

Nonconformist
Chapels
in the Boston Borough
of Lincolnshire

Summary

A survey of Nonconformist chapels in the Boston Borough of Lincolnshire was carried out to enhance the records of surviving nonconformist chapels in the county following similar surveys of Lincoln and West Lindsey.

The Boston Borough survey was carried out between March and July 2008 and followed the methodology and format of the previous surveys (see L.C.C. Report: Nonconformist Chapels in West Lindsey by Sarah Grundy).

Fifty one extant buildings were recorded and records were also created for 36 former buildings, identified from a variety of sources, but found to be no longer extant. Six of the extant buildings are listed buildings with statutory protection.

Surviving buildings in isolated situations were less common than those lying within settlements, though fewer chapels were constructed outside of the focus of settlements. However, many of the buildings found within settlements lie within secondary settlements within parishes, often small hamlets.

The majority of the surviving buildings belong to the mid to late 19th century, and particularly to the middle of that century, and most commonly they are constructed of red brick with gabled roofs and slate roof coverings.

Twenty seven percent of surviving buildings (14) are still in use as religious buildings and of the remainder the majority have been converted to dwellings. As in West Lindsey one of the greatest threats to surviving buildings is unsympathetic conversion resulting in loss of original features and therefore evidence for date and style, but also evidence of how the building was specifically used, reducing potential knowledge of the history of nonconformist worship. In addition lack of adequate regular maintenance, and indeed in some cases abandonment, sometimes after conversion has begun, has resulted in the survival of some buildings being at risk.

Introduction

The importance of nonconformist buildings as part of the built heritage and religious history of the county has already been emphasised in the West Lindsey report. An assessment and subsequent record of the level of, and state of, survival of this class of monument is important for their future management and enhances our understanding of the nonconformist provision and activity in the county of Lincolnshire which is so strongly linked with the history of nonconformism, and Methodism, in particular. As part of an ongoing survey of the county a rapid survey of the extant buildings in the Boston Borough was carried out in 2008 to create a record of the surviving buildings and an assessment of what has been lost and what is under possible threat.

Fifty one extant buildings were recorded and records were also created for 36 other buildings identified from a variety of sources but found to be no longer extant. Twelve of the 36 buildings found to be no longer extant were identified from the OS

County Series maps dating to the beginning of the 20th Century (11 buildings outside the town of Boston and 1 in Boston Cemetery on the edge of the town) and their sites could therefore be established.

Further records were created for the remaining 23 buildings which were identified from a variety of documentary sources and maps. The sites of 12 of these buildings could be established, 5 were approximately established but the sites of 7 others could not be closely established.

10 extant buildings, and 3 sites of non-extant buildings, were already recorded in the HBSMR database. This resulted in 41 buildings and 33 sites of non-extant buildings being added to the database (21 established sites; 5 approximately established sites and 7 sites which have not been clearly located).

Six of the extant buildings are listed buildings with statutory protection; 2 of these lie within conservation areas as do 6 of the other extant buildings.

Background

For the history of nonconformism in Lincolnshire and the importance and significance of the surviving nonconformist buildings see the LCC Report: Nonconformist Chapels in West Lindsey by Sarah Grundy

Methodology and Scope of the Boston Borough Survey

The methodology of the previous surveys of Lincoln and West Lindsey was followed, beginning with a desk-based assessment using the same published documentary sources and maps, with the addition of some sources specific to the Boston area (see sources and references). This was followed by a rapid survey of extant buildings during which digital images of the exterior of surviving buildings were taken and a record of surviving features, present use, dating evidence and state of preservation of each building was made using a survey form in the field. In addition the presence of any associated buildings or graveyards was recorded.

A database was subsequently created and the data on the surviving buildings were transferred to the Historic Environment Record. Records were also made of the sites of buildings found to be no longer extant and these were also added to the HBSMR.

This report on the nonconformist buildings in the Boston Borough largely follows the format of the West Lindsey report to facilitate comparison of the evidence from the two areas and any future areas surveyed.

Surviving Nonconformist Chapels in the Boston Borough

Fifty one surviving chapels were identified in the Boston Borough. Forty four chapels and 1 mission room were identified as having existed outside the town of Boston at the beginning of the 20th century from the OS County Series Maps, and 34 of these chapels were found to be extant. In addition a possible Friend's Meeting House was identified while investigating the Friend's burial ground identified from OS County Series Map 101/13. Another 2 chapels, which post-date the 1905 maps, were identified in passing during the survey; the Wesleyan chapel in Station Road in Sutterton and the Primitive chapel at Skeldyke which replaced, on a different site, an earlier building which no longer survives (an associated Church Mission Room possibly survives). Finally, the Wesleyan Methodist chapel in Spalding Road in Sutterton, included in Stell's inventory, does not appear on the relevant County Series Map.

In addition, around 31 nonconformist chapels or meeting places were identified during the desk-based assessment, from a variety of sources, as once having existed in Boston. Thirteen of these were found to be extant though some of these replaced earlier chapels on the same, and on different, sites. Many of the sites of the buildings which no longer survive in the town were identified from a variety of documentary sources and old maps, though four could only be approximately established and the sites of 2 others were not established

Other former buildings which are no longer extant were also identified during the desk-based assessment. Some of these do not appear on the County Series Maps and consequently most of their sites could not be closely established. These include a Primitive Methodist chapel at Freiston (Shore) built in 1838 (Ambler 1979 Census no 213), a Wesleyan "house" erected in 1850 at Fosdyke (Ambler 1979, Census no 276), a Church of Jesus Christ of Latter Day Saints at Swineshead North End (Ambler 1979 Census no 261) and a Particular Baptist Ebenezer outstation at Wyberton (Ambler 2000, 124). The site of a Wesleyan chapel and Reformers School, recorded in the census as having existed in Wyberton (Ambler 1979 Census number 208), was approximately established from another source.

Nonconformism in the Town of Boston

Within the town of Boston the history of nonconformist provision is complex and establishing the former sites of nonconformist places of worship is sometimes problematic. Chapels were often rebuilt, sometimes on new sites, when they became inadequate for the growing congregation. This is exemplified by the move from the Primitive Methodist Chapel in George Street to the new larger purpose built chapel in West Street in 1866. The situation was further complicated by the merging and reorganisation of denominations and the subsequent reuse of abandoned chapels by different denominations.

