

**Nos 21 and 23 Wilson Street and Former Hope Chapel,
Hope Street, Rochdale**

Heritage Impact Statement



May 2019

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Heritage Impact Statement

Prepared for Alex Mijares
by
Marion Barter Associates Ltd

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EXECUTIVE SUMMARY

This report was commissioned from Marion Barter Associates Ltd in 2019 by Alex Mijares, the owner of the building. The report's purpose is to assess the significance of Hope Chapel and the adjoining houses and to assess the impact of alterations related to a proposed HIMO for Nos 21 and 23 Wilson Street.

The last service was held at the chapel by the Baptists in January 2019, after over 200 years of continuous worship at this site. The chapel and house was acquired by the present owner at auction in spring 2019. The buildings are currently vacant and the chapel is potentially 'at risk' now that it has closed; a new use that is compatible with the chapel's significance has not yet been identified.

Hope Chapel is a Grade II* listed building and the listing includes the two houses attached to the west side of the chapel. The nearby former Sunday school is in separate ownership, used for social housing since c1990. The buildings are subject to the 1990 Planning (Listed Buildings and Conservation Areas) Act; listed building consent (LBC) is required for any internal and external alterations that affect the character of the listed building, and policies on designated heritage assets in the NPPF apply.

The chapel is a good example of an early 19th century Nonconformist chapel; it opened in 1811. The building was altered and extended in several phases, particularly in 1848 when the chapel was enlarged to the south and the interior re-fitted. The plain former parson's house was originally built as a single-bay house around the same time as the chapel, and was enlarged to the west in 1887; it was subdivided to create two dwellings in the 1990s. No.21 is the larger house added in 1887 and No.23 is the smaller house on the site of the first parson's house, partly rebuilt in 1887 and altered in the 1990s. A burial ground on the south and west side of the chapel fronts Hope Street; it was closed for new burials in 1855 and probably contains human remains beneath the ledger stones.

The existing form and arrangement of the chapel building dates from the extension and alterations made in 1848; the gallery, pews and pipe organ all appear to date from this period. Other changes were made later in the early 20th century, such as the glazed timber screens forming vestries and in the vestibule. The current central entrance doors were installed in the first half of the 20th century, replacing a pair of earlier arched doorways that were blocked.

Section 4 discusses why the building is significant. The most significant element of the listed building is the chapel interior; the chapel has high significance for architectural, historic and communal value, particularly in relation to the intact mid

19th century interior and fittings. Due to the increasing pace of chapel closures, demolition and conversion, intact chapel fittings are now becoming rare. The houses are plain and of less architectural significance than the chapel; overall these have medium significance for architectural and aesthetic values and high significance for their historic association with the chapel. The burial ground provides an important part of the setting of the chapel, and may contain extant human remains. The former Sunday school also contributes to the setting of the listed building, although it has been altered and is in separate ownership and use for housing. The wider setting has been altered since the 19th century with a mix of 19th and 20th century housing and other uses on the grid of streets first laid out in the early 19th century. The chapel is in a relatively deprived area of Rochdale where land values are low; this makes finding a new viable use for the redundant chapel very challenging.

Section 5 summarises the proposals and their impact on the heritage significance of the listed building. The NPPF advises that great weight should be given to the conservation of heritage assets, and the more important they are, the greater the weight should be. Although the houses are part of a Grade II* listed building, the proposals to alter them for HIMO will not cause more than a low level of harm to the significance of the listed building; the plain, altered interiors have medium significance for architectural value. The high historic value of the houses will not be affected by the changes. The low level of harm should be balanced against the public benefits of the proposal which enables the houses to be fully occupied; this will improve the security of the chapel. The impact on the chapel itself is relatively low as no changes are proposed to the chapel exterior or to the body of the chapel interior, but the second floor room above No.23 Wilson Street is affected. This upper floor room was initially used as a school room and later as a refreshment room for the Baptists; it has high significance for this historical value, but it has low architectural significance and has been disused for many years. Adapting it for domestic accommodation provides a viable new use for this part of the chapel complex and will avoid harming the chapel.

1 INTRODUCTION

1.1 Background to the Report

This report was commissioned from Marion Barter Associates Ltd in 2019 by Alex Mijares, the owner of the buildings and site.

The Baptists ceased to worship at Hope Chapel in January 2019, after over 200 years of continuous worship at this site. The buildings are now vacant and in need of a viable new use to secure their future. The chapel is potentially 'at risk' until a new use is identified and achieved.

The chapel and the houses are listed Grade II*; the boundary walls are also covered by the listing as curtilage structures.

The National Planning Policy Framework (NPPF) requires the significance of heritage assets to be assessed when changes are proposed. It is good practice to undertake a significance assessment before proposals are developed, to inform discussions about future uses and potential changes to the buildings; this report was commissioned prior to development of proposals for the refurbishment of the houses as HIMOs.

1.2 Purpose of the Report

The purpose of the report is to assess the significance of the buildings and to provide commentary on the heritage impact of the HIMO proposal. The report covers the following:

- A summary of the history and context of the chapel, house and the site,
- A statement of significance covering all the buildings,
- Commentary on the heritage impact of the proposed HIMOs.

1.3 Authors and acknowledgments

Section 2 was researched and written by Dr Pete Arrowsmith. Sections 3, 4 and 5 were written by Marion Barter. Alex Mijares provided access to the building in March and April 2019. For assistance with research, thanks go to the staff at Touchstones Local Studies Centre, Rochdale, the Gospel Standard Baptist Library, Hove, East Sussex and Peter Hill, former chapel trustee.

1.4 Copyright

All photographs are by the authors unless otherwise credited.

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2 HISTORY & CONTEXT

2.1 Nonconformist and Baptist Chapels

The history of Nonconformist worship in England and Wales originated in small dissenting groups of worshippers who left their parish churches in the 16th, 17th and 18th centuries, to establish independent worshipping congregations. These Protestant groups were generally referred to as Dissenters, but comprised numerous different religious denominations including Quakers, Presbyterians, Baptists, Unitarians and Independents. Nonconformist worship was out-lawed during most of the 17th century, and many dissenters, such as Quakers, were imprisoned for their beliefs. In 1689, the Act of Toleration made it legal for dissenting communities to worship, leading to the building of new chapels and meeting houses, and the conversion of other buildings for worship, although some groups such as Catholics and Unitarians were still excluded. In 1812, another Toleration Act made it legal for groups of up to 20 people to meet for worship in un-registered chapels.

