

GUIDANCE FOR METHODIST AND NONCONFORMIST CHAPELS IN CORNWALL



ENGLISH HERITAGE

The **Methodist Church**



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This guidance document has been written by Jeremy Lake of English Heritage, supported by Francis Kelly of English Heritage, Bryn Tapper and Nick Cahill of Cornwall Council's Historic Environment Service and Ian Serjeant and the Rev. Julian Drew of the Methodist Church. John Probert, the Cornwall Methodist District Archivist, is also thanked for his comments. It brings together the results of a survey of Cornish chapels in the late 1990s, which resulted in a publication (Lake, Cox and Berry, 2001), and various evidence base reports (see pages 29–30) which responded to discussions that arose after this survey.

SUMMARY

English Heritage, Cornwall Council and the Methodist Church have collaborated on the production of guidance to direct approaches and inform change to Cornwall's Methodist and Nonconformist chapels, so that they can continue to make an important contribution to Cornwall's landscape and sense of cultural distinctiveness. It is a working document which is set out in two parts.

The Chapels Assessment Framework suggests simple steps for informing change to all chapels, whether they are listed or not, based upon an understanding of their historic character and significance. It is for use by planning officers and applicants, including agents and architects.

Historic Chapels in Cornwall provides illustrated guidance on the historic character and significance of chapels, and the present and future issues for chapel communities. It is aimed at the same audience, but it will also be of interest for those with an interest in the history and character of the county's landscape and historic buildings, and the character of individual places.

SUMMARY OF PART 1: CHAPELS ASSESSMENT FRAMEWORK

- Use it to scope the capacity for change – obvious and unrealisable constraints, what can be enhanced or reinstated and where there may be opportunities for future change.
- Use it to prepare an application for new development, change of use or listed building consent, and if necessary a Design and Access Statement and a Heritage Statement.

1 SITE ASSESSMENT SUMMARY

- Identify the site, including access and services, and any designations.
- Identify the historic character of the chapel (its setting, exterior and interior, and any other areas or buildings) and how it has changed.
- Identify its level of significance.

2 2 CAPACITY FOR CHANGE This understanding will then help you identify any issues at the earliest critical stage in the planning process. Its sensitivity to differing proposals will determine what capacity there is for change and indicate the nature of change that will be most acceptable.

3 3 PREPARING A SCHEME Stages 1 and 2 can then inform approaches to design and the drafting of a planning application. A checklist of key issues is provided, for consideration of the setting, the exterior and the interior.

ADVANTAGES OF USING THE FRAMEWORK

Understanding issues at an early stage can help save time and costs. There are clear advantages to identifying the historic character and significance of a chapel, as well as any statutory constraints, at the earliest possible stage. This understanding can then be used to:

- Retain and enhance the external character of chapels in their local setting, including that of associated ancillary buildings.
- Reveal opportunities to conserve and enhance the setting, boundaries and curtilage of chapels, including prominent viewpoints and elevations.
- Inform high quality design, including appropriate detailing, materials, craftsmanship and the setting of buildings.
- Ensure that any significant interior spaces and detail are identified and incorporated within a scheme, through ensuring that subdivision is focused as much as possible away from the main chapel space.

Applications repay careful preparation. They will stand a better chance of success if the potential impacts on significance and other key issues have been identified and considered in advance. Managing Trustees and their agents, particularly estate agents, need to know what the actual constraints are, particularly in the case of listing, rather than selling to the highest bidder on the basis of unrealisable 'hope' value. In the case of change entailing heritage loss, there should be compensating conservation and public benefits.

SUMMARY OF PART 2: HISTORIC CHAPELS IN CORNWALL

Understanding historic character

Chapels are an integral part of Cornwall's landscape, being most numerous in those areas that had been transformed by industrial activity in the 18th and 19th centuries. They conform to the 'auditory plan', in which the chapel interior was planned in order to enable the community to hear and see the preachers. They also display an enormous variation in their external scale and style, and in their internal detail and fittings. They retain evidence for successive rebuilding and refronting, often accompanied by the recycling of building materials and fittings.

Understanding significance

Significant chapels, whether they are designated as historic assets or not, will:

- Make a positive contribution to local character and distinctiveness.
- And/or have a special significance or rarity for their historic associations, their architectural treatment and the rarity or architectural quality of their interiors – often all three aspects.

Present and future issues

A number of chapels are thriving and play a key role in their communities, including those which have been adapted to meet new forms of mission and worship. Other chapels are continuing to decline. The greatest concentration of chapel closures within the Methodist Church is in Cornwall. Change of use brings significant pressures for adaptation of both chapels and the spaces around them. The key issues for the future are:

- The benefits offered by chapels as places of worship and as community facilities can complement rather than compete with the facilities offered by churches of other denominations and community halls.
- The closure of more chapels, and ensuring that chapels in all types of use can continue to make a positive contribution to the character and local distinctiveness of Cornwall's historic environment.
- Ensuring that significant interior spaces and schemes are retained and enhanced.

PART I CHAPELS ASSESSMENT FRAMEWORK

STAGE I PREPARE A SITE ASSESSMENT SUMMARY

The aim of this stage is to present a simple understanding of the character and significance of the whole site, in the form of an outline plan and short text, focussing on:

<p>The chapel site – its boundaries, access to highways and services and designations.</p>	<p>The extent of change – which will help inform opportunities for retaining important older structures, reinstating lost features or redeveloping other parts of the site.</p>
<p>The landscape context – the way in which the chapel and any associated buildings and spaces face towards roads, lanes and open spaces.</p>	<p>Architecture – the building styles, materials and details that are important to maintaining or enhancing the character of the chapel in its landscape setting.</p>

Useful sources

Information on all of the archaeological and historical sites of Cornwall, including World Heritage Sites within the county, is held on the Cornwall and Scilly Historic Environment Record (or HER) (<http://www.cornwall.gov.uk/her>). This can also be consulted online via the Heritage Gateway at <http://www.heritagegateway.org.uk>. The database includes over 56,000 records of sites and finds of all periods from the Palaeolithic to the recent past, including military, mining and industrial archaeology. Each record includes a concise description and is supported by a detailed bibliography of sources for further research. The HER also maintains an extensive collection of aerial and ground photographs, an archive of detailed maps, plans and surveys, the county Historic Landscape Character map, as well as an extensive reference library.

Most local libraries hold historic Ordnance Survey maps, and the Cornwall Record Office also holds title maps dating from the 1840s and other records for individual chapels.

Newspaper accounts are a particularly useful source for those who wish to delve deeper. Historic photographs are available in most libraries, as well as in the Royal Institute of Cornwall (<http://www.royalcornwallmuseum.org.uk/courtney-library/>) and the Cornwall Studies Library in Redruth (<http://www.chrycor.co.uk/general/redlib/>).

A Identify the site and any designations

1 *Identify the site – boundary, ownership and use*
Identify:

- The present boundary of the site.
- The existing boundary of the site, if different.
- The extent to which it may be in a single ownership or tenancy, or split into different parts.
- The use of the site, and the area around it.

2 *Site access and services*

This is a critical initial consideration, as so much is determined by the capacity of the existing road network and access routes to the site, as well as the key services of water, sewage, electricity and telecommunications. Access to roads must be safe with clear sightlines.

3 *Identify designated Heritage Assets*

Heritage assets are defined as 'a building, monument, site, place or landscape positively identified as having a degree of significance meriting consideration in planning decisions'. These include listed buildings and also buildings which make a positive contribution to conservation areas or those parts of Cornwall included in the Cornwall and West Devon Mining Landscapes World Heritage Site.

12% of listed Methodist chapels in England are in Cornwall, and 40% of its buildings within the county are either listed or in a conservation area. Those still in use enjoy Ecclesiastical Exemption (see below). Listed chapels that are closed for worship revert to being subject to listed building consent. Listing aims to safeguard the special interest of the heritage asset when proposals for change of use and/or alterations to it or its setting are made. Any pre-1948 structure or feature in the curtilage (legal property boundary at the time of listing) of a listed building can be considered to be listed and therefore covered by listed building legislation and consents.

The existing statutory lists for chapels were re-evaluated and published in 1999. 184 chapels are listed at grade II, on the grounds of their special architectural or historic interest. 18 are listed at grade II*, which are either exceptionally complete for their early date (those of the 1860s and earlier being very rare) or of exceptional quality in terms of their craftsmanship or architectural treatment. One chapel (the Quaker chapel at Come-to-Good, Kea) is listed at grade I.

Ecclesiastical Exemption

Certain church denominations have demonstrated that their consent procedures are as effective as secular heritage controls and are thus exempt from the provisions of the Planning (Listed Buildings and Conservation Areas) Act 1990. Six denominations enjoy the so-called Ecclesiastical Exemption. These are the Methodist Church, the Baptist Union of Great Britain, the United Reformed Church, the Church of England, the Church in Wales and the Roman Catholic Church in England and Wales. These bodies are therefore subject to their own internal consent procedures (the Faculty system within the Church of England for example). They have a Listed Buildings Advisory Committee (Methodists, Baptists and URC),

a Diocesan Advisory Committee (DAC), or an Historic Churches Committee (HCC) that manage change and issue/recommend consent (the Anglican term Faculty is often used for this) or refusal. The exempt bodies are nevertheless not exempt from the provisions of the Planning Acts (hence Planning Permission must be sought where necessary) and in some rare cases from the provisions of the 1979 Ancient Monuments Act. Applications for the removal of pews form the majority of schemes received by the Methodist Church, followed by reordering of the communion area and the provision of access for disabled people.

