - -	522,330	129,538	98,516	1,324	481	229,859
CORNWALL - - - - -	356,641	44,919	116,042	592	16	161,589
SOMERSETSHIRE - - - - -	456,259	116,454	80,514	1,416	439	198,853
DIVISION VI.						
GLOUCESTERSHIRE - - - - -	419,514	89,050	76,621	3,799	1,220	170,720
HEREFORDSHIRE - - - - -	99,120	21,659	9,766	456	81	31,932
SHROPSHIRE - - - - -	244,898	55,004	39,068	1,527	202	95,741
STAFFORDSHIRE - - - - -	630,645	83,209	107,738	10,667	359	201,454
WORCESTERSHIRE - - - - -	258,735	52,135	28,994	2,401	287	83,517
WARWICKSHIRE - - - - -	490,129	75,995	54,119	10,510	1,892	142,227
DIVISION VII.						
LEICESTERSHIRE - - - - -	294,957	59,997	54,295	2,082	395	107,620
RUTLANDSHIRE - - - - -	24,272	6,838	4,518	..	49	11,386
LINCOLNSHIRE - - - - -	400,236	73,524	90,577	2,156	278	166,335
NOTTINGHAMSHIRE - - - - -	294,580	46,931	62,183	1,891	1,070	112,075
DERBYSHIRE - - - - -	250,693	37,298	61,081	2,740	162	101,231
DIVISION VIII.						
CHESHIRE - - - - -	423,526	61,430	68,292	8,221	762	138,865
LANCASHIRE - - - - -	2,067,301	222,810	225,585	104,202	2,049	554,746
DIVISION IX.						
WEST RIDING - - - - -	1,340,951	189,336	273,280	14,069	1,216	427,901
EAST RIDING (WITH YORK) - - - - -	2,453,352	38,639	55,701	3,776	273	98,440
NORTH RIDING - - - - -	194,644	38,066	45,830	2,823	..	89,638
DIVISION X.						
DERHAM - - - - -	411,679	37,871	65,165	8,842	94	111,912
NORTHUMBERLAND - - - - -	393,568	29,004	49,167	5,330	120	84,761
CUMBERLAND - - - - -	195,692	26,537	29,457	2,773	..	49,739
WESTMORLAND - - - - -	58,587	12,103	6,770	400	..	19,273
DIVISION XI.						
MONMOUTHSHIRE - - - - -	177,130	23,245	53,918	2,470	855	80,588
SOUTH WALES - - - - -	607,436	69,866	253,731	2,458	2,514	328,567
NORTH WALES - - - - -	494,228	39,729	178,743	762	314	214,348

* The mode of compiling this Table has been, to take for every individual church or chapel the service (whether Morning, Afternoon, or Evening) at which most persons were present, and make an aggregate for each of the bodies above mentioned. In some cases the best attendance would be in the Morning, in others, in the Afternoon, in others, in the Evening. The total thus divided would show the minimum number of persons who attended service on March 30, 1851, if none attended more than one church or chapel. To the extent to which the practice prevails of frequenting more than one place of worship will this inference be liable to modification. The same consideration will affect the comparative proportions between different Bodies; since no doubt some numbers who attended Dissenters' services in the evening had worshipped with the Church of England in an earlier portion of the day.

DETAILED TABLES.



NUMBER
OF
PLACES OF WORSHIP, SITTINGS, AND ATTENDANTS
CONNECTED WITH THE VARIOUS
RELIGIOUS BODIES
IN
ENGLAND AND WALES.

ARRANGED IN
REGISTRATION DISTRICTS, OR POOR LAW UNIONS.

NOTE.

The "*Registration Districts*," into which the following statistics have been condensed, are collections of contiguous Parishes or Places combined for purposes connected with the Registration of Births, Deaths, and Marriages; and are generally identical with the Poor Law Unions of the same names. For the Parishes or Places comprised in each District or Union, see the General Abstract of the Census, Part I. The Districts are arranged topographically under Registration Counties, and are numbered consecutively from 1 to 623, commencing with the Metropolitan Districts.

The "*Registration Counties*" consist of groups of entire Registration Districts; and as the principle adopted has been to place a District which extends into more than one County with that County in which either the chief town or the greater part of the population is located, the limits of the Registration Counties differ more or less from the boundaries of the counties proper. The statistics of the *latter* are, however, shown in the SUMMARY TABLES, *ante*.

Certain *groups* of Registration Counties, thought to possess a common distinctive character, have been combined into "*Divisions*." England and Wales contains *eleven* of such Divisions, which (arranged in topographical order) are as follows:—

- | | |
|--|---|
| <p>DIV. I.—LONDON (comprising the portions of Middlesex, Surrey, and Kent, within the Registrar General's Bills of Mortality.</p> <p>DIV. II.—SOUTH-EASTERN COUNTIES :
Surrey (Extra-Metropolitan).
Kent (Extra-Metropolitan).
Sussex.
Hampshire.
Berkshire.</p> <p>DIV. III.—SOUTH-MIDLAND COUNTIES :
Middlesex (Extra-Metropolitan).
Hertfordshire.
Buckinghamshire.
Oxfordshire.
Northamptonshire.
Bedfordshire.
Cambridgeshire.</p> <p>DIV. IV.—EASTERN COUNTIES :
Essex.
Suffolk.
Norfolk.</p> <p>DIV. V.—SOUTH-WESTERN COUNTIES :
Wiltshire.
Dorsetshire.
Devonshire.
Cornwall.
Somersetshire.</p> | <p>DIV. VI.—WEST-MIDLAND COUNTIES :
Gloucestershire.
Herefordshire.
Shropshire.
Staffordshire.
Worcestershire.
Warwickshire.</p> <p>DIV. VII.—NORTH-MIDLAND COUNTIES :
Leicestershire.
Rutlandshire.
Lincolnshire.
Nottinghamshire.
Derbyshire.</p> <p>DIV. VIII.—NORTH-WESTERN COUNTIES :
Cheshire.
Lancashire.</p> <p>DIV. IX.—YORKSHIRE.</p> <p>DIV. X.—NORTHERN COUNTIES :
Durham.
Northumberland.
Cumberland.
Westmorland.</p> <p>DIV. XI.—WELSH COUNTIES :
Monmouthshire.
South Wales.
North Wales.</p> |
|--|---|

The Registration Districts, in the following pages, are arranged in these Divisions, in the order here specified.

In dealing with the figures presented in the Tables, it must be borne in mind that some of the Returns contained no information as to the number of *sittings*; others were silent as to the number of *attendants*; while a few were wholly blank upon *both* these points. The result is, that, in such cases the number of *sittings* and *attendants* given in the Tables will be less than the actual number. The notes at the foot of each page will indicate the particular instances of these omissions, and supply the nearest data from which an approximate computation may be hazarded of the extent of the deficiency. The number of *places of worship*, however, is the *full* number, including those from which the defective returns have been received.

It is obvious, also, that as many of the Returns, while mentioning the total number of sittings in a Church or Chapel, do not distinguish between "Free" and "Appropriated" sittings, the *total* number of sittings in the following Tables will be frequently larger than the number produced by the addition of the Free to the Appropriated.

PLACES OF WORSHIP, SITTINGS, AND ATTENDANTS,
IN
REGISTRATION DISTRICTS, OR POOR LAW UNIONS.

DIVISION I.—LONDON.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.†			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.†			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
1. KENSINGTON.														2. CHELSEA.					
<i>Population, 120,004.</i>														<i>Population, 56,538.</i>					
TOTAL -	57	11,027	18,050	31,556	21,441	4865	11,069	28	5154	8175	16,279	11,744	3373	7037					
PROTESTANT CHURCHES:																			
Church of England -	23	6888	13,815	22,506	15,269	3895	6735	12	3428	4765	10,693	8138	2750	4346					
Presbyterian Ch.in Eng.	1	40	300	340	200	..	..	1	60	1000	1060	550	..	400			
Independents -	6	670	1827	2497	1521	111	1243	2	30	100	580	280	..	230					
Baptists -	7	595	735	1676	1264	85	1161	3	206	320	526	275	85	319					
Wesleyan Methodists -	7	412	914	1656	1064	..	632	4	740	1320	2060	1355	300	1433					
Primitive Methodists -	3	166	87	253	63	18	96	..	..	..	..	..	..	..
Wesleyan Association -	..	..	..	..	..	..	..	1	50	270	320	186	..	140
Wesleyan Reformers -	1	60	20	80	74	..	60	..	..	..	..	..	..	..
Brethren -	1	50	..	50	20	..	20	..	..	..	..	..	..	..
Undefined -	2	540	..	540	30	45	42	1	50	..	50	..	20	..					
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	3	1056	352	1408	1696	669	900	1	200	400	600	770	..	..			
Cath ^c . and Apostolic Ch.	1	300	..	300	200	..	100	1	200	..	200	150	130	100					
Latter Day Saints -	2	250	..	250	40	42	60	2	190	..	190	40	58	69					
3. ST. GEORGE, HANOVER SQ^{RE}.														4. WESTMINSTER.					
<i>Population, 73,230.</i>														<i>Population, 65,609.</i>					
TOTAL -	25	7130	13,788	23,068	14,316	4976	6153	30	8664	7676	21,133	15,754	6972	8927					
PROTESTANT CHURCHES:																			
Church of England -	17	6506	11,084	19,590	12,612	4745	4732	20	7086	4510	16,389	11,755	6802	4870					
Church of Scotland -	1	40	240	280	150	100	..	..	..	..	..	..	..	..
Independents -	2	240	1490	1730	982	..	869	4	1048	2466	3514	2685	..	2857					
Baptists -	2	70	370	590	289	131	360	..	..	..	..	..	..	..
Wesleyan Methodists -	1	54	84	138	71	..	32	3	330	700	1030	674	..	742					
Primitive Methodists -	..	..	..	..	..	..	..	1	..	..	..	20	..	58
Wesleyan Reformers -	1	120	120	240	212	..	160	..	..	..	..	..	..	..
Welsh Calvinistic Meth.	..	..	..	..	..	..	..	1	200	..	200	120	120	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	100	400	500	..	..	..	1	..	..	..	500	50	400

* The First Division—consisting of the metropolitan portions of *Middlesex, Surrey, and Kent*—commences with District No. 1. (KENSINGTON), and terminates with District No. 36. (LEWISHAM).

† The total number of Sittings will generally be found to be more than the number of "Free" Sittings added to the number of "Appropriated"; the reason being that in many returns no distinction was made: the total number only being given.

1. KENSINGTON.—The returns omit to state the number of attendants in two of the 23 places of worship belonging to the ESTABLISHED CHURCH, containing 1390 sittings; and in one place of worship belonging to the INDEPENDENTS, containing 450 sittings.

3. ST. GEORGE, HANOVER SQUARE.—The returns omit to state the number of attendants in four places of worship belonging to the CHURCH OF ENGLAND, containing 3300 sittings; and in one place of worship belonging to the ROMAN CATHOLICS, containing 500 sittings.

4. WESTMINSTER.—The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 300 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 42 persons; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 500 persons.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
5. ST. MARTIN-IN-THE-FIELDS.																		
<i>Population, 24,640.</i>																		
TOTAL -	15	2754	5393	9647	6483	817	5182											
PROTESTANT CHURCHES:																		
Church of England	8	1340	2641	4881	3037	817	2203											
Church of Scotland	1	250	1200	1450	1700	..	1700											
United Presbyterian Ch.	1	109	500	600	510	..	..									
Independents	2	254	1212	1466	1080	..	1230											
Wesleyan Methodists	..	..	..	..	..	..	..				
Society of Friends	1	..	..	400	103	..	49											
Lutherans	1	260	40	300	..	..	..								
Italian Reformers	..	..	..	..	..	..	..				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	550	..	550	..	..	..								
Jews	..	..	..	..	..	..	..				
6. ST. JAMES, WESTMINSTER.																		
<i>Population, 36,406.</i>																		
TOTAL -	14	2416	7027	9443	6550	969	3898											
PROTESTANT CHURCHES:																		
Church of England	7	1546	3818	5364	3791	889	1778											
Church of Scotland	1	64	720	784	400	..	250											
United Presbyterian Ch.	..	..	..	..	..	..	..				
Independents	1	470	1230	1700	1327	..	1160											
Wesleyan Methodists	1	66	237	303	82	..	110											
Society of Friends	..	..	..	..	..	..	..				
Lutherans	1	..	..	..	50	..	..									
Italian Reformers	1	150	..	150	..	..	20											
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	120	560	680	800	60	600											
Jews	..	..	462	462	100	..	..									
7. MARY-LE-BONE.																		
<i>Population, 157,696.</i>																		
TOTAL -	49	13,189	25,298	38,487	34,274	8470	17,805											
PROTESTANT CHURCHES:																		
Church of England	20	7776	14,756	22,332	19,305	6337	7649											
United Presbyterian Ch.	1	80	600	680	210	..	150											
Presbyterian Ch. in Eng ^d	1	382	1000	1382	715	..	430											
Independents	6	709	2925	3634	2805	..	2881											
Baptists	5	900	2490	3390	2315	583	2250											
Unitarians	1	50	450	500	300	..	200											
Wesleyan Methodists	4	1041	1731	2772	2089	..	1799											
Primitive Methodists	1	50	50	100	90	50	150											
Wesleyan Association	2	138	60	198	277	..	336											
Calvinistic Methodists	1	40	166	206	45	..	80											
Undefined	1	200	..	200	55	..	30											
OTHER CHRISTIAN CHS.:																		
Roman Catholics	3	890	1370	2260	5400	900	1500											
Greek Church	1	100	..	100	20	..	..									
Cath ^l . and Apostolic Ch.	1	800	..	800	500	400	350											
Jews	1	33	300	333	148	..	..									
8. HAMPS TEAD.																		
<i>Population, 11,986.</i>																		
TOTAL -	12	2246	3562	5808	4730	1208	2360											
PROTESTANT CHURCHES:																		
Church of England	6	1566	2885	4451	3923	1098	1801											
United Presbyterian Ch.	1	20	77	97	65	..	70											
Independents	..	..	..	..	..	..	..				
Baptists	2	500	120	620	170	40	186											
Unitarians	1	30	180	210	130	..	..									
Wesleyan Methodists	1	30	100	130	42	..	53											
Primitive Methodists	..	..	..	..	..	..	..				
Wesleyan Association	..	..	..	..	..	..	..				
Calvinistic Methodists	..	..	..	..	..	..	..				
Undefined	..	..	..	..	..	..	..				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	100	260	300	400	70	..											
Cath ^l . and Apostolic Ch.	..	..	..	..	..	..	..				
Jews	..	..	..	..	..	..	..				
9. ST. PANCRAS.																		
<i>Population, 166,956.</i>																		
TOTAL -	64	18,813	29,860	50,898	36,584	8820	23,582											
PROTESTANT CHURCHES:																		
Church of England	29	12,352	17,536	31,813	24,820	7679	16,752											
Church of Scotland	..	..	..	..	..	..	..				
Presbyt. Ch. in England	1	400	900	1300	1030	..	650											
Independents	10	2655	5764	8419	6370	869	5378											
Baptists	7	1386	2748	4134	1641	107	1812											
Wesleyan Methodists	5	466	1612	2078	1464	..	1057											
Wesleyan Association	..	..	..	..	..	..	..				
Wesleyan Reformers	1	70	..	70	45	..	60											
L ^d Huntingdon's Connex.	1	100	600	700	480	..	400											
New Church	2	60	..	360	195	..	130											
Undefined	3	600	..	600	126	17	98											
OTHER CHRISTIAN CHS.:																		
Roman Catholics	3	504	700	1204	293	28	75											
Cath ^l . and Apostolic Ch.	..	..	..	..	..	..	..				
Later Day Saints	2	220	..	220	90	120	170											
10. ISLINGTON.																		
<i>Population, 95,329.</i>																		
TOTAL -	39	10,601	16,948	27,652	22,120	4283	16,308											
PROTESTANT CHURCHES:																		
Church of England	14	6454	8994	15,548	13,268	2498	9920											
Church of Scotland	1	120	480	600	250	..	100											
Presbyt. Ch. in England	1	215	785	1000	640	..	498											
Independents	13	1870	3869	5739	3987	1093	3033											
Baptists	3	400	470	870	387	41	362											
Wesleyan Methodists	2	590	1096	1686	956	200	754											
Wesleyan Association	2	205	254	459	337	..	182											
Wesleyan Reformers	..	..	..	..	..	..	..				
L ^d Huntingdon's Connex.	..	..	..	..	..	..	..				
New Church	..	..	..	..	..	..	..				
Undefined	1	50	550	600	550	..	..									
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	400	450	850	1545	301	1179											
Cath ^l . and Apostolic Ch.	1	300	..	300	200	150	280											
Later Day Saints	..	..	..	..	..	..	..				

5. ST. MARTIN-IN-THE-FIELDS.—The returns omit to state the number of attendants in one place of worship belonging to the LUTHERANS, containing 300 sittings; and in one place belonging to the ROMAN CATHOLICS, containing 550 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

6. ST. JAMES, WESTMINSTER.—The returns omit to state the number of sittings in one place of worship belonging to the LUTHERANS, attended by a maximum number of 50 persons. The number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 550 sittings.

7. MARY-LE-BONE.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 132 persons at a service; and in one place of worship belonging to the ESTABLISHED CHURCH attended by a maximum number of 600 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 900 sittings.

9. ST. PANCRAS.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 2750 sittings; nor in the case of one place of worship belonging to the ROMAN CATHOLICS, containing 800 sittings. Neither sittings nor attendants are given in the return relating to one place of worship belonging to the ESTABLISHED CHURCH.

10. ISLINGTON.—The number of attendants is not given in the case of one place of worship belonging to the INDEPENDENTS containing 163 sittings.

MIDDLESEX (part of).]

DIVISION I.—LONDON.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
11. HACKNEY. <i>Population, 58,429.</i>														12. ST. GILES. <i>Population, 51,214.</i>					
TOTAL	38	6461	15,780	24,756	17,741	3906	12,437	16	4738	8564	14,502	10,766	1971	6873					
PROTESTANT CHURCHES:																			
Church of England	14	3569	7540	12,759	8812	1745	5624	9	3436	4531	9167	4184	1308	3765					
Independents	10	1602	4460	6062	5013	911	3739	..	..	..	..	..	..	..
Baptists	5	450	1714	2344	1673	930	1670	3	682	2193	2875	1812	158	1985					
Society of Friends	1	..	..	385	231	127	..	..	..	..	..	..	..	..
Unitarians	2	40	680	720	558	..	178	..	..	..	..	..	..	..
Wesleyan Methodists	3	642	1334	1976	1002	80	900	1	300	1700	2000	760	205	625					
Primitive Methodists	1	38	52	90	27	48	66	..	..	..	..	..	..	..
Undefined	1	120	..	120	125	65	110	2	..	..	..	950	..	..			
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	..	..	300	300	..	150	1	320	140	460	3000	300	500			
13. STRAND. <i>Population, 44,460.</i>														14. HOLBORN. <i>Population, 46,021.</i>					
TOTAL	17	3900	7598	11,908	7103	1198	4035	21	5254	9158	14,412	8044	1116	6700					
PROTESTANT CHURCHES:																			
Church of England	9	2150	4208	6858	2135	108	1514	9	3794	5358	9152	5049	855	3785					
Independents	2	610	1140	1750	948	..	861	4	200	1370	1570	495	161	686					
Baptists	2	190	980	1170	460	500	500	2	520	1110	1630	1544	..	1500					
Wesleyan Methodists	..	..	..	..	..	..	..	1	40	50	90	21	..	47
Primitive Methodists	..	..	..	..	..	..	..	1	150	750	900	110	..	170
Welsh Calvinistic Meth.	1	350	150	500	280	..	130	..	..	..	..	..	..	..
New Church	..	..	..	..	..	..	..	1	..	520	520	300	..	126
Undefined	..	..	..	..	..	..	..	1	200	..	200	25	..	36
Lutherans	1	120	480	600	250	60	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	400	500	960	3000	500	1000	1	..	..	..	400	..	..			
Latter Day Saints	..	..	..	..	..	..	..	1	350	..	350	70	100	350
Jews	1	20	140	160	30	30	30	..	..	..	..	..	..	..
15. CLERKENWELL. <i>Population, 64,778.</i>														16. ST. LUKE. <i>Population, 54,055.</i>					
TOTAL	19	6013	7252	13,565	9178	2308	6458	24	7392	6869	15,161	8196	1385	9530					
PROTESTANT CHURCHES:																			
Church of England	5	2303	3502	5805	3311	564	2401	4	6900	1900	6500	2170	1200	2030					
Presbyterian Chn.Eng.	1	350	150	500	230	..	220	..	..	..	..	..	..	..
Independents	3	1004	1370	2374	1286	327	1390	3	850	2677	4427	3697	..	4889					
Baptists	3	420	1420	1840	993	577	794	8	306	900	1206	747	46	945					
Society of Friends	1	..	..	300	101	35	..	..	..	..	..	..	..	..
Wesleyan Methodists	1	320	760	1080	900	800	1300	4	936	982	1948	1181	..	1160					
Primitive Methodists	..	..	..	..	..	..	..	1	80	160	210	58	45	66
Wesleyan Association	..	..	..	..	..	..	..	1	100	100	200	180	..	150
Wesleyan Reformers	..	..	..	..	..	..	..	1	50	150	200	93	..	130
L ^d Huntingdon's Comcx.	1	..	..	..	2000	..	..	..	..	..	..	..	..	..
Southcottians	1	100	..	100	3	5	3	..	..	..	..	..	..	..
Freethink ^r . Christians	1	216	..	216	54	..	..	..	..	..	..	..	..	..
Undefined	1	650	..	650	300	..	350	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	650	50	700	..	..	..	..	..	..	..	..	..	..
Latter Day Saints	..	..	..	..	..	..	..	2	350	..	350	70	94	160

11. HACKNEY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 400 persons at a service, and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 149 persons at a service.

12. ST. GILES.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 340 persons at a service, and in two places (denomination not stated) attended by a maximum number of 360 persons at a service. The number of *attendants* is not stated in the case of two places belonging to the CHURCH OF ENGLAND, containing 2000 sittings.

13. STRAND.—The number of *attendants* is not stated in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 3144 sittings.

14. HOLBORN.—The returns omit to state the number of *sittings* in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 400 persons at a service.

15. CLERKENWELL.—The returns omit to state the number of *sittings* in the place of worship belonging to LADY HUNTINGDON'S CONNEXION, attended by a maximum number of 3000 persons at a service. The number of *attendants* is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1200 sittings; nor in the case of one place belonging to the ROMAN CATHOLICS, containing 700 sittings.

16. ST. LUKE.—The returns omit to state the number of *sittings* in two places of worship belonging to the BAPTISTS, attended by a maximum number of 165 persons at a service. The number of *attendants* is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 800 sittings.

DIVISION I.—LONDON.

[MIDDLESEX (part of).]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
17. EAST LONDON.														18. WEST LONDON.					
<i>Population, 44,406.</i>														<i>Population, 28,790.</i>					
TOTAL -	22	8501	7271	15,772	7478	2056	6296	12	2470	4735	7981	4514	910	3349					
PROTESTANT CHURCHES:																			
Church of England -	7	6203	1706	7909	3370	1856	2520	9	1820	4735	7331	4346	910	3194					
Presbyterian Ch.inEngd.	1	807	530	530	210	..	120	..	..	..	..	..	..	..
Independents - - -	5	505	2179	2986	1762	150	1259	..	..	..	..	..	..	..
Baptists - - -	2	505	545	1050	513	..	556	..	..	..	..	..	..	..
Unitarians - - -	1	250	..	250	..	..	110	..	..	..	..	..	..	..
Wesleyan Methodists -	3	336	1246	1582	947	50	1038	1	50	..	50	31	..	42					
Calvinistic Methodists -	1	100	720	820	400	..	600	..	..	..	..	..	..	..
Moravians - - -	..	..	..	..	..	..	..	1	500	..	500	137	..	63
Sandemanians - - -	1	200	..	200	200	..	..	..	..	..	..	..	..	..
Mixed and Undefined -	1	100	345	445	76	..	93	1	100	..	100	..	..	50			
19. CITY OF LONDON.														20. SHOREDITCH.					
<i>Population, 55,932.</i>														<i>Population, 109,257.</i>					
TOTAL -	83	7524	18,971	45,025	20,336	4052	10,624	35	9383	8431	18,489	10,267	1603	8344					
PROTESTANT CHURCHES:																			
Church of England -	58	3225	10,356	26,811	11,625	3490	5669	9	3369	2625	8089	4080	134	2520					
United Presbyterian Ch.	2	800	12,900	3000	955	..	1250	..	..	..	..	..	..	..
Presbyterian Ch.inEngd	1	..	..	650	250	..	250	..	..	..	..	..	..	..
Independents - - -	5	1062	3658	4720	3028	..	2081	4	1510	2300	3810	2816	353	2036					
Baptists - - -	2	232	650	882	89	..	298	7	1060	1350	2410	1162	797	1695					
Society of Friends -	1	..	..	350	202	93	..	..	..	..	..	..	..	..
Unitarians - - -	1	50	620	670	252	..	..	..	..	..	..	..	..	..
Wesleyan Methodists -	..	..	..	..	..	..	..	2	420	780	1200	926	100	865
Methodist New Connex.	..	..	..	..	..	..	..	2	250	..	250	55	..	45
Primitive Methodists -	..	..	..	..	..	..	..	2	74	124	198	100	75	156
Bible Christians - - -	..	..	..	..	..	..	..	1	100	300	400	220	..	200
Wesleyan Association -	..	..	..	..	..	..	..	2	200	200	400	310	..	160
Calvinistic Methodists -	..	..	..	..	..	..	..	1	70	752	822	533	..	429
Moravians - - -	1	600	..	600	111	..	63	..	..	..	..	..	..	..
Brethren - - -	..	..	..	..	..	..	..	1	..	..	30	30	..	15
Lutherans - - -	1	120	400	520	90	..	..	..	..	..	..	..	..	..
French Protestants -	1	280	..	280	150	..	100	..	..	..	..	..	..	..
Reformed Church of } the Netherlands - }	1	350	..	350	70	..	..	..	..	..	..	..	..	..
Mixed and undefined -	1	..	..	800	400	..	..	3	80	..	630	35	144	223	
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	..	..	2500	1350	..	..	..	..	..	..	..	..	..
Orthodox Greek Ch. -	1	105	..	105	160	..	..	..	..	..	..	..	..	..
German Catholics -	1	100	200	300	500	..	200	..	..	..	..	..	..	..
Latter Day Saints -	..	..	..	..	..	..	..	1	250	..	250	..	..	..		
Jews - - -	5	600	1887	2487	1104	469	713	..	..	..	..	..	..	..

17. EAST LONDON.—The number of attendants is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 333 sittings.

18. WEST LONDON.—The number of attendants is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 150 sittings.

19. CITY OF LONDON.—The return omits to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 190 persons at a service. The number of attendants is not stated in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1200 sittings; nor in the case of one place of worship belonging to the BAPTISTS containing 550 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

20. SHOREDITCH.—The return omits to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 950 persons at a service. The number of attendants is not stated in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 2860 sittings, nor in the case of one place of worship belonging to the LATTER DAY SAINTS, containing 250 sittings.

MIDDLESEX (part of).]

DIVISION I.—LONDON.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
21. BETHNAL GREEN. <i>Population, 90,193.</i>														
TOTAL -	41	13,232	6071	22,613	1796	2000	9684	29	9441	6659	19,703	12,414	2304	9744
PROTESTANT CHURCHES:														
Church of England -	13	9891	1650	14,851	5523	1502	4726	11	3756	3012	10,368	5901	1873	5587
Independents - - -	14	1543	2542	4085	4395	225	3169	5	1587	1188	2775	769	71	1030
Baptists - - - - -	6	862	775	1637	740	..	417	5	2100	1250	3350	1895	50	1446
Unitarians - - - -	1	250	..	250	..	..	85	..	..	..	..	..	..	..
Wesleyan Methodists -	3	280	780	1060	569	61	599	1	410	787	1197	433	..	615
Primitive Methodists -	1	106	144	250	244	190	300	..	..	..	..	..	..	..
Wesleyan Reformers -	..	..	..	..	..	..	..	1	..	..	..	150	..	160
L'Huntingdon's Connex.	1	200	..	200	125	..	128	..	..	..	..	..	..	..
Lutherans - - - - -	..	..	..	..	..	..	..	1	281	321	602	470	160	..
German Protestant Ref.	..	..	..	..	..	..	..	1	140	60	200	120	..	60
Mixed and undefined -	2	100	180	280	200	22	260	1	120	..	120	66	..	96
OTHER CHRISTIAN CHS.:														
Roman Catholics - - -	..	..	..	..	..	..	..	1	200	23	223	2150	..	600
Cath ^c . and Apostolic Ch.	..	..	..	..	..	..	..	1	700	..	700	400	..	..
Latter Day Saints - - -	..	..	..	..	..	..	..	1	150	18	168	60	150	150

23. ST. GEORGE-IN-THE-EAST. <i>Population, 48,376.</i>														
TOTAL -	16	4362	4317	10,039	5649	795	4075	42	8894	15,714	25,578	19,756	1954	15,105
PROTESTANT CHURCHES:														
Church of England -	5	3122	1758	5880	2571	400	2686	10	3577	4475	11,242	6497	953	5201
Church of Scotland -	..	..	..	..	..	..	..	1	150	602	752	505	..	305
Presbyterian Ch. in Engd.	..	..	..	..	..	..	..	1	50	480	530	370	..	220
Independents - - - -	1	200	500	700	227	..	100	10	2073	5041	7614	4912	583	4976
Baptists - - - - -	1	100	460	560	380	..	450	5	710	670	1530	902	57	952
Society of Friends - -	..	..	..	..	..	..	..	1	560	..	560	66	24	..
Wesleyan Methodists -	2	550	1000	1550	820	294	589	4	819	1390	2209	1143	174	1085
Methodist New Connex.	1	40	52	92	56	..	30	..	..	..	..	..	..	..
Primitive Methodists -	1	100	237	337	228	101	268	..	..	..	..	..	..	..
Wesleyan Reformers -	1	40	250	290	200	..	310	2	140	300	440	536	..	400
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	250	2000	2250	1040	..	1200
Brethren - - - - -	..	..	..	..	..	..	..	1	150	..	150	30	..	30
Lutherans - - - - -	1	150	..	150	100	..	..	..	..	..	..	..	..	..
Mixed and Undefined -	2	60	60	120	67	..	42	2	200	56	386	133	70	140
OTHER CHRISTIAN CHS.:														
Roman Catholics - - -	1	..	..	360	1000	..	500	1	15	700	715	3550	..	450
Latter Day Saints - - -	..	..	..	..	..	..	..	2	150	..	150	32	53	106
Jews - - - - -	..	..	..	..	..	..	..	1	50	..	50	40	40	40

21. BETHNAL GREEN.—The returns omit to state the number of sittings in four places of worship belonging to the INDEPENDENTS, attended by a maximum number of 2288 persons at a service, and in one place belonging to the BAPTISTS, attended by a maximum number of 129 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1720 sittings.

22. WHITECHAPEL.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODIST REFORMERS, attended by a maximum number of 150 persons at a service. The number of attendants is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 400 sittings.

24. STEPNEY.—The number of attendants is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1700 sittings.

DIVISION I.—LONDON.

[MIDDLESEX (part of).]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
25. POPLAR.														26. ST. SAVIOUR SOUTHWARK.					
<i>Population, 47,162.</i>														<i>Population, 35,731.</i>					
TOTAL	20	5189	6750	11,989	7024	1509	4693	14	3740	4100	8707	5682	1862	5293					
PROTESTANT CHURCHES:																			
Church of England	5	2562	2290	4852	2190	1290	617	6	1850	1000	3717	2316	1619	2000					
Independents	3	673	2020	2693	1586	..	1485	1	500	1800	2300	2300	200	2500					
Baptists	2	220	600	820	550	..	547	2	250	1250	1500	800	..	530					
Society of Friends	..	..	..	..	..	..	..	1	500	..	500	75	29	..
Unitarians	..	..	..	..	..	..	..	1	350	50	400	55	..	120
Wesleyan Methodists	5	1227	1310	2537	958	..	930	1	200	..	200	109	..	98					
Mixed and Undefined	2	137	492	629	375	169	489	2	90	..	90	27	14	45					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	370	38	408	1340	..	600	..	..	..	..	..	..	..
Latter Day Saints	1	..	..	50	25	50	25	..	..	..	..	..	..	..
27. ST. OLAVE, SOUTHWARK.														28. BERMONDSEY.					
<i>Population, 19,375.</i>														<i>Population, 48,128.</i>					
TOTAL	12	3792	3239	7351	5202	1328	3376	20	4962	5805	12,455	6914	1020	6657					
PROTESTANT CHURCHES:																			
Church of England	6	2750	1100	4170	2452	858	1534	5	3150	1985	5313	2350	244	2450					
Independents	1	218	675	893	666	70	656	2	430	1070	1500	898	61	764					
Baptists	2	320	1042	1362	780	..	538	7	536	1184	1980	1240	20	1460					
Wesleyan Methodists	1	104	402	506	104	..	88	2	686	1256	1972	322	..	322					
Wesleyan Association	..	..	..	..	..	..	..	2	90	280	370	104	95	111
Welsh Calvinistic Meth.	1	100	..	100	..	100	60	..	..	..	..	..	..	..
Mixed and Undefined	..	..	..	..	..	..	..	1	70	..	70	..	..	50
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	300	20	320	1200	300	500	1	..	..	1250	2000	600	1500			
29. ST. GEORGE, SOUTHWARK.														30. NEWINGTON.					
<i>Population, 51,824.</i>														<i>Population, 64,816.</i>					
TOTAL	27	4939	7515	12,832	11,381	920	9452	24	5193	9976	15,399	10,195	1640	10,452					
PROTESTANT CHURCHES:																			
Church of England	10	2275	3315	5968	3785	820	3313	6	2200	4448	6878	4915	804	4983					
Presbyterian Ch. in Engd.	1	50	850	900	300	..	150	..	..	..	..	..	..	..
Independents	5	956	1306	2262	1065	100	1157	3	522	1800	2322	1629	150	1624					
Baptists	4	1050	1700	2750	1875	..	2050	7	788	1866	2654	2017	346	2034					
Wesleyan Methodists	1	200	60	260	160	..	64	2	603	1000	1603	719	..	1061					
Methodist New Connex.	..	..	..	..	..	..	..	1	126	462	582	219	..	160
Primitive Methodists	1	100	..	100	51	..	80	..	..	..	..	..	..	..
Wesleyan Association	1	128	204	332	65	..	76	..	..	..	..	..	..	..
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	100	400	500	340	..	200
Mixed and undefined	1	60	..	60	30	..	32	2	400	..	400	76	..	35					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	..	..	..	4000	..	2500	..	..	..	..	..	..	..
Cath. and Apostolic Ch.	..	..	..	..	..	..	..	1	400	..	400	250	300	300
Latter Day Saints	..	..	..	..	..	..	..	1	60	..	60	30	40	55
Jews	2	120	50	200	50	..	30	..	..	..	..	..	..	..

27. ST. OLAVE SOUTHWARK.—The number of attendants is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 329 sittings.

28. BERMONDSEY.—The number of attendants is not stated in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1478 sittings; nor in the case of one place of worship belonging to the WESLEYAN METHODISTS containing 1650 sittings.

29. ST. GEORGE, SOUTHWARK.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 250 persons at a service; and in one place of worship belonging to the ROMAN CATHOLIC CHURCH, attended by a maximum number of 400 persons at a service. The number of attendants is not stated in the case of one place of worship belonging to the JEWS, containing 70 sittings.

MIDDLESEX (part of).]

DIVISION I.—LONDON.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
31. LAMBETH.														32. WANDSWORTH.					
<i>Population, 139,325.</i>														<i>Population, 50,764.</i>					
TOTAL -	53	12,448	20,497	34,175	24,057	198,418	857	43	10,183	14,376	24,769	17,122	5167	10,813					
PROTESTANT CHURCHES:																			
Church of England	20	8179	13,230	22,589	16,274	1360	11,495	21	7416	9895	17,461	12,981	4681	6901					
Independents	7	1304	3146	4450	2509	12	2517	7	876	2324	3200	2100	120	1649					
Baptists	6	562	1654	2296	1898	521	1759	6	705	1215	1920	1088	108	1142					
Society of Friends	..	..	..	..	..	..	..	1	180	..	180	67	26	..
Unitarians	1	..	300	300	250	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	9	1403	1876	3279	2403	15	2442	7	496	870	1366	595	149	608					
Primitive Methodists	4	400	50	450	77	16	104	..	..	..	..	..	..	..
Bible Christians	1	140	116	256	129	..	258	..	..	..	..	..	..	..
Wesleyan Association	1	90	70	160	87	..	52	..	..	..	..	..	..	..
Wesleyan Reformers	1	100	25	125	110	..	110	..	..	..	..	..	..	..
Undefined	2	270	..	270	180	..	40	1	100	..	100	21	..	33					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	2	319	72	382	253	60	450
Latter Day Saints	1	..	..	..	40	60	80	1	100	..	100	17	23	39		
33. CAMBERWELL.														34. ROTHERHITHE.					
<i>Population, 54,667.</i>														<i>Population, 17,805.</i>					
TOTAL -	26	6546	9516	16,492	9248	1792	5359	9	298	3047	5515	2700	1656	2288					
PROTESTANT CHURCHES:																			
Church of England	13	4502	6310	11,212	5324	640	2916	5	2061	2419	4420	2135	1656	1780					
Independents	6	930	2696	3536	3016	910	1797	1	100	100	200	90	..	70					
Baptists	1	100	250	350	273	..	200	..	..	..	..	..	..	..
Society of Friends	1	334	..	334	177	72	..	..	..	..	..	..	..	..
Wesleyan Methodists	2	280	350	630	310	..	216	2	267	458	725	375	..	278					
Primitive Methodists	1	..	..	30	28	..	30	..	..	..	..	..	..	..
Wesleyan Reformers	1	..	..	..	..	..	..	1	100	70	170	100	..	150
Undefined	1	150	..	150	..	60	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	250	..	250	120	110	200	..	..	..	..	..	..	..
35. GREENWICH.														36. LEWISHAM.					
<i>Population, 99,365.</i>														<i>Population, 34,835.</i>					
TOTAL -	63	9718	17,305	32,407	23,543	5096	12,533	35	3456	5061	13,127	9977	4176	4068					
PROTESTANT CHURCHES:																			
Church of England	16	5981	7826	16,967	12,869	1647	4503	17	2116	3367	9858	8343	1017	2335					
Presbyterian Ch.in Engd	3	208	1128	1776	1257	..	481	..	..	..	..	..	..	..
Independents	7	790	2368	3858	2490	125	1908	6	430	1040	1670	788	82	659					
Baptists	11	1290	2762	4052	2898	265	2397	2	45	125	170	131	79	125					
Society of Friends	1	148	..	148	25	11	..	..	..	..	..	..	..	..
Wesleyan Methodists	5	640	1470	2130	1285	26	1029	7	680	444	1159	637	..	504					
Methodist New Con.	..	..	..	..	..	..	..	1	60	..	60	..	..	48
Primitive Methodists	2	190	92	282	102	8	121	1	65	85	150	78	..	70					
Bible Christians	2	118	240	358	181	..	156	..	..	..	..	..	..	..
Wesleyan Association	3	373	431	804	536	..	372	..	..	..	..	..	..	..
Wesleyan Reformers	1	..	..	..	111	..	60	..	..	..	..	..	..	..
Mixed and Undefined	7	430	98	540	521	72	536	1	60	..	60	..	..	47			
OTHER CHRISTIAN CHS.:																			
Roman Catholics	3	550	950	1300	1647	822	740	..	..	..	..	..	..	..
Latter Day Saints	2	100	..	252	212	180	230	..	..	..	..	..	..	..

31. LAMBETH.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service; in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 46 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 80 persons at a service. The number of attendants is not stated in the cases of one place of worship belonging to the CHURCH OF ENGLAND, containing 1000 sittings; one place belonging to the INDEPENDENTS, containing 309 sittings; and one place of no stated denomination, containing 50 sittings.

32. WANDSWORTH.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 293 sittings.

33. CAMBERWELL.—The number of attendants is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 478 sittings.

35. GREENWICH.—The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS attended by a maximum number of 450 persons at a service; and in one place of worship belonging to the BAPTISTS AND INDEPENDENTS, attended by a maximum number of 200 persons. The number of attendants is not given in the case of one place of worship belonging to the LONDON CITY MISSION, containing 120 sittings.

36. LEWISHAM.—Neither sittings nor attendants are given in the case of one place belonging to the ESTABLISHED CHURCH.

DIVISION II.—SOUTH-EASTERN COUNTIES.* [SURREY (part of).

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sur- day Scholars.]															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
37. EPSOM.														38. CHERTSEY.													
<i>Population, 19,040.</i>														<i>Population, 16,148.</i>													
TOTAL -	36	3187	4778	8189	5618	3749	1462	31	5368	3446	8814	4800	3207	1309													
PROTESTANT CHURCHES:																											
Church of England -	19	2339	3863	6426	4893	3494	576	15	3803	2341	6144	3628	2965	500													
Independents -	2	500	588	1088	381	155	530	2	220	430	650	150	..	150													
Baptists -	2	100	..	100	..	70	..	7	763	438	1201	511	170	229													
Wesleyan Methodists -	4	212	257	469	289	..	356	5	452	237	689	401	72	360													
Bible Christians -	..	..	..	..	..	..	..	1	80	..	80	60	..	70						
Undefined -	2	36	70	106	55	30	..	..	..	..	..	..	..	..					
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	1	..	..	..	..	..	..	1	50	..	50	50	..	..											
39. GUILDFORD.														40. FARNHAM.													
<i>Population, 25,072.</i>														<i>Population, 11,743.</i>													
TOTAL -	44	4898	4022	12,941	7205	5122	2003	18	1799	1222	3221	2634	2439	1538													
PROTESTANT CHURCHES:																											
Church of England -	25	3076	2923	9670	5641	4663	566	8	1004	592	1796	1997	2023	900													
Independents -	7	787	700	1487	920	106	837	3	215	430	645	301	102	250													
Baptists -	4	435	135	570	237	198	260	3	400	50	450	150	70	244													
Society of Friends -	2	..	..	350	27	10	..	..	..	..	..	..	..	..					
Wesleyan Methodists -	1	120	264	384	250	..	250	2	85	42	127	41	15	44													
Bible Christians -	..	..	..	..	..	..	..	2	95	108	203	145	229	100						
Undefined -	3	310	..	310	40	118	60	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	1	120	..	120	60	24	..	..	..	..	..	..	..	..					
Cath ^c . and Apostolic Ch.	1	50	..	50	30	..	30	..	..	..	..	..	..	..						
41. FARNBOROUGH.														42. HAMBLEDON.													
<i>Population, 7839.</i>														<i>Population, 13,552.</i>													
TOTAL -	19	1821	1356	3777	2539	2750	331	25	3118	2248	5986	3920	3310	593													
PROTESTANT CHURCHES:																											
Church of England -	11	1330	1258	3088	2267	2429	..	17	2291	1956	4867	3500	2941	275													
Independents -	1	110	..	110	..	..	34	5	525	240	765	305	180	295											
Baptists -	2	145	..	145	56	76	..	1	100	..	100	65	60	8													
Wesleyan Methodists -	1	60	30	90	..	63	50	1	72	52	124	..	129	15													
Bible Christians -	4	176	68	344	216	182	247	..	..	..	..	..	..	..						
Undefined -	..	..	..	..	..	..	..	1	130	..	130	50	..	..											

* Division II. including the South-Eastern counties of *Surrey* (extra-metropolitan), *Kent* (extra-metropolitan), *Sussex*, *Hampshire*, and *Berkshire*,—commences with District No. 37. (EPSOM) and terminates with District No. 131. (WINDSOR).

37. EPSOM.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 180 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 35 persons; and in one place, the denomination of which was UNDEFINED, attended by a maximum number of 15 persons. *Neither sittings nor attendants* are given in the case of three places of worship belonging to the ESTABLISHED CHURCH; one belonging to the BAPTISTS; and one to the ROMAN CATHOLICS.

39. GUILDFORD.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 465 at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 345 sittings, nor in one place of worship (DENOMINATION UNDEFINED), containing 40 sittings.

40. FARNHAM.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1286 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 280 sittings.

42. HAMBLEDON.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 675 persons at a service; and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the INDEPENDENTS containing 25 sittings.

SURREY (part of).] DIVISION II.—SOUTH-EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
43. DORKING. <i>Population, 11,353</i>														
TOTAL	23	1850	1590	4866	2267	2220	367	28	2862	2369	5720	3145	2271	695
PROTESTANT CHURCHES:														
Church of England	11	1080	1400	3658	1741	1681	..	16	1734	1927	4113	2205	1847	175
Independents	4	120	..	268	273	340	..	5	440	405	882	550	251	365
Baptists	..	..	..	..	..	..	..	4	338	37	375	367	164	75
Society of Friends	2	300	..	300	36	26	..	1	240	..	240	23	9	..
Wesleyan Methodists	4	250	90	340	77	70	197	..	..	..	..	..	..	..
Undefined	2	100	100	300	140	97	170	2	110	..	110	..	..	80
44. REIGATE. <i>Population, 14,329.</i>														
PROTESTANT CHURCHES:														
Church of England	16	1398	877	3559	2285	1764	89	15	3881	3586	8267	6280	2715	3379
Independents	1	120	..	120	40	24	60	6	389	1020	1409	1033	173	875
Baptists	2	358	26	384	288	194	..	3	97	610	707	534	51	521
Society of Friends	..	..	..	..	..	..	..	1	357	..	357	230	184	..
Wesleyan Methodists	2	90	118	208	126	..	210	2	150	291	444	270	..	235
Primitive Methodists	..	..	..	..	..	..	..	1	50	20	70	16	21	13
Undefined	..	..	..	..	..	..	..	1	190	..	190	65	..	90
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	3	180	200	380	482	127	205
45. GODSTONE. <i>Population, 8868.</i>														
PROTESTANT CHURCHES:														
Church of England	16	1398	877	3559	2285	1764	89	15	3881	3586	8267	6280	2715	3379
Independents	1	120	..	120	40	24	60	6	389	1020	1409	1033	173	875
Baptists	2	358	26	384	288	194	..	3	97	610	707	534	51	521
Society of Friends	..	..	..	..	..	..	..	1	357	..	357	230	184	..
Wesleyan Methodists	2	90	118	208	126	..	210	2	150	291	444	270	..	235
Primitive Methodists	..	..	..	..	..	..	..	1	50	20	70	16	21	13
Undefined	..	..	..	..	..	..	..	1	190	..	190	65	..	90
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	3	180	200	380	482	127	205
46. CROYDON. <i>Population, 31,888.</i>														
PROTESTANT CHURCHES:														
Church of England	18	3780	5842	9712	6417	3815	1191	8	1719	3342	5261	3586	1684	1017
Independents	8	634	540	1174	511	112	657	3	370	420	790	285	8	294
Baptists	3	143	249	394	358	30	190	1	20	80	100	65	..	60
Society of Friends	2	482	..	482	36	13	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	115	150	265	116	120	212	2	172	478	650	143	..	180
Bible Christians	1	..	..	..	..	..	34	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	214	..	214	106	..	..	2	220	110	330	335	65	146
47. KINGSTON. <i>Population, 26,783.</i>														
PROTESTANT CHURCHES:														
Church of England	18	3780	5842	9712	6417	3815	1191	8	1719	3342	5261	3586	1684	1017
Independents	8	634	540	1174	511	112	657	3	370	420	790	285	8	294
Baptists	3	143	249	394	358	30	190	1	20	80	100	65	..	60
Society of Friends	2	482	..	482	36	13	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	115	150	265	116	120	212	2	172	478	650	143	..	180
Bible Christians	1	..	..	..	..	..	34	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	214	..	214	106	..	..	2	220	110	330	335	65	146
48. RICHMOND. <i>Population, 15,906.</i>														
PROTESTANT CHURCHES:														
Church of England	18	3780	5842	9712	6417	3815	1191	8	1719	3342	5261	3586	1684	1017
Independents	8	634	540	1174	511	112	657	3	370	420	790	285	8	294
Baptists	3	143	249	394	358	30	190	1	20	80	100	65	..	60
Society of Friends	2	482	..	482	36	13	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	115	150	265	116	120	212	2	172	478	650	143	..	180
Bible Christians	1	..	..	..	..	..	34	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	214	..	214	106	..	..	2	220	110	330	335	65	146

43. DORKING.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 797 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 253 persons at a service; and in one place belonging to the SOCIETY OF FRIENDS, attended by a maximum number of 10 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

44. REIGATE.—The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 400 sittings, nor in one place containing 40 sittings, the denomination of which is undefined.

45. GODSTONE.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 27 persons at a service.

46. CROYDON.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 25 persons at a service, and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 150 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the CHURCH OF ENGLAND, containing 1322 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the ESTABLISHED CHURCH.

47. KINGSTON.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 430 persons at a service, and in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 34 persons at a service.

DIVISION II.—SOUTH-EASTERN COUNTIES.

KENT (part of)

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appre- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
49. BROMLEY.														50. DARTFORD.					
<i>Population, 17,637.</i>														<i>Population, 27,330.</i>					
TOTAL	37	3352	3448	8384	3995	2285	1719	48	4970	4739	11676	6457	3226	3985					
PROTESTANT CHURCHES:																			
Church of England	17	1888	2497	5489	2891	1903	490	21	3012	2232	6911	4071	1939	1589					
Independents	5	405	125	1010	389	49	430	8	486	712	1498	664	579	89					
Baptists	4	440	190	630	356	230	322	10	735	713	1448	926	657	806					
Wesleyan Methodists	10	615	624	1239	339	103	447	6	407	750	1157	454	91	488					
Wes. Meth. Association	1	4	12	16	20	..	30	1	40	156	193	104	..	53					
Undefined	..	..	..	..	..	..	..	1	230	..	230	118	..	122
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	60	176	236	120	..	41
51. GRAVESEND.														52. NORTH AYLESFORD.					
<i>Population, 16,633.</i>														<i>Population, 16,569.</i>					
TOTAL	11	2204	3078	6532	3919	936	3231	26	2631	1790	6588	3967	2834	1740					
PROTESTANT CHURCHES:																			
Church of England	4	1036	1114	3350	1945	664	1801	14	1390	927	4484	2777	1856	605					
Independents	1	428	673	1101	690	..	500	3	366	378	744	484	223	495					
Baptists	2	430	540	970	507	200	360	3	466	105	571	441	492	243					
Wesleyan Methodists	1	230	630	860	481	72	420	3	154	360	514	215	185	286					
Primitive Methodists	1	80	100	180	140	..	150	2	200	20	220	50	78	94					
Wes. Meth. Association	..	..	..	..	..	..	..	1	55	..	55	..	..	17
Undefined	1	..	..	50	16	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	..	21	21	140	..	..	..	..	..	..	..	..	..
53. HOVE.														54. MEDWAY.					
<i>Population, 2,845.</i>														<i>Population, 42,793.</i>					
TOTAL	12	445	287	1771	337	674	213	41	5131	9731	16,365	9914	3479	7013					
PROTESTANT CHURCHES:																			
Church of England	7	150	152	1266	295	463	..	15	3002	5434	9639	5758	2287	2678					
Independents	..	..	..	..	..	..	..	3	270	950	1220	915	138	893
Baptists	1	40	80	120	..	18	21	4	487	807	1294	779	..	978					
Society of Friends	..	..	..	..	..	..	..	1	..	300	47	35	..	..			
Wesleyan Methodists	1	75	25	100	..	87	71	8	630	1732	2422	1796	654	1812					
Bible Christians	2	60	30	165	42	74	115	4	231	465	697	220	151	324					
Wesleyan Association	..	..	..	..	..	..	..	2	231	138	369	95	14	98
New Church	..	..	..	..	..	..	..	1	70	..	70	20	..	40
Undefined	1	120	..	120	..	32	6	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	..	150	150	250	200	100
Cath. and Apostolic Ch.	..	..	..	..	..	..	..	1	120	..	120	40	..	60
Jews	..	..	..	..	..	..	..	1	30	54	84	24	..	30

49. BROMLEY.—The number of *attendants* is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH containing 130 sittings, and in one place of worship belonging to the INDEPENDENTS, containing 480 sittings. *Neither sittings nor attendants* are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

50. DARTFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH attended by a maximum number of 160 persons at a service, and one place of worship belonging to the BAPTISTS attended by a maximum number of 70 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 160 sittings.

53. HOVE.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 210 sittings.

54. MEDWAY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 600 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

KENT (part of).] DIVISION II.—SOUTH-EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].						
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	
55. MALLING.											56. SEVENOAKS.											
<i>Population, 19,579.</i>											<i>Population, 22,095.</i>											
TOTAL -	37	3357	2943	8317	4673	1831	836	49	4539	3644	10,831	6241	4198	2227								
PROTESTANT CHURCHES:																						
Church of England -	23	2389	2076	6482	3790	1020	..	21	2161	2553	6987	4491	3274	951								
Independents -	1	85	65	150	..	50	91	5	585	325	910	553	314	94								
Baptists -	3	297	498	795	635	147	323	7	820	613	1433	788	279	482								
Wesleyan Methodists -	5	481	304	785	197	239	361	13	863	353	1311	499	295	561								
Primitive Methodists -	2	105	..	105	51	78	55	3	..	..	..	..	..	..		
Wesleyan Reformers -	..	..	..	..	..	..	..	3	110	..	190	..	66	139								
57. TUNBRIDGE.											58. MAIDSTONE.											
<i>Population, 28,545.</i>											<i>Population, 36,097.</i>											
TOTAL -	39	7425	5261	14,888	9477	5026	4439	42	7699	8169	17,488	10,965	7998	3687								
PROTESTANT CHURCHES:																						
Ch. of England -	13	4300	2918	9420	6153	3541	2199	21	5247	4228	10,845	7489	6237	1243								
Independents -	4	703	660	1363	739	..	590	4	740	960	1700	912	630	660								
Baptists -	8	1150	475	1626	1219	1011	785	5	775	1052	1827	1151	712	682								
Society of Friends -	..	..	..	..	..	..	..	1	..	..	250	37	20	..								
Unitarians -	..	..	..	..	..	..	..	1	150	250	400	138	..	50								
Wesleyan Methodists -	8	971	711	1682	935	337	600	2	424	949	1373	653	278	387								
Primitive Methodists -	1	75	69	135	..	64	45	3	128	130	258	53	121	95								
Lady Huntingdon's Con.	1	156	246	402	301	..	220	1	..	600	600	500	..	450								
Brethren -	..	..	..	..	..	..	..	1	25	..	25	20	..	20								
Undefined -	..	..	..	..	..	..	..	3	210	..	210	12	..	100								
OTHER CHRISTIAN CHS.:																						
Roman Catholics -	1	70	190	260	130	70	..	..	..	..	..	..	..	..
59. HOLLINGBOURN.											60. CRANBROOK.											
<i>Population, 13,751.</i>											<i>Population, 13,669.</i>											
TOTAL -	38	3273	2556	7644	2778	3631	657	25	2406	2110	7437	3901	4141	1119								
PROTESTANT CHURCHES:																						
Church of England -	23	2174	1598	5487	2141	2880	..	8	1071	1461	4752	2708	2296	300								
Independents -	5	518	520	1038	363	448	337	4	135	221	1056	469	706	205								
Baptists -	2	140	100	240	40	162	..	3	402	206	608	300	350	90								
Wesleyan Methodists -	6	351	268	719	217	422	289	5	402	252	654	200	424	334								
Primitive Methodists -	1	70	..	70	..	28	31	1	66	..	40	..	53	30								
Bible Christians -	1	20	70	90	17	51	..	1	40	..	40	24	12	..								
Undefined -	..	..	..	..	..	..	..	3	237	..	287	200	300	160								

55. MALLING.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 644 persons at a service; and one place of worship belonging to the BAPTISTS, attended by a maximum number of 56 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

56. SEVENOAKS.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 563 persons at a service.

57. TUNBRIDGE.—The return omits to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 59 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the BAPTISTS, containing 60 sittings.

58. MAIDSTONE.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 675 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 20 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 676 sittings.

59. HOLLINGBOURN.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 20 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 30 sittings. Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

60. CRANBROOK.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 280 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 206 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 25 persons at a service.

DIVISION II.—SOUTH-EASTERN COUNTIES. KENT (part of)

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
61. TENDERDEN. <i>Population, 11,279.</i>														62. WEST ASHFORD, <i>Population, 13,314.</i>					
TOTAL -	29	2581	2011	7412	2282	4516	1364	29	3659	3993	10172	3319	4138	1317					
PROTESTANT CHURCHES:																			
Church of England -	12	1076	866	4762	1659	3341	500	13	2230	2546	7146	2509	3013	1000					
Baptists -	5	515	145	660	252	284	203	5	775	620	1395	567	550	180					
Society of Friends -	..	..	..	..	..	..	..	1	..	..	150	10	9	..
Unitarians -	1	262	..	262	131	137	..	..	..	..	..	..	..	..
Wesleyan Methodists -	7	540	670	1210	240	486	474	6	444	522	966	191	459	587					
Bible Christians -	4	188	330	518	..	268	187	1	40	75	115	..	47	50					
L'Huntingdon'sConnex.	..	..	..	..	..	..	..	1	140	230	370	..	..	..		
Undefined -	..	..	..	..	..	..	..	1	30	..	30	12	30	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	..	..	..	..	..	..	..	1	..	..	..	30	30	..
63. EAST ASHFORD. <i>Population, 11,960.</i>														64. BRIDGE, <i>Population, 11,164.</i>					
TOTAL -	30	2006	1641	4953	1620	2978	702	33	2679	2187	5949	2378	3285	754					
PROTESTANT CHURCHES:																			
Church of England -	21	1615	990	3911	1377	2377	..	23	2084	1892	5059	2270	2857	102					
Independents -	..	..	..	..	..	..	..	1	60	100	160	..	50	83
Baptists -	1	113	90	203	..	87	94	..	..	..	..	..	..	..
Wesleyan Methodists -	7	248	491	739	243	414	543	7	485	195	680	84	315	483					
Primitive Methodists -	..	..	..	..	..	..	..	2	50	..	50	24	63	87
Bible Christians -	1	30	70	100	..	104	65	..	..	..	..	..	..	..
65. CANTERBURY. <i>Population, 14,100.</i>														66. BLEAN. <i>Population, 14,661.</i>					
TOTAL -	22	1712	4385	8259	3686	1962	3390	26	2636	1900	7948	3286	2915	1964					
PROTESTANT CHURCHES:																			
Church of England -	13	942	1907	4886	1823	1463	1277	14	1979	933	6324	2686	2586	1130					
Independents -	1	100	550	650	537	100	600	3	244	513	757	394	49	364					
Baptists -	3	270	400	670	409	195	339	..	..	..	..	..	..	..
Society of Friends -	1	..	..	125	9	9	..	..	..	..	..	..	..	..
Wesleyan Methodists -	1	180	920	1100	510	82	828	7	373	407	780	206	227	425					
Primitive Methodists -	1	100	400	500	88	93	100	1	10	47	57	..	52	45					
L'Huntingdon'sConnex.	1	80	195	275	280	..	220	..	..	..	..	..	..	..
French Protestants -	..	..	..	..	..	..	..	1	30	..	30	..	21	..
Jews -	1	40	13	53	30	20	26	..	..	..	..	..	..	..

61. TENDERDEN.—The return omits to state the number of *sittings* in one place belonging to the ESTABLISHED CHURCH, attended by a maximum number of 185 persons at a service.

62. WEST ASHFORD.—The return omits to state the number of *sittings* in one place of worship belonging to the ROMAN CATHOLICS attended by a maximum number of 30 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the *Connex of Huntingdon's Connexion*, containing 370 sittings.

63. EAST ASHFORD.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 540 persons at a service; and in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service. *Neither sittings nor attendants* are given in the case of four places of worship belonging to the ESTABLISHED CHURCH.

64. BRIDGE.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 539 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 12 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 54 persons at a service. *Neither sittings nor attendants* are given in the return respecting one place of worship belong to the ESTABLISHED CHURCH.

65. CANTERBURY.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service.

66. BLEAN.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 85 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 706 sittings.

KENT (part of.)] DIVISION II.—SOUTH-EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.													
67. FAVERSHAM.														68. MILTON.													
<i>Population, 16,684.</i>														<i>Population, 12,026.</i>													
TOTAL	47	3977	4025	9943	4425	4238	2266	33	3321	3161	8203	3314	3461	1784													
PROTESTANT CHURCHES:																											
Church of England	25	2400	2317	6658	2830	3413	300	18	2142	2016	5849	2447	2873	497													
Independents	3	366	385	751	568	162	481	3	460	480	940	497	..	455													
Baptists	1	50	250	300	70	..	65	1	..	..	..	..	..	..							
Society of Friends	..	..	..	..	..	..	..	1	..	..	30	10	11	..				
Wesleyan Methodists	11	826	887	1713	769	502	1174	3	421	593	1014	280	498	640													
Primitive Methodists	1	40	..	40	35	..	..	..	..	..	..	..	..	..				
Bible Christians	5	195	186	381	108	161	146	3	298	72	370	110	79	192													
OTHER CHRISTIAN CHS.:																											
Latter Day Saints	1	100	..	100	45	..	100	..	..	..	..	..	..	..						
69. SHEPPEY.														70. THANET.													
<i>Population, 13,385.</i>														<i>Population, 31,798.</i>													
TOTAL	30	2447	3131	7515	2986	1514	2650	49	9477	10,526	22,568	11,700	6221	6368													
PROTESTANT CHURCHES:																											
Church of England	9	1047	754	3738	1277	896	816	13	6689	5344	12,333	7112	4346	1211													
Independents	3	210	872	1082	680	122	409	3	475	1200	1675	1070	..	922													
Baptists	4	90	212	302	87	64	172	3	860	1800	2660	1384	434	1398													
Society of Friends	..	..	..	..	..	..	..	..	53	..	143	23	..	40					
Wesleyan Methodists	7	534	892	1426	490	342	863	13	1508	1542	3075	1067	1068	1588													
Primitive Methodists	1	24	176	200	60	35	90	3	190	90	280	73	121	156													
Bible Christians	1	50	150	200	50	..	100	..	..	..	..	..	..	..						
L. Huntingdon's Con ⁿ.	..	..	..	..	..	..	..	1	100	550	650	520	..	500						
Undefined	..	..	..	..	..	..	..	3	1000	..	1000	263	138	500						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	80	40	120	240	..	90	2	500	..	650	203	154	23													
Cath. and Apostolic Ch.	1	168	..	168	52	..	45	..	..	..	..	..	..	..						
Latter Day Saints	2	240	..	240	50	55	125	..	..	..	..	..	..	..						
Jews	1	4	35	39	..	..	..	1	100	..	100	45	20	30										
71. EASTRY.														72. DOVER.													
<i>Population, 25,162.</i>														<i>Population, 28,325.</i>													
TOTAL	57	8175	5652	16567	6810	6445	4563	46	7565	5065	14423	7078	4742	5177													
PROTESTANT CHURCHES:																											
Church of England	34	5488	3299	11527	4830	4902	2693	23	5868	2881	9349	5707	3897	2848													
Independents	6	796	948	1744	802	490	1040	3	279	971	1250	454	..	477													
Baptists	4	654	698	1352	650	440	368	5	176	400	1465	527	160	604													
Society of Friends	..	..	..	..	..	..	..	1	180	..	180	18	10	..						
Wesleyan Methodists	7	435	629	1064	445	263	683	9	936	804	1740	842	568	1019													
Primitive Methodists	1	102	28	130	36	38	78	1	100	..	100	..	27	39													
Undefined	4	400	50	450	47	106	301	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	300	..	300	..	206	..	1	..	..	300	..	..	..										
Latter Day Saints	..	..	..	..	..	..	..	2	..	..	..	70	80	130			
Jews	..	..	..	..	..	..	..	1	30	9	39	60	..	60						

67. FAVERSHAM. - The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 140 persons at a service; and in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 30 persons at a service.

68. MILTON. - The return omits to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 50 persons at a service. Neither sittings nor attendants are given in the return respecting one place of worship belonging to the WESLEYAN METHODISTS.

69. SHEPPEY. - The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 61 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 20 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the JEWS, containing 39 sittings.

70. THANET. - The return omits to state the number of sittings in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 20 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the BAPTISTS.

