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From: Sharon Hintze

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Subject: **Mormon Congregations in Wales in 1851**

As Ieuan G. Jones pointed out, 'The single most striking feature about society in Wales during the last century...was the importance of organised religion in it...Visitors to the country often came away with the impression that the Welsh people were an extraordinarily religious people, far more so than the English or even the Scots' (Jones 1999, page 1). Indeed, 'For the first half of the century [Wales] was experiencing a country-wide series of evangelical revivals which fuelled a phenomenal expansion in the provision of means for public worship' (Jones 1999, page 1). Most of this religious energy was expended in the growth of Non-Conformist faiths.

The decision of the government in Westminster to gather information about the provision and use of places of worship throughout England, Scotland and Wales in connection with the 1851 Census happened at a propitious moment to illustrate Welsh Victorian religious fervour at its peak. Basically a supply and demand study, the Religious Census had as its basic purpose to ascertain whether there were enough seats in churches for the population wherever they might live. The same organisation was used for the Religious Census as for the Population census, based on civil registration districts and a vast army of more than thirty thousand enumerators who delivered forms to be completed to places of worship in their area of responsibility, and then gathered them up. Much has been written about its methods and conclusions (See Field 1997 for a catalogue). Criticism of the Religious Census return formats started as soon as the three forms were issued, and led to criticism of the conclusions. Attendance figures have been identified as the 'most controversial aspect' (Seaborne 1990, 284), but even the definition of 'place of worship' drew attack (Jones and Williams 1976, xvii). Even more fundamental, it is well known that the preliminary listing of places of worship was inadequate (Jones and Williams 1976, xvi). Nonetheless, after examining at length the mistakes in organisation and method, Pickering concludes that the 'overall demographic picture of churches' would likely have been similar if all the mistakes had been rectified (Pickering 1967, 406). So despite criticism, the 1851 Religious Census stands as a valuable snapshot of Victorian religious life, the only example of its kind.

The Census revealed much about religious allegiance of the population by simply recording where they chose to attend church on 30 March 1851. When analysed, it also showed geographic differences in religious preferences. Coleman (1993) is the classic study of denominational geography extending beyond county boundaries in southern England, concluding that the Census is most valuable when viewed in larger areas, and less 'satisfactory' the smaller the area (Coleman 1993,155). In the case of Wales, the differences from of England and Scotland were apparent from the beginning.

The distinctive features of religious preference in Wales were noticeable to Horace Mann, the 27 year old author of the Parliamentary Report. Since his task was to address the adequacy of seats in churches for the growing populations, he commented on the oversupply in Wales, 'nearly all of the registration districts having a surplus of provision' (Parliamentary Papers 1852-1853, cxxvii). The Census showed that 80% of the

worshipping population attended Non-Conformist churches (Rowlands 1999, 49). Welsh religious fervour largely stopped at the borders of the principality, since while 'in Monmouthshire the Anglican attendances were just under a fifth of the total. In the adjacent county of Hereford 70% of the attenders and more than half of the places of worship belong to the Anglican church' (Gray-Jones 1973, 35). Even more dramatic, 'in the Merthyr Tydfil district (then inclusive of the booming Aberdare Valley), the religious census...showed that of the 30,168 who attended Protestant services that evening only 6 percent adhered to the state church while an amazing 94 percent dissented from it in one form or another' (Davies 1987, 118). Even though the growth and geographic patterns of English dissent were graphically highlighted in the Parliamentary Report and subsequent analysis (Everitt 1970), still, in both provision and attendance, the Welsh outshone the rest of the nation.

One of the denominations caught in the snapshot flash of the Religious Census was The Church of Jesus Christ of Latter-day Saints. Referred to in the Report as 'Latter Day Saints', and classified along with the Catholics in 'Other Christian Churches' (not Protestant), the Mormons were of slight importance in the overall figures. Given the short history of Latter Day Saints in Great Britain, this is not surprising. Proselyting missionaries arrived in England for the first time in 1837, fourteen years before the Census and seven years after incorporation as a new religion in upstate New York. Finding a toehold in the northwest near Liverpool and in Hereford, 'elders' preaching the new doctrines arrived in Wales in late 1840 (Dennis 1987/1, xiii) and found converts within a few weeks (Evans 1937, page 185). Following the arrival in December 1845 of Dan Jones, a particularly dynamic and effective leader (Dennis 1987/1, 1), the numbers of Welsh 'Saints' grew steadily, with July 1847 to July 1849 being a particularly successful period of about 140 convert baptisms a month in the principality (Dennis 1987/2, 255). In order to promulgate the faith and respond to criticism, a good many pamphlets were published in Welsh in addition to those available from British Church headquarters in Liverpool. Importantly, the first non-English Book of Mormon (a supplementary scripture to the Bible) was published in Welsh in 1851. Indeed, 1851 proved the apogee of Mormon Victorian membership in Wales, reaching 5244 persons in December 1851 (Dennis 1987/2, 255).

The purpose of this paper is to examine the Latter Day Saint congregations as recorded in the 1851 Religious Census and to evaluate the accuracy of the Census about such congregations. Emphasis will be laid on the numbers of congregations, their physical facilities and the identity of the respondents, rather than on the simple attendance numbers which have already been shown to be questionable in the Census overall.

The Census records 32 Latter Day Saint congregations in 13 Welsh registration districts. Calendars published of the Welsh returns (Jones and Williams 1976 and Jones 1981) provide a transcription for all but one of these congregations. One return for the Hay district with 18 in attendance is probably not recorded since the calendar omits congregations not actually lying in Wales.

More than half of the Latter Day Saint (LDS) congregations show 80 or fewer in attendance at the largest service on 30 March 1851, with only four places recorded as having 200 or more persons in attendance. The total number of Latter Day Saints recorded in the Report as in attendance at an evening service was 2757, with one congregation reporting no evening attendance, having only a morning service. Twenty five of the thirty two congregations are in South Wales, with a corresponding preponderance of attendance. Indeed worshipers in

the Merthyr Tydfil district alone accounted for seven congregations and 783 persons, or 31% of the total attendance. (Parliamentary Papers 1852-1853, 120-129).

As far as the nature of the meeting place goes, 18 of the 31 available returns list a space other than a house as the local meeting place. These range from separate buildings such as in Aberavon 'formerly a Baptist chapel', to rented rooms such as that 'taken on rent March 13, 1848' in Cefn coed y Cymer, or the Bute Arms Room in Dowlais, or an obviously spartan place in Cardiff described as 'None but Barracks', which none the less served 250 worshippers on the Census Sunday. In general, places of worship in larger towns appear to have been rented premises. However, thirteen places of worship are clearly part of someone's home, as 'part of a house' in Carmarthen and 'dwelling house' in Cefn Mawr. See Appendix 1 for the complete calendar descriptions. The Parliamentary Report itself (Parliamentary Papers 1852-1853, cxliii) highlights the problems of using the information about whether the location was 'separate', or 'entire' or 'exclusively used for religious worship', in that the instructions were clearly misunderstood and the responses confusing. In general Appendix 1 only records such responses if they are helpful in determining what kind of premise the meeting place occupied.

Mormons were probably less permanently provided for than other more established denominations. Seaborne's analysis of the Holywell district in Flintshire mentions that for 103 Calvinistic Methodist chapel returns, 'only two are noted as meeting in dwelling houses and two in temporary premises' (Seaborne 1990, 294). Seven of the returns mention something about the length of time the location has been in use as a place of worship, three mentioning the start date of a rental. The earliest start date is in 1847 in Newport. The other four mention that the premises have been in use for an even shorter time as places of worship. The respondent from Carnarvon declines to give an average attendance figure, saying 'we can not incert the average Congregations – as the Room has been only lately Opened'. In Connah's Quay, the situation is similar, 'Please to observe, this is a dwelling house and has not been held as a regular place of worship only during the last 4 months'. The impression is given by the returns that Latter Day Saints are just beginning to find long term arrangements for places of worship, and are in a fluid, temporary state in a number of localities.