B Identify the chapel's historic character

Assess the setting, exterior and interior of the chapel, using the results of site survey and reference to historic maps and other sources and considering:

- Views to the chapel, the extent of its boundary and associated buildings (schoolrooms for example), surfaces (such as paving and cobbles), and boundary features (wall, railings, gates).
- The chapel's scale, architectural style and key elevations.
- The materials used for its construction and architectural detail including doors and windows, eaves and verges.
- The internal space - is it a single space, or is it subdivided?
- Galleries, pulpit and rostrum areas (including communion tables), organs and seating.
- Plasterwork, including ceiling roses and cornicing; glass and text boards with quotes from the Bible.

C Assess significance

All legible examples of chapel architecture which make a positive contribution to local character and distinctiveness are locally significant. Some chapels will have a special significance or rarity because:

- They are complete rural vernacular chapels, including those with Gothic or Classical detail applied to them, and Classical and Gothic chapels of the period up to the 1870s. Most of these have been listed, increasingly rigorous standards in terms of architectural quality being used for the selection of later chapels for listing.
- They are chapels of the 1860s and earlier which have retained rare box pews in combination with other features of a contemporary or later date. Chapels with a rare combination of box pews, leaders' pews and loose 'free' forms are particularly rare. These have been identified through survey in the late 1990s and listed at grade II, the finest at grade II*.

Arrangements of the 1870s and later, with pews, leaders' and choir pews flanking the rostrum, will become increasingly rare as the pace of refitting and closures accelerates.



The unlisted chapel at Ladock has been converted into a house, but is still a clearly recognisable example of chapel architecture that can be seen and appreciated in relationship to the historic buildings of this village. Photo © Eric Berry



Penrose Bible Christian Chapel (1861, listed grade II*) in St Ervan parish is an exceptionally rare survival of a small vernacular chapel with complete original interior fittings. It was acquired by the Historic Chapels Trust following a period of disuse. Photo © Eric Berry

STAGE 2 CAPACITY FOR CHANGE

Understanding the capacity for change at an early stage can help save time and costs in making an application for new development, change of use or listed building consent. The case for change has to be made and justification provided, based on:

- What is **significant** about the chapel, including its interior and its setting.
- Its **sensitivity** to the type of change being proposed, and the impact on any neighbours affected by the proposals.

Most chapels will be adaptable to some degree. However, there may be a building that is so significant and sensitive to change that its conversion or alteration will be wholly exceptional and perhaps practically unachievable.

CONSIDER ALSO:

The need for recording and further investigation

It may be necessary to provide more information in order to inform approaches to change before work begins or during the implementation of the scheme. Cornwall Council's Historic Environment Service can provide a brief that sets out the level of the work required. This will be proportionate to the chapel's significance. One copy of the record will be publicly available through the Cornwall Historic Environment Record (HER). Archive-quality black and white photographs will illustrate character and key features. These will be supplemented by 'notebook' photography of identifiable features keyed to the drawn survey. Detailed drawings will include plans, elevations and architectural cross-sections to which features can be keyed. Specific features and mouldings can be drawn at larger scales.

Depending upon the significance of the site, archaeological work may be required by the Council as a condition of planning permission. Such work may range from a watching brief, where an archaeologist observes disturbance of ground or 'opening up' works to the building and is given the opportunity to record features of archaeological interest (which may take the form of just recording standing fabric before alteration), to more detailed excavation prior to the commencement of more major extensions or new buildings.

Wildlife and habitat potential

Consider the extent to which the site and its buildings are used or have the capacity to be used as roosting, nesting or feeding sites by wildlife including bats and other protected species. Surveys for wildlife that may be impacted by the proposed development may be required.

Potential for and impact of low-carbon development

Low-carbon development is an essential consideration for all planning applications and includes consideration of:

- The embodied energy of traditional structures; the pattern and density of settlement in the surrounding area.
- The potential for home-working; transport, including distance to services and public transport.
- Thermal efficiency, and how this can be delivered without a harmful impact on the character and significance of historic buildings.
- The potential for micro-generation through ground-source or air-source heating, solar and wind power.
- The potential for grey water recycling; the cost and availability of traditional building materials including locally sourced materials and the salvage of materials.

Planning context

Cornwall Council stresses in its Core Strategy that it puts the historic environment at the heart of sustainable development for place-shaping and for its contribution to Cornwall's unique identity. Development must respect local character and also:

- Retain important elements of the local landscape, including natural and semi-natural habitats, hedges, trees, and other natural and historic features that add to its distinctiveness.
- Contribute to the regeneration, restoration, enhancement or conservation of the area.
- Positively relate to townscape and landscape character through siting, design, use of local materials and landscaping.

The National Planning Policy Framework (NPPF) sets out the Government's planning policies for England and how these are expected to be applied. It states (paragraph 6) that 'The purpose of the planning system is to contribute to the achievement of sustainable development' and that the policies contained within it (in paragraphs 18-219) 'taken as whole, constitute the Government's view of what sustainable development in England means in practice for the planning system'. Economic, social and environmental improvement should be sought jointly and simultaneously (paragraph 8). Pursuing sustainable development, therefore, involves seeking improvements to the quality

of the historic environment (paragraph 9). Paragraphs 126-141 contain detailed policies for the historic environment, including heritage assets. The NPPF stresses the importance of good design and understanding local character in determining planning applications, in plan-making and in decision-taking, as well as local economic and community circumstances. Policies and decisions, for example, should aim to ensure that developments 'respond to local character and history, and reflect the identity of local surroundings and materials, while not preventing or discouraging appropriate innovation' (paragraph 58).

STAGE 3 PREPARING A SCHEME

Stages 1 and 2 can inform approaches to design and the drafting of a planning application. It is up to the applicant to provide a brief that the Planning or Conservation Officer can agree and to employ a suitable architect to develop an acceptable solution.

The Planning Authority may also seek to secure some aspects of the site inside and out, and to protect its setting through a legally binding agreement, usually a Section 106 Agreement between them and the applicant.

The following text lists the key principles that can guide all approaches to the adaptation and development of chapels.

Setting

- Retain and enhance historic open spaces, notably as forecourt areas in front of the chapel and burial grounds.
- Ensure that the chapel continues to make a positive contribution to the character of the area, through working with views to and from the site.
- Work with historical points of access to the site.
- Respect the hierarchy of buildings within the

group and their relationship to any areas of open space.

- Enhance and respect the distinct character of boundaries.
- Ensure the careful integration of gardens and car parking into the landscape setting of the site.

Exterior

At building level, the robustness of a building, and its sensitivity to change without loss to its historic character, results from its use of building materials, scale and the levels of natural light provided to internal spaces.

- Keep alterations away from prominent and significant external elevations, through careful attention to internal planning and how and where to introduce or borrow light.
- Avoid roof-lights; an exception might be made for the rear slope of an urban chapel where this is small and unobtrusive.
- Avoid the use of chimneystacks on chapels, unless they are integrated with the design; they may be appropriate and acceptable on schoolrooms and halls, where they were commonly installed.

- Avoid the use of stove pipes and other roof extrusions such as vents which, if needed, should be routed by other means.
- Avoid the use of dormers, except where they occur historically,
- Retain significant historic features as identified in the assessment process.
- Ensure that services and insulation have no damaging impact on exterior character.
- Utilise ancillary buildings where possible (see below).

Interior

Given that the internal space of a chapel is often its principal feature, uses that impact least in terms of subdivision of the space will be favoured. Domestic use is the most likely to have a negative impact in this respect, and the provision of services may put the fabric under pressures for which it was not designed. Most Nonconformist chapels have ancillary buildings whose interior is generally less significant than that of the related chapel and thus provide potential for greater flexibility for adaptation and change. It is important therefore that the planning authority does not allow fragmentation of the entity (chapel and ancillary buildings) in advance of a viable holistic scheme being devised and agreed which respects the chapel's principal characteristics and provides for its sustainable future.

Some interiors are so significant and sensitive to adaptation that they cannot be altered. Efforts will be made to find sympathetic uses, or otherwise preserve them (as with Penrose, see page 5).

Where changes to the interior are being considered it is important to maintain, wherever possible, the emphasis on the rostrum end and structural features such as cornices, ceiling roses and galleries. Organs are significant features which are often desirable to accommodate in some way. Congregational seating is another key characteristic of a chapel interior. Its clearance should not be entertained where retention or re-ordering is a possibility. If the floor or the galleries are raked, see if there is a way of accommodating this.

Where the significance of the interior precludes such flexibility and where there are insufficient or no ancillary buildings, it may be necessary to consider gaining extra space and flexibility through a well-designed extension. Careful planning and detailing are needed for this and that is where the services of a good architect will be required.

THE SETTING OF HISTORIC ASSETS, ENGLISH HERITAGE, 2011

www.english-heritage.org.uk/publications/setting-heritage-assets/

This document sets out English Heritage guidance on managing change within the settings of heritage assets, including archaeological remains and historic buildings, sites, areas, and landscapes.