71. EASTRY. - Neither sittings nor attendants are given in the return respecting one place of worship belonging to the CHURCH OF ENGLAND.

72. DOVER. - The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 230 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 26 persons at a service; and in one place belonging to the LATTER DAY SAINTS attended by a maximum number of 130 persons at a service. The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 100 sittings; one BAPTIST, containing 500 sittings; and one ROMAN CATHOLIC, containing 300 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, and one belonging to the LATTER DAY SAINTS.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
73. ELHAM.														74. ROMNEY MARSH.					
<i>Population, 18,780.</i>														<i>Population, 5,837.</i>					
TOTAL	42	4024	4096	10637	5012	4466	3095	20	1630	922	4316	1063	2046	601					
PROTESTANT CHURCHES:																			
Church of England	21	2400	2221	7077	3454	3256	1605	13	1258	428	3371	863	1697	..					
Independents	3	215	405	620	369	..	337	..	..	..	..	..	..	..
Baptists	4	210	420	643	320	100	329	2	162	72	234	30	33	106					
Society of Friends	1	425	..	425	11	7	..	..	..	..	..	..	..	..
Wesleyan Methodists	9	530	826	1406	833	918	667	5	270	422	741	170	316	495					
Primitive Methodists	1	60	..	60	..	51	57	..	..	..	..	..	..	..
Bible Christians	2	140	124	264	23	131	100	..	..	..	..	..	..	..
Undefined	1	44	100	144	..	..	..	..	..	..	..	..	..	..
75. RYE.														76. HASTINGS.					
<i>Population, 12,349.</i>														<i>Population, 21,215.</i>					
TOTAL	25	1788	3176	6999	2485	2304	1918	24	3931	4323	9124	5508	2524	3557					
PROTESTANT CHURCHES:																			
Church of England	11	605	1270	3910	1620	1675	600	11	2933	2323	6376	3338	2007	2177					
Independents	2	36	414	450	130	110	210	2	320	290	610	317	..	210					
Baptists	3	345	180	575	154	198	160	2	135	845	980	360	210	170					
Wesleyan Methodists	9	732	1312	2064	581	621	948	4	445	587	1042	758	165	855					
Bible Christians	..	..	..	..	..	..	..	2	53	53	106	..	67	105
Undefined	..	..	..	..	..	..	..	2	45	295	310	135	75	40
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	..	..	..	..	..	..
77. BATTLE.														78. EASTBOURNE.					
<i>Population, 14,232.</i>														<i>Population, 8347.</i>					
TOTAL	30	2790	1724	5959	1763	2984	981	21	1501	666	4880	2559	1778	935					
PROTESTANT CHURCHES:																			
Church of England	15	1396	983	3799	1314	1814	80	15	1081	446	4240	2010	1680	800					
Independents	..	..	..	..	..	..	..	3	218	..	218	397	57	30
Baptists	3	310	250	590	202	255	210	1	80	..	80	36	41	..					
Unitarians	1	250	100	350	..	148	70	..	..	..	..	..	..	..
Wesleyan Methodists	10	804	391	1195	227	767	621	1	80	220	300	116	..	140					
Calvinistic Methodists	..	..	..	..	..	..	..	1	42	..	42	..	..	15
Freethink ^s . Christians	1	..	..	25	20	..	..	..	..	..	..	..	..	..

73. ELHAM.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 71 persons at a service. The number of *attendants* is not given in the cases of five places of worship belonging to the ESTABLISHED CHURCH, containing 979 sittings; and one place of worship belonging to a denomination undefined, containing 144 sittings. *Neither sittings nor attendants* are given in the returns respecting one place belonging to the ESTABLISHED CHURCH.

74. ROMNEY MARSH.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH attended by a maximum of 20 persons at a service.

75. RYE.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 300 sittings.

76. HASTINGS.—The returns omit to state the number of *sittings* in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 35 persons at a service. The number of *attendants* is not given in the cases of three places of worship belonging to the ESTABLISHED CHURCH, containing 903 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ROMAN CATHOLICS.

77. BATTLE.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 100 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

78. EASTBOURNE.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 175 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1000 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

SUSSEX.] DIVISION II.—SOUTH-EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.					
79. HAILSHAM.														80. TICEHURST.					
<i>Population, 13,289.</i>														<i>Population, 15,567.</i>					
TOTAL -	35	3887	2724	7836	4578	5513	1158	26	3439	2634	6993	3238	4470	801					
PROTESTANT CHURCHES:																			
Church of England -	15	1152	1617	3949	2360	3006	152	10	1909	1591	4208	1641	2449	..					
Independents -	8	1198	464	1707	736	676	483	2	110	155	265	360	..	90					
Baptists -	4	752	448	1200	1002	873	207	5	647	343	990	597	945	114					
Wesleyan Methodists -	3	285	115	400	..	308	316	6	413	545	958	445	798	597					
Calvinistic Methodists -	3	500	80	580	280	450	..	..	..	..	..	..	..	..
Undefined -	2	..	..	..	200	200	..	3	360	..	572	195	278	..		
81. UCKFIELD.														82. EAST GRINSTEAD.					
<i>Population, 17,631.</i>														<i>Population, 13,216.</i>					
TOTAL -	32	5241	2307	7823	3242	2781	529	24	4130	2479	7029	4021	3957	872					
PROTESTANT CHURCHES:																			
Church of England -	14	2299	2112	4541	1921	1692	..	11	1866	2141	4427	2568	3063	..					
Independents -	4	847	..	847	300	..	274	2	200	50	250	182	45	100					
Baptists -	3	620	30	650	343	311	100	4	1030	42	1072	772	785	218					
Wesleyan Methodists -	8	605	115	865	228	511	125	3	216	74	290	140	28	154					
L'Huntingdon's Connex. -	..	..	..	..	..	..	..	4	818	172	990	359	36	400
Undefined -	3	870	50	920	450	264	30	..	..	..	..	..	..	..
83. CUCKFIELD.														84. LEWES.					
<i>Population, 15,697.</i>														<i>Population, 25,719.</i>					
TOTAL -	26	3642	1990	6150	3630	3130	805	68	7835	6546	15,507	8060	5904	3569					
PROTESTANT CHURCHES:																			
Church of England -	11	1612	1579	3709	2785	2268	209	10	1056	3960	8854	4711	4530	800					
Independents -	7	1350	260	1610	403	490	280	11	2104	1470	3634	2085	395	1688					
Baptists -	7	604	96	700	367	372	225	6	880	420	1300	481	406	255					
Society of Friends -	..	..	..	..	..	..	..	1	..	..	105	60	45	..
Unitarians -	..	..	..	..	..	..	..	1	50	350	400	119	..	90
Wesleyan Methodists -	1	76	55	131	70	..	91	4	275	246	555	203	210	230					
Primitive Methodists -	..	..	..	..	..	..	..	1	50	100	150	85	158	150
Undefined -	..	..	..	..	..	..	..	4	420	..	539	316	162	96

79. HAILSHAM.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 279 persons at a service. The number of *attendants* is not given in the cases of two places of worship belonging to the INDEPENDENTS, containing 145 sittings; and in one place of worship belonging to the BAPTISTS, containing 100 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to a denomination undefined.

80. TICEHURST.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS attended by a maximum number of 100 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 578 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the BAPTISTS.

81. UCKFIELD.—The return omits to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 400 persons at a service. The number of *attendants* is not given in the cases of three places of worship belonging to the ESTABLISHED CHURCH, containing 1543 sittings. *Neither sittings nor attendants* are given for one place of worship belonging to the ESTABLISHED CHURCH, and one place belonging to the INDEPENDENTS.

83. CUCKFIELD.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 432 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 100 persons. The number of *attendants* is not given in the cases of two places belonging to the INDEPENDENTS, containing 740 sittings. *Neither sittings nor attendants* are given in the case of one place belonging to the BAPTISTS.

84. LEWES.—The returns omit to state the number of *sittings* in seven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 800 persons at a service; and in one place belonging to the INDEPENDENTS, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 316 sittings. *Neither sittings nor attendants* are given in the case of one place belonging to the INDEPENDENTS.

DIVISION II.—SOUTH-EASTERN COUNTIES.

[SUSSEX.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars.]		
	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
85. BRIGHTON. <i>Population, 65,569.</i>																		
TOTAL -	38	11,087	12,448	24,035	18,568	5954	12,061	41	4889	3558	9467	4828	3965	1430				
PROTESTANT CHURCHES:																		
Church of England	12	6539	6952	13,491	11,061	4767	6112	27	3888	2961	7849	4213	3790	615				
Independents	7	1175	1680	2855	1825	330	979	5	425	..	425	133	68	132				
Baptists	4	865	1391	2256	1920	132	1865	1	..	..	20	..	..	520				
Society of Friends	1	..	..	500	135	95	..	..	..	..	..	..	..	..
Unitarians	2	450	652	1102	674	..	242	..	..	..	..	..	..	..
Wesleyan Methodists	2	500	600	1100	671	35	615	3	265	263	528	236	14	93				
Primitive Methodists	2	161	100	261	122	142	286	2	61	34	95	..	35	62				
Bible Christians	2	240	82	322	210	87	152	..	..	..	..	..	..	..
L' Huntingdon's Connex.	1	337	636	973	1000	..	1150	..	..	..	..	..	..	..
Undefined	1	200	..	200	200	..	150	2	200	300	500	246	40	37				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	100	300	400	520	200	200	..	..	..	..	..	..	..
Cath. and Apos. Church	1	300	..	300	150	100	200	..	..	..	..	..	..	..
Latter Day Saints	1	200	..	200	40	50	70	1	50	..	50	..	18	18				
Jews	1	20	55	75	40	16	40	..	..	..	..	..	..	..
87. HORSHAM. <i>Population, 14,018.</i>																		
TOTAL -	24	3744	3393	7499	3931	2852	1112	13	1904	2322	4226	2229	1872	185				
PROTESTANT CHURCHES:																		
Church of England	13	2973	2772	5745	2996	2668	530	7	1074	2192	3266	1979	1558	..				
Independents	1	177	229	406	466	..	365	4	580	..	580	120	265	18.				
Baptists	3	234	282	516	358	100	177	1	50	130	180	67	..	..		
Society of Friends	2	..	..	362	26	9	..	..	..	..	..	..	..	..
Wesleyan Methodists	2	140	110	250	30	40	40	..	..	..	..	..	..	..
Undefined	1	120	..	120	..	..	..	1	200	..	200	63	49	..				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	2	100	..	100	55	35	..	..	..	..	..	..	..	..
89. THAKEHAM. <i>Population, 7434.</i>																		
TOTAL -	19	1346	1917	3263	1813	1624	124	35	4744	6146	11295	5491	4611	1552				
PROTESTANT CHURCHES:																		
Church of England	17	1180	1783	2963	1780	1599	..	25	3448	4829	8682	4286	4377	504				
Independents	1	100	..	100	..	25	24	3	406	874	1280	575	..	496				
Wesleyan Methodists	..	..	..	..	..	..	..	3	359	443	802	420	114	392				
Independent Methodists	1	66	134	200	33	..	100	..	..	..	..	..	..	..
Undefined	..	..	..	..	..	..	..	3	451	..	451	165	120	160				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..	1	80	..	80	45	..	..		
90. WORTHING. <i>Population, 18,746.</i>																		

85. BRIGHTON. — The return omits to state the number of sittings in one place of worship belonging to the INDEPENDENTS attended by a maximum number of 50 persons at a service.

86. STEYNING. — The returns omit to state the number of sittings in seven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 445 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1,410 sittings. Neither sittings nor attendants are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

87. HORSHAM. — The number of attendants is not given for one place of worship belonging to a denomination undefined, containing 120 sittings, nor for one place belonging to the ROMAN CATHOLICS, containing 40 sittings.

88. PETWORTH. — The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 438 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

89. THAKEHAM. — The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH attended by a maximum number of 377 persons at a service. The number of attendants is not given for three places of worship belonging to the ESTABLISHED CHURCH, containing 310 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

90. WORTHING. — Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

DIVISION II.—SOUTH-EASTERN COUNTIES.

[HAMPSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
91. WESTHAMPNETT. <i>Population, 14,619.</i>																		
TOTAL -	47	4373	3110	7483	4099	1235	555											
PROTESTANT CHURCHES:																		
Church of England	36	3778	2856	6634	3977	3926	716											
Independents	4	165	65	230	47	52	116											
Baptists	..	..	..	..	..	..	..				
Society of Friends	..	..	..	..	..	..	..				
Unitarians	..	..	..	..	..	..	..				
Wesleyan Methodists	2	130	10	140	..	25	56											
Bible Christians	5	300	179	479	75	232	313											
Independent Methodists	..	..	..	..	..	..	..				
Undefined	..	..	..	..	..	..	..				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..				
92. CHICHESTER. <i>Population, 15,037.</i>																		
TOTAL -	39	3467	3523	7150	4383	2081	1618											
PROTESTANT CHURCHES:																		
Church of England	23	2426	2214	4800	3451	1994	967											
Independents	3	213	902	1115	394	..	346											
Baptists	1	50	100	150	89	..	45											
Society of Friends	1	90	..	90	14	11	..											
Unitarians	1	..	..	..	..	..	..					
Wesleyan Methodists	2	153	245	398	168	..	144											
Bible Christians	1	25	50	75	32	..	26											
Independent Methodists	1	..	..	..	..	..	..					
Undefined	4	300	..	300	100	..	90											
OTHER CHRISTIAN CHS.:																		
Roman Catholics	2	210	12	222	135	76	..											
93. MIDHURST. <i>Population, 13,599.</i>																		
TOTAL -	34	3402	1550	5552	3227	3060	743											
PROTESTANT CHURCHES:																		
Church of England	25	2390	1188	4178	2640	2747	350											
Independents	4	577	153	730	422	192	290											
Baptists	2	225	150	375	120	..	40											
Bible Christians	1	80	59	139	..	121	63											
Undefined	1	30	..	30	15	..	..									
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	100	..	100	30	..	..									
94. WESTBOURNE. <i>Population, 6944.</i>																		
TOTAL -	20	1252	741	3971	1831	1739	382											
PROTESTANT CHURCHES:																		
Church of England	14	1016	633	3518	1679	1490	160											
Independents	3	194	60	275	152	151	141											
Baptists	2	..	..	88	..	19	70											
Bible Christians	1	42	48	90	..	79	71											
Undefined	..	..	..	..	..	..	..				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..				
95. HAVANT. <i>Population, 7212.</i>																		
TOTAL -	17	2375	2555	5280	2722	1481	1064											
PROTESTANT CHURCHES:																		
Church of England	9	1661	1926	3937	2012	1307	611											
Independents	4	470	473	943	358	154	257											
Baptists	1	60	140	200	202	..	135											
Unitarians	..	..	..	..	..	..	..				
Wesleyan Methodists	1	84	16	100	30	20	45											
Primitive Methodists	..	..	..	..	..	..	..				
Bible Christians	..	..	..	..	..	..	..				
Brethren	..	..	..	..	..	..	..				
Undefined	1	..	..	..	20	..	16											
OTHER CHRISTIAN CHS.:																		
Roman Catholic	1	100	..	100	100	..	..									
Latter Day Saints	..	..	..	..	..	..	..				
Jews	..	..	..	..	..	..	..				
96. PORTSEA ISLAND. <i>Population, 72,126.</i>																		
TOTAL -	41	4100	4813	20913	17044	6039	13501											
PROTESTANT CHURCHES:																		
Church of England	12	5703	5027	12230	7378	4073	4455											
Independents	6	1193	3370	4563	3108	573	3251											
Baptists	11	891	2579	3770	2417	332	2771											
Unitarians	1	80	520	600	144	..	292											
Wesleyan Methodists	6	735	2166	2901	2325	319	1910											
Primitive Methodists	1	73	167	240	115	109	130											
Bible Christians	2	140	418	558	456	517	552											
Brethren	1	100	..	100	65	..	..									
Undefined	1	40	..	40	40	18	40											
OTHER CHRISTIAN CHS.:																		
Roman Catholic	1	345	256	601	931	..	80											
Latter Day Saints	1	100	150	250	30	70	50											
Jews	1	..	160	160	35	25	20											

91. WESTHAMPNETT.—The returns omit to state the number of *sittings* in eight places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 800 persons at a service; and in one place of worship belonging to the INDEPENDENTS attended by a maximum number of 24 persons at a service.

92. CHICHESTER.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 560 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 32 *sittings*. *Neither sittings nor attendants* are given in the cases of two places of worship belonging to the ESTABLISHED CHURCH; one place belonging to the INDEPENDENT METHODISTS; one place belonging to the UNITARIANS; and three places belonging to denominations undefined.

93. MIDHURST.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 445 persons at a service; and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 60 persons at a service. *Neither sittings nor attendants* are given in the cases of six places of worship belonging to the ESTABLISHED CHURCH.

94. WESTBOURNE. The return omits to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 60 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1000 *sittings*.

95. HAVANT.—The return omits to state the number of *sittings* in one place of worship belonging to a denomination undefined, attended by a maximum number of 29 persons at a service.

96. PORTSEA ISLAND.—The return omits to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 46 persons at a service.

DIVISION II.—SOUTH-EASTERN COUNTIES.

[HAMPSHIRE

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
97. ALVERSTOKE. <i>Population, 16,908.</i>														
TOTAL	18	3223	2946	9381	5163	1451	2233	22	2878	3639	7185	4041	2369	2287
PROTESTANT CHURCHES:														
Church of England	7	2030	860	6102	3498	1182	1117	13	1962	2831	5461	3123	1842	1203
Independents	3	400	1250	1650	798	42	584	5	676	568	1244	732	405	841
Baptists	2	120	200	320	268	69	171	1	120	..	120	37	20	32
Wesleyan Methodists	2	228	526	754	318	102	199	1	70	160	230	45	..	57
Wes. Meth. Association	1	100	119	210	54	..	85	1	..	80	80	..	30	60
Independent Methodists	..	..	..	..	..	..	..	1	50	..	50	104	72	34
Undefined	1	60	..	60	37	26	37	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	200	..	200	200	..	..	..	..	..	..	..	..	..
Latter Day Saints	1	85	..	85	20	30	40	..	..	..	..	..	..	..
99. ISLE OF WIGHT. <i>Population, 50,324.</i>														
TOTAL	131	13,944	16,087	30,278	16,803	11,541	12,405	27	1838	2197	9035	4508	4060	2337
PROTESTANT CHURCHES:														
Church of England	39	7125	7895	15,320	8857	6500	2932	11	2153	1450	5603	2786	2457	1120
Independents	15	1429	2664	4093	2587	1341	2465	3	519	415	934	700	517	343
Baptists	8	610	678	1288	845	482	811	7	1798	20	1818	884	744	20
Society of Friends	1	..	..	50	10	8	..	..	..	..	..	..	..	..
Unitarians	1	35	180	215	149	..	81	..	..	..	..	..	..	..
Wesleyan Methodists	24	1850	2815	4665	2100	1229	3152	..	..	..	..	..	..	..
Primitive Methodists	7	424	441	867	399	233	520	2	110	130	248	..	220	190
Bible Christians	26	1316	1234	2550	991	1515	1954	..	..	..	..	..	..	..
Is Huntingdon's Connex.	..	..	..	..	..	..	..	2	200	42	242	72	110	120
Undefined	6	430	..	630	354	..	342	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	3	370	180	550	683	190	130	1	..	..	..	30	12	..
Cath. and Apos. Church	..	..	..	..	..	..	..	1	52	140	192	36	..	44
Latter Day Saints	1	50	..	50	8	13	18	..	..	..	..	..	..	..
101. CHRISTCHURCH. <i>Population, 8,482.</i>														
TOTAL	20	3247	2291	5538	3367	2264	2170	16	1855	2318	4173	1909	1583	1179
PROTESTANT CHURCHES:														
Church of England	8	1750	1200	2950	1682	1344	710	6	1286	1382	2668	1100	856	60
Independents	8	1160	922	2982	1414	688	1142	5	290	380	670	492	374	38
Baptists	1	170	30	200	140	162	112	1	89	41	130	93	88	70
Unitarians	..	..	..	..	..	..	..	1	..	400	400	84	114	..
Wesleyan Methodists	2	117	139	256	193	70	296	3	190	115	305	140	151	12
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	50	..	50	25	10	..	..	..	..	..	..	..	..

97. ALVERSTOKE.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 128 sittings. *Neither sittings nor attendants* are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

99. ISLE OF WIGHT.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 716 persons at a service; in two places of worship belonging to the BAPTISTS, attended by a maximum number of 196 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 190 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 25 persons at a service; in four places of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 195 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 33 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the BIBLE CHRISTIANS.

100. LYMINGTON.—The return omits to state the number of *sittings* in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 30 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 200 sittings.

102. RINGWOOD.—The returns omit to state the number of *sittings* in two places of worship belonging to the INDEPENDENTS attended by a maximum number of 91 persons at a service.

HAMPSHIRE.] DIVISION II.—SOUTH-EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
103. FORDINGBRIDGE.														104. NEW FOREST.					
<i>Population, 6,834.</i>														<i>Population, 13,540.</i>					
TOTAL	22	2056	2140	4996	2616	2759	2039	25	2483	2285	5768	4373	3625	1471					
PROTESTANT CHURCHES:																			
Church of England	7	556	1233	2092	1570	1846	750	11	1412	1474	5886	3262	2886	456					
Independents	6	690	440	1130	524	465	333	5	340	410	750	405	120	389					
Baptists	2	212	..	212	117	..	140	3	360	115	475	417	290	190					
Society of Friends	1	..	..	209	17	18	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	356	208	564	128	240	367	3	211	196	407	153	189	275					
Primitive Methodists	3	242	256	498	260	190	449	3	160	90	250	136	140	170					
105. SOUTHAMPTON.														106. SOUTH STONEHAM.					
<i>Population, 34,028.</i>														<i>Population, 15,974.</i>					
TOTAL	28	6724	10,581	17,555	10,302	2449	8829	28	3725	3693	7418	4409	2578	1611					
PROTESTANT CHURCHES:																			
Church of England	9	3660	6117	9777	5729	1293	4897	14	2664	3100	5773	3655	2097	476					
Independents	2	815	1743	2558	1909	373	1640	6	521	172	693	367	..	425					
Baptists	3	260	669	929	460	70	387	2	100	70	170	98	224	138					
Society of Friends	1	..	..	250	54	15	..	..	..	..	..	..	..	..
Unitarians	2	70	400	470	267	..	336	..	..	..	..	..	..	..
Wesleyan Methodists	1	500	600	1100	635	100	600	3	342	302	644	285	226	489					
Primitive Methodists	1	159	114	273	178	208	218	..	..	..	..	..	..	..
Bible Christians	2	190	90	280	154	..	165	2	80	40	120	64	18	100					
Undefined	2	450	500	950	285	..	409	..	..	..	..	..	..	..
French Protestants	1	250	..	250	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholic	1	..	300	300	500	300	..	..	..	..	..	..	..	..
Cath. and Apoc. Church	1	150	..	150	80	60	80	..	..	..	..	..	..	..
Latter Day Saints	1	200	..	200	50	30	50	1	18	..	18	..	13	13					
Jews	1	20	57	77	21	..	17	..	..	..	..	..	..	..
107. ROMSEY.														108. STOCKBRIDGE.					
<i>Population, 10,810.</i>														<i>Population, 7480.</i>					
TOTAL	24	2069	2669	5238	2093	2646	1686	31	2584	1439	3835	2179	1684	1567					
PROTESTANT CHURCHES:																			
Church of England	9	975	1869	3404	1812	1604	512	14	1191	837	2028	1187	904	195					
Independents	3	410	400	810	505	385	475	1	112	146	258	128	..	105					
Baptists	4	162	190	352	174	224	265	3	315	150	465	345	70	305					
Society of Friends	..	..	..	..	..	..	..	1	..	..	12	5	..	..			
Unitarians	1	90	..	90	..	26	..	..	..	..	..	..	..	..
Wesleyan Methodists	4	280	150	430	..	207	217	3	298	116	414	126	351	380					
Primitive Methodists	2	70	60	130	158	206	203	5	64	100	164	96	222	292					
Wesleyan Association	..	..	..	..	..	..	..	3	304	90	394	252	137	250
Undefined	..	..	..	..	..	..	..	1	100	..	100	40	..	40
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	22	..	22	14	..	14	..	..	..	..	..	..	..

103. FORDINGBRIDGE.—The returns omit to state the number of sittings in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 270 persons at a service.

104. NEW FOREST.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 565 persons at a service.

105. SOUTHAMPTON.—The returns omit to state the number of attendants in the case of one place of worship belonging to the FRENCH PROTESTANTS containing 230 sittings.

106. SOUTH STONEHAM.—The return omits to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 40 persons at a service. The number of attendants is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 464 sittings, nor in one place of worship belonging to the INDEPENDENTS containing 80 sittings.

107. ROMSEY.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 50 persons at a service, in one place of worship belonging to the BAPTISTS, attended by a maximum number of 60 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS attended by a maximum number of 100 persons at a service.

108. STOCKBRIDGE.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 62 persons at a service; and in three places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 172 persons at a service. Neither sittings nor attendants are given in three places of worship belonging to the ESTABLISHED CHURCH.

DIVISION II.—SOUTH-EASTERN COUNTIES.

[HAMPSHIRE

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
109. WINCHESTER. <i>Population, 25,661.</i>																		
TOTAL	56	6614	5717	12,652	7082	3974	2326	23	3043	3137	6150	3537	2934	712				
PROTESTANT CHURCHES:																		
Church of England	39	5359	4643	10,323	5614	3651	1016	18	2763	3077	5840	3427	2873	489				
Independents	2	200	300	500	408	..	282	2	80	60	140	52	..	40				
Baptists	3	70	340	410	230	..	325	..	..	..	..	..	..	..
Wesleyan Methodists	2	140	260	400	193	..	229	..	..	..	..	..	..	..
Primitive Methodists	3	150	..	150	..	1	175	2	150	..	150	40	61	143				
Bible Christians	1	20	54	74	..	60	89	..	..	..	..	..	..	..
Wesleyan Association	3	260	120	380	107	30	210	..	..	..	..	..	..	..
New Church	1	60	..	60	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics	2	355	..	355	530	215	..	1	50	..	50	18	..	40				
110. DROXFORD. <i>Population, 10,697.</i>																		
111. CATHERINGTON. <i>Population, 2493.</i>																		
TOTAL	11	1099	751	1850	1158	1084	385	21	2256	1922	4603	2654	2511	1046				
PROTESTANT CHURCHES:																		
Church of England	6	659	681	1340	907	814	..	12	1636	1520	3556	2074	2060	100				
Independents	5	440	70	510	251	270	385	2	260	285	545	401	290	336				
Wesleyan Methodists	..	..	..	..	..	..	..	3	186	40	226	60	81	84
Primitive Methodists	..	..	..	..	..	..	..	2	54	77	156	52	16	48
Undefined	..	..	..	..	..	..	..	2	120	..	120	67	64	..
112. PETERSFIELD. <i>Population, 7814.</i>																		
113. ALRESFORD. <i>Population, 7418.</i>																		
TOTAL	24	2182	1620	4503	2345	2185	651	29	2736	2855	6489	3651	3090	1134				
PROTESTANT CHURCHES:																		
Church of England	18	1872	1400	3973	2122	2028	500	18	2060	2298	4943	2908	2401	600				
Independents	2	100	190	290	116	..	90	4	456	304	880	411	454	37				
Baptists	1	40	..	40	30	30	..	1	20	..	20	12	12	10				
Society of Friends	..	..	..	..	..	..	..	1	..	..	188	40	34	..
Wesleyan Methodists	..	..	..	..	..	..	..	2	110	158	268	104	74	117
Primitive Methodists	2	130	..	130	12	72	61	1	50	36	86	45	15	183				
Bible Christians	..	..	..	..	..	..	..	2	40	64	104	131	100	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	40	30	70	65	55	..	..	..	..	..	..	..	..
114. ALTON. <i>Population, 11,910.</i>																		

109. WINCHESTER. The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH attended by a maximum number of 180 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 930 *sittings*, nor in one place of worship belonging to the NEW CHURCH containing 60 *sittings*. *Neither sittings nor attendants* are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

111. CATHERINGTON. The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service.

113. ALRESFORD. The return omits to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 76 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

114. ALTON. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH attended by a maximum number of 134 persons at a service; and in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 28 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 550 *sittings*. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

HAMPSHIRE.] DIVISION II—SOUTH-EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday- School Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday- School Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
115. HARTLEY WINTNEY.														116. BASINGSTOKE.					
<i>Population, 11,223.</i>														<i>Population, 17,466.</i>					
TOTAL	26	2641	1973	4864	4099	3501	902	56	4078	4014	9544	5276	4197	1705					
PROTESTANT CHURCHES:																			
Church of England	14	1598	1316	3074	3062	2933	44	37	2577	3073	6943	4200	3565	137					
Independents	5	448	376	824	471	219	348	8	685	105	1090	654	290	458					
Baptists	6	615	221	836	481	253	440	1	100	..	100	52	..	61					
Society of Friends	..	..	..	..	..	..	..	1	..	..	159	25	16	..
Primitive Methodists	..	..	..	..	..	..	..	8	606	321	927	170	326	714
Bible Christians	..	1	70	60	130	..	..	..	..	..	..	..	..	..
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	110	215	325	175	..	352
117. WHITCHURCH.														118. ANDOVER.					
<i>Population, 5619.</i>														<i>Population, 17,293.</i>					
TOTAL	22	1672	1402	4524	2209	1812	1626	64	5480	4551	10,927	6062	5295	3193					
PROTESTANT CHURCHES:																			
Church of England	7	435	644	2349	1257	923	300	31	2717	2781	6394	4643	3731	712					
Independents	3	450	225	675	310	112	300	7	668	533	1201	539	243	634					
Baptists	2	240	200	620	278	218	233	4	440	140	880	336	161	257					
Wesleyan Methodists	6	249	221	470	212	98	418	10	596	514	1110	230	380	603					
Primitive Methodists	3	278	112	390	143	461	375	1	989	283	1272	273	730	911					
Undefined	..	..	..	..	..	..	..	11	70	..	70	41	..	46
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	20	..	20	9	..	..	..	..	..	..	..	..	..
119. KINGSCLERE.														120. NEWBURY.					
<i>Population, 8903.</i>														<i>Population, 20,815.</i>					
TOTAL	31	3602	1592	5819	3006	2895	694	55	4343	4752	9455	6968	4008	3525					
PROTESTANT CHURCHES:																			
Church of England	17	2144	1188	3957	2330	1806	..	21	929	1704	2843	3691	2260	210					
Independents	3	708	104	812	362	441	100	5	878	687	1565	1033	71	747					
Baptists	1	120	..	120	..	..	..	5	522	250	772	345	45	331		
Society of Friends	..	..	..	..	..	..	..	1	..	..	150	7	..	..			
Unitarians	..	..	..	..	..	..	..	1	100	120	220	61	..	70
Wesleyan Methodists	3	260	120	380	62	207	228	8	627	926	1553	563	236	752					
Primitive Methodists	7	370	180	550	252	441	366	8	587	845	1132	882	1019	1210					
Brethren	..	..	..	..	..	..	..	1	70	..	70	6	10	5
Undefined	..	..	..	..	..	..	..	2	150	..	150	70	47	50
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	2	280	220	500	230	190	..
Latter Day Saints	..	..	..	..	..	..	..	1	200	..	200	80	106	150

115. HARTLEY WINTNEY. The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 893 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 40 persons at a service. The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 164 sittings, and in two places of worship belonging to the INDEPENDENTS, containing 160 sittings.

116. BASINGSTOKE.—The returns omit to state the number of sittings in six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 510 persons at a service; and in two places of worship belonging to the INDEPENDENTS, attended by a maximum number of 76 persons at a service. The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 250 sittings; nor in one place of worship belonging to the INDEPENDENTS, containing 110 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, in the case of one place of worship belonging to the INDEPENDENTS, and in the case of one place of worship belonging to the PRIMITIVE METHODISTS.

117. WHITCHURCH.—The returns omit to state the number of sittings in four places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 207 persons at a service.

118. ANDOVER.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 392 persons at a service, and in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 103 persons at a service.

119. KINGSCLERE.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 370 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 80 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the BAPTISTS, containing 120 sittings.

120. NEWBURY.—The returns omit to state the number of sittings in ten places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1,753 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 45 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 60 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 343 sittings, nor that in one place of worship belonging to the BAPTISTS, containing 120 sittings. Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH; nor that in that of one place of worship belonging to a denomination undefined.

DIVISION II.—SOUTH-EASTERN COUNTIES.

[BERKSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].						
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.				
		121. HUNGERFORD. <i>Population, 20,401.</i>													122. FARINGDON. <i>Population, 15,732.</i>			
TOTAL	65	5215	3909	10024	5683	6036	4373	54	4618	3656	10004	4668	3387	2333				
PROTESTANT CHURCHES:																		
Church of England	25	1706	1720	4335	3605	4845	779	27	2078	2807	7225	3510	2892	670				
Independents	3	272	343	615	393	517	317	6	900	350	1350	583	281	47				
Baptists	2	154	26	180	8	111	59	7	720	190	910	233	67	505				
Society of Friends	1	..	..	..	..	..	..	1	..	..	160	..	..	..	
Wesleyan Methodists	22	2158	1296	3354	1097	1382	1963	4	323	64	389	96	38	113				
Primitive Methodists	12	895	605	1500	580	797	1214	2	287	133	420	..	236	385				
Undefined	..	..	..	..	..	..	..	6	240	60	300	105	40	233
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..	1	100	50	150	114	73	..
Latter Day Saints	1	30	..	30	..	31	41	..	..	..	..	..	..	..
123. ABINGDON. <i>Population, 20,946.</i>													124. WANTAGE. <i>Population, 17,433.</i>					
TOTAL	62	8505	4659	14179	7558	5932	3739	74	5466	3225	11399	5590	4530	2266				
PROTESTANT CHURCHES:																		
Church of England	37	4597	3461	9073	5818	4672	2920	37	2770	1979	7457	3970	2717	286				
Independents	2	360	380	740	315	517	254	..	..	..	..	..	..	..
Baptists	8	2330	400	2730	910	315	740	6	494	126	620	444	300	98				
Wesleyan Methodists	11	692	294	986	335	309	512	19	1190	830	2380	747	682	991				
Primitive Methodists	2	212	100	312	..	88	43	10	512	230	772	299	731	841				
Undefined	2	314	24	338	120	31	170	1	40	..	40	..	..	50		
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..	1	130	..	130	130	100	..
125. WALLINGFORD. <i>Population, 14,163.</i>													126. BRADFIELD. <i>Population, 16,380.</i>					
TOTAL	58	4245	1719	9816	4008	2957	1750	45	3105	2008	7296	4226	4005	1195				
PROTESTANT CHURCHES:																		
Church of England	28	1731	1006	6339	2707	2162	548	27	1291	1267	4651	3577	2930	..				
Independents	5	444	92	536	335	227	110	5	663	162	825	236	320	287				
Baptists	9	1026	310	1336	587	221	450	2	89	35	124	119	65	12				
Society of Friends	1	..	..	250	26	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	5	304	87	391	123	36	162	3	244	100	344	40	139	72				
Primitive Methodists	7	540	179	719	70	253	380	5	462	310	772	195	425	602				
L ^d Huntingdon's Connex.	..	..	..	..	..	..	..	3	446	134	580	59	126	222
Undefined	1	150	..	150	100	..	100	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	50	15	65	60	60	..	..	..	..	..	..	..	..

121. HUNGERFORD.—The returns omit to state the number of *sittings* in eight places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1623 persons at a service.

122. FARINGDON.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 93 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 686 sittings. Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the BAPTISTS.

123. ABINGDON.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 180 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 17 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 844 sittings; and in one place of worship belonging to the BAPTISTS, containing 100 sittings. Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

124. WANTAGE.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 438 persons at a service; and in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 235 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 1482 sittings. Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the CHURCH OF ENGLAND; in one place of worship belonging to the BAPTISTS; and in one place of worship belonging to the WESLEYAN METHODISTS.

125. WALLINGFORD.—The returns omit to state the number of *sittings* in two places of worship belonging to the INDEPENDENTS, attended by a maximum number of 195 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 510 sittings. Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the INDEPENDENTS.

126. BRADFIELD.—The returns omit to state the number of *sittings* in eight places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1295 persons at a service. The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 1338 sittings.

BERKSHIRE.] DIVISION II.—SOUTH-EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
127. READING. <i>Population, 22,175.</i>																		
TOTAL -	21	3953	5914	9977	7068	1434	6198	31	3159	2041	6950	3410	3070	1350				
PROTESTANT CHURCHES:																		
Church of England -	7	2371	2976	5457	3969	500	3130	13	1350	1369	4478	2825	2482	326				
Independents -	3	395	1329	1715	1497	487	1101	5	748	214	962	65	96	230				
Baptists -	3	220	600	820	620	320	770	6	748	322	1070	376	354	379				
Society of Friends -	1	414	..	414	80	..	58	..	..	..	..	..	..	..
Wesleyan Methodists -	3	168	521	689	348	111	313	5	120	12	240	70	36	96				
Primitive Methodists -	1	89	331	420	291	..	390	5	184	16	200	74	102	325				
Undefined -	1	100	..	100	35	..	35	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	96	166	262	220	..	140	..	..	..	..	..	..	..
Latter Day Saints -	1	100	..	100	8	16	31	..	..	..	..	..	..	..
128. WOKINGHAM. <i>Population, 13,668.</i>																		
TOTAL -	32	3381	2489	7491	3875	1872	2116	11	936	1326	2952	1635	1049	532				
PROTESTANT CHURCHES:																		
Church of England -	12	2131	1463	5095	2835	1651	600	8	796	1144	2630	1388	986	350				
Independents -	5	448	361	809	466	60	530	1	30	120	150	138	..	79				
Baptists -	1	..	..	120	5	5	..	..	..	..	..	..	..	..
Society of Friends -	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Wesleyan Methodists -	6	456	305	761	356	..	689	..	..	..	..	..	..	..
Primitive Methodists -	5	246	60	306	96	156	184	2	110	62	172	109	63	103				
L'Huntingdon's Connex. -	2	100	300	400	117	..	97	..	..	..	..	..	..	..
Undefined -	1	..	..	..	..	..	16	..	..	..	..	..	..	..
129. COOKHAM. <i>Population, 11,767.</i>																		
TOTAL -	32	3381	2489	7491	3875	1872	2116	11	936	1326	2952	1635	1049	532				
PROTESTANT CHURCHES:																		
Church of England -	12	2131	1463	5095	2835	1651	600	8	796	1144	2630	1388	986	350				
Independents -	5	448	361	809	466	60	530	1	30	120	150	138	..	79				
Baptists -	1	..	..	120	5	5	..	..	..	..	..	..	..	..
Society of Friends -	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Wesleyan Methodists -	6	456	305	761	356	..	689	..	..	..	..	..	..	..
Primitive Methodists -	5	246	60	306	96	156	184	2	110	62	172	109	63	103				
L'Huntingdon's Connex. -	2	100	300	400	117	..	97	..	..	..	..	..	..	..
Undefined -	1	..	..	..	..	..	16	..	..	..	..	..	..	..
130. EASTHAMSTEAD. <i>Population, 6352.</i>																		
TOTAL -	32	3381	2489	7491	3875	1872	2116	11	936	1326	2952	1635	1049	532				
PROTESTANT CHURCHES:																		
Church of England -	12	2131	1463	5095	2835	1651	600	8	796	1144	2630	1388	986	350				
Independents -	5	448	361	809	466	60	530	1	30	120	150	138	..	79				
Baptists -	1	..	..	120	5	5	..	..	..	..	..	..	..	..
Society of Friends -	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Wesleyan Methodists -	6	456	305	761	356	..	689	..	..	..	..	..	..	..
Primitive Methodists -	5	246	60	306	96	156	184	2	110	62	172	109	63	103				
L'Huntingdon's Connex. -	2	100	300	400	117	..	97	..	..	..	..	..	..	..
Undefined -	1	..	..	..	..	..	16	..	..	..	..	..	..	..
131. WINDSOR. <i>Population, 19,389.</i>																		
TOTAL -	26	3443	2976	7879	3911	1792	1567											
PROTESTANT CHURCHES:																		
Church of England -	12	2738	1976	5634	2870	1660	397											
Independents -	3	85	262	697	414	15	700											
Baptists -	4	210	340	590	214	52	164											
Society of Friends -	..	..	..	..	..	..	..				
Wesleyan Methodists -	5	370	398	768	283	65	287											
Primitive Methodists -	1	40	..	40	..	..	19											
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	..	..	150	100	..	..									

127. READING.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 990 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 50 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 977 sittings.

128. WOKINGHAM.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 140 persons at a service; and in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 75 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 780 sittings.

129. COOKHAM.—The returns omit to state the number of sittings in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 59 persons at a service; and in one place of worship belonging to LADY HUNTINGDON'S CONNEXION, attended by a maximum number of 19 persons at a service; and in one place of worship belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 16 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 576 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the PRIMITIVE METHODISTS.

130. EASTHAMSTEAD.—The returns omit to state the number of sittings in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 40 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 550 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

131. WINDSOR.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 409 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 74 sittings; and one place of worship belonging to the INDEPENDENTS, containing 350 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION III.—SOUTH MIDLAND COUNTIES.*

[MIDDLESEX

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
132. STAINES.* <i>Population, 13,973.</i>																		
TOTAL	27	3261	3013	6834	3929	2425	1284											
PROTESTANT CHURCHES:																		
Church of England	13	1898	2025	4433	2750	1826	345											
Independents	5	390	640	1030	506	100	452											
Baptists	5	533	300	833	482	146	304											
Society of Friends	1	250	..	250	46	27	..											
Wesleyan Methodists	2	190	48	238	120	26	133											
Primitive Methodists	1	..	..	50	25	..	50											
Undefined	..	..	..	..	..	..	..				
OTHER CHRISTIAN CHS.:																		
Cath. and Apos. Church	..	..	..	..	..	..	..	1	100	..	100	..	..	..	..	..	..	30
Latter Day Saints	..	..	..	..	..	..	..	1	50	..	50	30	..	..	..	..	..	..
133. UXBRIDGE. <i>Population, 19,475.</i>																		
TOTAL	33	4701	3266	8903	4928	2278	2771											
PROTESTANT CHURCHES:																		
Church of England	13	2290	2020	5246	3253	1791	1300											
Independents	5	809	678	1487	833	162	490											
Baptists	5	456	354	810	294	191	439											
Society of Friends	1	350	..	350	33	25	..											
Wesleyan Methodists	5	366	214	580	290	..	370											
Primitive Methodists	..	..	..	..	..	..	..				
Undefined	1	280	..	280	95	106	142											
OTHER CHRISTIAN CHS.:																		
Cath. and Apos. Church	..	..	..	..	..	..	..	1	100	..	100	..	..	..	..	..	..	30
Latter Day Saints	..	..	..	..	..	..	..	1	50	..	50	30	..	..	..	..	..	..
134. BRENTFORD. <i>Population, 41,325.</i>																		
TOTAL	42	6684	9544	17,218	9008	2887	4173											
PROTESTANT CHURCHES:																		
Church of England	17	4212	6775	11,737	6335	2691	2029											
Independents	10	1104	1823	2927	1419	28	1155											
Baptists	3	270	370	640	418	38	374											
Society of Friends	1	160	..	160	24	17	..											
Wesleyan Methodists	5	630	576	1206	531	..	483											
Primitive Methodists	2	178	..	178	..	63	50											
Undefined	1	..	..	40	..	40	..											
OTHER CHRISTIAN CHS.:																		
Roman Catholics	2	50	..	250	275	..	70	1	50	..	50	50	..	..	..	..	..	..
Latter Day Saints	1	80	..	80	6	10	12	..	..	..	..	..	..	..	..	..	..	..
135. HENDON. <i>Population, 15,916.</i>																		
TOTAL	28	2427	3860	8307	5452	3407	1790											
PROTESTANT CHURCHES:																		
Church of England	15	1615	2897	6532	4886	2972	1324											
Independents	3	130	550	680	247	148	80											
Baptists	4	300	100	400	159	..	140											
Society of Friends	..	..	..	..	..	..	..				
Wesleyan Methodists	4	308	313	621	101	266	246											
Primitive Methodists	..	..	..	..	..	..	..				
Undefined	1	24	..	24	9	21	..											
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	50	..	50	50	..	..	1	50	..	50	50	..	..	..	..	..	..
Latter Day Saints	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
136. BARNET <i>Population, 14,619.</i>																		
TOTAL	27	2800	4507	7790	4778	2206	2203											
PROTESTANT CHURCHES:																		
Church of England	16	1916	3176	5552	3550	2007	1250											
Independents	5	409	1046	1478	971	87	750											
Baptists	1	200	..	200	45	60	62											
Society of Friends	..	..	..	..	..	..	..				
Wesleyan Methodists	4	235	285	520	162	52	141											
Wes. Meth. Association	..	..	..	..	..	..	..				
Wesleyan Reformers	..	..	..	..	..	..	..				
L' Huntingdon's Connex.	..	..	..	..	..	..	..				
Brethren	..	..	..	..	..	..	..				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	40	..	40	50	..	..	1	108	54	162	200	..	..	..	..	..	100
137. EDMONTON. <i>Population, 45,298.</i>																		
TOTAL	58	7678	8222	19,550	10,983	4665	5708											
PROTESTANT CHURCHES:																		
Church of England	25	4310	3629	11,589	6373	4026	2316											
Independents	14	1544	2546	4090	2561	508	2101											
Baptists	5	559	1138	1697	931	95	448											
Society of Friends	2	510	..	510	198	16	101											
Wesleyan Methodists	5	230	640	870	394	20	289											
Wes. Meth. Association	1	60	30	90	4	..	48											
Wesleyan Reformers	1	40	40	80	30	..	40											
L' Huntingdon's Connex.	2	130	145	275	104	..	235											
Brethren	2	187	..	187	140	..	130											
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	108	54	162	200	..	100	1	108	54	162	200	..	..	..	..	..	100

* The Third Division consisting of the South Midland Counties of *Middlesex* (extra-Metropolitan), *Hertfordshire*, *Buckinghamshire*, *Oxfordshire*, *Northamptonshire*, *Huntingdonshire*, *Bedfordshire*, and *Cambridgeshire*—commences with District 132 (STAINES), and terminates with District 193 (WISBEACH).

134. BRENTFORD.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 800 sittings.

135. HENDON.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 500 sittings.

136. BARNET.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 407 sittings.

137. EDMONTON.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 810 sittings.

HERTS.]

DIVISION III.—SOUTH MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
138. WARE. <i>Population, 16,482.</i>														139. BISHOP STORTFORD. <i>Population, 20,356.</i>					
TOTAL -	33	3580	2166	8467	4512	3519	1373	42	4128	3560	11,707	7213	7629	2119					
PROTESTANT CHURCHES:																			
Church of England	17	1916	1493	5980	3321	2864	492	22	1603	1556	7018	4775	5215	631					
Independents	2	100	..	250	68	70	64	11	1658	1722	3540	1978	1797	1162					
Baptists	..	..	..	..	..	..	..	1	64	135	199	154	225	132
Society of Friends	2	470	..	470	32	27	..	1	290	..	200	28	18	..					
Wesleyan Methodists	4	444	648	1692	756	341	678	5	473	147	620	166	264	178					
Primitive Methodists	2	65	25	90	..	27	33	1	70	..	70	80	110	..					
L/Huntingdon's Connex.	1	70	..	70	..	40	..	..	..	..	..	..	..	..
Undefined	2	105	..	105	..	..	81	1	60	..	60	32	..	16			
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	325	..	325	285	150	..	..	..	..	..	..	..	..
Cath. and Apos. Church	1	85	..	85	50	..	25	..	..	..	..	..	..	..
140. ROYSTON. <i>Population, 26,355.</i>														141. HITCHIN. <i>Population, 24,729.</i>					
TOTAL -	76	6910	6338	19,516	10,920	13,430	4330	57	7178	4979	14,211	6472	7825	4025					
PROTESTANT CHURCHES:																			
Church of England	42	2056	1510	8784	5361	6793	577	29	3416	2136	7656	4015	4637	991					
Independents	24	3514	4062	8826	4380	4949	3110	5	812	423	1485	595	726	193					
Baptists	2	273	297	570	331	426	36	4	596	805	1401	954	1050	1096					
Society of Friends	..	..	..	..	..	..	..	2	820	..	820	112	96	..
Unitarians	1	60	40	100	72	68	..	..	..	..	..	..	..	..
Wesleyan Methodists	5	667	429	1096	681	1123	607	13	1316	1090	2406	545	1114	1389					
Primitive Methodists	2	40	..	140	95	100	..	2	108	85	193	101	177	180					
Undefined	..	..	..	..	..	..	..	2	110	140	250	150	25	176
142. HERTFORD. <i>Population, 15,090.</i>														143. HATFIELD. <i>Population, 8499.</i>					
TOTAL -	33	3827	2475	7727	4785	3713	1734	16	2081	2066	5017	2481	2453	656					
PROTESTANT CHURCHES:																			
Church of England	19	2612	1575	5612	3760	3379	573	9	1422	1450	3742	2068	2066	167					
Independents	3	369	480	849	622	91	500	2	230	450	680	291	162	323					
Baptists	2	260	150	410	141	20	207	..	..	..	..	..	..	..
Society of Friends	1	240	..	240	53	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	4	156	204	360	96	75	225	2	105	80	185	26	30	75					
Primitive Methodists	3	110	66	176	63	118	169	2	160	50	210	46	15	90					
Undefined	..	..	..	..	..	..	..	1	164	36	200	200	180	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	80	..	80	50	30	..	..	..	..	..	..	..	..

138. WARE.—The number of attendants is not given in the case of one place of worship belonging to the PRIMITIVE METHODISTS, containing 20 sittings.

139. BISHOP STORTFORD.—The number of sittings is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 494 persons at a service.

140. ROYSTON.—The returns omit to state the number of sittings in the case of three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 170 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 130 sittings; nor in that of one place of worship belonging to the INDEPENDENTS, containing 270 sittings.

DIVISION III.—SOUTH MIDLAND COUNTIES.

[HERTS, BUCKS.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
144. SAINT ALBANS.														
<i>Population, 18,004.</i>														
TOTAL -	33	5698	4306	10,534	5356	5101	3037	30	1084	4701	9085	5460	4273	2777
PROTESTANT CHURCHES:														
Church of England -	12	2965	2228	5723	3210	3364	490	10	2115	2768	5183	3615	3120	250
Independents -	4	544	654	1198	735	309	732	3	274	450	724	380	60	354
Baptists -	2	480	470	950	687	569	395	10	1205	1067	2272	1086	897	1531
Unitarians -	1	150	..	150	..	..	..	..	..	..	..	..	..	..
Wesleyan Methodists -	6	704	754	1458	602	715	1072	4	330	416	746	324	125	550
Primitive Methodists -	1	133	200	333	28	41	60	..	..	..	..	..	..	..
Undefined -	5	630	..	630	53	57	239	1	60	..	60	..	..	50
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	50	..	50	20	28	28	..	..	..	..	..	..	..
Cath. and Apos. Church	..	..	..	..	..	..	..	1	20	..	20	20	20	..
Latter Day Saints -	1	42	..	42	21	21	21	1	80	..	80	35	51	42
145. WATFORD.														
<i>Population, 18,800.</i>														
146. HEMEL HAMPSTEAD.														
<i>Population, 13,120.</i>														
TOTAL -	32	4393	3206	8159	3687	4122	2183	29	5160	2674	9183	4541	4584	3612
PROTESTANT CHURCHES:														
Church of England -	9	1868	1658	3726	1915	1863	..	12	1743	1493	4035	2425	2315	1099
Independents -	3	160	170	630	307	381	164	1	169	145	314	240	258	183
Baptists -	10	1575	918	2493	1110	774	1119	13	2758	956	4264	1795	1800	2137
Society of Friends -	1	170	..	170	23	11	..	1	200	..	200	25	12	..
Wesleyan Methodists -	5	380	420	800	237	885	678	2	290	80	370	56	199	193
Primitive Methodists -	2	60	40	100	50	85	80	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Latter Day Saints -	2	180	..	240	45	123	142	..	..	..	..	..	..	..
147. BERKHAMSTEAD.														
<i>Population, 12,527.</i>														
148. AMERSHAM.														
<i>Population, 18,637.</i>														
TOTAL -	46	6831	4647	13,270	7135	7852	4097	47	4568	4367	10764	6372	4952	2312
PROTESTANT CHURCHES:														
Church of England -	14	2290	2117	6109	3416	3778	321	24	3085	3321	8146	5188	4226	1070
Independents -	3	660	490	1150	562	300	536	8	541	355	896	362	162	399
Baptists -	18	2833	1625	4458	2420	2794	2404	3	400	270	670	286	235	300
Society of Friends -	2	430	..	430	5	..	..	..	..	..	..	..	..	..
Wesleyan Methodists -	3	213	147	360	277	281	223	6	275	284	573	274	58	261
Primitive Methodists -	5	420	200	620	301	486	437	5	267	137	404	198	271	282
Wes. Meth. Reformers -	1	75	68	143	154	204	176	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	..	..	75	64	..	..
149. ETON.														
<i>Population, 21,490.</i>														

144. ST. ALBAN'S.—The number of attendants is not given in the case of one place of worship belonging to the UNITARIANS, containing 150 sittings.

147. BERKHAMSTEAD.—The returns omit to state the number of sittings in the case of two places of worship belonging to the BAPTISTS, attended by a maximum number of 300 persons at a service.

Bucks.] DIVISION III.—SOUTH MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars.]			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
150. WYCOMBE. <i>Population, 33,562.</i>																		
TOTAL -	84	10102	9008	21339	11539	9586	7347	75	8602	4231	17977	7223	7413	5863				
PROTESTANT CHURCHES:																		
Church of England -	34	3767	4304	10245	6008	4766	1695	35	2923	2066	9879	4360	3623	1536				
Independents -	12	1413	1772	3185	1700	278	1634	2	320	270	590	455	70	347				
Baptists -	12	2102	1079	3181	1723	1865	1343	13	2337	358	2695	1231	1639	1126				
Society of Friends -	1	220	..	220	11	4	..	1	182	..	182	8	..	..		
Wesleyan Methodists -	13	1300	1229	2529	1122	1408	1299	13	1724	945	2669	758	1270	1680				
Primitive Methodists -	8	1030	462	1492	640	1063	1058	6	464	345	809	157	546	747				
Wesleyan Reformers -	1	150	150	300	187	147	250	..	..	..	..	..	..	..
Undefined -	1	..	..	55	55	55	..	4	532	247	1033	284	257	327				
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	120	12	132	93	..	68	1	120	..	120	30	..	100				
151. AYLESBURY. <i>Population, 23,071.</i>																		
152. WINSLOW. <i>Population, 9376.</i>																		
TOTAL -	35	3359	2440	6677	3433	4013	2370	86	7102	6519	19474	7837	9093	5746				
PROTESTANT CHURCHES:																		
Church of England -	14	1568	1359	3666	1912	2390	401	44	2460	2021	10823	4926	5592	1831				
Independents -	5	398	278	676	387	215	454	10	6513	1295	2948	1161	1007	1264				
Baptists -	6	626	26	652	297	232	323	9	1282	1202	2484	977	1614	1091				
Society of Friends -	..	..	..	..	..	..	..	3	173	..	173	24	10	..				
Wesleyan Methodists -	5	345	418	893	350	635	595	14	1940	970	2281	514	1057	1224				
Primitive Methodists -	4	272	368	640	384	461	567	3	184	131	315	..	252	336				
Undefined -	1	150	..	150	103	80	40	2	250	..	250	100	..	..		
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	..	..	..	..	..	..	..	1	200	..	200	135	131	..				
153. NEWPORT PAGNELL. <i>Population, 23,109.</i>																		
154. BUCKINGHAM. <i>Population, 14,410.</i>																		
TOTAL -	47	3577	1988	10077	4503	3561	3285	48	4698	2900	10,063	5367	3923	1799				
PROTESTANT CHURCHES:																		
Church of England -	28	1418	992	6922	3487	2394	1481	29	2611	1883	6729	4113	3328	615				
Independents -	6	810	290	1100	539	284	630	9	1330	751	2081	783	364	712				
Baptists -	1	140	70	210	81	..	69	1	14	..	14	12	8	9				
Society of Friends -	1	178	..	178	4	..	..	1	150	..	150	7	6	..				
Wesleyan Methodists -	7	696	566	1262	229	734	925	5	453	266	719	252	197	390				
Primitive Methodists -	3	195	70	295	128	169	130	2	140	..	140	..	20	73				
Undefined -	1	140	..	140	35	40	50	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	..	..	..	..	..	..	..	1	..	..	170	170	..	..		
155. HENLEY. <i>Population, 17,895.</i>																		

150. WYCOMBE.—The returns omit to state the number of *sittings* in the case of one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 37 persons at a service.
 151. AYLESBURY.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 531 sittings.
 152. WINSLOW.—The number of *attendants* is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 49 sittings.
 153. NEWPORT PAGNELL.—The returns omit to state the number of *sittings* in the case of two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 234 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the Society of Friends, containing 53 sittings, and in one place of worship belonging to a denomination undefined, containing 100 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.
 154. BUCKINGHAM.—The returns omit to state the number of *sittings* in the case of one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 54 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.
 155. HENLEY.—*Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION III.—SOUTH MIDLAND COUNTIES. [OXFORDSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
156. THAME.														157. HEADINGTON.					
<i>Population, 15,640.</i>														<i>Population, 15,771.</i>					
TOTAL -	57	4455	2871	10,125	4837	5166	2128	31	2298	1586	7559	4764	2101	705					
PROTESTANT CHURCHES:																			
Church of England -	28	1734	2081	6614	3350	3097	424	20	1408	1192	6225	4275	1953	..					
Independents -	7	756	346	1102	447	643	363	3	230	220	500	374	..	305					
Baptists -	8	925	107	1032	681	846	621	2	250	24	274	30	..	90					
Wesleyan Methodists -	9	565	337	902	317	376	479	2	210	50	260	35	49	42					
Primitive Methodists -	4	440	..	440	42	192	215	2	110	60	170	..	99	168					
New Church -	..	..	..	..	..	..	..	1	50	..	50	..	..	40
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	..	..	..	..	..	..	..	1	40	40	80	50	..	..			
Latter Day Saints -	1	35	..	35	..	12	26	..	..	..	..	..	..	..
158. OXFORD.														159. BICESTER.					
<i>Population, 20,172.</i>														<i>Population, 15,562.</i>					
TOTAL -	23	5560	4693	12,060	6217	2001	5148	61	3840	3501	10,577	4137	5075	2020					
PROTESTANT CHURCHES:																			
Church of England -	14	3591	2945	8268	4047	1501	3273	33	2137	2652	7655	3224	3850	313					
Independents -	1	314	430	744	351	..	264	9	651	322	973	187	439	619					
Baptists -	3	1000	450	1525	1053	..	1070	2	130	..	150	68	8	84					
Society of Friends -	1	300	250	550	100	..	..	..	..	..	..	..	..	..
Wesleyan Methodists -	1	186	516	702	448	500	400	14	862	527	1519	403	778	1004					
Primitive Methodists -	1	50	96	146	122	..	70	2	60	..	110	105	..	..			
Wesleyan Reformers -	1	95	..	95	86	..	71	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	..	..	..	..	..	..	..	1	..	..	170	150	..	..			
Jews -	1	24	6	30	10	..	..	..	..	..	..	..	..	..
160. WOODSTOCK.														161. WITNEY.					
<i>Population, 14,453.</i>														<i>Population, 23,558.</i>					
TOTAL -	45	3695	3320	9925	4538	4246	2156	77	8072	5449	17,067	6226	5367	4136					
PROTESTANT CHURCHES:																			
Church of England -	28	2601	2235	7596	3453	3691	438	38	3758	4345	11,289	4505	3992	1250					
Independents -	2	110	240	350	123	67	133	4	422	230	652	223	127	346					
Baptists -	2	190	140	330	122	..	154	10	1306	167	1603	560	190	390					
Society of Friends -	..	..	..	..	..	..	..	3	644	..	644	31	27	..
Wesleyan Methodists -	10	666	705	1521	840	305	1156	11	1116	651	1897	783	622	1508					
Primitive Methodists -	3	128	..	128	..	183	275	8	616	56	772	91	509	628					
Brethren -	..	..	..	..	..	..	..	1	150	..	150	20	..	..			
Undefined -	..	..	..	..	..	..	..	1	60	..	60	13	..	14

156. THAME. - The returns omit to state the number of *sittings* in the case of one place of worship belonging to the ESTABLISHED CHURCH attended by a maximum number of 103 persons at a service; neither *sittings* nor *attendants* are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

157. HEADINGTON. - Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

158. OXFORD. - The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH containing 1,900 *sittings*.

159. BICESTER. - The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH containing 706 *sittings*.

161. WITNEY. - The returns omit to state the number of *sittings* in the case of three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 150 at a service.

HERTS.] DIVISION III.—SOUTH MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.					
162. CHIPPING NORTON.														163. BANBURY.					
<i>Population, 17,427.</i>														<i>Population, 29,769.</i>					
TOTAL	58	6104	3560	13,517	5820	3574	2240	105	416	8304	22,206	9240	9388	6363					
PROTESTANT CHURCHES:																			
Church of England	29	2997	2297	9147	4288	4272	225	42	3234	4492	12,042	6229	5860	1380					
Independents	2	183	87	270	102	33	94	7	610	590	1200	171	198	388					
Baptists	12	1263	341	1604	697	555	702	9	1365	645	2030	598	481	489					
Society of Friends	2	600	..	600	54	40	..	5	832	..	832	199	39	..					
Unitarians	..	..	..	..	..	..	..	1	85	240	325	203	..	214
Wesleyan Methodists	6	481	590	1071	361	445	856	23	1956	1609	3565	1055	1655	2412					
Primitive Methodists	4	280	45	325	70	180	249	14	944	528	1602	324	1035	1160					
Undefined	..	..	..	..	..	..	..	1	90	..	90	70	..	50
OTHER CHRISTIAN CHS.:																			
Roman Catholics	3	300	200	500	248	49	114	2	300	200	500	400	120	230					
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	20	..	..	10
164. BRACKLEY.														165. TOWCESTER.					
<i>Population, 13,747.</i>														<i>Population, 12,806.</i>					
TOTAL	44	3692	3737	9847	5074	5847	1788	50	4974	3738	8069	4504	5372	2994					
PROTESTANT CHURCHES:																			
Church of England	27	1698	2484	6900	4266	4812	120	20	1897	2211	3184	2770	2919	410					
Independents	2	243	189	432	156	190	232	1	150	240	390	189	205	295					
Baptists	5	901	215	1116	345	296	498	13	1650	490	2271	867	1062	813					
Society of Friends	1	117	..	117	13	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	..	..	..	..	..	..	..	12	1087	747	1864	678	1033	1249
Primitive Methodists	6	365	827	1192	247	497	686	2	120	50	170	..	113	116					
Wesleyan Reformers	1	78	22	100	20	..	90	1	..	..	60	..	..	68	
Moravians	2	290	..	290	27	52	162	..	..	..	..	..	..	..
Undefined	..	..	..	..	..	..	..	1	70	..	70	..	40	43
166. POTTERS PURY.														167. HARDINGSTONE.					
<i>Population, 10,663.</i>														<i>Population, 9,157.</i>					
TOTAL	30	3874	2463	6727	2621	2524	2545	36	2119	2669	7555	3084	4191	2447					
PROTESTANT CHURCHES:																			
Church of England	14	1914	1313	3587	1541	1086	1107	19	897	1376	4640	1955	2413	377					
Independents	6	1090	650	1740	575	491	515	1	40	560	600	461	457	420					
Baptists	4	480	250	760	385	362	428	7	680	580	1460	525	840	920					
Wesleyan Methodists	5	300	190	490	60	475	365	7	202	153	555	14	396	387					
Primitive Methodists	1	90	60	150	60	110	130	..	..	..	..	..	..	..
Wesleyan Reformers	..	..	..	..	..	..	..	1	100	..	100	..	85	100
Undefined	..	..	..	..	..	..	..	1	200	..	200	129	..	243

162. CHIPPING NORTON.—The number of attendants is not given in the case of one place of worship belonging to the BAPTISTS, containing 100 sittings.

164. BRACKLEY.—The returns omit to state the number of sittings in the case of three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 355 persons at a service. Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

165. TOWCESTER.—The returns omit to state the number of sittings in the case of two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 110 persons at a service.