Methodism was first mentioned in the records of Boston in 1768 when 4 members were recorded (Thompson 1856, 209). The first Methodist chapel in the town, which seated about 170, was built around 1764 in Wormgate and was replaced in 1808 by a new chapel in Red Lion Street, on the corner of Chapel Street, which was then

extended in 1818 to seat 1100 (Leary 1972, 27). The congregation subsequently moved to the much larger Wesleyan Centenary Chapel, which was built close by in 1839, when the earlier church became inadequate for the increasing congregation (*survey number 13960*). A contemporary etching reveals that the Centenary Chapel had an Ionic Colonnade at this time (Thompson 1856, 208-209; White 1956, 283-4). Following a fire in 1909 the chapel was rebuilt in 1911 by Gordon and Gunton who designed the new front, while at the same time incorporating parts of the previous building (probably represented by the main body of the present church). Other Wesleyan chapels in the town were outposts or off-shoots of the society of this central chapel and included the surviving Skirbeck Chapel (*survey number 13967*), a former Town Mission or Ragged School of 1856-1936 in Lincoln Lane (no longer extant) and the Iron Chapel of 1904 in Brothertoft Road (also no longer extant). The other surviving Wesleyan Chapel in the town is the Hospital Bridge Methodist Church in Norfolk Street which also had a Sunday School (*survey number 13966*).

The Primitive Methodists first met in a room in Innocent Street (Leary 1972, 17). A chapel, including a Sunday School, was subsequently constructed in George Street in 1839 and was later altered and enlarged in 1860. When this new building quickly became inadequate a new chapel, which seated 600, and included a school room, was built in West Street in 1865-6. The West Street building was destroyed by fire in 1897 and a new chapel was built and opened in 1898 with a lending library among the facilities. This building survives, somewhat altered, and is now in use as business premises (*survey number 13962*). The new Sunday School was added in 1903-4. In 1947 the West Street group joined the Wesleyan Centenary Circuit but the West Street chapel continued in use until 1965 when the congregation joined the new Zion group in Brothertoft Road (Leary 1972, 23).

New Connexion Methodism was represented in Boston by the former Zion chapel built 1828-9 in West Street, with the addition of a school in 1831. After a fire in 1859, extensive alterations were made to the chapel front and in 1898 a new school was built. This chapel is no longer extant but a photograph survives (Leary 1972, 15). In 1934 the New Connexion, having suffered a decline in membership, joined with the congregation from the Iron Chapel in Brothertoft Road and a new chapel was built in Brothertoft Road (*survey number 13965*) which originally incorporated the Iron Chapel which was moved from its original site.

The extant chapel in Pump Square was built by a Free Methodist Group in 1856 and a school was added in 1872 (*survey number 13961*). Prior to this the Free Methodists had met in the disused Unitarian chapel off Mainridge mentioned below. After many years of problems it united with the Centenary Circuit in 1947 but continuing problems caused it to close in 1962 (Leary 1972, 24-26)

Congregationalism came to Boston from Long Sutton in 1818 (Bagley 1986, Ambler 2000, 111). Their first chapel was built in Grove Street in 1819 and subsequently extended in 1841 (*survey number 13968*). A breakaway group from the Grove Street Chapel, led by the Rev Isaac Watts, built a Congregational church in Red Lion Street in 1850 incorporating schools on the ground floor. An etching of this building, which had a spire, a rose window and school rooms below, survives (Thompson 1856, 210; White 1856, 283). This building was replaced by another church in 1868 which no longer survives. The Congregationalists also used the Wesleyan Methodist Sunday

School in Red Lion Street as a school after 1869.

In Chapel Row (off Mainridge) a chapel was built in 1804 for a Universalist Society founded in 1802. The congregation later moved to the new Unitarian chapel in Spain Lane, which was built in 1819-20, and the chapel in Chapel Row was subsequently used by Quakers, Baptists and Free Methodists (Stell 2002, 198; Thompson 1856, 205). This building is no longer extant. The fine Spain Lane Unitarian chapel is still in use and has an adjoining grave yard with memorials and table tombs (*survey number 13898*). An earlier Quaker Meeting House, off Lincoln Lane, is marked on maps of 1741 and 1779. Thompson suggests that by 1856 it had been converted to two tenements and that there had been an associated burial ground, half a mile north on the grand sluice, with burials dating to between 1703 and 1780 (Thompson 1856, 255)

The General Baptist movement was active at an early date in Lincolnshire and Boston had one of the earliest Baptist congregations in the country, with records suggesting that it existed before 1653 (Thompson 1856, 260). The Boston church had 73 full members in 1738 but only about 40 in 1762 (Ambler 2000, 105).

Thompson suggests that the first meeting house may have been in Spain Lane which was known in the 18th century as Meeting House Lane. In 1739 they met in Skirbeck quarter, near Old Hammond-beck, in a building that was later used as a granary, and a map of 1741 shows the site of this building and a Baptist meeting house in Deal Yard in Wide Bargate (Hall R 1741 A Plan of the Borough and Port of Boston). In 1763-4 the present site in High Street was first used for a new chapel with an associated cemetery in White Horse Lane. Following the unification of the Boston Church with the New Connexion of General Baptists in 1770, the congregation increased and the chapel was enlarged in 1777 (Thompson 1856, 262). Subsequently the present building replaced it in 1837 and was enlarged further in 1841 and 1853 (*survey number 13964*). An associated school room was built in Witham Green in 1842 (Thompson 1856, 261-262) and a General Baptist chapel was recorded at "Withgren" in the 1851 Census of Religious Returns (Ambler 1979, census no. 248; Ambler 2000, 119). The mission was extended to the Mount Bridge area of the town in 1883 (Ambler 2000, 122).

Other Baptist congregations also met in the town. The Independent Baptists had a chapel at the end of Heslam's Alley, off the High Street, which was built in 1742, though founded before 1727 (Thompson 1856, 259). This chapel was subsequently bought by the General Baptists in 1844 for use as a school room. A Salem chapel, used by the Particular Baptists, was built in Liquorpond Street in 1801 and White suggests that it was rebuilt in 1839 (White 1856, 283). This chapel still survives (*survey number 13963*) though the Particular Calvin Baptist chapel erected in 1838 in the same street (White 1865, 283; Ambler 1979, census no. 251; Ambler 2000, 123) is no longer extant. This Ebenezer chapel is suggested by Thompson to have been also used by the Baptists who formerly used the chapel in Heslam's Alley (1856, 270).

A Presbyterian congregation is known to have existed in Boston around 1700, and in 1717 there were 253 "hearers" in the town. However, a new meeting house, accommodating only 60 people, was erected in 1738 (Ambler 2000, 92). This meeting house was built on a piece of land on the west side of High Street "about

half-way between Pulvertoft and St Anne’s Lanes” (Thompson 1856, 263) and its site has been identified from maps of 1741 and 1779 (Hall R 1741 and Armstrong 1779).

Survival

The survival of the extant buildings appears to be somewhat due to chance. Some of the 11 buildings identified from the OS Maps as existing outside the town of Boston at the beginning of the 20th Century, and found to be no longer extant, were sited within settlements and others were in isolated locations. They were of a variety of denominations, though only a small proportion of Wesleyan chapels have disappeared. Perhaps, significantly, 3 of the buildings which are no longer extant were Baptist chapels, which reflects a high proportion of the Baptist chapels known to have existed (only 4 examples survive, of which only 2 lie outside the town of Boston).

