Historic England

Methodist and Nonconformist Chapels in Cornwall

Appendix 1

An Illustrated Guide to Historic Cornish Chapels

Summary

This document accompanies the Methodist and Nonconformist Chapels in Cornwall: Guidance and Assessment Framework It provides an illustrated guide to the historic character and significance of chapels. Its aim is to inform congregations, new owners and their professional advisors on their history, relationship to the landscape, development and internal and external features that can contribute to the significance of the building. This is done through the use of examples. It should be read in conjunction with the main guidance.

This guidance note is based on the work undertaken in the Guidance of Methodist and Nonconformist Chapels in Cornwall produced by Francis Kelly of English Heritage, Bryn Tapper and Nick Cahill of Cornwall Council's Historic Environment Service and Ian Serjeant and the Rev. Julyan Drew of the Methodist Church. It was reviewed by Rhiannon Rhys (Historic England) with assistance from Cornwall Council Historic Environment Team and the Methodist Church.

Front cover:
Penrose Bible Christian Chapel (1861, listed grade II*) in St Ervan parish. It 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. © Eric Berry

This document has been prepared by Rhiannon Rhys.
This revised edition published by Historic England June 2019.

Please refer to this document as: Historic England (2019) *Methodist and Nonconformist Chapels in Cornwall: Guidance and Assessment Framework. Appendix 1- An illustrated guide to the Historic Chapels of Cornwall*. Swindon. Historic England.

HistoricEngland.org.uk/advice/caring-for-heritage/places-of-worship/making-changes-to-your-place-of-worship/principles-for-making-changes/assessing-significance/

Contents

Historical development 1
Landscape and settlement context 3
Examples of chapels in their landscapes 5
Chapel architecture 6
Architectural Style 8
The Worshipping Space 17
Setting 26

Historical development

Cornwall's chapels contribute substantially to the spiritual character and distinctiveness of Cornwall's landscape. Along with wayside crosses, holy wells and medieval churches, chapels form part of its significance. Over 900 are recorded on Cornwall's Historic Environment Record.

The great majority (over 80%) are Methodist in origin and reflects that there are few British parallels to the dominance that Methodism, as a popular evangelical movement, held over other forms of Christian worship in Cornwall. These include chapels for the various groups that, since the 1790s, developed and split from the main stem of Methodism; for example the Bible Christians were particularly strong in Cornwall. Methodism had a considerable impact on Cornish society – in social life, education, philanthropy and politics.

Within areas of the Cornwall and West Devon Mining Landscape designated as a World Heritage Site, chapels are an essential part of the cultural landscape together with the surviving mining buildings, count houses, institutes and housing for miners, in addition to the mineral tramways and ports. Methodism was taken to other parts of the world, along with much of the technological expertise for hard rock mining, in the great Cornish emigrations of the late 19th and early 20th centuries.

Figure 1:
The former Wesleyan Chapel (not listed) at Little Condurrow is sited close to Wheal Grenville mine (Grade II). © Eric Berry

Figure 2:
The small vernacular chapel (Grade II) in the farming hamlet at Tregona near Padstow relates to a farming landscape.
© Eric Berry

Figure 3:
The large classical Wesleyan chapel of 1843 at Ponsanooth (Grade II*) dominates this former industrial village.
© Eric Berry

Figure 4:
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.
© Eric Berry

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 consist of 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. However, those in rural areas tend to be 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 levels of dispersed settlement in England, dating from the medieval period and the industrial transformation of the 18th and 19th centuries. The landscape can be broadly categorised into two types of land. The majority (62%) of Cornish Land is made up of what is termed as Anciently Enclosed Land and is characterised by traditional medieval rural settlements, consisting of farmsteads, hamlets and churchtowns. 17% of Cornish Land is identified as Recently Enclosed Land and was made up of rough ground during the 17th to 20th centuries and where most of Cornwall's rural-industrial communities developed. Although Chapels appear in both, the distribution proportionally between the different land and settlement type can be clearly seen, with a greater proportion of chapel found in the landscapes associated with the rural communities that developed as part of the industrialisation of Cornwall through its tin and copper mines.