166. POTTERS PURY.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH containing 258 sittings. Neither sittings nor attendants are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

DIVISION III.—SOUTH MIDLAND COUNTIES. [NORTHAMPTON.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
	168. NORTHAMPTON. <i>Population, 33,857.</i>									169. DAVENTRY. <i>Population, 21,926.</i>								
TOTAL -	56	7365	9293	19733	9692	5051	8240	58	5110	8067	15640	6308	7694	3030				
PROTESTANT CHURCHES:																		
Church of England -	23	3292	4415	10047	4623	2900	2513	30	2810	4579	9282	4125	5174	423				
Independents -	4	339	1467	1806	1418	..	987	7	768	1543	2311	826	796	1322				
Baptists -	13	1583	1733	3616	1979	1382	2024	5	380	744	1444	626	785	390				
Society of Friends -	2	530	..	530	63	..	450	..	..	..	..	..	..	..
Unitarians -	1	95	195	290	230	..	160	..	..	..	..	..	..	..
Wesleyan Methodists -	7	703	1102	1940	833	587	1608	12	957	1127	2084	500	750	795				
Primitive Methodists -	2	188	202	390	79	142	178	1	50	70	120	..	50	100				
Wesleyan Association -	1	35	179	214	107	..	120	..	..	..	..	..	..	..
Calvinistic Methodists -	..	..	..	..	..	..	..	1	10	4	14	9	10	..				
Moravians -	..	..	..	..	..	..	..	1	..	..	250	87	129	..				
Undefined -	1	200	..	200	30	40	100	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	..	..	300	300	..	..	1	135	..	135	135	..	..		
Latter Day Saints -	1	400	..	400	30	..	100	..	..	..	..	..	..	..
	170. BRIXWORTH. <i>Population, 14,771.</i>									171. WELLINGBOROUGH. <i>Population, 21,367.</i>								
TOTAL -	55	4578	5052	11996	5339	3300	1645	69	6282	7980	17229	6963	8662	6129				
PROTESTANT CHURCHES:																		
Church of England -	30	2051	2490	6907	3186	4034	35	27	2327	3142	8486	3635	4125	1694				
Independents -	6	690	560	1250	654	196	..	8	919	1736	2635	1067	805	1217				
Baptists -	10	1027	1153	2180	944	871	836	12	1050	1294	2374	972	1279	1223				
Society of Friends -	..	..	..	..	..	..	..	2	500	..	500	34	12	..				
Wesleyan Methodists -	7	647	752	1399	673	1071	659	15	1261	1743	2904	1179	2289	1739				
Primitive Methodists -	..	..	..	..	..	..	..	2	110	..	110	..	58	107				
Undefined -	2	163	97	260	82	128	115	1	85	65	150	48	50	80				
OTHER CHRISTIAN CHS.:																		
Latter Day Saints -	..	..	..	..	..	..	..	2	30	..	50	28	41	64				

168. NORTHAMPTON.—The returns omit to state the number of *sittings* in the case of one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 150 persons at a service.

169. DAVENTRY.—The returns omit to state the number of *sittings* in the case of one place of worship belonging to the BAPTISTS, attended by a maximum number of 45 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

170. BRIXWORTH.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 190 persons at a service. *Neither sittings nor attendants* are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

171. WELLINGBOROUGH.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 350 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

HUNTS.]

DIVISION III.—SOUTH MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
172. KETTERING.														173. THRAPSTON.					
<i>Population, 18,097.</i>														<i>Population, 12,841.</i>					
TOTAL -	57	5198	5039	14712	6036	8236	3102	47	3282	4540	10,488	4307	6025	2364					
PROTESTANT CHURCHES:																			
Church of England -	28	1827	1755	7987	3117	4295	805	25	1547	1876	6069	2685	3584	146					
Independents -	7	1155	1490	2615	1152	1560	92	1	240	210	450	199	259	285					
Baptists -	4	666	656	1322	938	1033	483	10	963	1370	2353	1049	1226	996					
Society of Friends -	1	170	..	170	29	23	..	..	..	..	..	..	..	..
Wesleyan Methodists -	7	656	976	1632	595	781	994	8	422	954	1376	364	820	835					
Primitive Methodists -	2	54	58	132	..	63	86	1	48	120	168	30	57	49					
Wesleyan Reformers -	1	270	..	270	205	251	177	..	..	..	..	..	..	..
Undefined -	7	400	104	554	..	170	465	1	12	..	12	..	12	..					
OTHER CHRISTIAN CHS.:																			
Latter Day Saints -	..	..	..	..	..	..	..	1	50	10	60	40	67	53
174. OUNDLE.														175. PETERBOROUGH.					
<i>Population, 15,655.</i>														<i>Population, 28,957.</i>					
TOTAL -	52	3294	3805	10,331	4691	5209	2018	70	5035	6832	15,130	7748	6273	4628					
PROTESTANT CHURCHES:																			
Church of England -	31	1763	2453	7358	3073	4108	794	36	2532	4754	10,494	5297	4203	1600					
Independents -	4	468	565	973	318	235	257	8	636	152	788	591	379	734					
Baptists -	2	294	262	556	249	292	169	3	250	380	630	384	92	345					
Wesleyan Methodists -	12	659	645	1304	395	574	759	12	896	1186	2982	972	1179	1202					
Primitive Methodists -	..	..	..	..	..	..	..	5	316	186	502	139	167	265
Bible Christians -	..	..	..	..	..	..	..	1	69	90	150	..	100	140
Wesleyan Reformers -	..	..	..	..	..	..	..	2	220	84	304	220	100	330
Calvinistic Methodists -	..	..	..	..	..	..	..	2	25	..	80	55	13	12
Undefined -	1	110	..	110	45	..	48	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	2	..	..	20	20	..	..	1	100	..	100	70	40	..	
176. HUNTINGDON.														177. ST. IVES.					
<i>Population, 29,900.</i>														<i>Population, 20,591.</i>					
TOTAL -	57	4517	4845	14,592	6955	6835	3494	57	4750	5912	14,196	9020	8716	6230					
PROTESTANT CHURCHES:																			
Church of England -	27	1217	1885	8166	4189	3983	679	24	1351	2215	5787	3705	1221	1217					
Independents -	1	100	250	350	70	..	100	2	70	310	850	846	..	340					
Baptists -	8	1084	1951	2135	818	977	707	13	1498	2249	4917	2807	2362	2381					
Society of Friends -	1	190	..	190	4	..	..	2	650	..	650	28	11	..			
Unitarians -	..	..	..	..	..	..	..	1	30	100	130	64	89	40
Wesleyan Methodists -	13	880	1090	2136	1318	1470	1204	4	520	470	1390	1046	1041	955					
Primitive Methodists -	2	200	150	350	52	101	94	5	215	365	577	212	443	400					
Brethren -	1	500	..	500	177	..	350	..	..	..	..	..	..	..
Undefined -	4	346	419	765	327	394	360	3	380	249	629	297	208	358					
OTHER CHRISTIAN CHS.:																			
Latter Day Saints -	..	..	..	..	..	..	..	2	36	14	60	15	3	30

172. KETTERING. - The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 91 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 100 sittings.

173. THRAPSTON. - The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 154 persons at a service.

174. OUNDLE. - The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 89 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 380 sittings.

175. PETERBOROUGH. - The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 370 persons at a service. The number of *attendants* is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 500 sittings; and in one place of worship belonging to the INDEPENDENTS, containing 100 sittings.

176. HUNTINGDON. - The number of *attendants* is not given in the case of one place of worship belonging to the BAPTISTS, containing 200 sittings.

177. ST. IVES. - The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 90 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 80 persons at a service.

DIVISION III.—SOUTH MIDLAND COUNTIES. [BEDFORDSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
178. ST. NEOT'S. <i>Population, 18,825.</i>																		
TOTAL	58	4910	4781	13,469	7195	8587	4364	98	9178	10148	27724	13328	18460	10620				
PROTESTANT CHURCHES:																		
Church of England	29	1569	1606	6927	3712	4572	389	43	2885	3566	13791	6718	7646	1736				
Independents	2	280	370	676	545	578	408	12	1676	2053	4029	2125	1688	2523				
Baptists	7	854	1477	2331	1453	1856	1011	14	1434	1714	3048	1723	2382	1888				
Wesleyan Methodists	11	919	1146	2065	891	1127	1626	16	1930	1625	3253	1331	1789	2876				
Primitive Methodists	4	208	182	390	42	160	215	5	386	460	906	233	422	753				
Moravians	3	680	..	680	285	59	455	2	140	..	640	519	264	647				
Undefined	1	350	..	350	198	208	175	4	627	730	1357	599	649	417				
OTHER CHRISTIAN CHS.:																		
Cath. and Apos. Church	..	..	..	..	..	..	..	1	80	..	80	80	..	80				
Latter Day Saints	1	50	..	50	15	27	25	..	..	..	..	..	..	..
Jews	..	..	..	..	..	..	..	1	20	..	20	..	..	..	
179. BEDFORD, <i>Population, 35,523.</i>																		
180. BIGGLESWADE. <i>Population, 23,436.</i>																		
TOTAL	52	7457	6831	15870	7706	11462	4028	47	3898	3568	11211	4715	7097	3026				
PROTESTANT CHURCHES:																		
Church of England	24	4521	2571	8674	3883	5904	300	20	3981	1582	6308	3229	4198	160				
Independents	2	148	358	506	357	551	341	1	160	130	290	275	284	190				
Baptists	10	937	2567	3504	2103	2517	1372	6	730	322	1052	407	575	438				
Society of Friends	..	..	..	..	..	..	..	1	220	..	220	23	14	..				
Wesleyan Methodists	11	1370	1195	2585	1216	2126	1808	13	1415	945	2360	470	1465	1763				
Primitive Methodists	1	60	50	110	..	100	110	3	226	83	309	..	190	280				
Undefined	2	260	90	350	72	91	50	3	166	506	672	311	371	195				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	21	..	21	50	20	..	..	..	..	..	..	..	..
Latter Day Saints	1	140	..	140	25	63	47	..	..	..	..	..	..	..
181. AMPTHILL. <i>Population, 16,542.</i>																		
182. WOBURN. <i>Population, 12,075.</i>																		
TOTAL	40	4888	3224	8342	3643	3846	3102	55	6554	4248	11462	4714	6861	6215				
PROTESTANT CHURCHES:																		
Church of England	18	2749	1631	4610	2158	2129	574	16	2509	1130	4299	1942	1779	981				
Independents	3	451	337	788	392	76	309	2	180	74	254	..	92	107				
Baptists	4	362	372	734	648	240	502	12	1664	853	2517	1702	1933	1715				
Society of Friends	..	..	..	..	..	..	..	1	182	..	182	31	..	22				
Wesleyan Methodists	11	1039	761	1800	445	1088	1293	17	1504	2000	3504	937	2558	2720				
Primitive Methodists	4	287	123	410	..	313	424	5	275	126	401	102	340	470				
Wesleyan Reformers	..	..	..	..	..	..	..	1	140	65	205	..	69	100				
OTHER CHRISTIAN CHS.:																		
Latter Day Saints	..	..	..	..	..	..	..	1	100	..	100	..	90	100				
183. LEIGHTON BUZZARD. <i>Population, 17,142.</i>																		

178. ST. NEOT'S.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 55 persons at a service.

179. BEDFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 768 sittings.

180. BIGGLESWADE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 425 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

181. AMPTHILL.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 10 persons at a service.

183. LEIGHTON BUZZARD.—The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 50 sittings.

CAMBRIDGESHIRE.] DIVISION III.—SOUTH MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
184. LUTON. <i>Population, 25,087.</i>																		
TOTAL	51	6811	7390	15524	9454	8917	10518	41	3651	2745	8206	3469	4582	2247				
PROTESTANT CHURCHES:																		
Church of England	12	2213	1985	4841	2359	2571	2130	26	2088	1133	4951	1769	2495	575				
Independents	1	..	..	..	..	..	..	2	370	370	740	259	303	190				
Baptists	13	1346	2420	3956	2759	1447	2822	7	865	892	1757	1144	1401	1170				
Society of Friends	1	220	..	220	70	49	..	..	..	..	..	..	..	..
Wesleyan Methodists	18	2232	2573	4705	2743	3149	3745	5	298	310	688	297	343	269				
Primitive Methodists	2	310	220	530	448	616	716	1	30	40	70	..	40	43				
Undefined	3	410	732	1142	1005	975	975	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Latter Day Saints	2	80	..	130	70	110	130	..	..	..	..	..	..	..
185. CAXTON. <i>Population, 11,065.</i>																		
TOTAL	74	6718	5882	14111	8102	11140	3855	25	5967	7127	13894	8598	3298	6961				
PROTESTANT CHURCHES:																		
Church of England	38	3874	1931	7261	4740	6418	70	16	4140	4444	9384	5616	1436	4246				
Independents	3	473	347	820	321	370	179	1	500	180	680	317	94	220				
Baptists	22	1611	2840	4506	2796	3492	2808	3	512	1658	2170	1668	1053	1462				
Wesleyan Methodists	7	500	640	1140	236	800	583	1	400	600	1000	569	290	653				
Primitive Methodists	2	70	124	194	..	65	105	1	35	245	280	130	195	110				
Undefined	2	190	..	190	..	..	140	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..	1	230	..	230	260	200	180				
Latter Day Saints	..	..	..	..	..	..	..	1	150	..	150	38	70	90				
Jews	..	..	..	..	..	..	..	1	..	..	..	..	..	..
186. CHESTERTON. <i>Population, 25,170.</i>																		
187. CAMBRIDGE. <i>Population, 27,815.</i>																		
188. LINTON. <i>Population, 14,148.</i>																		
189. NEWMARKET. <i>Population, 30,655.</i>																		
TOTAL	39	5651	3082	10358	4726	6343	2501	64	8281	5922	16388	9226	10,404	4236				
PROTESTANT CHURCHES:																		
Church of England	20	3362	1652	6639	2965	4612	570	30	4963	2434	9187	5385	6124	750				
Independents	9	1290	820	2110	703	1015	735	9	1074	794	2068	1276	808	1180				
Baptists	1	100	351	451	350	..	400	9	968	962	1985	806	1284	595				
Unitarians	..	..	..	..	..	..	..	1	30	170	200	38	51	..				
Wesleyan Methodists	..	..	..	..	..	..	..	8	676	882	1688	1086	1627	888				
Primitive Methodists	5	440	110	550	390	591	696	6	420	680	1100	545	930	770				
Undefined	3	399	149	548	298	95	100	1	150	..	150	..	25	53				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	60	..	60	20	30	..	..	..	..	..	..	..	..

184. LUTON.—The returns omit to state the number of sittings in one place of worship belonging to a denomination UNDEFINED, attended by a maximum number of 90 persons at a service.

185. CAXTON.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 119 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

186. CHESTERTON.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 903 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 60 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

187. CAMBRIDGE.—*Neither sittings nor attendants* are given in the cases of two places of worship belonging to the ESTABLISHED CHURCH; and in one place of worship belonging to the JEWS.

188. LINTON.—The number of attendants is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 100 sittings.

189. NEWMARKET.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 360 persons at a service.

DIVISION III.—SOUTH MIDLAND COUNTIES. [CAMBRIDGESHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
		190. ELY. <i>Population, 22,896.</i>							191. NORTH WITCHFORD. <i>Population, 16,243.</i>					
TOTAL -	56	5144	6225	11,529	6323	7749	4793	33	3714	3656	8220	4677	5515	4214
PROTESTANT CHURCHES:														
Church of England -	16	2324	1929	4203	2423	2793	752	5	1240	58	1748	1486	1385	200
Independents -	1	..	..	120	100	..	..	1	120	400	520	120	65	120
Baptists -	12	1031	1339	2370	1060	1663	1010	8	795	1369	2164	1385	1306	989
Society of Friends -	1	150	..	150	6	..	..	1	190	..	190	22	18	..
Wesleyan Methodists -	15	935	1786	2721	1440	2186	1685	10	811	1149	1960	896	1750	1507
Primitive Methodists -	8	314	661	975	246	353	441	5	278	420	698	181	561	648
Wesleyan Reformers -	..	..	..	..	..	..	..	1	160	260	420	275	..	300
L'Huntingdon's Connex.	1	150	400	550	700	400	530	..	..	..	..	..	..	..
Undefined -	2	240	110	350	348	354	375	1	..	..	400	300	400	400
OTHER CHRISTIAN CHS.:														
Latter Day Saints -	..	..	..	..	..	..	..	1	120	..	120	12	30	50
		192. WHITTLESEY, <i>Population, 7,687.</i>							193. WISBEACH, <i>Population, 36,215.</i>					
TOTAL -	12	2076	2207	4283	2143	2415	1300	78	9298	9948	21,396	8210	9399	6158
PROTESTANT CHURCHES:														
Church of England -	4	1474	1151	2625	1355	1330	320	24	5036	4311	11087	4880	4413	750
Independents -	1	100	200	300	157	133	200	4	440	564	1104	274	403	399
Baptists -	2	150	490	640	352	408	275	7	530	1230	1760	1149	894	1070
Society of Friends -	..	..	..	..	..	..	..	1	100	..	100	16	12	..
Wesleyan Methodists -	3	212	286	498	186	393	335	15	1358	1881	3299	588	1457	1687
Primitive Methodists -	1	40	30	70	..	30	50	19	929	1657	2706	705	1715	1572
Wesleyan Reformers -	1	100	50	150	93	119	120	6	815	505	1120	488	405	520
Undefined -	..	..	..	..	..	..	..	1	..	..	160	30	100	160
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	60	..	60	80	..	..

190. ELY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 139 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

193. WISBEACH.—*Neither sittings nor attendants* are given in the case of one place of worship belonging to the PRIMITIVE METHODISTS.

ESSEX.]

DIVISION IV.—EASTERN COUNTIES.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
194. WEST HAM.														195. EPPING.					
<i>Population, 34,395.</i>														<i>Population, 15,631.</i>					
TOTAL -	36	5488	6892	13,110	7576	3047	4165	33	4552	3287	8504	4977	4289	1285					
PROTESTANT CHURCHES:																			
Church of England	16	3829	4784	9143	4956	2840	2288	21	2649	2072	5386	3493	3278	340					
Independents	9	890	1318	2208	1339	20	1006	7	693	570	1263	615	230	455					
Baptists	2	286	..	286	145	20	129	3	740	645	1385	779	721	490					
Society of Friends	1	..	..	200	94	42	..	1	300	..	300	40	..	..			
Wesleyan Methodists	4	320	500	820	255	90	396	..	..	..	..	..	..	..
Primitive Methodists	1	70	130	200	25	35	50	..	..	..	..	..	..	..
Wesleyan Association	1	43	80	125	112	..	86	..	..	..	..	..	..	..
Lady Huntingdon's Con.	..	..	..	..	..	..	..	1	170	..	170	50	60	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	45	80	125	650	..	300	..	..	..	..	..	..	..
196. ONGAR.														197. ROMFORD.					
<i>Population, 11,855.</i>														<i>Population, 24,607.</i>					
TOTAL -	33	2369	2225	6857	2722	3874	288	37	2275	2654	9999	4891	3790	2434					
PROTESTANT CHURCHES:																			
Church of England	27	1459	1433	5155	2344	3505	80	17	750	776	6096	3135	2788	965					
Independents	5	830	750	1580	270	275	143	6	556	639	1695	678	493	327					
Baptists	1	80	42	122	108	94	65	6	380	700	1080	565	247	504					
Wesleyan Methodists	..	..	..	..	..	..	..	5	273	539	812	422	226	483
Undefined	..	..	..	..	..	..	..	2	300	..	300	91	28	141
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	..	..	..	..	..	..	..	1	16	..	16	..	8	14
198. ORSETT.														199. BILLERICAY.					
<i>Population, 10,642.</i>														<i>Population, 13,787.</i>					
TOTAL -	25	1624	1502	4257	2189	2184	572	29	1881	1576	4997	3733	3898	1153					
PROTESTANT CHURCHES:																			
Church of England	15	778	914	2823	1630	1866	..	18	785	426	2751	2052	2348	..					
Independents	4	440	396	836	382	220	281	6	816	900	1716	945	831	801					
Baptists	1	100	50	150	..	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	2	152	130	282	32	98	139	3	110	30	140	333	669	352					
Primitive Methodists	1	54	12	66	36	..	30	..	..	..	..	..	..	..
Wesleyan Reformers	1	100	..	100	109	..	100	..	..	..	..	..	..	..
Undefined	1	..	..	..	..	..	22	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	2	170	220	390	403	50	..

* Division IV., containing the Eastern Counties of Essex, Suffolk, and Norfolk, commences with District 194 (WEST HAM), and terminates with District 204 (THETFORD).

194. WEST HAM.—The number of attendants is not given in the cases of four places of worship belonging to the ESTABLISHED CHURCH, containing 1110 sittings; nor in one place of worship belonging to the INDEPENDENTS, containing 228 sittings.

195. EPPING.—The returns omit to state the number of sittings in the case of six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 540 persons at a service; and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 32 persons at a service.

196. ONGAR.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 130 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the INDEPENDENTS.

197. ROMFORD.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 543 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 67 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1275 sittings.

198. ORSETT.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 130 persons at a service; and in one place of worship belonging to a denomination UNDEFINED, attended by a maximum number of 22 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 180 sittings; and in one place of worship belonging to the BAPTISTS, containing 150 sittings.

199. BILLERICAY.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 830 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 15 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 548 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 120 sittings.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
200. CHELMSFORD. <i>Population, 32,272.</i>																		
TOTAL	62	7164	5615	20,319	7374	8878	2405	48	4717	3519	10,710	5455	6764	1125				
PROTESTANT CHURCHES:																		
Church of England	34	3300	2784	12,304	3587	5302	1915	28	2426	2547	7393	3814	5041	339				
Independents	15	1801	2121	4222	2594	2538	905	9	1069	807	1786	692	659	730				
Baptists	3	40	480	640	100	90	..	5	700	..	754	517	465	500				
Society of Friends	1	600	..	600	153	78	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	179	200	379	140	48	192	4	222	165	387	292	359	336				
Undefined	2	404	..	404	300	578	388	2	300	..	300	140	240	210				
OTHER CHRISTIAN CHS.:																		
Roman Catholic	3	720	30	1650	448	204	..	..	..	..	..	..	..	..
Cath. and Apos. Church	1	120	..	120	52	40	..	..	..	..	..	..	..	..
201. ROCHFORD. <i>Population, 15,838.</i>																		
TOTAL	52	4709	2647	12,598	6298	8103	2278	64	6241	7237	16,272	8322	9457	5179				
PROTESTANT CHURCHES:																		
Church of England	32	1737	1163	7842	4176	5142	970	31	3559	3401	9754	4590	5696	1921				
Independents	8	1306	1054	2660	1395	1884	639	2	90	570	660	332	297	330				
Baptists	4	643	70	713	374	604	289	3	240	300	540	213	381	164				
Society of Friends	1	400	..	400	36	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	4	391	360	751	218	315	217	20	1955	2429	4384	2892	2622	2085				
Primitive Methodists	1	50	..	50	15	40	50	5	179	225	404	143	321	363				
Wesleyan Reformers	..	..	..	..	..	..	..	1	110	..	110	..	106	98
New Church	..	..	..	..	..	..	..	1	..	..	..	14	31	..
Undefined	1	144	..	144	66	80	70	1	108	312	420	138	..	168				
OTHER CHRISTIAN CHS.:																		
Cath. and Apos. Church	1	38	..	38	18	38	43	..	..	..	..	..	..	..
202. MALDON. <i>Population, 22,137.</i>																		
203. TENDRING. <i>Population, 27,710.</i>																		
204. COLCHESTER. <i>Population, 19,443.</i>																		
205. LEXDEN. <i>Population, 21,666.</i>																		
TOTAL	34	6401	4693	13,796	6095	7260	4049	62	5272	6086	16,408	6993	9303	2644				
PROTESTANT CHURCHES:																		
Church of England	16	2586	1172	6430	3161	4033	1257	34	2635	3445	11,010	4301	5516	962				
Independents	6	1480	1185	2665	1510	1631	1278	9	1218	1345	2683	1492	2076	966				
Baptists	4	740	1170	1910	590	950	492	4	370	150	520	295	360	..				
Society of Friends	1	767	..	767	58	48	..	1	130	..	130	22	..	..		
Wesleyan Methodists	1	270	560	830	500	85	330	8	484	633	1117	495	688	413				
Primitive Methodists	3	166	256	422	183	283	205	3	215	255	470	326	505	179				
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	150	18	168	46	80	..
New Church	1	150	350	500	20	200	300	2	70	240	310	16	78	124				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	140	..	140	73	..	67	..	..	..	..	..	..	..
Latter Day Saints	1	102	..	102	..	30	120	..	..	..	..	..	..	..

200. CHELMSFORD.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 794 persons at a service; in two places belonging to the INDEPENDENTS, attended by a maximum number of 234 persons; and in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 63 persons. The number of attendants is not given in the cases of seven places of worship belonging to the ESTABLISHED CHURCH, containing 4645 sittings; and in two places belonging to the BAPTISTS, containing 540 sittings. Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

201. ROCHFORD.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 220 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 80 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 30 sittings.

202. MALDON.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 230 persons at a service.

203. TENDRING.—The returns omit to state the number of sittings in six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 224 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 100 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 55 persons at a service; and in one place of worship belonging to the NEW CHURCH, attended by a maximum number of 31 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 1476 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

204. COLCHESTER.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 250 persons at a service; and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 100 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 57 sittings.

205. LEXDEN.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 99 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 120 persons. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 280 sittings; and in one place belonging to the BAPTISTS, containing 100 sittings.

Essex.]

DIVISION IV.—EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.													
206. WITHAM.														207. HALSTEAD.													
<i>Population, 16,099.</i>														<i>Population, 19,273.</i>													
TOTAL	34	4920	3893	12,878	4948	7070	1524	36	5188	5476	12,987	6460	9493	2493													
PROTESTANT CHURCHES:																											
Church of England	18	1810	1786	7661	3230	4864	710	17	2122	1193	5638	2851	4793	500													
Independents	6	1393	1635	3028	1386	1687	315	8	1506	2357	3863	2154	2896	884													
Baptists	3	241	300	541	196	282	300	7	700	1026	2626	1382	1708	910													
Society of Friends	3	1270	..	1270	64	23	..	3	760	..	760	73	40	24													
Wesleyan Methodists	2	125	144	269	42	182	159	..	..	..	..	..	..	..						
Primitive Methodists	1	60	..	60	..	12	40	..	..	..	..	..	..	..						
Undefined	..	..	..	..	..	..	..	1	100	..	100	..	56	85						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	21	28	49	30	20	..	..	..	..	..	..	..	..					
208. BRAINTREE.														209. DUNMOW.													
<i>Population, 17,561.</i>														<i>Population, 20,498.</i>													
TOTAL	26	3179	4662	11,979	7181	9366	993	41	4720	5782	14,373	6520	9878	706													
PROTESTANT CHURCHES:																											
Church of England	14	961	825	5924	2408	4125	..	25	1812	2791	8474	3874	5951	50													
Independents	8	1628	3118	4746	3393	4248	186	10	1924	2705	4629	2320	3357	480													
Baptists	2	280	560	840	600	710	710	1	184	206	390	245	381	176													
Society of Friends	1	210	..	210	28	18	..	4	750	..	750	41	29	..													
Wesleyan Methodists	1	100	159	259	252	265	97	1	50	80	130	40	130	..													
210. SAFFRON WALDEN.														211. RISBRIDGE.													
<i>Population, 20,716.</i>														<i>Population, 18,125.</i>													
TOTAL	50	5410	4967	13,802	7147	9828	2514	45	5629	4618	12,963	6377	10,500	1523													
PROTESTANT CHURCHES:																											
Church of England	25	2419	2626	8470	4318	6135	668	27	2801	1942	7459	3217	6323	80													
Independents	7	1012	1220	2232	989	1200	794	9	1698	2150	3848	2348	2970	873													
Baptists	7	934	789	1723	1283	1632	248	4	650	400	1050	380	600	304													
Society of Friends	1	400	..	400	50	43	..	1	270	..	270	9	5	..													
Wesleyan Methodists	1	250	..	250	25	100	150	..	..	..	..	..	..	..						
Primitive Methodists	8	355	332	687	482	698	654	3	210	126	336	288	632	266													
Freethink ^s . Christians	1	40	..	40	..	20	..	..	..	..	..	..	..	..					
Undefined	..	..	..	..	..	..	..	1	..	..	..	135	..	..											

206. WITHAM.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1067 sittings; nor in that of one place of worship belonging to the INDEPENDENTS, containing 60 sittings; nor in that of one place of worship belonging to the BAPTISTS, containing 70 sittings.

207. HALSTEAD.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 391 persons at a service; and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 147 persons at a service.

208. BRAINTREE.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 396 persons at a service.

211. RISBRIDGE.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 310 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION IV.—EASTERN COUNTIES.

[SUFFOLK.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
212. SUDBURY. <i>Population, 30,814.</i>														213. COSFORD. <i>Population, 18,107.</i>					
TOTAL	67	7003	6273	18,969	10,198	11,588	2200	56	6275	6506	15,111	6358	5702	2139					
PROTESTANT CHURCHES:																			
Church of England	44	4362	4187	13,962	7917	8705	702	29	3285	3684	9302	3836	5431	510					
Independents	9	1341	1204	2825	1206	1515	901	11	1814	1516	3330	1412	1986	807					
Baptists	4	530	750	1280	823	1105	430	6	514	900	1414	584	775	395					
Society of Friends	1	350	..	350	42	29	..	..	..	..	..	..	..	..
Unitarians	1	110	10	120	20	47	49	..	..	..	..	..	..	..
Wesleyan Methodists	3	160	84	244	..	80	58	3	110	150	260	108	151	100					
Primitive Methodists	3	74	..	74	70	81	60	6	432	256	688	594	338	301					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	76	38	114	120	26	..	..	..	..	..	..	..	..
Latter Day Saints	..	..	..	..	..	..	..	1	120	..	120	14	21	26
214. THINGOE. <i>Population, 19,014.</i>														215. BURY ST. EDMUNDS. <i>Population, 13,900.</i>					
TOTAL	64	5094	2837	10,528	4571	8136	980	9	2711	4388	7899	4093	2386	2690					
PROTESTANT CHURCHES:																			
Church of England	47	3186	2285	8068	4104	7026	..	3	1725	2794	4519	2528	1843	1207					
Independents	2	350	..	350	..	103	74	2	180	350	1330	673	..	596					
Baptists	5	723	116	839	361	487	383	1	350	650	1000	602	519	621					
Society of Friends	..	..	..	..	..	..	..	1	350	..	350	26	24	..
Unitarians	..	..	..	..	..	..	..	1	..	300	300	112	..	80
Wesleyan Methodists	3	198	105	303	26	135	162	1	106	294	490	152	..	96					
Primitive Methodists	4	251	215	466	..	237	161	..	..	..	..	..	..	..
Wesleyan Reformers	2	186	66	252	..	111	140	..	..	..	..	..	..	..
Undefined	1	200	50	250	80	31	60	..	..	..	..	..	..	..
216. MILDENHALL. <i>Population, 10,354.</i>														217. STOW. <i>Population, 21,110.</i>					
TOTAL	33	3107	2578	5261	3427	3739	1819	78	8860	6454	17,234	7185	11,305	4051					
PROTESTANT CHURCHES:																			
Church of England	14	841	1007	2424	1598	1628	247	35	4937	2970	8047	3523	5638	810					
Independents	1	..	..	..	250	..	..	8	949	1559	3568	1348	2240	1310
Baptists	5	596	604	1200	484	705	515	12	1085	1277	2360	1710	2233	900					
Wesleyan Methodists	7	480	679	1159	1105	1630	773	8	508	408	916	36	326	330					
Primitive Methodists	5	130	288	418	80	341	284	10	153	240	703	356	608	524					
Brethren	..	..	..	..	..	..	..	1	300	..	300	110	150	40
Undefined	1	60	..	60	..	37	..	4	500	..	500	102	110	77					

212. SUDBURY.—The returns omit to state the number of *sittings* in seven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 500 persons at a service; in two places of worship belonging to the INDEPENDENTS, attended by a maximum number of 100 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 22 persons at a service; the number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 275 sittings; nor in that of one place of worship belonging to the INDEPENDENTS, containing 350 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

213. COSFORD. The returns omit to state the number *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 35 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 60 persons at a service; the number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 400 sittings.

214. THINGOE. The returns omit to state the number of *sittings* in seven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 1385 persons at a service. *Neither sittings nor attendants* are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

216. MILDENHALL.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 400 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 250 persons; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 400 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 491 sittings.

217. STOW.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 250 persons at a service; and in two places of worship belonging to the BAPTISTS, attended by a maximum number of 420 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 49 sittings; nor in that one place of worship belonging to the BAPTISTS, containing 40 sittings.

SUFFOLK.]

DIVISION IV.—EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
218. HARTISMERE.														219. HOXNE.					
<i>Population, 19,028.</i>														<i>Population, 15,900.</i>					
TOTAL	60	6264	5085	13,197	4595	7579	2236	33	4262	3086	8768	4057	6153	837					
PROTESTANT CHURCHES:																			
Church of England	31	3395	3513	8756	2809	4316	230	24	2452	2122	5994	2111	3667	..					
Independents	1	300	100	400	140	300	100	1	..	..	..	351	300	150		
Baptists	11	1523	782	2305	1258	1637	967	5	1694	840	2534	1558	2060	450					
Wesleyan Methodists	8	491	456	947	262	702	498	1	36	44	80	7	40	50					
Primitive Methodists	4	280	234	523	76	428	353	2	80	80	160	30	86	187					
Wesleyan Reformers	3	266	..	266	40	166	88	..	..	..	..	..	..	..
220. BOSMERE.														221. SAMFORD.					
<i>Population, 17,219.</i>														<i>Population, 12,493.</i>					
TOTAL	58	4439	3499	11457	4814	7412	1441	48	3329	2535	9336	4393	5767	1240					
PROTESTANT CHURCHES:																			
Church of England	39	1825	1779	6823	2792	4651	70	29	1489	1189	6450	3125	3980	..					
Independents	8	1765	1259	3065	1218	1714	1191	8	974	388	1362	751	970	797					
Baptists	7	527	394	1171	742	870	45	1	150	180	330	362	376	60					
Society of Friends	1	200	..	200	14	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	1	44	40	84	..	75	75	7	566	384	950	85	391	383					
Primitive Methodists	2	78	36	114	48	95	60	3	150	94	244	70	50	..					
222. IPSWICH.														223. WOODBRIDGE.					
<i>Population, 32,759.</i>														<i>Population, 23,776.</i>					
TOTAL	31	4993	10,274	16,017	9721	7011	6106	72	6953	7047	17,521	7898	10,611	1972					
PROTESTANT CHURCHES:																			
Church of England	15	2555	4862	8167	5722	4160	2946	16	4122	3235	10,833	4249	5538	715					
Independents	2	352	1020	1372	971	997	835	7	927	1399	2325	1137	1331	735					
Baptists	4	546	2460	3006	1880	1414	1159	10	1185	1990	3175	2112	2854	395					
Society of Friends	1	600	..	600	111	71	..	1	300	..	300	41	25	..					
Unitarians	1	50	800	850	310	..	450	..	..	..	..	..	..	..
Wesleyan Methodists	2	300	555	855	299	72	290	5	309	423	732	298	214	127					
Primitive Methodists	1	100	200	300	80	237	100	1	70	..	70	16	34	..					
Wesleyan Association	1	80	270	350	88	60	80	1	..	..	45	33	45	..			
Brethren	1	60	..	60	20	..	20	..	..	..	..	..	..	..
Undefined	1	120	..	120	30	..	35	1	40	..	40	12	..	..			
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	200	100	300	200	..	200	..	..	..	..	..	..	..
Jews	1	30	7	37	10	..	..	..	..	..	..	..	..	..

218. HARTISMERE.—The returns omit to state the number of sittings in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 239 persons at a service; and in two places belonging to the BAPTISTS, attended by a maximum number of 429 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND containing 49 sittings; and in that of one place of worship belonging to the BAPTISTS, containing 40 sittings.

219. HOXNE.—The returns omit to state the number of sittings in four places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 362 persons at a service.

220. BOSMERE.—The returns omit to state the number of sittings in seven places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 773 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the BAPTISTS, containing 25 sittings. Neither sittings nor attendants are given in the case of two places of worship belonging to the CHURCH OF ENGLAND.

221. SAMFORD.—The returns omit to state the number of sittings in three places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 317 persons at a service; the number of attendants is not given in the case of one place of worship belonging to the PRIMITIVE METHODISTS, containing 49 sittings.

222. IPSWICH.—The returns omit to state the number of sittings in one place of the worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 329 persons at a service; the number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 250 sittings, nor in that of one place of worship belonging to the BAPTISTS, containing 120 sittings. Neither sittings nor attendants are given in the case of two places of worship belonging to the CHURCH OF ENGLAND.

223. WOODBRIDGE.—The returns omit to state the number of sittings in three places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 317 persons at a service; the number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 250 sittings, nor in that of one place of worship belonging to the BAPTISTS, containing 120 sittings. Neither sittings nor attendants are given in the case of two places of worship belonging to the CHURCH OF ENGLAND.

DIVISION IV.—EASTERN COUNTIES.

[NORFOLK.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
224. PLOMESGATE.																		
<i>Population, 21,477.</i>																		
TOTAL -	64	5618	5152	13,330	7086	9945	1687	88	3660	10,806	22,034	7025	1189	3132				
PROTESTANT CHURCHES:																		
Church of England -	40	2942	2885	8379	4411	6403	480	47	7901	6657	14,908	4399	6758	517				
Independents -	7	558	1522	2141	1046	1387	666	9	1635	1346	2149	1184	1776	705				
Baptists -	7	989	247	1271	1067	1371	190	4	280	160	440	102	160	131				
Society of Friends -	..	..	..	..	..	..	..	1	200	..	200	20	6	..				
Wesleyan Methodists -	7	894	332	1136	360	503	240	11	813	1415	2223	779	1281	735				
Primitive Methodists -	2	137	166	303	176	243	111	16	831	1228	2109	541	1508	934				
Undefined -	1	100	..	100	26	38	..	..	..	..	..	..	..	..
225. BLYTHING.																		
<i>Population, 27,883.</i>																		
226. WANGFORD.																		
<i>Population, 14,014.</i>																		
TOTAL -	45	3856	5927	10,568	4480	6081	3124	42	3865	4681	12,556	5500	4769	3927				
PROTESTANT CHURCHES:																		
Church of England -	26	2330	2941	6039	2127	3352	351	27	2601	3165	9776	3959	3928	2213				
Independents -	3	575	1500	2075	1074	1005	1000	3	180	550	730	561	30	433				
Baptists -	4	140	330	487	648	814	1370	2	300	200	500	258	263	242				
Society of Friends -	..	..	..	..	..	..	..	1	110	..	110	9	7	..				
Wesleyan Methodists -	6	491	892	1383	315	558	276	7	554	654	1205	629	371	864				
Primitive Methodists -	4	177	244	421	243	283	113	1	40	112	152	50	100	101				
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	110	20	130	54	45	..	..	..	..	..	..	..	..
Latter Day Saints -	1	33	..	33	19	24	14	1	80	..	80	34	70	71				
227. MUTFORD.																		
<i>Population, 20,163.</i>																		
228. YARMOUTH.																		
<i>Population, 26,880.</i>																		
TOTAL -	17	5399	6974	12,673	6699	4171	5246	33	2126	1471	5006	1469	3081	861				
PROTESTANT CHURCHES:																		
Church of England -	3	3100	2928	6023	3500	2491	1950	17	1372	917	3593	1215	2237	82				
Independents -	1	184	516	700	395	..	351	..	..	..	..	..	..	..
Baptists -	3	150	330	780	516	434	270	2	130	110	240	106	125	110				
Society of Friends -	1	255	..	255	17	10	..	..	..	..	..	..	..	..
Unitarians -	1	50	350	400	210	..	130	1	100	..	100	..	20	..				
Wesleyan Methodists -	1	300	900	1200	620	120	600	3	135	110	345	12	66	149				
Methodist New Connex.	1	250	500	750	347	349	333	..	..	..	..	..	..	..
Primitive Methodists -	1	300	700	1000	500	600	900	9	349	334	683	136	618	513				
Wesleyan Reformers -	1	150	250	400	400	..	450	1	40	..	40	..	15	15				
L'Huntingdon's Connex.	1	150	470	620	180	..	150	..	..	..	..	..	..	..
Undefined -	2	480	..	480	..	159	90	..	..	..	..	..	..	..
OTHER CHURCHES:																		
Jews -	1	30	30	60	14	..	22	..	..	..	..	..	..	..

224. PLOMESGATE.—The returns omit to state the number of *sittings* in three places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 520 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 120 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 180 sittings.

225. BLYTHING.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 60 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 250 sittings, nor in that of one place of worship belonging to the PRIMITIVE METHODISTS, containing 77 sittings.

226. WANGFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 30 persons at a service.

227. MUTFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 125 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 30 persons at a service, and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 66 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the CHURCH OF ENGLAND, containing 516 sittings.

NORFOLK.]

DIVISION IV.—EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].					
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.			
		<p style="text-align: center;">230. TUNSTEAD, <i>Population, 15,614.</i></p>												<p style="text-align: center;">231. ERPINGHAM, <i>Population, 21,722.</i></p>			
TOTAL	70	5504	4983	12,668	3744	666	959	91	8050	8366	18,503	5431	6843	3071			
PROTESTANT CHURCHES:																	
Church of England	42	3308	2799	8248	1975	379	106	49	4998	5339	11,718	3504	4753	60			
Independents	1	60	150	210	..	13	..	2	268	175	443	331	..	169			
Baptists	7	1120	753	1873	823	1291	293	2	100	270	370	107	70	170			
Society of Friends	..	..	..	..	..	..	..	2	298	..	298	6	..	..	
Wesleyan Methodists	8	457	568	1025	275	557	183	12	1020	1094	2514	684	351	677			
Primitive Methodists	11	559	713	1312	571	837	377	18	1048	1296	2252	321	1280	1441			
Wesleyan Reformers	1	..	..	..	100	50	..	4	490	212	702	465	297	483
Undefined	..	..	..	..	..	..	..	1	120	70	190	..	89	58
OTHER CHRISTIAN CHS.:																	
Latter Day Saints	..	..	..	..	..	..	..	1	16	..	16	13	23	22
<p style="text-align: center;">232. AYLSHAM, <i>Population, 20,007.</i></p>												<p style="text-align: center;">233. ST. FAITHS, <i>Population, 11,890.</i></p>					
TOTAL	92	7204	7270	16,388	3619	7974	2202	51	3773	3006	8271	3869	5221	985			
PROTESTANT CHURCHES:																	
Church of England	42	3270	3619	8803	1858	4228	78	30	2671	2129	5992	3239	4125	150			
Independents	4	502	436	938	114	267	99	..	..	..	..	..	..	..
Baptists	5	595	665	1260	451	683	315	6	380	70	750	421	244	136			
Society of Friends	1	180	..	180	4	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	14	1070	1360	2430	400	705	635	9	562	667	1229	143	603	420			
Primitive Methodists	16	699	910	1609	235	1103	589	5	90	110	200	46	179	219			
Wesleyan Reformers	10	888	280	1168	552	988	486	1	70	30	100	20	70	60			
<p style="text-align: center;">234. NORWICH, <i>Population, 68,195.</i></p>												<p style="text-align: center;">235. FOREHOE, <i>Population, 13,565.</i></p>					
TOTAL	80	9422	10,330	28,834	13,240	16,274	7908	53	5025	3581	8984	3372	5550	1346			
PROTESTANT CHURCHES:																	
Church of England	41	3986	2533	15,551	6520	6381	2186	24	2797	2141	5316	1691	2943	194			
Independents	3	380	1866	2246	1735	250	989	3	570	570	1140	471	577	379			
Baptists	8	1055	1898	3063	1955	1105	1451	3	480	30	510	168	197	76			
Society of Friends	1	408	..	408	93	41	..	1	180	..	180	10	..	..	
Unitarians	1	120	380	500	491	..	136	..	..	..	..	..	..	..
Wesleyan Methodists	5	696	1495	2191	494	506	669	7	401	374	775	87	352	171			
Primitive Methodists	4	196	858	1054	607	604	788	10	317	466	783	175	584	390			
Wesleyan Reformers	1	120	450	570	322	117	294	..	..	..	..	..	..	..
L'Huntingdon's Connex.	1	250	700	950	160	115	80	..	..	..	..	..	..	..
New Church	1	12	120	132	90	..	106	..	..	..	..	..	..	..
Undefined	11	1740	..	1740	497	974	1035	1	100	..	100	50	80	40			
OTHER CHRISTIAN CHS.:																	
Roman Catholics	1	..	..	..	250	..	..	1	..	..	..	700	700	..
Latter Day Saints	1	400	..	400	..	181	150	3	180	..	180	20	117	96			
<i>Jews</i>	1	59	30	89	..	..	24	..	..	..	..	..	..	..

230. TUNSTEAD.—The returns omit to state the number of sittings in six places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 440 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 420 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the CHURCH OF ENGLAND.

231. ERPINGHAM.—The returns omit to state the number of sittings in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 865 persons at a service. The number of attendants is not given in the case of four places of worship belonging to the CHURCH OF ENGLAND, nor in that of one place belonging to the SOCIETY OF FRIENDS, containing 100 sittings.

232. AYLSHAM.—The returns omit to state the number of sittings in six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1117 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the CHURCH OF ENGLAND, containing 1831 sittings.

233. ST. FAITHS.—The returns omit to state the number of sittings in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 240 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 142 persons at a service; and in three places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 164 persons at a service.

234. NORWICH.—The returns omit to state the number of sittings in three places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 360 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 15 persons at a service; and in one place of worship belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 59 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 250 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 1060 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to a DENOMINATION UNDEFINED.

235. FOREHOE.—The returns omit to state the number of sittings in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 71 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 23 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 700 persons at a service.

DIVISION IV.—EASTERN COUNTIES.

[NORFOLK.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
236. HENSTEAD.														
<i>Population, 11,545.</i>														
TOTAL -	41	3023	1463	6656	1537	3759	391	48	2762	2536	7324	1973	3782	840
PROTESTANT CHURCHES:														
Church of England -	32	1788	1348	5206	1280	3085	..	33	1906	1805	5537	1605	2533	25
Independents -	1	250	..	250	..	70	19	2	252	98	350	73	120	17
Baptists -	3	545	..	545	150	300	261	3	170	..	370	42	80	51
Wesleyan Methodists -	3	240	115	455	16	212	111	3	110	122	232	65	245	40
Primitive Methodists -	1	100	..	100	75	75	..	8	324	511	835	188	804	50*
Undefined -	1	100	..	100	16	17	..	..	..	..	..	..	..	..
237. BLOFIELD.														
<i>Population, 11,574.</i>														
PROTESTANT CHURCHES:														
Church of England -	40	2088	1589	7707	2047	3465	..	44	3624	2956	10771	3575	6501	170
Independents -	1	60	70	130	125	120	50	6	812	778	1590	621	638	565
Baptists -	3	786	180	966	580	219	41	10	1400	450	1850	785	1273	260
Society of Friends -	..	..	..	..	..	..	..	3	700	..	700	28	..	..
Unitarians -	1	120	..	120	29	..	..	2	284	96	380	63	60	..
Wesleyan Methodists -	6	290	690	980	371	630	435	10	828	958	1886	502	790	712
Primitive Methodists -	6	226	515	741	295	736	487	13	616	611	1227	450	850	559
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	50	10	60	15	15	..
238. LODDON.														
<i>Population, 15,095.</i>														
PROTESTANT CHURCHES:														
Church of England -	40	2088	1589	7707	2047	3465	..	44	3624	2956	10771	3575	6501	170
Independents -	1	60	70	130	125	120	50	6	812	778	1590	621	638	565
Baptists -	3	786	180	966	580	219	41	10	1400	450	1850	785	1273	260
Society of Friends -	..	..	..	..	..	..	..	3	700	..	700	28	..	..
Unitarians -	1	120	..	120	29	..	..	2	284	96	380	63	60	..
Wesleyan Methodists -	6	290	690	980	371	630	435	10	828	958	1886	502	790	712
Primitive Methodists -	6	226	515	741	295	736	487	13	616	611	1227	450	850	559
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	50	10	60	15	15	..
239. DEPWADE.														
<i>Population, 26,395.</i>														
PROTESTANT CHURCHES:														
Church of England -	20	1589	2026	4830	1497	3117	..	25	2501	2219	6242	1841	2940	..
Independents -	1	..	..	..	..	..	..	3	250	..	250	99	68	101
Baptists -	5	590	282	872	520	518	268	2	380	500	880	348	574	245
Society of Friends -	1	92	..	92	10	..	..	1	50	..	50	3	2	..
Wesleyan Methodists -	9	730	689	1428	57	601	555	6	435	437	872	30	433	271
Primitive Methodists -	10	709	764	1473	127	709	661	11	392	801	1193	67	1060	756
Sandemanians -	1	60	28	88	30	36	..	..	..	..	..	..	..	..
Undefined -	2	80	..	80	19	144	160	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Latter Day Saints -	1	40	..	40	..	10	10	1	24	..	24	..	..	7
240. GUILTCROSS.														
<i>Population, 12,744.</i>														
PROTESTANT CHURCHES:														
Church of England -	20	1589	2026	4830	1497	3117	..	25	2501	2219	6242	1841	2940	..
Independents -	1	..	..	..	..	..	..	3	250	..	250	99	68	101
Baptists -	5	590	282	872	520	518	268	2	380	500	880	348	574	245
Society of Friends -	1	92	..	92	10	..	..	1	50	..	50	3	2	..
Wesleyan Methodists -	9	730	689	1428	57	601	555	6	435	437	872	30	433	271
Primitive Methodists -	10	709	764	1473	127	709	661	11	392	801	1193	67	1060	756
Sandemanians -	1	60	28	88	30	36	..	..	..	..	..	..	..	..
Undefined -	2	80	..	80	19	144	160	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Latter Day Saints -	1	40	..	40	..	10	10	1	24	..	24	..	..	7
241. WAYLAND.														
<i>Population, 12,141.</i>														
PROTESTANT CHURCHES:														
Church of England -	20	1589	2026	4830	1497	3117	..	25	2501	2219	6242	1841	2940	..
Independents -	1	..	..	..	..	..	..	3	250	..	250	99	68	101
Baptists -	5	590	282	872	520	518	268	2	380	500	880	348	574	245
Society of Friends -	1	92	..	92	10	..	..	1	50	..	50	3	2	..
Wesleyan Methodists -	9	730	689	1428	57	601	555	6	435	437	872	30	433	271
Primitive Methodists -	10	709	764	1473	127	709	661	11	392	801	1193	67	1060	756
Sandemanians -	1	60	28	88	30	36	..	..	..	..	..	..	..	..
Undefined -	2	80	..	80	19	144	160	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Latter Day Saints -	1	40	..	40	..	10	10	1	24	..	24	..	..	7

236. HENSTEAD.—The number of attendants is not given in the case of one place of worship belonging to the BAPTISTS, containing 125 sittings.

238. LODDON.—The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 200 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 400 sittings.

239. DEPWADE.—The returns omit to state the number of sittings in three places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 340 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 25 persons at a service, and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 76 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 90 sittings.

240. GUILTCROSS.—The returns omit to state the number of sittings in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 450 persons at a service, and in one place of worship belonging to the UNDEFINED DENOMINATION, attended by a maximum number of 90 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the BAPTISTS.

241. WAYLAND.—The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 80 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 26 persons at a service, and in two places of worship belonging to the PRIMITIVE METHODISTS attended by a maximum number of 72 persons at a service.

NORFOLK.]

DIVISION IV.—EASTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.													
242. MITFORD.														243. WALSINGHAM.													
<i>Population, 29,389.</i>														<i>Population, 21,883.</i>													
Total -	129	9020	6211	18,395	6232	10,872	2675	104	3616	8459	17,761	4814	7926	4033													
PROTESTANT CHURCHES:																											
Church of England -	60	5580	3615	12,257	4164	7163	9	48	3443	4576	10,705	2750	4528	..													
Independents -	4	411	647	1058	495	670	343	9	309	684	993	491	157	651													
Baptists -	7	700	15	715	257	331	146	4	298	456	754	302	350	261													
Society of Friends -	..	..	..	..	..	..	..	1	160	..	160	..	..	..										
Wesleyan Methodists -	17	902	593	1495	343	712	469	14	976	972	1948	463	851	919													
Primitive Methodists -	32	912	1072	2086	825	1635	1511	22	981	1508	2489	668	1826	1874													
Wesleyan Reformers -	5	345	269	614	113	309	153	6	449	263	712	140	214	328													
OTHER CHRISTIAN CHS.:																											
Latler Day Saints -	4	170	..	170	35	52	44	..	..	..	..	..	..	..						
244. DOCKING.														245. FREEBRIDGE LYNN.													
<i>Population, 18,148.</i>														<i>Population, 13,557.</i>													
Total -	81	5121	5662	14,111	3849	6726	2641	61	3499	3612	9373	2908	5248	2038													
PROTESTANT CHURCHES:																											
Church of England -	33	2729	2921	8978	2833	4052	115	50	1936	1621	5819	2163	2991	154													
Independents -	3	359	402	761	285	272	73	..	..	..	..	..	..	..						
Baptists -	..	..	..	..	..	..	..	3	160	184	344	196	278	140						
Wesleyan Methodists -	21	936	1394	2330	492	854	931	16	753	1134	1887	296	832	802													
Primitive Methodists -	20	672	825	1497	239	1282	1284	10	412	573	985	298	901	726													
Bible Christians -	..	..	..	..	..	..	..	1	168	..	168	45	91	116						
Wesleyan Reformers -	4	425	120	545	..	266	238	1	70	100	170	..	155	100													

242. MITFORD.—The returns omit to state the number of sittings in eleven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1900 persons at a service; in four places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 173 persons at a service; in seven places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 153 persons at a service; in one place of worship belonging to the WESLEYAN REFORMERS, attended by a maximum number of 19 persons at a service; and in two places of worship belonging to the BAPTISTS, attended by a maximum number of 24 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the WESLEYAN REFORMERS, containing 164 sittings, nor in that of one place of worship belonging to the LATLER DAY SAINTS, containing 50 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the BAPTISTS.

243. WALSINGHAM.—The returns omit to state the number of sittings in five places of worship belonging to the INDEPENDENTS, attended by a maximum number of 215 persons at a service, and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the SOCIETY OF FRIENDS.

244. DOCKING.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 252 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 169 persons at a service; and in seven places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 447 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 192 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

245. FREEBRIDGE LYNN.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 26 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 20 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 104 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION IV.—EASTERN COUNTIES.

[NORFOLK.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
246. KINGS LYNN.														247. DOWNHAM.													
<i>Population, 20,530.</i>														<i>Population, 20,985.</i>													
TOTAL	21	3482	5205	10,287	5540	1950	3806	90	3155	5567	14,227	4184	7177	3167													
PROTESTANT CHURCHES:																											
Church of England	6	1324	1640	4014	2290	1314	1402	34	2886	2067	7458	2350	3841	207													
Independents	1	258	700	958	538	..	386	..	..	..	..	..	..	..						
Baptists	3	530	750	1280	740	99	710	6	389	382	771	399	303	219													
Society of Friends	1	120	..	120	7	1	..	2	245	..	245	6	..	..											
Unitarians	1	146	104	250	120	..	..	..	..	..	..	..	..	..				
Wesleyan Methodists	3	316	944	1460	898	184	473	22	1519	1590	3109	644	1315	1276													
Primitive Methodists	1	113	417	530	343	281	360	22	842	1362	2204	675	1554	1278													
Wesleyan Association	2	175	150	325	102	71	125	..	..	..	..	..	..	..						
Wesleyan Reformers	1	400	500	900	281	..	350	4	274	166	440	110	164	187													
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	..	..	350	200	..	..	..	..	..	..	..	..	..				
Latter Day Saints	1	100	..	100	30	..	..	..	..	..	..	..	..	..				
248. SWAFFHAM.														249. THETFORD.													
<i>Population, 14,320.</i>														<i>Population, 19,040.</i>													
TOTAL	56	2899	2894	7851	4098	5618	1325	57	3673	4277	10,635	5412	6287	2535													
PROTESTANT CHURCHES:																											
Church of England	32	1566	1815	5439	2865	3637	103	33	1893	1752	6330	3566	4377	247													
Independents	1	..	..	..	20	..	..	2	141	409	550	332	111	325								
Baptists	4	410	170	580	231	273	65	..	..	..	..	..	..	..						
Wesleyan Methodists	7	552	401	953	271	725	453	12	1113	1402	2515	1043	1120	1384													
Primitive Methodists	8	285	382	667	495	733	477	8	416	650	1066	430	578	462													
Bible Christians	1	36	96	132	50	100	137	..	..	..	..	..	..	..						
Wesleyan Reformers	1	50	30	80	34	55	90	..	..	..	..	..	..	..						
Undefined	1	..	..	..	17	..	..	..	..	..	..	..	..	..				
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	..	..	..	115	95	..	1	40	64	104	41	37	..										
Latter Day Saints	..	..	..	..	..	..	..	1	70	..	70	..	64	57						

246. KINGS LYNN.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

247.—DOWNHAM.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 280 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 389 sittings; nor in that of two places of worship belonging to the WESLEYAN METHODISTS, containing 299 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

248. SWAFFHAM.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 312 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 20 persons at a service; in one place of worship belonging to the BAPTIST, attended by a maximum number of 30 persons at a service; in three places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 146 persons at a service; in one place of worship belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 17 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 95 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 55 sittings; nor in that of one place of worship belonging to the BAPTISTS, containing 250 sittings. Neither sittings nor attendants are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

249. THETFORD.—The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1528 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 20 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 98 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

WILTS.]

DIVISION V.—SOUTH-WESTERN COUNTIES *

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars.]			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars.]		
	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.
250. HIGHWORTH.																		
<i>Population, 17,620.</i>																		
TOTAL	50	4032	2947	7843	4660	4836	3571	28	2667	2908	6095	3084	2754	2025				
PROTESTANT CHURCHES:																		
Church of England	20	2135	1198	4167	2803	3146	513	13	1588	2214	4322	2449	1647	613				
Independents	3	320	362	682	659	480	698	4	330	344	674	285	108	251				
Baptists	7	425	265	690	272	90	424	2	224	..	224	170	162	110				
Wesleyan Methodists	9	619	684	1303	888	285	878	1	..	..	..	47	..	47				
Primitive Methodists	10	563	438	1001	38	865	1058	8	525	350	875	133	837	1004				
Undefined	1	..	..	..	..	20	..	..	..	..	..	..	..	..
251. CRICKLADE.																		
<i>Population, 11,402.</i>																		
252. MALMSBURY.																		
<i>Population, 14,899.</i>																		
TOTAL	56	5295	3895	9735	4767	3741	2311	68	6769	6876	14,540	6542	5103	4322				
PROTESTANT CHURCHES:																		
Church of England	28	2514	2710	5769	2879	2574	588	27	2940	4663	8498	3798	3390	773				
Independents	10	1328	676	2004	919	670	788	13	1422	914	2336	1144	498	1194				
Baptists	7	723	345	1068	526	124	352	10	1140	568	1708	825	471	1023				
Wesleyan Methodists	1	50	..	50	..	22	49	4	342	302	644	290	165	494				
Primitive Methodists	8	320	114	434	246	303	342	10	505	429	934	359	513	698				
Wesleyan Reformers	..	..	..	..	..	..	..	1	160	..	160	40	18	70				
Moravians	1	280	..	280	147	..	122	..	..	..	..	..	..	..
Brethren	..	..	..	..	..	..	..	2	260	..	260	86	18	40				
Undefined	1	80	50	130	50	48	70	1	..	..	..	..	30	40				
253. CHIPPENHAM.																		
<i>Population, 21,407.</i>																		
254. CALNE.																		
<i>Population, 9173.</i>																		
TOTAL	28	3245	1427	4672	2138	1732	1294	39	2586	1266	6321	4381	2458	2748				
PROTESTANT CHURCHES:																		
Church of England	11	1540	646	2186	1069	1049	..	18	1014	678	4061	3278	1777	1553				
Independents	1	150	..	150	98	70	40	6	579	236	815	307	112	349				
Baptists	5	580	245	825	497	282	360	2	270	..	270	200	150	54				
Society of Friends	1	160	..	160	12	11	..	..	..	..	..	..	..	..
Wesleyan Methodists	5	315	318	633	331	195	458	4	330	210	620	285	210	220				
Primitive Methodists	3	200	218	418	..	125	301	6	198	142	340	233	209	454				
Moravians	1	200	..	200	124	..	128	..	..	..	..	..	..	..
Brethren	1	100	..	100	7	..	7	1	45	..	45	26	..	38				
Undefined	..	..	..	..	..	..	..	2	150	..	150	52	..	80				
255. MARLBOROUGH.																		
<i>Population, 10,263.</i>																		

* The Fifth Division—consisting of the South-western Counties of Wiltshire, Dorsetshire, Devonshire, Cornwall, and Somersetshire—commences with District 250 (HIGHWORTH) and terminates with District 328 (BEDMINSTER).

250. HIGHWORTH.—The returns omit to state the number of sittings in nine places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1,269 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 60 persons at a service; in three places of worship belonging to the BAPTISTS, attended by a maximum number of 180 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 60 persons at a service; and in one place of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 20 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the BAPTISTS, containing 20 sittings.

251. CRICKLADE.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 375 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 47 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 130 persons at a service.

252. MALMSBURY.—The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 860 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 40 persons at a service; and in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 160 persons at a service. Neither sittings nor attendants are stated in the case of two places of worship belonging to the ESTABLISHED CHURCH.

253. CHIPPENHAM.—The returns omit to state the number of sittings in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 63 persons at a service, and in one place of worship belonging to the UNDEFINED DENOMINATIONS, attended by a maximum number of 40 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 400 sittings.

254. CALNE.—The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 575 sittings. Neither sittings nor attendants are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

255. MARLBOROUGH.—The returns omit to state the number of sittings in seven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 633 persons at a service; and in four places of worship belonging to the INDEPENDENTS, attended by a maximum number of 263 persons at a service.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[WILTS.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851. [including Sun- day Scholars.]			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851. [including Sun- day Scholars.]							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
256. DEVIZES.														257. MELKSHAM.					
<i>Population, 22,236.</i>														<i>Population, 18,815.</i>					
TOTAL -	51	5834	4873	13510	7347	5277	4012	38	5346	6588	11934	7711	2689	8301					
PROTESTANT CHURCHES:																			
Church of England -	24	2637	2895	8335	4497	3377	550	9	1290	1179	2469	2052	704	1644					
Independents -	3	537	678	1215	928	70	954	2	389	900	1289	1010	130	877					
Baptists -	10	1370	500	1870	1139	925	934	12	2193	3147	5340	3156	868	3655					
Society of Friends -	..	..	..	..	..	..	..	1	100	..	100	25	..	18
Unitarians -	..	..	..	..	..	..	..	1	50	50	100	100	..	120
Wesleyan Methodists -	7	622	482	1104	191	626	799	9	874	1182	2056	1268	495	1303					
Primitive Methodists -	4	300	87	387	190	122	183	3	150	130	280	..	242	546					
Brethren -	1	120	..	120	..	60	50	..	..	..	..	..	..	..
Undefined -	2	248	231	479	402	97	542	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Latter Day Saints -	..	..	..	..	..	..	..	1	300	..	300	100	250	250
258. BRADFORD.														259. WESTBURY.					
<i>Population, 11,607.</i>														<i>Population, 12,530.</i>					
TOTAL -	32	4551	4582	9236	4463	2921	3440	39	4557	4382	10039	4704	4379	4300					
PROTESTANT CHURCHES:																			
Church of England -	14	2388	2064	4852	2062	1542	875	11	1730	957	3787	1723	1577	1000					
Independents -	4	594	538	1132	960	12	821	4	787	1064	1851	695	433	733					
Baptists -	5	736	966	1702	855	510	1077	10	951	1905	2856	1877	1741	1643					
Wesleyan Methodists -	5	353	708	1064	466	468	345	8	774	416	1190	419	483	767					
Primitive Methodists -	3	80	206	286	..	..	242	4	155	..	155	50	39	114			
Calvinistic Methodists -	..	..	..	..	..	..	..	1	100	40	140	..	66	64
L'Huntingdon's Commex.	1	100	100	200	120	170	80	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Latter Day Saints -	..	..	..	..	..	..	..	1	60	..	60	..	40	50
260. WARMINSTER.														261. PEWSEY.					
<i>Population, 17,067.</i>														<i>Population, 12,503.</i>					
TOTAL -	46	7095	4658	12334	6980	5663	5159	38	3098	1780	5298	4394	4885	1350					
PROTESTANT CHURCHES:																			
Church of England -	26	4064	2670	7315	4560	4574	2167	22	1467	1085	2072	3014	3368	115					
Independents -	5	1048	1053	2101	1199	596	1546	..	..	..	..	..	..	..
Baptists -	6	768	536	1304	639	681	743	7	781	232	1013	628	410	184					
Unitarians -	1	200	..	200	65	80	..	..	..	..	..	..	..	..
Wesleyan Methodists -	3	502	246	748	354	414	379	6	644	362	1006	522	826	725					
Primitive Methodists -	2	140	75	215	..	109	178	3	206	101	307	230	281	326					
Independent Methodists	3	373	78	451	163	209	146	..	..	..	..	..	..	..