Historic England provides a summary of the history of Nonconformist chapels in their guide to the selection of places of worship for listing.¹ This guidance explains that the main period of building Nonconformist chapels in England was between the mid-18th century and about 1870; Hope Chapel is within this date range.

Typical purpose-built chapels in the 18th century were simple rectangular structures with one or more doors on the long wall facing a burial ground or the street. Often they were built on the edge of towns on greenfield sites. The architectural style was deliberately different from the gothic of the Anglican church, with most chapels built in a simple Georgian or vernacular style, without spires or towers; classical style were popular up to about 1860. Inside the chapel, the most important feature was the pulpit which was placed on the centre of the long wall opposite the entrance, with benches or pews in rows facing the pulpit. The communion table and chairs for the ministers or elders were arranged in front of the pulpit, at a lower level. Galleries were built in larger chapels, sometimes as part of later additions. There were usually separate entrance doors for men and women, although these were often replaced by one single doorway later on.

¹ Historic England, *Places of Worship - Listing Selection Guide*, 2017

As dissenters were barred from conducting burial services at Anglican churches until 1880, Nonconformist communities provided their own burial grounds, next to the chapel or on a separate plot. These were usually closed when the local corporation provided a general cemetery with space for nonconformist burials.

During the 19th century, Nonconformist worship grew, particularly in expanding towns and cities in industrial areas. The provision of social welfare and education was an important part of the work of Nonconformist groups, particularly in urban areas, where Sunday schools became part of community life. Rooms for fellowship and bible study were also provided at chapels; Quakers and Baptists often had libraries.

During the 19th century the architectural style of chapels became more eclectic and the orientation of chapel buildings changed, partly in response to restricted urban plots; 19th century chapel buildings tend to be aligned on the plot behind a narrow front elevation, with a long internal axis behind. This created a typical layout of a front vestibule leading to gallery stairs and the main interior space beyond. Earlier chapels were sometimes extended to create a deeper building with a new frontage and interior, as at Hope Chapel. Instead of one central aisle as in an Anglican church, chapels often had two, served by a pair of doors from the vestibule. Fitted seating in the form of benches or box pews, on the ground floor and on a gallery enabled a large congregation to be efficiently accommodated.

Historic England provides a summary of the history of Baptist Nonconformist worship in their listing guide to the places of worship.² This states that Baptist Nonconformity originated in the early 17th century when John Smyth, an Anglican minister left the Church of England in 1607 and introduced baptism for adults. The Particular Baptists formed in 1633 and followed a Calvinist approach, in contrast to the General Baptists who did not. Charles Spurgeon was a leading figure in the growth of Calvinist Baptists in the mid 19th century; by 1851 there were 2700 congregations in England and Wales. The Particular and General Baptist groups merged in 1891 to form the Baptist Union; the Strict Baptists separated at this point. Full immersion baptism of adults in water was an important part of Baptist ritual; early on this took place in the open air, but from the late 18th century baptisteries

² Historic England, *Places of Worship - Listing Selection Guide*, 2017, 18

were usually located inside the chapel, and by 1830 were usually in front of the pulpit.

By the second half of the 20th century, membership of most Nonconformist churches was in decline, part of a national trend of declining religious belief and practice. This led to some consolidation between different groups. Alongside decline in some traditional religious groups, other churches grew in the late 20th century and continue to do so, particularly evangelical churches within or outside the Church of England, Christian Scientists, the Mormons and Jehovah's Witnesses. In many northern towns and cities, non-Christian communities have grown, as in Rochdale where Muslim communities have built mosques or adapted other buildings for worship.

2.2 Historic Development of the Buildings and Site: 1810-1910

The denomination of the Nonconformist Hope Chapel was Strict and Particular Baptist. This was a branch of the wider Baptist movement which made baptism a requirement for church membership and communion. Hope Chapel was also among the churches of that denomination which were known as Gospel Standard Baptists, after their affiliation with the Gospel Standard magazine founded in 1835.

Two written sources are of particular help in understanding the building history of Hope Chapel. One is the autobiography of John Kershaw, who was the pastor for 53 years until his death in 1870. This work also contains additional details by his widow Lydia. It was republished in 1969 with early illustrations of the building copied from material held at that date at the chapel. The second important source is a booklet produced for the centenary of the chapel in 1910, which builds on the earlier account. Copies of these sources are held at Touchstones in Rochdale, along with newspaper s on the site's more recent history. The chapel was also included in S F Paul's work on northern Gospel Standard Baptist chapels in 1961. Useful summaries of the building's architectural history were published by Christopher Stell in 1987 and 1994. There are also some original unpublished sources. Touchstones holds some 20th-century material. Minute books for the church covering the years 1809-12 and 1833-74 have survived. At the time of writing, they were in the process of being transferred to the Gospel Standard Baptist Library, Hove, with the intention of being

eventually placed in an archive in the North-West.³ Some material, including photographs and plans, is still at the chapel.

A Baptist church was first established in Rochdale in 1773 by locals who had previously attended the churches in Bacup and Waingate, beyond Hebden Bridge. The first meeting place was a room in the Bull Inn on Yorkshire Street but in 1775 land was acquired on Town Meadows for the building of a chapel. Measuring 14yds by 12yds, this was constructed at a cost of £400. This building remained in use until 1833 when a replacement chapel was built on West Street.⁴ Butterworth in 1828 described the Town Meadows chapel as a 'small brick building...The interior contains a gallery, neatly pewed'.