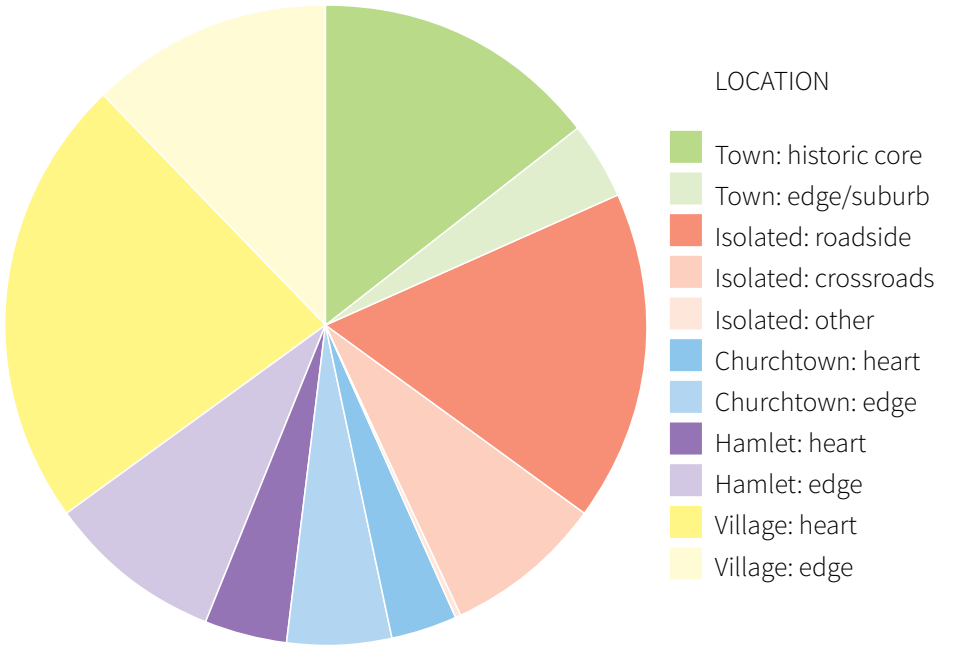

Figure 5:
The pie chart shows how those chapels on Cornwall's Historic Environment Record relate to their historic settlements.

- 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 and sometimes referred to as wayside chapels.
- Churchtowns comprise of 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.

