Religious Life in Kesteven—
A Return of the Number of Places of Worship not of the Church of England, 1829

Rod Ambler

Among the papers of the Clerk of the Peace for Kesteven deposited at the Lincolnshire Archives Office is a volume containing a series of returns of places of worship not of the Church of England made in June and July 1829. They were gathered in response to a House of Commons resolution of 19 June 1829 which called for 'a Return of the number of Places of Worship, not of the Church of England, in each parish; distinguishing, as far as possible, of what sect or persuasion, and the total number of each sect in England and Wales'. The Kesteven material includes a letter sent to the Clerk of the Peace on 26 June 1829 giving the resolution of the House and asking that a return be prepared and returned to Whitehall 'without delay'.

William Forbes, the Kesteven Clerk of the Peace, prepared a circular letter dated 27 June which was sent to the officiating Church of England ministers of the parishes within the jurisdiction of the Kesteven Quarter Sessions together with a return form. The form simply left space for the clergyman to whom it was sent to fill in the number of places of worship, distinguishing their religious persuasion. Space was provided under the headings 'Officiating Minister' and 'July 1829' for clergyman to sign it and add the exact date on which the return was being made. The completed forms were then to be sent to the chief constable of each hundred or wapentake before 11 July so that they could be delivered at the next general Quarter Sessions for Kesteven. When they had been gathered the returns were summarised by the Clerk of the Peace and the summary sent to the Home Office on 31 August 1829. Each village was listed in approximate alphabetical order by wapentake or hundred giving the number and name of each non-Anglican place of worship. Places which had no non-Anglican places of worship were also included in the list.

On 21 May 1830 the returns for England and Wales were presented to the Commons and it was ordered that they should lie on the table of the House. No further action appears to have been taken, except that those for the county of Lancaster were published as a Parliamentary Paper. The rest of the returns appear to have been lost in the fire at the Houses of Parliament in 1834 when virtually all the Commons papers were destroyed.

The preservation of the original returns by William Forbes has meant that a unique picture survives of the state of the non-Anglican religious bodies in Kesteven in this period, although it seems that this is not the case for the Holland and Lindsey divisions of the ancient county of Lincolnshire. There do not appear to have been any refusals to complete the returns, although the form for Hacconby with Stamfrith was left blank and there is no separate return for South Ra ceby. The boroughs of Grantham and Stamford are not included. This means that there are no returns for the villages of Barkston, Belton, Braceby, Colsterworth, Denton, Great Gonerby, Manthorpe with Little Gonerby, Harlaxton, Longthorpe, Great Ponton, Sapperton and South Stoke with Easton, which were at this date included in the soke of Grantham, as well as the villages of Bracebridge, Brant brough, Canwick and Waddington, which were included in the county of the city of Lincoln.

However, the coverage provided by the 1829 returns means that they are a valuable indication of the nature and extent of non-Anglican worship in the area at this date. As well as providing an additional dimension for the local historian's work on non-conformity or Roman Catholicism in a particular local community they are also the basis for work on the growth and development of individual religious denominations in the whole area as well as for making comparisons between different religious bodies. By studying the 1829 returns together with those for the national 1851 Census of Religious Worship the local historian will be able to gain insights into the development of religious life in the local community between the dates of the two enquiries, while a similar comparison for the whole area covered by the 1829 returns will give an indication of any changes in the strength and distribution of the non-Anglican religious bodies.

The returns are printed below in the order in which they are bound, in approximate alphabetical order by place arranged in wapentakes. Punctuation and capitalisation has been modernised in these transcriptions, while the modern form of place-name spelling is given in each case. When the minister completing the return does not give an exact date on that part of the form set aside for the purpose, but simply leaves it as July 1829, this has not been printed, nor has the title 'Officiating Minister', unless the signatory of the form has modified or amplified it in some way.

Notes
1. Lincolnshire Archives Office, Kesteven Quarter Sessions, Clerk of the Peace's Papers—a Return of the Number of Places of Worship not of the Church of England.
4. Ibid., p. 634; the returns for the county of Lancaster were published in Parliamentary Papers 1830 XIX (664) Return of the Numbers of Parish Churches and Chapels of Ease, of the Church of England, and of the Number of Places of Worship Not of the Church of England.

