

METHODIST CHAPELS IN JERSEY: HISTORY AND CONTEXT

Historic Building Study no.1



A report by Jeremy Lake for the Jersey Heritage Trust in partnership with the Planning and Environment Department January 2008

Published by Jersey Heritage Trust

Text and photographs © Jeremy Lake except photographs of Bethel, La Rocque, Georgetown and Sir Francis Cook Gallery © Jersey Heritage Trust and maps © States of Jersey

The author grants a licence to the Jersey Heritage Trust and States of Jersey for the use and copying of the material and to any person involved in legitimate research who may copy extracts without recourse to the copyright owners.

ACKNOWLEDGEMENTS

The author would like to thank all who assisted with this report. In particular I am grateful to Roger Hills at the Jersey Heritage Trust for his contribution, to the Methodist Church, and to the States of Jersey Planning and Environment Department who funded the work.

METHODIST CHAPELS IN JERSEY: HISTORY AND CONTEXT

CONTENTS

PREFACE *page 1*

SUMMARY *page 2*

1 HISTORICAL INTRODUCTION *page 5*

2 JERSEY IN CONTEXT *page 8*

2.1 A Place to Worship

2.2 Methodism and Jersey Culture

3 CHAPEL ARCHITECTURE *page 13*

3.1 External Form

3.1.2 Plan Form – basic principles and types

3.1.3 Architectural Style

3.1.3.1 Domestic Influences

3.1.3.2 Classical and Gothic

3.1.4 Interiors

3.1.4.1 Pulpits and Rostrums

3.1.4.2 Seating

3.1.4.3 Provision for Music

3.1.4.4 Interior Decoration

3.1.4.5 Rarity and Completeness

4 SURVIVAL AND SIGNIFICANCE *page 19*

4.1 Approaches to Significance and Assessment

4.2 Statement of Significance

5 AN ASSESSMENT FRAMEWORK *page 23*

6 SOURCES *page 33*

Annexe *page 38*

PREFACE

This report is the first in a series of historic building publications by the Jersey Heritage Trust (JHT) aimed at deepening our understanding of the character of Jersey's historic built environment, and contributing towards its future care and protection.

Historic buildings are a unique source of information about Jersey's past and represent a considerable educational resource. People care about the historic environment and value its familiarity and its memories. There is also an increasing awareness of the significance of history in our lives and an understanding of how old buildings can generate a sense of identity and stability, contributing to local character and enriching our quality of life.

The JHT, working in partnership with the Planning and Environment Department, commissioned Jeremy Lake to examine the Methodist Chapels in the Island and to provide guidance on their character and value. Jeremy has worked with English Heritage since 1988, and his work with the Listing Team included thematic listing surveys of chapels, military and industrial sites and farmsteads that have connected historic building designation to guidelines for their re-use and management. Since 2002 he has worked with the English Heritage Characterisation Team, which is developing new methods for understanding and managing the historic environment, including landscapes and rural buildings. Jeremy has published extensively on a range of subjects including the Methodist and Nonconformist Chapels of Cornwall, and serves on the Methodist Church Listed Buildings Advisory Group.

Roger Hills, JHT Curator of Historic Buildings

SUMMARY

This report was commissioned in order to examine the present building stock, and provide guidance on its character and value within a broader British and where possible international context. It is intended as a contribution towards the development of an island-wide plan and policy for the conservation of Jersey's distinct chapel heritage. This report results from a rapid assessment, and as such is primarily text-based with maps and photographs of chapels contained in the Annexe.

Section 1 an Historical Introduction outlines the origins and development of Methodism, including on Jersey.

Section 2 places the development of Jersey Methodism within the context of its historical development and cultural context.

Section 3 provides an introduction to Methodist chapel architecture, outlines the development

Section 4 draws together the information in the whole report in order to offer some conclusions on survival and significance.

Section 5 presents an Assessment Framework and guidance on key themes relating to the landscape context and architecture of chapels. This is designed to facilitate an open and transparent dialogue between the Methodist Church, other owners and planners.

Annexe provides a summary of each chapel, grouped under key thematic headings with maps and photographs.

Cultural Distinctiveness

Taken as a whole, Jersey's chapels cover an enormous span of architectural types which in turn represent a broad range of community wealth and aspiration from the most modest vernacular (Samares), chapels borrowing from Georgian and local domestic architecture, various levels of sophistication in Gothic and classical styles, to imposing classical temples (St Ouen Trodez and Sion) which still dominate their surrounding landscapes.

Methodism is a significant ideological and spiritual movement that made a major contribution to the development of modern Britain, and became a major force within the English-speaking world. It was exported from the Channel Islands to France, and contributed towards the development of its Protestant churches in the nineteenth century.

Jersey Methodism was very strong by British standards, and culturally distinctive on account of its strength in the Jersey-French community as well as amongst predominantly English immigrants. Its chapels, Sunday

Schools and associated buildings make an important contribution to the Island's cultural distinctiveness, and are an integral part of Jersey's environmental, social and economic character and development. Jersey's landscape and dispersed settlement, comprising isolated farms and hamlets set in fields that had been largely enclosed by the eighteenth century, provided fertile ground for Methodism to prosper amongst its independently-minded farming and fishing population and in the nineteenth century settlements that expanded as a result of oyster fishing, shipbuilding and commerce. Although the internal layouts of Jersey chapels primarily reflect British developments in Nonconformist chapel architecture, there are features such as inscriptions in glass and text boards in French that have an obvious and manifest significance in the context of Jersey's distinctive Island culture.

The Challenge

Jersey Methodism experienced steady decline in membership over the twentieth century, although it was relatively unaffected by the high rate of chapel closures across Britain. The capacity of some chapels far exceeds congregations and users, whilst others have been adapted and have continued to prosper. Critical to a sustainable future are:

- 1 encouraging their continuing use for mission and worship, which will continue to provide a much more healthy and sustaining form of use for internal spaces and fixtures in particular but where approaches to adaptation must be informed by an understanding of the demands now placed upon chapel communities, their projected needs and those of their surrounding communities;
- 2 ensuring, where adaptive use for other purposes is being considered, the retention and where necessary the enhancement of external character, their immediate settings and contribution to the locality. Such uses can bring strong pressures for the removal of fittings (notably pews and rostrum areas) and even of coloured glass.

Methodist societies were highly dynamic, and were able to respond rapidly – far more so than their Anglican neighbours – to changing liturgical and community needs. As membership declines, chapels close and communities consider how best to adapt to changing needs and circumstances, the adaptability and sensitivity to change of historic chapels has emerged as an ever-more critical issue.

An island-wide plan and approaches towards continuing and sustainable use that retain the contribution that chapels make to Jersey's environment, and the retention of culturally significant fittings, must therefore:

work with the involvement of the Methodist community, who are critical to the continuing and sustainable uses of these buildings and their role in the spiritual and community life of the island;

utilise and where necessary amend an information base in order to inform early discussion and decision making;

be informed by an understanding of their character, sensitivity to change and the issues – including resources, and the important and growing demands of community use – that are driving change.

Jeremy Lake April 2007

1 HISTORICAL INTRODUCTION

The eighteenth century was marked by a series of religious revivals – termed ‘awakenings’ – in both North America and northern Europe. One of these movements was Methodism, which had developed from the 1720s under the guidance and extraordinary energy of John Wesley and his brother Charles. John Wesley was an ordained Anglican minister, and set out to revive the Anglican church from within. Early meetings were timed in order to avoid clashing with Anglican services, and there was no intention to form a separate denomination. His extraordinary energy was focused on the importance of preaching, often to large crowds in the open landscape, a feature shared with other leaders of evangelical revival movements throughout Britain and Protestant Europe from the late seventeenth century.

By the 1740s, Methodism had, in the form of New Room at Bristol, its first purpose-built structure – a place to hear the Word of God, and significantly also to serve many needs of its surrounding neighbourhood. After John Wesley’s death in 1791, and the development of many branches (such as the Bible Christians, founded in 1815, and the Primitive Methodists founded in 1809) from the central stem of Wesleyan Methodism, communities that had met in each other’s houses and in improvised settings such as industrial buildings began to build their own chapels in increasing numbers. Despite talk of union with the Church of England amongst some Methodists, attendance at the parish church was in decline in many areas by the 1830s, by which time hundreds of chapels were being built. Religious revivals – often very localised but intense – could also boost society numbers and spur the building and extension of chapels.

Methodism was brought to Jersey in 1774, by two Jersey traders returning from work in the Newfoundland cod fishing trade. Early societies met in a variety of buildings (Arnett 1909, 10–43). It was not until 1809 that the Island’s first Methodist chapel was built, on land donated to the St Ouen society – some time after the French Independents had built their first chapel at King Street in St Helier in 1790 – and there were chapels in all of the Island’s twelve parishes by 1838 (Kelleher 1994, 113–114). By the time of the Religious Census of 1851 it had become a major element of the Island’s social and religious life. Kelleher has estimated, taking regulars rather than the larger body of ‘hearers’ as a benchmark, that Methodism accounted for ten per cent of the rural population in Jersey (Kelleher 1994, 116). In 1887 there were 36 dissenting places of worship (including 23 Methodist, 17 of which were outside St Helier). There were 17 Wesleyan Methodist chapels in 1864, increasing to 18 in the following year due to the completion of Bethesda chapel (Kelleher 1994, 113, note 96; Jersey Archive J/C/D/D/13–14). There

were in addition other Methodist chapels representing movements that had split from the main root of Wesleyan Methodism after John Wesley's death in 1791 (Currie 1968). A division between English and French-speaking circuits had become established by 1383 (Arnett 1909, 44). In Jersey the most significant offshoot were the Bible Christians, founded in 1815 by William O'Bryan, a Cornishman, and which became strongest in Devon and Cornwall. They arrived in the Channel Islands in 1832 and their commitment to the poor ensured a strong following among the working and artisan classes - although in Jersey they were best known for the magnificent chapel in the Royal Crescent, hardly a poor area of town. The other was the Primitive Methodist branch, founded by Hugh Bourne and William Clowes in Staffordshire in 1809 and which became a major denomination in parts of the industrial north of England. They arrived in Jersey in 1823 (Moore 1952), making their principal base at Aquila Road in St Helier.

The number of Wesleyan and other Methodist chapels in the British Isles did not begin to decline until the twentieth century, an initial reason being restructuring further to reunification of its various branches. Thus the Methodist New Connexion, the Bible Christians and the United Free Methodists (formed in 1857 by a merger of the Wesleyan Reformers and the Wesleyan Association) were reunited in 1907 as the United Methodist Church, and this union was combined with the Wesleyans and Primitive Methodists to form the Methodist Church in 1932. Since then the total of 14,500 Methodist churches declined to 8,500 in 1970 and just under 6000 in 2007.

These changes did not really affect Jersey until the 1950s. In 1956, the Leeds Conference was advised that the pre-Union (1932) circuits were to be reduced from three to two and that churches and chapels in St Helier would have to close and amalgamate. The three churches in the Great Union Road circuit, with seating for 1,672, were being maintained by only 250 members (Jersey Archive J/C/A/F/9). One consequence was the closure of the Wesley Chapel in 1956, and the movement of its community to Wesley Grove, retained because its 'commanding position at the end of Halkett Place is...of great strategic importance' (Jersey Archive J/C/A/F/9). For some, this was 'an admission of defeat' from the glory days of old (Le Brocq in *Jersey Sun*, 4 November 1955). In 1975, however, there were still 18 Methodist chapels on the island, whose membership had fluctuated since the 1930s but shown no sign of any serious decline up to that date (Jersey Archive, J/C/D/D/21).¹ Only ten years later, in 1984-5, the returns reported a decline in membership from 1458 to 1281 (Jersey Archive J/C/88/A/14). Since then, there has been more of a noticeable decline,

marked by the closure of Aquila Road and Galaad chapels, the demolition of Great Union Road Methodist Church and the recent closure of Gorey Methodist Church in January 2006.

The preferred option is clearly continued use for worship and mission, which is often inextricably linked to that of community use. These two uses often work in combination, either by the direct work of the church or through partnership with external agencies. They will require adaptation, most commonly in the form of the removal of ground-floor pews and the creation of multi-functional spaces capable of a variety of uses throughout the week, but not to the radical extent associated with conversion to domestic or economic use. With the latter the stress in all cases must be on the preservation and enhancement of the exterior and its contribution to the surrounding area, but retention of internal features can be far more difficult to ensure. Some chapels have been successfully converted to domestic use – such as Galaad, St Lawrence and Salem Chapel, Gorey – whilst the character of others – such as Bethel Chapel – has been effectively lost. Others in religious or alternative use have lost their interior fittings but retained their external elevations.