Examples of chapels in their landscapes

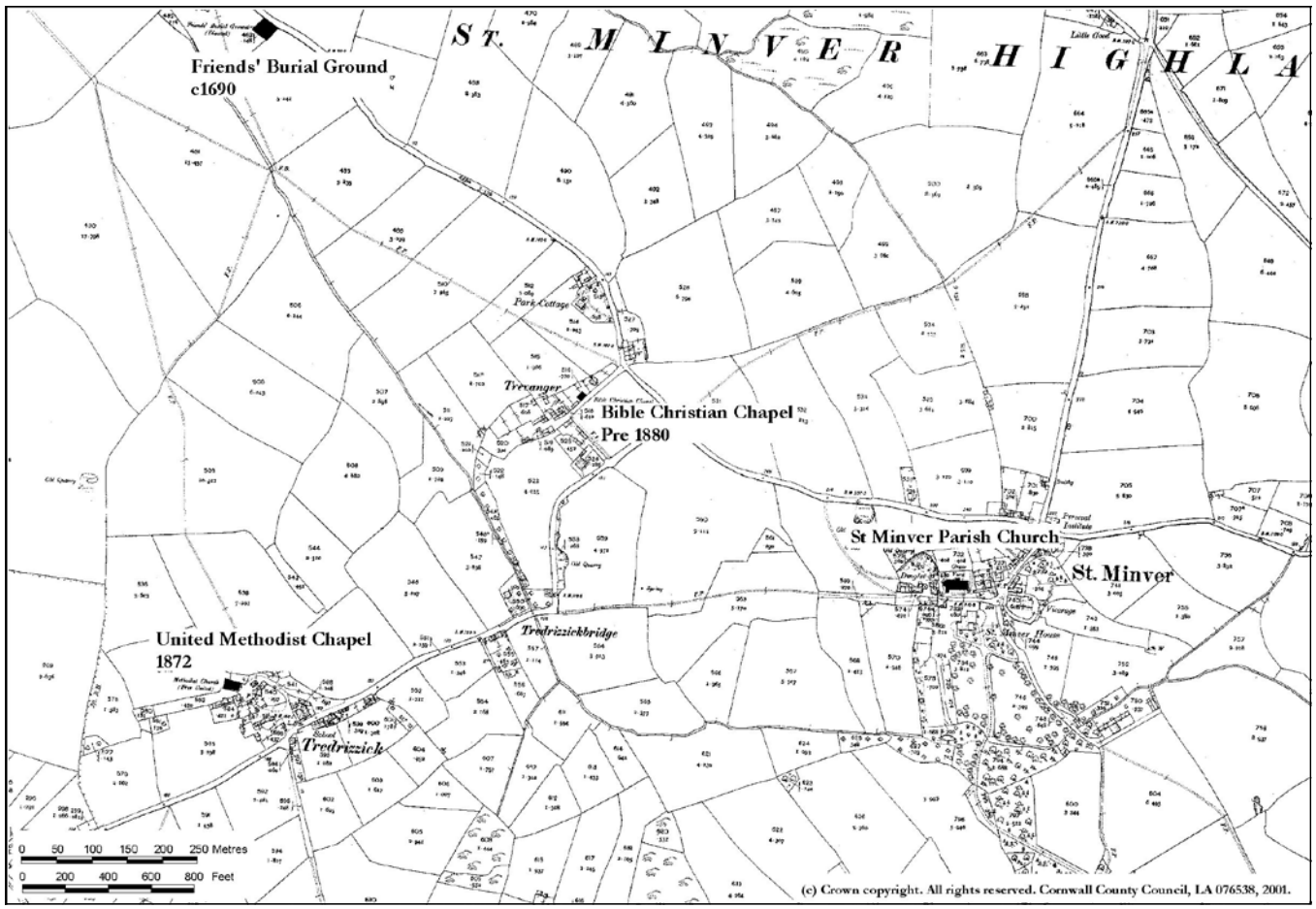

Figure 6:
Minver, taken from the 1907 Ordnance Survey map. Around the churchtown of St Minver is Anciently Enclosed Land; the irregular forms and occasional curved boundaries of the fields show that they represent the amalgamation and enclosure of medieval strip fields. Later mission work bore fruit 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.