Hope Chapel was built as a result of a schism in the Town Meadows congregation. In December 1808 nine members of the original church were expelled for attending the sermons of William Gadsby of Manchester, a prominent figure in the growth of the Strict and Particular Baptist movement and later the founder of the Gospel Standard magazine. In May 1809 these nine individuals and six other converts of Gadsby established a new church with John Warburton as its minister. Meetings were held first in a local farmhouse and then in a school room on Drake Street in Rochdale. In his autobiography, John Kershaw wrote that this 'soon became too small to hold the people. Then a new chapel was talked of, and meetings were held to consult upon the propriety of building one. Subscriptions were entered into, land was taken, and the foundation stone laid in 1810'. It was given the name of Hope Chapel 'for we said it was begun in hope'. It opened in Whit week 1811, when Gadsby delivered a sermon from Isaiah, chapter 40, verse 7, 'I will glorify the house of my glory'. Hope Street was named after the chapel.

³ <https://www.gospelstandard.org.uk/GospelStandard/media/GS/Details-of-Church-Records.pdf>; and information provided by the Gospel Standard Baptist Library librarian

⁴ Fishwick 1889, 261-2

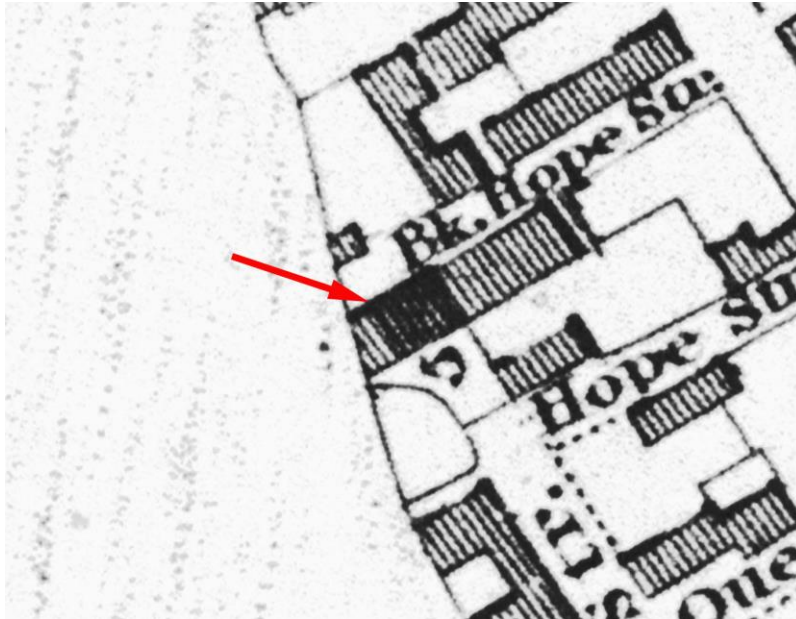


Fig.1: chapel on Swire's plan of Rochdale, 1824 (Touchstones, Rochdale)

When first built, the chapel lay on the edge of the town. James Butterworth in 1828 wrote of this building, 'The Baptists Chapel in North-street near Mount Pleasant, was erected in 1811. It is a small brick building, with a diminutive place of internment for its members, annexed to the same'. The pastor's house, in its original form, was built at the same time. According to John Kershaw, 'The chapel and minister's house adjoining, which it was calculated would not cost more than £1,000 or £1,100, altogether before they were properly finished cost several hundreds more'. The plan of Rochdale surveyed by William Swire in 1824 implies that the western boundary of the site originally ran immediately adjacent to the pastor's house (Fig.1). If this was the case, the plot was extended on that side at some date prior to the erection of the first school room in 1835 (see below).⁵ Once completed, the pastor's house was occupied by John Warburton and his family. In 1815, however, he left Rochdale to take up a ministry in Trowbridge in Wiltshire. His successor at Hope Chapel was John Kershaw, a founder member of the church, who became its new pastor in March 1817.

⁵ That the chapel plot was acquired in more than phase is also implied by the church's purchase in the 1900s of 'one of the Chief Rents on ground occupied by the Chapel and School premises' (*Hope Chapel, Rochdale. Centenary Souvenir, 1810-1910, 23*)

Kershaw wrote that until about 1820 'The bottom part of the chapel was without pews, except the table-pew, the rest being benches; the walls also in the bottom had only one coat of plaster, with the marks of the trowel upon it, looking rough and comfortless'. With the financial support of one of the deacons and his wife, the walls were finished, the chapel was 'thoroughly repaired, whitewashed, painted, and every other thing done that was needful'. Pews were also provided at this time.

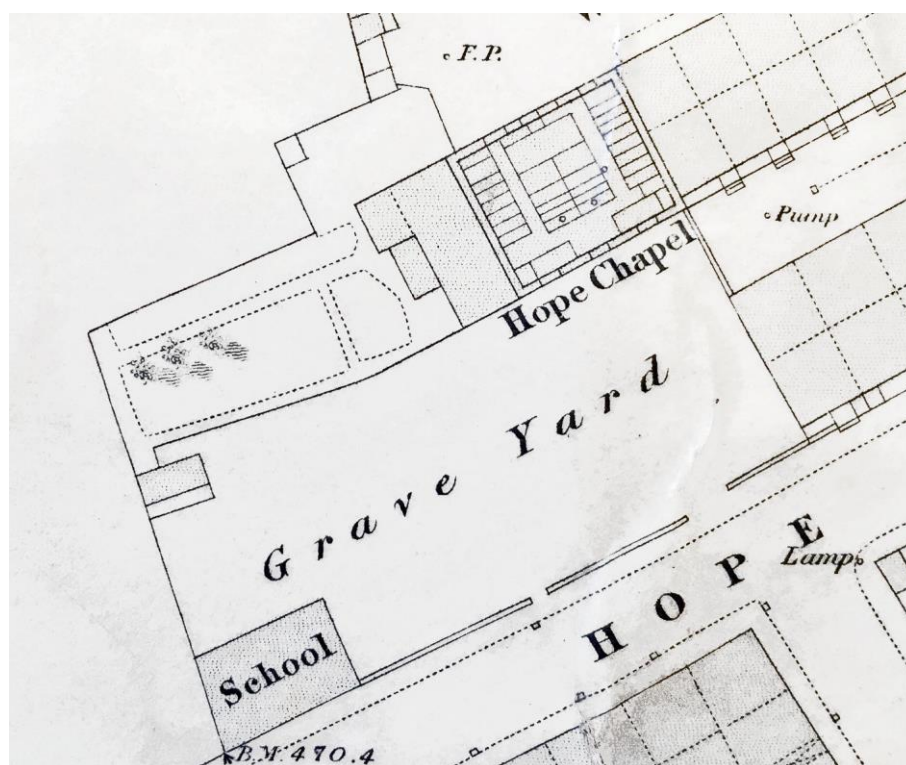


Fig.2: detail from OS map, surveyed 1848, scale 5ft to 1 mile (Touchstones, Rochdale)