Survival and present use

Fourteen, or 27%, of chapels identified have continued in use as chapels, though the former Wesleyan chapel at Kirton Holme is now in use as an Anglican church and the chapel in London Road in Kirton is in joint Wesleyan and Anglican use. Seven of these chapels are found in the town of Boston itself and the remaining 7 are found in the principal settlements of parishes, with the exception of that at Kirton Holme.

As other chapel buildings fell out of use as religious buildings they were often retained for other purposes. In the Boston Borough some have been converted into dwellings or business premises, a process which usually preserves the basic structure though the buildings are often altered and extended with some loss of original features, particularly interior fittings. Eighteen former chapels are now houses (35%) and 4 are used as business premises (8%). Some former chapels are now disused (8 examples, 16%), or reused as garages, stores or outbuildings (7 examples, 14%): a lack of maintenance has resulting in some of these buildings being at risk.

| Present use | |
|-----------------------|----------|
| House | 18 (35%) |
| Chapel | 14 (27%) |
| Disused | 8 (16%) |
| Garage | 2 (4%) |
| Business Premises | 4 (8%) |
| Unknown | 3 (6%) |
| Agricultural Building | 1 (2%) |
| Garden Outbuilding | 1 (2%) |

Table 1. Current use of extant chapels

Survival and Location

The parishes in the Boston Borough are distinctive in that many of them are long and narrow in form and subsequently parts of these parishes lie at some distance from each other. In addition the fenland area to the north west of Boston, encompassing the

modern parishes of Holland Fen with Brothertoft and Amber Hill, was, in the 19th Century, made up of detached, or outlying parts of some of the other parishes in the south of the Borough such as Kirton and Sutterton. In fact, what was a detached portion of Swineshead parish, encompassing part of Chapel Hill, now lies within the modern administrative area of East Lindsey. This reconfiguration of the parishes had to be considered in relating the sources to modern parishes.

As found during the West Lindsey survey, surviving buildings in isolated areas were less common than those found in settlements, though fewer chapels (only 22% in the Boston Borough) were constructed outside the focus of settlements.

Of the surviving buildings 44 (86 %) are found within settlements and 7 (14 %) lie outside a focus of settlement, which is comparable to the 13% of buildings located outside settlements in West Lindsey (West Lindsey Report p10). Of the known chapels found to be no longer extant 4 lay outside a focus of settlement comprising 25% of non extant buildings (other than those which once existed in the town of Boston). However, many of the 44 buildings within settlements are found in secondary settlements within parishes, often small hamlets. Outside of the town of Boston, approximately the same number of surviving buildings was found in secondary settlements as within the main settlement of the parish (16 in the principal settlement of the parish and 15 in secondary settlements).

The surviving buildings in isolated locations, or in secondary settlements, have almost all changed their use or have become disused altogether with the exception of the chapel at Kirton Holme which, as mentioned above, is now in Anglican use (*survey number 13742*).

The surviving buildings are fairly widely distributed throughout the district though are fewer in number in the fenland areas of the far west and north-west of the borough whilst the buildings which have not survived tend to have been situated towards the extremities of the district reflecting areas where settlement is less dense and population more sparse (see Figs. 1 and 2).

| Present Use | Isolated | Primary Parish Settlement | Secondary Parish settlement | Town of Boston |
|--------------------|-----------------|----------------------------------|------------------------------------|-----------------------|
| Chapel | - | 6 | 1 | 7 |
| House | 3 | 7 | 7 | 1 |
| Business Premises | - | 1 | - | 3 |
| Garage | - | - | 1 | - |
| Disused | 1 | 1 | 4 | 2 |
| Unknown | 2 | 1 | 1 | - |
| Agricultural | 1 | - | - | - |
| Garden Outbuilding | - | - | 1 | - |

Table2. Location of extant chapels

Survival and Denomination

Wesleyan Methodist chapels were by far the most numerous of the surviving buildings, comprising 53% of the total (27 examples). Nine (18%) of the chapels were Primitive Methodist, and 5 (10%) were United Free Methodist. In Boston there is also a Zion New Connexion Methodist Chapel (built in 1934 to replace the New Connexion Zion Chapel in West Street), a Unitarian chapel in Spain Lane and a Pentecostal Chapel and a Gospel Hall are also found in the town. The Boston New Connexion circuit was the only one in Lincolnshire (Ambler 2000, 132). Eight percent (4 examples) of the extant buildings in the district were Baptist Chapels, including 2 General Baptist chapels, 1 New Connexion General Baptist chapel and 1 Salem Baptist chapel. There are 2 Congregational chapels, one of which, at Kirton, was originally one of the General Baptist chapels above (*survey number 13741*). This contrasts with West Lindsey where no Baptist Chapels were found, though the south west of the county, and the fens in particular, is one of the areas of the county where the Baptist church flourished, partly due to the large parishes and scattered communities there (Ambler 2000, 117 & 119). The town of Boston had a strong Baptist presence from an early date and had the largest church in Lincolnshire between 1770 and 1900 (Ambler 2000, 122).

The only Society of Friends evidence found during the desk-based assessment included the evidence for a former Quaker Meeting House in Lincoln Lane in Boston (and the use of the Chapel Row chapel in the town by a Quaker group at one time) and the burial ground in Old Leake parish which is recorded on the 1905 O.S. County Series Map. However, an adjacent farm building was identified as a possible Friend's Meeting House during the site visit to the burial ground (*survey number 13971*).

Wesleyan Methodism formed by far the largest Methodist group in the county and Wesleyan Methodists had proportionally more chapels per number of members than did Primitive Methodists (Ambler 2000, 157).

Only 23% of the lost chapels in the Boston Borough were Wesleyan which otherwise were the largest denomination comprising 38% of the total number of chapels identified (extant and non extant). The proportion of extant Wesleyan Chapels in the Boston Borough (53%) compared to the 18% of Primitive chapels is greater than was found in West Lindsey where the number of extant Primitive chapels was more than half of that of Wesleyan chapels (West Lindsey Report p.12). More than twice as many Wesleyan chapels as Primitive chapels were identified as lying outside Boston during the desk-based assessment: 27 (23 survive) and 11 (8 survive) respectively. Three quarters of the total number of Primitive chapels survive (9 out of 12, discounting the forerunners of the surviving Primitive chapel in the town of Boston).