¹ The chapels in 1975 were listed as follows, the name being followed by membership numbers: Wesley Grove, 201; Aquila Road, 208; Bethesda, 52; Bethlehem, 65; Ebenezer, 103; Eden, 79; First Tower, 45; Galaad, 47; Georgetown, 120; Gorey, 11; La Rocque, 70; Philadelphie, 84; St Aubin, 125; St Martin, 109; St Ouen, 27; Samares, 21; Sion, 62; Six Roads, 29. Total: 1458.

2 JERSEY IN CONTEXT

2.1 A PLACE TO WORSHIP

For Methodists, chapel was equated with the community long before it was associated with buildings. Far from being ‘a church of the dispossessed’ (Kelleher 1994, 118) it provided its members with a strong sense of community, providing an opportunity for advancement and leadership within its ranks. Core to Wesley’s strategy was the foundation of the ‘Holy Club’ at Oxford, as a ‘fellowship of all believers’. This later developed as Class Meetings, which under the guidance of their leaders provided a social framework in which members could be elected to be a steward, exhorter, local preacher, prayer or Class Leader or chapel trustee. Members could partake in distinct services such as the Night Watch, Covenant services and the Love Feast. Whilst early Methodist communities met in a variety of locations – primarily houses and converted buildings – it was from these core communal groups that the individuals who would later engage in chapel building would be drawn. Once these communities had a home of their own, chapel members would lead and form other distinct groups, such as Burial Clubs, Bands of Hope, Sunday School Tea Treats, choirs and Mutual Improvement Classes. Farmers and property owners feature as the trustees of Sion and La Rocque chapels (Kelleher 1994, 118).

Biblical references to God’s House (Beth-El in Hebrew), the Covenant between God and his people and Solomon’s Temple all featured in chapel openings. As the nineteenth century and chapel building progressed, the activities of chapel communities – and particularly Trustees – were increasingly bound up with fund raising building projects and managing debt. Pew rents – important for the funding of both Anglican and dissenting chapels from the seventeenth century – ensured a regular income that could be put to maintenance costs and the payment of interest on a loan.

2.2 METHODISM AND JERSEY CULTURE

Methodism needs firstly to be set within the context of what can be termed Jersey’s devotional landscape, which extends to the ritual sites and deposits of the prehistoric period and extends beyond St Helier’s bringing of the gospel in the sixth century to a remarkable number and diversity of places of worship. These had further developed on the back of immigration and the transformation of the Island’s economy from the sixteenth century and especially after the Napoleonic Wars. These clearly include the parish churches themselves, the Anglican church (Jersey being part of the bishopric of Winchester from 1569) being traditionally reliant on feudal income and closely linked to the powers of the States and the Ecclesiastical Courts. Despite, however, the influx of large numbers of French Calvinists from the late seventeenth century, it was not until one hundred years later that non-denominational religions – with the exception of a small Quaker community established around 1740 –

began to grow. The French Independents, Calvinists in all but name, were not established until 1806 and now have four surviving chapels.² They later amalgamated with the English Congregationalists, and were the most numerous body after the Methodists. The Baptists were also present in limited numbers, and needed only one chapel: the former French Independent chapel of 1851 in Vauxhall Street, St Helier, which they took over and adapted in 1887 as a fine classical chapel with Corinthian pilasters and portico. By 1887, there were over thirty six dissenting places of worship on the Island, the twenty-three Methodist chapels including seventeen outside St Helier (Kelleher 1994, 133 note 96). To these can be added the development of the Roman Catholic church, consequent to the immigration of Irish workers in shipbuilding and other trades and French post-Revolution émigrés and later agricultural workers and farmers. By 1999, when the Société Jersiaise conducted a survey for the States, there were ninety-two places of worship on the Island (Gibb and Molyneux, 1999).

Jersey was small, and its landscape was unaffected by the twin processes of industrialisation and rapid population growth that had affected the Midlands and North of England, South Wales and Cornwall. These processes had left the Anglican Church unprepared and due to its organisational structure unable to respond to the spiritual needs of populations in these areas. Jersey's parishes also supplied a modest living and their homes to the Island's twelve rectors, through tithes and the Tresor. Many of these vicars were from relatively wealthy families, but significantly they were overwhelmingly drawn from Jersey stock – so none of the absenteeism that had also afflicted some parishes on the mainland and that also spurred the growth of Nonconformism. In addition to celebrated cases such as the Dupre dispute, however, it is clear that the Established Church was generally held in bad light by the late eighteenth century, that pew rents and the adequate provision of free seating continued to provide a focus for discontent (as it did on the mainland) and its buildings were in poor condition (Kelleher 1994, 98-104).

The key to understanding the strength of Methodism in Jersey, and how it both reflects and informs our understanding of the Island's distinct sense of cultural identity, lies in the very pattern of land use and settlement that characterises its landscape. The dispersed settlement pattern is revealed to the visitor as a densely packed concentration of isolated farmsteads and hamlets. Despite some disputes focused around the dues attached to seigneurialism that continued into the nineteenth century, a major and highly distinctive characteristic of Jersey, one that it shares with other landscapes of dispersed settlement in England and France, were the favourable conditions of tenure and the development of a

strongly-independent class of farmers: ‘perfect owners of their own lands’ in the words of Poingdestre (1694, 28), who benefited from low expenses – or a ‘tolerable feudalism’, as Kelleher (1994, 17–18) described it. This provided fertile ground for a strong sense of individualism, which was expressed in the strongly-enclosed character of its landscape, a strongly pragmatic attitude towards neighbourliness – of communal events focused around knitting and harvesting and la grande charrue plough (Le Feuvre 1998, 20–21), cattle breeding and the pooling of resources to invest in capital stock and labour (Inglis 1835, 125).

This type of dispersed settlement and the corresponding freedom of the farming community from landlord control – in addition to a less deferential and hierarchical social structure – were both features which in other areas, such as the Weald of Kent and Sussex, have fostered the growth of Dissent (Everitt, 1972; Lake, Cox and Berry 2001). Obelkevitch has similarly noted the strength of Methodism and other forms of Nonconformism in those parts of rural Lincolnshire where settlement growth was most dynamic in contrast to closed, landlord-dominated parishes (Obelkevitch 1970). Methodism also found support among the soldiers of the garrison³ and urban artisans, whose ranks expanded with the growth of shipbuilding up to the 1870s (St Aubin and St Helier) and of the oyster fisheries (notably at Gorey).

Another critical reason for Methodism’s success was its appeal to a culture with its own strong sense of local identity. Methodism’s strength in Jersey was undoubtedly sustained by its sense of remoteness and its sense of peripherality – parallels being Cornwall, Wales, parts of Scotland, Brittany and Ireland in the same period.⁴ It also had a very strong sense of cultural identity. The Book of Common Prayer had been translated into French by Jean Durel and published in 1663, and an obvious parallel can here be found with Wales, where the Welsh language had found a new voice through the decision in 1563 to translate the Bible and Prayer Book into the mother tongue and played a prominent role through the work of Anglican evangelicals in the Great Revival of the early eighteenth century.

Methodism’s organisational structure – the circuit system – was ideally suited to the fostering of a strong sense of local community and democracy. Circuits were districts each based on an individual place that could be subdivided subject to demand and mission, and their inherent flexibility contrasted with the Anglican church’s own parish system and – as in Jersey – contributed to the development of the civil as opposed to the ecclesiastical parish. Each circuit – which reported to Conference, Methodism’s governing body established after 1791 – had a minister

(originally an itinerant preacher), local lay preachers and circuit officers, and held quarterly meetings.⁵ In some areas, such as Cornwall, there could be tensions between the sense of local democracy that this system nourished and Methodism's centrally regulated system of administration (Lake, Cox and Berry 2001, 16-19). In Jersey, lay preachers (notably Jean de Quetteville and the stone cutter Jean Blampied in the early nineteenth century) used personal contact and the kin system to spread word among the populace. Local lay preachers communicated in a direct style that appealed to their communities, and fostered a strong sense of local identity. Such preachers, communicating in Jersey French, were a feature of Jersey Methodism as well (Kelleher 1994, 120). De Quetteville, a native of St Martin and the most celebrated of these, translated the Wesleyan Hymn Book into Jèrriais. This was already a core part of Methodist culture that contrasted with the Church of England's ritualistic structure of daily devotion and liturgical prayers. It gave congregations - through Wesley's advocacy of extempore prayers and hymns 'sung lustily and with good courage' (Dearing 1966, pp.24-5) - a strong sense of ownership and empowerment that inevitably led to a will for more local democracy. The monthly *Magasin Methodiste*, founded by de Quetteville, was also a key means of communication, and this sense of local identity and a distinctive Island culture was reinforced by a vigorous system of Sunday Schools which as we shall see comprise a major element of the Island's Methodist heritage (Kelleher 1994, 131-2).

In the sixteenth and seventeenth century, Basse-Normandie and the Caux region to the east - both areas with historical ties to Jersey - had some of the major concentrations of Protestantism in France (along with Poitou-Saintonge and Bas-Languedoc), and contributed to the exodus of their communities to England, Holland and Germany after 1685. Channel Island Methodists also played a minor role in the Protestant evangelical revival in France, which commenced in earnest after 1815, exporting ministers who opened Methodist chapels in Normandy (Moore 1952, 70-2; Mours 1958, 50, 160 and 22; Vray 1993, 207).⁶ Jersey Methodism, and that of the Channel Islands as a whole, had also developed its own historiography by the mid nineteenth century, in the form of Guiton's *Histoire du Methodisme Wesleyen dans les Iles de la Manche* (1846) and Lelièvre's book of the same title published in 1885. The English-speaking Victoria College had been founded in 1852, and official encouragement of English had been further underlined by the writ of the 1870 Education Act and its English-speaking inspectors, and the withdrawing in 1872 of Privy Council funds for schools across the Island (Kelleher 1994, 132). Nevertheless, Jersey French continued as the key means of communication into the twentieth century across the rural parts of the Island. La Rocque Methodist Chapel had decided in 1901 to

replace French hymnals with English ones (Kelleher 1994, 260), but many rural chapels in particular retained hymnals in French often inscribed with the names of Sunday School students and a vivid evocation of the place that Methodism had in the island's cultural life. Hymns and bible passages began to be translated into Jersey French in 1951, and there is now an annual service held entirely in Jèrriais (information supplied by Dr R Nichols, La Langue Jerriaise Section, Société Jersiaise)

² These are Maufant, St Saviour, a hipped-roofed vernacular-style chapel of 1819 which has been transformed through insensitive conversion into a house; Coburg Chapel in Trinity of 1930; Les Vaux in St Aubin of 1834, with a gabled front completed to a simple classical style; and Les Tours, St Clement, built 1828 and surviving as a good example of a hipped-roofed vernacular-style chapel.

³ The former Catholic chapel of Notre Dame des Pas at the foot of the town hill (east side) was repaired and used as the Wesleyan's first chapel in Jersey from 1782. The chapel was blown up in 1814 to clear the field of fire from Fort Regent above (information from Roger Hills, Jersey Heritage Trust).

⁴ This issue is explored, in the context of Cornwall, in Lake, Cox and Berry 2001, Chapter 3; it is significant to note that the revival of Protestantism in nineteenth century Brittany was linked to its strong sense of independent Celtic identity (Vray 1993, 12).

⁵ Jersey had four circuits in the 19th century, namely the French, English, United Methodist and Primitive Methodist. The latter two merged in 1932 and the French and English merged in 1947. Jersey is now one circuit within the Channel Islands District.

⁶ Methodists formed one of the groups which in 1938 formed the *Union des Eglises Réformées*.

3 CHAPEL ARCHITECTURE - THE NATIONAL CONTEXT

3.1 EXTERNAL FORM

The variation in scale and architectural elaboration of Methodist churches, ranging from the mostly urban 1,000-seaters to very small chapels seating 50 or fewer people, bear a stronger relationship to the size, wealth and aspirations of their respective chapel communities. There is no simple chronological development from simple to architecturally complex buildings.

3.1.2 PLAN FORM – BASIC PRINCIPLES AND TYPES

The basic church and chapel form in Protestant Europe was a square or rectangular box, internally focused on the pulpit as a means of emphasising the centrality of the Word of God. Ever since the Reformation the so-called auditory plan – focused on the preacher, and with galleries to one of several sides – had been used in new and remodelled churches throughout Protestant areas of Europe. The pulpit would be positioned on either the side or the end wall, and the communion table would be placed centrally, to one side or in an apse at the end. Galleried Protestant ‘temples’ with centralised plans, for example, appeared in greater numbers in France after the Revocation of the Edict of St Germain in 1562. In Britain, this model continued to determine church planning right up until the 1830s (many of the so-called Commissioners’ Churches of this decade were built as rectangular boxes with internal galleries and prominent pulpits), after which the Anglican church, influenced by the Ecclesiologists and the Tractarian movement, took a divergent path with churches planned around the ritual of the Communion and the liturgy and externally expressed in the Gothic Revival style (see below).