The person preparing the return was usually a church officer, as with other denominations. In the Holywell district of Flintshire, Seaborne says that Methodist chapel returns were 'invariably completed by laymen', while for Independent chapels, 'ministers rather than laymen' were the norm (Seaborne 1990, 291). Latter Day Saints always used lay preachers and lay officers. The usual system of church government gave individuals a variety of titles according to their authority, such as Deacon, Teacher/Preacher, Priest, Elder or Seventy. A person might also bear the title of 'President', to signify lay service as the presiding officer of a congregation or branch. The Welsh LDS returns usually use one of these titles to describe the informant in most cases, although a few respondents style themselves 'Minister', perhaps in an effort to provide a more easily understood title. In the case of eight individuals, the occupation of the informant is also given. All occupations listed are workers or craftsmen, with the predictable 'coal miner' appearing as well as 'shoemaker', 'baker', and 'gardner'. Indeed, Horace Mann's original Report commented on the 'effective work among the artisan classes' of the Latter Day Saints (Pickering 1967, 387). In six cases for LDS congregations, the return is signed by an 'informant' other than a church officer or member, the law allowing for such informant's returns in case of the failure of a congregation to provide the necessary information. Again, Appendix 1 shows all the descriptions.

Appendix 2 provides a glimpse into the local religious marketplace as seen through the eyes of the local vicar. It lists the competing religious groups in the immediate vicinity of a Mormon congregation, together with the best attendance of any congregation of the denomination listed. Rather than a whole registration district, the locality chosen is the village or Anglican parish in which the Mormon congregation was located, in order to give a better idea of the local religious environment. However exotic their reputation, in terms of lost parishioners the Mormons were the least of the vicar's worries. In Merthyr and Aberystwith localities, local Anglican congregations of some hundreds were far outstripped by congregations of over 1000 supporting the Baptists, Independents or Wesleyan Methodists, the strongest Non-Conformist groups. However, in Newport St Woolos parish, although the Baptists drew the largest numbers, even the Mormons had twice as many attendants at their evening service as did the larger of the two Anglican congregations. In Swansea there were no less than 23 Non-Conformist congregations as well as a single LDS group drawing support away from the four Anglican churches. The presence of a small Jewish group and a Catholic congregation added to the diversity. Welsh Christians had an abundance of choice in religious preference even on a very local level.

Three other contemporary sources exist which enable an evaluation of the accuracy of the picture sketched above of the LDS presence in the very active religious life of the Welsh. First, The Church of Jesus Christ of Latter-day Saints published Statistical Reports about church membership at six monthly intervals from 1840 for several decades. Second, there are surviving church records comparable to parish records covering the time period of the Religious Census. And third, although from 1856 rather than from 1851, there are extant lists of addresses of LDS meeting places in Wales.

Latter-day Saint activities in Great Britain were centrally organised by church leaders in Liverpool, who assigned responsibilities for certain geography to nominated leaders. These leaders in turn appointed persons responsible for smaller geographic areas, and so on to the local level. Regular local reports of baptisms, emigration, excommunications, deaths, etc. were summarised in preparing the six monthly 'Statistical Reports'.

Congregations and Membership of the Church of Jesus Christ of Latter-day Saints in Wales

Conference (District)	No of Branches as of 1 Dec 1850	No of Members as of 1 Dec 1850	No of Branches as of 1 Jun 1851	No of Members as of 1 Jun 1851
Glamorgan East	24	2285	26	2489
Monmouthshire	14	667	19	740
Glamorgan West	16	609	16	543
Carmarthenshire	17	541	15	530
Pembrokeshire	11	197	12	215
Denbighshire	6	154	6	177
Cardiganshire	8	121	8	126
Flintshire	6	114	6	121
Anglesea	6	109	6	113
Brecknockshire	6	71	7	79
Merionethshire	7	69	6	71
Total	121	4937	127	5204

Source: 'Statistical Report of the Church in the British Islands for the Half Year', *Millennial Star* Vol 13 (1851), number 1 p 15 and number 13 p 207

These statistics, reported in the regular and official church publication *Millennial Star*, show a level of LDS activity which the Census enumerators were clearly not aware of. Taking the 127 branches reported in as of 1 June 1851 as the basis, there were nearly four times as many LDS places of worship as Census returns. While 127 congregations is many more than 32, it is not many in comparison with the 1110 places of worship for the Church of England in Wales which made a return. For the Non-Conformists, the Calvinist Methodists show 806 returns, the Independents 705 returns, the Wesleyan Methodists 476 returns and the Baptists 528 (Jones 1999,8-9). By any standards, Latter Day Saints were a minority denomination.

In applying the same test to Census returns for Latter Day Saints in England and Scotland, the same pattern manifests itself, but less dramatically. Overall, it appears as though Census enumerators managed to locate just less than forty per cent of the LDS congregations in England, Scotland and Wales.

Numbers of Mormon Congregations

	Statistical Report 1 June 1851	1851 Religious Census	% Congregations Reported
England	448	190	42%
Wales	127	32	25%
Subtotal	575	222	
Scotland	52	20	38%
Total	627	242	39%

Source: *Parliamentary Papers* and *Millennial Star*

The Statistical Reports are not the only evidence for underreporting of LDS congregations. The extant 'Records of Members', a summary of which is shown in Appendix 3, show that records exist including 1851 for 52 'branches' or congregations in Wales. (These records are unusually rich in personal information. The 'register' which was used was kept by name rather than by date, so that on one line is often recorded the birth information, date of baptism as a Mormon, dates of any lay priesthood appointments, date of removal, excommunication, death or emigration, etc.) Records of Members are found in both English and Welsh, and nine of the branches include a summary 'branch history'. Few records give membership figures except on an exceptional basis, such as that for Steptside Pembrokeshire, which records 22 members in 1853. Most congregations in larger towns (in general the branches with rented premises) have surviving records.

A third source almost contemporary with the 1851 Census is found in a publication from 1856. Much literary effort was put forth in the religious debating arena, and Ron Dennis' *Welsh Mormon Writings*, which is a catalogue of surviving examples of the Mormon contribution to the genre, notes that either lists of other publications or lists of addresses of meeting places appear on the back cover of several pamphlets. I have received from Ron Dennis a photocopy of the back and front covers of a translation into Welsh of an essay on 'True Repentance' by LDS Apostle Orson Pratt. Original examples can be seen in both the National Library of Wales in Aberystwyth and the University College of North Wales in Bangor. See Dennis 1988, 211. On the back cover of the 28 page pamphlet are listed no less than 101 addresses of LDS meeting places in use at the time of publication in 1856. These meeting places are shown in Appendix 4. A significant feature of the list is that 65 of the addresses are simply designated with a person's name. These are very likely homes in which Church meetings were being held.

Fewer meeting places are given in 1856 than the 127 shown in the 1851 mid-year Statistical Report. Of course a locally produced pamphlet is a weaker source than a central Statistical Report published in an official church organ. But as previously said, 1851 was the high point of LDS membership in Wales. Not only had the conversion rate slowed by 1856, but many members had emigrated. There are no specific statistics for Welsh Mormon emigrants available, but the 1849 travels of the first and only exclusively Welsh group to leave for Utah are well documented in Dennis 1987/1. By the time of the 1851 Census sixty Mormon organised groups totalling nearly eleven thousand emigrants had already departed for America (Sonne 1983, 148-150). In the fifty years between 1850 and 1900 43,000 persons, or thirty-nine percent of the number converted, emigrated (Christianson 1990, 117). The impact on membership in Wales was significant. A hundred and one branches may well represent all or almost all branches at that time.