256. DEVIZES. The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 195 persons at a service. The number of attendants is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 1231 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

257. MELKSHAM. The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 990 persons at a service, and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 180 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1050 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the WESLEYAN METHODISTS.

258. BRADFORD. The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 200 persons at a service, in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 70 persons at a service, and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 60 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 548 sittings.

259. WESTBURY.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 505 persons at a service; in three places of worship belonging to the BAPTISTS, attended by a maximum number of 115 persons at a service; in one place of worship belonging to the WESLEYANS, attended by a maximum number of 40 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 28 persons at a service.

260. WARMINSTER. The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 850 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 286 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

261. PEWSEY. The returns omit to state the number of sittings in nine places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1396 persons at a service, and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 40 persons at a service. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

WILTS.]

DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.													
262. AMESBURY.														263. ALDERBURY.													
<i>Population, 8,250.</i>														<i>Population, 14,908.</i>													
TOTAL -	34	3513	2422	6227	3080	2650	2092	46	480	3150	7924	4510	4460	2031													
PROTESTANT CHURCHES:																											
Church of England -	24	2309	1594	4195	2188	2127	932	23	1878	1655	4827	3284	3335	184													
Independents -	2	448	102	550	119	29	123	1	35	..	35	..	..	28											
Baptists -	1	366	184	550	474	250	350	7	564	330	894	376	325	357													
Wesleyan Methodists -	5	310	492	802	230	178	566	12	591	755	1346	676	391	1138													
Primitive Methodists -	2	80	50	130	69	66	116	3	412	410	822	174	409	324													
264. SALISBURY.														265. WILTON.													
<i>Population, 8,930.</i>														<i>Population, 10,742.</i>													
TOTAL -	10	2258	3540	7048	3666	2816	2826	40	3117	2902	7295	3575	4261	2675													
PROTESTANT CHURCHES:																											
Church of England -	4	1078	1179	3507	2263	2061	1100	24	1618	2048	4942	2749	3411	1239													
Independents -	2	300	1030	1330	536	278	825	6	918	526	1444	578	452	837													
Baptists -	1	250	550	800	352	225	333	2	130	10	140	54	..	25													
Wesleyan Methodists -	1	280	781	1061	370	150	425	3	124	128	252	119	82	192													
Primitive Methodists -	..	..	..	..	..	..	..	5	327	190	517	75	316	382						
New Church -	1	100	..	100	..	10	55	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	1	250	..	250	145	92	85	..	..	..	..	..	..	..						
266. TISBURY.														267. MERE.													
<i>Population, 10,181.</i>														<i>Population, 8,433.</i>													
TOTAL -	34	4848	3518	8366	4817	2951	2118	29	2892	2190	5390	2513	2294	1771													
PROTESTANT CHURCHES:																											
Church of England -	20	3115	2517	5632	2716	2209	517	13	1569	1447	3384	1644	1562	165													
Independents -	3	528	541	1069	488	169	556	4	485	330	815	521	106	617													
Baptists -	3	385	100	485	320	183	298	1	70	130	200	130	..	100													
Wesleyan Methodists -	2	210	190	400	473	..	531	3	188	116	304	80	135	274													
Primitive Methodists -	4	180	40	220	..	90	216	5	280	167	447	..	441	536													
Undefined -	..	..	..	..	..	..	..	1	100	..	100	48	..	60						
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	1	350	50	400	770	300	..	1	140	..	140	80	50	..													
Cath. and Apos. Church	1	80	80	160	50	..	..	..	..	..	..	..	..	..				
Latter Day Saints -	..	..	..	..	..	..	..	1	..	..	..	10	..	19			

262. AMESBURY.—The return omits to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 32 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 332 sittings.

263. ALDERBURY. The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 110 persons at a service. Neither *sittings* nor *attendants* are given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, one place of worship belonging to the BAPTISTS, and one place of worship belonging to the WESLEYAN METHODISTS.

264. SALISBURY.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH containing 30 sittings.

265. WILTON.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 312 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 90 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 332 sittings.

266. TISBURY. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 115 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 280 sittings.

267. MERE. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 40 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 76 persons at a service; and in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 19 persons at a service.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[DORSET.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship, on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship, on Sunday March 30, 1851, [including Sunday Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
268. SHAFTESBURY.														269. STURMINSTER.					
<i>Population, 13,029.</i>														<i>Population, 10,382.</i>					
TOTAL	37	3963	2461	8502	2918	3178	2484	45	3333	3018	7128	3005	4290	2083					
PROTESTANT CHURCHES:																			
Church of England	20	1951	1304	5633	2412	2233	886	20	2167	2186	5130	2304	3572	237					
Independents	2	300	250	550	68	..	423	3	225	230	455	160	79	350					
Baptists	4	380	30	410	114	259	218	..	..	..	..	..	..	..
Society of Friends	1	280	..	280	10	..	..	1	160	..	160	6	7	..			
Wesleyan Methodists	5	494	477	971	234	182	473	8	276	362	638	238	268	630					
Primitive Methodists	5	258	400	658	80	504	484	10	505	240	745	225	304	630					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	..	..	..	72	60	..
Latter Day Saints	..	..	..	..	..	..	..	2	..	..	..	..	..	16
270. BLANDFORD.														271. WIMBORNE.					
<i>Population, 14,837.</i>														<i>Population, 17,284.</i>					
TOTAL	51	4930	3829	11,102	5600	5378	3447	61	1473	3787	12,066	5270	4897	2091					
PROTESTANT CHURCHES:																			
Church of England	33	3122	2308	7773	3782	4392	1316	30	3321	2349	7479	2968	3039	267					
Independents	7	1057	744	1801	1283	531	1201	9	1375	582	1957	1043	751	87					
Baptists	..	..	..	..	..	..	..	1	150	..	150	..	..	51
Wesleyan Methodists	9	469	579	1048	355	240	635	12	960	633	1593	990	776	1031					
Primitive Methodists	4	182	98	280	50	115	235	8	361	233	587	139	241	38					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	100	100	200	130	100	..	1	300	..	300	130	90	81					
272. POOLE.														273. WAREHAM.					
<i>Population, 12,800.</i>														<i>Population, 17,417.</i>					
TOTAL	28	3305	4877	8182	4380	3177	3445	64	6031	5530	12,358	5149	5720	3168					
PROTESTANT CHURCHES:																			
Church of England	10	1262	2422	3684	2202	2122	1009	32	3324	3216	7337	3117	4008	580					
Independents	5	805	1080	1885	1043	737	1060	9	951	1474	2405	971	676	984					
Baptists	1	100	300	400	200	..	150	1	120	..	120	15	14	40					
Society of Friends	1	393	..	393	12	8	..	..	..	..	..	..	..	..
Unitarians	1	..	100	100	40	..	50	1	230	..	230	80	..	103					
Wesleyan Methodists	5	435	602	1037	463	240	682	17	1011	840	1851	673	836	1409					
Primitive Methodists	2	80	173	253	178	58	193	2	85	..	85	..	36	52					
Undefined	1	50	150	200	120	..	166	1	30	..	30	30	..	..			
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	120	50	170	122	..	84	1	300	..	300	263	150	..					
Latter Day Saints	1	60	..	60	..	12	60	..	..	..	..	..	..	..

268. SHAFTESBURY.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 489 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 61 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 104 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 185 sittings.

269. STURMINSTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 140 persons at a service; in three places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 202 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 35 persons at a service; in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 72 persons at a service; and in two places of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 86 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 50 sittings.

270. BLANDFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 40 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 60 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 20 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

271. WIMBORNE.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 53 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 85 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 614 sittings. *Neither sittings nor attendants* are given in the cases of three places of worship belonging to the ESTABLISHED CHURCH; and one place of worship belonging to the INDEPENDENTS.

272. POOLE.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 848 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 689 sittings.

273. WAREHAM.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 302 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 150 persons at a service. The number of *attendants* is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 650 sittings; one place of worship belonging to the INDEPENDENTS, containing 55 sittings; and one place of worship belonging to the PRIMITIVE METHODISTS, containing 40 sittings. *Neither sittings nor attendants* are given in the cases of three places of worship belonging to the ESTABLISHED CHURCH; and one place of worship belonging to the INDEPENDENTS.

DORSET.]

DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
274. WEYMOUTH.														275. DORCHESTER.					
<i>Population, 22,037.</i>														<i>Population, 25,002.</i>					
TOTAL -	49	5960	6025	13,335	7031	4228	5271	78	5857	6377	15,584	7993	7128	3467					
PROTESTANT CHURCHES:																			
Church of England -	19	2657	3012	7019	4388	3069	1962	58	4177	4097	12,224	6611	6798	1689					
Independents -	7	799	1116	1915	897	194	865	6	804	586	1390	666	39	775					
Baptists -	3	250	400	650	295	113	235	1	95	253	348	156	..	101					
Unitarians -	..	..	..	..	..	..	..	1	..	300	300	37	..	39
Wesleyan Methodists -	9	979	1254	2233	1022	323	1409	10	661	391	1052	440	143	710					
Meth. New Connexion	1	72	78	150	..	123	165	..	..	..	..	..	..	..
Primitive Methodists -	5	235	65	300	50	40	131	1	70	..	70	20	50	60					
Wesleyan Reformers -	1	118	96	214	249	..	126	1	50	150	200	63	98	90					
Undefined -	3	700	..	700	70	350	378	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	150	4	154	60	16	..	..	..	..	..	..	..	..
276. SHERBORNE.														277. BEAMINSTER.					
<i>Population, 13,081.</i>														<i>Population, 14,270.</i>					
TOTAL -	46	2462	2505	8180	3759	3907	2654	49	4653	3575	9392	3704	5327	1403					
PROTESTANT CHURCHES:																			
Church of England -	29	1439	1432	6024	2754	3173	1140	31	3152	2577	6893	3119	4357	817					
Independents -	5	225	760	985	479	217	593	7	960	522	1482	270	541	290					
Baptists -	..	..	..	..	..	..	..	1	80	114	194	80	140	..
Wesleyan Methodists -	6	552	342	894	457	437	758	9	396	362	758	235	260	261					
Primitive Methodists -	2	106	31	137	..	52	33	1	65	..	65	..	20	35					
Brethren -	1	100	..	100	52	..	50	..	..	..	..	..	..	..
Undefined -	2	40	..	40	..	..	50	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Latter Day Saints -	1	..	..	..	17	23	50	..	..	..	..	..	..	..

274. WEYMOUTH.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 610 persons at a service, and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 60 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 70 sittings.

275. DORCHESTER.—The returns omit to state the number of sittings in nine places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 854 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 472 sittings.

276. SHERBORNE.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 160 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 121 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 65 persons at a service; in one place of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 20 persons at a service, and in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 30 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 615 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

277. BEAMINSTER.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 415 persons at a service, and in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service. The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 170 sittings; one place of worship belonging to the INDEPENDENTS, containing 120 sittings; and one place of worship belonging to the WESLEYAN METHODISTS, containing 60 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, and one place of worship belonging to the WESLEYAN METHODISTS.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[DEVON.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
278. BRIDPORT.														
<i>Population, 16,866.</i>														
TOTAL -	38	4376	5338	11,705	4581	3613	3597	45	4390	7850	13,310	5847	7196	3780
PROTESTANT CHURCHES:														
Church of England -	20	2625	3226	6992	2401	2032	1180	20	2452	5108	8630	3455	5935	1563
Independents -	6	710	590	2150	1143	270	1199	8	674	1581	2255	1296	446	1463
Baptists -	1	100	250	350	135	..	80	4	460	440	900	471	69	100
Society of Friends -	1	250	..	250	10	9	..	..	..	..	..	..	..	..
Unitarians -	1	14	460	474	269	..	214	1	60	135	195	102	202	..
Wesleyan Methodists -	8	677	812	1489	483	262	824	7	568	496	1064	399	382	126
Bible Christians -	..	..	..	..	..	..	..	3	140	30	170	..	162	128
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	2	36	60	96	124	..	..
Latter Day Saints -	1	..	..	..	140	140	100	..	..	..	..	..	..	..
280. HONITON.														
<i>Population, 23,824.</i>														
TOTAL -	59	4619	6006	14,275	7304	7520	3419	97	11,001	12,849	25,060	12,309	13,686	4964
PROTESTANT CHURCHES:														
Church of England -	32	1905	3597	9152	5516	5184	1300	58	7189	10,272	19,268	9977	11,781	1894
Independents -	12	1202	1315	2517	1036	1215	1008	7	1035	1126	2161	986	631	764
Baptists -	4	540	220	760	233	355	281	5	340	261	601	156	195	207
Unitarians -	2	121	270	391	72	56	..	2	550	120	670	27	133	94
Wesleyan Methodists -	8	851	604	1455	462	710	790	14	974	914	1888	621	326	1124
Bible Christians -	..	..	..	..	..	..	..	1	16	56	72	20	30	16
Wesleyan Reformers -	..	..	..	..	..	..	..	1	..	..	..	33	14	54
Brethren -	1	..	..	..	45	..	40	2	300	..	300	114	46	284
Undefined -	..	..	..	..	..	..	..	7	600	100	700	375	530	445
281. ST. THOMAS.														
<i>Population, 48,806.</i>														

278. BRIDFORT.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS attended by a maximum number of 35 persons at a service; and in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 100 persons at a service. The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 1880 sittings.

279. AXMINSTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 27 persons at a service; in two places of worship belonging to the INDEPENDENTS, attended by a maximum number of 460 persons at a service; in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 50 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 70 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 182 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

280. HONITON.—The returns omit to state the number of *sittings* in seven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1430 persons at a service; in three places of worship belonging to the INDEPENDENTS, attended by a maximum number of 100 persons at a service; and in one place of worship belonging to the BRETHREN, attended by a maximum number of 45 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 292 sittings, and one place of worship belonging to the INDEPENDENTS, containing 150 sittings.

281. ST. THOMAS.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 481 persons at a service; in three places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 194 persons at a service; in one place of worship belonging to the WESLEYAN REFORMERS, attended by a maximum number of 55 persons at a service; in one place of worship belonging to the BRETHREN, attended by a maximum number of 36 persons at a service; and in two places of worship belonging to UNDEFINED DENOMINATIONS, attended by a maximum number of 225 persons at a service. The number of *attendants* is not given in the cases of three places of worship belonging to the ESTABLISHED CHURCH, containing 1020 sittings; one place of worship belonging to the BAPTISTS, containing 50 sittings; and one place of worship belonging to the UNDEFINED DENOMINATIONS, containing 40 sittings. *Neither sittings nor attendants* are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH; and one place of worship belonging to an UNDEFINED DENOMINATION.

DEVON.] DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
282. EXETER.														283. NEWTON ABBOT.					
<i>Population, 32,823.</i>														<i>Population, 52,306.</i>					
TOTAL -	41	5984	11943	18457	12285	6448	8092	114	1219	14,272	32,575	17,248	13779	8652					
PROTESTANT CHURCHES:																			
Church of England -	25	3661	6649	10840	7852	5438	4655	47	5698	8521	19,333	11,468	10496	1850					
Independents -	2	180	892	1072	557	133	597	12	1224	2523	4367	2288	288	2466					
Baptists -	3	140	890	1030	960	290	1050	16	1670	1041	271	1301	929	1286					
Society of Friends -	1	700	..	700	54	..	37	1	25	..	25	17	12	..					
Unitarians -	1	100	700	800	364	..	250	..	..	..	..	..	..	..
Wesleyan Methodists -	2	250	1130	1380	920	150	980	24	1724	2047	3771	1224	1521	2201					
Bible Christians -	1	300	500	800	130	165	220	1	36	78	114	64	125	110					
Wesleyan Reformers -	1	115	230	345	300	60	345	..	..	..	..	..	..	..
Brethren -	1	200	..	200	150	..	120	6	870	..	870	201	132	240					
Undefined -	2	200	800	1000	700	200	800	4	488	62	800	404	192	481					
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	100	100	200	250	..	..	3	384	..	384	281	85	18			
Jews -	1	38	52	90	48	12	28	..	..	..	..	..	..	..
284. TOTNES.														285. KINGSBRIDGE.					
<i>Population, 34,022.</i>														<i>Population, 21,377.</i>					
TOTAL -	71	9820	10884	23874	10263	9925	6523	77	7999	7177	17,786	5929	10430	4346					
PROTESTANT CHURCHES:																			
Church of England -	31	5760	5452	14382	6647	7559	1400	29	3775	4468	10,653	3688	6564	900					
Independents -	12	1394	2026	3420	1308	768	1832	8	704	802	1506	397	652	520					
Baptists -	7	710	890	1600	535	517	706	6	588	402	1190	729	887	573					
Society of Friends -	..	..	..	..	..	..	..	2	290	..	290	26	23	..
Wesleyan Methodists -	14	1156	1916	3072	1011	1007	1853	17	1265	1024	2289	607	1167	1401					
Bible Christians -	..	..	..	..	..	..	..	8	777	481	1258	158	689	611
Wesleyan Reformers -	1	150	..	150	187	..	150	..	..	..	..	..	..	..
Brethren -	1	100	..	100	30	9	41	5	460	..	460	288	389	290					
Undefined -	4	510	600	1110	505	65	541	2	140	..	140	36	59	51					
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	40	..	40	40	..	..	..	..	..	..	..	..	..

282. EXETER.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 110 persons at a service; and in one place of worship belonging to the BAPTISTS, attended by a maximum number of 300 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 330 sittings. *Neither sittings nor attendants* are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH and one place of worship belonging to an UNDEFINED DENOMINATION.

283. NEWTON ABBOT.—The returns omit to state the number of *sittings* in nine places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 258 persons at a service; in two places of worship belonging to the BAPTISTS, attended by a maximum number of 42 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service; and in one place of worship belonging to the BRETHREN, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the cases of six places of worship belonging to the ESTABLISHED CHURCH, containing 3100 sittings; and one place of worship belonging to the INDEPENDENTS, containing 150 sittings.

284. TOTNES.—The returns omit to state the number of *sittings* in six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 307 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 1550 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

285. KINGSBRIDGE.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 535 persons at a service; and in two places of worship belonging to the BRETHREN, attended by a maximum number of 112 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 235 sittings; and two places of worship belonging to the INDEPENDENTS, containing 80 sittings.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[DEVON.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday [March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday [March 30, 1851, [including Sun- day Scholars.]		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
		286. PLYMPTON, ST. MARY. <i>Population, 19,723.</i>												
TOTAL	57	4924	4413	9737	3954	4021	1807	38	925	13,647	23,805	13,176	3056	12,542
PROTESTANT CHURCHES:														
Church of England	24	3259	3325	6984	3099	3006	250	10	1891	4824	9615	6086	1642	5074
Independents	7	308	255	563	128	56	304	5	736	2232	2968	1517	62	14 0
Baptists	3	120	40	160	40	62	131	1	400	707	1036	797	114	5 9
Society of Friends	..	..	..	..	..	..	..	..	1	400	400	60	30	..
Unitarians	..	..	..	..	..	..	..	2	168	506	674	213	..	2 9
Wesleyan Methodists	14	920	731	1651	616	715	974	5	810	1466	2276	1487	78	1363
Bible Christians	2	..	..	..	..	49	68	1	88	540	628	279	203	401
Wesleyan Association	1	7	62	69	..	..	34	1	136	172	308	77	..	4 1
Brethren	2	150	..	150	53	28	74	..	..	..	..	..	..	..
Undefined	4	160	..	160	18	105	62	10	2450	3050	5500	2527	853	3342
OTHER CHRISTIAN CHS.:								1	250	..	250	83	50	6
Cath. and Apos. Church	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jews	..	..	..	..	..	..	..	1	..	150	150	50	24	4
287. PLYMOUTH. <i>Population, 52,221.</i>														
288. EAST STONEHOUSE. <i>Population, 11,979.</i>														
TOTAL	10	1334	3455	4789	3234	941	2350	32	7696	8595	18391	9876	2056	9896
PROTESTANT CHURCHES:														
Church of England	3	788	1285	2073	1358	535	701	10	2217	2042	8359	4170	996	3289
Independents	2	54	780	834	253	..	240	6	885	2204	3089	1546	443	1657
Baptists	1	167	311	478	342	70	300	3	500	1236	1736	1067	130	1130
Unitarians	..	..	..	..	..	..	..	1	..	300	300	62	..	40
Wesleyan Methodists	1	206	520	726	580	..	600	4	700	1877	2577	2103	145	2225
Bible Christians	1	19	99	118	101	86	79	1	64	2893	362	238	75	262
Bible Chris., New Con.	1	40	140	180	100	..	180	..	..	..	..	..	..	..
Wesleyan Association	..	..	..	..	..	..	..	1	30	238	268	150	30	140
Wesleyan Reformers	..	..	..	..	..	..	..	1	80	..	80	..	70	..
Moravians	..	..	..	..	..	..	..	1	300	..	300	190	..	230
Undefined	..	..	..	..	..	..	..	3	620	400	1020	300	127	675
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	60	320	380	500	250	250	..	..	..	..	..	..	..
Latter Day Saints	..	..	..	..	..	..	..	1	300	..	300	50	40	250
289. STOKE DAMEREL. <i>Population, 38,180.</i>														
290. TAVISTOCK. <i>Population, 27,850.</i>														
TOTAL	82	5814	7345	15,589	6452	4755	5522	65	4723	4734	12,295	4318	5411	2395
PROTESTANT CHURCHES:														
Church of England	29	2404	3078	7912	3646	2687	956	28	2265	2501	7607	3201	3717	320
Independents	2	368	680	1048	535	169	575	5	450	660	1110	253	254	551
Baptists	4	570	140	710	145	320	235	5	410	326	736	188	327	290
Society of Friends	1	340	..	340	16	15	..	..	..	..	..	..	..	..
Unitarians	1	24	200	224	135	..	163	..	..	..	..	..	..	..
Wesleyan Methodists	18	1134	2013	3147	1677	714	1940	7	650	395	1045	428	368	513
Bible Christians	20	735	1064	1799	731	770	1384	17	645	852	1497	144	611	661
Wesleyan Association	2	189	120	309	110	18	141	..	..	..	..	..	..	..
Brethren	..	..	..	..	..	..	..	3	300	..	300	104	134	60
Undefined	5	50	50	100	57	62	78	..	..	..	..	..	..	..
291. OKEHAMPTON. <i>Population, 20,401.</i>														

286. PLYMPTON, ST. MARY.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 170 persons at a service; in two places of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 68 persons at a service; and in one place of worship belonging to the UNDEFINED DENOMINATIONS, attended by a maximum number of 68 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 230 sittings, and one place of worship belonging to the INDEPENDENTS, containing 50 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

289. STOKE DAMEREL.—The returns omit to state the number of *sittings* in one place of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 30 persons at a service.

290. TAVISTOCK.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 30 persons at a service; in five places of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 163 persons at a service; and in four places of worship belonging to UNDEFINED DENOMINATIONS, attended by a maximum number of 93 persons at a service. The number of *attendants* is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 180 sittings, and one place of worship belonging to the BIBLE CHRISTIANS, containing 80 sittings.

291. OKEHAMPTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 80 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 25 persons at a service, and in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 20 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 100 sittings.

DEVON.]

DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.
292. CREDITON.																		
<i>Population, 21,728.</i>																		
TOTAL	59	6000	3935	14026	5883	6087	2139	94	8450	10,405	21,117	11,536	11366	4399				
PROTESTANT CHURCHES:																		
Church of England	29	2588	2684	9363	4325	4239	600	43	4052	5867	12067	7248	7923	380				
Independents	13	1840	767	2697	727	844	657	11	1140	1300	2470	1232	985	1059				
Baptists	1	250	..	250	80	130	80	11	1351	1218	2572	1594	1218	1250				
Unitarians	1	490	..	490	89	99	..	1	76	110	180	117	157	..				
Wesleyan Methodists	4	202	334	536	240	287	251	13	1056	1132	2188	861	587	1040				
Bible Christians	4	370	150	520	102	70	379	12	417	518	1070	225	467	300				
Wesleyan Reformers	2	..	..	..	..	40	20	1	150	150	300	165	..	230				
New Church	..	..	..	..	..	..	..	1	70	110	180	33	..	50				
Brethren	5	350	..	350	320	378	152	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..	1	150	..	150	61	24	..				
294. SOUTH MOLTON.																		
<i>Population, 20,566.</i>																		
TOTAL	75	4417	2984	13,776	7375	7636	3109	101	9298	5813	22,315	13,014	7056	7221				
PROTESTANT CHURCHES:																		
Church of England	31	1347	1018	8840	5416	5689	1227	40	2395	1879	11568	7943	4510	2674				
Independents	7	800	460	1260	469	289	603	13	1450	1311	2761	1230	431	1396				
Baptists	3	70	230	300	304	164	76	15	1650	684	2334	1368	788	1288				
Society of Friends	..	..	..	..	..	..	..	1	45	..	45	5	5	..				
Wesleyan Methodists	14	1038	754	1792	635	575	547	14	1344	1409	2753	1240	851	1098				
Bible Christians	15	762	522	1284	347	733	558	10	1374	180	1554	707	324	433				
Brethren	3	409	..	409	159	119	64	3	180	..	180	88	40	300				
Undefined	1	..	..	..	15	17	16	4	770	350	1120	493	104	302				
OTHER CHRISTIAN CHS.:																		
Latter Day Saints	1	..	..	..	30	50	18	1	..	..	..	..	..	..

292. CREDITON.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 60 persons at a service; in two places of worship belonging to the WESLEYAN REFORMERS, attended by a maximum number of 60 persons at a service; and in three places of worship belonging to the BRETHREN, attended by a maximum number of 157 persons at a service. The number of attendants is not given in the case of six places of worship belonging to the ESTABLISHED CHURCH, containing 147 sittings, and one place of worship belonging to the INDEPENDENTS, containing 140 sittings.

293. TIVERTON. The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1000 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 63 persons at a service; and in three places of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 1089 persons at a service. The number of attendants is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 310 sittings; three places of worship belonging to the BAPTISTS, containing 140 sittings; and one place of worship belonging to the WESLEYAN METHODISTS, containing 9 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

294. SOUTH MOLTON.—The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 490 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 70 persons at a service; in two places belonging to the BAPTISTS, attended by a maximum number of 138 persons at a service, in three places belonging to the BIBLE CHRISTIANS, attended by a maximum number of 140 persons at a service; in one place belonging to the BRETHREN, attended by a maximum number of 50 persons at a service; in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 17 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 50 persons at a service. The number of attendants is not given in the case of three places belonging to the WESLEYAN METHODISTS, containing 150 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

295. BARNSTABLE.—The returns omit to state the number of sittings in eleven places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1596 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 175 persons at a service; in four places belonging to the BAPTISTS, attended by a maximum number of 233 persons at a service; and in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 29 persons at a service. The number of attendants is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 425 sittings, and one place belonging to the BAPTISTS, containing 83 sittings. Neither sittings nor attendants are given in the cases of three places belonging to the ESTABLISHED CHURCH, one place belonging to the BAPTISTS, and one place belonging to the LATTER DAY SAINTS.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[CORNWALL.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
296. TORRINGTON.														297. BIDEFORD.					
<i>Population, 17,491.</i>														<i>Population, 19,607.</i>					
TOTAL	68	3948	4006	10823	5261	5189	2682	66	4249	6556	14600	6839	4095	4951					
PROTESTANT CHURCHES:																			
Church of England	25	1470	1343	5691	3307	2806	350	22	1312	1886	6993	3246	2416	1204					
Independents	7	190	304	494	504	212	238	5	596	639	1235	808	152	665					
Baptists	9	740	380	1120	463	681	528	5	440	710	1150	497	67	485					
Wesleyan Methodists	10	613	733	1346	427	464	627	18	1266	2098	3364	1620	724	1910					
Bible Christians	16	915	1246	2161	517	1069	965	15	455	1223	1658	668	676	687					
Undefined	1	20	..	20	37	17	36	1	200	..	200	..	60	..					
298. HOLSWORTHY.														299. STRATTON.					
<i>Population, 11,382.</i>														<i>Population, 8,580.</i>					
TOTAL	55	1447	3891	8278	3029	3299	2323	42	2235	3870	7805	2263	2222	1835					
PROTESTANT CHURCHES:																			
Church of England	21	512	730	4182	2029	1624	..	12	1221	1525	4446	1434	1013	45					
Baptists	3	20	239	250	16	60	126	..	..	..	..	..	..	..
Wesleyan Methodists	11	397	996	1393	386	615	721	13	389	923	1312	374	456	561					
Bible Christians	19	498	1885	2383	598	952	1451	11	268	773	1041	194	449	393					
Wesleyan Association	1	20	50	70	..	48	25	6	357	649	1066	261	304	336					
300. CAMELFORD.														301. LAUNCESTON.					
<i>Population, 8,448.</i>														<i>Population, 16,773.</i>					
TOTAL	54	3450	3286	8586	1880	2212	2389	85	5230	6325	14006	4736	4077	5114					
PROTESTANT CHURCHES:																			
Church of England	14	798	1232	3880	656	1012	..	21	587	1632	5670	2026	2431	600					
Independents	..	..	..	..	..	..	..	5	611	706	1317	688	478	734
Baptists	..	..	..	..	..	..	..	3	143	72	215	9	70	92
Wesleyan Methodists	9	359	439	798	347	133	450	23	1539	2016	3555	1369	435	2345					
Bible Christians	16	1036	742	1778	175	842	1024	22	754	1123	1877	292	892	1213					
Wesleyan Association	15	1257	873	2130	702	225	915	8	356	726	1082	275	271	713					
Brethren	..	..	..	..	..	..	..	1	200	..	200	63	75	23
Undefined	..	..	..	..	..	..	..	2	40	50	90	14	25	75

296. TORRINGTON.—The returns omit to state the number of *sittings* in six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 780 persons at a service; and in three places belonging to the INDEPENDENTS, attended by a maximum number of 115 persons at a service. The number of *attendants* is not given in the case of one place belonging to the BIBLE CHRISTIANS, containing 30 sittings. *Neither sittings nor attendants* are given in the case of one place belonging to the INDEPENDENTS.

297. BIDEFORD.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 318 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 17 persons at a service; and in two places belonging to the BIBLE CHRISTIANS, attended by a maximum number of 83 persons at a service.

298. HOLSWORTHY.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 783 persons at a service; and in one place belonging to the BIBLE CHRISTIANS, attended by a maximum number of 70 persons at a service. The number of *attendants* is not given in the case of one place belonging to the BIBLE CHRISTIANS, containing 95 sittings.

299. STRATTON.—The returns omit to state the number of *sittings* in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 53 persons at a service; and in one place belonging to the BIBLE CHRISTIANS, attended by a maximum number of 45 persons at a service. The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 280 sittings.

300. CAMELFORD.—The returns omit to state the number of *sittings* in five places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 143 persons at a service; and in two places of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 60 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 170 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the WESLEYAN METHODISTS.

301. LAUNCESTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 60 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 52 persons at a service; in two places of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 215 persons at a service; in two places of worship belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 65 persons at a service; and in one place of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 76 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the BIBLE CHRISTIANS.

CORNWALL.]

DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].				
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		
													Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].
	302. ST. GERMAN'S. <i>Population, 16,545.</i>						303. LISKEARD. <i>Population, 33,831.</i>							
TOTAL -	52	4581	5074	12,585	5517	2087	4416	109	7186	9019	22,106	8081	4986	6860
PROTESTANT CHURCHES:														
Church of England -	21	2757	1881	7568	3344	1243	1636	31	2504	1007	10,012	3581	2005	627
Independents -	2	270	530	800	497	..	487	6	420	536	956	337	149	350
Baptists -	3	210	444	654	350	60	318	2	250	180	430	134	110	160
Society of Friends -	1	120	..	120	8	8	..	2	330	..	330	49	32	..
Wesleyan Methodists -	20	1064	2069	3133	1282	631	1841	35	2080	3942	6022	2729	1523	3791
Bible Christians -	2	80	100	180	36	85	36	15	686	1336	2022	363	754	813
Wesleyan Association -	1	..	50	50	..	..	38	13	616	1418	2034	752	281	1069
Wesleyan Reformers -	1	..	..	..	..	60	60	..	..	..	..	..	..	..
Brethren -	..	..	..	..	..	..	..	2	110	..	110	61	72	50
Undefined -	1	80	..	80	..	..	..	1	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	2	190	..	190	75	60	..

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].				
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		
													Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].
	304. BODMIN. <i>Population, 20,493.</i>						305. ST. COLUMB. <i>Population, 17,402.</i>							
TOTAL -	84	6753	7619	15,882	5521	3146	6539	73	4423	5521	14,053	4434	3789	5314
PROTESTANT CHURCHES:														
Church of England -	24	1798	2757	6065	2882	1623	550	17	1786	1686	5581	2314	1175	361
Independents -	..	..	..	..	..	..	..	5	256	470	726	347	30	280
Baptists -	..	..	..	..	..	..	..	1	25	55	80	20	..	30
Wesleyan Methodists -	23	1766	2051	3817	908	757	1927	28	2725	2318	5043	1332	1420	3152
Primitive Methodists -	1	..	..	..	..	40	..	..	..	..	..	..	..	..
Bible Christians -	14	1059	600	1659	632	355	1701	21	1531	971	2502	337	1077	1491
Wesleyan Association -	19	1790	1907	3097	905	357	2065	..	..	..	..	..	..	..
L'Huntingdon's Connex. -	1	60	304	364	172	..	189	..	..	..	..	..	..	..
Undefined -	1	30	..	30	12	14	16	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	250	..	250	10	..	100	1	100	21	121	84	87	..

302. ST. GERMAN'S. — The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN REFORMERS, attended by a maximum number of 60 persons at a service. The number of *attendants* is not given in the cases of three places of worship belonging to the ESTABLISHED CHURCH, containing 1090 sittings; and one place of worship belonging to an UNDEFINED DENOMINATION, containing 80 sittings.

303. LISKEARD. — The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 35 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 85 persons at a service; and in one place of worship belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 100 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the WESLEYAN METHODISTS; one place of worship belonging to an UNDEFINED DENOMINATION; and one place of worship belonging to the ROMAN CATHOLICS.

304. BODMIN. — The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 243 persons at a service; in one place of worship belonging to the WESLEYANS, attended by a maximum number of 70 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 40 persons at a service; in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 20 persons at a service; and in one place of worship belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 30 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN ASSOCIATION, containing 96 sittings. *Neither sittings nor attendants* are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

305. ST. COLUMB. — The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 790 persons at a service; and in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 30 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 307 sittings.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[CORNWALL.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].						
	Number of Places of Worship.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Number of Places of Worship.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Number of Places of Worship.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	
	306. ST. AUSTELL. Population, 32,073.							307. TRURO. Population, 42,270.														
TOTAL -	95	9537	11,952	23,049	7080	5733	10,328	130	10837	14,202	33,464	11,716	6780	17,022								
PROTESTANT CHURCHES:																						
Church of England -	18	3110	3681	7701	1920	1068	523	31	3443	3118	9986	4634	2601	2181								
Independents -	5	398	904	1502	700	90	935	7	678	994	1672	696	217	808								
Baptists -	1	300	50	350	80	40	250	2	150	290	440	152	..	180								
Society of Friends -	1	385	..	385	30	20	..	1	350	..	350	33	21	..								
Wesleyan Methodists -	31	2675	4170	7020	2514	2242	4568	59	7432	6790	14222	4800	2223	10034								
Methodist New Connex. -	..	..	..	..	..	..	..	3	550	1000	1550	409	20	545	
Primitive Methodists -	6	430	571	1001	445	116	891	10	1144	283	1427	327	404	761								
Bible Christians -	27	1849	1958	4082	1179	1756	2531	21	1995	1727	3722	650	1242	2484								
Wesleyan Association -	2	140	300	440	50	380	340	1	..	..	..	..	52	..				
Brethren -	2	120	48	168	27	21	20	..	..	..	..	..	..	..	
Undefined -	2	180	270	400	135	..	270	1	95	..	95	15	..	30								
	308. FALMOUTH. Population, 22,052.							309. HELSTON. Population, 28,402.														
TOTAL -	42	6574	6283	15607	6925	891	7272	89	10911	7215	19944	4041	3016	6138								
PROTESTANT CHURCHES:																						
Church of England -	10	1675	1487	5612	2312	402	1840	21	2623	2141	6899	2194	1155	904								
Independents -	3	270	770	1040	585	30	550	1	44	52	96	18	..	24								
Baptists -	3	360	616	976	418	132	520	4	114	506	660	200	25	220								
Society of Friends -	1	470	..	470	61	41	..	..	..	..	..	..	..	..
Unitarians -	1	..	..	100	8	..	8	..	..	..	..	..	..	..	
Wesleyan Methodists -	13	2542	2810	5352	2756	136	3635	36	4744	3123	8347	1347	1347	3198								
Primitive Methodists -	3	133	280	613	377	..	341	..	..	..	..	..	..	..	
Bible Christians -	4	420	314	734	80	110	260	7	768	271	1039	137	289	650								
Wesleyan Association -	..	..	..	..	..	..	..	19	1751	1122	2873	145	200	1142	
Undefined -	1	170	..	170	190	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																						
Roman Catholics -	1	220	..	220	130	40	..	1	..	..	30	..	..	..					
Cath. and Apos. Church	1	260	..	260	..	..	110	..	..	..	..	..	..	..	
Jews -	1	54	6	60	8	..	8	..	..	..	..	..	..	..	

306. ST. AUSTELL.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 60 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 19 persons at a service; and in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 350 sittings; one place of worship belonging to the WESLEYAN METHODISTS, containing 150 sittings; and one place of worship belonging to the BIBLE CHRISTIANS, containing 120 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

307. TRURO. The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 550 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 20 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 128 persons at a service; in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 67 persons at a service; and in one place of worship belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 32 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the WESLEYAN METHODISTS, containing 110 sittings; and one place of worship belonging to the PRIMITIVE METHODISTS, containing 200 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the WESLEYAN METHODISTS.

309. HELSTON. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 150 persons at a service. The number of *attendants* is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 646 sittings, and one place belonging to the ROMAN CATHOLICS, containing 30 sittings. *Neither sittings nor attendants* are given in the case of one place belonging to the BAPTISTS.

CORNWALL.]

DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
310. REDRUTH.														311. PENZANCE.					
<i>Population, 53,628.</i>														<i>Population, 53,517.</i>					
TOTAL	107	20,421	12,798	35,210	8719	5697	15,439	133	18,692	16,073	38,815	11,556	6560	16,035					
PROTESTANT CHURCHES:																			
Church of England	19	4398	2722	8731	2030	1496	1755	22	3207	4123	11,780	4315	2692	2436					
Independents	..	..	..	..	..	..	..	3	220	410	630	250	165	520
Baptists	2	258	284	542	209	..	310	4	345	700	1045	368	..	300					
Society of Friends	4	430	..	530	164	105	30	2	280	..	280	6	..	..			
Unitarians	..	..	..	..	..	..	..	1	100	..	100	..	..	15
Wesleyan Methodists	54	10,610	7534	18,144	5077	2230	8964	68	10,187	7615	17,912	5831	1288	9628					
Primitive Methodists	8	1200	580	1780	171	575	934	10	1312	1283	2595	180	1135	1677					
Bible Christians	7	1496	621	2117	233	1017	1350	15	1546	1041	2677	95	968	1039					
Wesleyan Association	8	1429	1057	2486	835	71	1586	2	191	449	640	75	..	106					
Wesleyan Reformers	5	600	..	880	..	203	510	..	..	..	..	..	..	..
L/Huntingdon's Connex.	..	..	..	..	..	..	..	2	250	350	600	260	50	300
Undefined	..	..	..	..	..	..	..	2	200	..	200	..	30	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	248	72	320	160	200	..
Jews	..	..	..	..	..	..	..	1	6	30	36	16	5	14

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
312. SCILLY ISLANDS.														313. WILLITON.					
<i>Population, 2627.</i>														<i>Population, 19,895.</i>					
TOTAL	12	806	1240	2526	980	469	1351	61	5330	4022	12,276	5549	7122	1551					
PROTESTANT CHURCHES:																			
Church of England	5	344	450	1274	605	70	739	39	3625	3066	8865	4552	6345	189					
Independents	..	..	..	..	..	..	..	3	90	30	270	..	..	166
Baptists	..	..	..	..	..	..	..	6	1233	155	1388	379	213	384
Wesleyan Methodists	3	290	444	734	200	200	300	8	795	564	1359	457	365	602					
Primitive Methodists	..	..	..	..	..	..	..	1	27	7	34	38	46	..
Bible Christians	4	172	346	518	175	199	312	4	160	200	360	123	153	210					

310. REDRUTH.—The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 343 sittings; and one place belonging to the WESLEYAN METHODISTS, containing 80 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the WESLEYANS, and one place belonging to the WESLEYAN ASSOCIATION.

311. PENZANCE.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 22 persons at a service; and in one place belonging to the INDEPENDENTS, attended by a maximum number of 15 persons at a service. The number of attendants is not given in the cases of four places of worship belonging to the ESTABLISHED CHURCH, containing 2490 sittings; one place belonging to the BAPTISTS, containing 150 sittings; one place belonging to the WESLEYANS, containing 390 sittings; one place belonging to the PRIMITIVE METHODISTS, containing 64 sittings; two places belonging to the BIBLE CHRISTIANS, containing 236 sittings; and one place belonging to an UNDEFINED DENOMINATION, containing 50 sittings. Neither sittings nor attendants are given in the case of one place belonging to the SOCIETY OF FRIENDS.

312. SCILLY ISLANDS.—The returns omit to state the number of sittings in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 85 persons at a service. The number of attendants is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 250 sittings; nor in the case of one place belonging to the WESLEYAN METHODISTS, containing 100 sittings.

313. WILLITON.—The returns omit to state the number of sittings in one place of worship belonging to the BIBLE CHRISTIANS, attended by a maximum number of 60 persons at a service; the number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 80 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH; and one place belonging to the INDEPENDENTS.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[SOMERSET.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
314. WELLINGTON.														315. TAUNTON.					
<i>Population, 22,121.</i>														<i>Population, 35,114.</i>					
TOTAL -	53	6648	6584	14843	6593	8470	3547	75	9608	9138	22,043	10,741	10,903	5558					
PROTESTANT CHURCHES:																			
Church of England	27	3480	4276	9367	4548	5703	1256	40	5649	5916	13,992	7252	8234	2266					
Independents	5	591	860	1451	692	1120	726	11	1308	956	3134	1500	681	1661					
Baptists	6	993	699	1692	682	688	644	7	857	596	1453	679	351	685					
Society of Friends	3	372	..	372	45	24	..	1	440	..	440	20	10	..					
Unitarians	..	..	..	..	..	..	..	1	150	300	450	220	..	150
Wesleyan Methodists	8	767	649	1416	537	745	711	9	790	966	1756	624	510	723					
Bible Christians	3	245	100	345	29	190	130	4	264	204	468	106	219	163					
Undefined	1	200	..	200	60	..	80	1	50	..	50	40	..	30					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	100	200	300	300	250	..
316. BRIDGWATER.														317. LANGPORT.					
<i>Population, 33,188.</i>														<i>Population, 18,567.</i>					
TOTAL -	85	11,659	6376	21,126	9675	6838	7569	63	7859	5443	14,680	4857	5937	1871					
PROTESTANT CHURCHES:																			
Church of England	45	6880	3830	13,801	7122	5543	4277	30	4371	3681	9430	3884	4589	..					
Independents	14	1905	1115	3020	1172	314	1213	13	1470	975	2445	501	631	802					
Baptists	7	461	392	853	303	285	275	4	385	135	520	152	201	284					
Society of Friends	1	330	..	330	35	16	..	1	200	60	260	17	..	..			
Unitarians	1	100	180	280	232	..	150	..	..	..	..	..	..	..
Wesleyan Methodists	11	1234	732	1966	466	453	1269	6	586	383	969	138	409	404					
Primitive Methodists	1	184	50	234	65	95	80	..	..	..	..	..	..	..
Bible Christians	1	61	77	138	..	41	75	7	527	209	736	113	107	300					
Brethren	1	96	..	96	..	..	..	2	..	..	..	..	..	..
Undefined	..	..	..	..	..	..	..	2	320	..	320	52	..	85
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	370	..	370	280	80	200	..	..	..	..	..	..	..
Latter Day Saints	1	38	..	38	..	11	30	..	..	..	..	..	..	..
318. CHARD.														319. YEOVIL.					
<i>Population, 26,085.</i>														<i>Population, 28,463.</i>					
TOTAL -	65	8459	7164	17,494	7206	7660	4694	73	8379	7230	18,600	8625	8105	5055					
PROTESTANT CHURCHES:																			
Church of England	33	4656	4570	11,097	4483	5163	2071	39	4445	3767	11,203	5524	5918	1809					
Independents	6	1144	1029	2173	904	790	1003	8	1389	1338	2727	1252	972	456					
Baptists	8	1230	870	2100	789	772	717	4	485	570	1055	531	466	694					
Society of Friends	..	..	..	..	..	..	..	1	135	..	135	6	..	..			
Unitarians	2	117	159	276	183	166	..	1	50	150	200	55	..	..			
Wesleyan Methodists	10	872	536	1408	669	570	584	13	956	1054	2010	784	411	1328					
Primitive Methodists	..	..	..	..	..	..	..	1	60	28	88	..	..	40
Bible Christians	2	160	..	160	26	100	134	2	169	123	292	43	208	199					
Brethren	..	..	..	..	..	..	..	2	290	..	290	280	140	189
Undefined	2	190	..	190	45	30	120	2	400	200	600	150	50	340					
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	2	90	..	90	17	69	65	..	..	..	..	..	..	..

314. WELLINGTON.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 269 sittings.

315. TAUNTON.—The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS, attended by a maximum number of 120 persons at a service. The number of attendants is not given in the case of six places of worship belonging to the ESTABLISHED CHURCH, containing 1653 sittings.

316. BRIDGWATER.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 100 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 15 persons at a service. The number of attendants is not given in the cases of two places of worship belonging to the INDEPENDENTS, containing 160 sittings; and in one place belonging to the BRETHREN, containing 96 sittings.

317. LANGPORT.—The number of attendants is not given in the cases of two places of worship belonging to the CHURCH OF ENGLAND, containing 536 sittings; one place belonging to the INDEPENDENTS, containing 40 sittings; and one place belonging to the WESLEYAN METHODISTS, containing 45 sittings.

318. CHARD.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

319. YEOVIL.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 400 persons at a service. Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

SOMERSET.] DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851, [including Sun- day Scholars].			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].				
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		
320. WINCANTON. <i>Population, 21,311.</i>														
TOTAL	74	7300	6820	14,972	6001	6075	3346	84	8688	10,208	20,668	8407	6655	8341
PROTESTANT CHURCHES:														
Church of England	41	4516	4130	9498	4075	5241	404	36	4433	3720	9925	4412	4288	2557
Independents	10	979	1427	2406	943	250	1271	5	440	1286	1726	1098	184	1002
Baptists	3	240	410	650	271	95	225	10	1184	2025	3209	1671	861	1982
Society of Friends	1	50	..	50	4	5	..	1	250	..	250	4	..	..
Wesleyan Methodists	14	905	728	1633	367	429	966	16	1331	2441	3772	542	399	1215
Primitive Methodists	2	200	85	285	341	..	330	11	845	536	1381	393	923	1156
Wesleyan Reformers	1	80	..	80	..	27	63	5	205	200	405	287	..	429
Bible Christians	1	30	40	70	..	28	47	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Latter Day Saints	1	300	..	300	..	..	40	..	..	..	..	..	..	..

322. SHEPTON MALLET. <i>Population, 16,937.</i>														
TOTAL	55	5211	5128	12,679	3041	3031	3318	51	5018	5079	11,890	3873	4422	3397
PROTESTANT CHURCHES:														
Church of England	25	2726	2343	7409	1742	2252	871	23	2331	2729	6853	2740	3708	1150
Presbyterians (<i>not otherwise defined</i>)	1	100	55	155	..	..	..	..	..	..	..	..	..	..
Independents	2	52	723	775	291	..	345	5	466	674	1140	300	70	575
Baptists	1	120	..	120	..	68	11	5	399	460	859	236	154	298
Society of Friends	..	..	..	..	..	..	..	1	320	..	320	61	..	..
Unitarians	1	85	48	133	110	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	18	1684	778	3462	774	559	1753	9	724	872	1596	285	260	831
Primitive Methodists	4	340	40	380	59	47	267	1	94	56	150	..	82	43
Wesleyan Reformers	1	50	..	50	..	40	..	..	..	..	..	..	..	..
Bible Christians	1	54	141	195	..	65	71	5	384	288	672	152	148	368
Brethren	..	..	..	..	..	..	..	1	300	..	300	45	..	80
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	..	..	..	65	..	..	..	..	..	..	..	..	..
Cath. and Apos. Church	..	..	..	..	..	..	..	1	..	..	..	54	..	52

320. WINCANTON.—The returns omit to state the number of *sittings* in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 229 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 60 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 30 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 104 sittings. *Neither sittings nor attendants* are given in the case of two places of worship belonging to the ESTABLISHED CHURCH; two places belonging to the WESLEYAN METHODISTS; and one place belonging to the PRIMITIVE METHODISTS.

321. FROME.—The returns omit to state the number of *sittings* in two places of worship belonging to the BAPTISTS, attended by a maximum number of 111 persons at a service; and in one place of worship belonging to the WESLEYAN REFORMERS, attended by a maximum number of 44 persons at a service.

322. SHEPTON MALLET.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 30 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 65 persons at a service. The number of *attendants* is not given in the cases of two places of worship belonging to the CHURCH OF ENGLAND, containing 1944 sittings; and in one place of worship belonging to the PRESBYTERIANS, containing 155 sittings.

323. WELLS.—The returns omit to state the number of *sittings* in one place of worship belonging to the CATHOLIC AND APOSTOLIC CHURCH, attended by a maximum number of 54 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 180 sittings; and one place of worship belonging to the INDEPENDENTS, containing 100 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION V.—SOUTH-WESTERN COUNTIES.

[SOMERSET.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
324. AXBRIDGE,														325. CLUTTON.					
<i>Population, 33,059.</i>														<i>Population, 25,227.</i>					
TOTAL	93	10,516	7261	22,421	8351	5734	6808	80	9676	6307	18,782	6203	4326	6947					
PROTESTANT CHURCHES:																			
Church of England	41	4609	3895	13,148	5661	4593	2365	31	1451	2838	9768	3394	3696	1446					
Independents	3	306	424	730	303	..	511	4	330	15	665	337	..	440					
Baptists	13	1960	769	2729	711	212	1333	4	410	174	584	298	66	341					
Society of Friends	2	600	..	600	144	..	..	1	100	..	100	10	..	..			
Wesleyan Methodists	24	2333	1523	3856	1202	634	2014	26	3263	2932	6195	1718	384	3253					
Primitive Methodists	..	..	..	..	..	..	..	6	346	184	530	84	180	385
Wesleyan Association	2	296	242	538	171	180	330	..	..	..	..	..	..	..
Wesleyan Reformers	..	..	..	..	..	..	..	6	676	164	840	301	..	817
Bible Christians	7	412	408	820	129	115	355	..	..	..	..	..	..	..
Brethren	..	..	..	..	..	..	..	1	100	..	100	30	..	51
Undefined	1	..	..	..	30	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	..	..	..	31	..	..			
326. BATH.														327. KEYNSHAM.					
<i>Population, 69,847.</i>														<i>Population, 21,615.</i>					
TOTAL	111	19,637	21,111	42,259	26,059	7984	18,802	65	9913	4748	16,962	6584	5165	5234					
PROTESTANT CHURCHES:																			
Church of England	50	12,036	12,985	26,382	16,388	6306	9470	22	3813	2229	7122	2628	2738	839					
Independents	5	658	1052	1710	1440	105	1330	8	886	295	2381	1524	1074	1402					
Baptists	10	1423	2050	3473	1993	125	2196	3	940	310	1250	490	366	448					
Society of Friends	1	300	..	300	47	..	21	..	..	..	..	..	..	..
Unitarians	1	..	300	300	175	..	120	..	..	..	..	..	..	..
Wesleyan Methodists	12	1226	2002	3228	1089	102	1314	17	2644	1744	4388	1164	296	1468					
Primitive Methodists	4	337	471	808	662	140	850	7	320	20	340	..	140	220					
Wesleyan Association	1	80	100	180	95	..	89	..	..	..	..	..	..	..
Wesleyan Reformers	9	1100	680	1780	1195	255	1130	7	1130	150	1301	698	445	857					
L'Huntingdon's Connex.	4	610	550	1160	500	60	1030	..	..	..	..	..	..	..
Moravians	1	300	..	300	390	..	200	1	180	..	180	80	106	..					
New Church	2	50	390	440	180	..	50	..	..	..	..	..	..	..
Brethren	1	140	..	140	100	..	150	..	..	..	..	..	..	..
Undefined	4	970	298	1268	980	95	432	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	3	70	50	270	645	580	170	..	..	..	..	..	..	..
Cath. and Apos. Church	1	77	153	230	110	96	..	..	..	..	..	..	..	..
Lat. Day Saints	1	250	..	250	70	120	250	..	..	..	..	..	..	..
Jews	1	10	30	40	..	..	..	..	..	..	..	..	..	..

324. AXBRIDGE.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 314 persons a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 12 persons a service; and in one place of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 30 persons a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 627 sittings. *Neither sittings nor attendants* are given in the case one place of worship belonging to the ESTABLISHED CHURCH.

325. CLUTTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 50 persons a service; in one place belonging to the BAPTISTS, attended by a maximum number of 48 persons a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 31 persons a service.

326. BATH.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 65 persons a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 400 persons a service. The number of *attendants* is not given in the cases of one place of worship belonging to the WESLEYAN METHODISTS, containing 40 sittings; and one place belonging to the JEWS, containing 40 sittings.

327. KEYNSHAM.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 500 persons a service; in two places belonging to the INDEPENDENTS, attended by a maximum number of 190 persons a service; and in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 65 persons a service. The number of *attendants* is not given in the cases of three places of worship belonging to the CHURCH OF ENGLAND, containing 1430 sittings; three places belonging to the WESLEYAN METHODISTS, containing 368 sittings; one place belonging to the PRIMITIVE METHODISTS, containing 90 sittings; and one place belonging to the WESLEYAN REFORMERS, containing 21 sittings.

SOMERSET.] DIVISION V.—SOUTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
328. REDMINSTER. <i>Population, 38,143.</i>														
TOTAL -	65	9951	6394	19,520	7739	4371	5891							
PROTESTANT CHURCHES:														
Church of England -	28	4131	3239	10,505	4766	3925	1400							
Independents -	14	1855	780	2635	701	315	1685							
Baptists -	5	395	205	600	231	..	330							
Society of Friends -	2	290	..	290	64	..	..					
Wesleyan Methodists -	8	1683	2100	3783	1289	..	1397							
Wesleyan Association -	1	150	50	200	98	..	50							
Wesleyan Reformers -	3	942	..	942	500	45	725							
Bible Christians -	2	320	20	340	30	86	104							
Undefined -	2	225	..	225	60	..	200							

DIVISION VI.—WEST MIDLAND COUNTIES.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	329. BRISTOL. <i>Population, 65,716.</i>						330. CLIFTON. <i>Population, 77,950.</i>						
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	
TOTAL -	68	19,564	20,463	42,177	23,832	2286	20,989	92	18,637	13,803	34,918	18,676	1164	13,757
PROTESTANT CHURCHES:														
Church of England -	25	5711	8956	16,017	9545	804	7269	28	9074	7723	19,185	11,154	2979	5585
Independents -	11	2817	4957	7774	4112	25	4084	9	1516	1644	3160	1923	45	2116
Baptists -	6	1180	2186	4166	2858	150	2228	8	1225	1215	2440	873	125	942
Society of Friends -	1	600	..	600	455	..	200	2	418	..	418	48	..	..
Unitarians -	2	320	670	990	690	..	320	1	100	90	190	94	..	76
Wesleyan Methodists -	3	1190	1740	2930	584	90	500	19	2654	2018	4672	1279	210	1481
Primitive Methodists -	..	..	..	..	..	..	..	4	655	338	993	490	230	740
Wesleyan Association -	..	..	..	..	..	..	..	1	40	..	40	20	35	30
Wesleyan Reformers -	6	2940	480	3420	1777	70	2822	12	1536	565	2101	1253	380	1532
Calvinistic Methodists	1	340	810	1150	702	..	725	..	..	..	..	..	..	..
Moravians -	1	400	..	400	262	..	147	..	..	..	..	..	..	..
Brethren -	1	170	..	170	70	..	76	..	..	..	..	..	..	..
Undefined -	6	2900	150	3050	1122	550	1552	3	435	..	435	70	..	215
OTHER CHRISTIAN CHS.:														
Roman Catholics -	3	916	334	1250	1560	580	850	4	704	300	1004	1222	310	780
Latter Day Saints -	1	..	..	..	..	..	..	1	280	..	280	250	150	260
Jews -	1	80	180	260	95	17	126	..	..	..	..	..	..	..

* Division VI.—consisting of the West Midland Counties of Gloucestershire, Herefordshire, Shropshire, Staffordshire, Worcestershire, and Warwickshire—commences with District 329 (BRISTOL) and ends with District 420 (SOUTHAM).

328. REDMINSTER.—The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 55 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 55 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 42 persons at a service; and in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 42 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the CHURCH OF ENGLAND containing 1200 sittings.

329. BRISTOL.—The return omits to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 14 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH containing 1786 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the WESLEYAN METHODISTS; one place of worship belonging to the WESLEYAN REFORMERS; and one place of worship belonging to the LATTER DAY SAINTS.

330. CLIFTON.—The return omits to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 200 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH containing 1795 sittings. Neither sittings nor attendants are given in the cases of three places of worship belonging to the ESTABLISHED CHURCH; one place of worship belonging to the ROMAN CATHOLICS; and two places of worship belonging to the WESLEYAN METHODISTS.

DIVISION VI.—WEST MIDLAND COUNTIES.

[GLOUCESTER.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
331. CHIPPING-SODBURY.														332. THORNBURY.													
<i>Population, 18,526.</i>														<i>Population, 16,454.</i>													
TOTAL	55	6472	4726	12,838	4466	4477	2802	51	5524	3464	11,323	5248	2064	3462													
PROTESTANT CHURCHES:																											
Church of England	27	3145	3248	7913	2712	3569	231	19	1673	1539	5367	3240	1174	725													
Independents	10	1496	553	2049	1092	..	1508	9	1205	762	1967	1057	192	1035													
Baptists	5	556	549	1105	521	220	456	3	200	224	424	363	62	260													
Society of Friends	1	120	..	120	3	..	..	1	240	..	240	22	..	..											
Unitarians	1	25	..	25	..	20	..	..	..	..	..	..	..	..					
Wesleyan Methodists	6	926	280	1206	100	493	390	15	1971	919	2890	421	558	1252													
Primitive Methodists	3	184	96	280	..	132	201	..	..	..	..	..	..	..						
Wesleyan Reformers	..	..	..	..	..	..	..	3	235	..	235	60	..	70						
Calvinistic Methodists	..	..	..	..	..	..	..	1	..	..	..	85	78	120			
Undefined	1	20	..	20	3	13	16	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	..	..	120	35	30	..	..	..	..	..	..	..	..					
333. DURSLEY.														334. WESTBURY-UPON-SEVERN.													
<i>Population, 14,803.</i>														<i>Population, 18,124.</i>													
TOTAL	33	5686	5129	11,385	7142	4119	4939	41	4845	3310	10,457	5185	3099	2565													
PROTESTANT CHURCHES:																											
Church of England	14	3132	1916	5618	2503	3054	800	17	2277	1541	6120	2777	2421	271													
Independents	8	1376	1752	3128	3698	552	3056	7	693	742	1435	771	94	809													
Baptists	4	464	709	1173	563	110	581	4	472	354	826	696	173	532													
Wesleyan Methodists	7	714	752	1466	378	403	502	8	872	200	1072	340	274	227													
Bible Christians	..	..	..	..	..	..	..	3	181	123	304	101	78	175						
Wesleyan Reformers	..	..	..	..	..	..	..	2	350	350	700	500	59	551						

331. CHIPPING SODBURY.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 250 persons at a service. The number of *attendants* is not stated in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 1170 sittings, and one place of worship belonging to the INDEPENDENTS, containing 200 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

332. THORNBURY.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 80 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 55 persons at a service, and in one place of worship belonging to the CALVINISTIC METHODISTS, attended by a maximum number of 120 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 150 sittings, and one place of worship belonging to the WESLEYAN METHODISTS, containing 460 sittings.

333. DURSLEY.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 427 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 500 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 100 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 1157 sittings.

334. WESTBURY-UPON-SEVERN.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service; and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 15 persons at a service.

GLOUCESTERSHIRE.] DIVISION VI.—WEST-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
335. NEWENT.														
<i>Population, 12,575.</i>														
TOTAL -	32	2754	1516	4932	2007	2036	689	52	5704	5178	14,710	8873	4100	5251
PROTESTANT CHURCHES:														
Church of England -	17	1241	956	2790	1533	1292	20	32	3309	3352	9588	6299	3742	2500
Independents - - -	1	150	250	400	97	131	73	3	130	..	730	550	22	25
Baptists - - - - -	2	310	..	310	200	66	200	2	56	21	771	554	46	700
Society of Friends -	..	..	..	..	..	..	..	1	300	..	300	36	..	..
Unitarians - - - -	..	..	..	..	..	..	..	1	50	200	250	94	..	80
Wesleyan Methodists -	10	998	280	1278	177	668	336	5	650	975	1625	652	36	835
Bible Christians -	1	55	..	55	..	2	40	..	..	..	..	..	..	..
L'Huntingdon'sConnex.	..	..	..	..	..	..	..	1	150	250	400	283	17	440
Brethren - - - - -	..	..	..	..	..	..	..	1	65	..	65	50	..	..
Undefined - - - - -	..	..	..	..	..	..	..	1	840	..	840	225	203	531
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	..	..	90	..	..	..	1	70	80	150	130	40	140
Latter Day Saints -	..	..	..	..	..	..	..	1	..	..	..	..	..	..
337. WHEATENHURST.														
<i>Population, 7987.</i>														
TOTAL -	24	1919	1351	5534	1330	1874	749	82	12,000	18,872	31,816	15,323	14,271	8001
PROTESTANT CHURCHES:														
Church of England -	15	1040	1335	4066	1184	1938	..	28	3109	8063	15,953	7143	7788	1439
Independents - - -	2	234	183	420	110	..	200	12	1269	3731	5000	2626	1164	2301
Baptists - - - - -	2	116	110	230	149	29	49	14	1916	3677	5633	2607	2359	2312
Society of Friends -	..	..	..	..	..	..	..	2	210	..	210	9	5	..
Wesleyan Methodists -	4	515	320	835	217	7	400	10	794	1969	2763	1274	736	1396
Primitive Methodists -	..	..	..	..	..	..	..	6	398	350	748	257	481	496
Calvinistic Methodists -	..	..	..	..	..	..	..	2	270	520	790	450	426	65
L'Huntingdon'sConnex.	..	..	..	..	..	..	..	2	241	454	695	584	37	635
New Church - - - -	..	..	..	..	..	..	..	1	20	70	90	35	..	32
Brethren - - - - -	..	..	..	..	..	..	..	2	200	..	200	80	..	45
Undefined - - - - -	1	50	..	50	..	..	50	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	493	28	521	129	192	112
Latter Day Saints -	..	..	..	..	..	..	..	2	110	..	110	39	83	68

335. NEWENT.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 410 persons at a service. The number of attendants is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 734 sittings; and one place of worship belonging to the ROMAN CATHOLICS, containing 90 sittings.