The plan form of small chapels of predominantly vernacular character most commonly comprised two ranks of slightly ramped pews facing a pulpit, which was sometimes also flanked by pews at right angles to the main pews. The doorway would either be sited in the side wall or the end wall, and these chapels were commonly extended.

The rectangular plan, with a main entrance in one gable and an end gallery, became the preferred model for the great majority of middle-sized chapels. Horseshoe-shaped galleries are most usually found in medium- to large-scale chapel interiors. 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.

Space was increasingly required for weekly class meetings, prayer meetings, bible classes and education, both Sunday and, usually later, Day Schools. This was either accommodated underneath the main chapel, in additional rooms behind the liturgical east end or in linked or separate structures.

3.1.3 ARCHITECTURAL STYLE

3.1.3.1 VERNACULAR STYLE CHAPELS

Early chapels were often put up without drawings and often with communal effort. The builders/designers of chapels were far more likely to be local and to be Methodists than the architects who worked on the local parish church. Judging by even the most modest chapels, however, it is clear that architects were widely employed but that documentation has only rarely survived⁷, in contrast to the manner in which the Anglican Church's Faculty system required drawings for all works. The most obvious manifestation of this vernacular style is simple one-storey or galleried two-storey chapels with hipped roofs. Their panelled front doors and sash windows, sometimes symmetrically arranged, would give them an overtly domestic appearance. These classical 'Georgian' features could persist into the 1870s, and should be seen as part of the local and regional adaptation of classical styles, executed by local craftsmen in local materials, that contributes to local distinctiveness. This is a strong characteristic of chapel architecture and one which, combined with the use of local materials and styles, distinguishes it from Anglican and Roman Catholic architecture.

3.1.3.2 CLASSICAL AND GOTHIC

Methodist and Nonconformist chapels cannot be fairly judged against Anglican churches, as the principles that underpinned their planning and the choice of style were entirely different. Nonconformist church architecture had differed little from mainstream Anglican church architecture until the 1830s, when the latter was transformed under the increasing influence of the Oxford Movement and the Cambridge Ecclesiological Society and its stress on the ritual expression of the sacraments, combined with the employment of Gothic as the most honest and appropriate expression of the Christian faith and indeed of national patrimony (Brooks 1995). In striking contrast to Anglican Churches, the external expression given to the auditory plan continued as a dominant feature of chapel design into the early twentieth century. The use of galleries, for example, was externally articulated through windows located high on the show front, or double tiers of windows in the side walls of larger chapels.

Adherents of the Gothic Revival condemned the Classical style for ecclesiastical buildings on the grounds that it was derived from non-Christian, Greek and Roman cultures. Whether explicit or implicit, this was obviously a criticism not only of Anglican churches built in the Classical style, but also of the vast majority of pre-1850 chapels, which drew their architectural features from the Classical vocabulary. By the 1830s, when large numbers of middle-to-large scale chapels were beginning to be built, the

two-storey gable-end façade was developing as the standard framework for the architects and designers of chapels. This was invariably the result of constricted sites of chapels, which in urban areas in particular left little room for expression of the whole building within a large area. Even where the location of the chapel left other elevations exposed to view, however, most attention continued to be lavished on the showfront – the overall appearance being that of a gabled box.

The standard width of the façade was three or five bays, and it was commonly pedimented and provided with a central entrance and a grouped first-floor window providing an additional focal point. From the 1850s, and in part a reflection of the growing wealth and confidence of chapel communities, High Classical styles become more prevalent:⁸ these borrowed either directly from Greek or Roman temple architecture or, more commonly, from the medieval and Renaissance architecture of North Italy with tall central bays – often additionally marked out with an ornamental circular window – and flanking bays which gave the outward (albeit deceptive) appearance of aisles.

The Model Plan Committee in 1846 and Jobson's *Chapel and School Architecture*, published in 1850, strongly recommended the Gothic style for both chapels and schools. Nevertheless, dissenting congregations viewed their own overall or 'total' approach to Gothic as being fundamentally ornamental, expressive of the vigour of chapel communities and their builders. As such, they can firmly represent very late examples of the eighteenth century Picturesque Gothick tradition, or simply use a blend of Gothic Revival detail but without the archaeological correctness associated with the Anglican Revival. Whilst 'incorrect' by Anglican standards these buildings were nevertheless important for the richness of their detail or their historical context and vigour. From the 1880s, however, an increasing number of Nonconformist chapels were planned and designed in the Gothic style, the most successful of these using Free Gothic forms to provide an overall architectural unity to the sometimes conflicting functional requirements of mission and worship.

3.1.4 INTERIORS

3.1.4.1 PULPITS AND ROSTRUMS

The basic requirement, seen at the New Room in Bristol of 1739, was a prominent pulpit for the preacher, but by the late 18th century some Methodist societies were expressing the desire to celebrate communion. Conference decided in 1795 to admit the admission of the sacraments in a chapel where it was agreed by a majority of the Trustees. City Road Chapel, London (opened in 1778), was well-publicised as the official plan by Conference from 1790. A communion area, expressed externally

as a shallow elliptical apse, reflected the increasing importance of communion for Methodist communities (*see* St Ouen (1871) in the Annexe). Many existing plans were remodelled in the second half of the nineteenth century, after the Wesleyan Model Plan Committee's recommendation in 1846 that the pulpit and reading desk should stand behind the communion-table (Dolbey 1969, p. 57). Consequently most pulpits have been replaced by a rostrum, a raised platform that can accommodate several seats for the minister and lay speakers with a railed or panelled timber frontal, often incorporating parts of the old pulpit, and a railed communion area in front (*see* Sion Chapel in the Annexe). This often did not take place until the last quarter of the nineteenth century or later. This development, although broadly shared by Nonconformist chapels in the British Isles, was resisted in France, where apsidal ends – with pulpits sited prominently in front of the communion table – continued to be a dominant feature into the twentieth century – for example in the Poitou-Charente area, the heartland of Protestant dissent around the Atlantic port of La Rochelle (Pon-Willemsen 1998, 40–45).

3.1.4.2 SEATING

Box pews, seating with backs and doors, were commonly built for fee-paying subscribers to chapel funds. They were often replaced by pews, pitch-pine being most frequently used from the 1870s. Open benches, or backless forms, were normally used for free seating (usually to either side of a central row of box pews), and were again often replaced and may have found their way to schoolrooms and other parts of the chapel complex. Stained and varnished pitch pine pews were commonly used from the 1870s, and are comparable to those found throughout the country in both nonconformist and (from the 1840s) in Anglican places of worship. Early survivals of chapel seating are very significant, as also can be the persistence of early decorative traditions such as graining and marbling.

3.1.4.3 PROVISION FOR MUSIC

Music was an important part of Methodist culture, the consequence being not only the importance of the choir but also a great flowering of popular hymns in addition to those of Charles Wesley. Some denominations – such as the Bible Christians – stressed the importance of congregational singing, but choirs, chapel bands or orchestras became increasingly common. These were either located in the end gallery above the entrance or in their own pews – either behind or to the sides of the pulpit or rostrum (*see* Sion). Organs, which Conference sanctioned from 1822, were commonly installed from the late nineteenth century – at first in the largest chapels.

3.1.4.4 INTERIOR DECORATION

Plasterers played various themes on the Georgian central plaster ceiling

rose, as commonly used in domestic interiors, until late into the nineteenth century. This is often a spectacular feature, and can be intricately painted.

The level of painted and coloured decoration in chapels, and its date, is poorly understood at present. Painted graining on seating is a survival of a craft tradition dating back to at least the seventeenth century, as is marbling, when it survives.

Stencilled texts had been used since the sixteenth century to convey such fundamental messages to congregations of Calvinist and other Protestant churches in northern Europe – such as the Ten Commandments, the Creed, the Lord's Prayer.

Commemorative works were another feature of chapel communities, in the form of mugs, prints, banners, glass and memorial tablets to prominent and honoured members.

Stained glass before the late nineteenth century was likely to be confined to the 'communion window' lighting the communion area and was usually non-pictorial. By the late nineteenth century, stained glass with naturalistic decoration, representations of church saints and biblical scenes was increasingly being employed as part of extensive remodelling schemes.

Windows were often replaced later in the nineteenth or early in the twentieth centuries by two-light timber windows, which were either round or pointed-arched and which sometimes had a circular window in the upper tympanum.

3.1.4.5 RARITY AND COMPLETENESS

The consolidation, prosperity and aspirations of chapel communities have been reflected to varying degrees from the nineteenth century in the rebuilding and refronting of earlier chapels, and the building of new ones.

Chapels were remodelled and rebuilt with great frequency, and the recycling of building materials and fittings, sometimes from the previous chapel on the site, was a common practice. Enlargement, where the site permitted, was often an extension of one end, but external rendering and internal plastering can make this very difficult to detect. The facades of chapels were often re-windowed and had porches and vestries added to them. Datestones were often incorporated in such remodellings, and reset examples clearly testify to the antiquity of a chapel society rather than the date of the building. The resiting of foundation stones in later fabric also testifies to the importance with which past chapel society members and benefactors were held.

Particularly valuable and vulnerable features include: sash windows, especially the earlier hornless type; doorways with panelled doors and fanlights; and, internally, galleries, pews, ceiling cornices and roses, leaders' pews, pulpits and rostra, commandment tables, and various forms of painted decoration. Later chapels and remodellings are likely to have more in the way of external articulation, masonry embellishment, coloured glass and, internally, strongly expressed roof structures.

Some chapels may now survive as rare and important representative examples of formerly-common types. The earliest complete examples of wayside chapels in Cornwall, for example, date from the 1860s and not earlier in the nineteenth century as was commonly supposed. Substantially complete vernacular or smaller examples are the rarest, and the earliest complete examples have great historical significance.

⁷ For example at Les Landes Bible Christian Chapel, a small-scale structure of 1883 for which drawings by AC Fallaize survive (Jersey Archives, J/C/AA/C/2-4).

⁸ As noted both in Wales (Jones 1996, 66) and parts of France (eg Pon-Willemsen 1998, 47).

4 SURVIVAL AND SIGNIFICANCE

This section draws together the preceding text as well as detailed information in Section 5 (Assessment Framework) and the Annexe.

4.1 APPROACHES TO SIGNIFICANCE AND ASSESSMENT

Jersey's Methodist chapels need to be appreciated and managed as a whole. They display a remarkable variation in terms of scale, type and architectural style that testifies to the diversity of both individual chapel societies, the strength of Methodism as a whole in Jersey and its strong sense of cultural distinctiveness.

A programme for the sustainable management and adaptation of Jersey's Methodist chapels, based on a comprehensive and integrated approach for the whole portfolio/estate should:

- 1 work with the Methodist community and take on board the issues driving forward change, in particular the contraction of chapel communities and the need for chapels in continuing use to play a key role in their communities;
- 2 ensure their sensitive treatment as a whole, working from consideration of their contribution to:
 - Jersey's distinctive culture;
 - its landscape and townscape;
 - their diverse architectural character and treatment, and how this is linked to their scale and internal spatial arrangement;
 - internal fittings such as pews, rostrums and text boards;
- 3 use this understanding to inform approaches to their adaptability, based on their sensitivity to change and the quality of traditional and contemporary design at the outset, including appropriate detailing, materials, craftsmanship and the setting of buildings.

Approaches should:

- 1 encourage their continuing use for mission and worship, which will continue to provide a much more healthy and sustaining form of use for internal spaces and fixtures in particular but where approaches to adaptation must be informed by an understanding of the demands now placed upon chapel communities, their projected needs and those of their surrounding communities;
- 2 ensure, where adaptive use for other purposes is being considered, the retention and where necessary the enhancement of external character, their immediate settings and contribution to the locality. Such uses can bring strong pressures for the removal of fittings (notably pews and rostrum areas) and even of coloured glass.

4.2 JERSEY CHAPELS: STATEMENT OF SIGNIFICANCE

4.2.1 CULTURAL CONTEXT

Jersey's Methodist chapels are an integral part of Jersey's environmental, social and economic character and development, and their associated infrastructure of Sunday Schools and walled settings (including burial grounds), are an important aspect of Jersey culture.

Methodism is a significant ideological and spiritual movement that made a major contribution to the development of modern Britain, and became a major force within the English-speaking world. It has left a remarkably varied legacy of chapels and other buildings, examples ranging from the most unpretentious vernacular building through successive levels of aspiration and prosperity⁹.