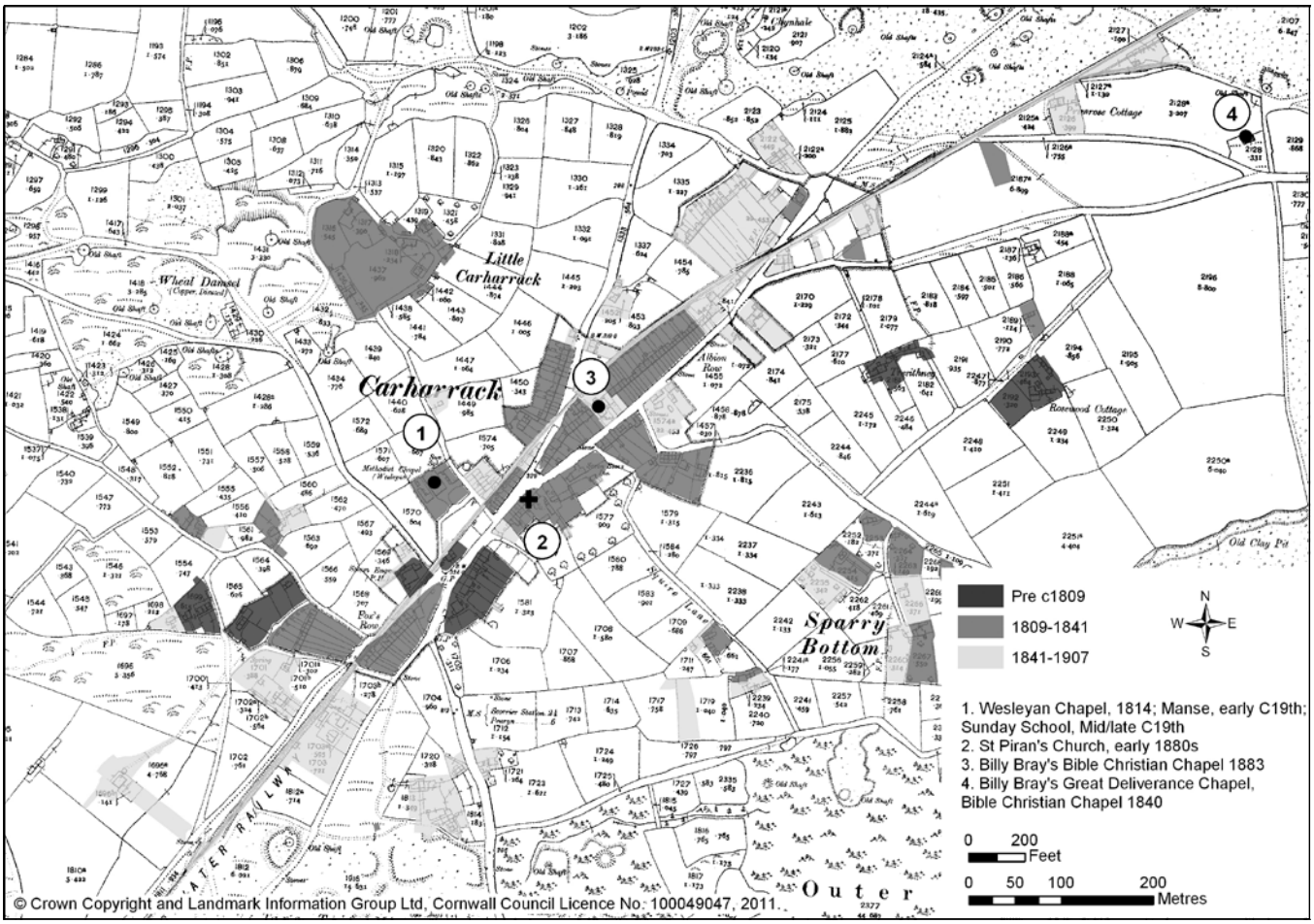

Figure 7:
Carharrack, taken from the 1907 Ordnance Survey map, with the phasing of the settlement based on the Cornwall Industrial Settlement Initiative. Chapels developed as an integral part of this mining village in the first decades of the 19th century, where settlement developed within the more regular 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.

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 and later. Many chapels were re-fronted 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.

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.

The ‘auditory plan’

The ‘auditory plan’, in which the interior of the worship space was designed in order to enable the congregation to hear and see the preacher, was once common to church and chapel. It was largely removed from Anglican churches from the 1840s onwards, replaced by ‘medieval’ forms with naves, chancels and aisles which emphasised formal processions and the ritual of the sacraments. It is, however, the dominant design for chapels, where aisles were intended to only provide access to the pews and communion area.

Figure 8:
View from gallery towards Rostrum, demonstrating auditory plan form in Newlyn Trinity Methodist Chapel (grade II*)

Ancillary functions

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

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 mainstream and local architectural developments. The drawing shows how a variety of decoration and styles could be applied to basic templates, especially to a show front which may represent a later phase in an individual chapel's history.

Figure 9:
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 show fronts 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 show fronts 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.

Vernacular

The vernacular tradition derived from Cornwall's domestic architecture is the dominant architectural style associated with Cornwall's smaller 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.

Figure 10:
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.
© Eric Berry

Figure 11:
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.
© Eric Berry

Figure 12:
The gable-entry Wesleyan chapel at Baldhu (Grade II) and its adjoining Sunday School. © Eric Berry

Figure 13:
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.
© Eric Berry

Figure 14:
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. © Eric Berry

Figure 15:
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). © Eric Berry

Figure 16:
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.
© Eric Berry

Figure 17:
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.
© Eric Berry

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.

Figure 18:
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.
© Eric Berry

Figure 19:
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.
© Eric Berry

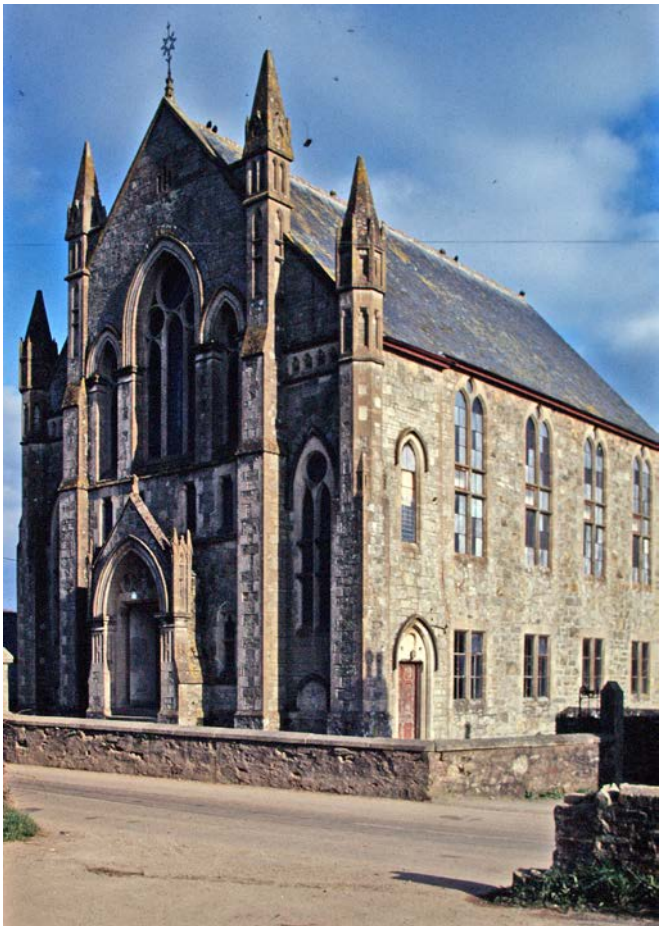

Figure 20:
This late-19th century chapel at Perranwell exhibits the key distinguishing features of many Gothic chapels: a focus on the façade, the functional side elevations betraying the existence of galleries, and references to an earlier Picturesque Gothic style in its use of finials topping the buttresses on the façade. © Eric Berry