336. GLOUCESTER.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 650 sittings at a service. The number of attendants is not given in the cases of three places of worship belonging to the ESTABLISHED CHURCH, containing 1000 sittings; and one place of worship belonging to the WESLEYAN METHODISTS, containing 130 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH; and one place of worship belonging to the LATTER DAY SAINTS.

337. WHEATENHURST.—The number of attendants is not given in the cases of five places of worship belonging to the ESTABLISHED CHURCH, containing 1338 sittings; and one place of worship belonging to the INDEPENDENTS, containing 179 sittings.

338. STROUD.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 2410 sittings.

DIVISION VI.—WEST-MIDLAND COUNTIES [GLOUCESTERSHIRE.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars.]			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars.]							
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.					
339. TETBURY.														340. CIRENCESTER.					
<i>Population, 6,254.</i>														<i>Population, 21,327.</i>					
TOTAL	22	2030	2063	4885	2445	1426	1440	65	4816	3979	12,409	4177	5041	1670					
PROTESTANT CHURCHES:																			
Church of England	15	1220	1509	3521	1905	893	646	40	2401	2907	8922	3260	4394	86					
Independents	1	80	160	240	144	114	130	2	320	341	661	260	50	35 0					
Baptists	2	200	250	450	306	256	350	9	690	450	1140	464	249	48 3					
Society of Friends	1	..	..	..	..	..	..	1	550	..	550	50	37	..
Unitarians	1	..	..	..	..	..	..	2	50	..	50	30	40	..
Wesleyan Methodists	1	54	90	144	..	28	29	2	80	251	331	80	55	195					
Primitive Methodists	1	..	..	..	..	..	..	8	535	30	565	..	216	54 5
Undefined	2	406	54	460	73	93	230	1	60	..	60	33	..	41					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	130	..	130	..	..	..		
Latter Day Saints	1	70	..	70	17	42	55	..	..	..	..	..	..	..
341. NORTHLEACH.														342. STOW-ON-THE-WOLD,					
<i>Population, 10,984.</i>														<i>Population, 9932.</i>					
TOTAL	17	2780	1238	7313	2867	3869	1015	41	4721	2912	7418	2893	2628	1512					
PROTESTANT CHURCHES:																			
Church of England	30	1339	943	5580	2503	2061	..	23	2200	2181	5256	2018	2019	40					
Independents	3	226	156	382	126	195	235	2	195	..	195	..	89	181					
Baptists	7	735	..	735	238	370	311	8	868	527	1395	875	110	1001					
Society of Friends	3	..	..	..	..	..	..	1	..	..	..	..	..	..
Wesleyan Methodists	3	210	136	346	..	193	238	7	368	204	572	..	410	290					
Primitive Methodists	2	120	..	120	..	122	110	..	..	..	..	..	..	..
Undefined	1	100	..	100	..	..	91	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	50	..	50	..	28	40	..	..	..	..	..	..	..
343. WINCHCOMB.														344. CHELTENHAM.					
<i>Population, 10,136.</i>														<i>Population, 44,184.</i>					
TOTAL	39	2316	1811	6490	3098	2417	1196	43	8554	14,326	23,204	13,427	7030	8352					
PROTESTANT CHURCHES:																			
Church of England	26	1004	1217	4584	2654	1733	480	19	6658	9538	14,520	9297	5937	3364					
Independents	..	..	..	..	..	..	..	5	740	1350	2090	1031	45	819
Baptists	5	385	280	665	236	334	380	6	1100	1440	2540	1316	130	1671					
Society of Friends	..	..	..	..	..	..	..	1	100	..	100	21	9	..
Unitarians	..	..	..	..	..	..	..	1	300	..	300	72	..	35
Wesleyan Methodists	5	409	314	723	158	182	204	5	581	1008	1589	805	160	821					
Wesleyan Association	..	..	..	..	..	..	..	2	130	110	240	44	49	42
L'Huntingdon's Connex.	3	518	..	518	50	168	132	1	290	550	750	350	..	700					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	100	260	360	325	400	400
Latter Day Saints	..	..	..	..	..	..	..	1	630	..	630	150	300	500
Jews	..	..	..	..	..	..	..	1	15	70	85	16	..	..			

339. TETBURY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 58 persons at a service.

340. CIRENCESTER.—The returns omit to number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 43 persons at a service; the number of *attendants* is not given in the cases of four places of worship belonging to the ESTABLISHED CHURCH, containing 2046 sittings; one place of worship belonging to the BAPTISTS, containing 70 sittings; and one place of worship belonging to the ROMAN CATHOLICS, containing 130 sittings.

341. NORTHLEACH.—The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 780 sittings.

342. STOW-ON-THE-WOLD.—The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 953 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the SOCIETY OF FRIENDS.

343. WINCHCOMB.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 546 persons at a service.

344. CHELTENHAM.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 2290 sittings.

HEREFORDSHIRE.] DIVISION VI.—WEST-MIDLAND COUNTIES

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
345. TEWKESBURY.														346. LEDBURY.													
<i>Population, 15,131.</i>														<i>Population, 13,139.</i>													
TOTAL	37	3876	3394	9569	3910	2553	2790	34	3004	3794	7368	3734	1461	1566													
PROTESTANT CHURCHES:																											
Church of England	21	1906	2188	6193	2230	1988	1200	22	2324	3244	6088	3136	1334	750													
Independents	3	400	400	800	491	60	515	1	30	100	130	140	..	130													
Baptists	4	630	349	970	596	249	478	1	100	150	250	110	..	102													
Wesleyan Methodists	6	550	466	1116	408	165	487	4	230	300	580	264	80	410													
Primitive Methodists	..	..	..	..	..	..	..	3	165	..	165	18	21	92						
Bible Christians	1	40	..	40	..	10	30	..	..	..	..	..	..	..						
Brethren	..	..	..	..	..	..	..	1	20	..	20	6	..	..											
Undefined	1	80	..	80	45	..	80	2	135	..	135	60	26	82													
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	170	..	170	140	90	..	..	..	..	..	..	..	..					
347. ROSS.														348. HEREFORD.													
<i>Population, 15,502.</i>														<i>Population, 35,154.</i>													
TOTAL	50	4766	3780	9296	4504	2951	1942	130	11,261	9082	21,561	8949	1814	4763													
PROTESTANT CHURCHES:																											
Church of England	27	2386	3210	6126	2934	2512	615	83	6211	7719	15,088	6926	2851	2319													
Independents	3	370	150	520	436	..	334	5	465	250	775	248	135	341													
Baptists	4	520	290	810	355	154	236	6	1022	242	1261	788	719	478													
Society of Friends	1	250	..	250	15	10	..	1	450	..	450	19	9	..													
Wesleyan Methodists	9	725	95	920	479	188	359	8	635	220	855	220	80	417													
Primitive Methodists	3	165	..	165	68	65	65	17	1196	125	1315	168	608	630													
Bible Christians	1	70	35	105	92	..	80	..	..	..	..	..	..	..						
L/Huntingdon'sConnex.	..	..	..	..	..	..	..	1	260	126	386	106	..	60						
Brethren	1	250	..	250	100	..	240	1	18	..	18	39	14	..													
Undefined	..	..	..	..	..	..	..	5	720	..	720	373	18	498						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	..	..	..	..	..	..	..	3	290	400	690	62	110	20						
Latter Day Saints	1	30	..	30	25	22	13	..	..	..	..	..	..	..						
349. WEOLBY.														350. BROMYARD.													
<i>Population, 8718.</i>														<i>Population, 11,692.</i>													
TOTAL	42	2517	2622	5807	2162	1206	343	47	2783	3452	6797	2395	1596	586													
PROTESTANT CHURCHES:																											
Church of England	26	1741	2552	4961	1987	880	..	30	1483	3102	5147	1982	1342	..													
Independents	1	35	..	35	..	..	27	2	310	300	610	190	..	285											
Society of Friends	..	..	..	..	..	..	..	1	150	..	150	4	..	..											
Wesleyan Methodists	3	165	..	165	44	120	40	3	210	..	210	68	25	115													
Primitive Methodists	10	486	..	486	131	131	276	7	335	50	385	88	102	146													
L/Huntingdon'sConnex.	..	..	..	..	..	..	..	1	140	..	140	..	59	..						
Moravians	1	70	..	70	..	75	..	..	..	..	..	..	..	..					
Brethren	..	..	..	..	..	..	..	1	70	..	70	36	12	40						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	20	70	90	..	..	..	..	..	..	..	..	..	..			
Latter Day Saints	..	..	..	..	..	..	..	2	85	..	85	27	56	..						

345. TEWKESBURY. The return omits to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 360 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the CHURCH OF ENGLAND, containing 400 sittings.

346. LEDBURY.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 900 sittings.

347. ROSS.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

348. HEREFORD.—The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 304 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 944 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

349. WEOLBY.—The number of attendants is not given in the case of one place of worship belonging to the ROMAN CATHOLICS, containing 90 sittings.

350. BROMYARD.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 129 sittings.

DIVISION VI.—WEST-MIDLAND COUNTIES. [HEREFORDSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	
351. LEOMINSTER.															
<i>Population, 14,910.</i>															
TOTAL	48	3330	4197	8127	2529	1773	1979	65	5077	5195	11,549	4326	2818	1662	
PROTESTANT CHURCHES:															
Church of England	22	1880	3698	5378	1987	1330	74	34	2264	1171	7712	2705	1527	145	
Independents	..	..	..	..	..	..	..	5	376	234	610	255	133	196
Baptists	1	150	209	350	265	..	210	..	..	..	..	..	..	..
Society of Friends	1	200	..	200	22	16	..	..	..	..	..	..	..	..
Wesleyan Methodists	8	523	91	614	33	110	242	12	1371	458	1832	930	640	478	
Primitive Methodists	13	797	78	785	35	277	398	12	878	332	1210	344	518	816	
Moravians	1	250	..	250	93	..	95	..	..	..	..	..	..	..
Saccharians	..	..	..	..	..	..	..	1	65	..	65	50	..	..
Bethren	1	150	..	150	45	..	60	..	..	..	..	..	..	..
Undefined	1	70	170	260	34	46	..	1	120	..	120	42	..	27	
352. LUDLOW.															
<i>Population, 17,951.</i>															
TOTAL	49	2290	1912	5704	2082	1433	936	25	866	714	5518	1855	922	288	
PROTESTANT CHURCHES:															
Church of England	19	1165	1413	1680	1690	564	232	17	436	714	3118	1620	742	53	
Independents	4	138	150	288	70	27	108	..	..	..	..	..	..	..
Baptists	2	50	40	90	..	27	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	50	109	159	..	112	145	1	85	..	85	70	70	70	
Primitive Methodists	21	817	209	1056	269	688	451	7	315	..	315	165	110	165	
OTHER CHRISTIAN CHS.:															
Roman Catholics	1	40	..	40	53	35	..	..	..	..	..	..	..	..
353. CLUN.															
<i>Population, 10,119.</i>															
TOTAL	32	1543	1444	4920	2056	1027	383	42	3445	5682	9977	4934	1893	2216	
PROTESTANT CHURCHES:															
Church of England	19	888	1379	3197	1881	655	..	29	2329	4363	8112	4093	1513	1550	
Independents	1	..	..	..	..	..	..	1	110	230	400	184	..	120
Baptists	1	70	..	70	..	12	..	2	210	320	530	172	..	155	
Wesleyan Methodists	6	310	45	385	10	129	149	5	290	109	399	190	190	245	
Primitive Methodists	4	108	20	123	35	191	234	1	28	..	28	..	..	22
OTHER CHRISTIAN CHS.:															
Roman Catholics	1	110	..	140	130	40	..	3	278	..	278	192	121	..	
Catholic and Apostolic	..	..	..	..	..	..	..	1	200	..	200	103	63	124
354. CHURCH-STRETTON.															
<i>Population, 6167.</i>															
TOTAL	32	1543	1444	4920	2056	1027	383	42	3445	5682	9977	4934	1893	2216	
PROTESTANT CHURCHES:															
Church of England	19	888	1379	3197	1881	655	..	29	2329	4363	8112	4093	1513	1550	
Independents	1	..	..	..	..	..	..	1	110	230	400	184	..	120
Baptists	1	70	..	70	..	12	..	2	210	320	530	172	..	155	
Wesleyan Methodists	6	310	45	385	10	129	149	5	290	109	399	190	190	245	
Primitive Methodists	4	108	20	123	35	191	234	1	28	..	28	..	..	22
OTHER CHRISTIAN CHS.:															
Roman Catholics	1	110	..	140	130	40	..	3	278	..	278	192	121	..	
Catholic and Apostolic	..	..	..	..	..	..	..	1	200	..	200	103	63	124
355. CLEOBURY-MORTIMER.															
<i>Population, 8633.</i>															
TOTAL	32	1543	1444	4920	2056	1027	383	42	3445	5682	9977	4934	1893	2216	
PROTESTANT CHURCHES:															
Church of England	19	888	1379	3197	1881	655	..	29	2329	4363	8112	4093	1513	1550	
Independents	1	..	..	..	..	..	..	1	110	230	400	184	..	120
Baptists	1	70	..	70	..	12	..	2	210	320	530	172	..	155	
Wesleyan Methodists	6	310	45	385	10	129	149	5	290	109	399	190	190	245	
Primitive Methodists	4	108	20	123	35	191	234	1	28	..	28	..	..	22
OTHER CHRISTIAN CHS.:															
Roman Catholics	1	110	..	140	130	40	..	3	278	..	278	192	121	..	
Catholic and Apostolic	..	..	..	..	..	..	..	1	200	..	200	103	63	124
356. BRIDGENORTH.															
<i>Population, 15,608.</i>															
TOTAL	32	1543	1444	4920	2056	1027	383	42	3445	5682	9977	4934	1893	2216	
PROTESTANT CHURCHES:															
Church of England	19	888	1379	3197	1881	655	..	29	2329	4363	8112	4093	1513	1550	
Independents	1	..	..	..	..	..	..	1	110	230	400	184	..	120
Baptists	1	70	..	70	..	12	..	2	210	320	530	172	..	155	
Wesleyan Methodists	6	310	45	385	10	129	149	5	290	109	399	190	190	245	
Primitive Methodists	4	108	20	123	35	191	234	1	28	..	28	..	..	22
OTHER CHRISTIAN CHS.:															
Roman Catholics	1	110	..	140	130	40	..	3	278	..	278	192	121	..	
Catholic and Apostolic	..	..	..	..	..	..	..	1	200	..	200	103	63	124

351. LEOMINSTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 15 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 280 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

352. LUDLOW.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 83 persons at a service, and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 18 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH containing 670 sittings.

353. CLUN.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 121 persons at a service; in one place of worship belonging to the WESLEYANS, attended by a maximum number of 10 persons at a service; and in five places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 13 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the BAPTISTS.

354. CHURCH-STRETTON.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 175 sittings.

355. CLEOBURY-MORTIMER.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 82 sittings. *Neither sittings nor attendants* are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, one place of worship belonging to the INDEPENDENTS, and one place of worship belonging to the WESLEYAN METHODISTS.

356. BRIDGENORTH.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 70 persons at a service. *Neither sittings nor attendants* are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

SHROPSHIRE.] DIVISION VI.—WEST-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851. [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851. [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.													
357. SHIFFNALL.														358. MADELEY.													
<i>Population, 11,183.</i>														<i>Population, 27,627.</i>													
TOTAL -	23	1985	3837	6242	2755	1137	850	16	8988	5817	15044	5996	2085	4099													
PROTESTANT CHURCHES:																											
Church of England -	15	1187	3113	4700	2028	952	47	17	1245	2867	7351	2870	947	1635													
Independents -	1	100	300	400	218	..	200	1	100	210	310	142	..	129													
Baptists -	2	259	64	314	123	13	99	4	439	389	840	453	20	369													
Society of Friends -	..	..	..	..	..	..	..	1	29	..	200	25	16	..						
Wesleyan Methodists -	3	296	352	648	280	12	405	10	2190	1725	3916	1535	828	1678													
Methodist New Connex. -	1	122	28	150	101	160	71	2	380	430	810	200	65	329													
Primitive Methodists -	1	30	..	30	..	..	25	9	908	204	1112	237	159	544											
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	..	..	..	..	..	..	..	2	445	..	445	351	50	109						
359. ATCHAM.														360. SHREWSBURY.													
<i>Population, 19,174.</i>														<i>Population, 23,101.</i>													
TOTAL -	81	5720	6114	12,699	5490	4106	1449	38	9637	7886	15,123	8169	3533	5695													
PROTESTANT CHURCHES:																											
Church of England -	43	2678	5184	9027	4197	2741	..	13	3681	5054	9618	6080	3135	2833													
Independents -	9	819	480	1299	441	354	481	5	265	912	1307	604	148	677													
Baptists -	4	351	82	433	217	81	206	2	254	460	714	220	..	431													
Society of Friends -	..	..	..	..	..	..	..	1	125	..	125	2	..	..											
Unitarians -	..	..	..	..	..	..	..	1	80	138	218	83	..	79						
Wesleyan Methodists -	5	290	..	299	50	104	128	5	820	616	1436	287	172	325													
Methodist New Connex. -	1	48	48	96	..	20	49	3	416	320	730	212	40	343													
Primitive Methodists -	16	1219	..	1219	102	562	506	2	224	176	400	146	..	233													
Wesleyan Reformers -	..	..	..	..	..	..	..	1	169	..	169	83	..	199						
Calvinistic Methodists -	1	125	..	125	..	100	60	1	100	200	300	112	..	154													
Welsh Calv. Methodists -	..	..	..	..	..	..	..	1	256	..	256	290	..	156						
Brethren -	..	..	..	..	..	..	..	1	25	..	25	16	..	18						
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	1	150	20	170	180	120	..	1	..	..	..	..	..	..							
Latter Day Saints -	1	40	..	40	..	24	28	1	140	..	140	24	38	50													
361. OSWESTRY.														362. ELLESMERE.													
<i>Population, 22,795.</i>														<i>Population, 15,680.</i>													
TOTAL -	89	8343	8143	16,486	7061	4387	5192	60	1815	5695	10,540	4603	4834	2726													
PROTESTANT CHURCHES:																											
Church of England -	19	3190	4954	8054	4114	1873	948	17	1900	4151	6651	3668	2451	890													
Independents -	22	1626	1245	2772	965	502	1236	8	775	445	1220	171	296	275													
Baptists -	5	444	317	751	191	316	362	1	30	60	90	10	15	22													
Wesleyan Methodists -	6	275	344	619	451	206	504	7	455	360	815	198	242	364													
Primitive Methodists -	22	1658	680	2338	538	1123	1433	25	1525	575	2160	556	701	1623													
Wesleyan Association -	3	240	25	265	..	171	245	2	160	104	264	..	135	103													
Wesleyan Reformers -	2	88	10	98	..	48	72	..	..	..	..	..	..	..						
Calvinistic Methodists -	7	702	357	1059	803	..	406	..	..	..	..	..	..	..						
Welsh Calv. Methodists -	2	180	210	390	149	150	146	..	..	..	..	..	..	..						
Undefined -	1	60	..	60	50	..	40	..	..	..	..	..	..	..						

357. SHIFFNALL.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 197 sittings.

358. MADELEY.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 875 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the PRIMITIVE METHODISTS.

359. ATCHAM.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 20 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 23 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 280 sittings.

360. SHREWSBURY.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 836 sittings, and one place of worship belonging to the WESLEYAN METHODISTS, containing 69 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the INDEPENDENTS, and one place of worship belonging to the ROMAN CATHOLICS.

361. OSWESTRY.—The number of attendants is not given in the case of one place of worship belonging to the INDEPENDENTS containing 70 sittings.

DIVISION VI.—WEST-MIDLAND COUNTIES.

[STAFFORDSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
363. WEM. <i>Population, 16,948.</i>																		
TOTAL -	68	5828	6002	13,880	1954	4448	3062	43	4162	5123	9785	4686	4436	1977				
PROTESTANT CHURCHES:																		
Church of England -	21	2583	3733	8236	3358	2985	918	15	2074	4206	6780	3854	3193	620				
Independents -	9	1002	1150	2152	742	479	807	5	795	290	1085	105	313	265				
Baptists -	3	400	310	710	162	59	138	2	128	54	182	105	9	9				
Wesleyan Methodists -	9	590	500	1090	515	239	591	6	277	193	470	250	158	258				
Methodist New Connex.	1	50	..	50	..	35	40	..	..	..	..	..	..	..
Primitive Methodists -	22	1163	309	1472	145	651	538	13	684	380	1064	111	683	675				
Undefined -	2	40	..	40	32	..	30	1	180	..	180	121	60	150				
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	..	..	..	..	..	..	..	1	24	..	24	50	20	..				
Cath. and Apos. Church	1	..	..	140	..	..	..	..	..	..	..	..	..	..
364. MARKET DRAYTON. <i>Population, 14,160.</i>																		
365. WELLINGTON. <i>Population, 20,729.</i>																		
TOTAL -	45	6755	4895	11,650	5254	3023	3345	35	4076	4155	8341	3877	2300	1714				
PROTESTANT CHURCHES:																		
Church of England -	16	3032	2641	5673	2456	1628	788	19	2807	3396	6313	3044	1605	1011				
Independents -	1	124	162	286	188	..	120	2	215	291	506	270	65	290				
Baptists -	2	296	273	479	100	87	145	1	100	104	204	220	100	20				
Society of Friends -	1	420	..	420	22	15	..	..	..	..	..	..	..	..
Wesleyan Methodists -	10	1361	1185	2546	1519	278	1174	2	93	139	250	22	..	50				
Methodist New Connex.	1	116	80	196	209	..	130	..	..	..	..	..	..	..
Primitive Methodists -	13	1276	524	1800	460	1015	988	10	664	204	868	61	270	343				
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	220	30	250	300	..	..	1	200	..	200	260	260	..				
366. NEWPORT. <i>Population, 15,620.</i>																		
367. STAFFORD. <i>Population, 32,787.</i>																		
TOTAL -	47	5934	5491	12,218	4652	2429	2123	39	5501	5762	11,263	4959	3354	2247				
PROTESTANT CHURCHES:																		
Church of England -	27	3707	3743	8243	3042	2069	762	25	4408	4582	8990	4118	2673	1485				
Presby. Ch. in England	1	100	300	400	130	..	150	..	..	..	..	..	..	..
Independents -	3	670	280	950	224	80	232	2	120	800	920	297	..	371				
Society of Friends -	1	124	..	124	8	15	..	..	..	..	..	..	..	..
Wesleyan Methodists -	4	282	424	706	225	57	305	4	268	70	338	14	42	136				
Methodist New Connex.	2	120	400	520	385	8	224	4	210	310	520	..	261	214				
Primitive Methodists -	4	206	130	336	156	28	165	2	55	..	55	..	21	41				
Brethren -	1	50	..	50	40	..	40	..	..	..	..	..	..	..
Undefined -	1	250	..	250	45	..	45	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	3	365	214	579	397	187	200	2	440	..	440	530	357	..				
368. STONE. <i>Population, 19,344.</i>																		

363. WEM.—The returns omit to state the number of *sittings* in one place of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 22 persons at a service. The number of *attendants* is not given in the cases of one place of worship belonging to the PRIMITIVE METHODISTS, containing 45 sittings, and one place of worship belonging to the CATHOLIC and APOSTOLIC CHURCH, containing 140 sittings.

364. MARKET DRAYTON.—The number of *sittings* is not given in the case of one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 25 persons at a service. *Neither sittings nor attendants* are given in the cases of one place of worship belonging to the WESLEYAN METHODISTS; and one place of worship belonging to the PRIMITIVE METHODISTS.

365. WELLINGTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 15 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 180 sittings.

366. NEWPORT.—The return omits to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 106 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 40 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

367. STAFFORD.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1430 sittings.

368. STONE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 43 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 440 sittings.

STAFFORDSHIRE.] DIVISION VI.—WEST-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.
369. NEWCASTLE-UNDER-LYNE. <i>Population, 20,814.</i>																		
TOTAL	35	4215	5831	10,696	4139	3853	2924	47	8587	8053	18,260	7026	4903	7285				
PROTESTANT CHURCHES:																		
Church of England	13	2102	2879	5631	1704	2188	..	10	2208	2265	6183	2074	1336	670				
Independents	2	130	400	530	227	11	176	1	100	250	350	220	..	140				
Baptists	1	40	150	190	60	..	50	1	120	..	120	75	..	52				
Unitarians	1	..	..	..	..	..	..	1	..	..	..	..	..	..
Wesleyan Methodists	10	1102	969	2071	733	743	1323	14	2569	2662	5261	2370	1382	3470				
Methodist New Connex.	2	350	550	900	660	80	480	6	828	880	1708	710	492	736				
Primitive Methodists	4	454	355	809	334	831	611	11	1511	1068	2582	655	1243	1460				
Wesleyan Association	..	..	..	..	..	..	..	2	928	628	1556	242	300	757				
Undefined	1	37	..	37	..	..	24	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	..	528	528	421	..	260	1	200	300	500	680	150	..				
371. STOKE-UPON-TRENT. <i>Population, 57,942.</i>																		
TOTAL	54	11,888	16,685	28,573	9869	4592	7422	58	5641	6450	12,766	3551	4199	3697				
PROTESTANT CHURCHES:																		
Church of England	16	5382	8180	13562	4645	2556	1802	22	2180	4017	6872	1788	2594	895				
Presby. Ch. in England	1	100	350	450	201	..	179	..	..	..	..	..	..	..
Independents	6	941	1604	2545	915	55	886	2	260	280	540	210	..	168				
Baptists	3	205	280	485	367	44	190	..	..	..	..	..	..	..
Society of Friends	2	400	..	400	52	22	..	..	..	..	..	..	..	..
Wesleyan Methodists	8	1685	2512	4197	1362	820	1178	25	2415	1624	4039	1205	1289	1949				
Methodist New Connex.	9	2404	3112	5516	1717	723	2310	1	250	12	262	..	180	90				
Primitive Methodists	3	321	167	488	..	352	467	7	509	372	872	132	127	431				
Wesleyan Association	1	75	..	75	..	20	26	..	..	..	..	..	..	..
New Church	1	35	..	35	30	..	..	..	..	..	..	..	..	..
Brethren	1	125	..	125	..	..	25	..	..	..	..	..	..	..
Undefined	1	50	..	50	..	..	40	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics	2	165	480	645	580	..	310	1	36	145	181	216	..	164				

369. NEWCASTLE-UNDER-LYNE. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 28 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 1918 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the UNITARIANS.

370. WOLSTANTON. The number of *attendants* is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 669 sittings, and one place of worship belonging to the WESLEYAN METHODISTS, containing 150 sittings. *Neither sittings nor attendants* are given in the cases of one place of worship belonging to the UNITARIANS, and one place of worship belonging to the PRIMITIVE METHODISTS.

371. STOKE-UPON-TRENT. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 61 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 718 sittings.

372. LEEK. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 65 persons at a service, and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 8 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 140 sittings.

DIVISION VI.—WEST-MIDLAND COUNTIES.

[WARWICKSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
373. CHEADLE.														374. UTTOXETER.					
<i>Population, 18,142.</i>														<i>Population, 15,140.</i>					
TOTAL	57	6788	6609	13,887	3534	3386	3397	47	1509	5688	10,252	2954	2137	1199					
PROTESTANT CHURCHES:																			
Church of England	20	2897	4240	7627	1518	1947	324	19	2588	4159	6747	1571	1308	60					
Independents	5	395	402	797	417	15	377	3	86	550	630	346	10	246					
Baptists	..	..	..	..	..	..	..	1	26	50	70	45	..	30
Society of Friends	..	..	..	..	..	..	..	1	110	..	110	7	..	..			
Wesleyan Methodists	14	1268	712	2930	324	518	778	9	700	551	1311	566	256	54					
Methodist New Connex.	2	170	211	381	128	..	250	..	..	..	..	..	..	..
Primitive Methodists	12	888	494	1382	..	686	851	11	806	378	1184	26	556	558					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	4	1170	500	1670	1205	220	804	2	86	..	135	93	..	50					
Latter Day Saints	..	..	..	..	..	..	..	1	65	..	65	..	..	14
375. BURTON-UPON-TRENT.														376. TAMWORTH.					
<i>Population, 31,843.</i>														<i>Population, 13,996.</i>					
TOTAL	100	11,210	9447	21,697	6795	7184	5327	37	3362	5631	8833	3663	2587	1810					
PROTESTANT CHURCHES:																			
Church of England	30	5077	6596	12,403	5095	4226	1673	21	2028	4049	6467	2975	2039	994					
Independents	4	542	815	1357	502	268	242	2	275	275	550	140	120	160					
Baptists	5	428	633	1061	375	177	337	2	151	61	215	139	160	190					
Society of Friends	..	..	..	..	..	..	..	1	150	..	159	2	..	..			
Unitarians	1	74	..	74	..	..	..	1	30	130	160	31	11	..		
Wesleyan Methodists	33	3127	1226	4433	366	1724	1775	6	605	316	921	202	287	321					
Primitive Methodists	15	1502	497	1909	124	727	1066	1	36	..	30	..	30	..					
Wesleyan Reformers	1	200	..	200	120	..	180	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	189	..	189	213	..	..	3	96	200	310	174	..	145			
Latter Day Saints	1	80	..	80	..	52	54	..	..	..	..	..	..	..
377. LICHFIELD.														378. PENKRIDGE.					
<i>Population, 25,279.</i>														<i>Population, 16,850.</i>					
TOTAL	52	7082	8970	15,784	6455	5521	2171	45	5649	4282	10,051	3593	2839	1063					
PROTESTANT CHURCHES:																			
Church of England	28	4762	6687	11,781	5181	5138	963	19	2355	3679	6654	2961	1549	..					
Independents	4	476	663	1139	381	74	425	6	920	260	1180	224	247	317					
Society of Friends	1	14	..	14	1	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	8	636	522	1158	324	76	422	7	639	240	899	293	371	378					
Methodist New Connex.	2	160	190	350	48	31	74	2	270	73	343	191	254	144					
Primitive Methodists	6	334	168	702	..	202	327	7	355	30	385	40	111	202					
Brothers	..	..	..	..	..	..	..	1	40	..	40	25	..	22
Undefined	..	..	..	..	..	..	..	1	129	..	129	17	40	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	3	500	140	640	520	..	20	2	430	..	430	430	267	..					

373. CHEADLE.—The number of attendants is not given in the cases of three places of worship belonging to the ESTABLISHED CHURCH, containing 1450 sittings; and one place of worship belonging to the INDEPENDENTS, containing 120 sittings.

374. UTTOXETER.—The number of attendants is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH containing 229 sittings.

375. BURTON-UPON-TRENT.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 16 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 70 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service.

376. TAMWORTH.—Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH; and one place of worship belonging to the ROMAN CATHOLICS.

378. PENKRIDGE.—The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH containing 1285 sittings.

WORCESTERSHIRE.] DIVISION VI.—WEST-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.	Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].				
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.			Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
379. WOLVERHAMPTON.														
<i>Population, 104,158.</i>														
TOTAL -	79	17,564	21,040	38,804	22,171	3059	17,853	40	3601	9048	17,652	8257	5081	6197
PROTESTANT CHURCHES:														
Church of England -	27	9323	11,987	21,813	12,141	3233	7805	12	1061	4424	8485	3659	2034	1734
Presby. Ch. in England -	1	..	100	100	28	..	42	..	..	..	..	..	..	..
Independents -	8	1165	1800	2365	1660	217	1328	3	620	700	1320	528	180	353
Baptists -	6	950	1420	2370	690	35	893	4	615	630	1275	551	130	450
Unitarians -	1	33	200	236	90	..	58	..	..	..	..	..	..	..
Wesleyan Methodists -	17	2815	3187	6002	4291	1172	3337	13	1896	1774	3640	1774	818	1865
Methodist New Connex.	3	280	582	862	576	209	573	..	..	..	..	..	..	..
Primitive Methodists -	9	1696	914	2510	1400	1136	1484	6	1104	918	2022	779	729	1362
Welsh Calvinistic Metho.	1	189	..	189	..	150	150	..	..	..	..	..	..	..
Undefined -	1	350	..	350	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	276	830	1106	1280	700	1500	2	308	602	910	956	290	670
Latter Day Saints -	2	189	..	189	..	65	77	..	..	..	..	..	..	..
Jews -	1	10	20	30	15	12	..	..	..	..	..	..	..	..
380. WALSALL.														
<i>Population, 43,044.</i>														
TOTAL -	111	23,316	24,470	49,316	28,176	18,891	24,212	18	3648	8819	18,467	8137	5317	5883
PROTESTANT CHURCHES:														
Church of England -	18	5383	6129	13,020	5999	3071	4120	1	206	450	650	350	..	550
Presby. Ch. in England -	..	..	..	..	..	..	..	1	1255	1008	2203	1761	845	1794
Independents -	9	1140	2823	3366	1828	735	1441	14	1980	2245	4225	2335	2086	2367
Baptists -	6	401	970	1371	603	420	639	1	170	..	170	18	..	..
Society of Friends -	..	..	..	..	..	..	..	3	337	..	835	440	280	292
Unitarians -	1	200	100	300	120	..	48	28	442	5733	10,160	6822	4271	6335
Wesleyan Methodists -	13	2452	3982	6434	3760	1025	3333	17	2385	3869	6254	3778	2259	3544
Methodist New Connex.	5	628	1135	1763	599	437	928	18	2935	1794	4789	2960	3366	4417
Primitive Methodists -	12	1658	1150	2808	1838	1436	1883	2	66	160	160	100	135	160
Undefined -	2	300	..	300	..	100	120	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	335	9	344	615	30	200	3	786	442	1228	1195	316	650
Latter Day Saints -	1	300	..	300	..	139	86	1	105	..	105	..	35	50
Jews -	..	..	..	..	..	..	..	1	..	10	10	10	10	10

379. WOLVERHAMPTON.—The number of attendants is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, containing 2600 sittings; one place of worship belonging to the BAPTISTS, containing 800 sittings; and one place of worship belonging to a DENOMINATION UNDEFINED, containing 350 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the INDEPENDENTS, the chapel being closed.

380. WALSALL.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 11 persons at a service.

381. WEST BROMWICH.—The number of attendants is not given in the cases of two places of worship belonging to the ESTABLISHED CHURCH containing 1940 sittings; and one place of worship belonging to a DENOMINATION UNDEFINED, containing 150 sittings.

382. DUDLEY.—The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 921 sittings; and one place of worship belonging to the INDEPENDENTS, containing 149 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to a DENOMINATION UNDEFINED.

DIVISION VI.—WEST-MIDLAND COUNTIES. [WORCESTERSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
383. STOURBRIDGE. <i>Population, 57,350.</i>														384. KIDDERMINSTER. <i>Population, 32,917.</i>					
TOTAL	65	13,679	13,692	27,971	12,705	10,981	7639	39	6776	9090	17,406	9196	2843	6467					
PROTESTANT CHURCHES:																			
Church of England	14	7658	5279	13,537	5885	4746	1438	18	4386	4699	10,625	5579	2216	2923					
Independents	5	622	1246	1868	1061	737	796	1	106	1000	1100	533	..	300					
Baptists	4	348	930	1278	518	144	170	2	250	420	670	342	..	331					
Society of Friends	2	300	..	300	60	46	..	1	196	..	190	6	..	..			
Unitarians	3	236	400	636	331	272	25	2	50	500	550	311	..	157					
Wesleyan Methodists	10	1430	2604	4034	1625	1414	1522	8	860	1861	2721	1510	426	1099					
Methodist New Connex.	11	1308	1938	3246	1441	1390	1499	..	..	..	..	..	..	..
Primitive Methodists	11	1267	1295	2562	1336	2172	1738	4	315	140	455	279	21	357					
L/Huntingdon's Connex.	..	..	..	..	..	..	..	1	230	470	700	260	..	300
Undefined	2	125	..	125	34	..	29	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	280	..	280	400	..	350	2	395	..	395	376	180	..					
Latter Day Saints	2	105	..	105	14	60	72	..	..	..	..	..	..	..
385. TENBURY. <i>Population, 7047.</i>														386. MARTLEY. <i>Population, 13,811.</i>					
TOTAL	25	1483	2438	4259	1889	616	435	38	3659	2825	7114	3285	2434	513					
PROTESTANT CHURCHES:																			
Church of England	18	1027	2376	3741	1723	422	336	29	2988	2781	6399	3036	2331	111					
Independents	..	..	..	..	..	..	..	2	250	..	250	78	23	15
Baptists	1	120	..	120	90	..	43	..	..	..	..	..	..	..
Wesleyan Methodists	3	190	38	228	30	111	..	3	125	30	155	..	60	16					
Primitive Methodists	3	146	24	170	46	83	56	..	..	..	..	..	..	..
Wesleyan Association	..	..	..	..	..	..	..	1	30	..	30	..	20	..
L/Huntingdon's Connex.	..	..	..	..	..	..	..	3	266	14	280	171	..	181

383. STOURBRIDGE. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 955 sittings.

384. KIDDERMINSTER.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 300 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the PRIMITIVE METHODISTS, and one place of worship belonging to the UNITARIANS.

385. TENBURY.—The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 210 sittings, and one place of worship belonging to the PRIMITIVE METHODISTS, containing 35 sittings.

386. MARTLEY.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH attended by a maximum number of 115 persons at a service; and in one place of worship belonging to LADY HUNTINGDON'S CONNEXION, attended by a maximum number of 44 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 180 sittings.

WORCESTERSHIRE.] DIVISION VI.—WEST MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
387. WORCESTER.														388. UPTON-ON-SEVERN.					
<i>Population, 27,677.</i>														<i>Population, 18,970.</i>					
TOTAL	30	5433	7377	13780	8394	1802	6351	35	1584	3903	8791	5776	3604	594					
PROTESTANT CHURCHES:																			
Church of England	18	3373	4047	8390	5564	1359	4283	23	3237	3172	6713	4787	3249	..					
Independents	1	200	500	700	424	..	356	1	50	..	50	..	20	..					
Baptists	1	252	444	696	441	..	305	1	50	210	260	192	20	139					
Society of Friends	1	360	..	360	80	50	..	..	..	..	..	..	..	..
Wesleyan Methodists	3	506	850	1362	550	52	599	5	310	231	561	152	105	245					
Primitive Methodists	1	74	176	250	50	60	100	..	..	..	..	..	..	..
L'Huntingdon's Connex.	2	451	1014	1465	540	72	654	1	160	190	350	105	..	70					
Undefined	2	128	..	128	45	..	54	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	89	340	429	500	200	..	4	777	80	857	540	210	140					
Latter Day Saints	1	..	..	..	200	..	..	..	..	..	..	..	..	..
389. EVESHAM.														390. PERSHORE.					
<i>Population, 14,463.</i>														<i>Population, 13,553.</i>					
TOTAL	45	4688	4465	11,107	4091	3711	2172	51	4964	4412	9476	3598	3308	1493					
PROTESTANT CHURCHES:																			
Church of England	27	2696	3113	7763	2726	2968	987	38	3497	3832	7429	2620	3103	517					
Independents	3	415	180	595	214	..	363	..	..	..	..	..	..	..
Baptists	4	490	675	1165	608	371	371	7	638	450	1088	585	170	475					
Society of Friends	1	180	..	180	21	14	..	..	..	..	..	..	..	..
Unitarians	1	50	140	190	61	67	..	..	..	..	..	..	..	..
Wesleyan Methodists	8	757	357	1114	408	196	451	4	634	70	724	178	35	268					
Primitive Methodists	..	..	..	..	..	..	..	1	40	60	100	50	..	115
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	100	..	100	53	95	..	1	135	..	135	165	..	118					
391. DROITWICH.														392. BROMSGROVE.					
<i>Population, 18,152.</i>														<i>Population, 24,822.</i>					
TOTAL	38	3619	4258	8302	3914	2102	1488	41	4139	5633	11,132	6009	4576	3966					
PROTESTANT CHURCHES:																			
Church of England	24	2359	3772	6556	3531	1759	823	15	1680	3698	6747	4323	2942	1450					
Independents	2	320	..	320	..	67	106	3	340	560	900	503	312	513					
Baptists	1	80	..	80	..	63	24	4	286	24	310	70	321	175					
Wesleyan Methodists	5	420	316	736	147	99	250	9	821	910	1731	679	381	839					
Primitive Methodists	2	140	..	140	..	60	45	9	833	311	1144	254	620	799					
Wesleyan Association	..	..	..	..	..	..	..	1	170	130	300	180	..	190
L'Huntingdon's Connex.	1	100	..	100	..	..	30	..	..	..	..	..	..	..
Undefined	2	170	..	170	71	..	210	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	30	170	200	165	54	..	..	..	..	..	..	..	..

387. WORCESTER.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 130 persons at a service; and in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service.

389. EVESHAM.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 213 sittings.

390. PERSHORE.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 703 persons at a service. Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

391. DROITWICH.—The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 428 sittings.

392. BROMSGROVE.—The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS, attended by a maximum number of 40 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 30 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 824 sittings.

DIVISION VI.—WEST-MIDLAND COUNTIES.

[WARWICKSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
333. KING'S NORTON.														334. BIRMINGHAM.					
<i>Population, 30,871.</i>														<i>Population, 173,951.</i>					
TOTAL	34	4317	4054	8971	4377	2951	2223	70	3,411	28,646	53,987	14,843	4336	27,584					
PROTESTANT CHURCHES:																			
Church of England	12	2192	2993	5585	3104	2069	800	13	12,219	11,577	23,796	15,814	2587	12,342					
Presby. Ch. in England	1	..	..	200	..	..	27	1	500	200	700	464	..	277	
Independents	2	70	188	258	287	..	166	9	1840	4137	5977	3613	139	2972					
Baptists	4	630	80	710	275	255	215	8	1957	3608	5575	2793	643	3140					
Society of Friends	..	..	..	..	..	..	..	2	744	..	744	544	318	..
Unitarians	1	285	..	285	96	135	..	5	1634	1450	3081	1852	..	631					
Wesleyan Methodists	5	390	531	921	440	276	474	7	2174	3342	5416	3120	271	2344					
Methodist New Connx.	2	142	86	228	40	12	71	3	488	900	1388	574	..	565					
Primitive Methodists	4	226	40	266	20	15	230	2	378	188	566	326	190	390					
Wesleyan Association	2	150	24	174	30	26	20	1	250	350	600	559	..	300					
Wesleyan Reformers	..	..	..	..	..	..	..	1	120	..	120	..	..	25
Welsh Calvinistic Meth.	..	..	..	..	..	..	..	1	10	22	32	130	..	..			
L ^d Huntingdon's Connx.	1	120	..	120	..	80	80	1	200	..	200	200	..	60					
New Church	..	..	..	..	..	..	..	1	180	320	500	298	..	32
Brothers	..	..	..	..	..	..	..	1	..	..	..	45	..	55
Undefined	1	112	112	224	85	..	140	3	250	1550	1800	1273	..	150					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	3	527	702	1229	2303	148	26
Cath. and Apos. Church	..	..	..	..	..	..	..	1	300	..	300	85	..	43
Latter Day Saints	..	..	..	..	..	..	..	1	1600	..	1600	665	..	100
Jews	..	..	..	..	..	..	..	1	60	300	360	185	40	92

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
335. ASTON.														336. MERIDEN.					
<i>Population, 66,852.</i>														<i>Population, 11,267.</i>					
TOTAL	47	9100	9071	19,613	11,039	4085	6395	25	1661	3510	6371	1476	1571	49					
PROTESTANT CHURCHES:																			
Church of England	17	4714	5364	11,520	5731	2511	2612	15	1079	3112	5391	1346	1299	..					
Independents	7	820	945	1765	543	417	622	3	250	274	524	75	151	25					
Baptists	3	692	1125	1817	1431	441	1125	..	..	..	..	..	..	..
Wesleyan Methodists	11	1354	1547	2901	1290	146	1133	6	292	124	416	55	101	114					
Primitive Methodists	1	50	40	90	74	..	73	..	..	..	..	..	..	..
Wesleyan Reformers	1	150	..	150	100	..	130	..	..	..	..	..	..	..
Undefined	1	..	..	..	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	5	1020	50	1070	1870	480	500	..	..	..	..	..	..	..
Cath. and Apos. Church	1	300	..	300	..	60	130	..	..	..	..	..	..	..
Latter Day Saints	..	..	..	..	..	..	..	1	40	..	40	..	20	..

333. KING'S NORTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 50 persons at a service.

334. BIRMINGHAM.—The returns omit to state the number of *sittings* in one place of worship belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 25 persons at a service; and in one place of worship belonging to the BROTHERS, attended by a maximum number of 55 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1300 sittings.

335. ASTON.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 700 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to a DENOMINATION UNDEFINED.

336. MERIDEN.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 80 persons at a service; and in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 20 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 1499 sittings. *Neither sittings nor attendants* are given in the case of three places of worship belonging to the ESTABLISHED CHURCH.

WARWICKSHIRE.] DIVISION VI—WEST-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.					
307. ATHERSTONE. <i>Population, 11,448.</i>														398. NUNEATON. <i>Population, 13,532.</i>					
TOTAL -	34	4081	4627	8838	3925	2853	2505	24	3222	4449	7671	3994	4477	2785					
PROTESTANT CHURCHES:																			
Church of England -	15	2243	2803	5223	2527	1817	950	9	2173	2475	4648	2616	2843	850					
Independents -	7	720	1236	1976	1066	474	904	3	65	890	955	551	642	715					
Baptists -	2	380	..	380	..	61	51	2	..	430	430	286	259	240					
Wesleyan Methodists -	6	390	389	770	177	271	420	4	359	311	661	170	290	425					
Primitive Methodists -	2	110	60	170	..	65	30	2	114	148	262	..	172	155					
Indepen. Meth. Society	1	48	128	176	98	114	150	2	149	195	335	66	191	150					
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	140	..	140	57	51	..	2	380	..	380	305	80	250					
399. FOLESHILL. <i>Population, 19,490.</i>														400. COVENTRY. <i>Population, 36,812.</i>					
TOTAL -	38	5515	6637	12,152	3439	2763	3293	20	6588	8949	15,537	6827	1827	5892					
PROTESTANT CHURCHES:																			
Church of England -	12	2892	3017	5909	1508	1482	583	6	3714	4247	7981	2871	1214	2503					
Independents -	6	748	1260	2008	819	1121	787	4	681	1867	2548	1350	251	1244					
Baptists -	8	819	1322	2141	920	1803	1089	3	290	870	1160	934	..	587					
Society of Friends -	..	..	..	..	..	..	..	1	300	..	300	31	5	..
Unitarians -	..	..	..	..	..	..	..	1	200	260	460	325	..	110
Wesleyan Methodists -	5	282	556	838	222	677	392	1	100	650	750	263	..	242					
Primitive Methodists -	6	694	432	1126	..	627	372	1	92	168	260	193	..	142					
Wesleyan Association -	1	100	50	150	..	50	70	..	..	..	..	..	..	..
Undefined -	..	..	..	..	..	..	..	1	361	667	1028	..	..	..		
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	..	..	..	..	..	..	..	1	606	269	800	900	360	1000
Latter Day Saints -	..	..	..	..	..	..	..	1	250	..	250	20	57	64
401. RUGBY. <i>Population, 23,477.</i>														402. SOLIHULL. <i>Population, 11,931.</i>					
TOTAL -	68	6688	9041	16,839	8282	7317	4161	25	3706	3238	6944	3036	1879	294					
PROTESTANT CHURCHES:																			
Church of England -	35	4604	6858	11,972	6328	5216	1908	18	3128	2958	6086	2785	1696	106					
Independents -	10	701	675	1376	646	643	498	3	346	120	466	149	52	139					
Baptists -	6	845	473	1318	482	489	437	1	30	80	110	..	21	28					
Wesleyan Methodists -	9	554	766	1320	393	582	698	1	80	38	118	..	52	30					
Primitive Methodists -	5	274	108	382	73	137	252	..	..	..	..	..	..	..
Undefined -	1	30	159	189	60	..	68	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	2	280	2	282	300	250	300	2	122	42	164	192	57	..					

307. ATHERSTONE.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 70 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 370 sittings.

399. FOLESHILL.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 100 persons at a service. The number of attendants is not given in the cases of four places of worship belonging to the ESTABLISHED CHURCH, containing 2533 sittings; one place of worship belonging to the BAPTISTS, containing 35 sittings; and one place of worship belonging to the PRIMITIVE METHODISTS, containing 370 sittings.

400. COVENTRY.—The number of attendants is not given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, containing 680 sittings, and one place of worship belonging to an UNDEFINED DENOMINATION, containing 1025 sittings.

401. RUGBY.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 150 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 100 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 100 persons at a service. The number of attendants is not given in the case of five places of worship belonging to the ESTABLISHED CHURCH, containing 1490 sittings. Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

402. SOLIHULL.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 700 sittings.

DIVISION VI.—WEST-MIDLAND COUNTIES.

[WARWICKSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851. [including Sun- day Scholars.]			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851. [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
403. WARWICK. <i>Population, 41,934.</i>														
TOTAL	63	9415	12,466	22,561	13,568	8303	7058	404. STRATFORD-ON-AVON. <i>Population, 20,789.</i>						
PROTESTANT CHURCHES:								60	7025	6411	11,276	6114	5995	1448
Church of England	37	6467	8270	15,417	10,118	7143	4333	36	4347	4985	10,172	5140	5006	59
Independents	7	918	1770	2718	1487	433	1150	5	960	328	1288	367	111	435
Baptists	2	266	656	922	422	70	446	3	410	200	610	280	30	180
Society of Friends	1	200	..	200	9	5	..	1	100	..	100	8	7	..
Unitarians	1	100	200	300	185	49	52	..	..	..	..	..	..	..
Wesleyan Methodists	7	874	630	1304	513	282	561	10	658	688	1346	194	377	694
Primitive Methodists	1	40	70	110	50	..	90	2	100	60	160	55	109	66
Huntingdon's Connex.	1	60	440	500	100	..	100	..	..	..	..	..	..	..
Undefined	..	..	..	..	..	..	..	1	150	150	300	..	68	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	4	430	430	860	660	321	..	1	300	..	300	370	270	..
Ath. and Apos. Church	1	30	..	30	24	..	26	..	..	..	..	..	..	..
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	..	..	17	4
405. ALCESTER. <i>Population, 17,482.</i>														
TOTAL	46	6307	4264	11,296	4910	3085	2246	406. SHIPSTON-ON-STOUR. <i>Population, 20,651.</i>						
PROTESTANT CHURCHES:								66	780	6228	14,928	6208	5519	2899
Church of England	23	2796	2815	6336	2281	2114	395	34	1619	4695	10,234	4655	4418	757
Independents	1	160	..	160	..	160	65	2	215	150	365	275	..	211
Baptists	9	910	848	1788	1120	200	984	7	670	556	1226	650	102	517
Society of Friends	..	..	..	..	..	..	..	3	840	..	840	34	..	..
Unitarians	1	500	..	500	220	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	8	647	585	1232	473	351	528	14	984	641	1625	374	496	871
Primitive Methodists	1	100	..	100	14	..	24	4	280	186	466	..	373	481
OTHER CHRISTIAN CHS.:														
Roman Catholics	3	1164	16	1180	802	260	250	2	172	..	172	220	130	..
407. SOUTHAM. <i>Population, 10,504.</i>														
TOTAL	33	2467	3671	6138	2151	3686	921							
PROTESTANT CHURCHES:														
Church of England	19	1600	2927	4527	1864	2732	95							
Independents	3	269	200	469	16	103	193							
Wesleyan Methodists	5	283	416	699	196	633	401							
Primitive Methodists	4	175	128	303	25	218	232							
Moravians	1	70	..	70	50	..	..					
Undefined	1	70	..	70	..	..	..				

403. WARWICK.—The return omits to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 48 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 250 sittings.

404. STRATFORD-ON-AVON.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS attended by a maximum number of 50 persons at a service; and in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 17 persons at a service. The number of *attendants* is not given in the cases of four places of worship belonging to the ESTABLISHED CHURCH, containing 731 sittings; one place of worship belonging to the INDEPENDENTS, containing 150 sittings; and one place of worship belonging to the WESLEYAN METHODISTS, containing 194 sittings.

405. ALCESTER.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 765 sittings.

406. SHIPSTON-ON-STOUR.—The return omits to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 53 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 117 sittings. *Neither sitting nor attendants* are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

407. SOUTHAM.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 204 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to a DENOMINATION UNDEFINED, containing 70 sittings.

LEICESTERSHIRE.] DIVISION VII.—NORTH-MIDLAND COUNTIES.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.													
408. LUTTERWORTH.														409. MARKET-HARBOROUGH.													
<i>Population, 16,194.</i>														<i>Population, 15,839.</i>													
TOTAL	52	3377	6477	11,516	4085	1593	1922	72	4606	7565	14,760	5491	5984	2601													
PROTESTANT CHURCHES:																											
Church of England	29	2114	3834	7360	2646	3067	350	39	2214	4188	8991	3592	4243	603													
Independents	8	420	1708	2128	812	825	944	12	720	1709	2429	920	695	973													
Baptists	8	543	730	1523	526	578	386	9	775	1164	1939	703	738	310													
Wesleyan Methodists	2	129	90	210	62	16	60	7	594	408	912	206	126	505													
Primitive Methodists	2	70	115	185	..	57	123	..	..	..	..	..	..	..						
Undefined	..	..	..	..	..	..	..	4	323	90	413	35	157	210						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	..	..	..	..	..	..	..	1	70	6	76	35	25	..						
Later Day Saints	2	80	..	80	..	42	59	..	..	..	..	..	..	..						
Jews	1	30	..	30	9	8	..	..	..	..	..	..	..	..					
410. BILLEDON.														411. BLABY.													
<i>Population, 7009.</i>														<i>Population, 14,190.</i>													
TOTAL	49	2992	2978	7090	1507	1801	1006	42	1155	4974	10,023	3812	6056	2642													
PROTESTANT CHURCHES:																											
Church of England	32	1797	2173	5090	1276	1296	224	17	1933	2352	5181	2498	3644	..													
Independents	2	130	30	160	87	..	94	6	694	1140	1834	923	1171	658													
Baptists	3	330	270	600	42	102	106	6	650	848	1198	251	686	930													
Wesleyan Methodists	9	535	505	1040	47	336	443	5	280	281	561	..	266	400													
Primitive Methodists	1	30	..	30	..	11	24	4	246	228	474	140	194	301													
Wesleyan Association	..	..	..	..	..	..	..	2	140	45	185	..	55	78						
Wesleyan Reformers	..	..	..	..	..	..	..	1	60	..	60	..	40	60						
L ^H Huntingdon's Connex.	1	170	..	170	35	..	74	..	..	..	..	..	..	..						
Mixed and undefined	1	..	..	..	..	55	41	1	150	80	230	..	..	215							
412. HINCKLEY.														413. MARKET-BOSWORTH.													
<i>Population, 15,595.</i>														<i>Population, 13,633.</i>													
TOTAL	34	3825	5521	11,136	4183	4210	3714	51	6738	3733	11,449	3252	5303	2622													
PROTESTANT CHURCHES:																											
Church of England	13	1944	2522	5976	2401	1793	948	26	3106	3111	7195	2518	3182	715													
Independents	4	185	1045	1230	839	572	688	1	100	84	184	..	..	125											
Baptists	5	289	328	897	371	514	541	8	2044	20	2064	691	951	585													
Unitarians	1	350	350	700	..	40	..	..	..	..	..	..	..	..					
Wesleyan Methodists	6	626	1103	1729	393	1065	1010	9	779	340	1119	33	727	618													
Primitive Methodists	4	291	153	444	..	226	341	7	709	178	887	10	443	579													
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	140	20	160	179	..	186	..	..	..	..	..	..	..						

* Division VII.—consisting of the North-Midland Counties of *Leicestershire, Rutlandshire, Lincolnshire, Nottinghamshire, and Derbyshire*—commences with District 408 (LUTTERWORTH), and terminates with District 451 (HAYFIELD).

408. LUTTERWORTH.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 150 persons at a service; and in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 60 persons at a service. The number of *attendants* is not given in the case of six places of worship belonging to the ESTABLISHED CHURCH, containing 2475 sittings.

409. MARKET-HARBOROUGH.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 100 sittings; nor in the case of two places belonging to the INDEPENDENTS, containing 80 sittings. *Neither sittings nor attendants* are given in the cases of two places of worship belonging to the ESTABLISHED CHURCH, and one place belonging to the INDEPENDENTS.

410. BILLEDON.—The returns omit to state the number of *sittings* in one place of worship belonging to a mixed congregation of INDEPENDENTS and PRIMITIVE METHODISTS, attended by a maximum number of 55 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 655 sittings; and one belonging to the WESLEYAN METHODISTS, containing 90 sittings. *Neither sittings nor attendants* are given in the cases of two places of worship belonging to the ESTABLISHED CHURCH.

412. HINCKLEY.—*Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

413. MARKET-BOSWORTH.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 95 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the BAPTISTS.

DIVISION VII.—NORTH-MIDLAND COUNTIES. [LEICESTERSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
414. ASHBY-DE-LA-ZOUCH.														
<i>Population, 25,895.</i>														
TOTAL	87	11,189	6287	19,614	5693	5932	5866	73	10,778	7089	18,468	6756	5577	6796
PROTESTANT CHURCHES:														
Church of England	33	4455	3488	10,981	3977	3854	1287	20	3223	2629	6453	3362	2682	1461
Independents	2	329	335	655	148	..	88	3	172	460	632	372	..	190
Baptists	13	2154	780	2934	833	721	1507	14	2586	2261	4847	1554	1079	1258
Society of Friends	..	..	..	..	..	..	..	1	55	..	55	3	..	..
Unitarians	..	..	..	..	..	..	..	1	50	50	100	80	..	..
Wesleyan Methodists	27	2976	1479	4455	550	879	1783	20	2370	1464	3834	548	1115	1717
Primitive Methodists	7	850	199	1049	..	478	900	5	719	175	924	..	445	359
Wesleyan Reformers	3	169	..	169	25	..	151	..	..	..	..	..	..	..
New Church	..	..	..	..	..	..	..	1	35	..	35	24	..	..
Undefined	..	..	..	..	..	..	..	2	306	..	300	33	13	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	2	274	15	289	160	..	150	3	948	50	998	700	210	880
Latter Day Saints	..	..	..	..	..	..	..	3	296	..	290	80	33	131
416. BARROW-UPON-SOAR.														
<i>Population, 20,059.</i>														
TOTAL	79	7819	5691	13,474	4108	5711	4583	35	11,110	13,508	25,008	16,930	5286	15,322
PROTESTANT CHURCHES:														
Church of England	27	3129	2771	7864	2878	2556	453	9	1274	4254	8828	6884	1036	624
Independents	..	..	..	..	..	..	..	3	1144	1490	2634	1700	..	137
Baptists	14	1112	1037	2209	460	1002	1272	10	2986	3657	6643	4739	200	253
Society of Friends	..	..	..	..	..	..	..	1	280	..	280	78	41	..
Unitarians	..	..	..	..	..	..	..	1	20	450	470	350	..	180
Wesleyan Methodists	17	1487	1064	2551	575	780	1094	2	356	1216	1372	750	79	800
Primitive Methodists	14	1510	611	2121	12	1267	1436	3	340	781	1121	555	285	460
Wesleyan Association	3	311	94	405	120	85	234	1	160	600	760	320	200	400
Independent Methodists	..	..	..	..	..	..	..	1	250	..	250	..	140	40
Wesleyan Reformers	..	..	..	..	..	..	..	1	250	800	1050	683	..	630
Undefined	..	..	..	..	..	..	..	1	600	..	600	175	..	400
OTHER CHRISTIAN CHS.:														
Roman Catholics	2	150	54	204	63	1	56	1	200	370	550	636	185	437
Latter Day Saints	2	120	..	120	..	20	40	1	250	..	250	..	120	236

414. ASHBY-DE-LA-ZOUCH.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 32 persons at a service. The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 977 sittings; and one place belonging to the ROMAN CATHOLICS, containing 124 sittings.

415. LOUGHBOROUGH.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service; and in one belonging to the BAPTISTS, attended by a maximum number of 70 persons at a service. The *attendants* are not given in the case of one place of worship, belonging to the ESTABLISHED CHURCH, containing 124 sittings.

416. BARROW-UPON-SOAR.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 76 persons at a service. The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 56 sittings; and in one place belonging to the LATTER DAY SAINTS, containing 80 sittings.

417. LEICESTER.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 129 sittings.

RUTLAND, LINCOLN.] DIVISION VII.—NORTH-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
418. MELTON MOWBRAY.														419. OAKHAM.					
<i>Population, 20,533.</i>														<i>Population, 11,513.</i>					
TOTAL	103	7796	9644	19,014	5959	6276	5497	45	3093	4088	9005	3410	3114	1958					
PROTESTANT CHURCHES:																			
Church of England	55	3903	6850	12,327	4079	4421	2048	28	1300	3299	6423	2568	2071	564					
Independents	3	245	550	795	372	174	268	2	140	130	270	166	55	148					
Baptists	4	375	..	375	117	81	246	4	840	190	1030	426	453	383					
Wesleyan Methodists	29	2446	2901	4447	1167	1130	2341	10	693	439	1132	250	432	736					
Primitive Methodists	8	493	177	670	90	340	424	1	120	30	150	..	103	127					
Wesleyan Reformers	1	40	..	40	..	30	40	..	..	..	..	..	..	..
Undefined	1	100	..	100	14	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	194	66	260	120	100	130	..	..	..	..	..	..	..
420. UPPINGHAM.														421. STAMFORD.					
<i>Population, 12,759.</i>														<i>Population, 19,755.</i>					
TOTAL	58	3849	4479	10347	4984	3538	1947	48	1800	6191	11,611	4840	4962	2070					
PROTESTANT CHURCHES:																			
Church of England	31	1800	3050	6817	2696	2659	465	33	3405	5341	9066	3610	4153	986					
Independents	4	369	449	818	416	297	175	3	420	640	1060	404	121	390					
Baptists	9	772	389	1161	532	169	507	1	350	..	350	287	293	..					
Society of Friends	1	..	..	60	5	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	8	594	391	895	180	255	518	8	578	478	1056	318	381	617					
Primitive Methodists	..	..	..	..	..	..	..	1	33	32	65	..	..	60
Wesleyan Reformers	2	126	60	186	130	44	100	..	..	..	..	..	..	..
Undefined	2	240	140	380	125	89	152	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	..	..	..	221	..	..			
Latter Day Saints	1	30	..	30	..	25	30	1	14	..	14	..	14	17					

418. MELTON MOWBRAY.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 124 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 43 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 82 persons. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 44 sittings; and in the case of one place belonging to the PRIMITIVE METHODISTS, containing 40 sittings.

419. OAKHAM.—The returns omit to state the number of *sittings* in one place belonging to the ESTABLISHED CHURCH, attended by a maximum number of 160 persons at a service. The number of *attendants* is not given in the case of two places belonging to the ESTABLISHED CHURCH, containing 324 sittings. *Neither sittings nor attendants* are given in the case of one place belonging to the ESTABLISHED CHURCH.

420. UPPINGHAM.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 75 persons at a service. The number of *attendants* is not given in the case of two places belonging to the ESTABLISHED CHURCH, containing 589 sittings.

421. STAMFORD.—The returns omit to state the number of *sittings* in one place belonging to the ESTABLISHED CHURCH, attended by a maximum number of 19 persons at a service; and in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 221 persons at a service. The number of *attendants* is not given in the case of three places belonging to the ESTABLISHED CHURCH, containing 636 sittings.

DIVISION VII.—NORTH-MIDLAND COUNTIES.