Jersey Methodism was very strong by national standards. Jersey's landscape and dispersed settlement, comprising isolated farms and hamlets set in fields that had been largely enclosed by the eighteenth century, provided fertile ground for Methodism to prosper amongst its independently-minded farming and fishing population and in the nineteenth century settlements that expanded as a result of oyster fishing, shipbuilding and commerce. Of particular interest is its strength in the Jèrriais-speaking community, which persisted as a major aspect of Jersey culture into the twentieth century.

4.2.2 DATING AND SURVIVAL

Individual chapels were frequently enlarged, altered externally and internally or converted for use as schools when new chapels were built (St Aubin; Les Frères, St John). They thus tell the story of individual chapel communities, in turn linked to the distinctive character of Jersey's landscape and culture.

The high rate of rebuilding, refurbishing and reordering is an important theme in chapel-building history. This can make the correct dating of interiors and even exteriors very difficult, but it is clear that:

- Eight chapels have survived from the period 1809 (St Ouen) to 1840, of which one is barely recognisable (the Sir Francis Cook Gallery) and the remainder have all lost their internal fittings. The majority are gabled or hipped boxes, and the retention of domestic detail such as sash windows and panelled doors with fanlights is important.
- The Methodist chapels and other buildings that have survived predominantly date from the period after 1840.
- Internal fixtures and fittings (*see below*) generally date from after 1870.

4.2.3 DIVERSITY OF STYLE

Taken as a whole, Jersey's chapels cover an enormous span of architectural types which in turn represent a broad range of community wealth and aspiration from the most modest vernacular through various levels of sophistication in Gothic and classical styles, to imposing classical temples (St Ouen (1871) and Sion) which still dominate their surrounding landscapes. This variation is far broader than for Anglican churches, where from 1840 Gothic Revival was adopted as the predominant style.

4.2.4 INTERNAL FIXTURES AND FITTINGS

Plan form, notably the internal form of the worship area of the chapel (including the gallery) and the subdivided spaces of meeting rooms and offices, has generally survived.

- Ten chapels retain interior features in varying combinations and degrees of elaboration and completeness. They all date from the 1870s and later.
- There are only two surviving examples of painted text boards (Philadelphie and St Martin), the use of French being of particular and obvious cultural significance.
- The most common survival is of internal plasterwork, notably ceiling cornices and roses. These are characteristic and distinctive features.
- Clear glazing set within domestic-style panes (whether sashes or casements) distinguished Methodist and other Nonconformist chapels from Anglican and Roman Catholic churches. This domestic treatment continued into the inter-war period, as early twentieth century leded windows with stylised Art Nouveau stained glass panels are commonly found.

4.2.5 SETTING AND CURTILAGE

The original settings of chapels has been subject to later development to differing degrees.

Jersey has many chapel groups particularly in rural areas, distinguished by Sunday Schools (an important element in sustaining Jersey French culture), manses, chapel keeper's cottages, boundary walls and railings and more rarely burial grounds. It is important that these, and the space that ancillary buildings offer, are considered and appreciated as part of the whole chapel group.



Part of painted text board in French, St Martins Chapel.

A commemorative tablet in the shape of a Greek stele, St Martin.

Interior of La Rocque Chapel, showing the pitch-pine pews and the gallery. The gallery and associated pews commonly survive in those chapels that have experienced remodelling of the chapel interiors.

Sunday School (foreground) and chapel, Ebenezer Chapel, Trinity.

⁹ Chapels owned by the Methodist Church (16 sites); Owned by Methodist Church but leased for other purposes (2 sites, 3 chapels); Former Church buildings sold by Methodist Church (9 sites/chapels). See Annex for comprehensive details.

5 AN ASSESSMENT FRAMEWORK

5.1 INTRODUCTION

This Assessment Framework, which can be read in conjunction with the analysis of individual buildings in the Annexe, is offered as a transparent framework within which all decision making can be open to challenge or support. The main purpose of the framework is to establish where the capacity for change is through an understanding of character, value and sensitivity. It should be used at the earliest stage.

Why use it?

There are often considerable differences of opinion on how best to approach the challenges posed by accommodating new and changing uses into historic chapel buildings. This report now provides a consistent framework for understanding and valuing chapel sites and their buildings, and this can be used in order to:

- identify issues at the earliest possible stage – an application for new development, change of use or listed building consent will have a greater chance of success if the key issues are identified and considered at the pre-application stage, and it is well prepared and justified
- if adaptive reuse is the option to explore, to determine the impact of the change proposed, on the scale, form and design of the existing property, and of neighbours potentially affected by the proposals.

The principles of the approach

Each site will be unique, and have its own particular problems, opportunities and solutions. Different chapels (both individually and typologically), curtilage buildings and their associated landscape settings will have different inherent capacities for change, which constrain or enable them to change in different ways. The adaptability of a chapel building, its curtilage and setting is constrained and enabled to different degrees by:

- the **character** of the setting, the chapel, its internal spaces and the values attached to them, and of associated buildings within the same curtilage;
- the values attached to them (**significance**) and its sensitivity to change.

These can then inform determination of the key **issues** confronting chapel communities, planners and other key players.

CHARACTER

Date and phasing, External form and scale, Internal planning and detail, Setting and associated buildings and features.

SIGNIFICANCE AND SENSITIVITY

Understanding the capacity for change of the chapel, curtilage buildings and its context, through analysis of its character against the national and Jersey context outlined in Sections 3 and 4, and in the Criteria for Assessment below.

ISSUES

Issues relating to buildings can then be set out in a clear and transparent manner, identifying any areas of conflict and explaining how alternatives have been explored and rejected and how such approaches have informed the approach taken to individual sites.

For present-day chapel communities, key issues include the cost and practicalities of pews against seats, the former being often regarded as restrictive. At the same time, chapels are becoming ever more multi-functional as interior spaces, there being a greatly increased need to accommodate people with disabilities, toilet and cooking facilities, new entrance areas and the housing of functions such as dance, drama and music.

CHARACTER

The character of a chapel can simply be defined in terms of its:

- date and phasing;
- external scale, form, architectural style and detailing;
- internal planning and fittings (pews, rostrums, pulpits, communion areas, meeting rooms etc) and internal detailing (doors, decorative finishes, plasterwork etc);
- setting, including the chapel grounds, railings, buildings such as manses and schools and broader setting within which it is placed.

SIGNIFICANCE AND SENSITIVITY TO CHANGE

Which elements are of particular significance and why? Which features are sensitive to change, and to what degree? The following questions can serve as helpful prompts:

Setting How prominent is the building in the landscape?

Is the relationship between chapel and surrounding settlement/buildings/landscape intact or has it been subject to new development, and if so to what degree?

Curtilage Are there any elements within the curtilage capable of adaptive reuse with minimal impact on the setting and integrity of the group and the character of the chapel.

Exterior What is the quality of design – whether vernacular or polite – and levels of craftsmanship?

Interior Which are the most and least prominent elevations? Are all prominent, or is there for example one showfront?

Is it significant as an example of its date? Which parts of the interior are most or least significant and adaptable to change?

How does the individual structure and/or group relate to the major periods of development of chapel architecture in Jersey, and elsewhere?

How complete/ fragmentary is the building as a whole and its phases of development? Complete survivals will clearly be judged to have greater significance than fragmentary ones. It is important, however, to consider how apparently complete survivals can result from several phases of development, as this may inform determination of the options for change (for example the whole or partial removal of ground floor pitch-pine pews).

CHARACTER: DETAILED CRITERIA FOR ASSESSMENT

DATE

Is it one date, or are there two or more clear phases?

The high rate of rebuilding, refurbishing and reordering is an important theme in chapel-building history, making the correct dating of interiors and even exteriors extremely difficult. In some cases, however, there may be very significant or rare individual features or groupings.

JERSEY

The earliest chapel is St Ouen of 1809, which is very early for a Methodist chapel in Britain: it has now been much altered. Les Frères of 1821 is comparatively very complete externally. Bethlehem in St Mary is dated 1828, and again has been much altered – significantly with a gabled façade replacing the original hipped roof. The great bulk date from the 1830s to the 1880s, with the modest single-storey Samares (1903) and the architecturally accomplished Les Frères of 1914 being the latest examples.

PLAN FORM AND ARCHITECTURAL STYLE

The plan form of a chapel is closely linked to its architectural form and style. This could express prosperity and, often through imitation, degrees of aspiration.

Consider the extent to which a chapel is designed ‘in the round’, to be appreciated from a number of different vantage points or a single or dominant vantage point. Consider how much of the treatment is concentrated on the façade or showfront, and the treatment of side and rear elevations.

Is the style consistent or mixed? Some chapels, for example, may have classical-style showfronts but the windows to the side walls may be pointed-arched and thus Gothic in inspiration.

JERSEY

There is an enormous variety of chapel types and architectural style. The categories, which do not display any clear chronological development, are as follows:

Side-entry single-storey chapels, representative of the smallest chapels of all dates. Samares of 1903, built to serve a fishing community of mainly single-storey houses, is the one example on the Island. *See* Setting.

Hipped-roof boxes. Hipped roofs were cheaper to construct than gabled roofs, and related to square or rectangular plan chapels with end entries. The principal examples are Eden Methodist Church (MC), St Saviour (1833), Les Frères MC, St John (1821) and Galaad, St Lawrence (1832). All of these have an outwardly homely appearance, due to their overall proportioning and the use of panelled doors with fanlights and sash windows

– the latter two retaining very complete suites of their fenestration.

Gabled-roof boxes. The use of gabled roofs often afforded the chance to ornament a showfront with its main entrance in classical or Gothic style as follows:

- 1 Gothic detailing that is eighteenth century in inspiration and which strongly contrasts with more archaeologically-correct Gothic Revival styles. The major examples of this style on Jersey are La Rocque MC and St Martin' MC.
- 2 Classical pedimented fronts, but with the side elevations either much plainer or even in a contrasting style. The first such examples are St Helier Methodist Centre and The Bay (both 1847), the latter with Gothic windows to the front and sides.

Gothic style chapels, which in contrast to those with showfronts are treated in the round. The earliest of these, which is remarkably accomplished for its date, was built in 1840-3 to serve the rapidly-expanding oyster-fishing community at Gorey.

Classical temples. These are the most imposing and dramatic examples of Methodist church architecture on the Island. All of the key examples – Sion (1881), St Ouen (1871) and Georgetown (1873) – were within the French circuit until its amalgamation with the English circuit in 1947. All were completed to the designs of Le Sueur and Brée, who in 1869 had built the magnificent Corinthian Royal Crescent chapel of 1869, now demolished. They were clearly intended to dominate their surrounding landscapes and townscapes. Sion and St Ouen are particularly imposing, and were perhaps a conscious evocation of the classical *Temples Protestantes* which were built in France before 1685. Georgetown is a remarkable and highly unusual example of a classical chapel that is externally modelled on a north Italian church, the basic form that set the template for the design of many large chapels. Internally, however, it is another matter: a remarkable and surprising space, and for a Nonconformist chapel a very unusual and well-executed interpretation of Italian Renaissance, and specifically Florentine, architecture. It would be particularly interesting to gain insights into the design processes and thinking behind the execution of these remarkable buildings.

MATERIALS AND EXTERNAL FEATURES

Typical features include:

- *the pattern of existing doors and windows;*
- *the treatment of lintels, arches, eaves and verges;*
- *walling materials, coursing and finishes;*

windows (including Georgian-type sashes and later 19th century fenestration);

- *doorways with panelled doors and fanlights.*

The use of local stone, usually rendered, and slate roofs is dominant. Much of the stonework has been repointed in cementitious mixes, which has only served to worsen damp problems.

All the chapels with small-paned sashes and fanlights date from the 1830s and earlier. They are rare and notable survivals of the domestic treatment of early chapels.

- Sashes. The most notable survival is the Boy's Brigade HQ (former Les Frères MC), St John. This, and the chapel at Galaad, St Lawrence, have Gothick-style switch tracery.
- Chapels with fanlights over doors comprise St Ouen (1809), Eden MC, St Saviour, Galaad, St Lawrence, the Boy's Brigade HQ and Bethlehem MC, St Mary (the later with switch tracery).

The round-arched and pointed-arched window openings indicative of classical or Gothic influences have a range of fenestration detail. The dominant type are paired timber windows, with roundels set in the tympanae or with Y-tracery timber windows. Both are found at British chapels dating from the mid nineteenth century, or subject to later remodelling in this period. Windows with small-paned lights are associated with classical chapels – the most complete suite being at St Ouen, Trodez and at Sion.

Coloured glass is outlined in the section below.

INTERIORS

Form and Features

Consider the character, spatial quality and arrangement of internal spaces and historic features, including:

- *galleries;*
- *pulpit and rostrum areas;*
- *communion tables;*
- *pews and benches, including 'free seats';*
- *music and liturgy;*
- *schoolrooms;*
- *other community and private areas;*

Decoration

- *Stencilled texts: used to convey such fundamental messages*

as the Ten Commandments, the Creed, the Lord's Prayer.