ASWARDHURN
ASWARBY. There is no place of worship in the parish of Aswarby excepting the parish church. T. Whitchote.
AUNSBY. There is no place of worship in this parish, except the established church. M. Thorold, 2 July 1829.
ASGARBY. None. Chas. De la Cour, 6 July 1829.
BURTON PEDWARDINE. There is one parish church, the only place of public worship. Lewis Jones, Vicar of Burton Pedwardine, 14 July 1829.
CULVERTHORPE. None. N.B. The inhabitants of this hamlet have seats in the church of Heydour, M. Thorold, Officiating Minister of Heydour, 2 July 1829.
EVEDON. A few Methodists hold occasionally a prayer meeting in one of the poor houses. Elias Huelin.
EWERBY. None. Jn. Bellerman.
HOWELL. None. *Chas de la Cour*, 6 July 1829.

GREAT HALE. A small Wesleyan Methodist chapel. The congregation generally consists of about 50 persons of which numbers 19 are regular members of the society. *Richard Bingham*, 10 July 1829.

LITTLE HALE. There is no place of worship of any kind in Little Hale which is not a distinct parish but a lordship of Hale Magna. *Richard Bingham*, 10 July 1829.

HELPRINGHAM WITH THORPE LATIMER. One place of worship, they call themselves Independents. Another place of worship they term themselves Methodists. Whether the last place is licensed or not I know not. *Tho. Mitchinson*.

HECKINGTON WITH GARWICK. 1 Particular Baptists. 1 Wesleyan Methodists. 1 Independents, *Chas. de la Cour*, 6 July 1829.

INGOLDSBY. There is no place of worship in Ingoldsby except the church. *M. Lane*, Rector.

SWARBY. There is a room licensed in a private house for public worship besides which there is no other dissenters’ meeting place. *T. Whitchute*.

SILK WILLOUGHBY. None. *Joseph Jowett*, 2 July 1829.

KIRKBY LA THORPE. None. *H. Sidney Neucatre*.

SOUTH KYME. 1 Calvinists. 1 Wesleyan Methodists. *Chas de la Cour*, 6 July 1829.


QUARRINGTON. None. *H. Sidney Neucatre*.

OLD SLEAFORD. One. The congregation assembling at which call themselves Independents, but I believe their proper denomination is Antinomians. *H. Sidney Neucatre*, Officiating Minister of the Parish of Quarrington.

SCREDINGTON. One place of worship of the Methodist persuasion. They have what they term as prayer meetings. I don’t know if they have any licence to preach. *Tho. Mitchinson*.

BOOTHBY GRAFFOE

AUBOURN. Auborn has only one Wesleyan Methodist chapel, built in the year of Our Lord one thousand eight hundred and five. The average number of people generally assembled are not more, probably, than eighty. *John Watkins*, Vicar of Auborn and the Officiating Minister, 6 July 1829.

BASSINGHAM. One chapel for the Wesleyan Methodists. Number from 90 to 100. *D. S. Wayland*, 4 July 1829.

BOOTHBY WITH SOMERTON CASTLE. Thirty-one Wesleyan Methodists, who have a licensed cottage for public worship. *Henry Clark*, 7 July 1829.

[Note inserted into returns] To W. Forbes, Esquire. Amended return of the number of places of public worship not of the established church, distinguishing the sect or persuasion. The parish of Boothby Graffoe, County of Lincoln. 31 Wesleyan Methodists who have a licensed room for preaching and one person of the Roman Catholic persuasion. *Henry Clark*, Officiating Minister, 1 August 1829.

BOULTHAM. Sir, I have the pleasure to inform you that there is no place of worship ‘not of the Church of England’ in the parish of Boultham. *Geo. D. Kent*, junior. 3 July 1829.

COLEBY. One Wesleyan Methodist chapel. *F. N. Willan*.

CARLTON LE MOORLAND. One licensed chapel for Particular Baptists. The present number of members 35. *Wm. Brocketbank*.