The surviving Primitive Methodist chapels date largely from the mid 19th century onwards with only the original chapel at Fosdyke being linked with an early 19th century date (1826), though the present building there represents a rebuild of 1861 (*survey number 13955*). Four other Primitive chapels date to the mid 19th century though the chapel at Amber Hill was extended in 1892 and at Bicker a much larger chapel was built alongside the small mid 19th century chapel in 1908. Two chapels

date from the late 19th century (Hubbert's Bridge - *survey number 13941* and the former chapel at Wrangle Bank- *survey number 13933*) as well as the rebuilt Primitive Methodist chapel in Boston (*survey number 13962*). The extant chapel at Skeldyke (*survey number 13938*), built in 1908, replaces an earlier building which once existed on another site in the village.

Half of the surviving Wesleyan chapels had their origins, were built, or were remodelled, in the mid 19th century. Only 3 had their origins in the early 19th century though the chapel at Wigtoft may have originated in the mid 18th century. Eight were built or altered in the late 19th century and 6 in the early 20th century.

The other chapels which no longer survive (outside the town of Boston) include 2 United Free chapels and 3 Baptist chapels; the latter comprising almost half of the 7 baptist chapels identified, suggesting a decline in Baptist membership from the late 19th century.

The extant Wesleyan Methodist chapels are widely distributed throughout the district (see Fig 1). Two thirds of the Primitive Methodist chapels were in secondary settlements within parishes and tend to be found towards the edges of the area reflecting the fact that Primitive Methodism seems to have been more popular among poorer, more marginal, populations.

| Denomination | Retains all historic fabric | Major part of historic fabric | Minor part of Historic fabric | Minimal survival of historic fabric | Not Known |
|-------------------------|-----------------------------|-------------------------------|-------------------------------|-------------------------------------|-----------|
| Congregational | - | 1 (1) | - | - | - |
| Free Methodist | - | 4 | 1 | - | - |
| Wesleyan Methodist | 6 | 16 | 3 | 1 | 1 |
| Primitive Methodist | - | 8 | 1 | - | - |
| New Connexion Methodist | 1 | - | - | - | - |
| Unitarian | 1 | - | - | - | - |
| Baptist | 1 | 3 | - | - | - |
| Gospel Hall | - | 1 | - | - | - |
| Pentecostal | - | 1 | - | - | - |
| Rel. Soc. of Friends | - | - | - | - | 1 |

Table 3. Degree of survival of historic fabric of buildings by denomination

Two of the extant chapels changed denomination during their period of use. The former chapel in Willington Road at Kirton began as a General Baptist Chapel in 1840 but was later sold to an Independent Congregation in 1846 (Stell 2002, 213) and the Baptist chapel at Sutterton was later used by Methodists (Stell 2002, 225). The

former Methodist chapels at Kirton Holme and Kirton London Road are now used by Anglican congregations as mentioned above.

Among the buildings which have not survived was a Presbyterian chapel in Boston and a Church of Jesus Christ of Latter Day Saints in Swineshead North End, “organised” in 1850, but which was not a “separate and entire building” (Ambler 1979, 52 no.261).

| Denomination | n |
|-------------------------------|----------|
| Wesleyan Methodist | 27 |
| Primitive Methodist | 9 |
| United Free Methodist | 5 |
| New Connexion Methodist | 1 |
| Congregational | 2 |
| Baptist | 4 |
| Friends | ?1 |
| Assemblies of God Pentecostal | 1 |
| Gospel Hall Brethren | 1 |
| Unitarian | 1 |

Table 4. Denomination of Surviving Chapels (NB The Baptist Chapel at Kirton was later used by an Independent Congregational Group and is included twice)

Period and Date of Surviving Buildings

Establishing a date for some of the buildings is problematic. Not all buildings have date tablets, or decipherable tablets, and some of these buildings have no documentary sources which can be linked to them with confidence. Where links can be made the existing date tablets do not always correspond to the dates in sources, and often relate to the rebuilding, alteration or extension of an earlier building; this is sometimes made explicit as at Leake Commonside (*survey number 13936*). The buildings were ascribed to a date range in accordance with those used in the West Lindsey survey but there were 5 buildings to which no date could be attributed.

The 18th Century

There are no extant buildings in the district which can be confidently attributed to an 18th century date. The core of the former chapel at Wigtoft (*survey number 13952*) may represent the Wesleyan Barn of 1750 recorded in the census, though much altered and extended in the mid 19th Century. The date of the possible Friend’s Meeting house in Old Leake parish is unknown (*survey number 13971*). The census reveals that the Particular Baptist chapel in Swineshead, which was destroyed by fire during the 20th century, was built before 1800 and the General

Baptist Chapel in Boston High Street (built in 1837) replaces an earlier building of 1763, belonging to one of the oldest nonconformist groups in the county founded in 1641 (*survey number 13964*).

The Early 19th Century

There are relatively few early 19th century buildings surviving in the Boston Borough. Only 6 (or 12%) of the extant buildings can be clearly dated to the early 19th century and only three were Methodist Chapels; the small vernacular red brick building, with a hipped roof, at Wyberton West End, which the census records as a Wesleyan Chapel built in 1826 (*survey number 13940*); the earliest Wesleyan Methodist Chapel at Kirton Holme built in 1820 which also has a hipped roof (*survey number 13742*) and the former Wesleyan Chapel in Red Lion Street in Boston built around 1808 and enlarged in 1818.

Two of the early 19th century buildings are the notable listed Unitarian chapel in Boston of 1819/1820 (*survey number 13898*), and the listed former Baptist Chapel at Sutterton rebuilt in 1825, replacing an earlier building dating of 1802, and enlarged in 1839 (*survey number 13948*). In Boston the former Congregational chapel in Grove Street was built in 1819 (*survey number 13968*).

Documentary sources reveal that some other buildings originated in the early 19th century but have since been rebuilt, or substantially altered, while others have disappeared altogether. The present Primitive Methodist chapel at Fosdyke (*survey number 13955*) was built in 1861 to replace an earlier chapel of 1826 and the Wesleyan Chapel at Kirton End has a date tablet inscribed 1866 though the census records a Wesleyan Chapel having been built there in 1821 (*survey number 13746*). The early 20th century Wesleyan chapel in Butterwick (*survey number 13946*) replaces an earlier chapel of 1815 and a Wesleyan chapel at Bicker (*survey number 13954*) was originally built in 1811. The former Independent Congregational church in Kirton (*survey number 13741*) was originally a General Baptist chapel possibly built originally in 1827 and subsequently enlarged in 1846. The former Primitive Methodist chapel at Wrangle Bank (*survey number 13933*) has a date stone of 1875 but documentary sources refer to church of 1832 (or 1838). Thompson (1856, 786) refers to a Wesleyan Methodist chapel in Freiston erected in 1822 with a Sunday School, which may be the extended and altered church there of 1866 (*survey number 13944*). A Wesleyan chapel built in 1815 is recorded in the census in Leake which may represent the early phases of the building which was remodelled in the late 19th century in Leake Commonsides (*survey number 13936*) (Ambler 1979 census nos 228) and a Wesleyan chapel is recorded as being built in Leverton in 1820 which may represent a forerunner of the building marked on the 1905 OS map and mentioned in Stell as dated 1858 (2000, no 167) but found to be no longer extant.