- *Plasterwork including ceiling roses and cornicing.*
- *Stained glass – an expensive item – is far rarer than in Anglican buildings. Stained glass before the late nineteenth century was likely to be confined to the 'communion window' lighting the communion area and was usually non-pictorial. By the late nineteenth century, stained glass with naturalistic decoration, representations of church saints, Wesley and biblical scenes was increasingly being employed as part of extensive remodelling schemes.*

Plan form, notably the internal form of the worship area of the chapel (including the gallery) and the subdivided spaces of meeting rooms and offices, has generally survived.

Interior features in chapels all date from the 1870s.

The great majority of pews are pitched pine with shaped ends, the same as those installed in new or internally-remodelled chapels all over Britain from the 1870s. It is interesting to note that there are no – on typological grounds at least – examples of free seating, which were typically sited in the outer aisles. The vast majority of chapels have numbered pew ends or doors, indicative of their status as fee-paying pews. These do not, therefore, have special importance on account of their rarity. Some very successful conversions have been completed – at Georgetown and Halkett Place, for example – that have included the removal of ground-floor pews and other carefully-executed alterations, and that have helped to firmly place these buildings into the daily lives of their communities and other cultural events such as concerts and exhibitions. Consideration of their retention or removal should be approached on an individual basis, informed by these considerations, of the benefits delivered to other aspects of the chapel interior and features, and of the needs and future viability of chapel communities.

There are no surviving examples of pulpits, except possibly cut-down ones incorporated into later rostrums. There are only two surviving examples of painted text boards (Philadelphie and St Martin), the use of French being of particular and obvious cultural significance.

The most common survival is of internal plasterwork, notably ceiling cornices and roses. These are characteristic and distinctive features.

Glass: Clear glazing set within domestic-style panes (whether sashes or casements) distinguished Methodist and other Nonconformist chapels from Anglican and Roman Catholic churches. This domestic treatment continued into the inter-war period, as early twentieth-century leded

windows with stylised Art Nouveau stained glass panels are commonly found, for example at Philadelphie Methodist Church, St Peter. This style of window is clearly echoed in inter-war domestic architecture in St Helier and other parts of the Island. In the early post-war period glass blocks, some coloured and occasionally formed into the Cross or inscribed with the names of Sunday School scholars as at St Martin's Methodist Church, St Martin.

IN SUMMARY:

The quality and survival of internal fittings is a critical factor in determining the sensitivity to change of chapel buildings. It has not been possible to exactly quantify the survival of chapels with remodelled interiors but retaining end galleries with pitch-pine pews (for example La Rocque). These are relatively common nationally, and do not present serious issues in terms of the continuing use of chapel buildings for religious or community purposes.

Of the total of 28 chapels listed in the Annexe:

- 17 have no internal fittings;
- 11 have interior features of varying degrees of completeness, rarity and interest.

With one exception (Aquila Road, St Helier, one of the nine sites sold by the Methodist Church, which retains gallery seating and possibly the rostrum) all of the chapels in the latter category are at present owned by the Methodist Church (16 sites). They fall into the following categories:

- 1 Two interiors with late nineteenth-century pitch-pine pews and end-galleries (The Bay and Bethesda) but no other internal fittings;
- 2 One interior with rostrum area only (Philadelphie). The refitting dates from 1877, and is enhanced by the text boards to the rear.
- 3 One interior remodelled with ground-floor pews removed (St Helier Methodist Centre) but with internal decoration and fittings (gallery, glass, rostrum etc) incorporated within the scheme and assured a sustainable future
- 4 One with the majority of internal fittings removed St Ouen (1871)
- 5 One interior of the 1890s with pitch-pine pews, gallery and remodelled ritual end (La Rocque).
- 6 Four interiors with late nineteenth-century pitch-pine pews and rostrum areas (Eden, Ebenezer, Sion and St Martin's). Of these:

- Eden and Ebenezer are middle-sized chapels with late nineteenth century fittings of a generally standardised type. Ebenezer has the most visually-impressive rostrum area of the two, which is ramped up towards the organ frontal of 1923.
- St Martin's is a middle-sized chapel, refitted around 1900. The pews are again standard pitch-pine, and of particular interest are the painted texts in French; the chapel continued to be refitted into the twentieth century, including glass blocks inscribed with the names of Sunday School scholars. This – although hardly 'complete' or representative of a single period – is testament to the vigour of its community, which continues to this day and continues in a diversity of forms (worship, community and school groups) to sustain the life of this historic chapel.
- Sion, by contrast, is a large-scale chapel whose community has experienced decline in recent years and where closure and disposal is a serious option. The removal of the ground-floor pews, which has been completed at Georgetown and St Helier Methodist Centre – in combination with the delivery of conservation to other parts of the fabric and fittings may not even sustain the long-term future of this chapel. The interior has clearly experienced little change since 1881, and the rostrum area and flanking choir pews and the backdrop of the organ is particularly fine.

SETTING AND CURTILAGE

Settlement and landscape context

Is it isolated, in a hamlet, in a village, suburb or town centre?

It is noted, in the table in the Annexe, where the original setting has experienced considerable change (Weak), has some later development (Mixed) or is Strong. In the case of the latter, as at St Ouen 1871, St Martin's and Les Frères, it is doubly important that any additional development should be informed by, and respect, the landscape or townscape setting.

Curtilage

Many chapels were built as part of groups of buildings including schoolrooms, manses, chapel keeper's cottages and trap houses

The table in Annexe also notes buildings in the original curtilage of the chapel. Post-war structures are noted, as these have played a role in sustaining the life of the chapel community where additional flexible space has been required.

Many chapels retain their manses or chapel-keeper's cottages, either detached or in-line with the original building, and Sunday Schools. Sunday Schools were a significant aspect of Methodist culture in Jersey, and in rural areas in particular they were important in sustaining the use of Jersey French among the young into the twentieth century.

The groupings at Philadelphie (the chapel at the edge of a burial ground with boundary walls and railings), St Martin (of chapel, manse and Sunday School with boundary walls and railings) and St Ouen (comprising two chapels of 1809 and 1871 set within a large area including a burial ground and formal entrance area) are particularly fine and dominant in the landscape.

6 SOURCES

British and International Bibliography

Many of the books listed in the sources are not cited in the text, as it was considered that a list of further reading could be of assistance to future users of this report and researchers on Jersey Methodism.

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

Bebbington, D.W. (1989) *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. London: Unwin Hyman.

Benson Perkins, E and Hearn, Albert (1946) *The Methodist Church Builds Again: A Consideration of the Purpose, Principles, and Plans for Methodist Church Building*. London: Epworth Press.

Blair, John, and Pyrah, Carol (eds.) (1996) *Church Archaeology. Research directions for the future*. York: Council for British Archaeology.

Briggs, Martin (1946) *Puritan Architecture and its Future*. London: Lutterworth Press.

Brooks, Chris (1995) 'Building the rural church: money, power and the country parish'. In Brooks, Chris and Saint, Andrew (ed.) (1995) *The Victorian Church. Architecture and Society*. Manchester: Manchester University Press.

Burton, Neil (ed.) (1996) *Georgian Vernacular. Papers given at a Georgian Group Symposium*. London: The Georgian Group.

Butler, David M. (1999) *The Quaker Meeting Houses of Britain*. London: Friends Historical Society.

Cadw (Welsh Historic Monuments) (1999) *Chapels in Wales. Conservation and Conversion*. Cardiff: Cadw.

Church, C. and Saint, A. (eds.) (1995) *The Victorian Church*. Manchester: Manchester University Press.

Currie, Robert (1968) *Methodism Divided: A Study in the Sociology of Ecumenicalism*. London: Faber & Faber.

- Dearing, Trevor (1966) *Wesleyan and Tractarian Worship: An Ecumenical Study*. London: Epworth Press.
- Dolbey, George W. (1964) *The Architectural Expression of Methodism: The First Hundred Years*. London: Epworth Press.
- Everitt, Alan (1972) *The Pattern of Rural Dissent: The Nineteenth Century*. Department of English Local History Occasional Papers Second Series, Leicester University Press.
- Gay, J.D. (1971) *The Geography of Religion in England*. London: Duckworth.
- Harvey, John (1995) *The Art of Piety: The Visual Culture of Welsh Nonconformity*. Cardiff: University of Wales Press.
- Hay, George (1957) *The Architecture of Scottish Post-Reformation Churches, 1560 – 1843*. Oxford: Clarendon Press.
- Heitzenrater, Richard P. (1995) *Wesley and the People Called Methodists*. Nashville: Abingdon Press.
- Jobson, F. (1850) *Chapel and School Architecture*. Facsimile reprint 1991 by Methodist Publishing House, Peterborough.
- Jones, A. (1984, rev. edn 1996) *Welsh Chapels* Worcester: Alan Sutton.
- Jones, Ronald P. (1914) *Nonconformist Church Architecture*. London: Lindsey Press.
- Lake, J. Cox, J. and Berry, B. (1997) 'The stronghold of Methodism: a survey of chapels in Cornwall'. In *Church Archaeology*, 1, 26-34.
- Lake, J. Cox, J. and Berry, E. (2001) *Diversity and Vitality: The Methodist and Nonconformist Chapels of Cornwall*. Truro: Cornwall Archaeological Unit.
- Lindley, Kenneth (1969) *Chapels and Meeting Houses*. London: John Baker.
- Matthews, H.F. (1949) *Methodism and the Education of the People, 1791-1851*. London: Epworth Press.

Methodist Church Property Division (1990) *A Charge to Keep? A Methodist Response to Listed Buildings and Conservation Areas*. Manchester: Methodist Church Property Division.

Mours, S. (1958) *Les Églises Reformées en France*. Paris and Strasbourg. Librairie Protestante

Noll, M. Bebbington, D. and Rawlyk, G. (eds.), *Evangelicalism. Comparative Studies of Popular Protestantism in North America, the British Isles, and Beyond, 1700-1990*. Oxford: Oxford University Press.

Obelkevich, James (1976) *Religion and Rural Society: South Lindsey, 1825-1875*. Oxford: Clarendon Press.

Pon-Willemsen, C. (1998) 'Le patrimoine protestant', in Pon-Willemsen, C. (ed) *Patrimoine de Poitou-Charentes. Architectes et mobiliers*. Paris: Inventaire Général.

Reymond, Bernard (1996) *L'architecture Religieuse des Protestants*. Geneva: Labor et Fides.

Saunders, Matthew (1991) 'Nonconformist chapels: the conservation challenge', in *Transactions of the Ancient Monuments Society*, 35, 178–85.

Shaw, Thomas (1965) *The Bible Christians 1815–1907*. London: Epworth Press.

Snell, K.D.M. and Ell, Paul S. (2000) *Rival Jerusalems. The Geography of Victorian Religion*. Cambridge: Cambridge University Press.

Stell, Christopher (1986) *An Inventory of Nonconformist Chapels and Meeting-Houses in Central England*. London: Royal Commission on the Historical Monuments of England, HMSO.

Stell, Christopher (1991) *An Inventory of Nonconformist Chapels and Meeting-Houses in South-West England*. London: Royal Commission on the Historical Monuments of England, HMSO.

Stell, Christopher (1994) *An Inventory of Nonconformist Chapels and Meeting-Houses in the North of England*. London: Royal Commission on the Historical Monuments of England, HMSO.

Stell, Christopher (1976) *Architects of Dissent: Some Nonconformist Patrons and Their Architects*. London: Friends of Dr William's Library.

Street, Kenneth and Serjeant, Ian (2000) *Heritage and Mission: a review of the operation within the Methodist Church of the Ecclesiastical Exemption Guidance to Trustees*. Manchester: The Methodist Council.

Vickers, John A. (ed.) (2000) *A Dictionary of Methodism in Britain and Ireland*. London: Epworth Press.

Vray, N. (1993) *Les Protestants de l'Ouest, Bretagne, Normandie, Poitou, 1517-1907*. Paris: Editions de l'Ouest France.

Jersey Bibliography

Arnett, Rev. H. (1909) *Handbook of Methodist History in Jersey*. Jersey. Jersey Evening Post.

Brett, C.E.B (1977) *Buildings in the Town and Parish of St Helier*. St Helier: National Trust for Jersey.

Gibb, Mary, and Molyneux, Neil (1999) *Post-Reformation Churches and Chapels in Jersey*. Report for States of Jersey.

Guiton, F (1846) *Histoire du Methodisme Wesleyen dans les Iles de la Manche*. London, John Mason.

Inglis, HD (1835) *The Channel Islands*. London.

Kelleher, John D (1994) *The Triumph of the Country. The Rural Community in Nineteenth-century Jersey*. Jersey. John Appleby Publishing in association with Société Jersiaise.