'Setting is not a heritage asset, nor a heritage designation. Its importance lies in what it contributes to the significance of the heritage asset. This depends on a wide range of physical elements within, as well as perceptual and associational attributes, pertaining to the heritage asset's surroundings. Each of these elements may make a positive or negative contribution to the significance of the asset, or be neutral. In some instances the contribution made by setting to the asset's significance may be negligible: in others it may make the greatest contribution to significance.'

PART 2 HISTORIC CHAPELS IN CORNWALL

I HISTORIC DEVELOPMENT

Cornwall's chapels contribute substantially, along with wayside crosses, holy wells and medieval churches and chapels, to the spiritual character and significance of Cornwall's landscape. Over 900 are recorded on Cornwall's Historic Environment Record. The great majority (over 80%) are Methodist in origin reflecting that there are few British parallels for the dominance that Methodism held, as a popular evangelical movement, over other forms of Christian worship. These include chapels for the various groups that, since the 1790s, had developed and split from the main stem of Methodism: the Bible Christians were particularly strong in Cornwall.

Methodism had a considerable impact on Cornish society, in social life, in education, in philanthropy and in politics. Within those areas of the Cornwall and West Devon Mining Landscape designated as a World Heritage Site, chapels are an essential part of the cultural landscape of the surviving mining buildings, count houses, institutes and housing for miners, in addition to the mineral tramways and ports. Methodism was exported to other parts of the world, along with much of the technological expertise for hard rock mining in the great Cornish emigrations of the later 19th and early 20th centuries.



The former Wesleyan Chapel (not listed) at Little Condurrow is sited close to Wheal Grenville mine (grade II). Photo © Eric Berry



The small vernacular chapel (grade II) in the farming hamlet at Tregona near Padstow relates to a farming landscape. Photo © Eric Berry



The large classical Wesleyan chapel of 1843 at Ponsanooth (grade II*) dominates this former industrial village. Photo © Eric Berry

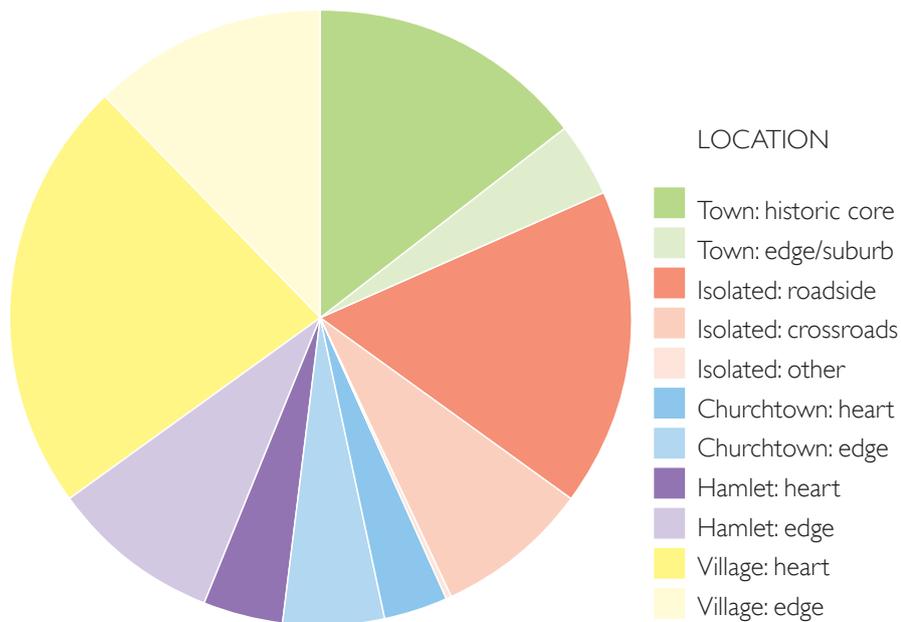


The chapel in the fishing village of Mousehole (grade II*) has been through a number of makeovers, principally in 1833 and 1905 when the exterior was stuccoed. The later 19th century Sunday School to the right is similarly large in scale. Photo © Eric Berry

2 LANDSCAPE AND SETTLEMENT CONTEXT

Chapels are a prominent and integral part of Cornwall's rural and urban communities. 47% of chapels are at the hearts or the edges of historic settlements, which comprise towns, medieval farming hamlets and villages. 31% have been absorbed within the 20th century expansion of settlements, meaning that they pre-date the buildings and other features around them. 22% are isolated, meaning that they are almost always sited on roads and lanes. Chapels tend to be located in the *historic core* or *hearts* of towns and villages, but most in rural areas are sited at least a quarter of a mile or so from the older focus of Christianity, the medieval parish church. These rural areas have some of the highest densities of dispersed

settlement in England, dating from the medieval period and also the industrial transformation of the 18th and 19th centuries. There is a low density of chapels (total 177) within Cornwall's core areas of medieval rural settlement and farmland (termed Anciently Enclosed Land) that comprises 62% of Cornwall's land area. They tend to be located on the *edges* of medieval churchtowns and hamlets. There is a much higher density of chapels (total 151) within the Recently Enclosed Land that was taken in from rough ground during the 17th to 20th centuries and where most of Cornwall's rural-industrial communities developed. This only comprises 17% of Cornwall's land area.



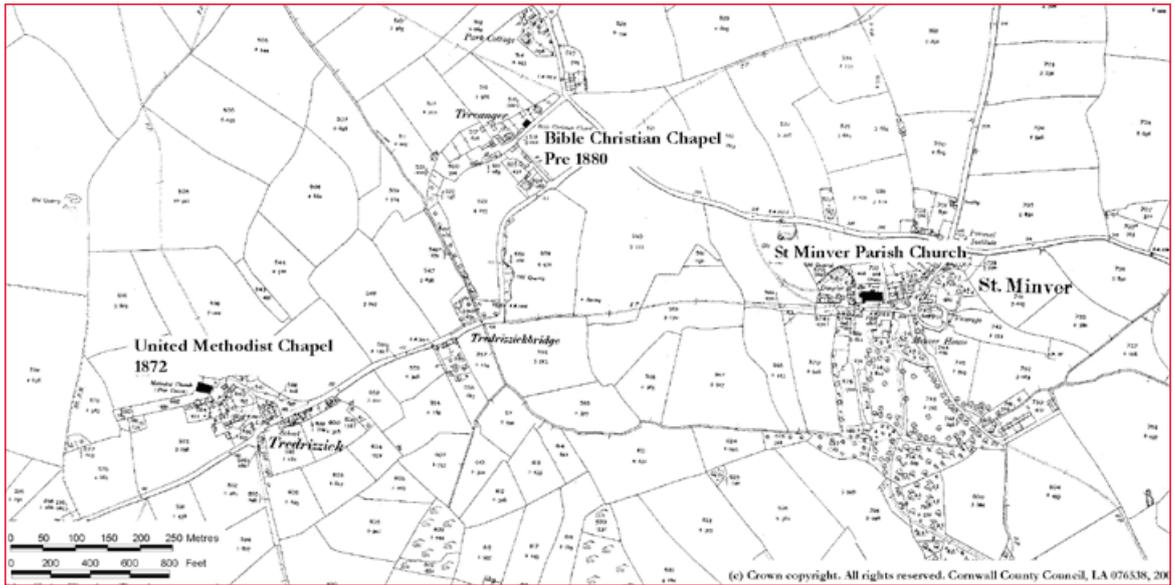
The pie chart shows how those chapels on Cornwall's Historic Environment Record relate to their historic settlements.

- The historic cores of *towns* are those areas already in place in c1907 (the date of the second edition Ordnance Survey map) and normally also in place by the later medieval period. Chapels tend to be sited either in these cores or, less often, in clearly defined extensions of them.
- *Isolated chapels* have no other buildings or enclosures immediately nearby, with the possible exception of a graveyard, stable or Sunday school. They are mostly located at a roadside, sometimes at a crossroads.
- *Churchtowns* comprise a cluster of dwellings and other buildings and enclosures forming a hamlet or small village around the medieval parish church, often including a churchtown farm, plus some or all of the parish's rural