Comparing the different sources for numbers of Welsh LDS congregations, the significance of the underreporting by the Religious Census is clear:

Numbers of Mormon Congregations in Wales

	Religious Census 30 Mar 1851	Statistical Report 1 Jun 1851	Records of Members 1851	Pamphlet Cover 1856
Wales	32	127	52	101

Two related, contributing factors help to explain why such a large discrepancy should exist between the Census figures and those found in the other sources (of which the Statistical Report must remain pre-eminent). First, as previously indicated, the preliminary listing of places of worship to which return forms were given has preciously been shown to be inadequate, and no means of checking it were apparently used (Jones and Williams 1976, xvi). The Parliamentary Report makes it clear that it was the responsibility of the local enumerator to draw up such a list (Parliamentary Papers 1852-1853, clxix), so missing locations must have been unknown locally. Secondly, the nature of the Latter Day Saint meeting places may also have played a role. The proportion of two thirds of congregations meeting in someone's home on the address list compared to one third home meetings in the Census returns is probably significant. Latter Day Saints were a young denomination striving for establishment without the advantage of existing premises. Many branches seem to have been organised around the offer of accommodation of a meeting in a home. These locations could well have not all been registered as places of worship, and may have been invisible to the enumerator responsible for the district. If they were complete, the RG 31 series of registers of places of worship 1688-1852 would be a big help here. The last page of *Welsh Mormon Writings* (Dennis 1988, 254) shows an example of such an application for a 'Room adjoining the Ivy Bush nr The In Bridge in the Parish of Merthyr Tydfil' made in January 1850. According to Dennis, sixteen of these forms have been located in The National Library of Wales. Others may exist, but finding enough to constitute a significant fifth source would be difficult. It seems probable that many Latter Day Saint places of worship escaped detection in the Census because they were in a home or cottage and not registered. So Latter Day Saints can be added to the list of denominations whose congregations are known to have been under reported in the Census. Others are Primitive Methodists, Baptists, Congregationalists and Unitarians (Field 1997, 194).

It is difficult to directly compare the congregations in the four sources. The Statistical Reports give no information about specific congregations. A comparison of the other three lists is shown as Appendix 5. It shows more than forty branches which appear in more than one of the three sources. Only four of the Census return places of worship are not able to be clearly identified with one of the other sources. And altogether 127 apparently different locations are listed. An attempt has been made to correlate English and Welsh names for the same place, but one or more of these matches may have been missed. Occasionally a Census return does not specify a town or village, as in Connah's Wharf, which is likely an address within a village. And there remain a few mysteries in the 1856 address list, such as 'Flowerdelis'. In general, the different sources are sufficiently compatible to confirm their relative accuracy, and to demonstrate the authenticity of the Statistical Report figures.

As well as comparing different sources for Welsh LDS congregations, it is possible to make a comparison with English congregations of the same faith. Twelve transcriptions for English counties of 1851 Census results have been located; eleven of these have been used for the comparison. None of the transcribed counties is in northern England where The Church of Jesus Christ of Latter-day Saints had been established in some communities since 1837. However, the availability of a number midland, southern and eastern county returns has provides the opportunity to observe the LDS congregations in a variety of locations. The under representation of the denomination has already been noted, although the English returns apparently captured 42% of congregations as shown in the Statistical Report a significantly greater percentage than the 25% reporting for Wales.

A listing of LDS congregations as shown in the returns is given as Appendix 6. Fifty two returns are represented, all that exist for the eleven counties examined. The type of place of worship recorded is very similar to those in Wales: either rented rooms or buildings or private homes. The congregation in Belper, Derbyshire apparently used both types of accommodation, since the return states 'we have 100 members in this Town but they range rather wide and do not all attend the [Lepard Inn Club] Room having a meeting in a house' (Tranter 1995, 96). As in Wales, one congregation in Worksop is meeting in a second hand location: 'this place was formerly used as an Independent Chapel, but was reopened 6 weeks ago as a Mormonite Chapel' (Watts 1988, Vol 1, 56). The number of congregations claiming rented premises is only thirteen, or a quarter of the total. In Wales the rented premises are 58% of the total. The difference is likely due to more complete recording of the English congregations which met in houses as contrasted with the few home congregations in Wales which completed a return.

Some of the English congregations appear to have been established at earlier dates than recorded for Wales. The respondent for Semperingham in Lincolnshire volunteers that 'this place of worship opened in the year 1842' (Ambler 1979, 10), which is earlier than mentioned for any Welsh congregation (although the branch histories contained in the Records of Members might reveal otherwise). Only three of the returns mention recently established congregations. In addition to the former Independent Chapel, a return from New Shoreham in Sussex mentions 'opened 1 month' (Vickers 1989, 112), and one from Hucknall Torkard in Nottinghamshire claims 5 months of occupation (Watts 1988, Vol 2, 144). It might be hypothesised from the returns that the English congregations were older and therefore slightly more stable as to location than the Welsh congregations.

The type of informant for the return in English congregations is very similar to those from Wales. The same descriptions of lay priesthood officers (Elder, Deacon, etc) are commonly used. A few anomalies include a respondent from Norfolk identifying himself as 'Official Manager' (Ede and Virgoe 1998, 235), Thomas Smith from King's Lynn who styles himself 'Elder and Pastor' (Ede and Virgoe 1998, 314) and two Bedfordshire respondents who call themselves 'Minister' (Bushby 1975, 140 and 188), probably for similar reasons to Welsh respondents who made the same choice. While all of the Welsh respondents were able to sign the return, William Allen of Briston in Norfolk is represented by his mark (Ede and Virgoe 1998, 87).

As in Wales, most respondents do not list an occupation, though they are surely all laypersons. Only four respondents identify their livelihood, and the occupations are very similar to those shown in the Welsh returns: 'Boot Maker', Shoemaker', 'Baker' and 'Labourer', all recorded on Norfolk returns (Ede and Virgoe 1998, 152,226,244). It is not possible to tell for either English or Welsh returns whether other respondents had a professional or landed background, but such a distinction might well have been recorded if it were present.

In summary, Welsh Mormon congregations were significantly under reported in the 1851 Religious Census. Many congregations were reasonably new at the time of the Census, and meeting places were mostly hired halls or private homes. A minority were exclusively used as places of worship. As nearly as can be gleaned from the returns, Church officers were laymen of modest circumstances. The Welsh Mormons largely shared these characteristics of meeting place and respondent with their English co-religionists. Detailed examination of the Records of Members of the various Welsh branches of the Church would likely provide further insights into this small but energetic denomination as it strove to find a place within the competitive world of Victorian Welsh religious groups.

Postscript: According to the Area President's office for Western Europe, as of 21 June 2001 there were 21 congregations and 5291 members of The Church of Jesus Christ of Latter-day Saints in Wales, eighty seven members more than in the June report of one hundred fifty years ago.