Le Feuvre, D (1998) *Jersey not quite British. The Rural History of a Singular People*. Jersey. Seaflower Books

Lelièvre, M (1885) *Histoire du Methodisme Wesleyen dans les Iles de la Manche*. Paris Librairie évangélique and London, Theophilus Woolmer.

Moore, R.D. (1952) *Methodism in the Channel Islands*. London, Epworth Press

Myres, JNL (1978) 'The Origin of Some Jersey Parishes: Some Suggestions', *ABSJ* 22

Poingdestre, J (1694) *Caesarea or a Discourse on the Island of Jersey*. 1889 edition, Jersey, C le Feuvre.

ANNEXE
LIST OF SITES

**Chapels and associated structures owned by the
Methodist Church (16)**

Bethesda Chapel, St Peter

Bethlehem Methodist Church, St Mary

Ebenezer Chapel, Trinity

Eden Methodist Church, St Saviour

Georgetown Methodist Church, St Saviour

Gorey Methodist Church, Gorey Village, Grouville

La Rocque Methodist Church, Grouville

Philadelphie Methodist Church, St Peter

Samares Methodist Church, St Clement

Sion Methodist Church, St John

St Aubin's Methodist Church, St Brelade

St Helier Methodist Centre, Halkett Place, St Helier

St Martin's Methodist Church, St Martin

St Ouen Methodist Church (1809), St Ouen

St Ouen Methodist Church (1871), St Ouen

The Bay Methodist Church, St Helier

Chapels and associated structures owned by Methodist Church but leased for other purposes (2, including 3 chapels)

Girl's Brigade HQ (former Bethel MC), St Clement

Boy's Brigade HQ (former Les Frères MC), St John

Chapels and associated structures sold by Methodist Church (9)

Aquila Road, St Helier (former Primitive Methodist Chapel)

Carmel Chapel, Trinity

Five Oaks, St Saviour

Galaad, St Lawrence

Salem Methodist Church, Gorey

Seaton Place, St Helier

Sir Francis Cook Gallery, Trinity (former Augrès Methodist Church)

Six Rues Chapel, St Lawrence

Wesley Chapel, Wesley Street, St Helier

Chapels and associated structures owned by the Methodist Church (16)

Bethesda Chapel, La Route du Moulin, St Peter

Date 1867

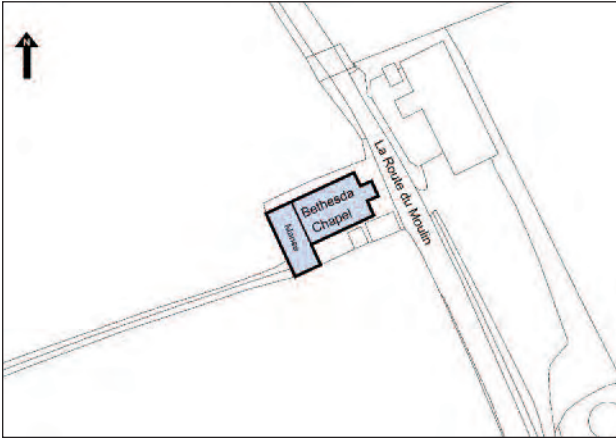
Plan/Style Gable-roofed box with Gothic arches to small gable window, three-light timber lancet window above porch flanked by small windows. uPVC windows to sides.

Lancets with transoms.

Interior End-entry three-bay plan. Modern lobby area. Grained pews.

Curtilage Manse extends to west.
1970s nursery school opposite.

Setting Strong.
Set prominently in open coastal landscape which had been transformed in earlier nineteenth century. Leat for German reservoir adjacent.



**Bethlehem Methodist Church, La Rue des Buttes,
St Mary**

Date 1828 datestone.

Plan/Style Gable-roofed box, this being a later nineteenth-century adaptation of original hipped roof. East front has door with switch-tracery fanlight flanked by round arches to gallery windows. uPVC windows to sides.

Interior End-entry four-bay plan seating 320. Interior with east gallery, otherwise remodelled with chairs etc.

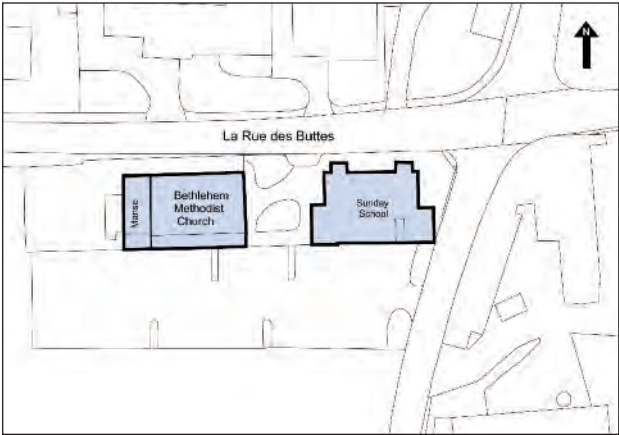
Curtilage Single-bay manse in-line to west.

Sunday School of 1903 to east with two porches square-headed windows and Tudor-style east gable window.

Walled boundary with cast-iron gates.

Setting Weak.

Landscape in vicinity changed post-1950 through car parking to south and housing development to north.



Bethlehem from south east, showing the structural break along the east entrance gable which indicates the conversion of the original hipped end into a gable.

**Ebenezer Methodist Chapel, La Route d'Ebenezer,
Trinity**

Date 1892, includes datestone reset from 1826 chapel.

Plan/Style Gothic style with angled buttresses and tall lancet windows, south front having hood moulds to windows and porch.

Interior End-entry three-bay plan with end gallery.

Deep coved cornice; ornate ceiling roses.

Pitch-pine pews. Large rostrum/choir area, with communion rail to front. Rostrum incorporates earlier panelling and is set to front of later organ and casing of 1923.

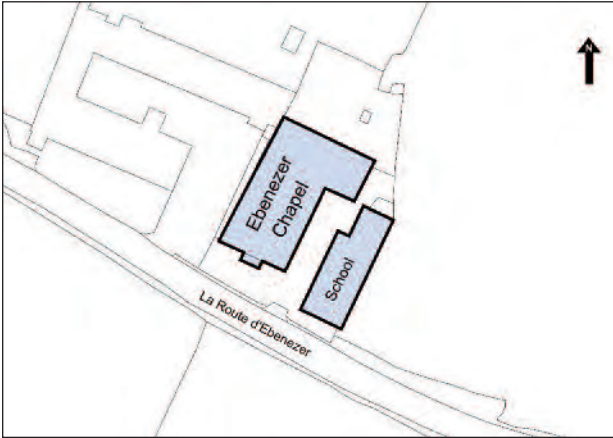
Curtilage Overall L-plan with manse of mid-late nineteenth century extending at rear to east.

Railings and forecourt wall to front.

Late nineteenth-century Sunday School to east, with pedimented three-bay south front.

Setting Mixed.

Prominent in the open landscape, the major post-1950 change being large hotel to west.



Ebenezer Chapel from south east, showing the Sunday School in the foreground.

**Eden Methodist Church, La Rue des Pigneaux,
St Saviour**

Date 1833.

Plan/Style Hipped-roofed box. West front has round-arched doorway with fanlight flanked by high round-headed windows lighting gallery.

Gothic-arched window openings: late nineteenth-century or later wooden Y-tracery to early twentieth-century leaded glass with stylised stained glass panels.

Interior Three-bay end-entry plan with gallery. Late nineteenth century pitch-pine pews and rostrum.

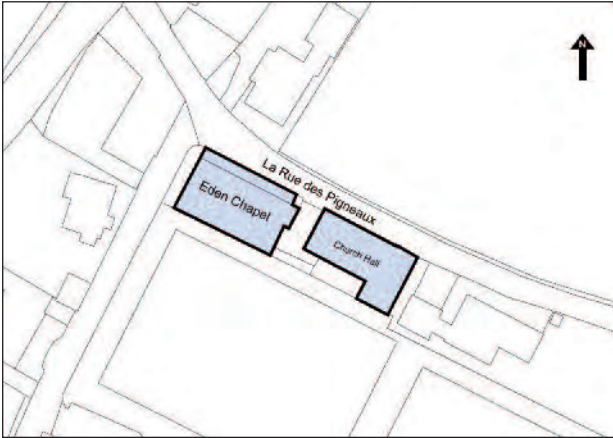
Curtilage Two-bay manse of 1845 built in-line to east.

Plain late nineteenth century church hall built in-line to east.

Low boundary wall.

Setting Mixed.

To north of chapel are post-1950 houses, but to south it relates to Eden House (mid-late nineteenth century) and its farmstead buildings, and the farmed landscape.



Eden Chapel from north west. Note the later nineteenth century cement-based render, and the 2-light Y-tracery windows which date from the late nineteenth century or possibly later.

**Georgetown Methodist Church, Georgetown Road,
St Saviour**

Date 1873, by Le Sueur and Brée.

Plan/Style Designed in an overall Lombardic style with aisles flanking a high nave, with unusual capitals. Pedimented north front has three tall windows, the central one pedimented with console brackets, all set in panelled plasterwork to walls. Round-arched doorways to aisles.

Clear glazing. Small-paned windows. South window has pictorial glass installed 2002.

Interior End-entry seven-bay plan.

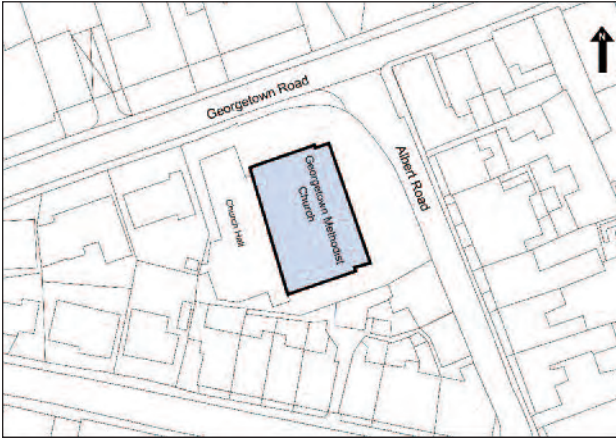
Interior remodelled 2002. Remarkable internal space in Italian Renaissance style, lit by clerestorey and with stylised cushion capitals to six-bay arcades.

Curtilage 1967 church hall to west. Manse.

Car parking bounded by boundary wall and railings.

Setting Mixed.

Prominently sited in a townscape of nineteenth-century houses, with some post-1950 housing.



Gorey Methodist Church, Gorey Village Main Road, Grouville

Date 1840, enlarged 1843.

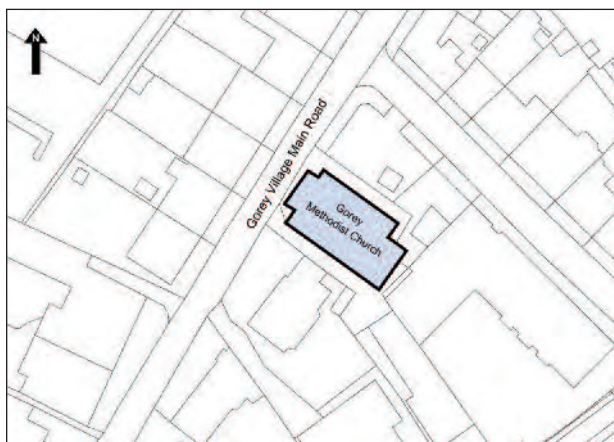
Plan/Style Early English Gothic style. Gabled front has triple lancet with hood moulds above lean-to porch with twin entry and flanking windows (probably 1860s). Angled buttresses, and lancets to sides.

Interior End-entry four-bay plan, seating 300 in 1843.

Not seen.

Curtilage Remodelled 1959.

Setting Strong group value.
Prominent feature in street of nineteenth century artisan and middle-class housing in settlement which expanded for oyster fishing.





Gorey Chapel from the north east, showing its group value with mid nineteenth-century stucco housing in this former oyster fishing port.



Side elevation showing buttresses framing lancet windows.

La Rocque Methodist Church, La Grande Route des Sablons, Grouville

Date 1838, rebuilt 1897.

Plan/Style Overall Gothick treatment to gabled box. North front has quatrefoil window above porch with angle buttresses; side windows with hood moulds and wooden Y-tracery.

Interior End-entry plan, originally for 300. Gallery of 1897, with Corinthian capitals to barleysugar cast-iron columns.

Pitch-pine pews with shaped ends. Pulpit of 1897 and other fittings at ritual east end resited and slightly remodelled.

Curtilage 1970's community hall adjoins west side, small manse to south.

Setting Strong contribution to the setting of a coastal community which retains a clear sense of its original historical context – including cottage row, originally single storey, to north.