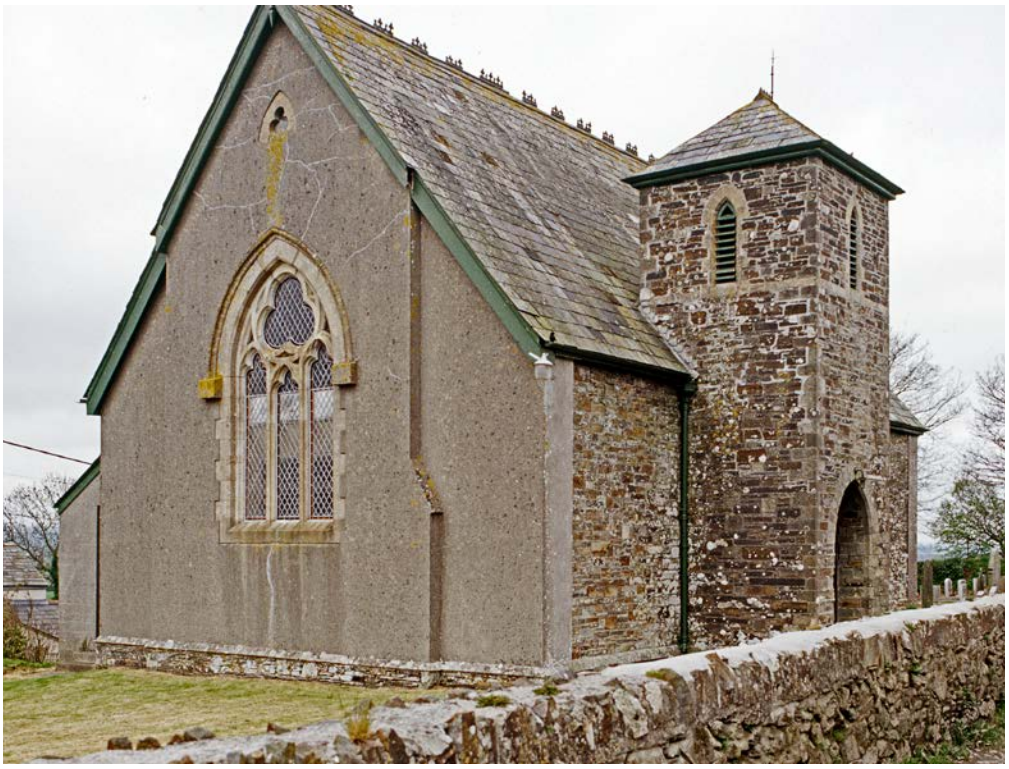

Figure 21:
The 1873 chapel of St Thomas the Apostle at Tregadillet is one of a small number of Methodist chapels in Cornwall with a bell tower. © Eric Berry

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, and the frames have 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'.

Figure 22:
Panelled doors with fanlights and hornless sash windows, as exemplified within the 1860 pedimented façade of the Wesleyan chapel at St Agnes (Grade II).
© Eric Berry

Figure 23:
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.
© Eric Berry

Figure 24:
The windows of the 1869 chapel at Porthkea (Grade II) are distinctive examples in the 18th century Picturesque Gothic style, with intersecting glazing bars. © Eric Berry

Figure 25:
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.
© Eric Berry

Figure 26:
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.
© Eric Berry

The Worshipping Space

Internal planning

A distinguishing feature of chapels is the 'auditory plan' noted above, in which the chapel interior was planned in order to enable the community to hear and see the preacher. 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. An example is 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. An example is 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. An example is Leedstown (below).

Figure 27:
The former 1849 Wesleyan chapel at Cubert (Grade II), now closed, was refitted in the late-19th century. The pews and rostrum were of varnished pitch-pine, which is characteristic of this period.The layout of the pews either side of the rostrum possibly repeats the original pew arrangement and includes a choir or musicians' area, or possible former leaders' pews. © Eric Berry

Figure 28:
View towards the end gallery (inserted c.1881) of the former 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.at Tuckingmill.