Appendix 1: Welsh Mormon Congregations in 1851 Religious Census

	Place	Description as given in Return	Informant on Return	Page *
1	BRE Cefn coed y Cymer	Latter Day Saints Room, Cefn coed y Cymer, 'taken on rent March 13 1848'	William Richards, President, Miner	V1 181
2	BRE Penderyn	Latter Day Saints, Tabernacle, Penderin 'building not used exclusively as a place of worship' [return mentions both Welsh and English congregation attendances]	Morgan Evans, George Rogers, English John Davis, Welsh	V1 184
3	CAE Carnarvon	Latter Day Saints, Glandwr, Bank Quay. 'A room in a dwelling house'. 'We can not Incert the average Congregations – as the Room has been only lately Opened.'	Morgan Jones, Minister Robert Lloyd	V2 329
4	CAE Bethesda, Llanllechid Parish	Latter Day Saints, Bethesda. 'The place of worship is a part of a dwelling house. Called the Church of Jesus Christ of Latter Day Saints. Started about the beginning of November 1850.'	David Williams, Elder	V2 356
5	CMN Carmarthen	Latter Day Saints, Lamma Street Chapel 'Part of a house' Present: 'even. 65'	David Evans, Deacon	V1 343
6	CMN Cenarth** Kenarth Parish	Later Day Saints, Three Somon [Salmon] Room, 'part of a dwelling house, not used exclusively'	Thomas Jones, elder	V1 487
7	CMN Cwmamman	Latter-day Saints, Cwmamman Space: 'free 100' Present: 'even. 18 + 20 scholars'	John Griffith, Elder	V1 324
8	CMN Llanelly	Mormonites Chappel or Later Day Saints 'President of the Llanelly Branch Benjamin Jones Officers – Elders 13, Prists 8, Preachers 9, Deacons 9. Officers total 39. The members of the whool saints within this Branch the total 216'	Joseph Evans, Elder of the later day saints	V1 283
9	CMN Llanfihangel Rhosycorn	Latter Day Saints, Tymawr, Llanfihangel Rhosycorn. 'Part of a dwelling house'	James Evans, Informant [Informant's form]	V1 505
10	DEN Abergele	Latter Day Saints, Saints Chapel, Chapel Street. Erected: '1849'	Edward Parry, Elder and President	V2 194
11	DEN Denbigh	Latter Day Saints, Capel y Seintiau. 'This place is Rented since this year and half by the Latter Day Saints. Only recently made use of for religious purposes.'	Robert Humphreys, Elder, Gardner. Rhmas Balten, Prist, Shoe maker. Rt Humphreys, Gardener.	V2 202
12	DEN Cefn Mawr	Latter Day Saints, Cefn Mawr, 'Dwelling house'	Robert Jones, Manager	V2 152
13	FLN Connah's Quay Northop/Llaneurgain Twp	Latter Day Saints, Connah's Quay 'Please to observe, this is a dwelling house and has not been held as a regular place of worship only during the last 4 months.'	George W Davies, Minister At Benjamin Bennett's Pilot, Connah's Quay	V2 111
14	GLA Aberavon	'Mormonite return missing' [Registrar's prelim list]	[none]	V1 226
15	GLA Aberavon Parish	Later Day Saints, Morria Shapel, Abravon 'Formerly a Baptist Chapel but of late rented to the Latter Day Saints.' [Registrar's note]	Wm Howell, Elder	V1 226
16	GLA Aberdare Parish	Latter Day Saints [no place mentioned but could be Aberaman] 'This is a spacious room, adjoining another Building, but not used exclusively as a place of Worship but on Sundays and Week Evenings'	William Sims, Elder	V1 187
17	GLA Cardiff	Latter Day Saint 'None but Barracks' 'Not used Exclusively as a place of worship'	James Ellis, Elder	V1 138
18	GLA Dowlais	Latter Day's Saints, Bute Arms Room 'building not used exclusively..temporary room'	William Thomas	V1 177
19	GLA Merthyr Tydfil	Latter Day Saints Cymreigyddion Hall or White Lion Inn Hall	William Phillips, Elder	V1 174
20	GLA Merthyr Tydfil	Latter Day Saints, New Inn Room Present: 'Morn. 77+46 scholars, aft 96, even. 132'	Thomas Llewellyn, Elder	V1 180
21	GLA Neath Parish	Latterday Saints. Name: 'Nonne'. Separate: 'No' Exclusive: 'Yes'	William Harris, Elder	V1 231
22	GLA Penyardren	Latter Day Saints, Pendaren 'The room where the Latter-day Saints hold their meetings in Pendaren in Merthyr Tydfil is adjoining the Mason's Arms which is also the Club room.'	John Jones, Elder, care of Thomas Griffiths, Baker	V1 179
23	GLA Swansea	Latter Day Saints, Trade Hall, High Street, Swansea Usual attendance: 'eve 100'	David Davies [Informant's form]	V1 259

Appendix 1: Welsh Mormon Congregations in 1851 Religious Census continued

	Place	Description as given in Return	Informant on Return	Page *
24	MGY Machynlleth	Latter Day Saints, Room in Graig Fach, Machynlleth 'It is very small.' Present: 'even. 35'	Revd Thos Ellis, Minister, Shoemaker	V2 5
25	MON Newport Borough	Latter Day Saints Chapel. 'Not a separate and entire building' Space: 'Free 300'	[Informant's form]	V1 105
26	MON Blackwood [Tredegar]	Latter Day Saints, 'Private House'	Evans Evans, Elder, Coal Miner	V1 68
27	MON Blaina	Latter Day Saints Tabernacle Blaina Iron Works 'Weekly School also'	T Parry, Mine Agent [Informant's Form]	V1 58
28	MON Newport St Woolos Parish	Church of Jesus Christ of Latter Day Saints, Sunderland Hall, Llanarth Street, [Newport] 'Rented from 3 rd October 1847.'	Jacob Jones President Thos Roberts Shoemaker	V1 102
29	MON Newport Borough	Latter Day Saints Chapel. 'Not a separate and entire building' Space: 'Free 300'	[Informant's form]	V1 105
30	MON Rhymney	Mormonites (Uchlawreved) 'Part of a dwelling house. Converted in a place of worship 12 months since.'	David Jones, Minister	V1 62
31	PEM Haverfordwest	Latter Day Saints, Bridge Street, St Martin's Parish. 'Separate building wholly for public Worship'	John Griffiths, Elder	V1 424

Sources: Page* Jones and Williams (1976) for all references to Vol 1; Jones (1981) for all references to Vol 2. For Cenarth**, the village is identified in Barnes (1995) page 174; as with several other returns, the return itself does not give a village name.