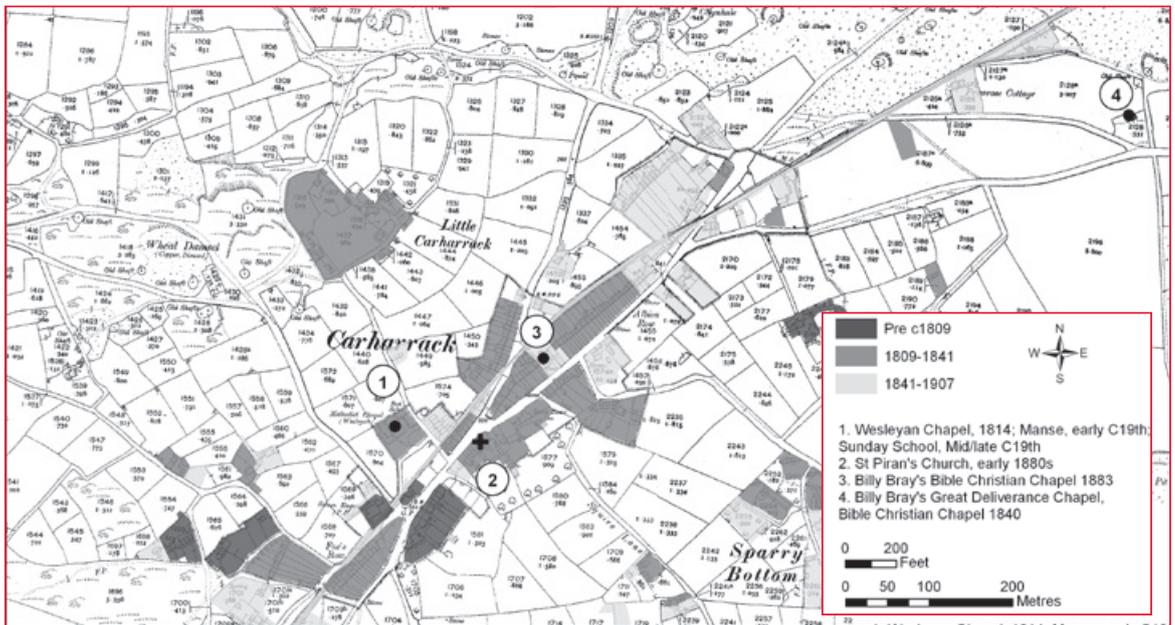
services such as smithy, carpenter, wheelwright etc. Chapels tend to be nearer the edge than the heart of churchtowns, as if respecting the position of the church, but perhaps also reflecting the fact that spare plots of land were easier to find there.

- *Hamlets* comprise a cluster of dwellings and other buildings and enclosures, usually agricultural and with medieval origins, typically with Cornish names, and associated with the communal and cooperative use of land.
- *Villages* usually developed in association with industry, fishing, servicing and communication networks. Again chapels can be located within the heart of the village or in a clearly defined extension of it.

CHAPELS IN THEIR LANDSCAPES



St Minver; taken from the 1907 Ordnance Survey map. Around the churchtown of St Minver is Anciently Enclosed Land, whose fields evidence the amalgamation and enclosure of medieval strip fields in their irregular forms and occasional curved boundaries. Later mission work bore fruit in the parish's more isolated settlements. The chapel at Tredrizzick (commenced 1872, opened 1874) is located on the edge of the medieval hamlet, in contrast to that in the heart of the quarrying settlement of Trevanger. Map © Crown copyright. All rights reserved. Cornwall Council.



Carharrack, taken from the 1907 Ordnance Survey map, with the phasing of the settlement based on the Cornwall Industrial Settlement Initiative. Chapels developed as an integral part of this mining village in the first decades of the 19th century, where settlement developed within the more regular fields of Recently Enclosed Land. Small-scale holdings with regular boundaries are clearly visible on the map, part of a transformation of the former moorland, which also retains remnants of prehistoric fields and settlement. The Wesleyan chapel of 1816 replaced an octagonal one of 1768. The railway bisecting the map was built as a horse-drawn mineral tramway in 1825 to connect the mines to the port of Devoran. Map © Crown copyright. All rights reserved. Cornwall Council.

3 CHAPEL ARCHITECTURE

KEY CHARACTERISTICS OF CHAPELS

Variation in scale and style

Chapels display a great variation in scale and style, from small rural chapels in local styles and materials to the largest Classical or Gothic chapels built for urban and industrial communities. The use of panelled front doors and sash windows, combined with the use of local materials and detail, can lend them a domestic appearance.

Successive change

Evidence for successive rebuilding, and internal reordering, is a distinctive feature of chapel architecture, and reveals how chapel communities developed. This is often accompanied by the recycling of building materials and fittings, sometimes from the previous chapel on the site. The most active period of chapel building fell between the 1820s and 1860s, but most chapel interiors date from the 1860s. Many chapels were refronted and remodelled after the 1880s, reflecting the growing confidence and aspirations of their communities. Later enlargement, where the site permitted, was often achieved by an extension at one end, but external rendering and internal plastering can make this difficult to detect. The facades of chapels were often re-windowed and had porches and vestries added to them.

The 'auditory plan'

The 'auditory' plan, in which the chapel interior was planned in order to enable the community to hear and see the preachers, now distinguishes chapel from Anglican architecture. These plans were largely swept away from Anglican churches from the 1840s, in order to create 'medieval' forms which emphasised formal processions and the ritual of the sacraments. The aisles inside chapels were in contrast intended to only provide access to the pews and communion area.

Ancillary functions

Chapels also served a range of other activities, such as the schooling of children, adult education, prayer and bible meetings, the performance of music, plays and bazaars. Many chapels have additional rooms sited to the rear and/or underneath the worshipping space. Sometimes ancillary buildings were required (see below).

A show front

Most chapels are provided with a show front, usually where the main entrance was sited and conforming to one of a number of standard 'template' designs which most chapel communities employed.

Ancillary structures

Sunday Schools and Day Schools were sometimes sited in separate structures. On occasion former chapels were adapted to this purpose and larger worship spaces were built nearby. The chapel group might also include a trap house (also called a gig-shed) for the minister's transport.

Boundaries

The boundary between the public highway and the area to the front of the chapel can be solid or open. A solid boundary usually comprises railings and/or a wall with gates. Steps are usually in granite ashlar. Surfaces are usually cobbled and on rare occasions treated decoratively. A boundary open to the landscape is more common for those in an isolated environment.

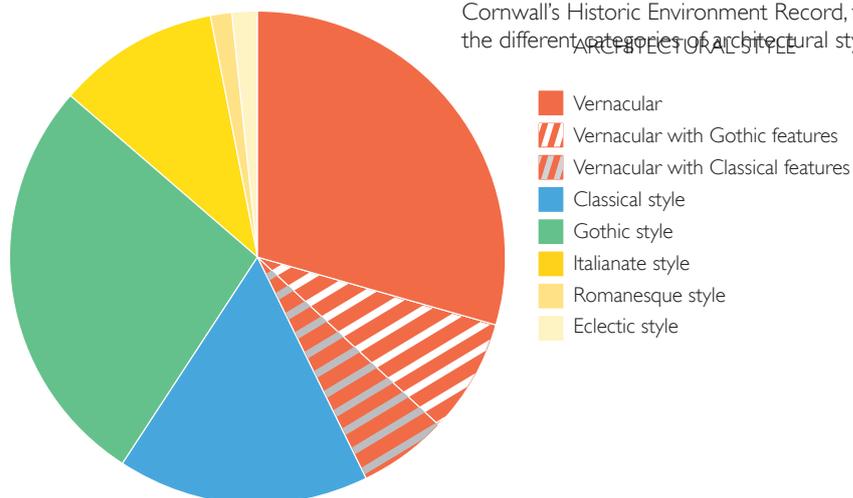
ARCHITECTURAL STYLE

Chapels display a vast range in their architectural style, which reflect local and mainstream architectural developments. The drawing shows that these styles have been applied to basic templates to which a variety of decoration and styles could be applied, usually to a show front which may result from a later phase in an individual chapel's history.



The drawing shows that even the smallest chapels were designed with symmetry in mind. The small cob and slate chapel at Boot in Whitstone was built in 1835 for the Bible Christians in an agricultural area. Chapels with side entries (such as the 1841 Wesleyan chapel at Bojewyan) were easily capable of extension at one end. The showfronts to middle-sized hipped or gable-roofed chapels could be emphasised with a projecting central bay and employed in a variety of architectural styles and decorative treatment – Picturesque Gothick at Tregony (1824, grade II) and classical at Voguebeloth (1866, grade II*), Tredrizzick (1872, grade II), and St Just (1833, front remodelled 1860 (grade II*)), the latter two with emphasis given to the central bay. The treatment to some showfronts with projecting central and flanking lower bays gives the outward (albeit deceptive) appearance of aisles – here at Altarnun, Marazion and Penryn, the latter in Italianate style. Drawing © Keystone Consultants.

The pie chart shows the proportion of chapels, on Cornwall's Historic Environment Record, that fall into the different categories of architectural style.



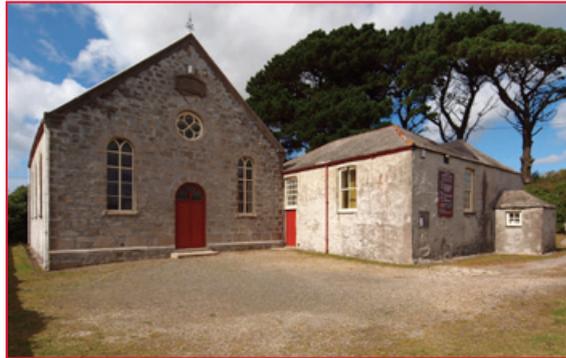
ARCHITECTURAL STYLE

Vernacular

The vernacular tradition echoed in Cornwall's domestic architecture is the dominant architectural style associated with Cornwall's Methodist and Nonconformist chapels. Vernacular chapels exemplify the crafts and skills associated with local building materials and techniques. They all display a simple but ordered approach to their overall form, and some have had Classical or Gothic detail applied to them.