DODDINGTON. No place of worship except the church. There are none of any persuasion but the Church of England. *T. J. Gallard*, 7 July 1829.

EAGLE WITH EAGLE WOODHOUSE. (extra parochial). One Wesleyan Methodist chapel. Number of persons attending it difficult to ascertain, but on account of the duty at the church having being only one a fortnight, until within these late years, the dissenters in the parish certainly outnumber the churchmen. *W. C. Kendall*, Curate and Officiating Minister at the Parish Church.

EAGLE HALL. (extra parochial). None whatever. Only five houses, the inhabitants attend various churches and chapels. *W. C. Kendall*, Officiating Minister of Eagle.

HADDINGTON. None. *John Penrose*, junior, 30 July 1829.

NORTH HYTEHAM. There is a Calvinist meeting in a licensed dwelling house belonging to Thomas Neale. There are two men and three women attend this meeting. *John Penrose*, junior, 30 July 1829.

SOUTH HYTEHAM. None. *John Penrose*, junior, 30 July 1829.

HARMSTON. One licensed room for public worship of the persuasion of Wesleyan Methodists who are nine in number. *Henry Clark*, 7 July 1829.

MORTON. (extra parochial). None whatever. Only one house, the inhabitants attend both church and chapel. *W. C. Kendall*, Officiating Minister of the adjoining Parish of Swinderby.

NORTON DISNEY. One house licensed for public worship for Wesleyan Methodists in number about 10. One other house licensed for public worship for a sect which call themselves Primitive Methodists, commonly called Ranters, in number about 13. *Wm. Brocketbank*.

NAVENBY. One chapel belonging to the Wesleyan Methodists of whom there are 41 members in connexion. *John Conington*, 11 July 1829.

SKINNAND. There is no place of worship in the parish of Skinnand not of the Church of England. *D. S. Wayland*, 5 July 1829.

STAPLEFORD. In this parish the dissenters have no chapel purposely built as a place of worship. They meet in the parish school house. *They are Methodists*. *Rev. William Williamson*, Brant Broughton, Monday 6 July 1829.

NORTH SCARLE. A Methodist meeting house. There are 52 in the parish that have joined the sect of the Methodists, but they almost all of these attend the church occasionally. There are none of any other religious persuasion, not of the Church of England. *John Gallard*, 7 July 1829.

SWINDERBY. One Wesleyan Methodist chapel. Number of persons regularly attending is difficult to ascertain, perhaps one third of the parish. *W. C. Kendall*, Vicar and Officiating Minister at the Parish Church.

SKELLINGTHORPE. One Wesleyan Chapel. 150 to 170 hearers. 100 children belonging to the above parties not old enough to attend any place of worship. About 320 inhabitants. *John Lester*, Church Warden, 10 July 1829. No Officiating Minister the stipend being so small the vicar who is non-resident can’t get any gent to do the duty.

SWINETHORPE. None.

THURLBY. There is no place of worship in Thurlby not of the Church of England. *D. S. Wayland*, 5 July 1829.
THORPE ON THE HILL. A Methodist meeting house. There are about 16 parish Methodists. Four or five never attend the church, the rest do occasionally. There are none of any religious denomination not of the Church of England. T. J. Galland, 7 July 1829.

WHISBY. No place of worship. As far as I can ascertain there is only one of the Methodist persuasion. None of any other except the Church of England. T. J. Galland, 7 July 1829.

WELLINGORE. One Wesleyan Methodist chapel. F. N. Willan, Curate.

WELBOURN. There is no licensed meeting house in the parish of Welbourn. Henry Disbrowe.

FLAXWELL

ANWICK. One Methodist. S. Hazelwood, Vicar, 11 July 1829.

ASHBY DE LA LAUNDE. A church is the only place of worship in this parish. John William King, Vicar, 11 July 1829.

BLOXHOLM. There is no other place of worship in the parish of Bloxholm except the church in which the established liturgy is read every Lord's Day by the Rector of the said parish alternately morning and afternoon at the hours of eleven and three. J. Mackinnon, Rector of Bloxholm, 9 July 1829.