Appendix 2: Competing Denominations in Environs of Welsh Mormon Congregations

	Population	Church of England	Independants	Baptists	Wesleyan Methodists	Primitive Methodists	Bible Christians	Wesleyan Reformers	Calvinistic Methodists	Society of Friends	Unitarians	Other protestants	Roman Catholics	Jews
BRE Penderyn Parish	1777	1 65		2 105										1 83
BRE Vainor Parish	2667	2 202	3 397	2 600					1 140		1 84			1 135
CAE Llanbeblig Par/Carnarvon Boro	9883	5 385	3 671	1 290	2 509				4 1000					1 58
CAE Llanllechid Parish	5948	1 500	4 1219	2 85	2 202				5 456					1 80
CMN Bettws Parish	1579	1 0		1 264	1 251				1 111					1 28
CMN Carmarthen St Peter Parish	10171	4 700	3 802	2 180					3 470		1 165		1 46	1 65
CMN Kenarth Parish	1980	2 66	2 250	1 250	1 0				1 251					1 60
CMN Llanelly Borough	8415	2 600	3 850	5 800	2 152				1 900					1 200
CMN Llanfanhangel Rhos y Corn Parish	681	1 60	1 65									1 29		1 30
DEN Abergele Parish	2855	1 0	2 78	1 230					3 329					1 33
DEN Denbigh Borough/Parish	3591	3 250			1 259				1 785					1 12
DEN Ruabon Parish	11507	3 460	3 550	6 801	8 140	2 74			5 811					1 24
FLN Northop Township	719	1 140	2 70	1 88	1 31				5 232		1 65			1 16
GLA Aberavon Parish	2380	1 150	2 256	1 300		1 42	1 120		1 397					1 23
GLA Aberdare Parish	14999	3 176	5 500	4 840	3 170				4 347					1 186
GLA Cardiff St John/St Mary	18351	2 268	2 200	3 700	2 1000				1 392				1 100	1 250
GLA Merthyr Tydfil, Lower	23147	3 605	6 1378	7 1060	4 360			1 80	3 438		1 120			1 180
GLA Merthyr Tydfil, Upper	23231	2 170	6 1400	5 1000	2 170	2 146		1 35	2 1044				1 40	3 132
GLA Neath Parish	5778	1 400	3 711	2 210	1 200				1 273	1 16		1 125		1 NA
GLA part of Swansea Parish	23607	4 596	6 550	5 550	4 494	1 260			3 507	1 0	1 121	1 156	1 200	1 200
MGY Penegoes Parish	928	1 0	6 184	2 143	3 300				3 60					1 35
MON Aberystruth Parish	14383	3 142	1 380	7 1000	2 450	4 150		2 180	4 420					1 80
MON part of Bedwelty Parish – 1	9120	4 756	8 800	7 822	7 435	3 205			5 562					1 70
MON part of Bedwelty Parish - 2	2639	2 90	1 240	4 265	1 81	1 58			1 60					1 45
MON Newport Borough	19323	1 660	4 513	1 300	2 390							2 20	1 700	1 160
MON Newport St Woolos	569	2 200	1 30	2 550	2 244		1 84		1 201					1 400
PEM Haverfordwest St Martin	2087	1 0	1 222	1 645	2 499									1 60

Source: Jones and Williams 1976 and Jones 1981. The largest attendance of any congregation has been shown underneath the number of places. The locality is the smallest with an LDS group for which there are population figures.

Appendix 3: Surviving 1851 Records of Members of Welsh Mormon Branches

		Branch	Dates of Records	Historian's Libr No*	Comment
1	MON	Abersychan	1849-1892	1531	
2	GLA	Abertawe Same as Swansea	1849-1870	1536	Poss Welsh congreg?
3	MON	Abertilly	1848-1901	1550,3115	
4	GLA	Altwen or Alltwen	1849-1875	845	
5	MON	Blaina (Coalbrook Vale)	1856-1867	1590	
6	CMN	Brechfa	1846-1875	1538	
7	GLA	Britonferry See Llansawel	1850-1853	1575	Poss Engl congreg?
	BRE	Bryn Mawr See Wainhelygen	1848-1868	904	
8	GLA	Bryntroedgam	1847-1860	847	
9	GLA	Cardiff	1849-1855	848	Incl branch history
10	GLA	Cefncoed y cymar	1847-1864	545	Catalogued BRE
11	GLA	Cog [Cogan]	1848-1876	872	
12	CAE	Crumlin	1857-1862	859	
13	PEM	Cuffern Mountain	1849-1876	856	
14	MON	Cwm Celin/Cwm Celyn	1847-1856	1550	
15	GLA	Cwmsaerbren	1858-1874	1574	
16	MON	Cwmtellery/Cwmtelley	1847-1857	859	
17	GLA	Dinas	1848-1879	1555	
18	GLA	Dowlais	1851-1872	869	Incl branch history
19	MON	Ebbw Vale	1847-1864	863	
20	MER	Festiniog	1846-1856	6062	17 mem in 1 st emigr
21	BRE	Gilwern	1849-1858	865	Merged Llanelly 1858
22	GLA	Gwernllwynbach	1851-1872	na	
23	PEM	Haverfordwest	1847-1853	15678	Council minutes
24	CMN	Llandebie	1849-1866	870	Incl branch history
25	MER	Llanelltyd [Llanelltud]	1850-1857	1574	
26	GLA	Llanelly	1847-1868	1577	Incl branch history
27	GLA	Llanfabon	1847-1869	871	Incl branch history
28	GLA	Llansawel	1850-1853	318,1575	
29	MON	Machen	1854-1865	1765	
30	GLA	Merthyr Tydfil -Georgetown	1845-1857	873A, 282	
31	GLA	Merthyr Tydfil	1843-1856	873	
32	MON	Nant y Glo	1846-1856	1590	Incl branch history
33	MON	Newport	1848-1857	882	Organised 1848
34	CRD	Pen y Cae	1844-1866	890	Incl branch history
35	MON	Pontypool	1848-1928	595, 27561	Incl branch history
36	GLA	Pontypridd	1877-1895	1612	
37	MON	Rasa	1847-1864	863	
38	MON	Rhymni	1850-1876	892	Organised Apr 1851
39	PEM	Stepaside	1848-1857	893	22 members in 1853
40	DEN	Sutton Mountain	1853-1859	1816	Catalogued PEM
41	GLA	Swansea [Abertawe]	1849-1870	1536	Incl branch history
42	GLA	Treboth	1844-1880	899	
43	MON	Tredeggar	1844-1876	900	
44	GLA	Treforest	1851-1873	1612	
45	GLA	Treforis	1853-1868	903	
46	CAE	Trinant	1849-1853	859	
47	MON	Twyn Carno [near Rhymni]	1856-1857	1602	
48	GLA	Twyn-yr-Odyn	1847-1892	1614	
49	MON	Victoria See Tredeggar	1844-1876	900	Poss Engl congreg?
50	BRE	Wainhelygen	1848-1868	904	
51	---	Welsh Conference Misc	1851-1911	3118	
52	CMN	Ystrad	1896-1901	3115	

Source: Church of Jesus Christ of Latter-day Saints, Church Archives, Records of Members in Wales. Three branches (GLA Morrision, GLA Pont Llanfraith, and GLA Treorchy) have been omitted since they have no records as early as 1851. Numbers in 'Historian's Libr No' column refer to the register numbers.