[LINCOLNSHIRE]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
422. BOURNE.														
<i>Population, 22,362.</i>														
TOTAL	59	5413	6065	14,428	4549	4458	1720	47	5656	6391	12,621	4547	3357	3802
PROTESTANT CHURCHES:														
Church of England	29	2056	4504	9510	3157	2596	250	13	2270	3261	6105	2237	1892	866
Independents	2	221	229	450	372	297	192	3	310	716	1056	399	293	185
Baptists	6	785	249	1034	410	424	272	7	1018	862	1910	883	115	920
Society of Friends	..	..	..	..	..	..	..	1	300	..	300	14	14	..
Wesleyan Methodists	16	1471	1035	2506	234	921	855	14	970	1153	2128	796	435	1211
Primitive Methodists	1	100	..	100	..	70	60	7	588	394	982	138	634	497
Wesleyan Reformers	2	160	48	208	141	42	56	..	..	..	..	..	..	..
Undefined	1	150	..	150	..	..	..	1	40	..	40	80	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	400	..	400	235	86	..	..	..	..	..	..	..	..
Latter Day Saints	1	70	..	70	..	28	35	1	100	..	100	..	64	123
423. SPALDING.														
<i>Population, 21,290.</i>														
424. HOLBEACH.														
<i>Population, 19,134.</i>														
TOTAL	56	5264	4954	12,688	4507	4933	3165	84	8792	14,160	24,388	7938	6824	6098
PROTESTANT CHURCHES:														
Church of England	13	1096	1720	5286	2653	1901	..	29	4410	6025	12,691	4002	3706	1070
Independents	2	186	244	43	172	..	150	3	197	1190	1385	671	124	306
Baptists	11	1438	722	2160	797	604	797	7	887	1159	2044	895	131	871
Society of Friends	2	530	..	530	40	..	..	..	..	..	..	..	..	..
Unitarians	1	70	..	70	..	11	..	1	64	166	230	101	..	..
Wesleyan Methodists	17	1321	1429	2750	625	1352	1337	29	2217	3467	5684	1565	1962	2752
Methodist New Connex.	..	..	..	..	..	..	..	1	169	560	729	308	159	322
Primitive Methodists	9	511	581	1092	70	752	581	11	512	693	1285	155	480	624
Wesleyan Reformers	1	112	258	370	150	310	300	1	..	..	..	..	..	50
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	1	340	..	340	231	215	..
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	..	10	49	103
425. BOSTON.														
<i>Population, 38,444.</i>														

422. BOURNE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 120 persons at a service. The number of *attendants* is not given in the case of five places belonging to the ESTABLISHED CHURCH, containing 1913 sittings; one place belonging to the BAPTISTS, containing 100 sittings; and one place belonging to an UNDEFINED DENOMINATION, containing 150 sittings.

423. SPALDING.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 158 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 17 persons at a service. The number of *attendants* is not given in the case of four places belonging to the ESTABLISHED CHURCH, containing 1800 sittings; and one place belonging to the WESLEYAN METHODISTS, containing 102 sittings.

424. HOLBEACH.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 65 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 23 persons; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 15 persons. The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 190 sittings; one place belonging to the INDEPENDENTS, containing 50 sittings; and one place belonging to the BAPTISTS, containing 170 sittings.

425. BOSTON.—The returns omit to state the number of *sittings* in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 170 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 50 persons; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 163 persons. The number of *attendants* is not given for three places belonging to the ESTABLISHED CHURCH, containing 1238 sittings; for one place belonging to the BAPTISTS, containing 100 sittings; for two places belonging to the WESLEYAN METHODISTS, containing 406 sittings; and for one place belonging to the PRIMITIVE METHODISTS, containing 94 sittings. *Neither sittings nor attendants* are given in the cases of one place belonging to the ESTABLISHED CHURCH, and one place belonging to the WESLEYAN METHODISTS.

LINCOLNSHIRE.] DIVISION VII.—NORTH-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
423. SLEAFORD.														
<i>Population, 24,551.</i>														
TOTAL -	88	5711	6180	13,228	3,899	5624	3717	94	7214	9536	19,344	8111	6039	5013
PROTESTANT CHURCHES:														
Church of England -	48	2934	3101	7372	2254	3148	345	48	3728	5806	12,122	6238	4562	1844
Independents -	2	220	300	520	450	..	300	4	424	620	1044	432	97	359
Baptists -	4	368	320	688	245	82	320	3	102	231	333	63	83	121
Wesleyan Methodists -	22	1802	1956	3758	769	1559	2123	22	1733	1933	3666	611	731	1087
Primitive Methodists -	10	387	503	890	71	535	629	8	568	480	1048	119	382	526
Wesleyan Reformers -	..	..	..	..	..	..	..	5	525	472	997	538	140	904
Undefined -	2	..	..	..	110	..	..	3	134	..	134	60	24	72
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	..	..	..	50	20	100
428. LINCOLN.														
<i>Population, 12,062.</i>														
TOTAL -	152	10,287	12,404	26,851	10,474	9249	8797	135	506	8623	21,998	4641	5733	6086
PROTESTANT CHURCHES:														
Church of England -	76	3388	4894	12,942	5973	5676	1184	67	4020	3150	12,099	2699	3203	600
Independents -	2	372	1178	1550	590	..	486	2	292	347	549	184	63	130
Baptists -	3	388	332	720	347	..	206	3	510	164	674	84	208	175
Society of Friends -	2	100	10	110	70	70	70	..	..	..	..	..	..	..
Unitarians -	1	..	130	130	30	..	20	1	65	..	65	..	27	..
Wesleyan Methodists -	47	4358	4712	9070	2529	2628	4806	47	3000	4219	7219	1481	1649	4173
Primitive Methodists -	13	473	518	1021	171	581	1200	15	709	743	1392	193	583	1008
Wesleyan Reformers -	6	548	300	848	360	224	775	..	..	..	..	..	..	..
L/Huntingdon's Connex.	1	60	260	260	80	..	50	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	100	100	200	394	70	..	..	..	..	..	..	..	..

423. SLEAFORD.—The returns omit to state the number of *sittings* in six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 430 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 70 persons at a service; in three places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 110 persons at a service; and in two places belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 130 persons at a service. The number of attendants is not given in the case of six places belonging to the ESTABLISHED CHURCH, containing 1102 sittings; and one place belonging to the INDEPENDENTS, containing 100 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

427. GRANTHAM.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 30 persons at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 32 persons at a service; in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 72 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 40 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 100 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 428 sittings; nor in the case of one place belonging to the PRIMITIVE METHODISTS, containing 100 sittings. Neither sittings nor attendants are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, and one place belonging to the WESLEYAN METHODISTS.

428. LINCOLN.—The returns omit to state the number of *sittings* in ten places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 844 persons at a service; in five places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 285 persons at a service; in five places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 410 persons at a service; and in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 23 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 350 sittings; nor in that of one place belonging to the WESLEYAN METHODISTS, containing 100 sittings. Neither sittings nor attendants are given in the case of three places of worship belonging to the ESTABLISHED CHURCH, and one place belonging to the WESLEYAN METHODISTS.

429. HORNCASTLE.—The returns omit to state the number of *sittings* in three places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 98 persons at a service; and in two places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service. The number of attendants is not given in the case of six places of worship belonging to the ESTABLISHED CHURCH, containing 870 sittings; three places belonging to the WESLEYAN METHODISTS, containing 409 sittings; and one place belonging to the PRIMITIVE METHODISTS, containing 113 sittings.

DIVISION VII.—NORTH-MIDLAND COUNTIES.

[LINCOLNSHIRE]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunda- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunda- day Scholars].					
	TOTAL	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	TOTAL	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	TOTAL	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
430. SPILSBY. <i>Population, 28,937.</i>																					
TOTAL	139	8380	11,364	23,164	6029	7348	5245	164	8968	14,994	27,735	8438	711	7249							
PROTESTANT CHURCHES:																					
Church of England	64	3844	5000	12,264	4056	4179	961	81	3750	5816	13,339	3945	319	1169							
Independents	4	100	314	414	136	105	165	1	50	560	610	220	..	130							
Baptists	4	560	192	752	187	130	152	5	1060	390	1450	627	425	592							
Wesleyan Methodists	54	3308	4770	8168	1541	2541	3359	52	2926	5734	8660	2839	2309	3344							
Primitive Methodists	13	478	1088	1566	109	393	608	23	1034	2262	3296	738	1165	2014							
OTHER CHRISTIAN CHS.:																					
Roman Catholics	..	..	..	..	..	..	..	2	148	232	350	60	18	..						
432. CAISTOR. <i>Population, 34,291.</i>																					
TOTAL	160	8287	13,319	25,288	7226	6197	8627	132	6138	13,486	24,304	7432	6725	8907							
PROTESTANT CHURCHES:																					
Church of England	74	3809	4478	11,969	3553	2993	1607	42	1886	4097	10,513	3690	3801	1117							
Independents	3	318	248	566	215	20	..	7	355	969	1474	620	51	449							
Baptists	2	292	508	800	242	..	391	5	380	342	722	255	142	180							
Society of Friends	..	..	..	..	..	..	..	2	256	..	256	36	..	..					
Wesleyan Methodists	47	2858	5251	8109	2524	1976	4392	37	2031	4910	6941	2058	1451	3847							
Primitive Methodists	31	924	2561	3485	347	1380	2237	37	1120	3038	4158	632	1280	3094							
OTHER CHRISTIAN CHS.:																					
Roman Catholics	3	86	273	359	345	128	..	2	110	130	240	141	..	120							
433. GLANFORD-BRIGG. <i>Population, 33,786.</i>																					
TOTAL	132	6138	13,486	24,304	7432	6725	8907	132	6138	13,486	24,304	7432	6725	8907							
PROTESTANT CHURCHES:																					
Church of England	42	1886	4097	10,513	3690	3801	1117	42	1886	4097	10,513	3690	3801	1117							
Independents	7	355	969	1474	620	51	449	7	355	969	1474	620	51	449							
Baptists	5	380	342	722	255	142	180	5	380	342	722	255	142	180							
Society of Friends	2	256	..	256	36	..	..	2	256	..	256	36	..	..					
Wesleyan Methodists	37	2031	4910	6941	2058	1451	3847	37	2031	4910	6941	2058	1451	3847							
Primitive Methodists	37	1120	3038	4158	632	1280	3094	37	1120	3038	4158	632	1280	3094							
OTHER CHRISTIAN CHS.:																					
Roman Catholics	2	110	130	240	141	..	120	2	110	130	240	141	..	120							

430. SPILSBY.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 154 persons at a service; and in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 24 persons at a service. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 722 sittings; in the case of one place of worship belonging to the BAPTISTS, containing 102 sittings; and in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 260 sittings. *Neither sittings nor attendants* are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, and one place of worship belonging to the WESLEYAN METHODISTS.

431. LOUTH.—The returns omit to state the number of *sittings* in four places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 188 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 64 persons at a service; and in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 80 persons at a service. The number of *attendants* is not given in the case of seven places of worship belonging to the ESTABLISHED CHURCH, containing 868 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

432. CAISTOR.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 255 persons at a service; and in seven places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 255 persons at a service. The number of *attendants* is not given in the cases of nine places of worship belonging to the ESTABLISHED CHURCH, containing 1270 sittings; one place of worship belonging to the INDEPENDENTS, containing 60 sittings; and one place of worship belonging to the WESLEYAN METHODISTS, containing 40 sittings. *Neither sittings nor attendants* are given in the cases of one place of worship belonging to the ESTABLISHED CHURCH, and one place of worship belonging to the PRIMITIVE METHODISTS.

433. GLANFORD-BRIGG.—The returns omit to state the number of *sittings* in six places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 774 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 296 persons at a service; and in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 45 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 554 sittings; in the case of two places of worship belonging to the WESLEYAN METHODISTS, containing 120 sittings; and in the case of one place of worship belonging to the PRIMITIVE METHODISTS, containing 132 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the PRIMITIVE METHODISTS.

DIVISION VII.—NORTH-MIDLAND COUNTIES.

[LINCOLNSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
434. GAINSBOROUGH.														
<i>Population, 27,258.</i>														
TOTAL	120	7078	9859	19,832	6634	6019	7716	82	6211	9128	16,383	4561	4331	3490
PROTESTANT CHURCHES:														
Church of England	42	2283	3215	8393	3165	2623	657	43	3754	5698	10,496	3088	2372	703
Independents	1	120	500	620	295	..	260	4	330	490	880	200	186	95
Baptists	3	168	..	168	32	21	18	3	220	250	470	329	65	35
Society of Friends	1	114	..	114	20	6	..	..	..	..	..	..	..	..
Unitarians	1	150	128	278	60	..	89	..	..	..	..	..	..	..
Wesleyan Methodists	35	2170	3612	5782	1763	1689	3500	27	1617	2415	4082	840	1456	2287
Methodist New Connex.	3	236	434	670	138	235	390	..	..	..	..	..	..	..
Primitive Methodists	32	1755	1940	3695	1161	1437	2922	4	184	231	415	109	225	330
Wesleyan Association	..	..	..	..	..	..	..	1	46	44	90	..	21	40
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	70	30	100	..	..	80	..	..	..	..	..	..	..
Latter Day Saints	1	12	..	12	..	8	..	..	..	..	..	..	..	..

436. WORKSOP.														
<i>Population, 19,153.</i>														
TOTAL	59	3215	4883	9639	4494	2540	2417	68	3230	8185	15,158	6127	6896	6139
PROTESTANT CHURCHES:														
Church of England	27	1491	2844	5796	3229	1918	446	17	1789	4341	6594	3427	3512	1780
Independents	2	75	200	355	178	..	149	3	290	949	1239	544	659	406
Baptists	..	..	..	..	..	..	..	6	498	742	1240	..	828	733
Society of Friends	1	140	..	140	5	..	..	1	400	..	490	51	13	..
Unitarians	..	..	..	..	..	..	..	1	..	..	249	68	..	52
Wesleyan Methodists	13	785	960	1745	410	453	1068	14	1301	1299	2650	691	934	1226
Methodist New Connex.	..	..	..	..	..	..	..	3	262	265	527	273	90	210
Primitive Methodists	3	160	152	312	..	100	70	14	977	371	1348	272	610	934
Wesleyan Association	10	434	531	965	392	69	429	..	..	..	..	..	..	..
Wesleyan Reformers	..	..	..	..	..	..	..	3	312	308	620	155	110	346
Undefined	1	60	..	60	30	..	50	2	..	..	..	631	..	240
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	70	196	266	250	..	200	..	..	..	..	..	..	..
Latter Day Saints	1	..	..	..	..	..	14	4	320	..	320	35	140	212

434. GAINSBOROUGH.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 398 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 15 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 48 persons at a service; and in five places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 168 persons. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 800 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH; and one place of worship belonging to the PRIMITIVE METHODISTS.

435. EAST RETFORD.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 147 persons at a service; in one place of worship belonging to the BAPTISTS, attended by a maximum number of 35 persons at a service; in one belonging to the WESLEYANS, attended by a maximum number of 50 persons at a service; and in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 50 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 589 sittings.

436. WORKSOP.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 339 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 15 persons at a service; in one place of worship belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 12 persons at a service; and in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 14 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 430 sittings.

437. MANSFIELD.—The returns omit to state the number of *sittings* in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 50 persons at a service; in two places of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 370 persons at a service; and in two places of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 42 persons at a service.

DIVISION VII.—NORTH-MIDLAND COUNTIES. [NOTTINGHAMSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
438. BASFORD.														
<i>Population, 64,923.</i>														
TOTAL	143	18,426	13,988	36,021	10,896	12,778	12,752	21	4474	2194	6668	2466	1439	2992
PROTESTANT CHURCHES:														
Church of England	43	4805	6173	14,585	5692	4625	1930	4	2201	600	2801	1405	255	1340
Independents	4	540	831	1371	619	229	511	3	302	120	422	241	124	100
Baptists	23	3508	1949	5357	674	3165	2831	2	278	132	410	..	160	98
Society of Friends	1	300	..	300	13	..	..	..	..	..	..	..	..	..
Unitarians	1	100	..	100	..	11	..	..	..	..	..	..	..	..
Wesleyan Methodists	29	4122	2824	6946	2072	1659	2445	5	639	761	1400	423	112	447
Methodist New Connex.	7	1216	807	2023	832	553	1345	3	444	358	802	303	386	450
Primitive Methodists	19	1935	881	2816	184	1833	1955	2	206	187	393	64	257	352
Wesleyan Association	3	544	238	782	185	200	610	1	104	36	140	..	75	45
Wesleyan Reformers	5	710	385	1095	484	259	688	..	..	..	..	..	..	..
Undefined	2	84	..	84	70	24	91	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Latter Day Saints	6	562	..	562	71	220	346	1	300	..	300	30	70	60
440. NOTTINGHAM.														
<i>Population, 58,419.</i>														
TOTAL	38	11,624	16,163	28,487	17,401	1450	15,306	107	7364	8156	16,696	5256	7220	4177
PROTESTANT CHURCHES:														
Church of England	9	3662	4220	8582	6117	508	4584	50	3925	5075	10,218	4438	4784	512
Independents	5	1067	2774	3841	2014	277	1345	1	30	75	105	..	30	0
Baptists	7	1576	3025	4601	2359	84	2691	3	250	438	688	286	..	24
Society of Friends	1	550	..	550	87	49	..	..	..	..	..	..	..	..
Unitarians	1	60	550	610	606	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	2	1030	2634	3664	1830	45	2250	32	2247	1901	4106	478	1586	224
Methodist New Connex.	1	132	850	982	734	..	493	..	..	..	..	..	..	..
Primitive Methodists	2	583	1267	1850	1223	..	1900	21	912	667	1579	54	820	127
Wesleyan Association	1	140	200	340	165	..	245	..	..	..	..	..	..	..
Wesleyan Reformers	1	600	..	600	500	..	700	..	..	..	..	..	..	..
New Church	1	200	..	200	60	..	100	..	..	..	..	..	..	..
Undefined	2	770	..	770	176	24	147	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	2	500	623	1123	1420	312	604	..	..	..	..	..	..	..
Cath. and Apos. Church	1	400	..	400	..	..	..	..	..	..	..	..	..	..
Latter Day Saints	1	324	..	324	83	136	233	..	..	..	..	..	..	..
Jews	1	30	20	50	27	15	14	..	..	..	..	..	..	..

438. BASFORD.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 205 persons at a service; in one belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service; and in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 35 persons at service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 900 sittings; nor in the case one place of worship belonging to the PRIMITIVE METHODISTS, containing 70 sittings.

440. NOTTINGHAM.—The number of attendants is not given in the case of one place of worship belonging to the CATHOLIC AND APOSTOLIC CHURCH, containing 400 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ROMAN CATHOLICS.

441. SOUTHWELL.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 216 persons at a service; in four places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 168 persons at a service; and in seven places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 218 persons at a service. The number of attendants is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 718 sittings.

NOTTS, DERBYSHIRE.] DIVISION VII.—NORTH-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
442. NEWARK.														443. BINGHAM.					
<i>Population, 30,348.</i>														<i>Population, 16,241.</i>					
TOTAL	99	9056	10,549	20,568	7315	5933	7138	81	5312	6347	13,923	3848	4836	4713					
PROTESTANT CHURCHES:																			
Church of England	46	4218	5238	10,419	4360	3168	1436	36	1838	3712	7814	2976	2164	1040					
Independents	1	300	800	1100	495	..	429	1	140	134	274	170	179	..					
Baptists	5	548	586	1134	378	203	674	2	100	..	100	12	4	20					
Society of Friends	1	55	..	55	19	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	32	2906	3146	6052	1395	2209	3366	22	1988	1706	3694	650	1332	2126					
Methodist New Connex.	1	194	310	504	246	142	295	..	..	..	..	..	..	..
Primitive Methodists	9	645	300	945	273	121	591	14	806	599	1405	40	863	1131					
Independent Methodists	..	..	..	..	..	..	..	4	280	50	330	..	150	259
Wesleyan Reformers	1	..	..	..	..	90	100	..	..	..	..	..	..	..
Undefined	2	90	50	140	28	..	31	1	100	146	246	..	144	137					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	100	119	219	121	..	216	1	60	..	60	..	..	..		

444. SHARDLOW.														445. DERBY.					
<i>Population, 32,322.</i>														<i>Population, 43,684.</i>					
TOTAL	119	11,697	8927	23,187	7193	7875	7069	34	7887	11,810	20,147	11,292	4176	9298					
PROTESTANT CHURCHES:																			
Church of England	44	4096	4307	10,966	4211	4754	508	12	4046	5018	9064	5015	2699	2590					
Independents	6	527	646	1173	228	218	338	3	498	1090	1588	847	631	780					
Baptists	10	1225	1146	2371	951	476	1295	5	1023	2227	3250	1262	326	1572					
Society of Friends	1	200	..	200	19	12	..	1	300	..	300	42	30	..					
Unitarians	..	..	..	..	..	..	..	1	..	..	450	217	..	107
Wesleyan Methodists	31	3192	1805	4997	1026	1226	2857	4	750	1499	2249	1041	140	1013					
Methodist New Connex.	6	898	523	1421	321	439	821	1	150	330	480	256	..	384					
Primitive Methodists	15	962	325	1287	..	605	694	2	660	532	1192	674	..	1310					
Wesleyan Reformers	4	300	135	435	240	35	352	2	360	374	734	543	..	752					
Moravians	1	227	..	227	141	110	150	..	..	..	..	..	..	..
New Church	1	70	40	110	56	..	54	1	100	240	340	151	..	85					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	2	..	500	500	1244	350	700

442. NEWARK.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 285 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service; in one place of worship belonging to the WESLEYAN REFORMERS, attended by a maximum number of 100 persons at a service; and in one place of worship belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 31 persons at a service. The number of attendants is not given in the case of six places of worship belonging to the ESTABLISHED CHURCH, containing 137 sittings; one place of worship belonging to the WESLEYAN METHODISTS, containing 131 sittings; and one place of worship belonging to a DENOMINATION UNDEFINED, containing 140 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

443. BINGHAM.—The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS, attended by a maximum number of 20 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 51 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 35 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 320 sittings; nor in the case of one place of worship belonging to the ROMAN CATHOLICS, containing 50 sittings.

444. SHARDLOW.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 252 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 72 persons at a service; and in three places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 80 persons at a service. The number of attendants is not given in the case of six places of worship belonging to the ESTABLISHED CHURCH, containing 1544 sittings; nor in the case of six places of worship belonging to the PRIMITIVE METHODISTS, containing 547 sittings.

445. DERBY.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service; in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 30 persons at a service; in one place of worship belonging to the WESLEYAN REFORMERS, attended by a maximum number of 70 persons at a service; and one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 44 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1591 sittings.

DIVISION VII.—NORTH-MIDLAND COUNTIES.

[DERBYSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
446. BELPER. <i>Population, 46,872.</i>														447. ASHBORNE. <i>Population, 20,932.</i>					
TOTAL	125	19,022	12,906	33,595	8461	11,794	10,681	97	8307	7266	16,523	4122	6477	3715					
PROTESTANT CHURCHES:																			
Church of England	30	6458	5050	12,745	4701	4767	1192	41	3847	5194	9921	3336	3963	678					
Independents	8	1222	1223	2445	631	462	989	4	440	..	410	45	216	118					
Baptists	12	1740	1182	2931	1637	1087	2160	1	250	50	300	..	50	37					
Unitarians	2	310	166	776	18	80	240	..	..	..	..	..	..	..
Wesleyan Methodists	39	5350	3606	9086	1283	2565	2571	21	1758	1013	2841	205	918	800					
Methodist New Connex.	1	100	..	100	..	..	70	..	..	..	..	..	..	..
Primitive Methodists	18	1773	1299	3072	408	1903	2215	24	1612	689	2301	164	1067	1064					
Wesleyan Reformers	13	1910	380	2290	353	769	1136	3	210	80	290	139	33	21					
L' Huntingdon's Connex.	..	..	..	..	..	..	..	1	100	240	340	233	178	133
Undefined	1	150	..	150	..	36	42	1	90	..	90	..	40	40					
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	..	..	..	..	35	46	1	..	..	..	..	12	16
448. CHESTERFIELD. <i>Population, 45,795.</i>														449. BAKEWELL. <i>Population, 29,880.</i>					
TOTAL	107	9282	8957	25,005	7570	7497	6536	114	9120	7501	20,908	5290	6951	5670					
PROTESTANT CHURCHES:																			
Church of England	29	2313	4136	12,899	4144	3384	1293	33	2750	3599	10,546	2946	3181	822					
Independents	7	492	1082	1574	548	425	575	8	540	1013	1553	556	290	645					
Baptists	3	226	24	250	89	225	159	2	100	..	100	..	30	30					
Society of Friends	2	257	..	257	29	17	..	1	..	..	90	21	..	..			
Unitarians	1	100	290	390	135	..	90	5	290	..	290	7	76	41					
Wesleyan Methodists	31	2224	1896	4436	1133	1594	1821	34	2830	2125	4955	1200	1386	1890					
Methodist New Connex.	3	300	286	646	204	45	200	..	..	..	..	..	..	..
Primitive Methodists	23	1980	1081	3061	616	1245	1629	20	1810	748	2588	175	1667	1798					
Wesleyan Association	1	100	80	180	86	..	106	..	..	..	..	..	..	..
Wesleyan Reformers	4	970	..	970	250	382	563	7	570	16	586	100	212	441					
Undefined	..	..	..	..	..	..	..	1	..	..	..	..	70	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	140	172	312	320	100	..	3	200	..	200	285	45	..					
Latter Day Saints	1	129	..	120	16	80	100	..	..	..	..	..	..	..

446. BELPER. The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 90 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 115 persons at a service; in three places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 294 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 100 persons at a service; in three places belonging to the WESLEYAN REFORMERS, attended by a maximum number of 154 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 46 persons at a service. The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 110 sittings; three places belonging to the WESLEYAN METHODISTS, containing 2129 sittings; one place belonging to the PRIMITIVE METHODISTS, containing 24 sittings; and one place belonging to the WESLEYAN REFORMERS, containing 229 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

447. ASHBORNE. The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 60 persons at a service; in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 28 persons at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 49 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 16 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 136 sittings; nor in the case of one place belonging to the PRIMITIVE METHODISTS, containing 50 sittings.

448. CHESTERFIELD. The returns omit to state the number of sittings in three places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 105 persons at a service; and in four places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 127 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 450 sittings.

449. BAKEWELL. The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS, attended by a maximum number of 30 persons at a service; in three places belonging to the UNITARIANS, attended by a maximum number of 32 persons at a service; in five places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 322 persons at a service; in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 116 persons at a service; in one place of worship belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 70 persons at a service; and in two places belonging to the ROMAN CATHOLICS, attended by a maximum number of 145 persons at a service. The number of attendants is not given for four places of worship belonging to the ESTABLISHED CHURCH, containing 429 sittings; one place belonging to the BAPTISTS, containing 100 sittings; one place belonging to the INDEPENDENTS, containing 20 sittings; and one place belonging to the PRIMITIVE METHODISTS, containing 95 sittings.

DERBYSHIRE.] DIVISION VII.—NORTH-MIDLAND COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
450. CHAPEL-EN-LE-FRITH.														451. HAYFIELD.					
<i>Population, 11,496.</i>														<i>Population, 29,712.</i>					
TOTAL	36	2867	3401	7493	1592	2021	1586	39	3777	5117	17,052	7004	7697	3158					
PROTESTANT CHURCHES:																			
Church of England	10	415	1843	3483	1022	1200	128	7	1647	2512	5817	1648	2558	347					
Independents	2	166	309	475	43	70	19	6	1055	2325	3410	1261	1494	371					
Baptists	1	150	..	150	..	42	..	1	72	176	218	154	200	..					
Society of Friends	..	..	..	..	..	..	..	1	200	..	200	18	14	..
Wesleyan Methodists	17	1586	1209	2795	518	1009	1048	13	1834	2290	4174	2136	1997	1532					
Primitive Methodists	6	550	40	590	9	291	391	7	1341	652	1993	515	894	481					
Wesleyan Association	..	..	..	..	..	..	..	2	254	162	416	381	296	304
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	2	294	..	794	891	274	123

DIVISION VIII.—NORTH-WESTERN COUNTIES.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	452. STOCKPORT.						453. MACCLESFIELD.						
		<i>Population, 90,298.</i>						<i>Population, 63,327.</i>						
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	
TOTAL	82	16,162	21,867	38,859	18,479	3025	14,938	91	11,628	14,705	31,083	12,130	8932	9183
PROTESTANT CHURCHES:														
Church of England	20	6479	8492	15,371	6657	3869	4372	36	7117	8157	17,026	6628	5490	2369
Independents	12	2135	4486	6621	3548	1641	2573	4	317	1210	1557	550	106	534
Baptists	5	760	510	1270	552	..	695	5	470	400	870	238	74	300
Society of Friends	1	..	..	230	41	16	..	1	230	..	230	37	21	..
Unitarians	2	50	820	870	436	198	150	1	100	250	350	150	300	..
Wesleyan Methodists	21	4016	4200	8216	3211	1335	3715	18	2102	2674	4776	2005	1293	2406
Methodist New Connex.	4	570	1221	1791	610	418	1001	8	1502	890	2392	611	487	733
Primitive Methodists	8	1612	824	1836	555	802	1143	9	848	524	1372	446	499	825
Wesleyan Association	3	710	264	974	250	481	331	5	1000	160	1160	175	441	445
Southcottians	1	..	..	280	..	..	173	..	..	..	..	..	..	..
Undefined	1	..	..	..	..	..	..	1	250	..	250	..	161	61
OTHER CHRISTIAN CHS.:														
Roman Catholics	2	280	1650	1330	2470	..	235	2	660	440	1100	1290	..	1070
Latter Day Saints	2	150	..	150	119	202	220	1	..	..	..	..	120	260

* Division VIII.—consisting of the North-western Counties of *Cheshire* and *Lancashire* commences with District 452 (STOCKPORT) and ends with District 453 (ULVERSTONE).

450. CHAPEL-EN-LE-FRITH.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 45 persons at a service; and in two places of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 175 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 345 sittings.

451. HAYFIELD.—The returns omit to state the number of *sittings* in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 25 persons at a service.

452. STOCKPORT.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 35 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum of 43 persons at a service; and in one belonging to the LATTER DAY SAINTS, attended by a maximum number of 150 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 900 sittings. *Neither sittings nor attendants* are given in the returns respecting one place of worship of no stated denomination.

453. MACCLESFIELD.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 25 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 70 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 24 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum of 40 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 60 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 68 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 164 sittings.

DIVISION VIII.—NORTH-WESTERN COUNTIES.

[CHESHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
454. ALTRINCHAM.																			
<i>Population, 34,043.</i>																			
TOTAL	81	6313	11,099	18,457	7734	7089	3231	56	6522	8456	15,919	6160	5670	4218					
PROTESTANT CHURCHES :																			
Church of England	20	2062	5925	8832	3293	3407	480	18	2915	4215	7830	3297	3092	703					
Independents	12	1170	1725	2895	1532	705	752	4	700	800	1500	498	107	417					
Baptists	4	427	188	615	344	280	86	4	347	283	630	172	335	207					
Society of Friends	1	..	..	200	21	..	..	1	..	..	191	11	..	..			
Unitarians	6	280	404	684	425	213	..	..	..	..	..	..	..	..
Moravians	2	..	..	..	25	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	21	1604	2068	3672	1604	2022	1466	17	1607	2184	3791	1138	1491	1889					
Methodist New Connex.	1	150	350	500	50	..	120	..	..	..	..	..	..	..
Primitive Methodists	9	570	309	879	60	424	310	5	390	418	808	89	262	280					
Wesleyan Association	1	..	..	..	..	18	17	4	254	359	613	239	153	302	
Welsh Calvinistic Meth.	1	..	..	..	..	..	..	2	309	197	506	305	..	420
Brethren	1	..	..	..	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS. :																			
Roman Catholics	2	..	130	130	380	..	..	1	..	..	50	411	230	..	
Latter Day Saints	1	50	..	50	..	20	..	..	..	..	..	..	..	..
456. NORTHWICH.																			
<i>Population, 31,202.</i>																			
TOTAL	82	7672	10,514	18,919	5925	6903	4491	67	10,006	6476	18,222	5576	6902	5167					
PROTESTANT CHURCHES :																			
Church of England	21	3428	5837	9998	3185	3865	714	19	4749	2567	9056	3590	3363	994					
Independents	4	220	910	1130	531	67	396	4	348	587	935	350	142	473					
Baptists	2	150	100	250	95	165	80	2	350	200	550	36	15	55					
Society of Friends	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Unitarians	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	21	1550	1798	3357	970	1055	1353	25	2733	1950	4683	980	1882	2229					
Methodist New Connex.	1	42	66	108	7	55	68	1	120	380	500	250	..	290					
Primitive Methodists	17	862	501	1363	100	923	724	9	1070	418	1488	..	1063	668					
Wesleyan Association	17	1225	1188	2413	646	593	1120	4	344	274	618	130	407	268					
Welsh Calvinistic Meth.	1	86	114	200	60	125	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS. :																			
Roman Catholics	1	100	..	100	320	..	..	1	142	100	242	220	..	140			
Latter Day Saints	1	..	..	..	11	25	36	1	..	..	..	..	..	..

454. ALTRINCHAM.—The returns omit to state the number of sittings in two places of worship belonging to the UNITARIANS, attended by a maximum of 100 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 45 persons at a service; in one place belonging to the WESLEYAN METHODIST ASSOCIATION, attended by a maximum number of 18 persons at a service; and in one place belonging to the BRETHREN, attended by a maximum number of 25 persons at a service. The number of attendants is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 2088 sittings; nor in one place belonging to the INDEPENDENTS, containing 200 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the ESTABLISHED CHURCH, and two places belonging to the MORAVIANS.

455. RUNCORN.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 59 persons at a service; in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 85 persons at a service; and in one place of worship belonging to the WESLEYAN METHODIST ASSOCIATION, attended by a maximum number of 30 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 400 sittings.

456. NORTHWICH.—The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS, attended by a maximum number of 40 persons at a service; in one belonging to the UNITARIANS, attended by a maximum of 30 persons at a service; in one belonging to the WESLEYAN METHODISTS, attended by a maximum of 35 persons at a service; in two belonging to the PRIMITIVE METHODISTS, attended by a maximum of 41 persons at a service; and in one belonging to the LATTER DAY SAINTS, attended by a maximum of 36 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 692 sittings; nor in one belonging to the WESLEYAN METHODISTS, containing 210 sittings; nor in one belonging to the WESLEYAN METHODIST ASSOCIATION, containing 30 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the SOCIETY OF FRIENDS; and three belonging to the WESLEYAN METHODISTS.

457. CONGLETON.—The return omits to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum of 60 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 616 sittings; nor in one place of worship belonging to the WESLEYAN METHODISTS, containing 203 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the LATTER DAY SAINTS.

DIVISION VIII.—NORTH-WESTERN COUNTIES.

CHESHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
	458. NANTWICH. Population, 37,986.									459. GREAT BOUGHTON. Population, 53,294.								
TOTAL	140	10,894	12,489	25,714	7018	9740	5742	126	11,184	14,608	29,462	12,282	9203	7325				
PROTESTANT CHURCHES:																		
Church of England	32	3495	6230	11,756	4138	4753	1302	47	5394	9326	18,120	7994	6419	2189				
Presby. Ch. in England	1	..	..	..	104	..	62	1	..	50	50	60	60	..				
Independents	7	450	790	1240	255	259	179	6	580	1030	1610	831	100	919				
Baptists	5	820	187	1007	119	314	129	1	88	162	250	71	16	102				
Scotch Baptists	..	..	..	..	..	..	..	1	..	..	..	8	12	..				
Society of Friends	1	..	..	300	31	17	..	2	300	..	600	34	26	..				
Unitarians	1	80	108	188	70	..	100	1	..	250	250	102	..	57				
Wesleyan Methodists	31	2598	3365	5963	1302	1700	1326	21	1315	1431	2746	1285	766	1615				
Methodist New Connex.	..	..	..	..	..	..	..	12	1628	1234	2862	519	520	443				
Primitive Methodists	49	2633	1225	3858	535	1954	1992	20	876	412	1288	632	566	813				
Wesleyan Association	11	813	584	1402	464	541	446	1	75	..	75	..	30	20				
Welsh Calvinistic Meth.	..	..	..	..	..	..	..	8	550	613	1163	487	326	617				
Undefined	..	..	..	..	..	..	..	3	310	..	310	39	62	69				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	1	..	..	..	..	200	100	1	38	100	133	190	270	219				
Latter Day Saints	1	..	..	..	..	..	16	1	..	..	..	30	30	259				

458. NANTWICH.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 134 persons at a service; in one place belonging to the PRESBYTERIAN CHURCH IN ENGLAND, attended by a maximum of 104 persons at a service; in four places belonging to the WESLEYAN METHODISTS, attended by a maximum of 124 persons at a service; in nineteen places belonging to the PRIMITIVE METHODISTS, attended by a maximum of 671 persons at a service; in one place belonging to the ROMAN CATHOLICS, attended by a maximum of 200 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 16 persons at a service. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 490 sittings; nor in one place belonging to the INDEPENDENTS, containing 40 sittings; nor in three places belonging to the PRIMITIVE METHODISTS, containing 268 sittings.

459. GREAT BOUGHTON.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 235 persons at a service; in two places of worship belonging to the INDEPENDENTS, attended by a maximum of 75 persons at a service; in one place belonging to the SCOTCH BAPTISTS, attended by a maximum of 12 persons at a service; in three places belonging to the WESLEYAN METHODISTS, attended by a maximum of 85 persons at a service; in ten places belonging to the PRIMITIVE METHODISTS, attended by a maximum of 280 persons at a service; in two places belonging to the METHODIST NEW CONNEXION, attended by a maximum of 29 persons at a service; in one place belonging to the CALVINISTIC METHODISTS attended by a maximum of 200 persons; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 250 persons at a service. The number of attendants is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 659 sittings; nor in one place belonging to a DENOMINATION UNDEFINED, containing 60 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION VIII.—NORTH-WESTERN COUNTIES. [CHESHIRE, LANCASHIRE.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
460. WIRRALL. <i>Population, 57,157.</i>																		
TOTAL -	74	6658	16,379	26,067	14,688	4958	7462											
PROTESTANT CHURCHES:																		
Church of England -	28	3405	10,761	16,636	8880	3485	3202											
Church of Scotland -	..	..	..	..	..	..	..				
United Presbyterian Ch.	2	174	736	910	600	..	560											
Presby. Ch. in England	1	..	650	650	305	..	287											
Reformed Irish Presby.	..	..	..	..	..	..	..				
Independents -	7	550	1820	2370	548	195	655											
Baptists -	2	350	..	350	90	50	190											
Society of Friends -	2	..	..	560	113	71	..											
Unitarians -	..	..	..	..	..	..	..				
Wesleyan Methodists -	13	831	1240	2071	1232	123	1294											
Methodist New Connex.	1	..	..	..	25	..	..									
Primitive Methodists -	10	352	258	610	214	207	483											
Wesleyan Association -	1	50	250	300	70	..	40											
Welsh Calvinistic Meth.	2	88	424	512	..	266	251											
Independent Methodists	..	..	..	..	..	..	..				
Saundermanians -	..	..	..	..	..	..	..				
New Church -	..	..	..	..	..	..	..				
Undefined -	1	..	..	..	10	..	..									
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	4	858	240	1098	2601	561	500											
Cath. and Apos. Church	..	..	..	..	..	..	..				
Jews -	..	..	..	..	..	..	..				
461. LIVERPOOL. <i>Population, 258,236.</i>																		
TOTAL -	98	24,609	51,186	78,429	63,278	5899	37,837											
PROTESTANT CHURCHES:																		
Church of England -	36	12,212	22,978	36,890	21,772	2065	14,818											
Church of Scotland -	2	20	2630	2650	730	310	200											
United Presbyterian Ch.	1	60	1100	1160	666	..	425											
Presby. Ch. in England	4	70	3850	3900	2588	898	1150											
Reformed Irish Presby.	1	120	..	120	..	..	..								
Independents -	5	1062	3214	4276	1743	..	2035											
Baptists -	7	1020	2950	3970	646	146	980											
Society of Friends -	1	..	..	940	289	139	..											
Unitarians -	2	81	1450	1531	926	57	218											
Wesleyan Methodists -	6	1183	2579	3762	2040	556	2086											
Methodist New Connex.	2	370	1000	1370	420	..	430											
Primitive Methodists -	2	400	900	1300	571	..	527											
Wesleyan Association -	3	852	1368	2220	684	..	571											
Welsh Calvinistic Meth.	4	828	1979	2807	1717	212	2126											
Independent Methodists	1	..	..	..	20	..	30											
Saundermanians -	1	..	..	..	39	32	..											
New Church -	2	200	400	600	181	..	400											
Undefined -	5	530	787	1317	395	..	584											
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	9	5315	3491	8806	27,650	1500	11,150											
Cath. and Apos. Church	1	100	..	100	70	..	60											
Jews -	3	180	530	710	131	23	47											
462. WEST DERBY. <i>Population, 153,279.</i>																		
TOTAL -	93	20,230	35,455	55,685	43,120	7808	25,652											
PROTESTANT CHURCHES:																		
Church of England -	37	11,559	21,121	32,680	21,503	5399	12,803											
Independents -	6	1435	2551	3986	2017	246	1574											
Baptists -	5	824	2126	2950	1286	40	1328											
Unitarians -	2	100	160	260	59	..	110											
Wesleyan Methodists -	15	2264	3814	6078	4291	527	3932											
Methodist New Connex.	1	250	400	650	324	..	256											
Primitive Methodists -	1	..	..	..	20	30	..											
Wesleyan Association -	1	85	126	211	119	..	91											
Welsh Calvinistic Meth.	2	440	1144	1584	523	146	919											
Undefined -	9	778	..	778	344	37	534											
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	13	2486	4013	6499	12,654	1393	4055											
Lat. Day Saints -	1	9	..	9	..	..	20											
463. PRESCOT. <i>Population, 56,074.</i>																		
TOTAL -	51	8367	14,507	24,004	13,405	7181	4703											
PROTESTANT CHURCHES:																		
Church of England -	20	5338	9008	14,346	6479	5371	1774											
Independents -	4	346	1502	1848	807	88	550											
Baptists -	1	60	..	60	13	..	..									
Unitarians -	2	60	470	530	67	68	..											
Wesleyan Methodists -	11	1491	1266	2757	1250	260	967											
Methodist New Connex.	..	..	..	..	..	..	..				
Primitive Methodists -	2	180	75	255	130	120	60											
Wesleyan Association -	2	184	466	650	260	..	167											
Welsh Calvinistic Meth.	..	..	..	..	..	..	..				
Undefined -	1	64	64	128	132	74	135											
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	7	444	1656	3320	4097	1050	890											
Lat. Day Saints -	1	200	..	200	150	150	160											

460. WIRRALL.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 50 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 55 persons; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 25 persons; in five places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 206 persons; and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 10 persons. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1145 *sittings*. Neither *sittings* nor *attendants* are given in the returns respecting one place of worship belonging to the WESLEYAN METHODISTS.

461. LIVERPOOL.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 167 persons at a service; in one place belonging to the INDEPENDENT METHODISTS, attended by a maximum of 30 persons; in one place belonging to the SAUNDERMANIANS, attended by a maximum number of 39 persons; and in one place belonging to the LIVERPOOL TOWN MISSION. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 280 *sittings*; nor in one place belonging to the REFORMED IRISH PRESBYTERIANS, containing 129 *sittings*; nor in one place belonging to the BAPTISTS, containing 850 *sittings*; nor in two places belonging to the JEWS, containing 390 *sittings*.

462. WEST DERBY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 900 persons at a service; in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 70 persons; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 30 persons; in one place belonging to the TOWN MISSION, attended by a maximum number of 60 persons; and in two places belonging to the ROMAN CATHOLICS, attended by a maximum number of 165 persons. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1610 *sittings*.

463. PRESCOT.—The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 1350 *sittings*.

LANCASHIRE.] DIVISION VIII.—NORTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
464. ORMSKIRK.														465. WIGAN.					
<i>Population 38,307.</i>														<i>Population, 77,539.</i>					
TOTAL	52	6049	9976	17,512	10,826	7723	3057	65	8797	13,539	24,186	17,589	10,627	6265					
PROTESTANT CHURCHES:																			
Church of England	23	3461	5886	10,545	6408	5585	1322	15	3394	7755	12,049	7961	6418	2272					
United Presby. Church	..	..	..	..	..	..	..	1	50	105	155	62	58	..
Independents	3	530	1020	1530	877	150	575	10	1421	1991	3412	1884	1312	960					
Baptists	..	..	..	..	..	..	..	5	780	..	780	462	399	30
Society of Friends	1	..	..	86	20	19	..	2	204	..	204	18	..	..			
Unitarians	1	80	..	80	8	..	..	2	390	56	446	149	128	..			
Wesleyan Methodists	11	897	1058	1955	608	167	825	11	1218	1229	2447	1494	440	1140					
Primitive Methodists	4	680	110	790	450	517	285	6	380	45	425	224	446	80					
Welsh Calvinistic Meth.	2	350	150	500	..	146	50	1	100	..	100	30	50	56					
Undefined	..	..	..	..	..	..	..	1	164	..	164	47	..	48
OTHER CHRISTIAN CHS.:																			
Roman Catholics	7	51	1752	2006	2455	1139	..	9	546	2348	3844	5119	1238	1570					
Latter Day Saints	..	..	..	..	..	..	..	2	150	10	160	159	108	109

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
466. WARRINGTON.														467. LEIGH.					
<i>Population, 36,164.</i>														<i>Population, 32,734.</i>					
TOTAL	41	6403	10,890	17,293	10,715	5515	4710	29	4869	7436	12,325	6348	7052	1872					
PROTESTANT CHURCHES:																			
Church of England	15	3185	6638	9823	5236	4088	2218	9	2162	4254	6416	3051	3552	578					
Presby. Ch. in England	..	..	..	..	..	..	..	1	77	43	120	52	63	..
Independents	4	420	550	970	674	435	334	3	486	395	881	442	559	110					
Baptists	2	270	138	408	245	105	90	1	273	100	373	198	226	83					
Society of Friends	2	655	..	655	127	28	..	..	..	..	..	..	..	..
Unitarians	2	250	370	620	227	37	58	1	50	677	727	189	316	..					
Wesleyan Methodists	8	1028	1323	2351	1445	293	1400	5	629	917	1546	1040	893	605					
Primitive Methodists	2	195	194	389	250	52	238	5	792	182	974	230	859	404					
Wesleyan Association	..	..	..	..	..	..	..	1	150	..	150	..	123	42
L'Huntingdon'sConnex	1	160	550	710	360	..	350	1	200	363	563	372	425	..					
Southcottians	1	80	..	80	15	..	22	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	4	160	1127	1287	2136	477	..	1	..	525	525	750	..	..			
Latter Day Saints	..	..	..	..	..	..	..	1	50	..	50	24	36	50

464. ORMSKIRK.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service, and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 30 persons. The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 506 sittings.

465. WIGAN.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 37 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 46 persons; in one place belonging to the BAPTISTS, attended by a maximum number of 35 persons; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 40 persons; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 12 persons. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 324 sittings, nor in one place belonging to the INDEPENDENTS, containing 300 sittings; nor in one place belonging to the BAPTISTS, containing 200 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging so the WESLEYAN METHODISTS.

466. WARRINGTON.—The return omits to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 150 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 240 sittings.

467. LEIGH.—The return omits to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 30 persons at a service. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION VIII.—NORTH-WESTERN COUNTIES.

[LANCASHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
468. BOLTON. Population, 114,712.														469. BURY. Population, 88,815.					
TOTAL	92	14,793	24,751	41,901	21,777	17,613	8369	79	13,988	21,011	37,793	17,527	15,963	7018					
PROTESTANT CHURCHES:																			
Church of England	26	5859	11,722	19,611	10,291	3913	1469	20	5650	8117	16,431	7607	7858	1782					
Presby. Ch. in England	2	..	850	850	184	202	..	1	..	600	600	550	450	..					
Independents	14	1382	4589	5971	3382	2466	1858	13	1066	3976	5192	2756	3228	982					
Baptists	..	163	377	540	285	27	240	4	770	810	1680	150	489	253					
Society of Friends	2	352	..	652	128	30	..	..	..	..	..	..	..	..
Unitarians	..	14	1000	1014	580	500	..	3	243	1220	1463	541	417	..					
Wesleyan Methodists	212	4668	3482	8150	3828	2453	2595	17	3320	3638	6968	3490	1594	2575					
Methodist New Connex.	9	600	..	600	68	179	92	3	663	542	1205	313	528	154					
Primitive Methodists	2	1155	535	1690	675	975	536	6	678	598	1276	128	654	240					
Wesleyan Association	1	150	350	500	100	..	287	3	798	800	1598	411	439	662					
Calvinistic Methodists	1	..	..	..	..	..	..	..	..	..	..	..	..	..
New Church	3	90	696	786	282	253	306	4	120	710	830	457	571	..					
Brethren	1	70	..	70	25	..	30	..	..	..	..	..	..	..
Undefined	2	150	550	700	80	53	175	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	..	600	600	1760	482	711	2	550	..	550	1010	335	..					
Latter Day Saints	1	140	..	140	40	80	70	2	..	..	..	100	400	370		
Jews	..	..	..	..	..	..	..	1	..	..	..	14	..	..			

470. BARTON-UPON-IRWELL. Population, 31,585.														471. CHORLTON. Population, 123,841.					
TOTAL	40	6449	7332	15,031	6290	5528	1876	64	14,756	24,706	39,462	23,500	5723	15,420					
PROTESTANT CHURCHES:																			
Church of England	10	2747	2629	6626	2502	2545	..	17	5594	10,093	15,687	10,062	3604	6020					
Church of Scotland	..	..	..	..	..	..	..	1	..	60	60	80	..	100
Presby. Ch. in England	..	..	..	..	..	..	..	2	250	1800	2050	1290	710	550
Independents	5	492	1070	1562	951	811	241	7	1366	4598	5964	3109	..	2118					
Baptists	..	..	..	..	..	..	..	4	1450	570	2020	498	99	701
Unitarians	*1	49	290	339	64	66	..	2	50	850	900	327	125	50					
Wesleyan Methodists	10	1366	2497	3863	1812	1134	1024	16	3019	4384	7403	3684	660	3075					
Methodist New Connex.	1	100	100	200	195	..	80	1	200	40	240	170	210	140					
Primitive Methodists	4	290	186	476	..	219	145	3	443	860	1303	720	..	870					
Wesleyan Association	5	980	259	1239	196	291	282	4	780	808	1588	595	17	397					
Calvinistic Methodists	..	..	..	..	..	..	..	1	61	513	577	322	..	433
New Church	1	130	82	212	85	75	..	..	..	..	..	..	..	..
Brethren	..	..	..	..	..	..	..	1	250	..	250	96	..	56
Undefined	2	253	142	397	181	204	104	2	220	..	220	85	..	160					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	40	77	117	304	183	..	3	1070	130	1200	2462	298	750					

468. BOLTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 83 persons at a service; in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 10 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 506 persons. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH containing 683 sittings; nor in one place of worship belonging to the WESLEYAN METHODISTS, containing 320 sittings. *Neither sittings nor attendants* are given in the returns respecting one place of worship belonging to the ESTABLISHED CHURCH; and one place belonging to the CALVINISTIC METHODISTS.

469. BURY.—The returns omit to state the number of *sittings* in two places of worship belonging to the INDEPENDENTS, attended by a maximum number of 164 persons at a service; in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 100 persons at a service; in two places belonging to the LATTER DAY SAINTS, attended by a maximum number of 400 persons at a service; and in one place belonging to the JEWS, attended by a maximum number of 14 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1400 sittings; nor in one place belonging to the BAPTISTS, containing 530 sittings.

470. BARTON-UPON-IRWELL.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 65 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 40 persons. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 2767 sittings.

471. CHORLTON.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 630 sittings; nor in one place of worship belonging to the INDEPENDENTS, containing 700 sittings.

LANCASHIRE.] DIVISION VIII.—NORTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
472. SALFORD.														473. MANCHESTER.					
<i>Population, 87,523.</i>														<i>Population, 228,433.</i>					
TOTAL -	40	11,771	14,757	27,398	16,309	2027	12,152	106	29,104	45,915	75,817	49,818	7941	22,255					
PROTESTANT CHURCHES:																			
Church of England -	13	4816	5170	10,786	6767	1582	5083	29	12,316	20,500	33,216	15,265	4862	6563					
Church of Scotland -	1	800	..	800	195	..	140	1	..	1000	1000	200	100	..					
United Presbyterian Ch.	..	..	..	..	..	..	..	2	200	800	1000	820	..	950
Presby. Ch. in England	..	..	..	..	..	..	..	2	300	1270	1570	770	..	600
Independents -	6	1339	3373	4712	2491	..	1851	12	2940	3794	6734	3287	210	2555					
Baptists -	2	450	50	500	390	300	330	5	665	2104	2770	1229	215	1391					
Society of Friends -	..	..	..	..	..	..	..	1	1336	..	1330	453	202	..
Unitarians -	1	100	10	110	45	..	..	4	570	1780	2350	1060	100	150			
Wesleyan Methodists -	7	1840	4245	6085	2404	70	2202	18	4031	5952	10,043	4547	533	3877					
Methodist New Connex.	1	60	165	225	215	..	120	5	1204	814	2018	1083	57	421					
Primitive Methodists -	2	522	482	1004	390	..	510	2	272	281	553	423	105	280					
Bible Christians -	..	..	..	..	..	..	..	1	150	300	450	157	177	..
Wesleyan Association -	3	660	466	1126	473	..	483	11	2471	2422	4893	2190	110	1439					
Welsh Calvinistic Meth.	1	284	216	500	130	..	127	1	40	260	300	..	150	146					
New Church -	1	..	450	450	306	..	160	2	450	500	950	462	..	262					
Brethren -	..	..	..	..	..	..	..	1	250	..	250	20	..	26
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	1	900	130	1030	2500	..	1100	6	2500	3376	5876	17,642	950	3179					
Greek Ch. (Orthodox) -	..	..	..	..	..	..	..	1	86	..	86	60	..	..			
Latter Day Saints -	1	..	..	70	..	75	46	..	..	..	..	..	..	..
<i>Jews</i> -	..	..	..	..	..	..	..	2	68	360	428	150	80	110
474. ASHTON-UNDER-LYNE.														475. OLDHAM.					
<i>Population, 119,199.</i>														<i>Population, 86,788.</i>					
TOTAL -	89	20,699	24,377	45,076	18,585	19,711	11,128	66	12,761	14,995	27,527	11,395	9536	7372					
PROTESTANT CHURCHES:																			
Church of England -	25	9952	10,892	20,844	7836	10,079	3089	17	5054	7035	12,689	4712	5021	1030					
Independents -	11	2416	3081	5497	3291	1757	1924	9	1570	2010	3580	2257	981	1627					
Baptists -	3	100	1730	1830	921	1035	92	4	567	603	1170	520	132	597					
Society of Friends -	..	..	..	..	..	..	..	1	..	..	155	28	..	..			
Unitarians -	1	250	490	740	480	530	..	1	48	140	188	115	88	..					
Moravians -	2	800	46	846	490	155	150	1	406	84	484	179	293	185					
Wesleyan Methodists -	8	701	1161	1862	1112	792	1350	10	1649	2319	3968	1563	987	1960					
Methodist New Connex.	13	1751	3866	5617	2020	1574	1945	1	81	358	442	148	223	146					
Primitive Methodists -	10	1383	992	2375	110	1349	1108	8	1588	713	2301	400	736	918					
Wesleyan Association -	3	260	173	433	202	655	385	5	387	251	638	180	358	488					
L'Huntingdon's Connex.	..	..	..	..	..	..	..	1	120	318	438	361	..	169
New Church -	1	100	150	250	90	..	..	2	100	134	234	100	236	40			
Brethren -	5	1016	..	1016	88	510	366	..	..	..	..	..	..	..
Undefined -	3	1000	396	1396	50	160	..	3	690	..	600	162	166	191					
OTHER CHRISTIAN CHS.:																			
Roman Catholics -	2	..	1400	1400	1430	827	450	1	150	40	490	550	250	..					
Latter Day Saints -	2	970	..	970	165	296	259	2	150	..	150	90	35	30					

472. SALFORD.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1600 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the ESTABLISHED CHURCH.

473. MANCHESTER.—The number of attendants is not given in the cases of six place of worship belonging to the ESTABLISHED CHURCH, containing 5485 sittings.

474. ASHTON-UNDER-LYNE.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 350 persons at a service; in two places of worship belonging to the BRETHREN, attended by a maximum number of 66 persons; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 500 persons at a service. The number of attendants is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 3411 sittings; nor in two places of worship belonging to the INDEPENDENTS, containing 470 sittings; nor in one place of no stated Denomination, containing 396 sittings. Neither sittings nor attendants are given in the returns respecting one place of worship belonging to the METHODIST NEW CONNEXION, and in one place belonging to an UNDEFINED DENOMINATION.

475. OLDHAM.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 128 persons at a service; in two places belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 90 persons; in two places belonging to DENOMINATIONS UNDEFINED, attended by a maximum number of 150 persons; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 35 persons. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 800 sittings, nor in one place (Denomination not stated), containing 600 sittings.

DIVISION VIII.—NORTH-WESTERN COUNTIES.

LANCASHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
476. ROCHDALE. <i>Population, 72,515.</i>														
477. HASLINGDEN. <i>Population, 50,424.</i>														
TOTAL -	71	12,805	16,442	29,512	14,382	15,082	7248	63	10,712	17,760	28,502	15,869	16,352	6300
PROTESTANT CHURCHES:														
Church of England -	13	4885	5219	10,104	4817	4986	765	11	3208	6539	9747	5056	6504	1204
Independents -	4	436	1960	2396	1404	675	729	3	230	780	1010	462	348	224
Baptists -	7	670	2880	3550	2023	2546	977	14	1648	3566	5214	2929	3606	180
Society of Friends -	1	400	..	400	60	33	..	1	190	..	190	21	..	..
Unitarians -	2	40	380	420	330	330	..	2	100	340	440	423	525	..
Wesleyan Methodists -	14	1393	2557	3950	1883	2138	1277	13	2718	4154	6872	4863	2561	284
Methodist New Connex.	2	530	492	1022	285	329	284	..	..	..	..	..	..	..
Primitive Methodists -	9	1416	374	1790	251	780	672	10	1793	888	2681	649	1360	753
Wesleyan Association -	15	1609	1961	3835	1782	2625	1822	5	676	620	1290	664	1096	715
Wesleyan Reformers -	1	200	..	200	..	158	80	..	..	..	..	..	..	..
St. Huntingdon's Connex.	2	696	564	1260	1094	260	656	..	..	..	..	..	..	..
New Church -	..	..	..	..	..	..	..	2	35	715	750	428	334	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	500	55	555	453	222	..	1	150	158	308	356	203	..
Jews -	..	..	..	..	..	..	..	1	..	..	..	18	15	..
478. BURNLEY. <i>Population, 63,868.</i>														
479. CLITHEROE. <i>Population, 22,368.</i>														
TOTAL -	91	17,156	17,159	34,915	15,970	14,259	7217	66	8920	7323	18,097	8116	5828	3541
PROTESTANT CHURCHES:														
Church of England -	23	5965	7881	14,446	5426	5062	1496	20	3519	3059	8432	4145	1876	1476
Independents -	6	1608	1756	3364	1857	1146	828	11	1287	769	2056	552	892	42
Baptists -	10	1210	1172	2382	1504	1233	416	2	190	484	674	292	282	14
Society of Friends -	1	296	..	296	17	..	..	1	120	..	120	5	..	..
Unitarians -	1	28	173	201	283	..	123	..	..	..	..	..	..	..
Wesleyan Methodists -	25	3741	4185	7926	3555	3288	2748	16	1775	1216	2991	548	1298	91
Primitive Methodists -	11	2130	864	2994	950	1550	867	1	55	95	150	48	118	10
Wesleyan Association -	6	581	595	1176	1101	496	584	7	1366	479	1845	417	381	45
New Church -	1	..	78	78	79	84	..	..	..	..	..	..	..	..
Inghamites -	3	586	100	1086	430	588	61	1	150	..	150	15	..	..
Undefined -	2	310	90	400	..	265	106	1	40	..	40	..	28	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	301	265	566	768	547	..	4	188	1221	1409	2082	910	..
Latter Day Saints -	..	..	..	..	..	..	..	2	230	..	230	12	43	53

476. ROCHDALE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 50 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 15 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons; in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 29 persons; and in four places belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 125 persons. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 2000 sittings; nor in one place belonging to the WESLEYAN METHODISTS, containing 40 sittings; nor in one place belonging to the PRIMITIVE METHODISTS, containing 300 sittings.

477. HASLINGDEN.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 64 persons at a service; and in one place belonging to the JEWS, attended by a maximum number of 18 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the PRIMITIVE METHODISTS, containing 500 sittings.

478. BURNLEY.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 120 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 36 persons; in two places belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 33 persons; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 40 persons. The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 92 sittings; nor in one place belonging to the PRIMITIVE METHODISTS, containing 600 sittings. *Neither sittings nor attendants* are given in the returns respecting one place of worship belonging to the WESLEYAN ASSOCIATION.

479. CLITHEROE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 55 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 20 persons; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 66 persons; and in one place belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 20 persons. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 150 sittings; nor in one place belonging to the INDEPENDENTS, containing 70 sittings; nor in one place belonging to the INGHAMITES, containing 150 sittings. *Neither sittings nor attendants* are given in the returns respecting one place of worship belonging to the ROMAN CATHOLICS.

LANCASHIRE.] DIVISION VIII.—NORTH-WESTERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
480. BLACKBURN.														
<i>Population, 90,738.</i>														
TOTAL -	76	17,405	21,650	49,705	19,197	15,302	824	46	7,923	9,529	18,617	8,978	6,740	1665
PROTESTANT CHURCHES:														
Church of England -	23	8365	10,373	18,988	8512	7241	2459	16	1910	3776	9851	2833	3348	..
United Presbyterian Ch.	1	210	590	800	521	574	..	..	..	..	..	..	..	..
Independents - - -	16	3237	3526	8163	3455	2330	1665	4	440	850	1290	580	188	378
Baptists - - - -	7	377	822	1199	540	647	19	2	50	100	150	25	34	12
Society of Friends -	2	600	..	600	64	34	..	..	..	..	..	..	..	..
Unitarians - - -	..	..	..	..	..	..	..	2	20	420	440	77	100	..
Wesleyan Methodists -	9	1939	2424	4363	1933	1727	1542	11	1441	1312	2783	1656	572	739
Primitive Methodists -	3	656	851	1507	1154	837	940	1	142	142	284	155	..	105
Wesleyan Association -	6	790	896	1686	785	371	340	2	168	188	356	183	189	31
Wesleyan Reformers -	1	400	300	700	320	..	417	..	..	..	..	..	..	..
New Church - - -	1	97	57	154	122	184	11	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	6	634	1811	2445	1712	1267	500	8	752	2711	3463	3463	2309	400
Latter Day Saints -	1	100	..	100	70	90	80	..	..	..	..	..	..	..

482. PRESTON.														
<i>Population, 96,545.</i>														
TOTAL -	73	16,054	21,028	38,982	21,357	8433	4820	46	5936	8015	14,151	6219	3627	2357
PROTESTANT CHURCHES:														
Church of England -	28	8921	10,685	20,506	8159	5344	180	18	3884	4747	8831	3474	1985	1309
Independents - - -	4	557	1273	2050	1340	228	761	8	623	1710	2333	803	500	565
Baptists - - - -	2	164	752	916	457	..	282	1	40	..	40	..	32	..
Scotch Baptists - -	1	60	..	60	23	23	..	1	..	..	..	14	16	..
Society of Friends -	1	528	..	528	153	69	..	2	50	..	50	22	15	..
Unitarians - - -	13	..	145	145	86	..	4	..	..	..	..	..	..	..
Wesleyan Methodists -	4	1789	2078	3867	1965	302	1702	9	845	738	1603	666	348	306
Primitive Methodists -	2	463	571	1034	528	111	431	1	84	24	108	110	..	108
Wesleyan Association -	1	630	340	1000	536	..	538	..	..	..	..	..	..	..
Wesleyan Reformers -	..	..	..	..	..	..	..	1	..	..	..	80	100	..
L/Huntingdon's Connex.	1	50	750	800	142	..	60	..	..	..	..	..	..	..
New Church - - -	1	50	200	250	100	60	..	..	..	..	..	..	..	..
Undeined - - - -	1	200	..	200	120	..	80	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics - -	13	2612	4234	7646	7768	2296	742	5	390	796	1186	1044	632	78

480. BLACKBURN.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 240 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 24 persons; in two places belonging to the BAPTISTS, attended by a maximum number of 185 persons; and in one place belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 17 persons.—The number of *attendants* is not given in the case of five places of worship belonging to the ESTABLISHED CHURCH, containing 4198 sittings; nor in one place belonging to the WESLEYAN ASSOCIATION, containing 1290 sittings.

481. CHORLEY.—The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 3286 sittings.

482. PRESTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 250 persons at a service; and in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 80 persons.—The number of *attendants* is not given for seven places of worship belonging to the ESTABLISHED CHURCH, containing 83 sittings; nor in two places belonging to the ROMAN CATHOLICS, containing 1050 sittings.