BRAUNCHEWELL AND DUNSBY. None. S. Hazelwood, Rector.

CRANWELL. There is no place of worship in the parish of Cranwell besides the church. James Appleton.

DIGBY. There is no other place of worship in the parish of Digby except the church and in which the established liturgy is read every Lord's Day by the Vicar of the said parish alternately morning and afternoon at the hours of eleven and three. J. Mackinnon, Vicar of Digby, 9 July 1829.

DORRINGTON. One parish church. No other place of public worship in the village. A room was open for several years, occasionally, to meetings both of Calvinistic and Arminian sectaries. These meetings are now entirely given up. Francis Thurland, M.A., Curate.

LEASINGHAM WITH ROXHOLM. There is no place of worship in the parish of Leasingham except the church. James Appleton.


ROWSTON WITH SHEFFIELD HOUSE. One parish church. No other place now used for public worship. It should be observed, however, that there is one Wesleyan Methodist family in the parish, who usually attend their own place of worship in an adjoining village. Both the man and his wife communicate in the church and, with their children, are present, occasionally, when there is no Communion. The parents being in 'connexion' as it is termed, will doubtless bring up the children in the same persuasion. It is supposed that the numbers joined to any sect will be returned by the ministers of the several parishes where their meetings are held. N.B. The above observations are made, as being deemed necessary to give a correct view of the subject. In some cases, probably, a double return will be made. In others, no return, because in very many parishes it is the custom for the sectaries, especially among the Calvinists, to go seven or even ten miles distant to worship. The 'Ranters' also frequently migrate on the Sunday, and form part of the congregations in places where they are otherwise strangers. Francis Thurland, M.A., Curate.

RUSKINGTON. N.B. There are no other places of worship in the parish of Ruskington than the established church. Samuel Winship.

NEW SLEAFORD WITH THE HAMLET OF HOLDINGHAM. One Wesleyan Methodist I believe they call it. One Lady Huntingdon's chapel I believe they call it. Of the numbers of each in this place I know nothing for I never interfere with them or they with me. Richard Yerburgh, Vicar, 6 July 1829.

TEMPLE BRUER. None. S. Hazelwood, 11 July 1829.

LOVEDEN

ANCESTER WITH WEST WILLOUGHBY AND SUDBROOK. One Wesleyan persuasion containing ten persons. Wm. Leachman, Churchwarden.

BRANT BROUGHTON. 1st. One Quaker's Meeting House with a congregation of about twenty persons. 2ndly. One Methodist meeting house with a congregation of about sixty on [damaged] a great part of which attend the church also. H. Howson.

LONG BENNINGTON. There is one dissenting place of worship. Persuasion Wesleyan Methodists. Number in society is eighteen. The congregation averages about one hundred. There are some few Calvinists, but they have no place of public worship in the village. M. E. Welby, 9 July 1829.

BECKINGHAM WITH SUTTON. One licensed room in a private dwelling house where about twenty-five persons on an average assemble calling themselves Methodists. Robert Moody, 4 July 1829.

CLAYPOLE. 1 Methodist chapel licensed but not now occupied. Number of Methodists 6. 1 licensed room occupied by a sect calling themselves now, Protestant Wesleyan Methodists, formerly Ranter. The numbers of the above sect are 9. Charles Thomas Plumptre, Rector, 10 July 1829.

CARLTON SCROOP. There is one place of worship of the Wesleyan Methodists and the number who attend it are about thirty-five. John Scott.

CAYTHORPE WITH FRIESTON. One of the Wesleyan Methodists. One of the Primitive Methodists. One of the Calvinists. G. Woodcock.

DRY DODDINGTON. One house of meeting at Dry Doddington of the denomination of Methodists consisting, according to the account of their heads, of fourteen in number. Robert Hall.

FENTON. No licensed room or meeting house. The number of dissenters calling themselves Methodists who assemble regularly in a private house is very limited. Robert Moody, 4 July 1829.

FOSTON. There is one dissenting place of worship, Wesleyan. Their number is about thirty. M. E. Welby, 8 July 1829.