The interior layout of the original chapel is shown on large-scale OS mapping surveyed in 1848, prior to the extension of the building in the same year (Fig.2). At this date the parson's house had an L-shaped plan, also evident on an illustration dating from between 1855 and 1887 (Fig.3). The house occupied the two lower floors of a narrow three-storey double-depth building one-bay wide, adjoining the chapel, with the upper floor initially used as a school room accessible only from the gallery level of the chapel. The 1848 OS map shows the house before it was extended; it then had two small single storey elements on the west side (probably a porch and outhouse) which may have been built after the apparent western

extension of the chapel plot in 1824-35. The map shows a garden to the west, shortened when the larger school was built along the west side of the site.

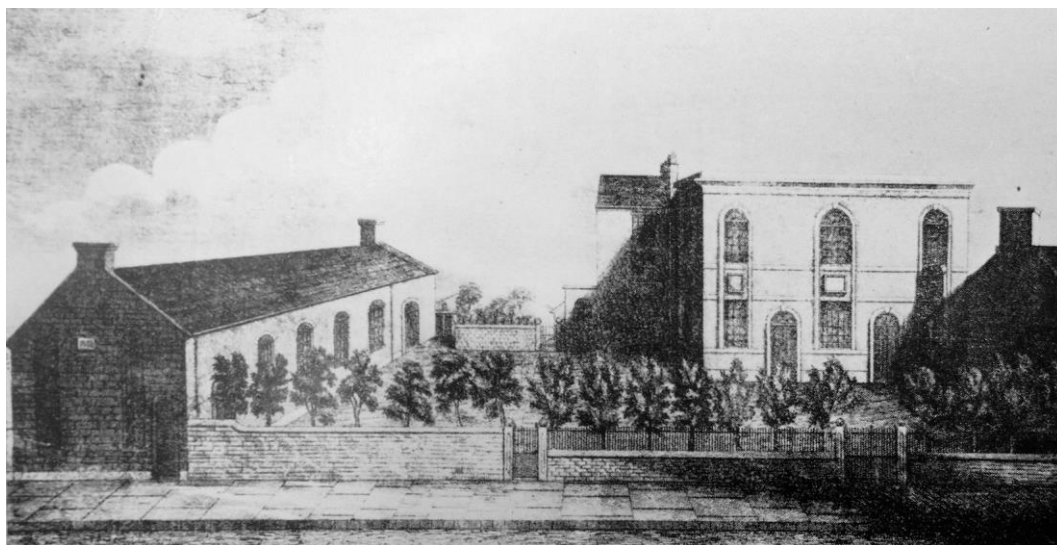


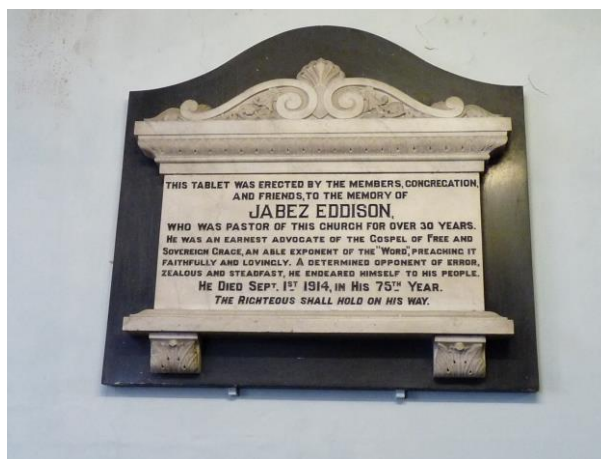
Fig.3: the chapel, parson's house and Sunday school, nd (1855-87) (Kershaw 1969)

Christopher Stell, the author of a national gazetteer of chapels and meeting houses, supposed that the upper floor room above the pastor's house, accessible only from the chapel gallery, 'probably served as a retiring room for attenders from a distance and for Sunday school use'. This was not the first function of the room, as explained in the 1910 centenary booklet which states that: 'The first school was begun in the Dinner Room adjoining the Chapel, the elder scholars being placed at the end nearest the Chapel Yard and the juniors at the other end'. When this accommodation became too small, additional premises were found at the junction of Hope Street and Whitehall Street. In 1835, however, a new school room was built at the south-west corner of the chapel yard. It is shown on the OS map of 1848 (Fig.2). This map also shows that the chapel was surrounded by densely-developed streets of back-to-back workers' housing.

Under Kershaw's pastorate the congregation substantially increased, and in January 1847 it was decided that the chapel was to be enlarged. Money was raised through subscription and other donations. Kershaw writes that 'We engaged an architect to draw the plan and superintend the work', but unfortunately does not provide the architect's name. The building was officially reopened in August 1848, with Kershaw preaching the first sermon. According to his account 'The cost of the enlargement

was nearly £900. The old chapel would seat four hundred persons, and we now have sittings in the pews for seven hundred and thirty, besides the benches'. The centenary booklet records that the organ was installed in the chapel in 1848, by Nicholson of Rochdale. It was rebuilt in 1895 (see below). In 1855, after only twenty years, the old school house was replaced by a new school building, extending along the west side of the chapel yard. Construction began in April of that year and was completed by autumn, at a cost of £800. The new school house, the original pastor's house and the enlarged chapel are shown in the illustration in Fig.3.