Figure 29:
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 reseated 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.

Rostrums

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 the 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; this generally dates them from after 1900.

Organs

Organ lofts and areas for singers and instrumentalists may be accommodated either in an end gallery, or 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.

Figure 30:
The 1825 Wesleyan chapel at Carnon Downs in Feock parish has an unusually complex late 19th century rostrum that combines a variety of hardwoods.of the original pulpit.
© Eric Berry

Figure 31:
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. © Eric Berry

Figure 32:
The fine balustraded rostrum at Three Eyes, Kerley Downs (Grade II) with a portrait of the charismatic preacher Billy Bray on the wall.
© Eric Berry

Figure 33:
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. © Eric Berry

Seating

Seating has often been subject to replacement and reordering; the key components are:

- **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 chapel 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 (more typical of Bible Christian than Wesleyan chapels).
- Certain **combinations of pew types** can be rare. For example box pews paid for by fee paying subscribers flanked by loose "free" benches for those who cannot afford the subscription are extremely rare, with only a few examples remaining.
- **Pews dating from the 1840s to the early 1900s**, which are the most common form of fixed seating. Stained or varnished pitch-pine pews replaced the plain deal pews with grained finish in many churches and chapels. These sometimes incorporate parts of cut-down box pews.

Ramped pews, sometimes set on raked floors and intended to improve sight-lines, are a feature of some chapels.

Chapel interiors that retain early seating arrangements in the main body of the chapel are extremely rare. A summary of early surviving seating can be found below.

Figure 34:
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. © Eric Berry

Figure 35:
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 into a Bible Christian chapel.
© Eric Berry

Figure 36:
Box pews at Little Comfort, Lezant. © Eric Berry

Figure 37:
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.
© Eric Berry

The survival of early seating in chapels

The list sets out the known early examples of seating understood to survive within Cornwall.

Single-storey chapels with box pews

Altarnun (II, 1859) now in private ownership;
Penrose, St Ervan (II*, 1861) closed but in the ownership of the Historic Chapels Trust;
Little Comfort, Lezant (II, c.1860);
Treveighan, Michaelstow (II, 1828, probably refitted 1863-4);
Trecollas Chapel, Altarnun (II, 1875), now in private ownership

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) sold with consent for artist use in the chapel and residential in ancillary spaces;
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 partially 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 (Undesignated, 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.

Decoration

The use of **painting** and **graining** (and sometimes **marbling**) 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 **selective use of colour** is another highly distinctive feature. Before the late-19th century, **stained glass** (if used) was mostly confined to the communion area.

Figure 38:
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. © Eric Berry

Stained and decorative glass

Figure 39:
Pictorial stained glass with naturalistic decoration, representations of church saints, John Wesley and biblical scenes was used from the 1880s, but is far less common than in Anglican churches. © Eric Berry

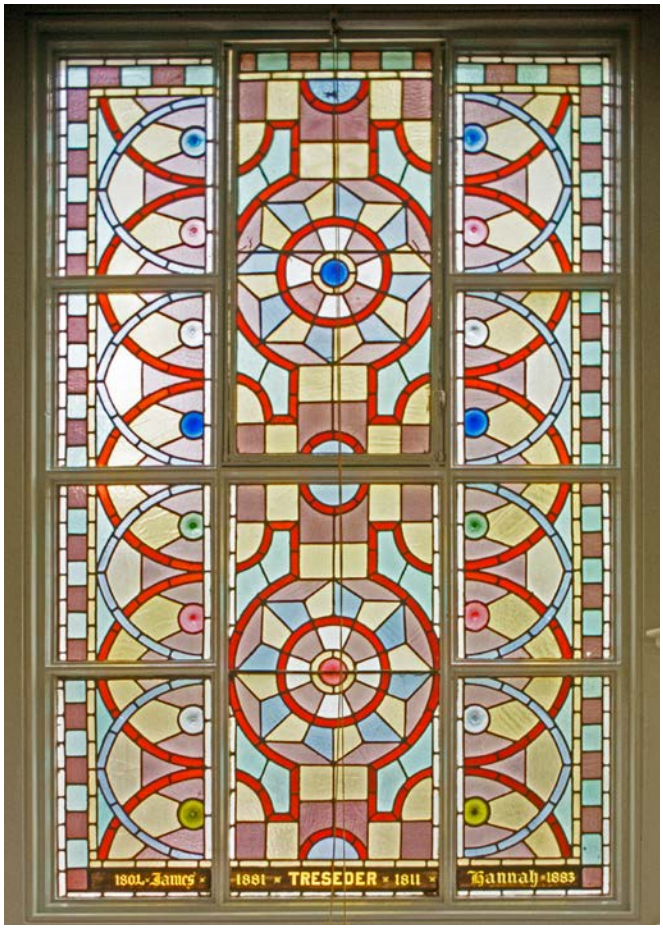

Figure 40:
Coloured and patterned memorial glass was far more commonly installed in the late-19th and early-20th centuries. Photograph of window at Truro Methodist Church. © Eric Berry