483. FYLDE.—The returns omit to state the number of *sittings* in one place of worship belonging to the SCOTCH BAPTISTS, attended by a maximum number of 16 persons at a service; and in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 100 persons.—The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH, containing 2700 sittings; nor for one place of worship belonging to the INDEPENDENTS, containing 59 sittings; nor for two places of worship belonging to the ROMAN CATHOLICS, containing 719 sittings.

DIVISION VIII.—NORTH-WESTERN COUNTIES.

[LANCASHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	TOTAL	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	TOTAL	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	TOTAL	Free.	Appro- priated.	Total.
484. GARSTANG. <i>Population, 12,635.</i>																		
TOTAL	29	3313	3847	8380	5013	3664	409	66	9280	9793	20,915	10,324	5241	3021				
PROTESTANT CHURCHES:																		
Church of England	11	1769	1821	4590	2639	1812	..	37	5923	7366	14,885	6585	3277	1337				
Independents	3	212	213	645	299	331	79	5	800	750	1550	1140	770	647				
Baptists	2	110	100	210	119	171	6	1	100	..	100	34	54	..				
Society of Friends	1	200	..	200	40	21	..	4	1306	..	1306	152	67	..				
Unitarians	..	..	..	..	..	..	..	1	95	85	180	92	50	..				
Wesleyan Methodists	8	755	622	1377	405	418	414	10	826	904	1730	972	364	905				
Primitive Methodists	..	..	..	..	..	..	..	2	110	180	290	117	..	132				
Wesleyan Reformers	..	..	..	..	..	..	..	1	..	..	..	102	..	..		
Undefined	..	..	..	..	..	..	..	1	..	..	..	..	20	..				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	4	267	1091	1358	1511	911	..	4	120	508	874	1130	639	..				
486. ULVERSTONE. <i>Population, 30,556.</i>																		
TOTAL	53	7158	8866	16,486	8815	4599	1231											
PROTESTANT CHURCHES:																		
Church of England	37	5168	8130	13,760	7723	4405	500											
Independents	2	350	310	660	273	..	211											
Baptists	5	762	60	822	300	124	85											
Society of Friends	3	422	..	422	24	..	..									
Wesleyan Methodists	5	456	366	822	485	38	435											
Brethren	1	..	..	..	..	32	..											

485. LANCASTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 12 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 102 persons; in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 29 persons; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 70 persons.—The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 1612 sittings; nor in one place belonging to the PRIMITIVE METHODISTS, containing 30 sittings. *Neither sittings nor attendants* are given in the returns respecting one place of worship belonging to the ESTABLISHED CHURCH; and one place belonging to the WESLEYAN METHODISTS.

486. ULVERSTONE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 150 persons at a service; in one place belonging to the SOCIETY OF FRIENDS, attended by a maximum number of seven persons; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 40 persons; and in one place belonging to the BRETHERN, attended by a maximum number of 32 persons.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 912 sittings.

WEST RIDING.]

DIVISION IX.—YORKSHIRE.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
		487. SEDBERGH. <i>Population, 4,574.</i>							488. SETTLE. <i>Population, 13,762.</i>					
TOTAL -	18	2473	1884	4357	834	1220	482	45	4382	4650	10,456	3074	3055	1043
PROTESTANT CHURCHES:														
Church of England -	6	1062	754	1816	502	580	..	19	2472	3424	7320	2501	1672	300
Independents -	2	230	420	700	133	185	110	1	125	275	400	131	126	24
Baptists -	..	..	..	..	..	..	..	2	100	150	250	..	150	92
Society of Friends -	4	540	..	540	59	..	..	3	440	..	440	26	6	..
Wesleyan Methodists -	4	476	410	886	130	263	142	16	1025	681	1706	386	884	430
Primitive Methodists -	2	115	300	415	40	192	230	3	186	100	280	..	217	188
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	40	20	60	30	..	..
		489. SKIPTON. <i>Population, 28,766.</i>							490. PATELEY BRIDGE. <i>Population, 7,579.</i>					
TOTAL -	90	9539	9986	21,866	7461	9441	5282	28	3570	2661	6631	1020	2287	1437
PROTESTANT CHURCHES:														
Church of England -	28	2722	3588	8651	3466	3390	305	8	1506	656	2562	428	565	..
Independents -	3	295	750	1045	400	413	293	1	292	108	400	..	175	86
Baptists -	5	1235	116	1351	660	870	287	..	..	..	..	..	..	..
Society of Friends -	5	774	600	1374	246	..	200	1	230	..	230	20	..	..
Wesleyan Methodists -	28	2500	3017	5517	1766	2408	2454	12	1169	1373	2542	417	1113	1014
Primitive Methodists -	10	714	1010	1724	245	742	630	6	373	524	897	155	434	337
Wesleyan Association -	5	756	598	1354	370	1038	825	..	..	..	..	..	..	..
New Church -	1	150	72	222	..	117	81	..	..	..	..	..	..	..
Undefined -	3	230	120	350	60	308	207	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	163	115	278	239	155	..	..	..	..	..	..	..	..

* Division IX.—consisting of the whole of *Yorkshire*.—commences with District 487, (SEDBERGH), and ends with District 539, (RICHMOND).

487. SEDBERGH.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 753 sittings; nor in the case of one place of worship belonging to the SOCIETY OF FRIENDS, containing 80 sittings.

488. SETTLE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 46 persons at a service; in one place belonging to the BAPTISTS, containing a maximum number of 59 persons at a service; and in two belonging to the WESLEYAN METHODISTS, containing a maximum number of 75 persons at a service.—The number of *attendants* is not given in the case of one place belonging to the PRIMITIVE METHODISTS, containing 40 sittings.—*Neither sittings nor attendants* are given in the case of one place belonging to the WESLEYAN METHODISTS.

489. SKIPTON.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 310 persons at a service; in three belonging to the WESLEYAN METHODISTS, attended by a maximum number of 75 persons at a service; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 50 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 1000 sittings; for one belonging to the WESLEYAN METHODISTS, containing 324 sittings.—*Neither sittings nor attendants* are given for one place of worship belonging to the ESTABLISHED CHURCH, and one belonging to the WESLEYAN METHODISTS.

DIVISION IX.—YORKSHIRE.

[WEST RIDING.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
491. RIPON.														
<i>Population, 18,648.</i>														
Total -	76	7018	6848	14,016	5440	4115	3075	95	7288	7926	19,284	8089	6609	5031
PROTESTANT CHURCHES:														
Church of England -	29	3584	3957	7691	3494	1975	745	36	3885	2489	10,444	5064	3651	1819
Independents -	1	60	360	420	159	..	148	7	388	1159	1547	360	312	291
Baptists -	3	664	41	705	197	267	160	1	64	56	120	73	39	72
Wesleyan Methodists -	23	1573	1432	3005	1049	1212	1371	37	1981	3129	5110	1804	2086	1757
Methodist New Connex.	3	443	328	771	201	293	268	..	..	..	..	..	..	..
Primitive Methodists -	10	554	506	1060	105	353	383	8	310	603	913	261	401	678
Wesleyan Reformers -	..	..	..	..	..	..	..	2	300	..	300	160	60	350
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	140	224	364	235	15	..	3	260	490	750	357	60	40
Latter Day Saints -	..	..	..	..	..	..	..	1	100	..	100	10	20	24
493. OTLEY.														
<i>Population, 28,644.</i>														
Total -	75	7291	9904	18,219	6460	6673	4554	68	9247	12,706	23,969	10,052	11,019	9134
PROTESTANT CHURCHES:														
Church of England -	19	2916	2627	6567	2223	1892	290	14	2199	1818	6333	1949	2287	1333
Independents -	3	335	880	1215	472	..	423	5	540	1444	1984	1127	1139	255
Baptists -	1	..	420	420	256	318	124	9	724	2833	3557	1930	2800	1173
Society of Friends -	1	250	..	250	180	70	..	1	50	..	50	10	..	..
Moravians -	1	300	..	300	226	217	115	..	..	..	..	..	..	..
Wesleyan Methodists -	34	2362	4684	7046	2290	2782	2129	23	3518	4654	8172	4062	3698	4316
Methodist New Connex.	1	20	180	200	82	122	120	..	..	..	..	..	..	..
Primitive Methodists -	8	576	589	1165	150	726	545	10	1320	1316	2636	410	1245	1604
Wesleyan Association -	1	150	204	354	280	158	400	2	190	226	416	274	40	103
Wesleyan Reformers -	1	80	132	212	95	90	188	..	..	..	..	..	..	..
New Church -	..	..	..	..	..	..	..	1	76	115	191	..	..	..
Undefined -	4	272	48	320	76	226	220	2	330	..	330	..	216	250
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	30	140	170	130	72	..	1	..	300	300	290	..	100

491. RIPON.—The returns omit to state the number of *sittings* in four places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 109 persons at a service; and in three belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 63 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 50 sittings; nor for one belonging to the WESLEYAN METHODISTS, containing 130 sittings.—Neither *sittings* nor *attendants* are given in the case of one place belonging to the WESLEYAN METHODISTS.

492. KNARESBOROUGH.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 236 persons at a service; in four places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 293 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 26 persons at a service.—The number of *attendants* is not given in the case of two places belonging to the ESTABLISHED CHURCH, containing 856 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

493. OTLEY.—The returns omit to state the number of *sittings* in three places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 157 persons at a service, and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 70 persons at a service.—The number of *attendants* is not given in the case of one place belonging to the WESLEYAN METHODISTS, containing 118 sittings.—Neither *sittings* nor *attendants* are given in the case of one place belonging to the WESLEYAN METHODISTS.

494. KEIGHLEY.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS attended by a maximum number of 186 persons; and in one belonging to the WESLEYAN METHODISTS, attended by a maximum number of 15 persons.—The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 450 sittings; in the case of one place belonging to the WESLEYAN METHODISTS, containing 14 sittings; and in the case of one place belonging to the NEW CHURCH, containing 191 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

WEST RIDING.]

DIVISION IX.—YORKSHIRE.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday [March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday [March 30, 1851, [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.													
495. TODMORDEN.														496. SADDLEWORTH.													
<i>Population, 29,727.</i>														<i>Population, 17,799.</i>													
TOTAL -	49	6266	10,352	17,964	7080	9939	2635	17	2822	3602	7884	1798	3178	615													
PROTESTANT CHURCHES:																											
Church of England -	7	1872	1978	4950	1295	1933	40	5	1122	965	3547	596	1057	..													
Independents -	3	200	920	1120	597	712	98	3	160	1465	1625	746	1034	..													
Baptists -	13	909	2937	4092	2235	3203	448	1	200	..	200	16	22	..													
Society of Friends -	1	250	..	250	14	..	..	..	..	..	..	..	..	..				
Unitarians -	1	400	..	400	50	200	..	..	..	..	..	..	..	..					
Wesleyan Methodists -	11	1296	2135	3731	1754	1826	1092	4	620	1102	1722	328	611	373													
Methodist New Connex.	..	..	..	..	..	..	..	1	110	70	210	32	54	..						
Primitive Methodists -	4	370	720	1090	130	636	324	..	..	..	..	..	..	..						
Wesleyan Association -	8	619	1362	1981	845	1139	483	..	..	..	..	..	..	..						
Undefined -	1	350	..	350	160	290	150	2	500	..	500	..	400	242													
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	..	..	..	..	..	..	..	1	80	..	80	80	..	..											

497. HUDDERSFIELD.														498. HALIFAX.													
<i>Population, 123,860.</i>														<i>Population, 120,958.</i>													
TOTAL -	141	19,376	36,617	58,543	27,173	36,750	12,882	126	13,163	36,896	53,337	25,794	29,988	12,616													
PROTESTANT CHURCHES:																											
Church of England -	41	9669	14,156	26,375	11,480	12,276	2717	31	6202	10,678	20,176	8116	9391	3047													
Presby. Ch. in England	1	40	60	100	86	116	..	..	..	..	..	..	..	..					
Independents -	14	1866	4568	6434	3188	2294	1869	17	998	7950	8948	5560	4218	2326													
Baptists -	11	1000	4487	5487	2431	3118	674	8	242	1989	2231	1545	1503	520													
Society of Friends -	2	665	..	665	113	59	..	2	634	..	634	86	64	..													
Unitarians -	1	100	120	220	120	..	90	2	370	286	656	224	185	220													
Wesleyan Methodists -	37	3356	8574	11,930	6045	5068	3173	31	2372	9674	12,946	5638	5736	3368													
Methodist New Connex.	10	625	2459	3084	1740	1637	1268	13	449	3932	4381	1832	1713	1031													
Primitive Methodists -	15	805	1385	2190	786	1702	1724	11	306	1856	2162	988	1226	744													
Wesleyan Reformers -	3	500	156	656	432	70	747	6	1480	..	1480	839	809	1058													
New Church -	1	200	252	452	272	250	..	..	..	..	..	..	..	..					
Undefined -	3	300	..	300	40	70	240	4	112	80	192	88	138	92													
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	1	..	400	400	400	..	300	1	..	451	451	578	..	210													
Latter Day Saints -	1	250	..	250	49	30	80	..	..	..	..	..	..	..						

495. TODMORDEN.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 32 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 40 persons at a service; and in two places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 41 persons at a service.—The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 1230 sittings.

496. SADDLEWORTH.—The returns omit to state the number of *sittings* in one place of worship belonging to a DENOMINATION UNDEFINED, attended by a maximum of 12 persons at a service.

497. HUDDERSFIELD.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 141 persons at a service; in two places belonging to the INDEPENDENTS, attended by a maximum number of 198 persons at a service; in four places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 294 persons at a service; in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 64 persons at a service; and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 120 persons at a service.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1288 sittings; nor in the case of two places belonging to the WESLEYAN METHODISTS, containing 500 sittings.—Neither *sittings* nor *attendants* are given in the case of one place belonging to the WESLEYAN METHODISTS.

498. HALIFAX.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 174 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 71 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 22 persons at a service; and in two places belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 92 persons at a service.—The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 650 sittings.

DIVISION IX.—YORKSHIRE.

[WEST RIDING.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship, on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship, on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
499. BRADFORD.														500. HUNSLET.					
<i>Population, 181,964.</i>														<i>Population, 88,679.</i>					
TOTAL	170	93	115	16,629	72,360	36,342	31,882	21,714	126	15,480	22,854	39,934	17,096	11,917	10,887				
PROTESTANT CHURCHES:																			
Church of England	32	3005	11,712	23,426	8345	9125	2184	30	5488	7468	14,556	7130	6047	2154					
United Presbyterian (C)	1	14	625	639	430	..	255	..	..	..	..	..	..	..
Independents	17	1742	8993	10,645	6043	5882	2873	7	720	1510	2230	668	173	581					
Baptists	15	1356	6404	7760	4688	3756	1984	8	696	2095	2791	1101	834	576					
Society of Friends	1	1000	..	1000	167	95	..	1	220	..	220	19	11	..					
Unitarians	2	30	460	490	126	40	145	2	440	..	440	96	..	227					
Moravians	3	950	181	1131	749	591	130	..	..	..	..	..	..	..
Wesleyan Methodists	43	4574	12,727	17,301	7536	7619	6894	37	6919	7053	11,975	5014	2203	3505					
Methodist New Connex.	3	405	792	1197	564	435	458	5	451	1218	1672	944	828	702					
Primitive Methodists	18	1169	2953	4122	2098	2437	2013	16	1175	2153	3330	970	1159	1531					
Wesleyan Association	5	355	1472	1827	704	151	628	7	658	1252	1910	860	265	835					
Wesleyan Reformers	10	1184	..	1184	1288	824	2285	11	480	..	480	187	317	506					
Undefined	5	368	300	668	176	518	265	2	230	100	330	107	80	180					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	250	100	350	3228	..	800	..	..	..	..	..	..	..
Latter Day Saints	1	500	..	500	200	409	500	..	..	..	..	..	..	..
501. LEEDS.														502. DEWSBURY.					
<i>Population, 101,343.</i>														<i>Population, 71,768.</i>					
TOTAL	60	16,968	25,547	47,548	26,162	5508	19,893	102	12,050	26,248	41,848	17,269	18,738	8601					
PROTESTANT CHURCHES:																			
Church of England	17	5788	4939	15,760	8470	2165	6404	22	4450	7219	15,129	5206	5438	945					
Independents	5	1380	4945	6275	2845	..	1983	12	989	6503	7492	4633	4139	1133					
Baptists	6	1104	2386	3490	1076	70	1182	6	160	1234	1394	477	641	132					
Society of Friends	1	1100	..	1100	363	169	..	1	266	..	266	70	59	..					
Unitarians	1	250	550	800	410	..	..	..	..	..	..	..	..	..
Moravians	..	..	..	..	..	..	..	2	631	144	775	361	390	..
Wesleyan Methodists	10	4442	7750	12,192	5934	1200	5422	25	3250	8036	11,286	3939	4286	3542					
Methodist New Connex.	3	242	983	1225	697	..	612	4	150	1032	1182	851	320	720					
Primitive Methodists	3	852	760	1612	716	42	773	14	496	1381	1967	286	1396	1196					
Wesleyan Association	3	780	1661	2444	916	460	948	..	..	..	..	..	..	..
Wesleyan Reformers	1	..	..	..	650	790	750	6	666	136	802	821	1156	460		
New Church	1	150	700	850	80	..	110	1	42	72	114	16	25	..					
Undefined	4	200	..	200	195	191	509	8	700	471	1131	209	663	473					
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	2	400	820	1220	3644	365	1000	1	250	63	310	400	200	..					
Roman Catholics	1	240	..	240	100	150	200	..	..	..	..	..	..	..
<i> Jews</i>	2	90	50	140	46	86	..	..	..	..	..	..	..	..

499. BRADFORD.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 173 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 120 persons at a service; in one belonging to the BAPTISTS, attended by a maximum number of 85 persons; in one belonging to the UNITARIANS, attended by a maximum number of 45 persons; in three belonging to the WESLEYAN METHODISTS, attended by a maximum number of 289 persons; in two belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 60 persons; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 100 persons.—The number of *attendants* is not given for three places belonging to the ESTABLISHED CHURCH, containing 2430 sittings; nor for one place belonging to the WESLEYAN METHODISTS, containing 602 sittings.

500. HUNSLET.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 63 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum number of 120 persons; in three places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 122 persons; in one belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 17 persons; in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 61 persons; and in seven belonging to the WESLEYAN REFORMERS, attended by a maximum number of 350 persons.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 880 sittings.

501. LEEDS.—The returns omit to state the number of *sittings* in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 109 persons at a service; in one belonging to the WESLEYAN REFORMERS, attended by a maximum number of 750 persons at a service; and in three belonging to DENOMINATIONS UNDEFINED, attended by a maximum number of 580 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 610 sittings.

502. DEWSBURY.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 25 persons at a service; in one belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 64 persons; in two belonging to the WESLEYAN REFORMERS, attended by a maximum number of 235 persons; and in two belonging to DENOMINATIONS UNDEFINED, attended by a maximum number of 91 persons.—The number of *attendants* is not given for six places belonging to the ESTABLISHED CHURCH, containing 4128 sittings, nor for one place belonging to the WESLEYAN METHODISTS, containing 556 sittings.

WEST RIDING.]

DIVISION IX.—YORKSHIRE.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
503. WAKEFIELD.														504 (a). PONTEFRACT.					
<i>Population, 48,956.</i>														<i>Population, 29,937.</i>					
TOTAL	86	8851	15,263	27,454	12,796	9401	7831	59	5612	8850	17,706	6207	4598	5377					
PROTESTANT CHURCHES:																			
Church of England	24	2307	5853	12,003	6333	5220	2422	18	1450	2637	7460	3064	1579	1226					
Independents	7	336	3116	3452	1278	789	872	3	610	1150	1760	459	299	439					
Baptists	3	700	330	1039	282	100	214	..	..	..	..	..	..	..
Society of Friends	1	500	..	500	66	35	..	1	250	..	250	32	20	..					
Unitarians	1	..	500	500	243	..	84	..	..	..	..	..	..	..
Wesleyan Methodists	23	1878	3681	5559	2051	1385	1038	27	1373	3353	6812	2209	2087	2831					
Methodist New Connex.	4	350	200	550	126	210	254	..	..	..	..	..	..	..
Primitive Methodists	14	510	1288	1828	435	1031	1755	9	437	897	1244	213	613	881					
Wesleyan Reformers	8	1620	142	1762	1052	341	1192	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	120	150	270	309	100	..	1	..	..	180	230	..	..			
504 (b). HEMSWORTH.														505. BARNSELEY.					
<i>Population, 8,158.</i>														<i>Population, 34,980.</i>					
TOTAL	39	2455	3176	6712	2037	1921	1183	63	7492	8494	17,551	5709	4650	3324					
PROTESTANT CHURCHES:																			
Church of England	10	291	1817	3189	1142	621	200	17	3088	4361	9014	2621	2214	58					
Independents	..	..	..	..	..	..	..	2	87	290	377	305	12	183
Baptists	..	..	..	..	..	..	..	1	46	350	390	235	30	130
Society of Friends	1	850	..	850	379	366	..	1	306	..	300	31	..	21					
Wesleyan Methodists	18	1117	1179	2296	439	698	841	19	1756	1237	2993	815	921	966					
Methodist New Connex.	..	..	..	..	..	..	..	6	692	716	1408	458	389	560
Primitive Methodists	7	97	160	257	..	170	118	7	379	1190	1569	376	724	548					
Wesleyan Association	..	..	..	..	..	..	..	4	620	250	770	477	50	333
Wesleyan Reformers	..	..	..	..	..	..	..	5	130	..	130	19	310	274
Undefined	2	50	..	50	29	16	24	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	50	20	70	48	50	..	1	400	100	500	372	..	25					

503. WAKEFIELD.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 400 persons at a service; in two belonging to the INDEPENDENTS, attended by a maximum number of 132 persons at a service; in three belonging to the WESLEYAN METHODISTS, attended by a maximum number of 68 persons; in two belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 64 persons; in three belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 177 persons; and in four belonging to the WESLEYAN REFORMERS, attended by a maximum number of 163 persons at a service.

504 (a). PONTEFRACT.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 36 persons at a service.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 696 sittings.

504 (b). HEMSWORTH.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 21 persons at a service; in our places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 109 persons at a service; and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 10 persons at a service.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1002 sittings.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

505. BARNSELEY.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 33 persons at a service; in five places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 149 persons at a service; in three places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 68 persons at a service; in one place belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 40 persons at a service; and in three places belonging to the WESLEYAN REFORMERS, attended by a maximum number of 324 persons at a service.—The number of attendants is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 2215 sittings.

DIVISION IX.—YORKSHIRE.

[WEST RIDING.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
506. WORTLEY. <i>Population, 32,012.</i>														507. ECCLESALL-BIERLOW. <i>Population, 37,914.</i>					
TOTAL	70	7674	7961	18,435	4880	6464	2678	23	3337	6715	10,552	4700	1857	3775					
PROTESTANT CHURCHES:																			
Church of England	15	2156	3334	8290	2196	2259	254	10	1915	3237	5452	1444	1469	483					
Independents	9	1625	1272	2897	558	782	278	1	200	..	200	20	33	3					
Baptists	2	30	220	250	139	167	23	..	..	..	..	..	..	..
Society of Friends	1	210	..	210	61	..	..	..	..	..	..	..	..	..
Unitarians	1	350	..	350	..	200	..	..	..	..	..	..	..	..
Wesleyan Methodists	21	2038	2046	4084	1251	1645	1154	7	992	2082	3074	1789	255	1245					
Methodist New Connex.	8	305	651	956	365	477	148	2	80	746	826	440	..	483					
Primitive Methodists	6	380	408	788	..	549	516	1	350	650	1000	977	..	1551					
Wesleyan Reformers	4	180	..	180	133	50	305	2	..	..	..	30	100	..		
Undefined	3	490	..	490	177	335	..	..	..	..	..	..	..	..
508. SHEFFIELD. <i>Population, 103,626.</i>														509. ROTHERHAM. <i>Population, 33,082.</i>					
TOTAL	62	12,250	23,863	36,863	19,815	3864	14,022	73	7236	10,834	19,025	6472	5819	4640					
PROTESTANT CHURCHES:																			
Church of England	17	5614	9719	16,083	8628	2159	5070	21	2598	5445	8998	3467	2604	607					
Independents	11	1158	3488	4646	2370	490	1895	6	726	1188	1914	896	280	660					
Baptists	4	470	1750	2220	1193	..	1151	1	50	450	500	140	..	8.					
Society of Friends	2	800	..	800	188	112	..	1	40	..	40	5	..	..			
Unitarians	1	50	850	900	650	..	350	1	..	36	36	57	14	..					
Wesleyan Methodists	14	2446	5682	8128	3734	960	3292	29	2890	3422	6312	1680	2156	2139					
Methodist New Connex.	3	322	804	1126	590	..	695	..	..	..	..	..	..	..
Primitive Methodists	1	20	..	20	16	13	12	6	492	243	645	7	462	57.					
Wesleyan Association	2	90	580	670	241	..	161	..	..	..	..	..	..	..
Wesleyan Reformers	1	..	..	..	..	20	40	6	380	..	380	..	303	41.	
Undefined	2	350	..	350	50	..	60	1	..	..	..	40	..	60		
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	..	950	950	2000	..	1000	1	150	50	200	180	..	100					
Cath. and Apos. Church	1	320	..	320	140	100	250	..	..	..	..	..	..	..
Latter Day Saints	1	20	40	60	18	40	46	..	..	..	..	..	..	..
Jews	1	500	..	500	27	..	..	..	..	..	..	..	..	..

506. WORTLEY. The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 29 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 25 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 50 persons at a service; in two belonging to the WESLEYAN REFORMERS, attended by a maximum number of 80 persons at a service; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 23 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1195 sittings.

507. ECCLESALL-BIERLOW. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 25 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 42 persons at a service; and in two places belonging to the WESLEYAN REFORMERS, attended by a maximum number of 100 persons. The number of *attendants* is not given in the case of one place belonging to the ESTABLISHED CHURCH, containing 588 sittings.

508. SHEFFIELD.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 70 persons at a service; in one belonging to the WESLEYAN METHODIST, attended by a maximum number of 25 persons at a service; and in one belonging to the WESLEYAN REFORMER, attended by a maximum number of 40 persons at a service.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 750 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

509. ROTHERHAM.—The returns omit to state the number of *sittings* in four places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 195 persons at a service; in two belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 270 persons; in one belonging to the WESLEYAN REFORMERS, attended by a maximum number of 50 persons; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 60 persons. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 451 sittings; nor in the case of one belonging to the PRIMITIVE METHODISTS, containing 146 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the WESLEYAN REFORMERS.

WEST RIDING.]

DIVISION IX.—YORKSHIRE.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].				
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		
	510. DONCASTER. <i>Population, 34,675.</i>						511. THORNE. <i>Population, 15,886.</i>							
TOTAL -	115	10,642	11,555	22,707	8064	5383	6942	54	4374	5480	11,174	2514	3440	3580
PROTESTANT CHURCHES:														
Church of England -	42	5642	6618	12,610	5784	2462	1851	11	1106	1570	3996	1314	776	350
Independents -	3	380	850	1230	350	45	314	2	98	282	380	129	47	120
Baptists -	1	30	200	230	150	..	100	1	78	18	96	..	67	60
Society of Friends -	1	336	..	336	34	24	..	1	250	..	250	5	5	..
Unitarians -	1	..	..	160	35	..	54	2	70	130	200	70	24	110
Wesleyan Methodists -	44	2982	2919	5901	1891	2180	3283	16	1428	1963	3391	588	1416	1507
Methodist New Connex.	1	100	56	156	..	94	46	6	557	671	1228	291	258	320
Primitive Methodists -	18	866	886	1752	589	485	1232	14	787	846	1633	417	837	1113
Wesleyan Reformers -	1	..	..	..	..	40	32	..	..	..	..	..	..	..
Undefined -	..	..	..	..	..	..	..	1	..	..	..	..	10	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	266	26	292	119	25	..	..	..	..	..	..	..	..
Latter Day Saints -	1	40	..	40	12	25	30	..	..	..	..	..	..	..

RELIGIOUS DENOMINATION.	512. GOOLE. <i>Population, 13,686.</i>			513. SELBY. <i>Population, 15,429.</i>										
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		
TOTAL -	38	3280	5549	9629	2228	2399	3556	48	4501	5589	11,072	3367	3404	2741
PROTESTANT CHURCHES:														
Church of England -	9	1305	1623	3728	576	424	350	13	1519	2574	5075	1167	997	293
Independents -	4	240	745	985	355	122	251	1	70	370	440	197	97	174
Society of Friends -	..	..	..	..	..	..	..	1	178	..	178	25	20	..
Unitarians -	..	..	..	..	..	..	..	1	30	120	150	41	..	105
Wesleyan Methodists -	14	1148	2255	3403	1141	937	1898	22	2005	1713	3716	1223	1485	1571
Primitive Methodists -	11	587	926	1513	156	916	1057	8	480	462	942	50	355	404
Undefined -	..	..	..	..	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	2	221	350	571	664	450	194

510. DONCASTER.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 120 persons at a service; in seven belonging to the WESLEYAN METHODISTS, attended by a maximum number of 221 persons at a service; in four belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 118 persons at a service; and in one belonging to the WESLEYAN REFORMERS, attended by a maximum number of 40 persons at a service.—The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 1885 sittings; nor in the case of one place belonging to the PRIMITIVE METHODISTS, containing 35 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the WESLEYAN METHODISTS, and one belonging to the PRIMITIVE METHODISTS.

511. THORNE.—The returns omit to state the number of *sittings* in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 46 persons at a service; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 10 persons at a service.—The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 150 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

512. GOOLE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 110 persons at a service; in one belonging to the WESLEYAN METHODISTS, attended by a maximum number of 94 persons at a service; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 35 persons at a service.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 1213 sittings; nor in the case of one belonging to the WESLEYAN METHODISTS, containing 99 sittings.

513. SELBY.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 12 persons at a service.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 230 sittings.

DIVISION IX.—YORKSHIRE.

[EAST RIDING.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
514. TADCASTER. Population 19,953.														
TOTAL	62	4512	5460	12,884	5550	4982	2655	515. YORK. Population, 57,116.						
PROTESTANT CHURCHES:														
Church of England	26	1681	2516	6999	3878	2899	455	64	3493	8416	20,927	8015	6201	2913
Independents	1	30	130	160	100	..	69	3	960	1920	2880	1333	80	1,445
Society of Friends	..	..	..	..	..	..	..	1	1000	..	1000	273	170	..
Unitarians	..	..	..	..	..	..	..	1	10	30	40	97	..	60
Wesleyan Methodists	24	1753	2382	4245	1016	1500	1613	36	3691	4160	7851	2112	919	3470
Primitive Methodists	7	318	312	630	..	275	488	8	278	528	806	166	234	626
Wesleyan Association	..	..	..	..	..	..	..	2	134	484	618	157	25	208
Wesleyan Reformers	..	..	..	..	..	..	..	4	1250	550	1800	1058	..	140
New Church	..	..	..	..	..	..	..	1	60	..	60	..	..	3
Undefined	1	150	..	150	25	45	30	3	380	8	388	80	30	245
OTHER CHRISTIAN CHS.:														
Roman Catholics	3	580	120	700	531	263	..	2	180	810	990	1350	251	781
516. POCKLINGTON. Population, 16,098.														
TOTAL	97	5795	5646	13,027	3205	3133	2989	517. HOWDEN. Population, 14,436.						
PROTESTANT CHURCHES:														
Church of England	35	2127	2393	6106	1606	1100	238	14	1128	2795	4477	1390	1469	375
Independents	3	190	600	790	212	106	250	1	100	350	450	259	139	330
Society of Friends	1	125	..	125	11	..	..	1	150	..	150	8	..	..
Wesleyan Methodists	35	2075	1767	3842	753	1258	1475	26	1890	2102	3992	1164	1794	1686
Primitive Methodists	20	733	866	1599	187	410	966	11	518	693	1211	181	485	743
OTHER CHRISTIAN CHS.:														
Roman Catholics	3	545	20	565	436	259	60	2	120	..	120	225	100	61
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	..	..	14	23

514. TADCASTER. The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 120 persons at a service; and in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 20 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 32 sittings; nor for one belonging to the WESLEYAN METHODISTS, containing 200 sittings.

515. YORK. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 60 persons at a service; in three places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 98 persons at a service; in three belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 71 persons at a service; and in one belonging to the WESLEYAN REFORMERS, attended by a maximum number of 28 persons.—The number of *attendants* is not given in the case of five places of worship belonging to the ESTABLISHED CHURCH, containing 243 sittings; in three belonging to the WESLEYAN METHODISTS, containing 618 sittings; and in one belonging to the WESLEYAN REFORMERS, containing 100 sittings.

516. POCKLINGTON. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 40 persons at a service; in five places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 159 persons at a service; and in six belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 150 persons at a service.—The number of *attendants* is not given in the case of four places of worship belonging to the ESTABLISHED CHURCH, containing 497 sittings; nor in one belonging to the WESLEYAN METHODISTS, containing 100 sittings.

517. HOWDEN. The returns omit to state the number of *sittings* in three places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 135 persons at a service; in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 14 persons at a service; in one belonging to the ROMAN CATHOLICS, attended by a maximum number of 100 persons at a service; and in one belonging to the LATTER DAY SAINTS, attended by a maximum number of 23 persons at a service.

AST RIDING.]

DIVISION IX.—YORKSHIRE.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.
518. BEVERLEY, Population, 20,040.														
TOTAL	71	4749	6676	14,758	5747	4730	4598	60	7998	15,171	24,709	11,952	2875	10,749
519. SCULCOATES, Population, 44,719.														
PROTESTANT CHURCHES:														
Church of England	29	1975	2167	7475	3463	2948	868	15	3361	5293	10,194	4245	1632	2218
Independents	5	301	767	1068	65	81	35	6	1372	2243	3615	1938	313	1603
Baptists	5	450	640	1090	321	367	368	3	90	500	590	295	..	241
Unitarians	..	..	..	..	..	..	..	1	30	..	30	..	..	13
Wesleyan Methodists	20	1417	2238	3655	1325	773	2267	16	1055	3752	4807	1756	608	2478
Methodist New Connex.	..	..	..	..	..	..	..	3	245	915	1160	509	45	425
Primitive Methodists	11	543	864	1407	468	561	985	11	633	1768	2401	1270	271	1889
Wesleyan Reformers	..	..	..	..	..	..	..	1	500	500	1000	650	..	1000
Undefined	..	..	..	..	..	..	..	1	34	..	34	19	6	7
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	63	..	63	105	..	75	2	678	200	878	1260	..	875
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	..	10	..	..
520. HULL, Population, 50,670.														
TOTAL	29	10,716	13,234	24,350	11,412	2217	10,287	48	2506	5505	8582	1440	2185	1619
PROTESTANT CHURCHES:														
Church of England	9	2800	4223	7423	4463	811	3344	19	1346	3220	5137	1135	1235	25
United Presbyterian Ch.	1	470	130	609	117	..	89	..	..	..	..	..	..	..
Independents	5	622	2910	3532	1372	510	1280	1	100	130	230	46	..	30
Baptists	1	50	500	550	280	..	270	..	..	..	..	..	..	..
Society of Friends	1	3866	..	3866	111	61	..	..	..	..	..	..	..	..
Unitarians	1	90	400	490	220	..	130	..	..	..	..	..	..	..
Wesleyan Methodists	4	1080	3584	4664	2380	..	2593	15	660	1338	1998	150	567	693
Primitive Methodists	3	320	1100	1420	1526	..	1489	12	400	817	1217	109	383	871
Undefined	2	883	327	1210	499	728	930	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Latter Day Saints	1	500	..	500	70	90	150	..	..	..	..	..	..	..
Jews	1	35	60	95	74	17	21	..	..	..	..	..	..	..

518. BEVERLEY. The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 414 persons at a service; in one belonging to the BAPTISTS, attended by a maximum number of 30 persons; and in four belonging to the WESLEYAN METHODISTS, attended by a maximum number of 115 persons. The number of attendants is not given for two places of worship belonging to the ESTABLISHED CHURCH, containing 500 sittings; nor for two belonging to the INDEPENDENTS, containing 819 sittings.

519. SCULCOATES. The returns omit to state the number of sittings in one place of worship belonging to the BAPTISTS, attended by a maximum number of 50 persons at a service; and in one belonging to the LATTER DAY SAINTS attended by a maximum number of 10 persons at a service.—The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 1135 sittings; nor for one belonging to the INDEPENDENTS, containing 165 sittings.—Neither sittings nor attendants are given for one place of worship belonging to the ESTABLISHED CHURCH, and for one belonging to the BAPTISTS.

520. Neither sittings nor attendants are given for one place of worship belonging to the ESTABLISHED CHURCH, and for one place of worship belonging to the PRIMITIVE METHODISTS.

521. PATRINGTON.—The returns omit to state the number of sittings in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 27 persons at a service.

DIVISION IX.—YORKSHIRE.

[NORTH RIDING]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851 [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
		522. SKIRLAUGH. <i>Population, 9,279.</i>							523. DRIFFIELD. <i>Population, 18,265.</i>					
TOTAL -	53	2812	3193	8445	1830	2252	1533	87	4516	7209	13,915	3279	3911	450
PROTESTANT CHURCHES:														
Church of England -	20	1647	831	4918	1151	1086	80	30	1662	1771	5473	1496	1779	46
Independents - -	3	99	460	559	148	10	171	4	140	440	730	319	34	30
Baptists - - -	..	..	..	..	..	..	..	3	120	490	610	159	29	15
Wesleyan Methodists -	16	815	1290	2105	335	885	801	29	1746	2684	4424	1024	1309	192
Primitive Methodists -	11	231	562	793	46	271	451	21	854	1824	2678	371	769	166
Undefined - - -	1	20	50	70	..	..	30	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	..	..	..	150	..	..	..	..	..	..	..	..	..
		524. BRIDLINGTON. <i>Population, 14,322.</i>							525. SCARBOROUGH. <i>Population, 24,615.</i>					
TOTAL -	68	3858	7404	11,732	4202	3068	4878	68	7648	10,494	20,050	6847	3405	6322
PROTESTANT CHURCHES:														
Church of England -	24	1601	2719	4790	2029	1455	715	21	3416	2917	8241	3270	2047	1050
Independents - -	2	114	436	610	240	94	316	3	285	1440	1725	456	40	626
Baptists - - -	2	90	270	360	..	180	70	3	285	655	940	290	150	350
Society of Friends -	..	..	..	..	..	..	..	1	400	..	400	60	..	35
Wesleyan Methodists -	26	1478	2994	4472	1717	1122	2991	22	2114	3224	5338	1578	847	2653
Primitive Methodists -	14	575	925	1500	216	217	786	13	653	1428	2081	827	273	1168
Wesleyan Association -	..	..	..	..	..	..	..	2	60	560	620	86	30	145
Undefined - - -	..	..	..	..	..	..	..	2	435	..	435	30	18	45
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	..	270	270	250	..	250

522. SKIRLAUGH.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 142 persons at a service; in two belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 40 persons at a service; and in one belonging to the ROMAN CATHOLICS, attended by a maximum number of 150 persons at a service. The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 345 sittings; nor for one belonging to the PRIMITIVE METHODISTS, containing 80 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the ROMAN CATHOLICS.

523. DRIFFIELD.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 138 persons at a service; and in three belonging to the WESLEYAN METHODISTS, attended by a maximum number of 123 persons at a service.—The number of attendants is not given in the case of one place of worship belonging to the INDEPENDENTS, containing 150 sittings.

524. BRIDLINGTON.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 199 persons at a service; in two belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service; and in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 18 persons at a service.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 393 sittings.

525. SCARBOROUGH.—The returns omit to state the number of sittings in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 157 persons at a service; in two belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 42 persons at a service; and in one belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 30 persons at a service. The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 140 sittings; nor for one belonging to the WESLEYAN METHODISTS, containing 450 sittings; nor for one belonging to the PRIMITIVE METHODISTS, containing 200 sittings.

[NORTH RIDING.]

DIVISION IX.—YORKSHIRE.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.
526. MALTON.																		
<i>Population, 23,128.</i>																		
TOTAL -	104	7897	7469	18,705	4342	4555	4091	47	3779	3502	8621	3212	2851	1972				
PROTESTANT CHURCHES:																		
Church of England -	40	2718	2539	8641	2842	2291	335	19	1827	2040	5207	2428	1396	170				
Independents -	3	156	524	680	206	..	263	1	74	96	170	..	75	56				
Baptists -	1	100	400	500	..	95	100	..	..	..	..	..	..	..
Society of Friends -	2	623	..	623	45	24	..	..	..	..	..	..	..	..
Unitarians -	2	60	120	360	28	52	62	..	..	..	..	..	..	..
Wesleyan Methodists -	35	3118	2652	5845	886	1422	2117	20	1346	1149	2495	535	1175	1489				
Primitive Methodists -	18	866	904	1770	222	569	949	3	214	197	411	90	146	257				
Undefined -	2	220	..	220	13	102	65	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	36	30	66	100	..	200	4	318	20	338	159	56	..				
527. EASINGWOLD.																		
<i>Population, 11,450.</i>																		
TOTAL -	60	4056	4933	10,321	4174	2033	2116	66	5269	3688	10,452	2871	2990	2094				
PROTESTANT CHURCHES:																		
Church of England -	24	1160	2524	5016	2845	1437	415	23	1751	823	4069	1111	1347	240				
Independents -	3	330	540	870	238	93	190	3	285	474	759	230	149	82				
Society of Friends -	1	245	..	245	26	22	..	2	324	..	324	17	..	..		
Wesleyan Methodists -	24	1895	1589	3484	875	1017	1182	31	2384	2061	4445	1266	935	1568				
Primitive Methodists -	4	266	178	444	..	297	199	6	425	230	655	118	453	204				
Wesleyan Reformers -	3	130	42	172	95	67	150	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	30	60	90	95	..	..	1	100	100	200	129	106	..				
528. THIRSK.																		
<i>Population, 12,760.</i>																		
TOTAL -	60	4056	4933	10,321	4174	2033	2116	66	5269	3688	10,452	2871	2990	2094				
PROTESTANT CHURCHES:																		
Church of England -	24	1160	2524	5016	2845	1437	415	23	1751	823	4069	1111	1347	240				
Independents -	3	330	540	870	238	93	190	3	285	474	759	230	149	82				
Society of Friends -	1	245	..	245	26	22	..	2	324	..	324	17	..	..		
Wesleyan Methodists -	24	1895	1589	3484	875	1017	1182	31	2384	2061	4445	1266	935	1568				
Primitive Methodists -	4	266	178	444	..	297	199	6	425	230	655	118	453	204				
Wesleyan Reformers -	3	130	42	172	95	67	150	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	30	60	90	95	..	..	1	100	100	200	129	106	..				
529. HELMSLEY.																		
<i>Population, 12,455.</i>																		
TOTAL -	60	4056	4933	10,321	4174	2033	2116	66	5269	3688	10,452	2871	2990	2094				
PROTESTANT CHURCHES:																		
Church of England -	24	1160	2524	5016	2845	1437	415	23	1751	823	4069	1111	1347	240				
Independents -	3	330	540	870	238	93	190	3	285	474	759	230	149	82				
Society of Friends -	1	245	..	245	26	22	..	2	324	..	324	17	..	..		
Wesleyan Methodists -	24	1895	1589	3484	875	1017	1182	31	2384	2061	4445	1266	935	1568				
Primitive Methodists -	4	266	178	444	..	297	199	6	425	230	655	118	453	204				
Wesleyan Reformers -	3	130	42	172	95	67	150	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	1	30	60	90	95	..	..	1	100	100	200	129	106	..				

526. MALTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 126 persons at a service; in three belonging to the WESLEYAN METHODISTS, attended by a maximum number of 119 persons at a service; and in two belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 34 persons at a service.—The number of *attendants* is not given for three places of worship belonging to the ESTABLISHED CHURCH, containing 650 sittings; nor for one belonging to the INDEPENDENTS, containing 40 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the PRIMITIVE METHODISTS.

527. EASINGWOLD.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 38 persons at a service; and in five places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 293 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 200 sittings; nor in one belonging to the WESLEYAN METHODISTS, containing 183 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the WESLEYAN METHODISTS.

528. THIRSK.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 260 persons at a service; in two belonging to the WESLEYAN METHODISTS, attended by a maximum number of 85 persons at a service; and in one belonging to the WESLEYAN REFORMERS, attended by a maximum number of 45 persons at a service.—The number of *attendants* is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 170 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the WESLEYAN METHODISTS.

529. HELMSLEY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 45 persons at a service; in three places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 131 persons at a service; and in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 20 persons at a service.—Neither *sittings* nor *attendants* are given in the case of two places of worship belonging to the ESTABLISHED CHURCH; and in one belonging to the WESLEYAN METHODISTS.

DIVISION IX.—YORKSHIRE.

[NORTH RIDING]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851 [including Sunday Scholars].							
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.					
530. PICKERING.														531. WHITBY.					
<i>Population, 9,978.</i>														<i>Population, 21,592.</i>					
TOTAL	43	3605	2657	7655	2024	2082	1939	54	6501	9309	18,656	6734	2691	6026					
PROTESTANT CHURCHES:																			
Church of England	14	1472	481	3346	1420	433	150	19	2616	3789	8701	2437	382	1431					
United Presbyterian Ch.	..	..	..	..	..	..	..	1	304	146	450	292	..	200
Independents	1	100	300	400	170	85	200	7	751	1291	1932	600	240	754					
Society of Friends	1	224	..	224	14	..	..	1	506	..	506	10	10	..			
Unitarians	..	..	..	..	..	..	..	1	..	..	250	60	..	60
Wesleyan Methodists	17	1055	1167	2222	853	808	636	16	1719	2287	4006	1647	952	2120					
Primitive Methodists	10	754	709	1463	167	756	953	3	459	786	1245	542	900	1906					
Wesleyan Association	..	..	..	..	..	..	..	1	100	450	550	160	..	250
Undefined	..	..	..	..	..	..	..	2	30	36	66	20	25	30
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	3	42	614	956	996	182	175
532. GUINSBROUGH.														533. STOKESLEY.					
<i>Population, 12,202.</i>														<i>Population, 8,666.</i>					
TOTAL	48	3965	5354	10,804	2315	2446	2448	44	2818	2325	6188	1363	1589	291					
PROTESTANT CHURCHES:																			
Church of England	17	1063	2930	5478	1507	686	588	16	883	1135	3063	877	690	340					
Independents	4	360	282	642	88	162	198	2	54	200	254	30	70	80					
Baptists	1	70	430	500	170	320	..	..	..	..	..	..	..	..
Society of Friends	2	550	..	550	41	12	..	1	300	..	300	106	96	..					
Wesleyan Methodists	16	1468	1403	2871	354	1051	1302	15	1054	680	1734	144	469	500					
Primitive Methodists	8	454	309	763	155	215	360	9	407	310	717	181	244	71					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	120	..	120	25	20	..
534. NORTHALLERTON.														535. BEDALE.					
<i>Population, 12,460.</i>														<i>Population, 8,980.</i>					
TOTAL	63	3945	4425	9304	3121	1816	2168	37	3725	3553	7878	2380	2744	1941					
PROTESTANT CHURCHES:																			
Church of England	23	1313	2756	5003	2291	436	833	12	1015	1753	4268	1928	1201	27					
Independents	4	235	370	605	295	82	204	..	..	..	..	..	..	..
Baptists	2	110	75	185	32	50	79	2	154	312	466	190	148	167					
Society of Friends	3	200	..	200	12	9	..	..	..	..	..	..	..	..
Wesleyan Methodists	16	1142	661	1803	239	675	499	16	1296	1150	2446	150	1122	1257					
Primitive Methodists	14	865	563	1428	232	564	553	5	260	278	538	46	196	250					
Wesleyan Reformers	..	..	..	..	..	..	..	1	100	..	100	26	57	80
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	80	..	80	20	..	..	1	..	60	60	40	20	..			

530. PICKERING.—The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 35 persons at a service.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

531. WHITBY. The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENT, attended by a maximum number of 15 persons at a service; in three places belonging to the WESLEYAN METHODIST, attended by a maximum number of 66 persons at a service; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum number of 20 persons at a service.—Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

532. GUINSBROUGH. The returns omit to state the number of sittings in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 24 persons at a service; and in two belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 60 persons at a service.

533. STOKESLEY. The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 50 persons at a service; and in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 105 persons at a service.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH; in three belonging to the WESLEYAN METHODISTS; and in one belonging to the PRIMITIVE METHODISTS.

534. NORTHALLERTON.—The returns omit to state the number of sittings in four places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 148 persons at a service; and in three belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 64 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 60 sittings. Neither sittings nor attendants are given in the case of one place of worship belonging to the SOCIETY OF FRIENDS; and two belonging to the PRIMITIVE METHODISTS.

NORTH RIDING.]

DIVISION IX.—YORKSHIRE

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].				
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		
536. LEYBURN.														
<i>Population, 10,057.</i>														
TOTAL	58	3572	2479	7141	2099	2707	1838	33	2979	1464	5511	1228	1768	783
PROTESTANT CHURCHES:														
Church of England	19	1308	1283	3331	1316	1344	396	6	656	750	2474	609	468	..
Independents	4	264	206	520	192	111	50	9	460	..	460	358	211	210
Baptists	..	..	..	..	..	..	..	1	..	..	..	..	7	..
Society of Friends	..	..	..	..	..	..	..	2	450	..	450	27	..	..
Wesleyan Methodists	24	1633	924	2560	351	1092	1218	8	745	630	1375	85	613	469
Primitive Methodists	10	364	66	430	115	110	174	3	288	84	372	47	163	67
Undefined	..	..	..	..	..	..	..	4	380	..	380	102	306	37
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	..	..	300	125	50	..	..	..	..	..	..	..	..

538. REETH.														
<i>Population, 6,820.</i>														
TOTAL	21	3068	2400	5918	825	2315	1075	49	3936	2709	9429	4247	1990	2939
PROTESTANT CHURCHES:														
Church of England	5	1055	585	2090	333	270	..	25	1882	1652	6318	3324	1076	1560
Independents	4	342	375	717	38	252	49	1	300	..	300	60	..	60
Wesleyan Methodists	10	1411	1340	2751	454	1671	910	15	1119	690	1809	453	332	749
Primitive Methodists	1	200	100	300	..	90	100	4	182	32	214	67	40	115
Wesleyan Association	..	..	..	..	..	..	..	1	..	..	..	..	..	55
Undefined	1	60	..	60	..	32	16	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	3	453	335	788	543	542	400

536. LEYBURN.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 355 persons at a service; in seven belonging to the WESLEYAN METHODISTS, attended by a maximum number of 192 persons at a service; and in three belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 66 persons at a service.—The number of *attendants* is not given in the case of two places of worship belonging to the PRIMITIVE METHODISTS, containing 100 sittings.

537. ASKRIGG. The returns omit to state the number of *sittings* in four places of worship belonging to the INDEPENDENTS, attended by a maximum number of 170 persons at a service; and in one belonging to the BAPTISTS, attended by a maximum number of seven persons at a service.

538. REETH.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 33 persons at a service; and in one belonging to the WESLEYAN METHODISTS, attended by a maximum number of 45 persons at a service.—The number of *attendants* is not given in the case of two places of worship belonging to the ESTABLISHED CHURCH, containing 820 sittings.

539. RICHMOND.—The returns omit to state the number of *sittings* in three places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 76 persons at a service; in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 40 persons at a service; and in one belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 55 persons at a service.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION X.—NORTHERN COUNTIES.*

[DURHAM.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
540. DARLINGTON.														
<i>Population, 21,618.</i>														
TOTAL -	48	6158	7083	13,404	5976	2019	4543	95	10,517	12,946	25,253	12,106	3703	8802
PROTESTANT CHURCHES:														
Church of England -	19	2831	4800	7704	3818	1753	1697	33	3889	6671	11,550	6293	1790	2:12
United Presbyterian Ch. -	..	..	..	..	..	..	..	2	75	178	753	329	..	135
Independents -	1	120	320	440	326	..	218	4	242	1204	1446	940	20	792
Baptists -	1	300	51	351	50	..	60	4	472	30	502	252	216	323
Society of Friends -	..	..	..	..	..	..	..	3	918	..	918	123	66	..
Unitarians -	..	..	..	..	..	..	..	1	120	120	240	44	..	31
Wesleyan Methodists -	19	2290	1509	3889	1318	216	1829	23	2601	2854	5455	1686	544	2077
Wes. Meth. Association -	3	200	..	200	..	..	101	3	370	465	835	374	118	310
Primitive Methodists -	4	317	403	720	164	50	238	8	762	934	1696	530	595	1441
Wesleyan Reformers -	..	..	..	..	..	..	..	2	300	..	300	200	80	370
Undefined -	..	..	..	..	..	..	..	4	380	..	380	120	79	140
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	100	..	100	300	..	400	5	388	490	1178	1185	195	7:1
Latter Day Saints -	..	..	..	..	..	..	..	1	..	..	..	30	..	40
542. AUCKLAND.														
<i>Population, 30,083.</i>														
TOTAL -	61	6396	5623	12,019	3372	2821	3410	58	5040	3816	10,231	3661	2530	3743
PROTESTANT CHURCHES:														
Church of England -	16	2565	2169	4734	1582	595	315	17	918	892	3185	1872	837	355
Independents -	1	50	150	200	61	..	71	5	424	641	1065	298	216	355
Baptists -	2	250	150	400	327	124	60	2	400	140	540	350	150	490
Unitarians -	..	..	..	..	..	..	..	1	..	..	..	..	..	5:
Society of Friends -	2	350	..	350	37	23	..	2	330	..	330	35	26	..
Wesleyan Methodists -	18	1420	1432	2852	710	581	1198	16	1462	1157	2619	464	722	114:
Primitive Methodists -	19	1532	1291	2823	292	1473	1696	12	1212	746	1958	238	499	120:
Wes. Meth. Association -	2	229	191	420	123	25	70	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	..	240	240	240	..	..	3	294	240	534	404	60	14:
543. TEESDALE.														
<i>Population, 19,813.</i>														
TOTAL -	61	6396	5623	12,019	3372	2821	3410	58	5040	3816	10,231	3661	2530	3743
PROTESTANT CHURCHES:														
Church of England -	16	2565	2169	4734	1582	595	315	17	918	892	3185	1872	837	355
Independents -	1	50	150	200	61	..	71	5	424	641	1065	298	216	355
Baptists -	2	250	150	400	327	124	60	2	400	140	540	350	150	490
Unitarians -	..	..	..	..	..	..	..	1	..	..	..	..	..	5:
Society of Friends -	2	350	..	350	37	23	..	2	330	..	330	35	26	..
Wesleyan Methodists -	18	1420	1432	2852	710	581	1198	16	1462	1157	2619	464	722	114:
Primitive Methodists -	19	1532	1291	2823	292	1473	1696	12	1212	746	1958	238	499	120:
Wes. Meth. Association -	2	229	191	420	123	25	70	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	..	240	240	240	..	..	3	294	240	534	404	60	14:

* Division X.—Consisting of the Northern Counties of *Durham, Northumberland, Cumberland, and Westmorland*—conmences with District 540 (DARLINGTON) and ends with District 575 (KENDAL).

540. DARLINGTON.—The number of attendants is not given in the case of two places of worship belonging to the WESLEYAN METHODISTS, containing 270 sittings.

541. STOCKTON.—The returns omit to state the number of sittings in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 92 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum number of 20 persons at a service; in one belonging to the BAPTISTS, attended by a maximum number of 35 persons at a service; in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 30 persons; in one belonging to the WESLEYAN REFORMERS, attended by a maximum number of 90 persons; in one belonging to an UNDEFINED DENOMINATION, attended by a maximum number of 60 persons; and in one belonging to the LATTER DAY SAINTS, attended by a maximum number of 40 persons at a service.—The number of attendants is not given for three places belonging to the CHURCH OF ENGLAND, containing 1290 sittings; nor for one place belonging to the WESLEYAN METHODISTS, containing 90 sittings.

542. AUCKLAND.—The returns omit to state the number of sittings in five places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 288 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 50 persons at a service.—The number of attendants is not given in the case of four places of worship belonging to the CHURCH OF ENGLAND, containing 2188 sittings.

543. TEESDALE.—The returns omit to state the number of sittings in one place belonging to the CHURCH OF ENGLAND attended by a maximum number of 80 persons at a service; in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 40 persons; in one belonging to the UNITARIANS, attended by a maximum number of 55 persons; and in one belonging to the WESLEYAN METHODISTS, attended by a maximum number of 226 persons at a service.—The number of attendants is not given in the case of one place of worship belonging to the WESLEYAN METHODISTS, containing 170 sittings.

DURHAM.]

DIVISION X.—NORTHERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
544. WEARDALE. <i>Population, 14,567.</i>														
TOTAL	37	4743	3015	8788	1609	2827	2812	91	9791	7687	18,838	9607	4457	6388
PROTESTANT CHURCHES:														
Church of England	10	1350	340	2720	414	531	70	29	3240	3272	7611	3853	1859	1330
Independents	..	..	..	..	..	..	..	1	..	150	450	215	..	205
Baptists	1	160	39	199	..	..	111	2	150	..	150	74	..	58
Society of Friends	..	..	..	..	..	..	..	2	375	..	375	65	49	..
Wesleyan Methodists	12	1830	1355	3185	590	1648	1441	30	3643	2305	5918	1215	1113	2377
Methodist New Connex.	..	..	..	..	..	..	..	3	208	139	347	116	290	265
Primitive Methodists	13	1337	1188	2525	455	608	1190	19	1966	867	2833	888	839	2053
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	66	93	159	150	40	..	5	200	651	1094	3181	397	559

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
546. EASINGTON. <i>Population, 21,795.</i>														
TOTAL	34	4464	3125	8329	2941	2374	3369	37	5603	3107	9500	3868	2535	4916
PROTESTANT CHURCHES:														
Church of England	12	1712	1608	4960	1592	401	523	6	1190	360	2850	2070	500	1119
United Presby. Church	..	..	..	..	..	..	..	1	..	220	220	159	..	70
Independents	..	..	..	..	..	..	..	1	59	120	170	..	60	59
Baptists	..	..	..	..	..	..	..	1	200	..	200	10	14	..
Wesleyan Methodists	11	1320	733	2953	349	868	1182	14	2076	1166	3242	689	759	1291
Methodist New Connex.	..	..	..	..	..	..	..	1	..	..	..	52	..	52
Primitive Methodists	8	1014	604	1618	680	960	1416	7	572	633	1205	461	645	1025
Wes. Meth. Association	1	118	130	248	..	65	98	5	870	473	1343	42	385	378
OTHER CHRISTIAN CHS.:														
Roman Catholics	2	300	50	350	320	80	150	1	135	135	270	394	172	..

544. WEARDALE.—The returns omit to state the number of *sittings* in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 59 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 25 persons at a service.—The number of *attendants* is not given in the case of three places of worship belonging to the CHURCH OF ENGLAND, containing 980 sittings.

545. DURHAM.—The returns omit to state the number of *sittings* in three places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 194 persons at a service; in one place belonging to the BAPTISTS, attended by 58 persons at a service; in two places belonging to the PRIMITIVE METHODISTS, attended by 330 persons at a service; and in three places belonging to the WESLEYAN METHODISTS, attended by 213 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the CHURCH OF ENGLAND, containing 216 sittings; nor in two places belonging to the WESLEYAN METHODISTS, containing 240 sittings.

546. EASINGTON.—Neither *sittings* nor *attendants* are given in the returns respecting one place of worship belonging to the WESLEYAN METHODISTS.

547. HOUGHTON-LE SPRING.—The returns omit to state the number of *sittings* in one place of worship belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 52 persons at one service.

DIVISION X.—NORTHERN COUNTIES.

[DURHAM.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
548. CHESTER-LE-STREET.														549. SUNDERLAND.													
<i>Population, 20,907.</i>														<i>Population, 70,576.</i>													
TOTAL	32	3914	2368	6997	2420	1378	2030	66	14,763	14,682	31,349	14,268	2218	15,219													
PROTESTANT CHURCHES:																											
Church of England	9	1632	1307	3154	1584	467	664	10	4280	4623	8903	4571	1061	3524													
Presby. Ch. in England	..	..	..	..	..	..	..	1	21	700	721	456	..	418						
United Presby. Church	..	..	..	..	..	..	..	4	100	1100	2110	1219	..	1294						
Independents	1	50	300	350	105	..	142	5	1032	1486	3518	1387	23	1603													
Baptists	..	..	..	..	..	..	..	6	1650	100	1750	894	125	1407						
Society of Friends	..	..	..	..	..	..	..	1	700	..	700	136	93	..						
Unitarians	..	..	..	..	..	..	..	1	250	50	300	20	..	200						
Wesleyan Methodists	14	1500	1017	2517	565	703	918	16	2185	3573	5758	1410	321	2122													
Methodist New Connex.	2	224	122	346	..	57	80	1	234	326	560	323	..	453													
Primitive Methodists	4	328	122	450	116	44	96	6	1360	1240	2600	1510	..	2080													
Wes. Meth. Association	1	80	..	80	..	57	80	5	831	1290	2113	637	242	777													
Wes. Meth. Reformers	..	..	..	..	..	..	..	4	1160	130	1290	722	93	1322						
Undefined	1	100	..	100	50	50	50	3	830	..	830	16	260	20													
OTHER CHRISTIAN CHS.:																											
Roman Catholics	..	..	..	..	..	..	..	1	50	30	80	950	..	..											
<i>Jews</i>	..	..	..	..	..	..	..	2	82	34	116	12	..	18						
550. SOUTH SHIELDS.														551. GATESHEAD.													
<i>Population, 35,790.</i>														<i>Population, 48,081.</i>													
TOTAL	50	7665	10,452	18,117	5729	3400	7475	66	10,437	7354	19,301	7542	4256	6394													
PROTESTANT CHURCHES:																											
Church of England	12	2779	3712	6491	1938	880	1980	16	3630	2607	7587	3190	1573	1287													
Presby. Ch. in England	2	435	660	1096	427	145	280	1	..	600	600	290	..	100													
United Presby. Church	2	50	650	700	335	164	180	1	..	350	350	110	..	50													
Independents	3	100	980	1080	352	76	442	5	620	236	856	478	215	242													
Baptists	2	70	420	490	264	40	316	1	..	..	..	..	..	..							
Wesleyan Methodists	15	1930	2142	4072	595	455	1557	16	2468	1445	4073	946	805	2001													
Methodist New Connex.	2	200	500	700	145	266	230	10	1275	1531	2806	968	337	1372													
Primitive Methodists	6	1067	808	1875	843	727	1640	12	1492	312	1804	262	802	942													
Wes. Meth. Association	2	430	450	880	300	370	589	..	..	..	..	..	..	..						
Wesleyan Reformers	1	75	..	75	..	..	70	1	302	48	350	..	200	..											
Undefined	1	210	30	240	89	144	150	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	270	100	370	430	110	..	3	650	225	875	1208	324	400													
Latter Day Saints	1	48	..	48	11	23	41	..	..	..	..	..	..	..						

548. CHESTER-LE-STREET.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 92 persons; and in one belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 44 persons at a service.—The number of *attendants* is not given in the case of two places of worship belonging to the CHURCH OF ENGLAND, containing 215 *sittings*; nor in one place belonging to the METHODIST NEW CONNEXION, containing 196 *sittings*.

549. SUNDERLAND.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 175 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by 30 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by 20 persons at a service; and in one place belonging to the BAPTISTS, attended by 80 persons at a service.—The number of *attendants* is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 1000 *sittings*. Neither *sittings* nor *attendants* are given respecting one place of worship belonging to the BAPTISTS, and one place belonging to the WESLEYAN METHODISTS.

550. SOUTH SHIELDS.—The number of *attendants* is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 320 *sittings*; nor in one place of worship belonging to the WESLEYAN METHODISTS, containing 322 *sittings*; nor in one place of worship belonging to the METHODIST NEW CONNEXION, containing 200 *sittings*.

551. GATESHEAD.—The number of *attendants* is not given in the case of three places of worship belonging to the CHURCH OF ENGLAND, containing 1020 *sittings*. Neither *sittings* nor *attendants* are given respecting one place of worship belonging to the BAPTISTS.