Lydia Kershaw writes that in March and April 1869 the chapel underwent 'a thorough repair. Considerable alterations were made, and the place was painted &c', but no further details of this work are known. John Kershaw died in January 1870 at the age of 77. Memorials to him were put up in both the chapel and the Sunday school (Fig.4). After his death the church was served by various ministers until the appointment of Richard Lovesay in 1874. He left in 1880 and the chapel then seems to have been without a permanent minister until the arrival in January 1884 of Jabez Eddison. In the meantime, according to the 1910 booklet, 'the Chapel premises were renovated and beautified', but again no further details are given. Eddison remained the pastor for 30 years, until his death in 1914 at the age of 75. Like John Kershaw, he was commemorated with a memorial in the chapel (Fig.5).



Figs.4 and 5: memorials to pastors John Kershaw and Jabez Eddison in the chapel

Several phases of improvements are known to have been carried out during Eddison's pastorship. The 1910 booklet records that 'In 1887, through the generosity of Mrs. Mary Ann Tweedale, of Bagslate, the Chapel house was enlarged'. An additional 3-storey double-depth extension was built on the west side of the original house, with an entrance facing west; in recent years this part of the building has been known as No.21 Wilson Street and the earlier part of the house as No.23. OS mapping surveyed in 1890-1 shows the house with its present footprint (Fig.6).



Fig.6: detail from OS map, surveyed 1890-1, scale 1:2500 (Touchstones, Rochdale)

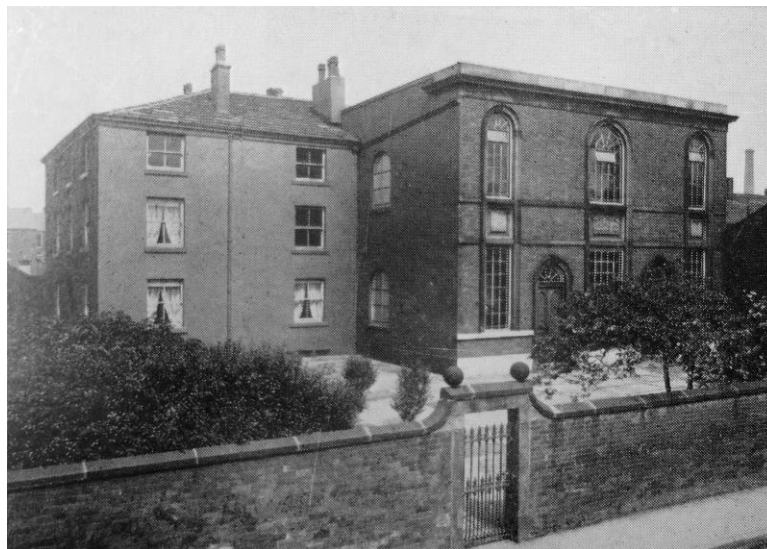


Fig.7: chapel and parson's house, c1910 (Kershaw 1969)

The extended building was given a whiter-washed or render finish, perhaps to disguise the junction between the two parts of the building; this is also shown on a photograph of the chapel, first published in the 1910 Centenary booklet and later reproduced both by S F Paul and in the 1969 edition of Kershaw's autobiography (Fig.9).

Census returns indicate that following this extension the house still accommodated only a single household, as before (Table 1).

<i>Year</i>	<i>Address</i>	<i>Name and occupation</i>
1841	Wilson Street	John Kershaw, minister
1861	Hope Street	John Kershaw, Baptist minister, Hope Street Chapel
1871	Baptist Chapel & School	Lydia Kershaw, minister's widow
1881	Hope Street Chapel House	Benjamin Tweedale, chapel keeper
1891	Chapel House, Hope Street	Jabez Eddison, Baptist minister
1901	Hope Chapel	Jabez Eddison, Baptist minister
1911	Hope House	Jabez Eddison, Particular Baptist minister

Table 1: heads of household listed at Hope Chapel in the census returns, 1841-1911

A seating plan (Fig.8) of the chapel dated 1888 shows 'seats to let', and also records the interior before changes were made to the vestibule and vestries, probably in the early 20th century. Works were carried out to the chapel in 1895, when the centenary booklet records that 'the Chapel premises were beautified and other improvements and alterations were done – the total cost being over £544.' On this occasion the organ was rebuilt at a cost of £210, while the remaining amount was spent on painting and decorating. The reconstruction of the organ was undertaken by Alexander Young & Sons of Manchester, as recorded on a plaque still in situ. Other improvements took place in 1909. As well as painting and decorating, this work comprised 'various repairs and alterations, including the installation of Electric Light'; the latter seems to be shown on a photograph of the chapel interior published in the 1910 centenary booklet (Fig.9). The glazed timber screens to the vestries and the external vestry doorway are later and not shown in this photograph.

None of the records refer to a baptistery and it is not known if the chapel contained an immersion font for full baptism.