The rather unusual mid-19th century chapel at Trewennack in Wendron parish has round-arched sash windows set into stone rubble walls. The roadside elevation was fitted with a later central entrance porch so that the later Sunday School (right) was accessed from the roadside forecourt. Photo © Eric Berry



The gable-entry Wesleyan chapel at Baldhu (grade II) and its adjoining Sunday School. Photo © Eric Berry



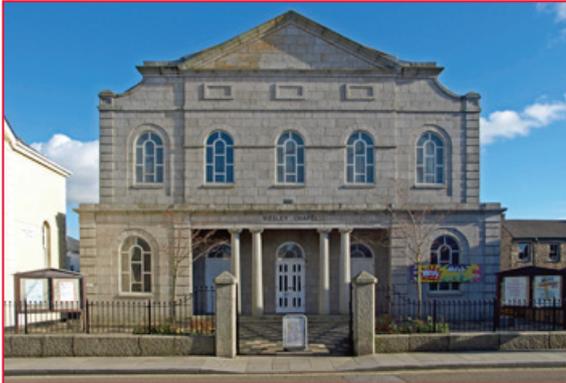
The side-entry chapel at Lowertown, Wendron (1887) replaces an earlier former chapel (now a ruin). Classical detail – in this case rusticated stonework to the quoins and openings – has been applied to a simple symmetrical elevation. Photo © Eric Berry



The 1838 former Free Methodist chapel at Tregona (grade II) in St Eval parish is a good vernacular example with cob (earth) walls on stone rubble footings. Photo © Eric Berry

ARCHITECTURAL STYLE

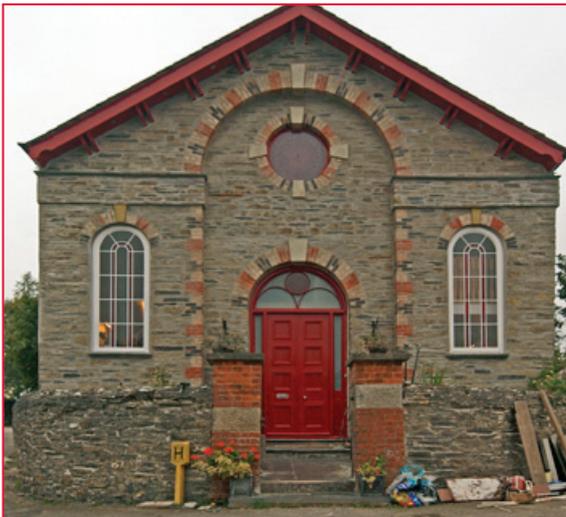
Classical



The 1828 Wesleyan chapel in Camborne (grade II) is a good example of the larger 5-bay classical chapels that had been built in the most fashionable areas of Cornwall's established county towns (Bodmin, St Austell, Truro, Penzance) as well as its new mining settlements and landscapes. Photo © Eric Berry



The former Wesleyan chapel at Manhay (grade II) in Wendron parish has a fine pedimented ashlar façade, with rusticated surrounds to the door and sash windows lighting the gallery. The building has now been converted to a house but retains its external character. Photo © Eric Berry



The gabled façade to this chapel (opened 1874) at Tredrizzick has a recessed central bay rising to an open pediment. Its show front, with the central bay and entrance picked out in coloured brickwork, is almost identical to that of the 1869 chapel at St Tudy (grade II). Photo © Eric Berry



The Wesleyan chapel at St Stephen in Brannel (1870, grade II), is one of a group of similarly-designed chapels, built into the 1870s, in this china clay district west of St Austell. Photo © Eric Berry

ARCHITECTURAL STYLE

Gothic

Most Methodist and Nonconformist chapels in the Gothic Revival style date from the 1870s and have their architectural treatment concentrated on the chapel front. This stands in contrast to the way in which the overall design and planning of Anglican churches expressed the importance

accorded to the liturgy and the sacraments. Gothic Revival chapels by established architects are strongly associated with late foundations, usually in the rural areas of north-east Cornwall and in the resort towns and suburbs of the late 19th and early 20th century.



The 1904 East Street Wesleyan chapel in Newquay (grade II), by the architects Bell, Withers and Meredith, is a good example of the free Gothic style that had become fashionable by then. It has been converted into a Christian community centre. Photo. © Eric Berry



This late-19th century chapel at Perranwell exhibits the key distinguishing features of many Gothic chapels – a focus on the façade, the functional side elevations betraying the existence of galleries, and references to an earlier Picturesque Gothic style in its use of finials topping the buttresses on the facade. © Eric Berry



The Gothic style 1903 Alexandra Road chapel in Penzance (now converted to residential flats), by James Firth of Oldham, relates well to housing of the same period. Photo © Eric Berry



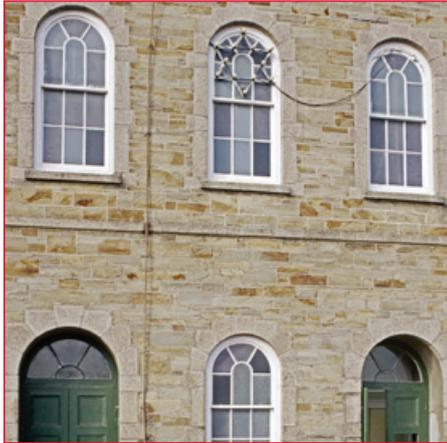
The 1873 chapel of St Thomas the Apostle at Tregadillet is one of a small number of Methodist chapels in Cornwall with a bell tower. Photo © Eric Berry

ARCHITECTURAL STYLE

Doors, windows and datestones

Panelled doors, small-paned sashes and fanlights are characteristic of the domestic treatment of chapels. Their use continued late into the 19th century. Sash windows of the type used in houses are a distinctive feature of chapel architecture. The earliest are divided into small panes by glazing bars with no 'horns'. These are

now rare, surviving in only about 80 chapels: almost all have been removed from Anglican churches. The introduction of plate-glass and sashes guided by 'horns' or 'lugs' followed in the 1840s, and many of these are picked out by 'margin glazing'.



Panelled doors with fanlights and hornless sash windows, as exemplified within the 1860 pedimented façade of the Wesleyan chapel at St Agnes (grade II). Photo © Eric Berry



The windows of the 1869 chapel at Porthkeia (grade II) are distinctive examples in the 18th century Picturesque Gothick style, with intersecting glazing bars. Photo © Eric Berry



Horned sash windows are marked by projecting lugs, which help to strengthen the meeting rails in combination with the heavier glass used from the mid 19th century. They are a type commonly used from the 1870s in Cornwall. This is the (unlisted) late chapel at Newbridge in Sancreed parish. Photo © Eric Berry



By the end of the 19th century windows were being installed with paired lights and a roundel, either in a pointed-arched or round-headed opening. These windows were inserted within the original openings of the 1843 (grade II) Classical chapel at Tuckingmill. Photo © Eric Berry



Datestones were often resited and testify to the foundation of a chapel society rather than the date of the building. The resiting of these stones in later fabric also testifies to the reverence in which past chapel society members and benefactors were held and the importance of demonstrating a congregation's antiquity and place in its community. Photos © Eric Berry

THE WORSHIPPING SPACE

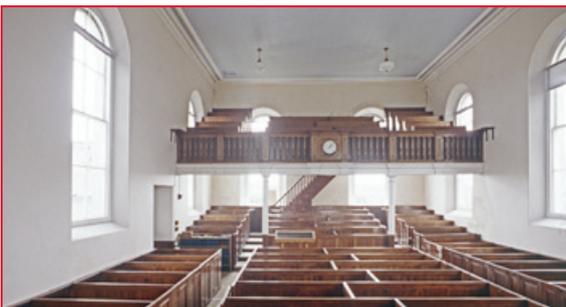
Internal planning

A distinguishing feature of chapels is the 'auditory plan', in which the chapel interior was planned in order to enable the community to hear and see the preachers. This and the requirements of individual chapel communities has influenced the planning, fitting and decoration of chapel interiors. Chapels display the following broad variation in their internal scale and planning:

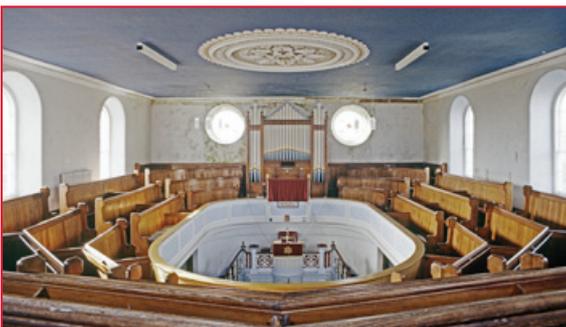
- Small chapels. These are single-storey, and have the entrance in the side or end wall. The arrangement of pews could face musicians' or choir pews flanking the pulpit and a leaders' pew in front. For example see Cubert (below).
- Middle-sized chapels with end galleries. Some have a pair of front doorways to give better access to the galleries and via the 'aisles' to the pews and communion area. For example see Little Trethewey, St Levan, (below).
- Middle-sized and large chapels with full galleries. Seating was usually provided on three sides: a fourth side could be added, and is usually associated with the provision of choir pews and an organ. For example see Leedstown (below).