NORTHUMBERLAND.] DIVISION X.—NORTHERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
552. NEWCASTLE-UPON-TYNE.																		
<i>Population, 89,156.</i>																		
TOTAL -	54	11,579	16,225	29,504	19,107	5013	11,887	87	11,883	14,866	26,969	11,498	4847	10,861				
PROTESTANT CHURCHES:																		
Church of England -	12	3227	7261	10,488	7599	2927	4891	12	2490	4265	6965	3706	1535	1719				
Church of Scotland -	2	500	..	1500	625	..	800	..	..	..	..	..	..	..
Presby. Ch. in England -	2	260	1310	1570	1170	225	275	3	100	1400	1500	1150	..	465				
United Presbyterian Ch. -	3	500	..	1200	704	..	548	4	157	1116	1273	872	474	392				
Independents -	2	86	950	1036	826	..	518	4	510	1305	1815	860	84	777				
Baptists -	7	1798	350	2148	1072	40	740	1	100	590	690	220	..	280				
Society of Friends -	1	512	..	512	217	112	..	1	400	..	400	78	..	85				
Unitarians -	2	257	815	1072	461	..	118	..	..	..	..	..	..	..
Wesleyan Methodists -	6	1150	2502	3652	1270	139	1307	25	3508	3004	6512	2055	1035	2884				
Methodist New Connex. -	4	744	866	1610	210	234	387	7	592	1474	2066	840	145	1057				
Primitive Methodists -	4	1068	757	1823	803	370	742	13	1733	953	2636	526	1003	1617				
Wesleyan Reformers -	3	405	..	495	630	..	830	11	1826	306	2132	931	414	1433				
New Church -	1	350	50	400	70	..	70	..	..	..	..	..	..	..
Undefined -	2	150	..	150	8	66	57	2	200	..	200	..	..	45				
OTHER CHRISTIAN CHS.:																		
Roman Catholics -	2	410	1334	1744	3389	900	604	2	271	429	700	220	95	..				
Latter Day Saints -	..	..	..	..	..	..	..	1	..	..	..	20	30	50				
<i>Jews.</i> -	1	74	30	104	50	..	..	1	6	24	30	20	17	17				

	554. CASTLE WARD.							555. HEXHAM.						
	<i>Population, 13,897.</i>							<i>Population, 30,436.</i>						
TOTAL -	43	4369	1847	6900	2184	1333	1039	102	8301	6459	15,800	4702	3804	3297
PROTESTANT CHURCHES:														
Church of England -	17	1697	1170	3521	1443	740	110	28	2724	3009	6773	2655	1205	402
Presby. Ch. in England -	..	..	..	..	..	..	..	1	..	500	500	192	180	..
United Presbyterian Ch. -	3	113	110	223	57	27	37	1	..	250	250	73	80	..
Independents -	..	..	..	..	..	..	..	3	587	192	779	298	..	216
Baptists -	..	..	..	..	..	..	..	4	366	66	432	34	82	75
Society of Friends -	..	..	..	..	..	..	..	1	300	..	300	9	..	..
Wesleyan Methodists -	14	1634	436	2070	454	274	471	40	3009	1505	4514	645	1247	1695
Primitive Methodists -	3	395	73	468	..	162	125	21	1125	731	1856	245	723	939
Wesleyan Reformers -	5	390	58	448	60	130	246	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	170	..	170	170	..	50	3	230	206	486	551	287	..

552. NEWCASTLE UPON-TYNE. The returns omit to state the number of *sittings* in one place of worship belonging to the UNITED PRESBYTERIAN CHURCH, attended by a maximum number of 275 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum of 50 persons at a service; and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum of 30 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 430 sittings.—Neither *sittings* nor *attendants* are given in the returns respecting one place of worship belonging to the CHURCH OF ENGLAND; and one place of worship belonging to the BAPTISTS.

553. TYNEMOUTH. The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service; in one place belonging to the WESLEYAN METHODIST REFORMERS, attended by a maximum of 89 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum of 30 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 50 persons at a service. The number of *attendants* is not stated in the case of one place of worship belonging to the ROMAN CATHOLICS, containing 500 sittings.—Neither *sittings* nor *attendants* are given respecting one place of worship belonging to the WESLEYAN METHODISTS.

554. CASTLE WARD. The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 50 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 90 persons at a service.—The number of *attendants* is not given in the case of one place belonging to the WESLEYAN METHODISTS, containing 160 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the UNITED PRESBYTERIAN CHURCH.

555. HEXHAM. The returns omit to state the number of *sittings* in two places of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 289 persons at a service; in six places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 215 persons at a service; and in five places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 220 persons at a service.—The number of *attendants* is not given in the case of three places of worship belonging to the CHURCH OF ENGLAND, containing 760 sittings. Neither *sittings* nor *attendants* are given for two places of worship belonging to the CHURCH OF ENGLAND, three places belonging to the WESLEYAN METHODISTS, and one place belonging to the PRIMITIVE METHODISTS.

DIVISION X.—NORTHERN COUNTIES. [NORTHUMBERLAND.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
556. HALTWHISTLE.														557. BELLINGHAM.					
<i>Population, 7,286.</i>														<i>Population, 6,553.</i>					
TOTAL	27	1778	820	3158	470	647	643	22	1810	2247	4695	2032	79	179					
PROTESTANT CHURCHES:																			
Church of England	8	562	410	1532	277	234	..	12	1075	535	2248	663	12	141					
United Pre-byterian Ch.	..	..	..	..	..	..	..	2	180	500	680	444	..	..			
Presby. Ch. in England	..	..	104	104	67	..	..	5	304	1140	1444	871	..	..			
Society of Friends	1	100	..	109	12	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	10	676	185	861	114	293	428	1	51	72	123	..	31	..					
Primitive Methodists	5	280	121	401	..	120	165	1	200	..	200	..	..	38			
Mixed	1	160	..	160	..	..	50	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	..	..	..	..	54	36
558. MORPETH.														559. ALNWICK.					
<i>Population, 18,127.</i>														<i>Population, 21,122.</i>					
TOTAL	36	4323	2730	9236	4102	1230	2194	32	1789	7408	10,130	5464	2039	1542					
PROTESTANT CHURCHES:																			
Church of England	17	2349	1295	5347	2274	734	830	13	757	2685	4375	2772	1303	..					
United Presbyterian Ch.	4	290	750	1340	890	..	583	3	33	1215	1248	808	350	133					
Presby. Ch. in England	2	321	299	620	230	..	30	2	10	1148	1158	940	..	56					
Independents	1	700	..	700	230	..	201	2	..	1080	1080	347	..	22					
Baptists	2	50	..	50	103	24	96	..	..	..	..	..	..	..
Unitarians	..	..	..	..	..	..	..	1	30	180	210	38	..	18
Wesleyan Methodists	6	449	214	663	69	309	404	7	699	640	1339	162	227	313					
Primitive Methodists	2	64	172	236	..	..	20	..	..	..	..	..	..	..
Methodist New Connex.	..	..	..	..	..	..	..	2	170	200	370	97	44	210
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	100	..	300	306	163	30	2	90	260	350	210	135	..					
560. BELFORD.														561. BERWICK-ON-TWEED.					
<i>Population, 6,871.</i>														<i>Population, 24,093.</i>					
TOTAL	13	719	2098	4247	3002	362	291	32	3870	6900	12,500	7849	5483	1294					
PROTESTANT CHURCHES:																			
Church of England	6	542	678	1920	1460	330	..	10	2181	2182	4363	2728	1189	160					
Church of Scotland	1	..	500	500	326	..	85	2	..	798	798	1136	450	..					
United Presbyterian Ch.	2	..	..	730	564	..	148	6	395	2385	3910	2587	2825	224			
Presby. Ch. in England	3	107	920	1027	601	20	58	3	..	720	1320	621	561	..					
Independents	..	..	..	..	..	..	..	1	..	400	400	75	..	30
Baptists	..	..	..	..	..	..	..	1	350	..	350	150	250	160
Wesleyan Methodists	..	..	..	..	..	..	..	1	300	80	380	120	..	11
Primitive Methodists	..	..	..	..	..	..	..	5	454	310	764	112	98	29
Undefined	..	..	..	..	..	..	..	1	60	..	60	..	..	4
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	70	..	70	51	12	..	2	130	25	155	320	110	..					

556. HALTWHISTLE. The returns omit to state the number of *sittings* in one place of worship belonging to the PRESBY-
TERIAN CHURCH IN ENGLAND, attended by a maximum number of 20 persons at a service; and in three places belonging to
the WESLEYAN METHODISTS, attended by a maximum number of 110 persons at a service.

557. BELLINGHAM. The returns omit to state the number of *sittings* in one place of worship belonging to the ROMA
CATHOLICS, attended by a maximum number of 54 persons at a service.

558. MORPETH. The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH (F
ENGLAND, attended by a maximum number of 55 persons at a service; in one place belonging to the BAPTISTS, attended by
a maximum number of 38 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a max-
imum number of 110 persons at a service; and in one belonging to the PRIMITIVE METHODISTS, attended by a maximum of
20 persons at a service.

561. BERWICK-ON-TWEED.—The returns omit to state the number of *sittings* in one place of worship belonging to the
CHURCH OF SCOTLAND, attended by a maximum number of 700 persons at a service.

NORTHUMBERLAND.]

DIVISION X.—NORTHERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
562. GLENDALE.														563. ROTHBURY.													
<i>Population, 14,348.</i>														<i>Population, 7,431.</i>													
TOTAL -	26	1475	6551	9274	5130	576	895	14	844	2014	3543	1849	305	177													
PROTESTANT CHURCHES:																											
Church of England -	12	882	713	2843	1420	576	..	7	416	929	2030	981	262	117													
Church of Scotland -	1	298	442	740	420	..	..	..	..	..	..	..	..	..				
Presby. Ch. in England -	3	..	3326	3326	1859	..	446	3	268	769	1037	538	..	30													
United Presby. Church	3	50	1900	1930	1059	..	130	..	..	..	..	..	..	..						
Independents -	..	..	..	..	..	..	..	1	..	250	250	100	..	30						
Baptists -	12	60	..	..	85	..	70	..	..	..	..	..	..	..						
Primitive Methodists -	12	170	120	230	224	..	291	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	1	35	50	85	63	..	48	3	160	63	226	230	43	..													
564. ALSTON.														565. PENRITH.													
<i>Population, 6816.</i>														<i>Population, 22,307.</i>													
TOTAL -	19	2460	2099	4759	689	1195	2059	75	5238	4261	15,075	4216	1971	2280													
PROTESTANT CHURCHES:																											
Church of England -	3	470	420	1090	285	..	357	29	1257	2445	9278	3164	819	668													
United Presby. Church	..	..	..	..	..	..	..	4	290	200	490	70	64	65						
Independents -	12	220	300	520	113	23	147	3	340	400	740	354	..	147													
Society of Friends -	1	200	..	200	6	..	..	2	620	..	620	16	5	..											
Wesleyan Methodists -	8	1080	751	1831	285	541	663	30	2183	932	3115	490	897	1046													
Primitive Methodists -	5	490	628	1118	..	631	892	4	366	194	560	17	186	172													
Undefined -	..	..	..	..	..	..	..	2	154	20	174	..	..	95				
OTHER CHRISTIAN CHS.:																											
Roman Catholics -	..	..	..	..	..	..	..	1	28	70	98	105	..	87						
566. BRAMPTON.														567. LONGTOWN.													
<i>Population, 11,323.</i>														<i>Population, 9696.</i>													
TOTAL -	26	2028	1803	4687	1247	798	728	17	2288	702	3680	954	229	363													
PROTESTANT CHURCHES:																											
Church of England -	12	1028	1193	2087	897	623	232	7	760	320	1770	536	28	..													
Church of Scotland -	..	..	..	..	..	..	..	1	180	70	250	72	..	53						
Presby. Ch. in England -	1	..	200	200	100	..	180	1	390	..	390	90	..	..											
United Presby. Church	..	..	..	..	..	..	..	2	200	300	500	130	90	120						
Independents -	1	50	200	250	127	..	117	..	..	..	..	..	..	..						
Society of Friends -	..	..	..	..	..	..	..	2	370	..	370	24	..	..											
Wesleyan Methodists -	12	950	300	1250	123	175	199	3	478	12	490	102	76	190													
Wes. Meth. Association	..	..	..	..	..	..	..	1	..	..	..	..	35	..		

562. GLENDALE.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 29 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum number of 70 persons at a service.

563. ROTHBURY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum number of 120 persons at a service. The number of *attendants* is not stated in the case of two places of worship belonging to the CHURCH OF ENGLAND, containing 320 sittings.

564. ALSTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 41 persons at a service.

565. PENRITH.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 11 persons at a service; and in three places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 99 persons at a service. The number of *attendants* is not stated in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 220 sittings; nor in one place belonging to the UNITED PRESBYTERIAN CHURCH, containing 89 sittings; nor in three places belonging to the WESLEYAN METHODISTS, containing 140 sittings.

566. BRAMPTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 30 persons at a service. The number of *attendants* is not stated in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 180 sittings; nor in four places belonging to the WESLEYAN METHODISTS, containing 190 sittings.

567. LONGTOWN.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODIST ASSOCIATION, attended by a maximum number of 35 persons at a service.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

DIVISION X.—NORTHERN COUNTIES.

[CUMBERLAND.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.		Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.
568. CARLISLE.														
<i>Population, 41,557.</i>														
TOTAL -	54	7007	5354	16,925	7507	2052	4236	47	5410	2354	10,828	3798	703	1273
PROTESTANT CHURCHES:														
Church of England -	21	1901	2999	8464	3816	1375	1128	21	2171	2018	6753	2437	498	370
Church of Scotland -	1	..	750	450	160	..	116	..	..	..	..	..	..	..
United Presby. Church	1	100	370	470	452	..	..	1	..	300	300	43	50	..
Independents -	3	1217	153	1370	439	..	402	7	1403	160	1563	668	..	571
Baptists -	1	1000	..	1000	30	..	60	1	60	..	60	8	..	..
Society of Friends -	3	710	..	710	106	72	..	6	910	..	910	72	13	..
Wesleyan Methodists -	5	460	800	1260	513	..	583	8	586	376	962	200	130	181
Wes. Meth. Association	12	1280	150	1430	680	358	1120	..	..	..	..	..	..	..
Primitive Methodists -	2	100	..	100	120	..	290	2	280	..	280	..	12	11
Undefined -	1	100	..	100	15	..	20	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	..	130	1130	1128	207	456	1	..	..	..	350	..	130
Latter Day Saints -	2	139	2	141	48	40	61	..	..	..	..	..	..	..
570. COCKERMOUTH.														
<i>Population, 38,510.</i>														
TOTAL -	80	8817	9605	22,222	8025	2692	5850	51	6185	9825	19,066	9400	1807	6127
PROTESTANT CHURCHES:														
Church of England -	31	3516	4478	11,794	5122	1696	2277	24	3060	5417	11,458	6209	1372	3379
Presby. Ch. in England	12	90	750	840	202	..	250	1	40	600	640	220	..	240
United Presby. Church	1	..	630	630	386	..	350	1	..	700	700	70	..	80
Independents -	6	716	860	1576	557	144	759	1	150	550	700	276	..	281
Baptists -	4	315	250	565	156	22	110	1	100	200	300	70	..	59
Society of Friends -	5	1290	..	1290	97	158	..	1	706	..	700	25	12	..
Unitarians -	..	..	..	..	..	..	..	1	..	..	..	28	25	..
Wesleyan Methodists -	20	1854	1623	3479	923	309	1201	6	782	1105	1890	881	26	908
Primitive Methodists -	5	574	464	1038	112	256	423	4	433	602	1035	270	306	390
Wes. Meth. Association	..	..	..	..	..	..	..	4	396	648	1038	479	..	429
Undefined -	3	400	..	400	50	..	180	4	330	..	330	83	16	161
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	..	550	550	406	..	290	2	..	..	75	750	..	200
Latter Day Saints -	1	60	..	60	14	17	..	1	200	..	200	39	50	..

568. CARLISLE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 20 persons at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum of 81 persons at a service; in six places belonging to the WESLEYAN METHODIST ASSOCIATION, attended by a maximum of 350 at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum of 200 at a service.

569. WIGTON.—The returns omit to state the number of *sittings* in the cases of one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 25 persons at a service; and one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum of 350 persons at a service.—The number of *attendants* is not stated for two places of worship belonging to the INDEPENDENTS, containing 125 sittings; nor for one place of worship belonging to the WESLEYAN METHODISTS, containing 40 sittings.

570. COCKERMOUTH.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 62 persons at a service; in four places belonging to the WESLEYAN METHODISTS, attended by a maximum of 156 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum of 42 at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 80 sittings; nor for one belonging to the PRESBYTERIAN CHURCH IN ENGLAND, containing 540 sittings; nor for one belonging to the BAPTISTS, containing 120 sittings; nor in one belonging to the SOCIETY OF FRIENDS, containing 100 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship of a DENOMINATION UNDEFINED.

571. WHITEHAVEN.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 47 persons at a service; in one place belonging to the UNITARIANS, attended by a maximum of 23 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum of 23 persons at a service; in one place belonging to the WESLEYAN METHODIST ASSOCIATION, attended by a maximum of 40 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum of 450 persons at a service.—The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 810 sittings.

WESTMORLAND.]

DIVISION X.—NORTHERN COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.	Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.			
	572. BOOTLE. <i>Population, 6,008.</i>						573. EAST WARD. <i>Population, 13,600.</i>								
TOTAL -	20	908	1478	3976	1428	793	205	75	4176	4135	11,201	3479	3560	1927	
PROTESTANT CHURCHES:															
Church of England -	13	314	1275	3179	1284	515	57	21	1046	1889	5825	2479	1396	242	
Independents - -	1	200	..	200	12	..	..	4	300	490	790	78	242	98
Baptists - - -	2	100	..	100	70	35	18	4	138	61	199	169	62	130	
Society of Friends -	..	..	..	..	..	..	..	1	46	..	46	11	..	..
Wesleyan Methodists -	4	294	203	497	62	243	130	18	1406	1053	2459	489	866	542	
Primitive Methodists -	..	..	..	..	..	..	..	14	523	269	792	30	357	431
Wes. Meth. Association	..	..	..	..	..	..	..	12	577	373	950	223	538	384
Undefined - - -	..	..	..	..	..	..	..	1	140	..	140	..	105	100
	574. WEST WARD. <i>Population, 8,155.</i>						575. KENDAL. <i>Population, 36,572.</i>								
TOTAL -	22	925	869	4711	1878	764	409	68	8439	5761	21,226	9372	3777	4028	
PROTESTANT CHURCHES:															
Church of England -	15	310	665	3892	1871	625	200	42	4229	3439	14,694	6635	2876	1555	
United Presbyterian Ch.	..	..	..	..	..	..	..	1	300	100	400	127	..	150
Independents - -	..	..	..	..	..	..	..	5	610	400	1010	327	122	276
Unitarians - - -	..	..	..	..	..	..	..	1	300	12	312	120	..	125
Society of Friends -	2	260	..	260	7	..	..	1	850	..	850	103	46	..
Wesleyan Methodists -	4	215	204	419	..	86	174	7	810	680	1490	795	237	753	
Primitive Methodists -	..	..	..	..	..	..	..	2	166	180	346	251	167	201
Wes. Meth. Association	1	140	..	140	..	53	35	..	..	..	..	..	..	..
Wes. Meth. Reformers	..	..	..	..	..	..	..	1	160	..	160	..	171	102
Sandemanians - -	..	..	..	..	..	..	..	2	170	..	170	88	67	61
Undefined - - -	..	..	..	..	..	..	..	4	750	350	1100	526	91	525
OTHER CHRISTIAN CHS.:															
Roman Catholics -	..	..	..	..	..	..	..	2	100	600	700	400	..	275

572. BOOTLE.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum number of 18 persons at a service.

573. EAST WARD.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 19 persons at a service; in three places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 172 persons at a service; in three places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 75 persons at a service; and in three places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 110 persons at a service.—Neither *sittings* nor *attendants* are given in the returns respecting one place of worship belonging to the WESLEYAN METHODISTS.

575. KENDAL.—The returns omit to state the number of *sittings* in two places of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 60 persons at a service; and in one belonging to the SANDEMANIANS, attended by a maximum number of 20 persons at a service.—The number of *attendants* is not given in the case of one place of worship belonging to the CHURCH OF ENGLAND, containing 1190 sittings; nor in one place belonging to the INDEPENDENTS, containing 60 sittings; nor in one belonging to the ROMAN CATHOLICS, containing 100 sittings.

DIVISION XI.—WELSH COUNTIES.*

[MONMOUTH.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday, March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sitzings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
576. CHEPSTOW. <i>Population, 19,057.</i>														
TOTAL	70	5469	4537	11,054	4268	2598	2762	103	13,419	7343	18,532	7776	5047	4987
PROTESTANT CHURCHES:														
Church of England	37	2456	3513	7077	2993	1718	996	47	4981	5366	10,817	4446	3629	1542
Independents	4	434	216	650	82	80	107	3	379	598	977	461	..	400
Baptists	7	430	250	740	461	109	440	16	1766	740	2506	1477	268	1389
Moravians	1	200	..	200	120	..	160	..	..	..	..	..	..	..
Wesleyan Methodists	11	1141	416	1557	345	270	491	14	1743	253	1996	505	521	614
Primitive Methodists	1	100	..	100	60	100	140	14	1052	129	1181	487	521	737
Bible Christians	6	300	70	370	57	252	348	4	228	5	233	38	62	91
Wesleyan Reformers	..	..	..	..	..	..	..	2	330	72	402	85	..	161
Calvinistic Methodists	1	100	..	100	..	69	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	28	72	100	100	..	80	3	240	180	420	277	46	..
Cath. and Apos. Church	1	160	..	160	50	..	..	..	..	..	..	..	..	..
578. ABERGAVENNY. <i>Population, 59,229.</i>														
TOTAL	124	22,961	17,177	41,436	18,546	4962	23,927	82	12,883	6588	20,608	11,230	1774	10,977
PROTESTANT CHURCHES:														
Church of England	34	4482	3592	9172	3670	1751	2410	28	3054	2028	6269	2837	750	2185
Independents	13	3074	2616	5690	3722	111	4476	12	1575	654	2229	1268	98	1273
Baptists	30	8285	4465	12,750	5701	322	8479	16	4328	1593	5921	3011	156	3555
Wesleyan Methodists	16	2928	2823	5754	2337	905	3712	15	2541	1713	4254	2757	296	2890
Primitive Methodists	11	1419	730	2149	541	575	1258	4	445	395	840	422	219	690
Bible Christians	..	..	..	..	..	..	..	1	106	..	100	21	..	40
Calvinistic Methodists	13	2203	2708	5111	2073	739	3274	3	482	153	635	434	50	286
Undefined	1	200	..	200	..	235	123	1	68	52	120	70	..	58
OTHER CHRISTIAN CHS.:														
Roman Catholics	2	270	240	510	353	131	..	2	240	..	240	410	210	..
Latter Day Saints	4	100	..	100	149	195	195	..	..	..	..	..	..	..

*Division XI.—consisting of *Monmouthshire* and *Wales*—commences with District 576 (CHEPSTOW) and terminates with District 623 (ANGLESEY).

576. CHEPSTOW.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 45 persons at a service; in three places belonging to the PARTICULAR BAPTISTS, attended by a maximum of 151 persons at a service; and in two belonging to the BIBLE CHRISTIANS, attended by a maximum of 59 persons at a service.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

577. MONMOUTH.—The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 694 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 11 at a service; in two belonging to the WESLEYAN METHODISTS, attended by a maximum of 150 at a service; in one belonging to the PRIMITIVE METHODISTS, attended by a maximum of 35 at a service; and in one belonging to the BIBLE CHRISTIANS, attended by a maximum of 12 at a service.—The number of *attendants* is not given for three places of worship belonging to the ESTABLISHED CHURCH, containing 261 *sittings*.

578. ABERGAVENNY.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 10 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 61 at a service; in one belonging to the BAPTISTS, attended by a maximum of 61 at a service; in one belonging to the WESLEYAN METHODISTS, attended by a maximum of 132 at a service; in one belonging to the PRIMITIVE METHODISTS, attended by a maximum of 45 at a service; and in two belonging to the LATTER DAY SAINTS, attended by a maximum of 135 at a service.—The number of *attendants* is not given for three places of worship belonging to the ESTABLISHED CHURCH, containing 1200 *sittings*.—Neither *sittings* nor *attendants* are given for one place of worship belonging to the BAPTISTS, one place belonging to the PRIMITIVE METHODISTS, and one belonging to the LATTER DAY SAINTS.

579. PONTYPOOL.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 78 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 70 at a service; in one belonging to the WESLEYAN METHODISTS, attended by a maximum of 50 at a service; and in one belonging to the ROMAN CATHOLICS, attended by a maximum of 160 at a service.—The number of *attendants* is not given for one place belonging to the INDEPENDENTS, containing 300 *sittings*.

GLAMORGAN.] DIVISION XI.—WELSH COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars.]															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.*		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
580. NEWPORT.														581. CARDIFF.													
<i>Population, 43,472.</i>														<i>Population, 46,401.</i>													
TOTAL	111	13,014	9415	24,636	12,637	1674	13,622	140	18,008	9996	29,944	13,369	1918	14,413													
PROTESTANT CHURCHES:																											
Church of England	34	2228	1455	5860	2080	622	891	50	4289	2989	9188	3359	1777	439													
Independents	20	2739	1850	4589	2451	77	3275	19	3684	1351	5038	2274	..	2813													
Baptists	20	4139	2321	6460	3683	..	4785	24	4187	1997	6184	3090	158	4750													
Society of Friends	..	..	..	..	..	..	..	..	1	200	..	200	5	3					
Wesleyan Methodists	15	1349	1696	3045	1697	272	1970	18	1435	1106	2601	969	803	2024													
Primitive Methodists	2	200	100	300	181	..	157	..	..	..	..	..	..	..						
Bible Christians	2	62	252	314	71	38	84	..	..	..	..	..	..	..						
Wesleyan Reformers	3	425	250	675	349	..	500	..	..	..	..	..	..	..						
Calvinistic Methodists	8	842	491	1333	706	145	681	25	3331	2370	5731	2422	1747	3977													
Undefined	2	460	..	460	19	20	19	1	60	..	60	..	80	60													
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	300	1000	1300	1300	200	700	1	762	180	942	1200	150	100													
Latter Day Saints	2	300	..	300	160	300	560	1	..	..	..	50	200	250										
582. MERTHYR TYDFIL.														583. BRIDGEND.													
<i>Population, 76,804.</i>														<i>Population, 23,422.</i>													
TOTAL	122	21,021	18,976	41,763	25,920	5739	30,974	98	9009	6944	18,478	7053	2333	9390													
PROTESTANT CHURCHES:																											
Church of England	17	2017	1111	4894	1726	192	1837	40	1433	1807	4865	1677	956	662													
Independents	26	3809	5042	9451	8746	862	9347	17	2744	1892	4656	2003	256	2850													
Baptists	30	6981	5947	12,928	10,060	709	11,782	14	1672	803	2478	1159	272	2361													
Unitarians	2	261	200	461	263	..	204	1	40	..	40	..	9	..													
Wesleyan Methodists	16	1788	2173	3961	1020	234	1914	11	1176	644	1820	314	342	850													
Primitive Methodists	4	320	382	702	180	128	412	..	..	..	..	..	..	..						
Wesleyan Reformers	2	120	..	120	40	..	115	..	..	..	..	..	..	..						
Calvinistic Methodists	15	3390	3451	6841	2260	2193	4695	15	2824	1793	4619	1810	498	2667													
Undefined	1	265	40	305	226	..	462	..	..	..	..	..	..	..						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	300	..	300	600	150	..	..	..	..	..	..	..	..					
Latter Day Saints	7	1760	..	1760	825	1190	783	..	..	..	..	..	..	..						
Jews	1	10	30	40	34	21	214	..	..	..	..	..	..	..						

580. NEWPORT.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 200 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 200 at a service; in three belonging to the BAPTISTS, attended by a maximum of 352 at a service; in six belonging to the WESLEYAN METHODISTS, attended by a maximum of 219; in one belonging to the CALVINISTIC METHODISTS, attended by a maximum of 69; in one belonging to the WESLEYAN REFORMERS, attended by a maximum of 41; and in one belonging to the LATTER DAY SAINTS, attended by a maximum of 400. The number of *attendants* is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 13 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

581. CARDIFF.—The returns omit to state the number of *sittings* in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 105 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 109 persons at a service; in two belonging to the BAPTISTS, attended by a maximum of 124 at a service; in seven belonging to the WESLEYAN METHODISTS, attended by a maximum of 47 at a service; in two belonging to the CALVINISTIC METHODISTS, attended by a maximum of 441 at a service; and in one belonging to the LATTER DAY SAINTS, attended by a maximum of 250 at a service.

582. MERTHYR TYDFIL.—The returns omit to state the number of *sittings* in four places of worship belonging to the INDEPENDENTS, attended by a maximum of 855 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 200 at a service; in one belonging to the WESLEYAN REFORMERS, attended by a maximum of 35 at a service; in one belonging to the CALVINISTIC METHODISTS, attended by a maximum of 95; and in three belonging to the LATTER DAY SAINTS, attended by a maximum of 379 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND, containing 176 sittings; and two places belonging to the BAPTISTS, containing 252 sittings.—Neither *sittings* nor *attendants* are given in the case of one place of worship belonging to the WESLEYAN METHODISTS.

583. BRIDGEND.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 73 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 75 at a service; in four belonging to the BAPTISTS, attended by a maximum of 558; and in one belonging to the WESLEYAN METHODISTS, attended by a maximum of 40.—Neither *sittings* nor *attendants* are given for four places of worship belonging to the ESTABLISHED CHURCH, and one place belonging to the INDEPENDENTS.

DIVISION XL.—WELSH COUNTIES.

[GLAMORGAN.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].															
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.													
584. NEATH.														585. SWANSEA.													
<i>Population, 46,471.</i>														<i>Population, 46,907.</i>													
TOTAL	100	13,512	12,064	28,285	14,290	4757	16,476	109	14,846	15,726	33,618	14,039	3778	15,859													
PROTESTANT CHURCHES:																											
Church of England	25	2313	1503	6109	2202	1092	1545	27	2416	4305	9367	3022	2052	1,888													
Independents	27	5827	4048	10,291	6607	2001	7223	25	3736	5212	8942	5797	220	6115													
Baptists	17	2377	1872	4249	2002	74	2691	15	2494	2142	4636	1743	270	2,449													
Society of Friends	1	154	..	154	40	16	..	1	240	..	240	22	13	..													
Unitarians	2	15	120	135	93	..	125	2	500	..	900	221	..	121													
Wesleyan Methodists	6	406	849	1255	356	..	548	14	1166	1099	2265	657	162	1530													
Primitive Methodists	1	60	..	60	105	..	35	4	460	160	620	200	50	540													
Bible Christians	1	40	100	140	..	..	120	..	..	..	..	..	..	..						
Calvinistic Methodists	17	2320	3572	5892	2853	1560	4123	13	2684	2154	4838	1417	711	2116													
L ^H Huntingdon's Connex.	..	..	..	..	..	..	..	1	50	600	650	430	..	640						
Undefined	..	..	..	..	..	..	..	4	870	..	876	160	230	1,000						
OTHER CHRISTIAN CHS.:																											
Roman Catholics	..	..	..	..	..	..	..	1	200	12	212	300	..	200						
Latter Day Saints	3	..	..	..	32	14	64	1	..	..	..	50	70	200							
<i>Jews</i>	..	..	..	..	..	..	..	1	30	42	72	..	..	..										

	586. LLANELLY.							587. LLANDOVERY.						
	<i>Population, 23,507.</i>							<i>Population, 15,055.</i>						
TOTAL	51	7113	5186	14,760	8316	4032	9737	52	4919	8094	14,099	6956	1970	4047
PROTESTANT CHURCHES:														
Church of England	11	1251	313	4020	1313	2251	706	15	818	2369	4069	1396	629	960
Independents	13	1977	2392	4369	2659	519	3150	15	2233	2250	4686	3212	203	2293
Baptists	14	2637	435	3072	3380	214	3421	8	663	927	1595	781	334	294
Wesleyan Methodists	5	414	591	1005	219	191	477	2	70	205	275	81	32	120
Calvinistic Methodists	7	679	1455	2134	665	707	1777	12	1131	2343	3474	1486	772	1270
OTHER CHRISTIAN CHS.:														
Latter Day Saints	1	160	..	160	80	150	206	..	..	..	..	..	..	..

584. NEATH.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 146 persons at a service; in one place belonging to the UNITARIANS, attended by a maximum of 13 persons at a service; in one belonging to the BAPTISTS, attended by a maximum of 76 persons at a service; and in two belonging to the LATTER DAY SAINTS, attended by a maximum of 64 persons at a service.—*Neither sittings nor attendants* are given for one place of worship belonging to the LATTER DAY SAINTS.

585. SWANSEA.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 70 persons at a service; in five places belonging to the INDEPENDENTS, attended by a maximum of 822 persons at a service; in two belonging to the WESLEYAN METHODISTS, attended by a maximum number of 202 persons at a service; in one belonging to the CALVINISTIC METHODISTS, attended by a maximum of 117 at a service; and in one belonging to the LATTER DAY SAINTS, attended by a maximum of 200 at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 400 sittings; and one place belonging to the JEWS, containing 72 sittings.—*Neither sittings nor attendants* are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

586. LLANELLY.—The returns omit to state the number of *sittings* in two places of worship belonging to the INDEPENDENTS, attended by a maximum number of 350 persons at a service; and in five places belonging to the BAPTISTS, attended by a maximum of 1115 persons at a service. The number of *attendants* is not given for two places of worship belonging to the ESTABLISHED CHURCH, containing 659 sittings; and one place belonging to the CALVINISTIC METHODISTS containing 20 sittings.

587. LLANDOVERY.—The returns omit to state the number of *sittings* in one place of worship belonging to the CALVINISTIC METHODISTS, attended by a maximum number of 130 persons at a service.

CARMARTHEN, PEMBROKE.] DIVISION XI.—WELSH COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.			Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].		
	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.	Free.	Appropriated.	Total.	Morn-ing.	After-noon.	Even-ing.
588. LLANDILOFAWR. <i>Population, 17,968.</i>																		
TOTAL	72	6994	6227	14,520	6626	2933	6633	123	11,060	12,822	27,597	15,597	6653	12,223				
PROTESTANT CHURCHES:																		
Church of England	18	2335	1754	5388	2027	809	954	35	2259	2870	8844	3949	1614	1794				
Independents	22	2378	996	3374	2334	191	2369	32	3454	3935	7389	5879	2604	3646				
Baptists	11	548	1059	1607	1354	240	1403	17	1662	1849	3511	2703	751	2535				
Unitarians	1	100	..	100	50	..	..	2	106	210	316	170	..	180				
Wesleyan Methodists	6	273	715	988	365	90	475	6	637	852	1489	386	95	602				
Calvinistic Methodists	13	1260	1703	2963	496	1587	1394	29	2722	3106	5823	2365	1540	4355				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..	1	120	..	120	99	..	46				
Latter Day Saints	1	100	..	100	..	1	38	1	100	..	100	46	49	65				
590. NARBERTH. <i>Population, 22,130.</i>																		
TOTAL	90	9714	7368	18,897	7943	6022	3430	71	6824	9215	17,263	7781	2905	7159				
PROTESTANT CHURCHES:																		
Church of England	41	2489	3108	7204	2499	1873	357	28	2273	4440	7807	3366	1296	1666				
Independents	23	3719	2408	6335	3309	1706	1130	10	580	1210	1926	1242	175	1225				
Baptists	13	2121	1320	3450	1689	1555	1045	11	1468	1573	3041	1301	498	1685				
Unitarians	1	80	..	80	76	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	4	388	153	541	108	370	251	8	1271	1175	2451	1164	255	1354				
Primitive Methodists	2	240	80	320	70	30	250	3	227	78	305	..	230	130				
Calvinistic Methodists	6	677	290	967	192	488	391	7	614	739	1353	538	361	851				
Undefined	..	..	..	..	..	..	..	3	250	..	250	60	60	48				
OTHER CHRISTIAN CHS.:																		
Roman Catholics	..	..	..	..	..	..	..	1	130	..	130	110	30	..				

588. LLANDILOFAWR.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 55 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 280 at a service; and in two places belonging to the BAPTISTS, attended by a maximum of 297 at a service.—Neither sittings nor attendants are given for one place of worship belonging to the ESTABLISHED CHURCH; and one place belonging to the INDEPENDENTS.

589. CARMARTHEN.—The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 260 persons at a service; in eleven places belonging to the INDEPENDENTS, attended by a maximum of 1825 at a service; in three places belonging to the BAPTISTS, attended by a maximum of 1215 at a service; and in three places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 504 at a service.—Neither sittings nor attendants are given for two places of worship belonging to the ESTABLISHED CHURCH.

590. NARBERTH.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 50 persons at a service; and one place of worship belonging to the BAPTISTS, attended by a maximum of 250 persons at a service.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 14 sittings.

591. PEMBROKE.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 270 persons at a service; in two places belonging to the INDEPENDENTS, attended by a maximum of 286 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 63 at a service; and in one place belonging to an UNDEFINED DENOMINATION, attended by a maximum of 60 at a service.—The number of attendants is not given in the case of one place of worship belonging to the ESTABLISHED CHURCH, containing 1023 sittings.

DIVISION XI.—WELSH COUNTIES.

[CARDIGANSHIRE.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
592. HAVERFORDWEST.														593. CARDIGAN.					
<i>Population, 39,382.</i>														<i>Population, 20,186.</i>					
TOTAL	156	16,053	12,778	30,844	14,026	6017	11,044	78	8349	8396	18,918	7718	5413	7803					
PROTESTANT CHURCHES:																			
Church of England	67	4283	4160	10,356	3124	1687	1233	27	1539	1311	4373	2474	1027	485					
Independents	26	3676	2386	6062	4056	763	2787	17	2188	2063	4901	1599	1359	1317					
Baptists	26	3839	2695	6634	4077	1737	3441	20	3146	2946	6092	2459	1762	3701					
Society of Friends	1	60	..	60	5	..	..	..	..	..	..	..	..	..
Wesleyan Methodists	17	2241	1676	3917	1233	364	1892	1	72	124	196	..	..	116			
Primitive Methodists	1	100	..	100	..	30	60	..	..	..	..	..	..	..
Calvinistic Methodists	14	1540	1841	3381	1302	1406	1276	13	1404	1952	3356	1186	1265	2189					
Brethren	1	200	..	200	90	..	173	..	..	..	..	..	..	..
Undefined	1	..	..	..	89	..	89	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Roman Catholics	1	84	..	84	40	..	30	..	..	..	..	..	..	..
Latter Day Saints	1	30	20	50	20	30	60	..	..	..	..	..	..	..
594. NEWCASTLE IN EMLYN.														595. LAMPETER.					
<i>Population, 20,173.</i>														<i>Population, 9,874.</i>					
TOTAL	77	8727	4635	16,364	8998	6357	5339	44	4885	2312	8874	4417	1588	1212					
PROTESTANT CHURCHES:																			
Church of England	22	888	152	4042	2025	819	383	15	217	98	1962	852	325	268					
Independents	23	4362	2044	6406	3331	2529	1691	13	2286	1411	3697	1975	887	317					
Baptists	10	1074	390	1464	890	1273	1359	5	1010	..	1010	596	170	160					
Unitarians	5	649	336	985	517	193	..	5	1019	156	1175	429	171	..					
Wesleyan Methodists	3	411	150	561	455	..	60	2	120	150	270	53	35	150					
Calvinistic Methodists	13	1343	1563	2906	1764	1543	1786	3	233	497	730	482	..	317					
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	..	..	..	16	..	60	1	..	..	..	30	..	..			

592. HAVERFORDWEST.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 26 persons at a service; in two places belonging to the INDEPENDENTS, attended by a maximum of 314 at a service; in three belonging to the BAPTISTS, attended by a maximum of 620 at a service; in one belonging to the CALVINISTIC METHODISTS, attended by a maximum of 140 at a service; and in one belonging to a DENOMINATION UNDEFINED, attended by a maximum of 89 at a service. The number of attendants is not given for three places belonging to the ESTABLISHED CHURCH, containing 272 sittings.—Neither sittings nor attendants are given for two places belonging to the ESTABLISHED CHURCH.

593. CARDIGAN.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum of 350 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 567 at a service; and in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 100 at a service.—The number of attendants is not given for two places of worship belonging to the INDEPENDENTS, containing 750 sittings; and one place belonging to the BAPTISTS, containing 350 sittings.—Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

594. NEWCASTLE IN EMLYN.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 100 persons at a service; in four places belonging to the INDEPENDENTS, attended by a maximum of 972 persons at a service; in four places belonging to the BAPTISTS, attended by a maximum of 625 at a service; in one place belonging to the UNITARIANS, attended by a maximum of 17 at a service; in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 214 at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 60 at a service.

595. LAMPETER.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 93 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum of 35 at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 30 at a service.

CARDIGAN, BRECKNOCK.] DIVISION XI.—WELSH COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].															
		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appropriated.	Total.	Morn- ing.	After- noon.	Even- ing.													
596. ABERAYRON.														597. ABERYSTWITH.													
<i>Population, 13,224.</i>														<i>Population, 23,753.</i>													
TOTAL	47	2724	6450	11,353	5984	3878	3591	75	7906	10,311	20,258	9806	6713	12,302													
PROTESTANT CHURCHES:																											
Church of England	16	334	1024	3537	1780	894	..	20	2429	1481	5951	2260	1062	1511													
Independents	11	858	2310	3168	2005	557	808	7	660	1336	1996	768	523	1213													
Baptists	2	102	258	360	135	120	187	9	656	1439	2095	677	431	1255													
Unitarians	4	698	..	698	85	330	100	..	..	..	..	..	..	..						
Wesleyan Methodists	3	84	246	330	..	119	139	10	937	1582	2519	967	601	1443													
Primitive Methodists	..	..	..	..	..	..	..	1	100	112	212	..	97	114						
Wesleyan Association	..	..	..	..	..	..	..	1	84	174	258	52	72	98						
Calvinistic Methodists	11	648	2612	3260	1379	1858	2357	27	7040	4187	7227	5082	3927	6668													
598. TREGARON.														599. BULTH.													
<i>Population, 10,404.</i>														<i>Population, 8,345.</i>													
TOTAL	28	1385	3724	6568	3325	2399	3075	49	2976	2332	6263	1701	1348	2025													
PROTESTANT CHURCHES:																											
Church of England	10	130	75	1664	1126	285	360	26	872	1343	3050	618	505	180													
Independents	..	..	..	..	..	..	..	12	759	342	1101	336	559	967						
Baptists	2	54	216	270	160	450	340	5	512	318	830	494	..	245													
Wesleyan Methodists	1	60	..	60	30	..	55	..	..	..	..	..	..	..						
Primitive Methodists	..	..	..	..	..	..	..	1	..	..	..	..	20	..		
Calvinistic Methodists	15	1141	3433	4574	2009	1664	2320	5	833	329	1282	253	264	633													
600. BRECKNOCK.														601. CRICKHOWELL.													
<i>Population, 18,174.</i>														<i>Population, 2,1697.</i>													
TOTAL	91	6700	7670	15,315	7098	2761	6711	65	9652	7978	18,410	9495	1537	10,833													
PROTESTANT CHURCHES:																											
Church of England	41	1807	3538	6290	3056	1370	1655	11	1011	2878	4339	1138	717	290													
Independents	14	2209	903	3112	1693	325	1880	16	2673	1788	4581	3433	458	4557													
Baptists	12	1337	992	2329	1029	118	1211	12	2961	1246	4417	2245	..	2590													
Wesleyan Methodists	5	271	544	815	274	100	478	13	1619	642	2291	1109	230	1496													
Primitive Methodists	..	..	..	..	..	..	..	5	433	580	1013	481	28	603						
Calvinistic Methodists	18	926	1693	2619	855	797	1487	7	925	844	1769	835	81	1097													
Undefined	..	..	..	..	..	..	..	1	..	..	..	254	20	200			
OTHER CHRISTIAN CHS.:																											
Roman Catholics	1	150	..	150	191	51	..	..	..	..	..	..	..	..					

596. ABERAYRON. The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 290 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 400 persons at a service; in one place belonging to the UNITARIANS, attended by a maximum of 100 at a service; and in one place belonging to the WESLEYAN METHODISTS, attended by a maximum of 35 at a service. The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 80 sittings; and one place belonging to the BAPTISTS, containing 114 sittings.

597. ABERYSTWITH. The returns omit to state the number of sittings in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 100 persons at a service; and in six places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 1378 persons at a service. The number of attendants is not given for one place belonging to the ESTABLISHED CHURCH, containing 500 sittings; and one place belonging to the CALVINISTIC METHODISTS, containing 88 sittings. Neither sittings nor attendants are given in the case of four places belonging to the ESTABLISHED CHURCH.

598. TREGARON. The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 355 persons at a service; and in one place belonging to the BAPTISTS, attended by a maximum of 90 persons at a service.

599. BULTH.—The returns omit to state the number of sittings in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 59 persons at a service; in five places belonging to the INDEPENDENTS, attended by a maximum of 483 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum of 20 persons at a service.

600. BRECKNOCK.—The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 214 persons at a service; in two places belonging to the INDEPENDENTS, attended by a maximum of 218 persons at a service; in two places belonging to the BAPTISTS, attended by a maximum of 82 persons at a service; and in three places belonging to the CALVINISTIC METHODISTS attended by a maximum of 161 persons at a service.

601. CRICKHOWELL. The returns omit to state the number of sittings in three places belonging to the INDEPENDENTS, attended by a maximum number of 400 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum of 64 persons at a service; in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 180 at a service; and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum of 254 at a service.

DIVISION XI.—WELSH COUNTIES. [RADNOR, MONTGOMERY]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
602. HAY. <i>Population, 10,962.</i>														603. PRESTEIGNE. <i>Population, 15,149.</i>					
TOTAL	54	4590	3219	8758	2426	1783	2287	73	4738	5828	11,896	3517	1430	2447					
PROTESTANT CHURCHES:																			
Church of England	21	1172	2042	4163	1422	734	356	33	638	3926	6894	2416	455	875					
Independents	4	948	150	1098	266	180	513	4	546	96	642	59	223	106					
Baptists	7	989	174	1163	391	239	488	5	943	414	1357	413	215	430					
Society of Friends	1	40	..	40	3	..	..	2	20	..	20	23	7	..			
Wesleyan Methodists	5	500	234	734	97	91	312	8	468	622	1090	268	138	301					
Primitive Methodists	5	410	37	447	30	227	114	14	545	500	1045	129	263	525					
Calvinistic Methodists	9	481	582	1063	217	294	504	7	578	270	848	209	159	20					
Undefined	1	50	..	50	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	..	..	..	..	18	..	..	..	..	..	..	..	..
604. KNIGHTON. <i>Population, 9,480.</i>														605. RHAYADER. <i>Population, 6,796.</i>					
TOTAL	33	1402	2871	4583	1462	984	978	33	4632	2491	6323	1455	1552	1909					
PROTESTANT CHURCHES:																			
Church of England	15	722	2692	3724	1129	405	421	11	1017	1369	2586	379	714	80					
Independents	2	70	..	70	..	37	..	5	850	540	1390	479	147	913					
Baptists	4	270	..	270	194	..	43	8	1410	128	1538	479	494	462					
Wesleyan Methodists	3	220	149	369	75	160	230	5	66	206	272	40	61	144					
Primitive Methodists	9	120	30	150	64	382	284	..	..	..	..	..	..	..
Calvinistic Methodists	..	..	..	..	..	..	..	4	289	248	537	78	136	311
606. MACHYNLLETH. <i>Population, 12,116.</i>														607. NEWTOWN. <i>Population, 25,107.</i>					
TOTAL	66	5079	7918	13,681	4057	3446	6228	77	6383	8058	15,833	5538	2170	717					
PROTESTANT CHURCHES:																			
Church of England	10	1066	2729	4479	959	629	349	16	629	1731	3752	1875	513	371					
Independents	16	1322	1532	2854	1003	738	1612	7	592	1001	1593	404	328	66					
Baptists	2	60	80	140	121	18	163	15	1691	1389	3080	1150	225	188					
Wesleyan Methodists	13	648	1506	2154	400	880	1514	15	1298	1438	2736	722	248	175					
Wesleyan Association	1	..	..	..	..	57	48	..	..	..	..	..	..	..
Primitive Methodists	..	..	..	..	..	..	..	1	408	192	600	80	..	..			
Calvinistic Methodists	20	1815	1810	3625	1334	964	2242	23	1765	2307	4072	1307	856	2504					
Undefined	3	168	261	429	231	130	265	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																			
Latter Day Saints	1	..	..	..	..	30	35	..	..	..	..	..	..	..

602. HAY.—The returns omit to state the number of *sittings* in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 77 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum of 15 at a service; in two belonging to the CALVINISTIC METHODISTS, attended by a maximum of 78; and in one belonging to the LATTER DAY SAINTS, attended by a maximum of 18. The number of *attendants* is not given for one place of worship belonging to the BAPTISTS, containing 300 sittings; and one place belonging to a DENOMINATION UNDEFINED, containing 50 sittings. *Neither sittings nor attendants* are given for one place of worship belonging to the BAPTISTS.

603. PRESTEIGNE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 14 persons at a service; in one place belonging to the SOCIETY OF FRIENDS, attended by a maximum of 16 at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum of 109 and in seven places belonging to the PRIMITIVE METHODISTS, attended by a maximum of 27.

604. KNIGHTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS, attended by a maximum of 75 persons at a service; and in seven places belonging to the PRIMITIVE METHODISTS, attended by a maximum of 411 at a service.—*Neither sittings nor attendants* are given in the case of one place of worship belonging to the BAPTISTS.

605. RHAYADER.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 20 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 61 at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum of 57; and in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 66.

606. MACHYNLLETH.—The returns omit to state the number of *sittings* in two places of worship belonging to the INDEPENDENTS, attended by a maximum of 178 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 20 at a service; in one place belonging to the WESLEYAN ASSOCIATION, attended by a maximum of 57; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 35.

607. NEWTOWN.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 20 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 100 at a service; in one belonging to the WESLEYAN METHODISTS, attended by a maximum of 20; and in one belonging to the CALVINISTIC METHODISTS, attended by a maximum of 18. The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 88 sittings; and one place belonging to the WESLEYAN METHODISTS, containing 180 sittings.

FLINT, DENBIGH.] DIVISION XI.—WELSH COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
608. MONTGOMERY.														609. LLANFYLLIN.					
<i>Population, 20,381.</i>														<i>Population, 19,538.</i>					
TOTAL -	86	5941	7515	13,856	5549	3833	3174	117	7132	12,168	19,516	5385	4570	7686					
PROTESTANT CHURCHES:																			
Church of England	20	2710	5199	8309	3838	2031	622	20	1372	4234	5822	1768	738	475					
Independents	10	624	834	1458	403	301	584	25	1993	2012	4005	883	1191	1783					
Baptists	4	290	102	392	63	307	24	5	243	312	555	56	275	322					
Wesleyan Methodists	14	786	624	1410	486	463	578	36	1703	3752	5455	1417	1309	3258					
Primitive Methodists	21	657	40	697	59	308	595	1	40	30	70	..	30	40					
Calvinistic Methodists	17	874	716	1590	680	423	771	29	1681	1828	3509	1261	1225	1697					
Undefined	..	..	..	..	..	..	..	1	100	..	100	..	108	111

610. HOLYWELL.														611. WREXHAM.					
<i>Population, 41,047.</i>														<i>Population, 42,295.</i>					
TOTAL -	129	13,339	18,838	32,177	14,471	7865	15,475	129	14,011	14,806	30,357	10,806	8952	11,731					
PROTESTANT CHURCHES:																			
Church of England	22	5011	5649	10,660	4931	1476	2429	21	4083	6632	12,255	4760	2278	1338					
Independents	21	1876	3057	4933	1573	1073	2386	19	1324	1663	2987	895	633	1820					
Baptists	11	815	584	1402	686	731	1160	13	2101	1207	3308	1478	2545	2303					
Unitarians	..	..	..	..	..	..	..	2	210	500	710	226	..	249
Wesleyan Methodists	31	2282	4467	6749	2857	1505	4088	19	1336	1685	3021	809	1284	1837					
Methodist New Connex.	4	230	246	476	146	188	243	6	770	90	860	170	271	453					
Primitive Methodists	2	170	111	281	110	97	119	11	744	224	968	75	290	381					
Wesleyan Association	..	..	..	..	..	..	..	7	330	481	811	14	508	583
Wesleyan Reformers	1	250	220	470	101	..	273	..	..	..	..	..	..	..
Calvinistic Methodists	32	2364	4178	6542	3304	2353	4351	25	2690	2240	4939	1987	1084	2624					
Undefined	2	48	276	324	409	250	320	4	193	..	193	84	..	39					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	2	290	50	340	354	180	90	1	230	75	305	240	40	80					
Latter Day Saints	1	..	..	..	..	12	16	1	..	..	..	68	19	24

608. MONTGOMERY.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 71 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 40 persons at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum of 91 persons at a service; in eleven places belonging to the PRIMITIVE METHODISTS, attended by a maximum of 415 persons at a service; and in five places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 237 at a service.

609. LLANFYLLIN.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 110 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum of 40 persons at a service; and in two places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 94 persons at a service. The number of *attendants* is not given in the case of two places of worship belonging to the CALVINISTIC METHODISTS, containing 232 sittings.

610. HOLYWELL.—The returns omit to state the number of *sittings* in three places of worship belonging to the BAPTISTS, attended by a maximum number of 214 persons at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum of 150 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum of 55 persons at a service; in two places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 133 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 16 persons at a service. The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 460 sittings.

611. WREXHAM.—The returns omit to state the number of *sittings* in two places of worship belonging to the INDEPENDENTS, attended by a maximum number of 62 persons at a service; in three places belonging to the BAPTISTS, attended by a maximum of 84 persons at a service; in three places belonging to the WESLEYAN METHODISTS, attended by a maximum of 150 at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum of 29 at a service; in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum of 68 at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 68 persons at a service. *Neither sittings nor attendants* are given in the case of one place of worship belonging to a DENOMINATION UNDEFINED.

DIVISION XI.—WELSH COUNTIES.

[MERIONETH.]

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].		
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.
612. RUTHIN. <i>Population, 16,853.</i>														
TOTAL	70	5495	7819	14,300	4094	2957	5840	86	3436	14,214	21,688	6559	5832	9246
PROTESTANT CHURCHES:														
Church of England	21	878	2615	4479	1251	492	541	19	1618	5048	7704	2294	1257	799
Independents	9	586	997	1583	416	314	947	13	1097	1710	2507	617	440	1341
Baptists	4	214	457	671	..	381	373	10	462	1004	1466	366	592	152
Society of Friends	1	60	..	60	4	4	..	..	..	..	..	..	..	..
Wesleyan Methodists	9	768	837	1625	315	669	762	15	1050	2485	3535	626	1026	2406
Calvinistic Methodists	25	2589	2433	5082	2108	1097	3217	25	1809	3967	5776	2510	2375	4158
Undefined	1	100	400	800	..	..	..	1	..	..	..	40	50	45
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	1	40	..	40	65	47	..
Latter Day Saints	..	..	..	..	..	..	..	2	390	..	390	41	45	45

614. LLANRWST. <i>Population, 12,479.</i>														
TOTAL	56	3092	7420	11,775	3731	3322	5144	75	4789	7390	13,057	4019	3730	5642
PROTESTANT CHURCHES:														
Church of England	15	853	1439	3476	833	391	130	12	781	1410	2621	825	465	134
Independents	8	194	1439	1633	425	587	924	9	436	1061	1497	350	551	736
Baptists	4	158	326	600	90	116	215	10	552	638	1190	727	1029	947
Wesleyan Methodists	6	202	851	1053	255	505	714	17	1081	1557	2938	593	551	1040
Calvinistic Methodists	23	1685	3365	5013	2128	1723	3159	27	1939	2724	5111	1515	1134	285

616. BALA. <i>Population, 6736.</i>														
TOTAL	37	2847	2650	5997	1971	1598	2720	79	5906	6130	13,011	3450	3778	5812
PROTESTANT CHURCHES:														
Church of England	7	540	645	1686	319	140	32	13	602	1232	2839	506	397	251
Independents	10	916	338	1354	203	662	759	23	2181	1184	3365	738	1047	1624
Baptists	1	68	64	132	57	..	..	3	350	134	484	59	240	311
Wesleyan Methodists	1	106	72	178	..	40	40	12	597	1222	1819	342	804	1115
Wesleyan Association	..	..	..	..	..	..	..	1	..	..	..	60	35	35
Calvinistic Methodists	18	1217	1430	2647	1392	756	1889	26	2176	2358	4534	1488	1235	2492
Undefined	..	..	..	..	..	..	..	1	..	..	..	257	..	..

612. RUTHIN The returns omit to state the number of sittings in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 109 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum of 27 at a service; and in two places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 123 at a service. The number of attendants is not given for two places of worship belonging to the ESTABLISHED CHURCH, containing 198 sittings; and one place belonging to an UNDEFINED DENOMINATION, containing 30 sittings. Neither sittings nor attendants are given for two places of worship belonging to the ESTABLISHED CHURCH; and one place belonging to the BAPTISTS.

613. ST. ASAPH The returns omit to state the number of sittings in two places of worship belonging to the CALVINISTIC METHODISTS, attended by a maximum of 65 persons at a service; and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum of 50 at a service. The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 500 sittings.

614. LLANRWST The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 25 persons at a service.—The number of attendants is not given for two places belonging to the ESTABLISHED CHURCH, containing 314 sittings.

615. CORWEN.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 94 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 73 at a service; and in two places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 77 at a service. The number of attendants is not given for one place of worship belonging to the BAPTISTS, containing 143 sittings; and one place belonging to the CALVINISTIC METHODISTS, containing 73 sittings.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

616. BALA The returns omit to state the number of sittings in two places of worship belonging to the INDEPENDENTS, attended by a maximum of 65 persons at a service; and in four places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 321 persons at a service.

617. DOLGELLY.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 78 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 29 at a service; in one place belonging to the BAPTISTS, attended by a maximum of 59 at a service; in one place belonging to the WESLEYAN ASSOCIATION, attended by a maximum of 60 at a service; in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 65 at a service; and in one place belonging to a DENOMINATION UNDEFINED, attended by a maximum of 257 at a service.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

CARNARVON, ANGLESEY.] DIVISION XI.—WELSH COUNTIES.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sun- day Scholars].							
		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.		Free.	Appro- priated.	Total.	Morn- ing.	After- noon.	Even- ing.					
618. FESTINIOG.														619. PWLLHELI.					
<i>Population, 16,182.</i>														<i>Population, 21,788.</i>					
TOTAL	76	5005	9708	16,023	4993	3790	6543	107	5645	14,779	22,497	5222	5529	10,455					
PROTESTANT CHURCHES:																			
Church of England	18	1729	1715	4370	711	526	176	30	1982	3354	7219	1041	346	304					
Independents	14	515	1762	2493	1071	460	1432	20	604	2507	3111	926	884	1535					
Baptists	12	1007	311	1318	656	306	625	12	466	947	1603	401	382	990					
Wesleyan Methodists	9	297	1005	1302	258	306	329	9	282	923	1205	186	710	1045					
Calvinistic Methodists	22	1436	4765	6369	2297	1984	3826	35	2293	6622	8915	2668	3207	6254					
Undefined	1	21	150	171	..	118	92	1	18	426	444	..	..	267			
620. CARNARVON.														621. BANGOR.					
<i>Population, 30,446.</i>														<i>Population, 30,810.</i>					
TOTAL	98	4914	18,091	25,004	7900	5748	13,875	89	5493	15,623	25,748	10,553	8440	14,988					
PROTESTANT CHURCHES:																			
Church of England	21	2435	1724	5464	1270	546	675	24	1998	1455	7085	3782	1016	1156					
Independents	23	514	3635	4453	1511	1387	3000	16	1041	2977	4018	978	2333	3020					
Baptists	8	292	958	1250	250	266	642	8	372	573	945	516	399	612					
Wesleyan Methodists	9	382	1777	2159	562	312	1058	15	767	3140	3907	1019	916	2462					
Calvinistic Methodists	36	1291	9997	11,678	4343	3211	8442	24	2215	7378	9503	4121	3684	7118					
OTHER CHRISTIAN CHS.:																			
Roman Catholics	..	..	..	..	..	..	..	1	100	100	200	163	70	..
Latter Day Saints	1	..	..	..	24	2	58	1	..	..	..	34	22	80
622. CONWAY.														623. ANGLESEY.					
<i>Population, 11,630.</i>														<i>Population, 43,243.</i>					
TOTAL	58	4045	7505	11,950	3303	3087	5683	160	977	20,453	31,725	11,520	7176	17,361					
PROTESTANT CHURCHES:																			
Church of England	14	1728	2200	4328	1235	471	485	53	3299	2860	8654	2374	1369	797					
Independents	7	296	1014	1310	247	676	949	25	928	3678	4606	1849	1215	2583					
Baptists	6	206	782	988	261	203	590	15	462	2256	2718	589	964	1919					
Wesleyan Methodists	12	524	1412	1934	460	784	1380	14	485	2021	2506	1105	487	1907					
Calvinistic Methodists	18	1241	1857	3498	1100	713	2059	52	3333	9579	12,912	5363	3141	9725					
Undefined	1	50	240	290	..	240	220	1	270	59	329	240	..	370					

618. FESTINIOG.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum of 68 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 9 persons at a service; and in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 227 at a service.—The number of attendants is not given for two places of worship belonging to the ESTABLISHED CHURCH, containing 391 sittings.

619. PWLLHELI.—The returns omit to state the number of sittings in one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 80 persons at a service; and in two places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 217 at a service.—The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 290 sittings; and one place belonging to the CALVINISTIC METHODISTS, containing 63 sittings.—Neither sittings nor attendants are given in the case of two places of worship belonging to the ESTABLISHED CHURCH.

620. CARNARVON.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 45 persons at a service; in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 190 at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 58 at a service.—Neither sittings nor attendants are given in the case of one place of worship belonging to the ESTABLISHED CHURCH.

621. BANGOR.—The returns omit to state the number of sittings in two places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 138 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 80 at a service.

622. CONWAY.—The returns omit to state the number of sittings in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 80 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 150 at a service; in one place belonging to the BAPTISTS, attended by a maximum of 50 at a service; and in one place belonging to the CALVINISTIC METHODISTS, attended by a maximum of 40 at a service.—The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 198 sittings; and one place belonging to the WESLEYAN METHODISTS, containing 20 sittings.

623. ANGLESEY.—The returns omit to state the number of sittings in five places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum of 273 persons at a service; in one place belonging to the BAPTISTS, attended by a maximum of 73 at a service; and in two places belonging to the CALVINISTIC METHODISTS, attended by a maximum of 281 at a service.—The number of attendants is not given for one place of worship belonging to the ESTABLISHED CHURCH, containing 100 sittings; and one place belonging to the WESLEYAN METHODISTS, containing 36 sittings.—Neither sittings nor attendants are given for one place of worship belonging to the ESTABLISHED CHURCH, one place belonging to the BAPTISTS and one place belonging to the CALVINISTIC METHODISTS.

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* The figures immediately following each District represent the order in which it appears in the topographical arrangement adopted in the publication. In forming the alphabetical list, the principle pursued, in dealing with compound names (as *East Ashford*; *St. James, Westminster*), has been—to place them as they are pronounced.

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Page 40. HARTISMERE DISTRICT (218).—For foot-note substitute “ The Returns omit to state the number of *sittings* in two places of worship belonging to the Wesleyan Methodists, attended by a maximum number of 50 persons at a service. The number of *attendants* is not given in the case of one place of worship belonging to the Particular Baptists, containing 60 sittings. *Neither sittings nor attendants* are given in the case of one place of worship belonging to the Baptists.”

„ 31. BRACKLEY DISTRICT (164).—Alterations in number of sittings and attendants :

Wesleyan Methodists	-	6	365	827	1192	247	497	686
Primitive Methodists	-	1	73	22	100	20	..	90
Wesleyan Reformers	-	..	..	..	..	..	..	..

„ 70. STAFFORD DISTRICT (367).—Population.—For “32,787” read “22,787.”

„ 107. HULL DISTRICT (520).—Number of Sittings, read :

			Free.	Appropriated.	Total.
TOTAL	-	-	7,236	13,234	20,570
Society Friends	-	-	386	..	386