FULBECK. One chapel of Primitive Methodists. It is impossible for me to state with any accuracy the number of persons connected with this chapel, many attending there from other districts. I am not aware of any person living in this parish (excepting three families of Quakers) who considers himself as separated from the Church of England. Those who congregate at the above chapel, attend at the service of the parish church with the same regularity as other persons. S. Fane.
HOUGH, HAMLET OF GELSTON. There is no place of worship, either church or dissenting. Those who worship at all attend the parish church. Robert Gordon Andrews, Vicar and Officiating Minister, 5 July 1829.

HOUGH, HAMLET OF BRANDON. There is no regular place of dissenting worship, nor are there any regular dissenters, the inhabitants attending the chapel of ease belonging to the parish every third Sunday, the time immemorial portion of duty therein performed. Itinerant non-descript persons obtain hearers occasionally in a licensed cottage. Robert Gordon Andrews, Vicar and Officiating Minister, 5 July 1829.

HOUGH ON THE HILL. There is no regular place of dissenting worship. In a cottage occupied by a gardener persons, perhaps about 20, (for some from other places occasionally,) hear attend) assemble to perform worship and who designate themselves Calvinists. Robert Gordon Andrews, Vicar and Officiating Minister, 5 July 1829.

HOUGHAM. 1 chapel belonging to the Ranters or Primitive Methodists. Number in class 6. 1 chapel of Wesleyan Methodists. Number in class 9. R. A. Purdon.

LEADENHAM. One meeting house where about fifty Methodists of the Wesleyan persuasion regularly assemble. Thos. Brown, 8 July 1829.

MARSTON. 1 Wesleyan Methodist chapel. Number in the class 25. R. A. Purdon.

NORMANTON. One small meeting house licensed about fifty years ago. The society worshipping there consists of Arminian Wesleyans. The total number of the society does not exceed twenty or thereabouts. Twelve of these belong to this parish. J. Morgan, 7 July 1829.

STUBTON. Not one. Robert Rastall, received 12 July 1829, returned 13 July 1829.

STRAGGLETHORPE. In this parish we have no place of worship whatsoever, excepting the Protestant church. Revd. William Williamson, Brant Broughton. Monday 6 July 1829.

WESTBOROUGH. One house meeting of Primitive Methodists, who according to the account of their leader consist of nine in number. Robert Hall.

LANGOE

BILLINGHAY. Two Calvinist chapels. One Methodist chapel. Charles Holmes, 9 July 1829.

BLANKNEY AND LINWOOD. No place of worship in this parish not of the Church of England. Ed. Chaplin, 4 July 1829.

DOGIDYKE. No place of worship of any description whatever. Charles Holmes, Officiating Minister of Billinghay, 9 July 1829.

DUNSTON. There is only one licensed room in a house in this parish for the sect called Methodists, about six in number, who usually attend the established church. John Prescott.

TOWNSHIP OF HEIGHTINGTON IN THE PARISH OF WASHINGBOROUGH. One Church Methodists. Humphrey W. Sibthorp, Rector of Washingborough.

KIRKBY GREEN. None whatever. Richard Thomas Welby, 6 July 1829.

NORTH KYMLE. I Wesleyan Methodists. Chas. de la Cour, 6 July 1829.

MARTIN. One Methodist chapel. One Ranters' chapel. Richard Thomas Welby, 6 July 1829.

METHERINGHAM. Two chapels belonging to the Wesleyan Methodists. J. Carr

NOCTON. There is no dissenting place of worship of any description in this parish. John Prescott.

POTTERHANWORTH. Not any. Peregrine Curtois.

SCOPWICK. N.B. There are no other places of worship in the parish of Scopwick than the established church. Samuel Winship.

TIMBERLAND. One Wesleyan Methodist chapel. Richard Thomas Welby, 6 July 1829.

THORPE TILNEY. None whatever. Richard Thomas Welby, 6 July 1829.

WALCOTT. One Calvinist chapel. One Methodist chapel. Charles Holmes, Officiating Minister of Billinghay.

WASHINGBOROUGH. None. Humphrey W. Sibthorp, 7 July 1829.