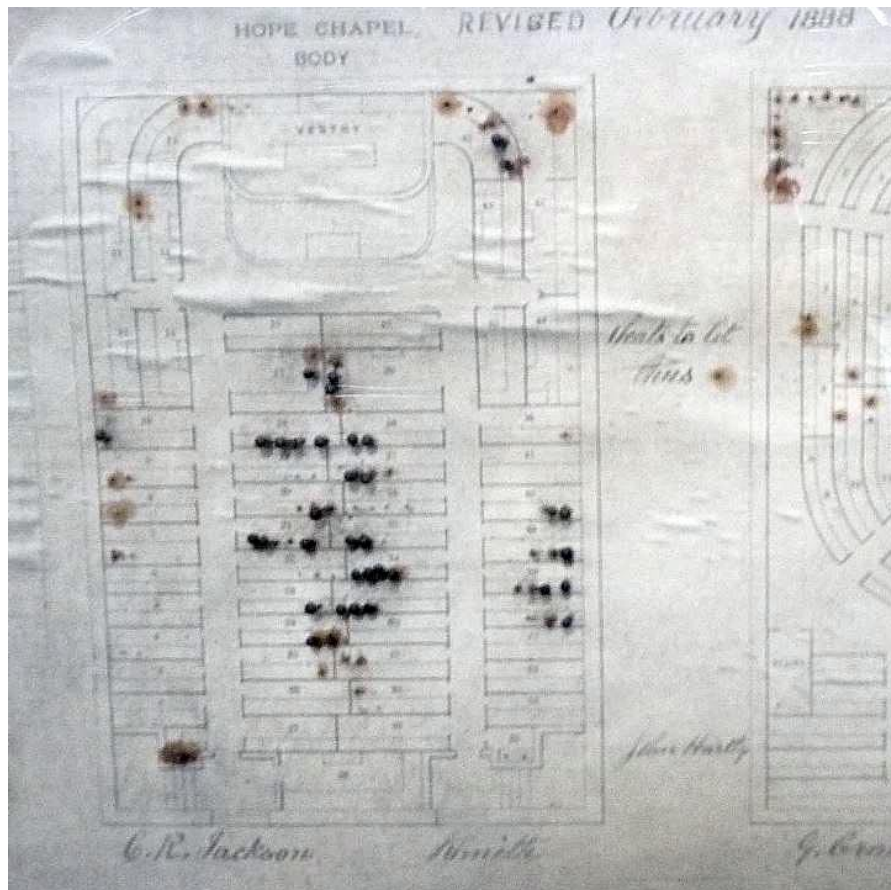


Fig.8: seating plan dated 1888 (framed plan seen in the chapel, 2019)

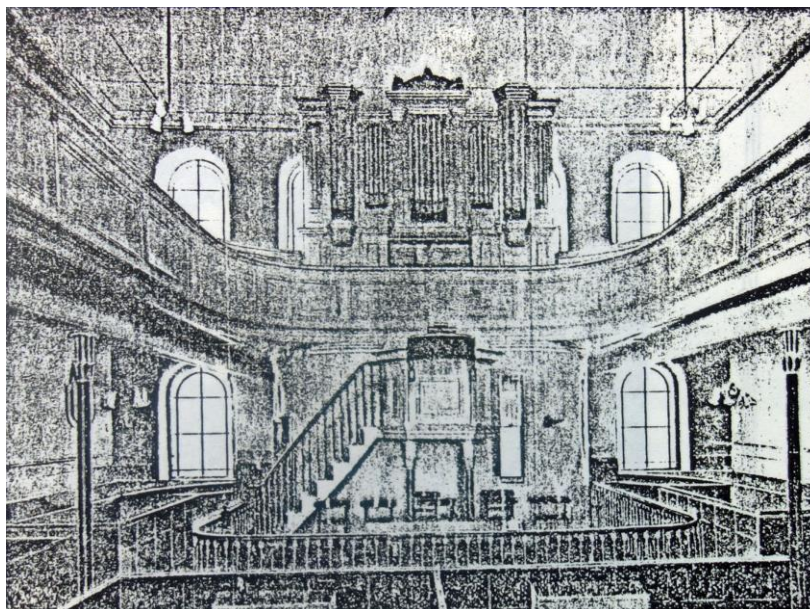


Fig.9: chapel interior, c1910 (Touchstones, Rochdale)

Under Eddison the Sunday school was altered and extended to the north (Figs.10 and 11), to plans drawn by Rochdale architects Butterworth and Duncan in 1901; a commemorative stone on the north elevation is dated 1901.

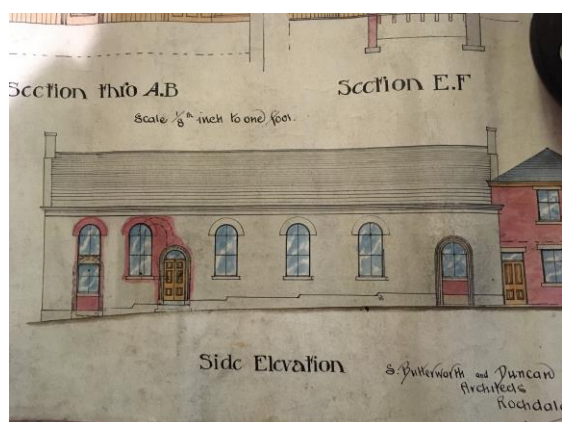


Fig.10: drawings of school alterations, dated 1901 (seen in the chapel 2019)



Fig.11: enlarged school on OS map, surveyed 1908 1:2500 (Touchstones)

2.3 Hope Chapel in the Twentieth Century

Eddison was followed as pastor by J D Hunt from 1916 until 1923, Frederick Henry Wright from 1926 to 1936, and Frank Leslie Rowell from 1938 to 1955. According to a later newspaper article during Wright's pastorship the chapel 'was renovated throughout'⁶ and an extension was added on the east side of the Sunday school, shown on OS mapping of 1928 (Fig.11) and in a 1970s photograph of the site (Fig.12). This extension was probably the 'Memorial Classroom' referred to in a framed photograph dated 1920 (seen in the chapel in 2019), including the names of Hope Chapel men killed in the First World War.

⁶ *Rochdale Observer* 1 September 2007, cutting in Touchstones folder H539 HOP

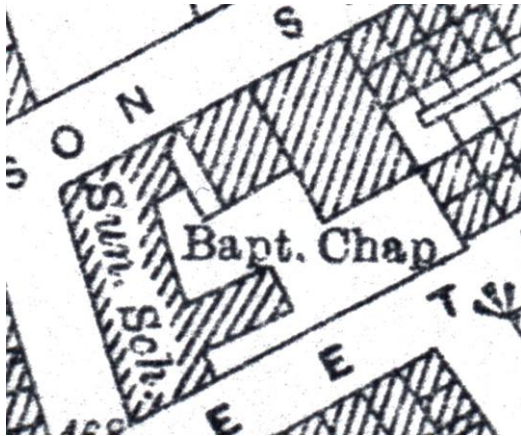


Fig.12: detail from OS map surveyed 1928, 1:2500 (Touchstones)



Fig.13: 1920 school extension and front wall, in 1971 (photo seen in chapel, 2019)

From the inter-war years, the house adjoining the chapel ceased to be the pastor's place of residence. In 1935 Wright is recorded as living on Edenfield Road, while in the 1950s Rowell lived at Roach Place, off George Street.⁷ The chapel house was now presumably occupied instead by a caretaker, as it was later in the 20th century.