Appendix 4: Mormon Meeting Places in Wales in 1856

	County	Meeting Place	Address
1	GLA	Aberafan	Capel y Saint
2	GLA	Aberamman	Oddfellows Hall
3	GLA	Abercynffig [Newcastle]	John Groves
4	DEN	Abergele	G Roberts, Water Street
5	GLA	Abertawy [Swansea]	Neuadd y Saint, Oraage Street
6	GRD	Aberystwyth	(none listed)
7	GLA	Alltwen	James Davies
8	CRD	Argoed [near Ystrad]	John Master
9	FLN	Bagillt	Dd Jones, Rose Place
10	CAE	Bethesda	J Davies, Caersalem
11	MON+	Blackrock	Thomas Johnson
12	CMN?	Blaenau Crinion	John Hughes
13	MER	Blaenau Ffestiniog	J Thomas
14	CRD	Blaenplwyfl	Mary Davies
15	MON	Blaina	Neuadd y Blaina Inn
16	CMN	Brechfa	E Morgan, Llawrbarth
17	DEN	Brymbo	Roberts, Clayton Row
18	BRE	Brynmawr	Neuadd y Saint
19	GLA	Caerdydd [Cardiff]	Neuadd y Saint, Millicent Street
20	CMN	Caerfyrddin [Carmarthen]	Neuadd y Saint, Masons' Arms' Yard
21	CAE	Caernarvon	Neuadd y Saint
22	GLA	Castellnedd	Mr Tout, Green
23	GLA	Cefn	Capel y Saint
24	DEN	Cefn Mawr	John Roberts
25	?	Cefncynfflig	Lewis Davies
26	CRD	Cellan [nr Fforest]	W Evans, Penyrescer
27	GLA	Craigarw [Graigarw]	Thomas Evans
28	CMN	Cross Inn	Am 4 y prydnyrn
29	MON	Cwmtleri	Edmund Jones
30	GLA	Cwmafon [Cwmavon]	Ty Maen Street
31	SMN	Cwmamman	Thomas Thomas
32	CMN+	Cwmbach	Life Boat
33	GLA	Cwmnedd	Half way House
34	GLA	Cwrtnwydd	Eleanor Evans
35	GLA	Cymmar	New Inn
36	BRE	Defynog [Defynnog]	J J Thomas
37	MER	Dinas Mowddwy	Ed Roberts
38	DEN	Dinbych [Denbigh]	R Jones, Twr'castell
39	GLA	Dowlais	Bute Arms, Horse Street
40	DRD	Eglwysfach	Hugh Roberts
41	?	Fangalch	Joseph Treharn
42	CRD	Ffairrhos [Fair-Rhos]	John Evans, Rhos
43	FLN	Ffint [Flint]	R Conway, Roskell Square
44	PEM	Fishguard [Abergwaun]	John Davies
45	?	Flowerdelis	Sm. Treasure
46	PEM	Frystrap [Frystrop]	Wm. Bowens
47	BRE	Gilwern	Phillip Lewis
48	MER	Harlech	James Anwyl
49	PEM	Hwlfordd [Haverfordwest]	Capel y Saint
50	CAE	Llandudno	E Pari, Tanygraig
51	GLA	Llanelli	Capel y Saint
52	BRE	Llangatwy [Llangatwg]	Richard Bevan
53	CAE	Llanllyfni	Williams, Penygroes
54	CAE	Llanrwst	Isaac Morris
55	GLA	Llansawel	Wm Jones, Garnwen
56	CMN+	Llwyni	David Powell, gogyfera'r Star Inn

Appendix 4: Mormon Meeting Places in Wales in 1856 continued

	County	Meeting Place	Address
57	PEM	Lydstap [Lydstep]	Wm Davis
58	MON	Machen	Abram Williams
59	MGY	Machynlleth	9 Brickfield Ter
60	GLA	Merthyr Tydfil	Alfreds Arms
61	GLA	Merthyr Tydfil	Cymreigyddion Hall
62	GLA	Merthyr Tydfil	Georgetown
63	GLA	Merthyr Tydfil	Mill Street
64	GLA	Merthyr Tydfil	Plymouth Street
65	GLA	Merthyr Tydfil	Railway Inn
66	PEM	Milford	Wm. White
67	CMN	Mynydd Cerrig	Herbt Griffiths
68	PEM	Mynydd Coffern	James Thomas
69	MON	New Tredegar	John Watkins
69	FLN	Newmarket	Capel y Saint
70	CMN+	Pencader	David Stephen
71	CAE	Penfro [nr Conway]	Thomas Highings
72	CMN+	Pensarn	John Roberts
73	CMN	Pontyberem	T. Morgan
74	CRD	Penycae	Neuadd y Pelican
75	CMN	Pontbrenaraeth	Am 3 y prd
76	CAE	Pontllanfraith	DI. Williams
77	AGY	Porth Amlwch	Hannah Owen
79	MON	Rasa	Nicholas Grigg
80	DEN	Rhosllanerchrugog	Samuel Perry, Ponkey
81	MER	RhydyrOnen [Rhyd yr onnen]	David Vaughn
82	MON	Risca [Rhisga]	Daniel Williams
83	DEN	Ruthin	Eliz Roberts, Borthyn
84	MON	Rymni	Daniel's Room
85	GLA	Sant Brid Fawr	John Jones
86	GLA	Skewen [Sgiwen]	Benjamin Jones
87	PEM	Steparside [Stepaside]	Benjamin Howell
88	DEN	Sutton	Wm. Griffiths
89	GLA	Talybont [Landeilo Talybont]	John Evans
90	PEM	Tenby	Capel y Saint
91	GLA	Treboth	John Evans
92	MON	Tredegar	Neuadd y Saint
93	GLA	Trefforest	Oddfellows Hall
94	BRE	Treforris	Capel y Saint
95	CAE+	Trinant	Sephaniah Jones
96	GLA	Troedyrhiw	Neath Arms
97	MON	Victoria [Tredegar]	Wine Vaults Room
98	BRE	Waenhaglam [nr Bryn Mawr]	John Hoskins
99	GLA	Wig [Wick]	Edward Richards
100	FLN	Wyddgrug [Mold]	Mary Roberts
101	CMN	Ystradgynlais	Thomas Davies

Source: Addresses as shown above (without county references) are shown on the back cover of Pratt (1856).
 Note: . For three locations no county identification has been possible as yet. County abbreviations followed by + indicate that more than one place by the name indicated exists, in more than one county. A guess has been made as to which is the most likely location.

Appendix 5: Comparison of Lists of Mormon Welsh Congregations

		1856 Pamphlet	Records of Members	1851 Census
1	GLA	Aberafan		Aberavon (2 returns)
2	GLA	Aberamman [nr Aberdare]	Aberdare	Aberdare
3	GLA	Abercynffig [Newcastle]		
4	DEN	Abergele		Abergele
5	MON		Abersychan	
6	GLA	Abertawy [Swansea]	Swansea [Abertawe]	Swansea
7	MON		Abertilly [Abertileri]	
8	GRD	Aberystwyth		
9	GLA	Alltwen	Alltwen/Alltwen	
10	CRD	Argoed [nr Ystrad]		
11	FLN	Bagillt		
12	CAE	Bethesda		Bethesda
13	MON+	Blackrock		
14	CMN?	Blaenau Crinion		
15	MER	Blaenau Ffestiniog	Ffestiniog	
16	CRD	Blaenplwyfl		
17	MON	Blaina	Coalbrook Vale [English congreg?]	Blaina
18	CMN	Brechfa	Brechfa	
19	DEN	Brymbo		
20	BRE	Brynmawr See Waenhaglam	Bryn Mawr See Wainhelygen	
21	GLA		Bryntroedgam	
22	GLA	Caerdydd [Cardiff]	Cardiff	Cardiff
23	CMN	Caerfyrddin [Carmarthen]		Carmarthen
24	CAE	Caernarvon		Carnarvon
25	GLA	Castellnedd		
26	GLA	Cefn		
27	DEN	Cefn Mawr		Cefn Mawr
28	BRE		Cefncoed y cymer	Cefn coed y cymer
29	?	Cefncynfflig		
30	CRD	Cellan [near Forest]		
31	CMN			Cenarth [Kenarth]
32	GLA		Cog [Cogan]	
33	FLN			Connah's Quay
34	GLA	Craigarw [Graigarw]		
35	CMN	Cross Inn		
36	MON		Crumlin	
37	PEM		Cuffern Mountain	
38	GLA	Cwmafon [Cwmavon]		
39	SMN	Cwmamman		Cwmamman
40	CMN+	Cwmbach		
41	MON		Cwm Celin/Cwm Celyn	
42	GLA	Cwmnedd		
43	GLA		Cwmsaerbren	
44	MON	Cwmtileri	Cwmtellery/Cwmtelly	
45	GLA	Cwrtnewydd		
46	GLA	Cymmar		
47	BRE	Defynog [Defynnog]		
48	MER	Dinas Mowddwy		
49	GLA		Dinas	
50	DEN	Dinbych [Denbigh]		Denbigh
51	GLA	Dowlais	Dowlais	Dowlais
52	MON		Ebbw Vale	
53	DRD	Eglwysfach		
54	?	Fangalch		
55	CRD	Ffairrhos [Fair-Rhos]		
56	FLN	Ffint [Flint]		
57	PEM	Fishguard [Abergwaun]		
58	?	Flowerdelis		
59	PEM	Frystrap [Frystrop]		
60	BRE	Gilwern	Gilwern	
61	GLA		Gwernllwynbach	
62	MER	Harlech		
63	PEM	Hwlfordd [Haverfordwest]	Haverfordwest	Haverfordwest