The 1849 Wesleyan chapel at Cubert (grade II) has clearly been re-fitted in the late 19th century. The pews and rostrum of varnished pitch-pine are characteristic of this period. However, the layout either side of the rostrum possibly repeats the original pew arrangement that includes a choir or musicians' area, or possible former leaders' pews. Photo © Eric Berry



View towards the end gallery (inserted c.1881) of the c.1868 Wesleyan chapel at Little Trethewey (grade II*), St Levan, showing the cast-iron columns on which it is supported and the balustraded front. The rare box pews are ramped up at the rear to enable a view of the rostrum. The rostrum end of the chapel was refitted when the chapel was extended in 1895. Photo © Eric Berry



The interior of the 1862 Wesleyan chapel at Leedstown in Crowan parish (grade II) has an original gallery. However, as with so many Methodist chapels, the building was re-seated in the late 19th century with simple pitch pine pews. Attention is still focused on the fine original ceiling rose and also drawn to the late 19th century rostrum that may incorporate the bow front of the original pulpit. Photo © Eric Berry

THE WORSHIPPING SPACE

Rostrums are a significant focal point of chapel interiors that date from the 1850s. They have raised platforms for seating several speakers. Some incorporate sections of earlier pulpits that they replaced. They have railed or panelled timber frontals. **Communion rails** to the front of rostrums may retain holes for individual communion cups. Organ lofts and areas for singers and instrumentalists can be

accommodated in an end gallery, in their own pews close to the pulpit or in a cross gallery in the front of the chapel. **Organs** often form a formal backdrop or frame to the rostrum area. Some are likely to be important musically and/or mechanically and the advice of BIOS (British Institute of Organ Studies: www.bios.org.uk) may be helpful in assessing their quality and potential.



The 1825 Wesleyan chapel at Carnon Downs in Feock parish has an unusually complex late 19th century rostrum that combines a variety of hardwoods. Photo © Eric Berry



The galleried United Reform (originally Bible Christian) chapel at Berkeley Vale, Falmouth (grade II*) has a fine interior with original box pews and large balustraded rostrum. Leaders' pew areas to either side of the rostrum have been screened off at a later date. Photo © Eric Berry



The fine balustraded rostrum at Three Eyes, Kerley Downs (grade II) with a portrait of the charismatic preacher Billy Bray on the wall. Photo © Eric Berry



The former Wesleyan chapel of 1867 at Voguebeloth in Illogan (grade II*) has its original internal fittings including box pews. Benches at either side of the pews are a rare survival of free seating. Photo © Eric Berry

THE WORSHIPPING SPACE

Seating

Seating has often been subject to replacement and reordering, the key examples being:

- Plain benches, sometimes fixed to the wall, which are extremely rare.
- Box pews with side doors, which rarely survive in the main body of the chapel. High-backed narrow box pews were frequently retained in galleries when the body of the church was re-seated in the 1860s/70s.
- Pews for Class Leaders, which are placed to the front of the chapel facing the preaching and communion area.
- Pews dating from the 1840s to the early 1900s, which are the most common form of fixed seating. The installation of stained or varnished

pitch-pine pews resulted in the removal of plain deal pews with grained finish from many churches and chapels. These sometimes incorporate parts of cut-down box pews.

Ramped pews, sometimes set on raked floors and intended to aid viewing of the service, are a feature of some chapels.

Chapel interiors that retain early seating arrangements in the main body of the chapel are extremely rare (see Appendix).



The 1863 Bible Christian chapel at Wheal Busy (grade II*) has one of the most complete and interesting interiors in Cornwall with box pews flanked by areas for free seating. Photo © Eric Berry



Box pews at Little Comfort, Lezant. Photo © Eric Berry



Rare examples of benches in the Bible Christian chapel at Innis, Luxulyan. This was built as a Quaker meeting house in 1819, and these painted benches and the panelled leaders' pews at the front were installed in 1846 when it was converted for use into a Bible Christian chapel. Photo © Eric Berry



The interior of the 1858 unlisted chapel at Bugle was completely remodelled and refitted in 1890. The pitch-pine pews are of a standard design with v-jointed boards and shaped ends with ceramic numbers but the richly decorated panelled and pilastered gallery front is emphasised by its architectural treatment. Photo © Eric Berry

THE WORSHIPPING SPACE

Decoration

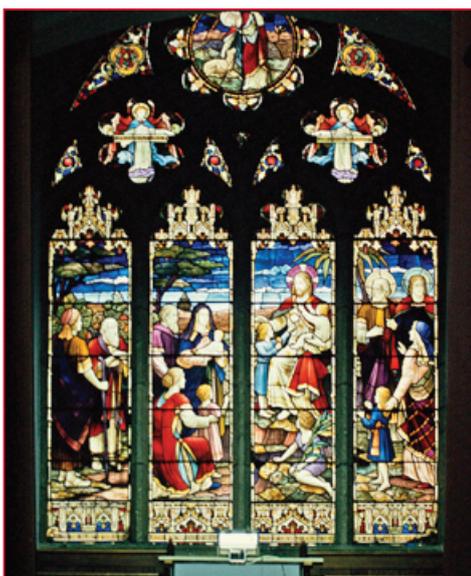
The use of painting and graining is a highly distinctive feature, matching contemporary fashions in domestic interiors and continuing into the 20th century despite the increasing use of stained or varnished pitch-pine from the mid-19th century. It can be found on doors, gallery frontals, partitions, gallery supports and organ-pipes. Ceiling roses and cornice work

tended to be picked out in several colours to contrast with the flat white of the ceiling. This use of colour is another highly distinctive feature. Before the late-19th century, stained glass (if used) was mostly confined to the communion area.



Gallery pews with grained decoration in the 1860 Wesleyan Reform Union chapel at St Just (grade II). The photograph also shows the fine ceiling rose, and looks towards the organ loft set above the rostrum. This dates from 1895, and incorporates part of the original bow-fronted pulpit. The organ is possibly later. Photo © Eric Berry

Stained and decorative glass



Pictorial stained glass with naturalistic decoration, representations of church saints, Wesley and biblical scenes was used from the 1880s, but is far less common than in Anglican churches. Photo © Eric Berry



Coloured and patterned memorial glass was far more commonly installed in the late 19th and early 20th centuries. Photograph of window at Truro Methodist Church. Photo © Eric Berry

SETTING

Schoolrooms and other community rooms are either an integral part of the chapel or detached buildings.



The 1884 former Wesleyan chapel at Gulval (grade II), now a studio, exemplifies a design type where the Sunday School and other rooms are accommodated within a basement underneath the chapel.
Photo © Eric Berry



The 1889 chapel (opened 1890) at Treverva in Budock parish (grade II) is a further example where a Sunday School is sited underneath the main chapel. Photo © Eric Berry



At Porkellis, Wendron parish, the original chapel in the foreground was converted into a Sunday School (grade II) when the 1866 chapel (grade II*) was built. It is once again the chapel, and the larger chapel has been converted into a studio and residence.
Photo © Eric Berry



At Treneglos, the original chapel of 1838 (grade II), prominently sited on a crossroads, has been used as the Sunday School since the building of the Gothic-style chapel in 1881 (grade II, to left).
Photo © Eric Berry

Manses



At Carharrack the former manse (grade II) is sited close to the 1815 chapel (grade II*).
Photo © Eric Berry

Earth Closet



Small-scale ancillary buildings such as these earth closets at Coombe, St Stephen in Brannel are rare.
Photo © Eric Berry

Setting

Boundary walls, railings, steps and surfaces



The former Wesleyan chapel at Voguebeloth in Illogan (grade II*) has a foundation stone of 1865 and the date 1866 picked out in the cobble pathway. Photo © Eric Berry



Boundary walls surround the forecourt area to the small-scale vernacular chapel of 1844 (grade II) at Tredavoe near Penzance (see page 22 for plan).

Burial grounds

Separate burial grounds are rare. They contain important evidence for Methodist social history, including the tombs of prominent society members and of families who either still live close by or whose descendants seek them out.

They contribute towards the group value and setting of the chapel. Occasionally there are burials in front of the chapel as at Hockings House, or even inside. Burial grounds, once out of use, can be offered to the local authority for maintenance.



Burial grounds comprise the settings to the grade II listed chapels at Coads Green, North Hill (left), and St Ive. Photo © Eric Berry

4 PRESENT AND FUTURE ISSUES

SETTLEMENT AND SOCIAL CONTEXT

Over 900 Methodist and Nonconformist chapels are recorded on Cornwall's Historic Environment Record, some of which are chapels that have been closed for over one hundred years. 760 chapels were in use in 1907, when the Methodist New Connexion, the Bible Christians, the Welsh Methodists and the United Free Methodists were united as the United Methodist Church. This union was combined with the Wesleyans and Primitive Methodists to form the Methodist Church in 1932, when 662 chapels remained in use. The number of chapels in religious and community use has now declined to under 250. Of those chapels disposed by the Methodist Church since 1997, 90% are in residential use.

These long-term pressures for change operate within the context of the communities in which chapels have developed. The numbers of places of worship considerably exceed national expectation in some areas. Whilst there is one chapel for every 1,250 households in urban areas, there is one for every 262 households in villages and one for every 158 households in areas of dispersed rural settlement. These have a quarter of Cornwall's historic chapels but only 8% of its population. It is far more difficult to deliver economies of scale and non-residential uses in these areas, where local market services (post offices, small shops, rural pubs) face similar challenges and pressures. These problems are also broadly shared by the Anglican Church. The distribution of Roman Catholic churches and that of places of worship within the smaller denominations (taken together) are far more closely in step with the main concentrations of population in urban areas.