The Mid to Late 19th Century

The majority of the extant buildings date from the mid to late 19th century and just less than half of the extant buildings were built wholly, or in part, in the mid 19th Century. Fourteen buildings date wholly, or in part, to the late 19th century (ie 1867-1899) and include 4 Primitive Methodist Chapels (almost half of the extant Primitive Methodist chapels), 8 Wesleyan Chapels, 1 United Free Methodist chapel and 1 Gospel Hall chapel.

The Early 20th Century

Three of the 8 chapels built in the district in the early 20th century lie within Kirton Parish: the chapel at Skeldyke (*survey number 13938*) replaces an earlier Primitive Chapel at another site in the village and the Wesleyan chapel at Kirton Holme (*survey number 13742*) was built alongside the earlier chapel of 1820. The large Gothic building in London Road at Kirton (*survey number 13748*) was designed by John Wills and built in 1902. In addition, the Wesleyan Centenary chapel in Boston, originally built in 1839, was partially rebuilt in 1911 by Gordon and Gunton after a fire, and, though elements of the original fabric were retained and incorporated, the front was completely rebuilt at that time (*survey number 13960*).

| Period | n |
|--------------------------|----|
| Early Eighteenth Century | 0 |
| Mid Eighteenth Century | ?1 |
| Late Eighteenth Century | 0 |
| Early Nineteenth Century | 6 |
| Mid Nineteenth Century | 22 |
| Late Nineteenth Century | 13 |
| Early Twentieth Century | 9 |
| Unknown | 5 |

Table 5. Date of Surviving Chapels (some chapels represent more than 1 phase and appear twice)

The distribution of the extant buildings by date reveals that the early 19th century buildings are concentrated in the middle of the Borough. The mid 19th century buildings are found widely distributed but the late 19th century buildings are found in Boston and in the north of the Borough. The early 20th century buildings are also found predominantly in the middle and towards the south west of the Borough and it has already been noted that 3 of the 9 examples lie in the parish of Kirton (Fig. 2). This area is perhaps one of the least marginal parts of the Borough and several of these early 20th century buildings replace, or are additions to, earlier buildings suggesting that nonconformist congregations were expanding in this area at this time and that resources were available for new building projects.

Style and Decoration of Surviving Chapels

As noted in the West Lindsey survey there is a wide diversity of size, style and elaboration among nonconformist places of worship, a diversity which generally relates to factors such as the size of the nonconformist group and to local organisation and resources. This picture is also reflected in the Boston Borough.

Some small simple vernacular buildings, such as those found during the West Lindsey and Cornish surveys, were found in the Boston District. A simple building at Wyberton West End (*survey number 13940*) has a hipped roof and segmental-headed

windows and the original Primitive Methodist chapel at Bicker (probably of 1854, *survey number 13953*) was a simple gabled building with flat-headed windows (a larger more elaborate chapel was added alongside in 1908).

However there is not a large number of buildings of this type in the Boston District and even small simple buildings often display some form of simple decoration or elaboration to demonstrate a degree of status as a place of worship.

Many of these small, rectangular chapels are gabled buildings of red brick and are relatively plain apart from the addition of simple details or decoration. Sometimes the gable end is emphasised by a dentil cornice in the gable, such as in the Primitive Methodist Chapel at Kirton End (*survey number 13745*); sometimes a return of the cornice for a short distance along the front of the gable gives the impression of a pedimented gable as seen in the small Wesleyan Chapel of 1865 at Freiston Ings Bridge (*survey number 13945*). Such examples are of a wide variety of dates and seem to reflect local circumstances at any one time rather than any chronological development of style.

Other small isolated buildings have somewhat more elaborate decoration such as the Wesleyan Chapel at Wyberton Marsh (dating to the 1870's) which has pointed gothic windows with polychrome brick dressings, gable cornice and quoins simulated by coloured brick (*survey number 13939*).

The larger gabled buildings, which form the majority of the surviving buildings found in the Borough, display a similar, or greater, desire to elaborate with decoration. The gable ends and cornices again provide a vehicle for decorative features and gault brick is often used to emphasise features such as cornices, window dressings and stringcourses with contrasting colour. Some buildings have pedimented gables in Classical form with terminal, and sometimes also intermediate, pilasters as found at the isolated Primitive Methodist chapel at Wrangle Bank where the pediment is combined with dogtooth brickwork and dentil cornices (*survey number 13933*), and at the Wesleyan chapel at Fishtoft where classical paterae are found ornamenting the ridge tiles of the gabled porch (*survey number 13942*).

The use of impostes or short returns to suggest a pedimented form is frequently found and is sometimes combined with gothic details such as pointed windows displaying an eclectic mix of design elements as at Wyberton Marsh (*survey number 13939*), at the Wesleyan chapel at Kirton End (*survey number 13746*) and at the early twentieth century former Primitive chapel at Skeldyke (*survey number 13938*).

At the other end of the scale are the large elaborate architect designed buildings most of which date to the late 19th and early 20th centuries. A few examples are earlier in date such as the Boston High Street Baptist chapel built in 1837 in Gothic style (*survey number 13964*) and the Wesleyan Centenary chapel in Boston built in 1839 in Classical style (*survey number 13960*).

The Wesleyan chapel in London Road at Kirton was built in gothic style by John Wills in 1902 and has a rusticated stone front, a central window above the gabled porch of 3 stepped arches, including a tall central arch with 2 lights and geometric tracery, and a raised gable with stone copings and kneelers and stone octagonal

pinnacles and finials (*survey number 13748*). At Kirton Holme the early 20th century chapel has a raised gable with stone dressings, pinnacles and windows with gothic tracery (*survey number 13742*). Other buildings in Gothic style include the early 20th century Primitive chapel at Bicker (*survey number 13953*), the Primitive chapel at Skeldyke designed by William Greenfield and built in 1908 (*survey number 13938*), and the late 19th century Skirbeck Wesleyan chapel in Boston (*survey number 13967*).

Fully developed neoclassical buildings are rare in the Borough but include the aforementioned Wesleyan Centenary Chapel in Boston (in both the original design of 1839 and the rebuilding of 1911- *survey number 13960*), the frontage of the Primitive Methodist Chapel in West Street in Boston (before its subsequent alteration – *survey number 13962*) and the no longer extant Zion New Connexion church in West Street (photographs in Leary 1972, 15).