Appendix 5: Comparison of Lists of Mormon Welsh Congregations continued

		1856 Pamphlet	19C Records of Members	1851 Census
64	CAE	Llandudno		
65	GLA	Llanelli	Llanelly	Llanelly
66	PEM	Hwlffordd [Haverfordwest]	Haverfordwest	Haverfordwest
67	MER		Llanelltyd [Llanelltud]	
68	CMN			Llanfigangel Rhosycorn
69	BRE	Llangatwy [Llangatwg]		
70	CAE	Llanilyfni		
71	CAE	Llanrwst		
72	GLA	Llansawel [Britonferry]	Llansawel & Britonferry	
73	CMN+	Llwyni		
74	PEM	Lydstep [Lydstep]		
75	MON	Machen	Machen	
76	MGY	Machynlleth		Machynlleth
77	GLA	Merthyr Tydfil	Merthyr Tydfil	Merthyr Tydfil
78	GLA	Merthyr Tydfil	Georgetown	Merthyr Tydfil
79	GLA	Merthyr Tydfil	Llanfabon	
80	GLA	Merthyr Tydfil		Pendaren [Penydarren]
81	GLA	Merthyr Tydfil		
82	GLA	Merthyr Tydfil		
83	PEM	Milford		
84	CMN	Mynydd Cerrig		
85	PEM	Mynydd Coffern		
86	MON		Nant y Glo	
87	GLA			Neath
88	MON	New Tredegar		
89	FLN	Newmarket		
90	MON		Newport	Newport (2 entries)
91	CMN+	Pencader [nr LlanihangelArth]		
92	BRE			Penderyn
93	CAE	Penfro [nr Conway]		
94	CMN+	Pensarn [nr Carmarthen]		
95	CMN	Pontyberem [nr Carmarthen]		
96	MON		Pontypool	
97	GLA		Pontypridd	
98	CRD	Penycae	Pen y Cae	
99	CMN	Pontbrenaraeth		
100	CAE	Pontllanfraith		
101	AGY	Porth Amlwch		
102	MON	Rasa	Rasa	
103	DEN	Rhoslanerchrugog		
104	MER	RhydyrOnen [Rhyd yr onnen]		
105	MON	Risca [Rhisga]		
106	DEN	Ruthin		
107	MON	Rymni	Rhymni	Rhymney
108	GLA+	Sant Brid Fawr		
109	GLA	Skewen [Sgiwen]		
110	PEM	Stepaside [Stepaside]	Stepaside	
112	DEN	Sutton	Sutton Mountain (PEM)	
113	GLA	Talybont [Landeilo Talybont]		
114	PEM	Tenby		
115	GLA	Treboth	Treboth	
116	MON	Tredegar	Tredegar	Tredegar (Blackwood)
117	GLA	Treforest	Treforest	
118	BRE	Treforris	Treforis	
119	CAE+	Trinant	Trinant	
120	GLA	Troedyrhiw		
121	MON		Twyn Carno	
122	GLA		Twynrhodyn [Twyn-yr-Odyn]	
123	MON	Victoria See Tredegar		
124	BRE	Waenhaglam [nr Bryn Mawr]	Wainhelygen	
125	GLA	Wig [Wick]		
126	FLN	Wyddgrug [Mold]		
127	CMN	Ystradgynlais	Ystrad	

Appendix 6: English Mormon Congregations in the 1851 Religious Census

	Cty	Place	Description as given in Return	Informant on Return	Page *
1	BDS	Thorncote Pop 1364	Latter Day Saints Meeting Room (sittings 140)	John Spiers, Minister	140
2	BDS	Studham Pop 899	Latter Day Saints Preaching House (sittings 50)	William Webb, Priest	179
3	BDS	Kensworth Pop 1033	Latter Day Saints (80 sittings)	Samuel Impey	180
4	BDS	Eaton Socon Pop 2802	Latter Day Saints Meeting House (sittings 50) Church of Jesus Christ of Latter Day Saints	Thomas Joice, Minister	188
5	BKM	Edlesborough Pop 1838	Latter Day Saints Meeting Place (sittings 100)	Benjamin Johnson Presiding Elder	46
6	DBY	Church Gresley Pop 1257	Latter Day Saints 'separate and entire. Used as a day school'	Thomas Eyley, junr, Deacon	16
7	DBY	Heanor Pop 3427	Latter Day Saints 'separate and entire, exclusively used'	Samuel Gamble, secretary	43
8	DBY	Belper Pop10082	The Separation Church of Jesus Christ of Latter-day Saints, 'The Lepard Inn Club Room Bridge Street' 'we have 100 members in this Town but they range rather wide and do not all attend the Room having a meeting in a house.'	William Smith a priest	96
9	DBY	Ashbourne Pop 2154	Church of Jesus Christ of Latterday Saints 'Club room at the George and Dragon, Market Place, Ashbourne'	Wm Chadwick, priest	127
10	DBY	Chesterfield Pop 463	Church of Jesus Christ of Latter Day Saints Soresby Street 'separate and entire, exclusively used'	Isaac Allen, elder	156
11	DEV	Devonport	Latter Day Saints, 'Lecture Room otherwise Called Hedon's Public Room, 104 Fore St, Devonport', 'not separate building but exclusively used for religious worship	James Caffull, elder	81
12	DEV	South Moulton	Laterday Saints, 'Churchyard' Sittings '20 square feet'	James Griffin, preacher	115
13	DEV	East Down	'Mormonites', 'house' 'The doors open once a day on the Sabbath for prayer – in general'	William Lerwill, master of dwelling house	121
14	HRT	Holywell (St Albans Abbey Parish) Pop 8208	The Church of Jesus Christ of Latter Day Saints Room, Part of formerly Crown Inn, Holy Well Hill, 'Separate; Used exclusively as a place of Worship and a School	Henry Squires, President of the Branch	171
15	HRT	Watford Pop 6546	Latter Day Saints, Jones Yard High Street 'Separate; Exclusive',	Richard John Caffall, Preaching Elder	176
16	HRT	Hemel Hempstead Pop 8508	Latter Day Saints Meeting House; Mr Charles Prover Esquire, 'Separate, Exclusive'	John Burgess, Presiding Elder	187
17	HRT	Flamstead Pop 1852	Latter Day Saints, 'Situate about six miles from Dunstable', 'A dwelling House set apart for Worship Exclusively'; 'Exclusive'	Joseph Flitton, Priest	189
18	KEN	Deptford Par St Nicholas Pop 7071	Latterday Saints, Mr Taylor's Schoolroom, 1 Collier Street, St Nicholas, Deptford, 'A Private Day School', Not a separate and entire building, Not used exclusively as a place of worship'	George Taylor, Priest	8
19	KEN	Woolwich (part) Pop 15227	Latterday Saints Lecture Room, Thomas Street, Woolwich, 'Not a separate and entire building, a long room over some shops. Used exclusively as a place of worship'	Thomas Fisher, Presiding Elder	22
20	KEN	Preston-next- Faversham Pop 1135	Latterday Saints, Preston Sittings 100	William Stephens, Priest	274
21	KEN	Minster-in- Sheppey Pop 10165	Latterday Saints, Minster, 'Not a separate and entire building. Not used exclusively as a place of worship.', 'Public Whorship is held in a room'	Thomas O Bray, Elder	303