La Rocque Chapel from the north east. Note the gable end of a cottage row in the foreground – a row of former single-storey houses, typical of this coastal zone, raised into a two-storey terrace in the mid nineteenth century. The chapel is a very late example of Picturesque Gothic, a style which developed in the eighteenth century but which had gone out of favour in Anglican and Catholic churches by the 1840s.



**Philadelphie Methodist Church, La Grande Route
de St Pierre, St Peter**

Date 1825, substantially enlarged 1833 (datestone) and 1877.

Plan/Style Gable-roofed box, the west front having three Gothic-arched openings with hood moulds to Y-tracery wooden windows over Gothic porch with diagonal buttresses. Similar but deeper windows to sides.

Early twentieth-century leaded windows with stylised stained glass panels.

Interior End-entry three-bay plan.

Gallery of 1842. Interior fittings date from 1877 and possibly later. Decorated panel tracery to tiered rostrum area, which is set in pointed-arched recess. Cast-iron frontal (as at Sion) to communion rail and reredos with French texts.

Curtilage A very significant grouping with chapel, cottage, railings, cemetery and gates.

Single-bay manse/caretaker's cottage in-line to rear (east). Sunday School in much plainer style of 1895 to south, with Gothic porch and flanking windows to gabled west front.

The complex is set in SW corner of a large walled cemetery, which has cast-iron gates inscribed 'Cimetière à l'usage de tous les cultes'.

Setting Weak.

Immediate environment subject to considerable post-1950 change – garages, industrial sheds.



**Samares Methodist Church, La Grande Route de la Côte,
St Clement**

Date 1903, built as the Wesleyan Methodist Mission.

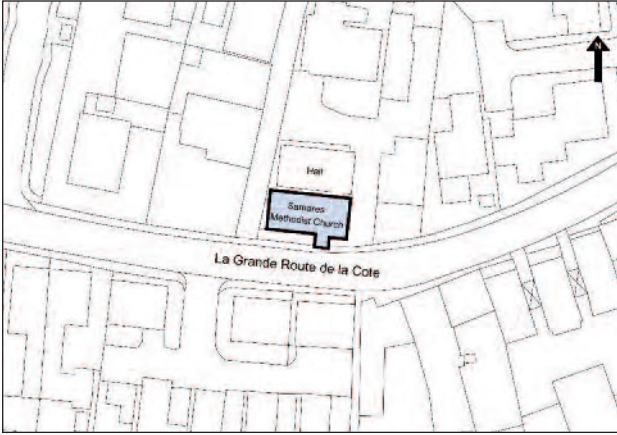
Plan/Style Side-entry plan, gabled porch to west. Single storey vernacular chapel with Gothic-arched wooden Y-tracery sash windows.

Interior Side-entry single-room plan.

Remodelled 2000.

Curtilage 1955 community hall attached to rear.

Setting Mixed value to setting, as although this is the only single-storey chapel of this type in Jersey which relates to some of the single-storey houses once typical of this coastal area, the setting has much post-war housing and intervention.



Sion Methodist Church, La Grande Route de St Jean, St John

Date 1881, to designs of Le Sueur and Brée. Incorporates foundation stone of 1827 chapel.

Plan/Style Classical Ionic temple, with tetrastyle portico to east front. Round-arched windows.

Interior Large five-bay chapel.

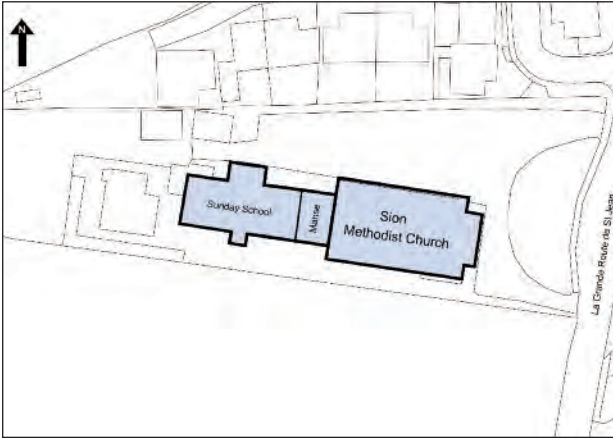
Pitch-pine pews. Arcaded panelling to gallery front. Very fine west end with tiered communion area (cast-iron Decorated frontal), rostrum, organ and flanking choir pews. Grained work to this area and the gallery columns. Coving to coffered ceiling with foliate roses.

Curtilage Manse and Sunday School (now nursery) in-line to west. Parking area to north and grassed area with low wall adjacent to road to east.

Set in large curtilage area including forecourt to east.

Setting Prominent in the landscape in views from the south and west, opposite mid nineteenth-century houses but with post-war development including garages to north.





Above Sion Chapel, St John, interior from the gallery, showing the rostrum, the communion rail curved to the front and flanking choir pews.
Above left Graining to woodwork, choir pews.

St Aubin's Methodist Church, Le Boulevard, St Brelade

Date 1868, with former 1817 chapel to rear.

Plan/Style Overall Gothic (Early English) style with lancets and spire finials to corner buttresses.

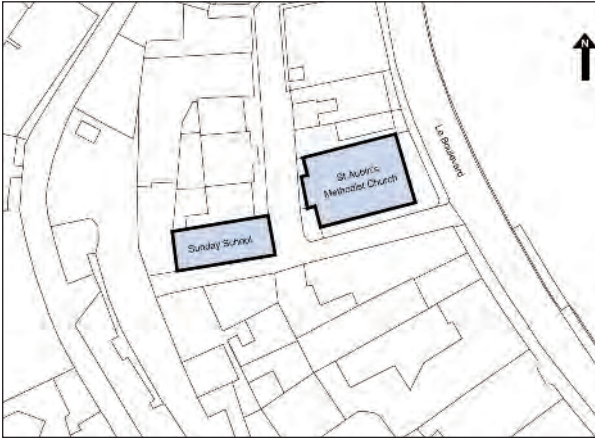
Interior Gable-entry four-bay plan in City Road style with apsidal end.

Remodelled 1995, including new stained glass.

Curtilage Single-storey chapel of 1817 to rear converted into Sunday School after 1868. Remodelled after 1896, including conversion of hipped to gabled roof.

Forecourt wall and railings.

Setting Strong contribution to setting of historic harbour front.



**St Martin's Methodist Church, La Rue Belin,
St Martin**

Date 1851, replacing earlier chapel of 1820. Lengthened to north in 1891.

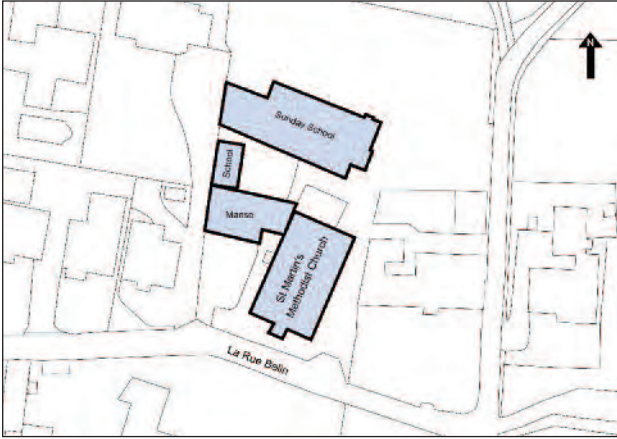
Plan/Style Gable-roofed box in overall Gothick style. Gabled south front has Gothic-arched windows with hood moulds, crocketed pinnacles and gabled porch with octagonal corner buttresses.

To sides are two early twentieth-century leaded windows with stylised stained glass panels to north, *c.*1950s glass bricks elsewhere.

Interior Five-bay end-entry plan. South gallery, pews of *c.*1900, painted reredos with painted texts (Ten Commandments etc) in French, pulpit and communion rail of 1944. Meeting rooms etc to rear.

Curtilage Complete and coherent group comprises three-bay manse with sashes to south front, with stone wall and iron railings to the area fronting manse and chapel. 1891 Sunday School to rear (north) with hipped-roofed primary school of 1957 to west.

Setting Makes a strong contribution to the landscape of St Martin, south elevation prominent in views over valley from south. Its context has had very little post-1950 change.



Above Detail of painted text board in report section 4.

St Helier Methodist Centre, Halkett Place, St Helier

Date 1847, to designs of Phillipe Brée.

Plan/Style Classical style, with Ionic over Doric pilasters, Doric porch and flanking cupolas, to pedimented east front. Windows probably reworked with Tudor-arched heads to timber two-light windows in later nineteenth/early twentieth century (probably 1901).

Interior City Road plan with apse, for seating 1,600. Interior remodelled 1901 by Adolphus Curry, and also 1998-2001: includes very fine pulpit and rostrum carved in Perpendicular style, Italianate organ case, Celtic-pattern stained glass and decorative plasterwork. Gallery with Tudor-arched panelled front, pews probably of 1901.

Curtilage Yard to east is fully enclosed and accessed by basement area and east wing, both converted into multi-purpose community centre.

Setting Strong.
A very large building especially prominent in long views along one of St Helier's principal streets.



St Ouen's Methodist Church (1809), La Route de Trodez, St Ouen

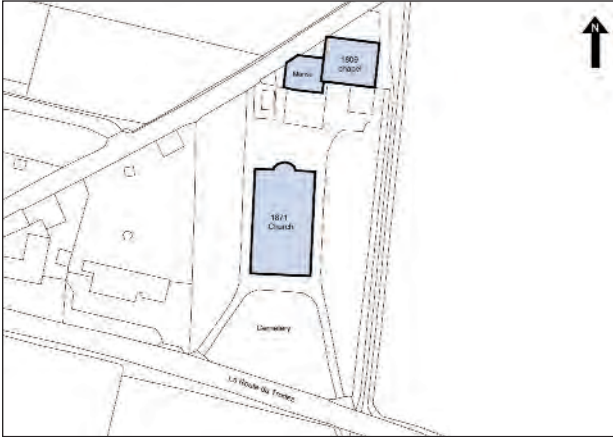
Date 1809, enlarged in 1832 and converted into Sunday School in 1871 when adjacent chapel built. Re-converted back into chapel in 1974.

Plan/Style Gable-roofed box, with small-paned fanlight over door to east front. uPVC windows.

Interior End-entry plan seating 300 with horseshoe gallery on cast-iron columns. Pannelled boxed pews to gallery, which is reached by winder stairs with turned balusters. Moulded cornice and ceiling rose.

Curtilage Manse/caretaker's cottage in-line to west, retaining early nineteenth century detail including staircase, fireplaces, doors and corncicing.

Setting Strong.
This chapel is set to the north of a large curtilage area which includes a graveyard and is dominated by the chapel of 1871.



Bottom left The 1809 chapel from the north west.

**Former Methodist Church (1871),
La Route de Trodez, St Ouen**

Date 1871, by Le Sueur and Brée. Closed 1974 and now store.

Plan/Style Built as an Ionic temple with distyle portico in antis.
Apse with half dome to north.

Wooden small-paned paired and round-arched wooden windows set in segmental-arched ground floor openings and round arches to first floor.

Interior Originally City Road plan, six bays long, seating 800.
Interior now gutted and only retains stairs to former gallery.

Curtilage Includes 1809 chapel and surrounding grounds.

Setting Strong.
This was designed as a dominant feature in the landscape, as it still is. Landscaped area with carriage drive to south and cemetery bounded by wall to south.



Above Chapel from north east, showing the apsidal end.

**The Bay Methodist Church, La Route de St Aubin,
St Helier**

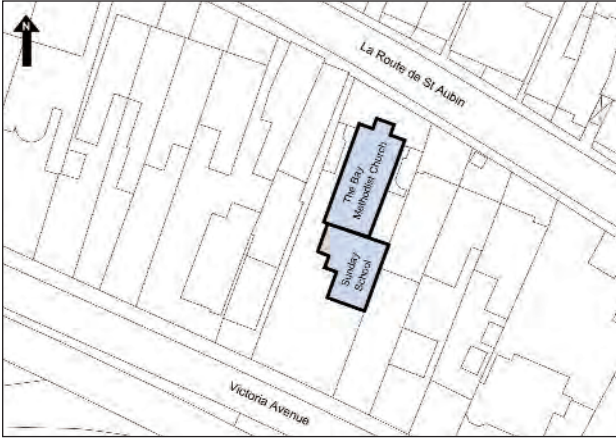
Date 1847.

Plan/Style Classical style with heavy pilasters and entablature to pedimented north front. Gothic-arched wooden Y-tracery windows – probably late nineteenth century.

Interior Five-bay end-entry plan, includes c.1890 two-bay extension to south. Late nineteenth century pitch-pine pews.

Curtilage Yard to north with walls, gates and railings. 1890s' Sunday School extension, with round-arched windows and central porch, and walled area to south.