Pilot surveys in four areas¹ have confirmed and deepened understanding of these county-wide patterns. Here 34% of all chapels remain in use as places of worship. The remainder are either vacant (10%) or in other forms of use – commercial (7%), community (12%), ancillary (2%) and above all domestic (35%). Chapels in

religious and community use are the most likely to remain in good condition and retain their external character and detail intact, as well as their internal fittings. Chapels in domestic use are more likely to have lost their interior fittings and detail although most remain coherent in their external form and character. Rural chapels, particularly isolated examples, are three times more likely to be in domestic use, and chapels in towns and within villages are the most likely to remain in use as places of worship. Commercial and community use is strongest in areas with the highest densities of population. Domestic conversions, particularly those in rural areas, are associated with the highest degree of change to the historic fabric, curtilage and immediate setting of chapels.

Nevertheless, good examples of listed and unlisted chapels in residential use show that it is possible for chapels to continue to make a positive contribution to the local scene and to Cornwall's distinct cultural identity. The great majority (85%) of chapels in these survey areas are still clearly legible as historic structures which contribute to local character and distinctiveness. The most challenging issue once they have closed is how the interior space should be handled.

¹ Rural industrial zone west of St Austell; Wadebridge-Port Isaac area; Illogan including adjacent parts of Camborne and Redruth; Falmouth-Helston rural area; Penwith (Newlyn-Paul/Mousehole).

ISSUES FOR CHAPEL COMMUNITIES

Chapel communities play a vital role in sustaining historic chapels in use, as places of worship and as community facilities. Schemes received by the Methodist Church under Ecclesiastical Exemption (see page 4), as well as consultation including the results of a questionnaire (see below), have highlighted the importance of several key issues faced by chapel communities:

- The costs of maintenance for shrinking and ageing congregations faced with declining incomes. As a result ministers and chapel trustees feel that they can spend too much time dealing with the finance and running of buildings at the expense of pastoral, community and outreach activity. Grants are available for urgent repairs to [all listed chapels in use](#) from the Heritage Lottery Fund's scheme of Grants for Places of Worship (see page 30).
- The importance of new facilities in promoting increased use and a wider sense of ownership in the wider community, also reflected in the findings of the *Building Faith in Our Future* report by the Church Heritage Forum for the Anglican Church (2004) and a study (Derrick 2005) which assessed the impact of grant aid for listed places of worship.
- The need to make economies of scale and secure funds for the maintenance and adaptation of chapels, which can lead to the sale of ancillary, attached or detached community buildings without consideration of the effects of such fragmentation on the legibility of the chapel group. This can in time result in further pressures for change on the main worshipping space if there are no ancillary structures to take the pressure off the interior of the chapel itself.
- A sense that chapels are important for their communities, complementing rather than competing with the facilities offered by churches of other denominations and community halls.
- The need to adapt chapels into more flexible multi-functional spaces for community use and for new forms of worship, without which it is often felt that a chapel cannot continue in use as a place of worship. This commonly involves the installation of disabled access, toilet and kitchen facilities, the creation or adaptation of entrance lobbies and the adaptation of the

main chapel space. The impact of these changes can be minimised if the chapel is linked to, or has the potential to be linked to, ancillary buildings which are more readily adaptable to such uses.

While there are areas of increased membership in Cornwall, such as St Austell, many chapels are at risk due to shrinking and ageing congregations, increased costs and in some cases serious maintenance demands. Over 60% of those attending chapels are aged 66 years or over; in some churches rising to almost 100%, and there has been a dramatic fall in the numbers of children attending chapel and Sunday School. The Methodist Church returns of 2010 for the present Cornwall district shows 227 chapels remaining in use, a further decline from the total of 271 in 2000.

A recent summary of the situation by the Superintendent Minister for West Penwith Methodist Circuit has emphasised the importance of understanding the pressures for change across Cornwall and at a local level.¹ 408 members in 15 congregations are now responsible for 14 chapels, again under 30 per chapel. One quarter of the Circuit's total is at Penzance Chapel Street. The average for the other 13 buildings is, therefore, but 23 members. Four chapels have closed in the Circuit since 2000. One of them is the grade II Richmond Chapel in Penzance. Trinity Chapel Newlyn (grade II*) remains on the English Heritage *Register of Heritage at Risk* despite years of effort by its congregation. The grade II* at Little Trethewey in St Levan (part of a group listed grade II) is now seriously at risk and on the register.

¹ Drew, Reverend J., 2012. *Methodism in West Penwith. A Heritage at Risk*. Report by the Superintendent Minister for West Penwith Methodist Circuit

Results of a questionnaire sent to chapels in the St Austell, Falmouth/Helston and Penzance circuits, 2010

Feedback was received from 39 chapel communities. Communities were asked to record: the average weekly attendance at worship and approximate population served by the chapel; whether the chapel has adapted in any way to allow for extended use; the success of this work; any difference this work made to the life of the congregation; and what use is made of the chapel by the wider community. They were also asked to record whether further alteration would enhance possible extended use and what factors (if any) prevent suitable alteration taking place. The number of worshippers as a percentage of the local population varies from 10% (the medium-scale chapel at Gunwen) to 0.4% (the very large scale chapel at Chapel Street, Penzance). Over 85% of chapels have had internal alterations to help them adapt to new forms of worship and community use. All of them remarked on how this made the buildings more accessible and welcoming to the community. Those without this form of adaptation are amongst the smallest congregations and chapels.

- *The work ... has enabled the property to be used as a multi purpose resource for the use not only for the activities directly related to the chapel but also available for other outreach into the village community.*
- *There are many benefits which are qualitative, such as having a positive influence on community cohesion, which are difficult to measure. But the indications are that the chapel is viewed as being a very positive addition to the social landscape in this community. It has been called the 'hub' of the community, which is important in a holiday destination.*

In three cases a significant chapel interior has been retained through combining its use with a detached ancillary building that is better suited for flexible community use. In two cases the chapel has moved to an adjacent Sunday School, this representing a reversal of the way in which former chapels were converted into Sunday Schools after new chapels had been built. In the case of Polgooth in St Austell the school represented a larger-capacity building than the small-scale chapel, and at Leek Seed in St Austell the community use of the adjacent hall has enabled sustainable use of the grade II* chapel. 24

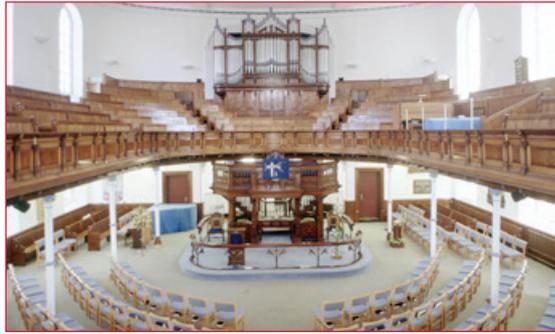
communities out of 39 rate their buildings as either 'valuable or very valuable' to the local community, there being a wide range of activities. 28 chapels are in regular use with an average of 12 hours, but six record no community use at all and the remaining four are used occasionally. The two most heavily used buildings, Tubestation (Polzeath, 72 hours) and Newlyn Trinity (The Centre, 70 hours), consider all their activities to be 'church related'. 14 of the smaller congregations (1-25) use the building for only one or two hours per week. It is generally true that larger congregations (26 or more) make far greater use of their buildings for their own activities, 12 of them with five or more hours of use. It was considered that further adaptation was not possible for 22 chapels, the majority of these having already successfully altered their buildings or expanded to the full capacity offered by the site. In nine cases listing was cited as the reason for preventing suitable change, although in one case (Sticker) the pews had already been removed as part of what was considered to be a successful scheme. In only one case was the car park identified as a major asset. Other community halls and churches in the vicinity were considered to be complementary to rather than in competition with the facilities offered by the chapel.

- *There is a village hall, Anglican Church hall and Scout hut but each is used for different functions and each has its own advantages.*
- *There is a fine balance required in a small village between all premises used for community activity so that each in its own way fulfils the special requirements that is required for village activities.*
- *With a shrinking local population and a congregation struggling to hold its own (30 in a 650 seat chapel), there has been consideration of sale of the schoolroom to fund the chapel's immediate future. However, this, without alteration to the chapel will reduce the church's community engagement.*

THE PRESENT USES OF CHAPELS



Continuing chapel use. The 1866 chapel at Penmenor, Stithians (grade II*), has a large schoolroom under the chapel auditorium. The cast-iron columns support the floor above. Photo © Eric Berry



Continuing chapel use. The interior of Truro Methodist Church (grade II), a fine large-scale classical chapel of 1830, was refitted in 1891 with high-quality treatment to its gallery and rostrum. Chairs have replaced the ground-floor pews, enabling a flexible use of this busy urban chapel. Photo © Eric Berry



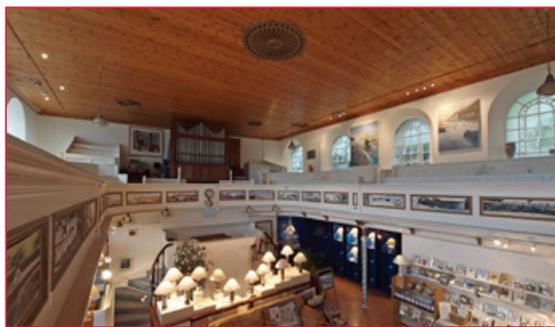
Residential use. The 1836 unlisted Wesleyan chapel at St Dennis was converted to domestic use many years ago and it retains its external character and appearance. Photo © Eric Berry



Residential use. The unlisted 1911 Gothic style former Methodist chapel at Trevone retains its original character and appearance since conversion to domestic use. Photo © Eric Berry



Community use. The large-scale chapel in the former quarrying village at Constantine (grade II), built in 1880, has been successfully converted to community use with a theatre, café and heritage centre. Photo © Eric Berry



Commercial use. The Methodist chapel (grade II) that dominates the fishing village of Port Isaac is now a craft gallery serving the tourist industry. Photo © Eric Berry

FURTHER INFORMATION

SUPPORTING EVIDENCE

This guidance is supported by the following evidence base reports.