Archive material held at Touchstones provides evidence of repairs carried out in 1951. These included re-rendering of the exterior of the chapel house and repairing plasterwork in the chapel, including 'the old tea room upstairs', presumably the room accessed from the gallery. Other work at the chapel in the early to mid-20th century concerned access. The exterior photograph published in the 1910 booklet depicts two round-headed doorways in the south elevation, one to either side of a central window, also clearly shown on the illustration of 1855-87 (Fig.3). Subsequently, these were blocked and replaced by the current single central doorway. The precise date of this alteration is not known, but the new arrangement appears on a drawing of the chapel made in 1953.⁸

By the late 1950s, the area around the chapel had changed; the back-to-back houses had been cleared and replaced with new housing on Hope Street and surrounding

⁷ Rochdale directories, Touchstones

⁸ *Rochdale Observer* 17 October 1953, cutting in Touchstones folder H539 HOP

streets. The 1959 OS map shows the Two Ships Hotel which is still open, as well as the mill which has since been demolished.



Fig.14: detail from OS map surveyed 1959, 1:2500 (Touchstones Rochdale)

In about 1978 restoration work seems to have been carried out at the chapel with financial support from the Greater Manchester Council. In 1987 it was reported that thousands of pounds had been spent treating dry rot in the chapel's main support beam, but dry rot had also been discovered at the other end of the building, spreading to the gallery. In the following year it was announced that English Heritage was to give a grant of £99,000 towards an estimated repair bill of £142,000. To raise additional funding, the church proposed selling the Sunday school building. An initial plan for this to be made into a factory fell through, but in 1990 the building was sold for conversion to sheltered housing, renamed Hope Court.⁹ The chapel and chapel house were both recorded as being in a poor condition during a Rochdale Council Buildings at Risk survey in February 1994, but later photographs taken by the council show completed repairs and restoration work to the exterior, including new rendering on the chapel house and a doorway inserted on the south side of No.23.¹⁰

⁹ Newspaper cuttings in Touchstones folder H539 HOP

¹⁰ Rochdale Buildings at Risk Survey 1994, A-H, Touchstones

In 1994, planning permission and LBC were granted to convert the chapel house into two dwellings (Ref.D30176LB).

A new heating system was installed in the chapel in 2009.¹¹ In 2012 lead was stolen from the chapel roof, resulting in some water damage within the interior.¹²

The final service at the chapel was held on Sunday 13 January 2019. By this date the congregation had dwindled to only three members. John Howarth, the last pastor, had died in 2002.¹³

2.4 The Burial Ground & Boundary Wall

The gravestones in the chapel yard have been transcribed by the Lancashire Family History Society (LFHS). No burial register for the chapel is known to survive, and perhaps for this reason the LFHS report supposed that no burials had actually taken place here, and even that the gravestones had been brought from the chapel at Town Meadows. The evidence for burials having taken place at Hope Chapel is, however, irrefutable. James Butterworth's description of the chapel in 1828, cited above, refers to 'a diminutive place of internment for its members, annexed to the same'. In June 1847 a local journal, *The Pilot and Rochdale Reporter*, listed the chapel as the site of one of fourteen burial grounds in the town, and the graveyard is clearly shown on the OS map of 1848 (Fig.2). Referring to the construction of the new school in 1855, Lydia Kershaw explained that such a building had been required for some years but 'The chief obstacle to the building of one was the covering over of several graves'. She added, 'This had to be done when the chapel was enlarged, and caused a great deal of unpleasantness'. Unfortunately, no further details are provided, leaving it uncertain whether burials were left in-situ beneath the 1848 extension.

Only a few of the graveyard inscriptions recorded by the LFHS specify that a named individual had actually been buried there. In the absence of a burial register, it is not

¹¹ <https://www.gospelstandard.org.uk/Assistance/Examples>

¹² <https://www.manchestereveningnews.co.uk/news/greater-manchester-news/metal-thieves-prey-on-hope-street-689884>

¹³ Peter Hill, personal communication

possible to assess how many of the references are simply memorials to persons buried elsewhere, nor conversely how many individuals were buried in the Hope Chapel graveyard but were not commemorated on a gravestone. One ledger stone names several relatives of John Kershaw, including his son William who died in 1834, aged 21, and is known from Kershaw's autobiography to have been buried in this graveyard. Another stone commemorates William Gadsby, whose preaching had led to the foundation of the church in 1809. Gadsby, who died in 1844, was buried at a cemetery in Manchester, as the inscription specifies. He had remained a close associate of Hope Chapel, and it was John Kershaw who presided at his funeral, attended by a crowd reportedly 3000 strong.

The earliest date of death recorded by the LFHS on the ledger stones in the graveyard is September 1811, the latest February 1855. In 1853 the Rochdale Improvement Act authorized the creation of a borough cemetery, and ordered that once this was ready for burials all other graveyards in the borough were to close. The borough cemetery opened in April 1855, and in the same month the foundations were laid in the Hope Chapel yard for the new Sunday school.

Uneven stones in the graveyard were lifted and levelled as part of the repair works in 1951.

A popular genealogical website states of the Hope Chapel graveyard 'The remains were removed some years ago and reburied at Rochdale, [but] there are still gravestones in the yard'.¹⁴ This should be treated with caution. Apparently some removal of human remains occurred in 1990 in the western part of the graveyard when the Sunday school building was sold and converted to sheltered accommodation.¹⁵ However, no collaborative evidence has been found for burials being removed from the remainder of the graveyard. As noted above, it is uncertain whether burials are present below the chapel extension of 1848.

The sources show that there have been several phases of alteration and rebuilding to the southern boundary of the chapel yard. The present stone gateposts directly in front of the chapel seem to have replaced early gateposts with ball finials, indicated on the illustration of 1855-87 (Fig.3). Photographs from c1910 and c1971 (Figs.15

¹⁴ <https://www.genuki.org.uk/big/eng/LAN/Rochdale/HopeStParticularBaptist>

¹⁵ Peter Hill, personal communication

and 16) and a 1953 drawing of the chapel¹⁶ show a continuous high brick wall with stone copings and two gateways along the Hope Street frontage. This wall was rebuilt west of the chapel entrance sometime after 1971 when photographs recorded the wall in a dangerous condition; the existing brick wall is topped with steel railings west of the chapel gateway, which were in place by 1988. The photographs also show a tree in the burial ground.