Unlike in West Lindsey, there are no buildings in perpendicular Gothic style but the Wesleyan Chapel in Sutterton of 1927 is built in Arts and Crafts style. Art Nouveau stained glass is found in the early 20th century Primitive chapel at Bicker (*survey number 13953*), the late 19th century phase of the Wesleyan chapel at Leake Commonsides (*survey number 13936*) and in the windows of the Wesleyan Centenary chapel in Boston (*survey number 13960*).

String courses are one of the ways in which buildings are often elaborated and 17 examples (or 34%) of the extant buildings had at least 1 string course. Most examples date from the middle of the 19th century and the early 20th century and 89% of the buildings dating from the early 20th century have some form of stringcourse. This contrasts somewhat to the situation in West Lindsey where the use of stringcourses increased throughout the 19th century.

| Date | E19 | M19 | L19 | E20 | Unknown |
|--------------------------------------|-------|-------|------|-------|---------|
| Number of chapels with Stringcourses | 1 | 6 | 1 | 8 | 1 |
| % of total of that date | (17%) | (27%) | (8%) | (89%) | (20%) |

Table 6. Number of buildings with stringcourses by date

Nine examples are of stone (2 of which have a moulded profile) and gault brick is used to create a stringcourse in a contrasting colour in 7 examples, though there are no examples of polychrome stringcourses. The Sunday School in Red Lion Street in Boston has the reverse with a string-course, and diamond motifs, of red brick on a frontage of gault brick. The most unusual example is composed of a row of paterae at the Salem Baptist chapel in Liquorpond Street in Boston which may date to the 1830's (*survey number 13963*); the only other example of the ornamental use of paterae is found on the ridge tiles of the porch roof at Fishtoft (*survey number 13942*). The most elaborate examples with several bands of gault brick are found at the Wesleyan Chapel at Butterwick (*survey number 13946*) and the Primitive chapel at Bicker (*survey number 13953*), both dating from the early 20th century.

As found in West Lindsey there are few examples of Polychrome brickwork in the

Boston Borough. There are 16 examples of the use of contrasting gault brick to emphasise features such as gable cornices, window dressings and stringcourses in chapels (some others in Sunday Schools), but there are only 3 examples of polychrome brickwork. These are found in window dressings in the Wesleyan chapels at Leverton Outgate (*survey number 13947*) and Wyberton Marsh (*survey number 13939*) and the chapel at Leake Commonside has polychrome dressings in the window and door arches (*survey number 13936*).

Cornices, and in particular the cornices of gables, are frequently used to elaborate chapels. As mentioned above they can be emphasised by the use of contrasting gault brick or by the use of dentil or dogtooth brickwork. There are also 3 examples of the use of billet ornament, a Romanesque motif, in yellow brick in the cornices at Fishtoft (*survey number 13942*), Boston Long Hedges (*survey number 13943*) and Freiston (*survey number 13944*), the former two lying in the same parish of Fishtoft.

The use of raised gables became more common with time. There are 11 examples in the Boston District (22%) which is around the same proportion as was found in West Lindsey (though the Wesleyan chapel in Bicker is much altered and the original form was a gabled parapet). One example dates from the early 19th century (though in addition the Sunday School in Red Lion Street in Boston has a raised gable), 3 from the mid 19th century, 1 example from the late 19th century and 4 examples belong to early 20th century (the date of 2 examples is unclear) whereas most of the examples in West Lindsey date from the mid to late 19th century

Construction and Materials

As in West Lindsey most of the buildings are constructed entirely of red brick (46 examples or 90%). In addition, the London Road Wesleyan chapel in Kirton in Holland (*survey number 13748*) is composed of red brick with a stone front and the Wesleyan Centenary Chapel in Boston (*survey number 13960*) is composed of stock or gault brick with a Portland stone ashlar front. The front block of the General Baptist chapel of 1837 in High Street Boston is constructed of gault or stock brick with red brick returns (*survey number 13964*) and the former Wesleyan Chapel in Red Lion Street in Boston has a gault brick front (as does its Sunday School) and red brick returns.

Eight of the red brick buildings are rendered, sometimes in their entirety but often only the front or the lower courses. Of the 8 examples, 4 are United Free Methodist chapels (that is 4 out of the 5 extant United Free Methodist churches) and 2 of the others are Baptist or former Baptist (later Congregational) chapels. Examples are the former United Free Methodist chapel in Sutterton (*survey number 13949*), the former Free Methodist chapel in Pump Square in Boston (*survey number 13961*) and the United Free chapel at Fenhouses in Swineshead parish (*survey number 13957*).

Roof Shape

Most of the surviving chapels (73%) have gabled roofs, a slightly lower percentage than was found in West Lindsey, where gabled roofs comprised 83.6% of the extant

buildings.

| Roof Shape | Gabled | Half Hipped | Hipped | Mansard | Unknown |
|--------------------|--------|-------------|--------|---------|---------|
| Number of examples | 37 | 3 | 9 | 1 | 1 |

Table 7. Examples of different roof shapes

Many of the early 19th century buildings have hipped roofs. At Kirton Holme the earliest of the 2 buildings, built in 1820, has a hipped roof whereas the adjacent building of 1903 has a gabled roof. Half of the buildings with hipped roofs date from the early 19th century (5 of the 10 examples). As found in West Lindsey most of them date from the mid 19th Century, or earlier, but unlike in West Lindsey they belong to a variety of denominations and include the Unitarian and Congregational chapels in Boston (*survey numbers 13898 and 13968*), the Baptist chapel in Sutterton (*survey number 13948*) and the possible Friend's Meeting House in Old Leake Parish (*survey number 13971*), reflecting the fact that many of the early 19th Century buildings in the Borough belong to these denominations. Only three buildings have half-hipped roofs; one of these dates to the early 19th century and two to the mid 19th century.

Gabled roofs belong predominantly to the mid 19th century and virtually all examples that are datable come from the mid 19th century or later. Similar proportions of Primitive and Wesleyan Methodist chapels had gabled roofs. All but one of the Primitive chapels had gabled roofs as did 4 of the Wesleyan chapels. One example of a Mansard roof was found at the former Salem Baptist chapel in Liquorpond Street in Boston (*survey number 13963*).

Just over half of the buildings appear to retain their original roofs, though only 2 buildings appear to have original pantiles: the former Wesleyan Chapel at Wyberton West End (*survey number 13940*) and the United Free Methodist chapel at Sutterton (*survey number 13949*).

Twenty five buildings appear to have original slate roofs. Most date from mid 19th C onwards but include the early 19th C Unitarian chapel in Boston (*survey number 13898*). Of the 25 examples of original slate roofs 14 are of Welsh slate.

Windows and Doors

Around 35 % of the extant buildings still have their original doors, a similar percentage to that found in West Lindsey where 29 % of the buildings retained their original doors.