Herring, P. 2010, *Locational Analysis of Chapels* This provides an analysis of the distribution of chapels in relationship to landscape and settlement across Cornwall.

Bibby, P.R. 2009, *Churches and Chapels in Cornwall: A Pilot Study Relating Historic Data to their Social and Economic Role* This provides an analysis of the present settlement and socio-economic context of churches and chapels in Cornwall, and the challenges this poses for their future use.

Berry, E. Lake, J. and Cornwall Council 2011, *The Chapels Mapping Project* This provides an analysis of the results of the rapid mapping of chapels in four contrasting areas across Cornwall, aimed at capturing information on the key attributes of chapels (in terms of change, scale, community buildings, car parking, churchyards and burial grounds) and current use.

Methodist Church, 2011, *Chapel Communities: the use of Chapels in Cornwall* This summarises the results of a questionnaire focused on two circuits (St Austell and Falmouth-Helston) and those chapels in use within the survey squares selected for the Chapels Mapping Project.

CONSERVATION GUIDANCE

The HELM website holds a library of free publications on a wide range of conservation issues: www.helm.org.uk. English Heritage's guidance, *New Uses for Former Places of Worship*, provides advice with case studies on the conversion to new, mostly non-domestic, use of historic former places of worship.

- Cadw 2003 *Chapels in Wales: Conservation and Conversion*
- Department for Communities and Local Government, Department for Culture, Media and Sport, English Heritage 2010 *PPS5: Historic Environment Planning Practice Guide*
- Department for Culture, Media and Sport, English Heritage 2010 *Options for disposal of redundant churches and other places of worship*
- English Heritage 2008 *Conservation Principles, Policies and Guidance*
- English Heritage and the Church of England 2005 *Guidance for best practice for treatment of human remains excavated from Christian burial grounds in England*
- English Heritage 2010 *New Uses for Former Places of Worship*
- English Heritage 2010 *Caring for Places of Worship*
- English Heritage 2012 *New Work in Historic Places of Worship (second edition)*.

GRANTS

Grants for urgent repairs are available for all listed places of worship in use, including those listed grade II, from the Heritage Lottery Fund scheme 'Grants for Places of Worship' (<http://www.hlf.org.uk/HowToApply/Programmes>).

THE HISTORY AND ARCHITECTURE OF CHAPELS

Barton, D. 1975 (second edition 1990) *Discovering Chapels and Meeting Houses*, Princes Risborough: Shire Publications.

Cherry, B. (ed) 2007 *Dissent and the Gothic Revival*, London: The Chapels Society.

A series of articles which consider this architectural style and its architectural and social context including the planning and design of chapels, the Sunday School, chapel music and the social networks and activities promoted through chapels.

Cooper, T. and Brown, S. (eds) 2011 *Pews, Benches and Chairs: church seating in English parish churches from the fourteenth century to the present*, London: The Ecclesiological Society. The most comprehensive series of essays on this important theme in the development of the parish church, with relevance to the history of chapels as well.

Journal of the Cornish Methodist Historical Association. Articles in the journal and its Occasional Publications by John Probert and others provide useful information for those who wish to delve deeper into Cornish Methodist history.

Lake, J., Cox, J. and Berry E. 2001 *Diversity and Vitality. The Methodist and Nonconformist Chapels of Cornwall*, Truro: Cornwall Archaeology Unit. This summarises the results of a county-wide survey by English Heritage and includes a reading list for Methodist and Nonconformist chapels in general.

Lake, J., Berry E. and Herring, P. 'Chapels and Landscape in Cornwall' 2011, in King, C. and Sayer, D. (eds) *The Archaeology of Post-Medieval Religion*, Croydon: The Boydell Press. An analysis of how chapels relate to historic patterns of settlement in Cornwall, one of a series of essays which also consider the landscape and community context of churches and chapels elsewhere in Britain, Europe and the New World.

Shaw, T. 1965 *The Bible Christians 1815–1907*, London: Epworth Press.

Shaw, T. 1967 *A History of Cornish Methodism*, Truro: D. Bradford Barton.

Stell, C. 1991 *An Inventory of Nonconformist Chapels and Meeting-Houses in South-West England*, London: HMSO.

METHODIST CHURCH GUIDANCE

Statements of Significance and Need are available at www.methodist.org.uk and www.churchcare.co.uk

For Methodist chapels in general see:

- Methodist Heritage Handbook. Information for visitors to historic Methodist places in Britain. See www.methodist.org.uk/heritage
- The Wesley Historical Society library, which holds the Keith Guyler collection comprising a photographic record (dating from 1980 to 2007) and information on existing and former chapels. See www.wesleyhistoricalsociety.org.uk

REPORTS ON COMMUNITY USE IN PLACES OF WORSHIP

Church Heritage Forum 2004. *Building Faith in Our Future. A Statement on behalf of the Church of England*. See www.churchofengland.org/media

Derrick, A. 2005 *Assessment of the Impact of HLF/English Heritage Places of Worship Funding*, Unpublished Report for English Heritage.

APPENDIX THE SURVIVAL OF EARLY SEATING IN CHAPELS

These figures are based on the survey of Cornwall's chapels undertaken in the late 1990s (see Lake, Cox and Berry 2001, cited on page 30). There have been further losses of seating in the last decade. The dates of chapel construction or opening can differ from each other, meaning that the dates provided here can be refined through detailed research and its publication. The chapel at Carharrack for example is dated 1815 on the front, but was opened in 1816. There have also been further losses of seating in the last decade, and so this list will be further amended in due course.

The list distinguishes, under the Refittings subheading, those chapels with box pews and benches known to date from later refittings and reordering of the chapel interior.

Single-storey chapels with box pews

Altarnun (II, 1859); Penrose, St Ervan (II*, 1861); Little Comfort, Lezant (II, c.1860); Treveighan, Michaelstow (II, 1828, probably refitted 1863-4); Trecollas Chapel, Altarnun (II, 1875).

Galleried chapels with box pews to main body of chapel

Ponsanooth, St Gluvias (II*, 1843); Hockings House, St Cleer (II*, 1846); Wheal Busy, Chacewater (II*, 1863), gallery and gallery pews fitted slightly later; St Johns, Troon (II, 1863); Voguebeloth, Illogan (II*, 1866); Penmennor, Stithians (II*, 1865).

Refittings

St Clements Methodist Church, Mousehole (II*, refitted 1844); Chywoone Hill, Newlyn, Penzance (II*, 1834, refitted when enlarged 1866); Little Trethewey, St Levan (II*, box pews date from 1860s refitting); Chapel Street Wesleyan, Penzance (II*, 1814), box pews survive in main body of chapel and date from refitting when enlarged 1864.

Galleried chapels with box pews to gallery only

Carharrack (II*, 1815), probably the earliest surviving box pews in Cornwall; Carnon Downs, Feock (II, 1825); Trewithick Road, Breage (II, 1833); Frogpool, Gwennap (II, 1843, refitted

1908); St Agnes (II, 1860); Wesley Reform Union Chapel, Bosorne Terrace, St Just (II, 1860); Porkellis, Stithians (II*, 1866), ground-floor pews removed as part of residential scheme.

Refittings

Wesleyan Chapel, St Just (II*, 1833, refitted when enlarged 1860). The box pews are possibly reused from the 1830s chapel, as they provide a striking contrast to those at Penzance and Little Trethewey.

Galleried chapels with benches surviving to gallery only

Fore Street Ebenezer, St Ives (II, 1831, lower level pews removed c.2000); Bible Christian Chapel, St Ives (II, 1858, lower level pews removed c.2000).

Galleried chapels with complete set of benches

Berkeley Vale, Falmouth (II*, 1867).

Chapels with benches

Come-to-Good Quaker Meeting House, Kea (I, c.1710, loft 1717); Innis Bible Christian Chapel (II, 1846); Tregona, St Eval (II, 1838, privately owned).

Chapels with benches to gallery only

Clarence Street Baptist Chapel (II*, 1836); Constantine (II, 1880).

Note: Trevadlock Cross, Lewannick (II, dated 1810, 1830, 1840 and 1849) and Chapel Amble, St Kew (II, 1828) each had box pews when they were listed but both are now converted to residential use. Crippleshill, St Just (II, 1861) had box pews but is now in residential use. Little Bosullow, Madron (II, c.1845) is no longer in religious use.

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