Setting

Chapel scale and setting

These maps show the scale of chapels and their attached or detached ancillary buildings in relationship to their surroundings.

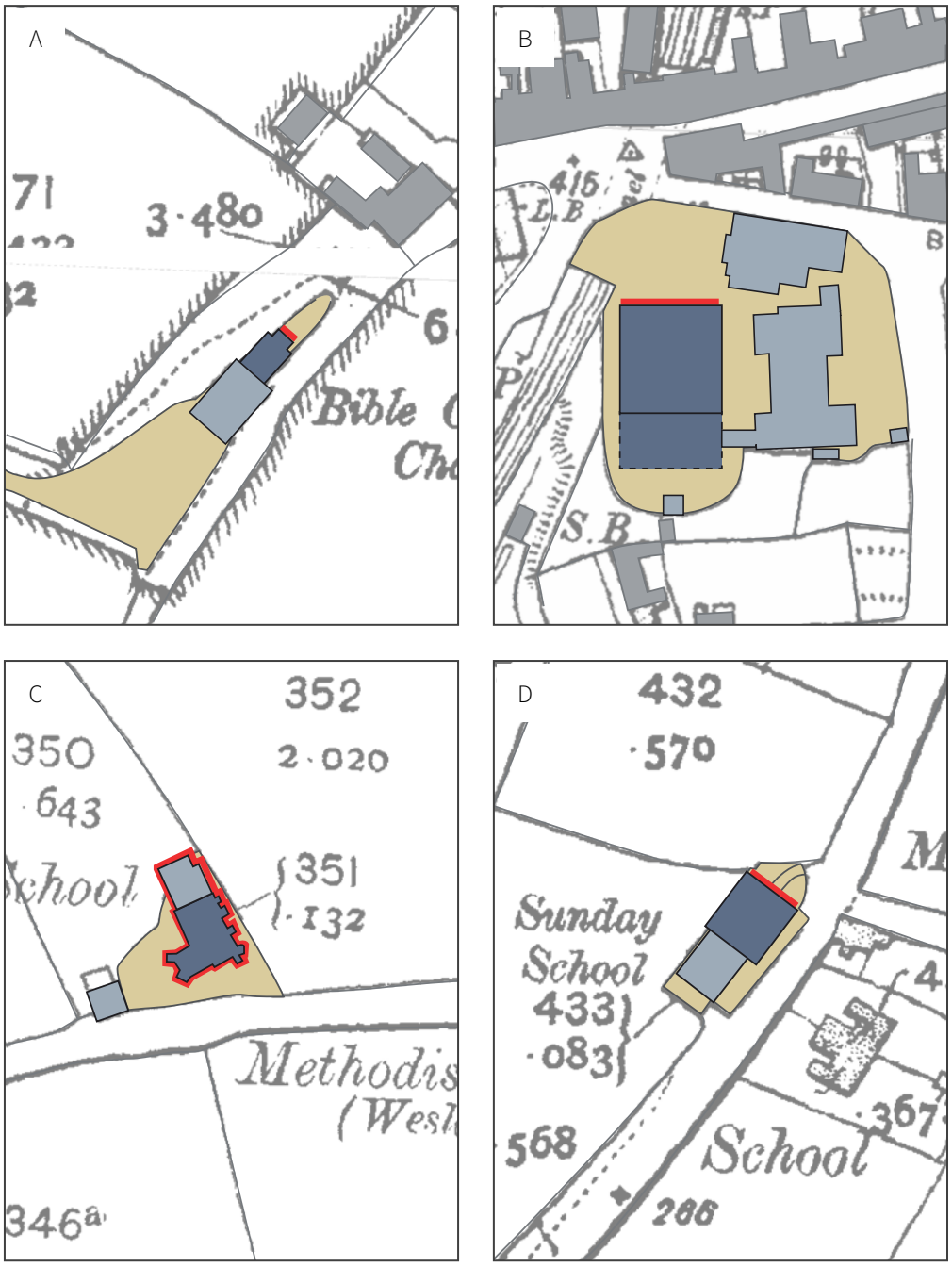

Figure 41:
(A) The gabled front of the simple small-scale vernacular chapel of 1844 (Grade II) at Tredavoe near Penzance faces the routeway leading from this farming hamlet to the surrounding fields. To its rear is a later Sunday School.