Appendix 6: English Mormon Congregations in the 1851 Religious Census continued

	Cty	Place	Description as given in Return	Informant on Return	Page*
22	KEN	Minster-in-Sheppey Pop 10165	Church of Jesus Christ of the Latterday Saints, Minster Malthouse, 'Not a separate building', Not used exclusively as a place of worship'	Richard Manicorn, Elder	303
23	KEN	Dover (St Mary) Pop 10733	Church of Jesus Christ Branch, No 10 Chappel Place, Dover, 'Not a separate and Entire building. Not used exclusively'	Thomas Barton, Elder Superintendent Samuel Jarvis, Elder	358
24	LIN	Stamford Pop 7332	Gass Lane Latter Day Saints' Chapel, Parish of St George. 'Separate and entire building. Used exclusively as a place of worship.'	Henry Wilson Elder	4
25	LIN	Semperingham Pop 105	Mormon Preaching House, West Street. 'Part of a Dwelling House. Used exclusively as a place of worship.' 'This place.of worship opened in the year 1842.'	John Holland, Deacon	10
26	LIN	Gosberton Pop 2091	Gosberton Risegate. Latter Day Saint's Meeting House. 'Separate and entire building. Used exclusively as a place of worship.'	Charles Twelves, Elder	21
27	LIN	Swineshead Pop2044	Swinehead North End. Church of Jesus Christ of Latter Day Saints. Not separate and entire building. Used exclusively as a place of worship.' 'Free space 10 feet square'	T. E. Sleight, Minister	52
28	NFK	Briston Pop 190	Mormonites or Latter Day Saints. Hall Street. Separate & Entire: 'Yes' Sittings: '16'	William Allen, X his mark, President	87
29	NFK	Norwich (St Pauls) Pop 68706 in 35 parishes, 10 hamlets	Latter Day Saints. St Paul's. Emmanuel Chapel, Saint Paul's Opening. 'Entire' 'Exclusively' Sittings 400	Claudius V. Spencer Presiding Elder – A Seventy.	126
30	NFK	Bawburgh Pop 460	Latter Day Saints. Dwelling House. Exclusive: 'No' Sittings 30	Samuel Bawburgh	144
31	NFK	Hingham Pop 1698	The Church of Jesus Christ of Latter Day Saints. Separate: 'No'. Sittings: '50'	Stephen Harvey, Presiding Elder	150
32	NFK	Wymondham Pop 5177	The Church of Jesus Christ of Latter Day Saints. Latter Day Saints Preaching Room. Damgate St. Separate & Exclusive: 'Yes'	Robert Dye, Residing Elder of this Branch of the Church, Boot Maker	152
33	NFK	Old Buckenham Pop 1401	Latter Day Saints. Old Buckenham Green. Separate & Entire: 'No' ' <i>The return states that there are 12 members and this it is a cottage, but this is crossed out.</i> '	William Wingfield, Priest	211
34	NFK	Hockham Pop 690	Latter Day Saints. Separate & Entire: 'No' Sittings: 24	Leonard Matless, Elder. Shoemaker.	226
35	NFK	Shipdham Pop 1769	The Church of Jesus Christ of Latter Day Saints. Market Street. Separate & Entire: 'No' Exclusive: 'No' Sittings: 50	John Lickerish, Elder	234
36	NFK	Garveston Pop 421	Latter Day Saints. Separate & Entire: 'No' Sittings: 50	Henry Fellows, Official Manager	235
37	NFK	East Dereham Pop 4385	The Church of Jesus Christ of Latter Day Saints. Baxter Row. Separate: 'No' Exclusive: 'No' Sittings: 30	John Lickerish, Elder. Mr William Thompson, Baker	244
38	NFK	East Dereham Pop 4385	The Church of Jesus Christ of Latter Day Saints. Formerly the Work House. Separate & Entire: 'No' Exclusive: 'No' Sittings: 40	Jeremiah Jones, Elder. William Cranmer, Labourer.	244
39	NFK	King's Lynn (Parish of St Margaret) Pop 20530	Latter Day Saints. Norfolk Street Chapel. 'Not separate' Exclusive: 'Day School' Space: '22 ft by 19'	Thomas Smith, Elder and Pastor	314
40	NFK	Feltwell Pop 1675	Latter Day Saints Chapel. , 'Entire', 'Exclusively' Sittings: 70	Henry Kitteringham; A Priest	360

Appendix 6: English Mormon Congregations in the 1851 Religious Census continued

	Cty	Place	Description as given in Return	Informant in Return	Page*
41	NTT	Worksop Parish Pop 7215	Mormonite Chapel, Bedlam Square. 'This place was formerly used as an Independent Chapel, but was reopened 6 weeks ago as a Mormonite Chapel, - there is no minister who resides in the town, or any officer connected with it, Mr Shaw has signed the return, not in any official capacity, but as a regular attendant'	John Shaw, a regular attendant	Vol 1, 56
42	NTT	Mansfield- Woodhouse Parish Pop 1972	Church of Jesus Christ of Latter Day Saints. 'Not a separate building' Present: 'Aft 16, Eve 32'	John Thomas Hardy Presiding Elder	Vol 1, 81
43	NTT	Hucknall-under- Hulthwaite Township Pop 1150	Latter Day Saints. Present: 'Aft 12'	blank	Vol 1, 97
44	NTT	Hucknall-under- Hulthwaite Township Pop 1150	Latter Day Saints. Space: 'free sittings for 70', Present: 'Aft 20, Eve 30'	Elder James Sones, Deacon	Vol 1, 98
45	NTT	Mansfield Parish Pop 10667	Church of Jesus Christ of Latter Day Saints. Radcliff Gate. Present: 'Morn 35, Aft 92, Eve 150'	John Thomas Hardy Presiding Elder	Vol 1, 101
46	NTT	Heanor Township Pop 3427	Latterday Saints. Present: 'Morn 15, Aft 50, Eve 70'	Samuel Gamble, Secretary	Vol 2, 122
47	NTT	Hucknall Torkard Parish Pop 2970	Church of Jesus Christ of Latter Day Saints. 'We have occupied it for the last 5 months. It is an old house'	Edwin Spencer, Elder	Vol 2, 144
48	NTT	Calverton Parish Pop 1427	Latterday Saints. 'Not a separate building and not used exclusively for worship'	Thomas Lester, Elder	Vol 2, 148
49	NTT	Radford Parish (part of) Pop 8878	Latterday Saints, Denman Street Chapel, New Radford. Present: 'Morn 30, Aft 70, Eve 160'	Thomas Marriot, Elder	Vol 2, 171
50	OXF	Aston Rowant Pop 901	Apostolic Baptist Church (Mormonites) 'Dwelling house and not entire. Used exclusively for dwelling house and public worship. No school.'	Thomas Hailey,	5
51	SSX	Brighton (St Peter) Pop 31987	Latter Day Saints Meeting Rooms. Richmond Buildings, Richmond Street. 'Not a separate building or used exclusively for worship'	Thomas Caffall, Elder	102
52	SSX	New Shoreham Pop 2590	Latter Day Saints. White Lion Street. 'Opened 1 month. Not a separate building. Part of a dwelling house'	Henry Hollish, Elder	112

Sources: As shown by county in the bibliography section 'Transcriptions for England'. Page numbers are from the respective county transcription.

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