AVELAND

ASLACKBY WITH MILLTHORPE. 1 meeting house of Wesleyan Methodists, in which 12 persons congregate. Richard Lee, 13 July 1829.

BOURNE WITH TONGUE END. In Bourne there is a General Baptist chapel and a Wesleyan Methodist's. Tongue End is merely a hamlet to Bourne and has no place of worship. Jos. Dodsworth, 6 July 1829.

BIRTHORPE. There is no place of worship in this parish. Thos. Latham, 4 July 1829.

BILLINGBOROUGH. A congregation of Particular Baptists and a congregation of Wesleyan Methodists. Thos. Latham.

DEMBLEBY. None but the church. J. D. Glover, 7 July 1829.

DOWSBY WITH GRABY. There is no other place of worship in the parish of Dawson than the established church. Kingsman Foster.

DYKE AND CAWTORPE. Dyke and Cawthorpe are hamlets in the parish of Bourne and have no place of worship. Jos. Dodsworth 6 July 1829.

DUNSBY. There is no place of worship but the church and there are seven dissenting from the established church. John Bonharness.

FOLKINGHAM. There are not any places of worship belonging to dissenters in the parish. Charles Hodgson, 4 July 1829.

HACEBY. None but the church. J. D. Glover, 7 July 1829.

HORBLING WITH BRIDGE END. None. Joseph Irvin Eller.

HACONBY WITH STAINFIELD. (Blank return).

KIRKBY UNDERWOOD. There is no other place of worship in the parish of Kirkby Underwood except the established church. Kingsman Foster.

LAUGHTON. There are not any places of worship belonging to dissenters in the parish of Laughton. This letter was not received until 13 July. Charles Hodgson.

MORTON AND HANTHORPE. Morton: none. Hanthorpe: one of the Methodist persuasion of which there are only 7 members. Samuel Hopkinson, 4 July 1829.

NEWTON. Not any. John Pearson.
OSBOURNBY. One Methodist chapel. Two members in the society. John Pearson.

PICKWORTH. Not any. J. Wilson.

SPANBY. There is no other place of worship of any sect or persuasion but the established church. Thomas Darby.

SWATON. No place of worship other than the established church erected at Swaton. Thomas Darby.

POINTON. There is one place of worship for the Wesleyan Methodists. Thos. Latham, 4 July 1829.

RIPPINGALE. One chapel of Wesleyan Methodists having about twelve attendants most of whom frequently resort also to church and one licensed house for Primitive, as they call themselves, Methodists, more commonly denounced Ranters, attended by seven or eight persons. Wm. Waters, Rector, 9 July 1829.

SEMPRIGNHAM. There are no places or worship in the parish. Thos. Latham, 3 July 1829.

THREE KINGHAM WITH STOW. A place for dissenters of the Calvinistic persuasion. Joseph Irvin Eller.

SCOTTWILLOUGHBY. None. Joseph Irvin Eller.

WALCOTT. None. Joseph Irvin Eller, Officiating Minister for the Rev. John Bonham, the Curate.

BELTISLOE

CASTLE BYTHAM. There is a chapel in this parish belonging to the Wesleyan Methodist society. I believe a licensed one; and the number of its members is, at present, fifteen. William Tennant, 10 July 1829.

LITTLE BYTHAM. There is a licensed meeting house in this place for the accommodation of a society of Wesleyan Methodists established in the year 1823 the number of enrolled members is at present six. William Tennant, 10 July 1829.

BITCHFIELD. No other regular place of worship within the above parish but the Church of England. Nich. Todd.

BASSINGTHORPE AND WESTBY. No places of worship, nor no sect or persuasion ‘not of the Church of England’ in this parish. J. W. Evans, Westby, 4, July 1829.

BURTON COGGLES. No place of worship except the parish church. Joseph Hugill, Burton Coggles, 4 July 1829.


CREETON. None. C. P. Worsley.

EDENHAM. In the parish of Edenham, which includes the hamlets of Grimsthorne, Elshorpe and Scottlethorpe there is no regular dissenting place of worship, but prayer meetings are occasionally held in a private room, licensed I believe. About ten or a dozen usually attending, most of them relations. I fancy they call themselves Ranters. W. E. Chapman, M. A.