Window style and shape are important elements of the style and character of any building. In the Boston district pointed windows were most common in the early 20th century and are particularly associated with the large architect designed buildings built in the Gothic style at that time. The diversity of architectural style employed in the mid 19th century is reflected in the diversity of window shapes at that time but in the late 19th century round-headed windows are the most common type and are found in 50% of chapels of that date – a much larger percentage than found in buildings of that date in West Lindsey.

| Age | Flat | Round | Segmental | Pointed | Tudor | Triangular | Four centered | Not known |
|-----------|------|-------|-----------|---------|-------|------------|---------------|-----------|
| L18 | | | | | | | | |
| E19 | 2 | 3 | 4 | | | | | |
| M19 | 6 | 6 | 6 | 4 | 1 | 1 | 1 | 1 |
| L19 | 1 | 7 | 4 | 2 | | | | |
| E20 | 2 | 2 | 1 | 5 | | | | |
| Not known | 3 | | | 2 | | | | 1 |
| Modern | 2 | | | | | | | |

Table 8. Shape of window openings by age of building - some buildings have more than 1 type, and/or traces of earlier openings, and appear more than once.

Burial Grounds

There are only 6 potential examples of surviving nonconformist burial grounds in the Boston Borough.

Three of these examples are associated with Baptist chapels and there is also a documentary reference from the mid 19th Century to a burial ground “in the Fen”, associated with the Baptist Chapel in High Street, Boston (White 1856, 284); that chapel is also associated with the partially surviving cemetery in White Horse Lane from its foundation in 1763-4 (Thompson 1856, 262). The plaque which marks the site states that the first registered burial dates to 1767 and that the burial ground became disused in 1865 when the General Boston Cemetery was opened.

Documentary sources suggest that the Quaker Meeting House in Lincoln Lane in Boston had an associated burial ground about half a mile north with burials dating to between 1703 and 1780 (Thompson 1856, 255). The General Baptist Meeting House in Skirbeck Quarter, which was in use in the mid 18th century, had remains of burial monuments lying beneath the floor (Thompson 1856, 261 and 266). A burial ground associated with the former Baptist chapel in Sutterton is recorded by Stell (2002, 225 no. 245) as is one associated with the former General Baptist chapel in Willington Road in Kirton, which is also marked on the OS County Series Map (Stell 2000, 213 no. 160). However, it was not possible to verify the extent of survival of either.

The extant burial ground of the Centenary Chapel in Boston is the only burial ground associated with a Wesleyan Methodist chapel. The Unitarian Chapel in Boston has a burial ground with a mixture of types of monuments including early 19th Century table-tombs (*survey number 13898*).

According to local information The Friend’s burial ground in Old Leake parish, which features on the OS County Series Map, has some surviving monuments around the edges of a ploughed field but none could be identified amongst the undergrowth during the site visit.

Associated Buildings

The importance of education to non-conformist denominations is demonstrated by the addition of School buildings to some nonconformist places of worship from the 19th century to the early 20th century.

In Boston the Red Lion Street Wesleyan Chapel, which was built in 1808, had a separate Sunday School situated on the opposite corner of Chapel Lane from 1824. This school was later used as a school by the Congregational church from 1868 and the building still survives (*survey number 14013*). Other chapels in the town had attached schools such as the Wesleyan Centenary chapel (*survey number 13960*), the George Street Primitive chapel (1839) and the New Connexion chapel in West Street (1831), the latter two being no longer extant.

The Primitive Methodist chapel in West Street, rebuilt in 1898, (*survey number 13962*), had a lending library, held men's classes, and has a surviving adjacent school room in Trinity Street built in 1903, though the forerunner of this chapel also had a school room from its inception in the 1860's and a "Mission" in Caroline Street (Leary 1972, 18-21).

In Boston, in addition to the Centenary chapel school, attached church hall and other ancillary buildings, the Wesleyans also had a Sunday School at the Hospital Bridge chapel dating from the 1870's (*survey number 1396*), a school at the Skirbeck chapel built in 1876 (*survey number 13967*) and a Town Mission or Ragged School in Lincoln Lane (1856-1936).

Other denominations in Boston also invested in education. The early 19th Century Congregational Chapel in Grove Street West has a large adjoining Sunday School built in 1841 (*survey number 13961*) and the Congregational chapel built in Red Lion Street in 1850 incorporated schools on the ground floor and used the former Wesleyan Sunday School in Red Lion Street from 1869. The United Free Methodist group in Pump Square added a Sunday School, alongside their chapel of 1856, in 1872.

The Boston Baptist groups were also actively involved in education and in addition to the school rooms added to the chapel in High Street in 1864 (*survey number 13964*), and an associated school room built in Witham Green in 1842, the General Baptists also bought the former Independent Baptist chapel in Heslam's Alley in 1844 for use as a school room (Thompson 1856, 261-262).

Outside Boston Wesleyan Methodist schools are found at Leverton Outgate (*survey number 13947*) and the early 19th chapel at Leake Commonside, which was altered and extended in 1871, had a Sunday School on the opposite side of the road, though only the footings of that building now remain under a house built in 1903 (*survey number 13936*). The Early 20th Century Wesleyan Chapel in Kirton has school rooms attached to the rear and the Wesleyan Chapel of 1845 at Swineshead was converted to a Sunday School when a new chapel was built next to it in 1906. The chapel at Butterwick, rebuilt in 1901, has school rooms behind (*survey number 13946*). A former school lies to the south of the small Wesleyan Chapel at Ings Bridge, in Freiston parish, but there's no evidence to establish if it was associated with the

chapel

A separate Sunday School, built in a different style, is found behind the Primitive Methodist chapel at Leake Fold Hill and the Primitive Methodist chapels at Wrangle Bank and Fosdyke have attached annexes which were probably used for Sunday Schools.

The early 19th Century Baptist Chapel at Sutterton has a Sunday School which was built 100 yds to the south west in 1882, and the Salem Baptist Chapel in Liquorpond Street in Boston had a Sunday School added after 1801, but prior to 1856 (Thompson 1856, 270). A Sunday School is marked on the OS County Series Map in Willington Road in Kirton, just to the north of the General Baptist Chapel of 1840 (sold to an Independent Congregation in 1846) but the denomination is unknown.

Other chapels have adjoining ancillary buildings which may have been used for educational as well as other purposes such as the early 20th century Wesleyan Methodist Church in Sutterton and the former Wesleyan chapel (now in Anglican use) at Kirton Holme.

A Mission church existed at one time at Kirton Holme and there was a church Mission room in Skeldyke (Kirton Book Group 1990), which may be represented by a surviving building.