(B) The Wesleyan chapel of 1826 at Redruth (Grade II) is one of a group of large-scale Classical chapels built in the early-mid-19th century in urban areas and some rural/ industrial settlements. It was extended to the rear in 1867 and to its east is a large Sunday School and a Memorial Hall of 1891 (Grade II).

(C) The Sunday School forms an integral part of the 1874 chapel at Landulph (Grade II), one of a group of late-19th century Gothic-style chapels in the north of the county. Like many Gothic Revival chapels, it was not focused on a single chapel front. The trap house or gig shed was used for the minister's transport.

(D) The medium-scale chapel at Zelah of 1859 was extended in line to the rear with a Sunday School in 1868. Drawings by Chantal Freeman, adapted from the 1907 Ordnance Survey map.

Associated buildings

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

Figure 42:
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.
© Eric Berry

Figure 43:
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.
© Eric Berry

Figure 44:
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.
© Eric Berry

Figure 45:
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). © Eric Berry

Manses

Figure 46:
At Carharrack the former manse (Grade II) is sited close to the 1815 chapel (Grade II*). © Eric Berry

Earth Closet

Figure 47:
Small-scale ancillary buildings such as these earth closets at Coombe, St Stephen in Brannel, are rare. © Eric Berry

Figure 48:
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.
© Eric Berry

Figure 49:
Boundary walls surround the forecourt area to the small-scale vernacular chapel of 1844 (Grade II) at Tredavoe near Penzance.
© Eric Berry

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.

Figure 50 and 51:
Burial grounds comprise the settings to the Grade II listed chapels at Coads Green, North Hill (top), and St Ive (bottom).
© Eric Berry

Contact Historic England

East of England
Brooklands
24 Brooklands Avenue
Cambridge CB2 8BU
Tel: 01223 582749
Email: eastofengland@HistoricEngland.org.uk

East Midlands
2nd Floor,
Windsor House
Cliftonville
Northampton NN1 5BE
Tel: 01604 735460
Email: eastmidlands@HistoricEngland.org.uk

Fort Cumberland
Fort Cumberland Road
Eastney
Portsmouth PO4 9LD
Tel: 023 9285 6704
Email: fort.cumberland@HistoricEngland.org.uk

London
Fourth Floor
Cannon Bridge House
25 Dowgate Hill
London EC4R 2YA
Tel: 020 7973 3700
Email: london@HistoricEngland.org.uk

North East
Bessie Surtees House
41-44 Sandhill
Newcastle Upon
Tyne NE1 3JF
Tel: 0191 269 1255
Email: northeast@HistoricEngland.org.uk

North West
3rd Floor,
Canada House
3 Chepstow Street
Manchester M1 5FW
Tel: 0161 242 1416
Email: northwest@HistoricEngland.org.uk

South East
Eastgate Court
195-205 High Street
Guildford GU1 3EH
Tel: 01483 252020
Email: southeast@HistoricEngland.org.uk

South West
29 Queen Square
Bristol BS1 4ND
Tel: 0117 975 1308
Email: southwest@HistoricEngland.org.uk

Swindon
The Engine House
Fire Fly Avenue
Swindon SN2 2EH
Tel: 01793 445050
Email: swindon@HistoricEngland.org.uk

West Midlands
The Axis
10 Holliday Street
Birmingham B1 1TG
Tel: 0121 625 6870
Email: westmidlands@HistoricEngland.org.uk

Yorkshire
37 Tanner Row
York YO1 6WP
Tel: 01904 601948
Email: yorkshire@HistoricEngland.org.uk

This page is left blank intentionally

Historic England

We are the public body that helps people care for, enjoy and celebrate England's spectacular historic environment.

Please contact guidance@HistoricEngland.org.uk with any questions about this document.

HistoricEngland.org.uk

If you would like this document in a different format, please contact our customer services department on:
Tel: 0370 333 0607
Email: customers@HistoricEngland.org.uk

All information and weblinks accurate at the time of publication.
Please consider the environment before printing this document

HEAG257b
Publication date: v1.0 2010 © English Heritage
Reissue date: v2.0 June 2019 © Historic England
Design: Historic England

< < Contents