GUNBY. There is no place of worship in the parish of Gunby but the church. George Osborne, Rector of Gunby with Stainby, 6 July 1829.

HOLYWELL AND AUNBY. There is no place of worship in this parish by that of the Church of England. William Tennant, 10 July 1829.

IRNHAM WITH THE VICARAGE OF CORBY. Roman Catholic chapel at Irnham. Attached to the said chapel: in Irnham 160; in the hamlet of Bulby 64; in Hawthorpe 30; in Corby 69. Total 325. At Corby a place of worship attended by Wesleyan Methodists, I believe not licensed: in Corby about 20; in Irnham about 5. Total 25. Thos. Willan, Rector of Irnham with the Vicarage of Corby annexed.


KEISBY. Not any. Wm. Hardwicke, M. A.

LENTON AND HANBY. Not any. Wm. Hardwicke, M. A.

MANTHORPE. Not any beside the parish church. John Cheales, 5 July 1829.

OSGOODBY. Not any. Wm. Hardwicke, M. A.

SWINSTEAD. In Swinestead there is a small chapel belonging to the Methodists, but so few persons attend that they talk of pulling it down, or converting it and have spoken to me on the subject. W. E. Chapman, M. A.

SKILLINGTON. Besides the church there is my (sic) parish one meeting house, the frequenters of which are damaged Wesleyan Methodists. Philip Osborne.

STAINBY. There is no place of worship in the parish of Stainby but the church. George Osborne, Rector of Gunby with Stainby, 6 July 1829.

SWAYFIELD. No other regular place of worship within the above named parish but the established Church of England. Nichs. Todd.

TWYFORD. Sir, I beg leave to inform you that there are no places of worship in the parish of Twyford of any sect or persuasion. George Jackson.

TOFT AND LOUND. Not any besides the parish church. John Cheales, 5 July 1829.

NORTH WITHAM. No chapel. No dissenters. William Singleton, 9 July 1829.

SOUTH WITHAM AND LOBTHORPE. One chapel and thirty-two Methodists, William Singleton, 9 July 1829.

WITHAM ON THE HILL. Not any besides the parish church. John Cheales, 5 July 1829.

NESS

BASTON. There is no place of worship not of the Church of England in the parish of Baston. C. J. Denton, M. A.

BRACEBOROUGH WITH SKELLINGTHORPE. The church is the only place of worship in the parish of Braceborough with Skellingthorpe. Thomas Miles, 17 July 1829.

BARHOLM. There is no place of public worship nor any member of any sect or persuasion not of the Church of England in the parish of Barholm. Tho. Roberts, Vicar.

CARLBY. Sir, in compliance with the Secretary of State’s call for a ‘Return of the Number of Places of Worship not of the Church of England’ in each parish, I beg leave to inform you that there is no other place of worship in the parish of Carlby but the Church of England. Thomas W. Hurst, 10 July 1829.
WEST DEEPING. There is no place of worship 'Not of the Church of England' in the parish of West Deeping. C. J. Dinton, 4 July 1829.

MARKET DEEPING. One. Independents. W. Hildyard, Rector, 8 July 1829.

DEEPING ST. JAMES INCLUDING THAT PART OF DEEPING FEN WITHIN THE PARTS OF KESTEVEN. There is a small chapel belonging to the Methodists. The number of members about 20 and they attend the church worship frequently. J. Mossop, 4 July 1829.

GREATFORD. In the parish of Greatford there is but one place of worship viz. the parish church. John Fisher, M. A. 20 July 1829.

LANGTOFT. In this parish there is no other place of worship but the church. J. Mossop, 5 July 1829.

STOWE. There is no member of any sect or persuasion nor any place of worship not of the established church in the parish of Barholm with Stow. Tho. Roberts.

THURLBY WITH OTHORPE. One room for the meeting of Methodists. C. P. Worsley.

TALLINGTON. No place of worship in this parish of Tallington except the parish church. B. V. Layard.