Setting Mixed setting, of nineteenth-century terraces and houses intermixed with post-1950 development and coastal road.



Owned by Methodist Church but leased for other purposes

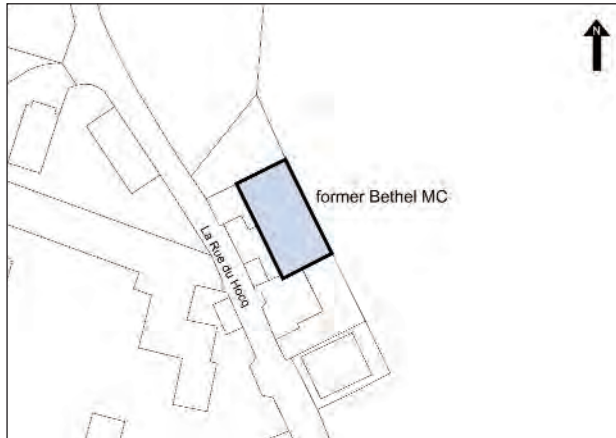
**Girl's Brigade HQ (former Bethel MC),
La Rue du Hocq, St Clement**

Date 1826.

Plan/Style Hipped-roofed box with c.1860s porch.

Interior End-entry plan with end gallery of 1832.

Setting Weak. Much post-1950 alteration and development.



**Boy's Brigade HQ (former Les Frères MC),
Les Chenolles, St John**

Date 1821, now hall.
1914, now sports hall.

Plan/Style Hipped-roofed box to 1821 chapel. South front has round-arched door flanked by segmental-arched small-paned sashes to gallery. Small-paned sashes to side walls with switch tracery.

1914 chapel subtly designed in overall Romanesque style with battered walls and buttresses, and tall round-arched windows. Three-light window with cushion capitals to pilaster columns above south porch. Leaded window with stylised stained glass panels.

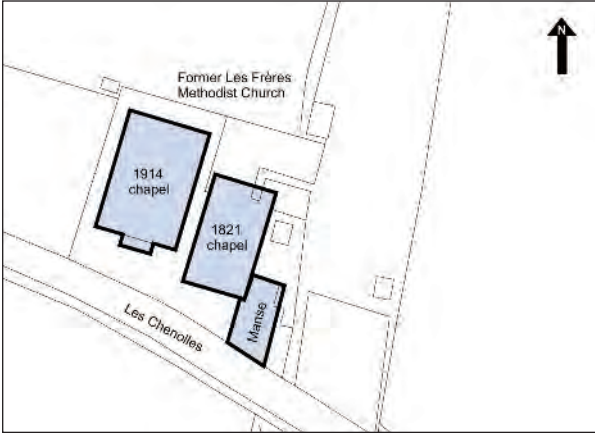
Interior End-entry three-bay plan to 1821 chapel with south gallery. Ceiling roses probably c.1914.

End-entry four-bay plan to 1914 chapel. Coved cornice and ceiling roses.

Curtilage 1821 chapel linked to manse making overall L-plan, with walled area extending to lean-to outhouse to rear.

A coherent evolved group, demonstrating the development from vernacular-classical to subtly-executed architecture.

Setting Strong. Rural setting with very little post-1914 development.



Former Church buildings sold by Methodist Church

Former Aquila Road Methodist Church, Aquila Road, St Helier (built as Primitive Methodist Chapel)

Date 1839 (date to inscription above portico); enlarged and rebuilt to present form in 1867.

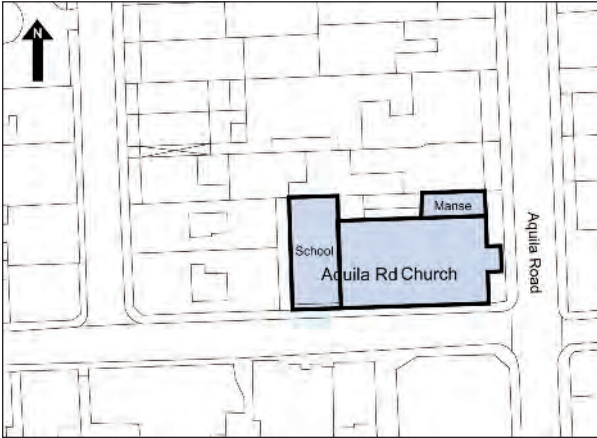
Plan/Style Pedimented Classical east front with Corinthian pilasters and porch. Round-arched windows to three-bay east front and five-bay south side have Gothic ballflower mouldings to hood moulds. Two-light pointed-arched timber windows.

Interior Not seen.
Inter-war remodelling?
Gallery.

Curtilage Cast-iron railings to front, with two-bay manse forming part of terrace to right.

Sunday School of 1857 to rear with gabled south front – similar window over square-arched door with hood mould.

Setting Strong contribution to predominantly nineteenth-century street setting.



Galaad, La Rue de Haut, St Lawrence

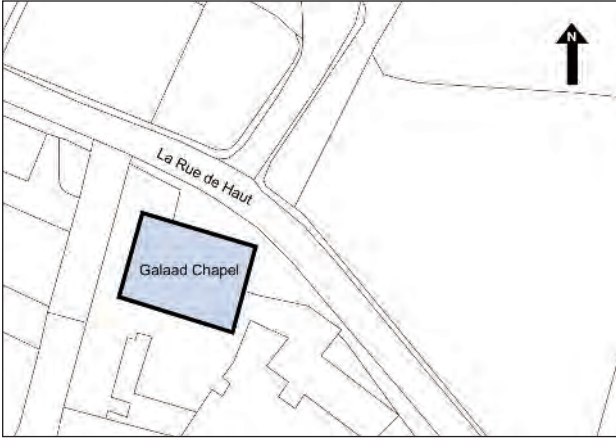
Date 1832, closed 2003 and converted into house 2007.

Plan/Style Hipped-roofed box with Gothic-arched windows retaining sashes (small-paned with switch tracery) to side walls. East front with fanlight to door and round arches to similar flanking sashes.

Interior End-entry three-bay plan.
Gallery with cast-iron columns.
1907 refitting now removed.

Curtilage None.

Setting Mixed.
Originally set in open landscape now with some post-1950 development.



Salem Methodist Church, Gorey

Date 1832, sold to the Jersey Telephone Company in 1928 and now a house.

Plan/Style Hipped-roofed box with Gothic-arched windows retaining sashes (small-paned with switch tracery) to side walls. North front with fanlight to door and round arches to similar flanking sashes.

Interior End-entry two-bay box.
Interior not seen.

Curtilage German telephone exchange added to north front.
Forecourt wall.

Setting Mix of nineteenth and twentieth century development.



Front of chapel showing German telephone exchange to left

**Seaton Youth Centre (former Seaton Place MC),
Seaton Place, St Helier**

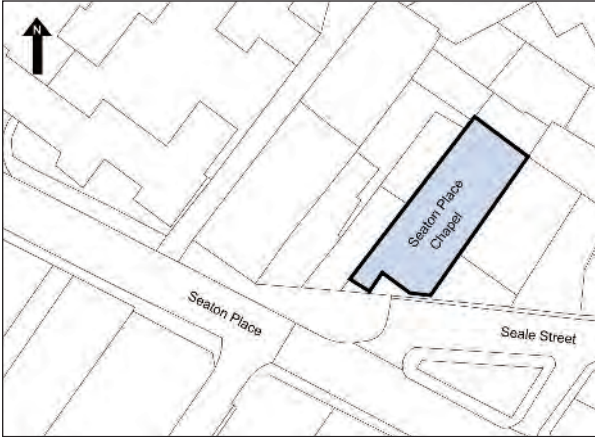
Date 1868, by Le Sueur and Brée. Closed c.1942 and since used as Methodist Youth Centre.

Plan/Style Gothic Decorated style. Pinnacled buttresses to three-bay gabled front with tall triple lancet, with lancets to canted outer bays with entrance to right.

Interior End-entry plan.
Not seen.

Curtilage Front area railings.

Setting Set within commercial district of mixed nineteenth-century and twentieth-century development, but not prominent within the streetscape.

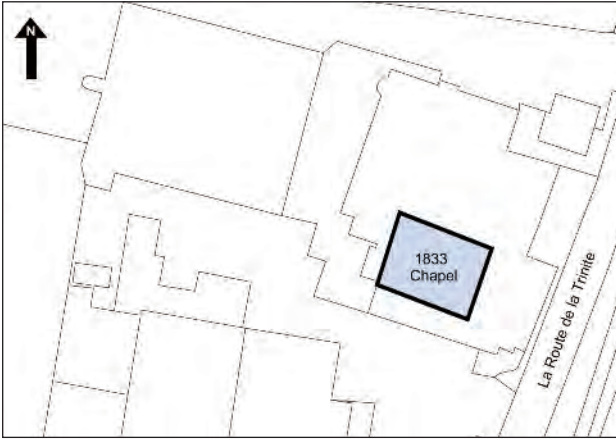


**Sir Francis Cook Gallery (former Augrès MC),
La Route de la Trinité, Trinity**

Date 1833, extended and much altered 1970s.

Plan/Style Hipped-roofed box with Gothic-arched windows,
now absorbed into larger structure.

Interior End-entry plan with end gallery of 1832.



Six Rues Chapel, La Rue, St Lawrence

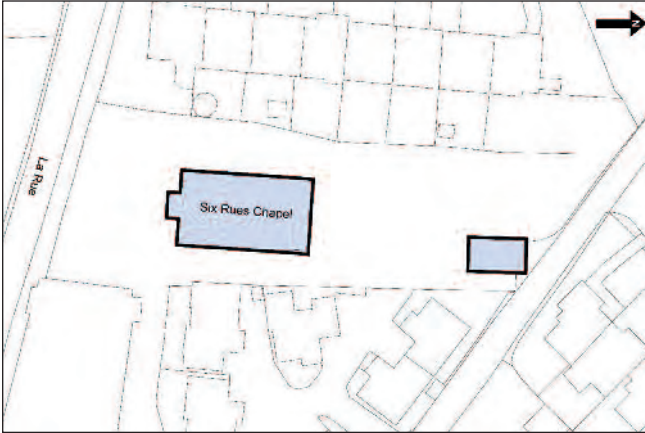
Date 1861 by Philippe Brée, replacing earlier chapel of 1811.

Plan/Style Gothic Decorated Style style with angle buttresses.
Decorated-style windows. Gabled south front has three-light window above porch with flanking trefoiled windows.

Interior End-entry five-bay plan with apse to ritual east end.

Curtilage Large curtilage area. Small outbuilding to north with brick dressings to small pointed-arched windows.

Setting Mix of nineteenth-century and twentieth-century housing.



Wesley Chapel, Wesley Street, St Helier

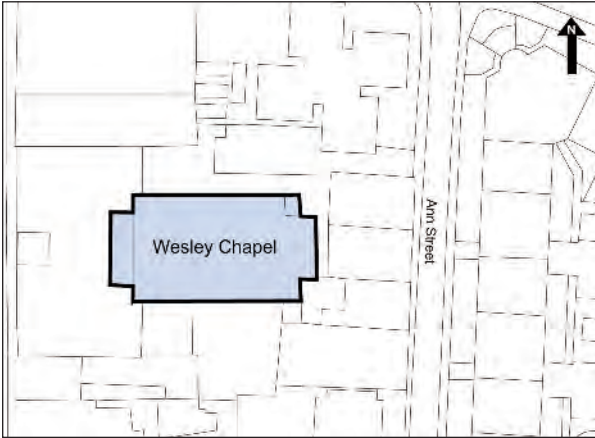
Date 1876 by Le Sueur and Brée, closed 1956.

Plan/Style Classical style. Pedimented front with Corinthian capitals and Doric porch. Triple window to first floor of three paired round-arched timber windows. Windows had margin-pane brilliant-cut glass.

Interior End-entry five-bay plan.
Included foliate decoration to cornice, coffered ceiling.
Carved Decorated front to gallery.
Interior, roof and windows destroyed by fire 13 January 2008.

Curtilage Boundary wall with railings.

Setting Prominent in views from the south, but partly interrupted by post-1950 development which also dominates the immediate context to the chapel.



Carmel Chapel, Trinity

Date 1844, converted into house 1970 when much altered.

Plan/Style Gabled box with Gothic-arched windows.

Interior Was an end-entry 3-bay plan.

Curtilage None.

Five Oaks, St Saviour

Date 1903, converted into store 1924 and then rebuilt.

Curtilage None.

LIST OF SITES

Demolished

Great Union Road Methodist Church, St Helier

A pedimented Classical chapel of 1849 with a Sunday School of 1890, demolished after use as a Methodist Youth Centre.

Tabor Chapel, St Brelade

1835 gabled box with Gothic-arched windows. Hall now part of Synagogue.