It is not always clear which chapels had associated buildings or what their exact function was but approximately 57% of the surviving chapel buildings have, or had, associated buildings, or ancillary annexes, which were for the most part used for schools or Sunday Schools. This is a larger percentage than was found in West Lindsey where only 23% of surviving chapels had distinguishable associated buildings. Of the chapels which no longer survive around 8 have some documentary evidence for associated schools. Some other chapels have documentary references to associated Sunday Schools though no separate buildings were discernible and some possible school buildings could not be confidently associated with chapels. As found in West Lindsey the more complex chapels had several ancillary buildings, such as the Wesleyan Centenary chapel and the High Street General Baptist chapel in Boston.

Conclusion

A survey of surviving nonconformist buildings in the Boston Borough of Lincolnshire was undertaken to assess and record the level, and state, of survival of this important class of monuments. The buildings identified from a desk based assessment, and others found in the field, were assessed during a field survey and a database of the surviving buildings, and the former sites of lost buildings in this district was produced and the records were subsequently added to the HBSMR database.

As found during the West Lindsey survey, surviving buildings in isolated areas (14%) were less common than those found in settlements (86%), though this is in part due to the fact that fewer chapels were constructed outside the focus of settlements. In the Boston Borough around half of the surviving buildings that lay within settlements were in secondary parish settlements. A smaller proportion of Wesleyan chapels had

disappeared than those of other denominations and in particular a high proportion of the Baptist chapels known to have existed in the Borough had disappeared suggesting a decline in Baptist communities. Wesleyan Methodist chapels were the most numerous, comprising just over half of the total of the nonconformist chapels and the number of surviving Wesleyan chapels was almost three times as large as the number of surviving Primitive chapels, though many more were built.

Many of the surviving buildings have fallen out of use as religious buildings and have continued with other functions. However, fourteen are still in use as chapels though some have changed denomination; in two cases they are used by Anglican communities. Of those that have changed use the greater proportion (35%) have been converted to dwellings and this has inevitably resulted in many cases in the alteration of the buildings, with subsequent loss of both internal and external original features, and character. Other buildings have been used as garages and stores, or have become disused and abandoned and in some cases the buildings are in a perilous state and are at risk.

The majority of the surviving buildings belong to the mid to late 19th century, and particularly to the middle of that century, as was found in West Lindsey, perhaps reflecting the period of greatest nonconformist activity.

As in West Lindsey the most common form of chapel is a red brick, gabled, building with a slate roof covering and varying levels of decoration. Just over half of the buildings appear to retain their original roof covering though only 2 appear to retain original pantiles.

Many of the gables are elaborated by the use of cornices featuring contrasting gault brick, or by the use of dentil or dogtooth brickwork, but the use of polychrome brickwork in general is uncommon in the Boston Borough, as in West Lindsey. A few cornices feature a form of billet ornament, a Romanesque motif. Some of the gabled frontages are pedimented in form with both terminal and intermediate pilasters. Raised gables became more common with time and are found in 22% of the extant buildings which is a similar proportion to that found in West Lindsey. Thirty four percent of buildings have at least one stringcourse and the use of stringcourses became increasingly common from the middle of the 19th century. Of those buildings dating to the early 20th century, 89% have some form of stringcourse.

The most unusual form of decoration found is the use of classical paterae, in one case to emphasise a stringcourse and in another to elaborate the ridge tiles of a porch.

As in West Lindsey chapels wholly built of gault brick or stone are uncommon, though the use of gault brick to emphasis features such as windows, cornices and string courses, or to simulate quoins, is not uncommon. The Boston Baptist Chapel in High Street, and the former Wesleyan Chapel and Sunday School in Red Lion Street, have frontages of gault brick and the main body of the Boston Wesleyan Centenary Chapel is also of gault brick. Unlike in West Lindsey there are no chapels with perpendicular gothic features.

The most commonly found window type is the round-headed form which is most frequently found in buildings of the late 19th century. Round-headed windows are

found in 49% of buildings of that date, a much larger percentage than was found in buildings of that date in West Lindsey.

More buildings in the Boston Borough had associated buildings, including schools, than did those in West Lindsey (57% v. 23 %) which may indicate that education was more closely associated with chapels in the Boston Borough, perhaps a function of more rural communities and scattered populations.

This survey of the surviving nonconformist chapels in the Boston Borough has added to the picture of nonconformism obtained during the surveys of Lincoln and West Lindsey and established the level, and state of, survival of this class of monument in the Boston Borough. It would be of value to continue the survey in the other districts of the county to assess if any differences in factors such as geography, topology, agriculture and settlement patterns are reflected in nonconformist provision.

Acknowledgements

I wish to thank Sarah Grundy, Mark Bennet and Beryl Lott of Lincolnshire County Council Historic Environment Team for all their help, advice and support throughout the project.

Sources and References:

Maps:

OS 25 inch County Series Maps 2nd Edition c. 1905
OS 1:10,000 Maps c1985

Armstrong 1779, *Plan of Boston*.

Boston Street Map. Boston Borough Council.

Dewhurst and Nicholls 1839, *The Town of Boston*.

Hall R. 1741, *A Plan of the Borough and Port of Boston*.

Wood J. 1829, *Plan of Boston Environs*.

Bibliography:

Ambler R.W. Ed. 1979, *Lincolnshire Returns of the Census of Religious Worship 1851*. Lincoln Record Society Vol. 72. Lincoln: Lincoln Record Society

Ambler R.W. 2000, *Churches, Chapels and Parish Communities of Lincolnshire 1660-1900*. A History of Lincolnshire Vol. IX. Lincoln: History of Lincolnshire Committee.

Austin R. & A. Eds. 1999, *From the Romans to B&Q: A History of Wyberton*.
Wyberton: Wyberton History Group

Bagley G.S. 1986, *Boston: It's Story and People*. Boston: History of Boston Project

Cox J. & Berry E. 1999, *A Survey of Nonconformist Chapels in Cornwall*. Swindon:
English Heritage

Grundy S. 2005, *Nonconformist Chapels in West Lindsey*. L.C.C. Report

Kirton Book Group 1990, *Kirton-in-Holland: The Changing Face of a Fenland
Village*

Leary W. 1972, *Methodism in the Town of Boston*. History of Boston Series No. 6
Boston: Richard Kay

Pevsner N. and Harris J. 1989, *The Buildings of England: Lincolnshire*.
Harmondsworth: Penguin Books

Stell C. 2002, *An Inventory of Nonconformist Chapels and Meeting-Houses in
Eastern England*. Swindon: English Heritage

Thompson P. 1856 *The History and Antiquities of Boston*. Boston: John Noble

White W. 1856 (republished 1969), *White's 1856 Lincolnshire (History, Gazetteer
and Directory of Lincolnshire)*. Trowbridge: David & Charles

NB. It was often difficult and sometimes impossible to relate buildings mentioned in
the sources, such as White's Directory and the Census of Religious Returns, to a
building found on the maps, or to a specific surviving building.

Appendices

1. Figures
2. Images
3. Gazetteers