UFFINGTON WITH CASEWICK. No place of worship in this parish of Uffington with Casewick except the parish church. B. V. Layard.

WILSTHORPE. In the parish of Wilsthorpe there is but one place of worship, viz. the parish church. John Fisher, M. A., 20 July 1829.

WINNIBRIGGS AND THREO.

ALLINGTON. In the parish of West Allington there is no dissenting place of worship nor any who dissent from the established church. John E. Welby, 2 July 1829.

BARROWBY WITH CASTHORPE. No place of worship except the parish church. Jon. Kendall, Rector, 1 July 1829.

BENNINGTON GRANGE. Bennington Grange is extra parochial. There are two farm houses in it, the inhabitants of which attend the nearest church. M. E. Welby, 8 July 1829.

BOOTHBY PAGNELL. There is no place of worship in this parish except the parish church, nor are there any dissenters of any denomination in this parish as far as I know and believe. George Heath, Boothby Pagnell, 2 July 1829.

GRANTHAM GRANGE. There is no place of worship belonging to any sect or persuasion within the limits of Grantham Grange so far as I know or believe. Wm. Potchett, 8 July 1829.

HUNGERTON WITH WYVILLE. No place of worship for any sect or persuasion. The inhabitants attend to the service of the church at Harlaxton. Thos. Plaskett.

HEYDOUR WITH AISBY AND OASBY. None. M. Thorold, 3 July 1829.

HONINGTON. There is no place of worship in Honington beside the church. John Calcraft, 5 July 1829.

LITTLE HUMBY. If by places of worship are intended licensed places of worship there are none at Little Humby, but there are two rooms in one of which a Calvinistic party meet and in the other a set of Wesleyan Methodists. [damaged] Number at the Calvinistic room do not exceed, I learn, eighteen or nineteen persons! Perhaps not a greater number attend the other room. Wm. Butler, 6 July 1829.

HARROWBY. There is no place of worship of any sect or persuasion in the above parish. The inhabitants are few and all attend the mother church, Grantham. Wm. Potchett, 4 July 1829.

LITTLE PONTON. The parish church is the only place of worship in this parish. Penyman W. Worsley, 3 July 1829.

ROPSLEY. None. William Butcher, 6 July 1829.

SYSTON. There are no places of worship in the above parish of the description required there is in the return. John Scott.

SOMERBY WITH GREAT HUMBY. In the parish of Somerby cum Humby there are no places of worship for the Roman Catholics or dissenters of any denomination. John Myers, Somerby Rectory, 5 July 1829.

NORTH STOE. There are no such places in the parish of North Stoke. Henry Taylor, 6 July 1829.

SEDGEBROOK. None. Geo. Gordon, Rector, 4 July 1829.

STROXTON. At Stroxton there is no dissenting place of worship and none of the inhabitants who dissent from the established church. John E. Welby, 3 July 1829.

SPITTLEGATE, HOUGHTON AND WALTON. 1 Independent chapel, sect Independents. Of the numbers who attend this chapel or even whether it has at present any minister I am unable to say. It was built last year on speculation, two or three builders having adventured in the job. About six weeks ago no funds have been forthcoming to liquidate the debt incurred a very pathetic sermon was preached by the minister and a liberal contribution made towards liquidating the debts. In the evening however of the same day the minister disappeared with the money collected and as far as I can learn has not since been heard of. The chapel is calculated to hold about 200 but if anything like that number attended it they must come from neighbouring villages. Wm. Potchett, 4 July 1829.

WOOLSTHORPE. There is one meeting in the parish of Woolsthorpe of Armenian Methodists, which is attended by a considerable number of habitants. It is however an act of justice to remark that their hours of meeting never interfere with the church service and that generally speaking they are regular attendants at the sacrament and the other ordinances of the established church. Leonard Elye Towne, 4 July 1829.

WELBY. Wesleyan Methodists. One place of worship and 29 members of that society. Primitive Methodists, or Raniers, 1 place of worship and 7 members of society. Joseph Hugill.

WILSFORD. None or any sect of persuasion. George Crackt, 4 July 1829.