Fig.15: front wall in c.1971 (photograph in chapel, 2019)

¹⁶ *Rochdale Observer* 17 October 1953, cutting in Touchstones folder H539 HOP



Fig.16: photograph of front wall from the west, c1971 (photograph in chapel 2019)

3 BUILDING DESCRIPTIONS

The property comprises a rectangular plot of land with the chapel to the north-east corner, the houses adjoining to the west and the burial ground to the south of the chapel forming a forecourt onto Hope Street which runs roughly south-west to north-east. The rear elevations of the chapel and the houses directly back onto Wilson Street to the north. The chapel and houses are separately described below. The buildings were constructed in three main phases: the first phase of the chapel (the north part) and the east house (No.23 Wilson Street) were built in 1810, with the south part of the chapel and the interior built in 1848. The west house (No. 21 Wilson Street) was added in 1887.

3.1 The Chapel

Exterior

The chapel is built of red brick of two different phases; the 1810 phase comprises a soft red brick laid in English garden bond, seen on the north elevation and the north part of the east elevation. The brickwork to the 1848 phase is laid in Flemish bond, seen on the south front elevation, which is finished with sandstone ashlar plinth, string courses, architraves, cornice and parapet. The east and west elevations of the front 1848 element have been rendered, as has the south elevation of the houses.

The roof form expresses the two phases of the chapel, with a lead-lined valley gutter aligned east-west separating the roofs of each build. On the south elevation a parapet conceals a lead-lined gutter, but to the rear the roof has a plain eaves with cast-iron rainwater goods. The roofs are laid with Welsh slate.

The 2-storey, 3-bay front elevation, dating from 1848, is in an unusual classical style with the window architraves arranged to form three full-height arches in the elevation. There are semi-circular headed windows to the first floor and square-headed windows below, with moulded ashlar panels between ground and first floor windows. The central panel is inscribed HOPE CHAPEL/ ERECTED 1810/ENLARGED 1848. The central doorway with a pair of panelled doors was inserted when the pair of original arched doorways were blocked, sometime in the 20th century. The windows all have margin glazing and probably date from 1848.



Fig.17: front elevation

The rendered west gable end of the south part of the chapel has arched windows dating from 1848 to the gallery and ground floor. The east gable end is in two parts; the junction between the 1810 building and the 1848 extension is expressed by the roof valley and the exposed brickwork to the 1848 gable-end contrasting with the render to the 1810 gable-end.



Fig.18: east elevation, with 1848 addition to the left (south)

The north elevation facing Wilson Street has mainly semi-circular headed windows with two square-headed windows with sandstone lintels to the ground floor. The ground floor windows and arched doorway (originally a window) to the vestries have security shutters. The first floor windows have margin-glazing (of 1848 as on the south elevation). The shorter first floor windows express the position of the side galleries. The stone plaque on the north side of the elevation is inscribed HOPE CHAPEL/1810.



Fig.19: rear elevation from the north

Chapel Interior

The interior of the chapel is one large volume, except for a narrow vestibule to the south entrance. The entrance vestibule has a pine boarded floor, with a timber and glazed screen between the church and vestibule, with leaded glass; the screen is not shown on the 1888 plan (Fig. 8) and its style indicates an early 20th century date. From east and west ends of the vestibule, matching staircases lead to the galleries, each with stick balusters and moulded ramped handrails, probably of 1848; the

grained finish is more recent. The vestibule walls are partly plastered. Above head height are sections of partitions removed below at an unknown date, to create the present space after the doorways were altered.



Fig.20: vestibule from the east with inserted C20 screen (LH) and east stairs (RH)

The main body of the chapel is rectangular in plan and a double-height volume, with galleries on four sides. All the walls are plain plastered walls except the east wall which has not been re-plastered following repairs (the brickwork is exposed). The flat ceiling is divided into two parts by a downstand beam on the line of the original south (front) wall, supported by cast-iron columns. A painted timber pulpit forms the focal point at the north end; this has a panelled front, cast-iron columns with lotus capitals and a staircase with a mahogany handrail and moulded balusters (probably all of c1848). In front of the pulpit is a low dais with curved balustrade of similar design to the pulpit balusters. Behind the pulpit a curving plaster wall encloses the original vestry; the vestry extensions to east and west have glazed timber screens inserted after 1910.



Fig.21: chapel interior from the south (LH) with pulpit (RH)

The gallery is the main feature of the space, lining all four sides of the upper part of the chapel, with curved corners (Fig.21). The gallery is supported on cast iron columns with similar lotus capitals to the pulpit columns. The panelled gallery front is painted with stencilled decoration, with mahogany top rail.



Fig.22: chapel interior from south-east corner of the gallery

The ground floor and gallery are filled with panelled box pews of similar design. The layout is the same as shown on the seating plan dated 1888 (Fig.8); the ground floor is arranged with three blocks of pews, separated by two aisles. The gallery and all the pews probably date from 1848 when the chapel was extended, and their style and the decorative detail is consistent with this date. The pews appear to be of pine, with a grained finish. Ground floor pews have fielded panels and those on the gallery have plainer recessed panels, all have mahogany top rails, a relatively lavish detail. Pew doors have brass swivel catches and painted numbers, and there are fitted iron and brass umbrella stands. The pew backs are lined with baize and there were originally cushions (removed). The floor to the ground floor is partly covered with linoleum with Greek key motif, probably 19th century.



Fig.23: numbered pews on the ground floor

The pipe organ is on the centre of the north gallery, above the pulpit. This was first installed in 1848 and has a painted timber case with gothic and classical details and pipes with stencilled and gilded decoration. A small plaque above the keyboard cover records a rebuilding in 1895. On the gallery front to either side of the organ are lyre-shaped music stands, probably for the choir.

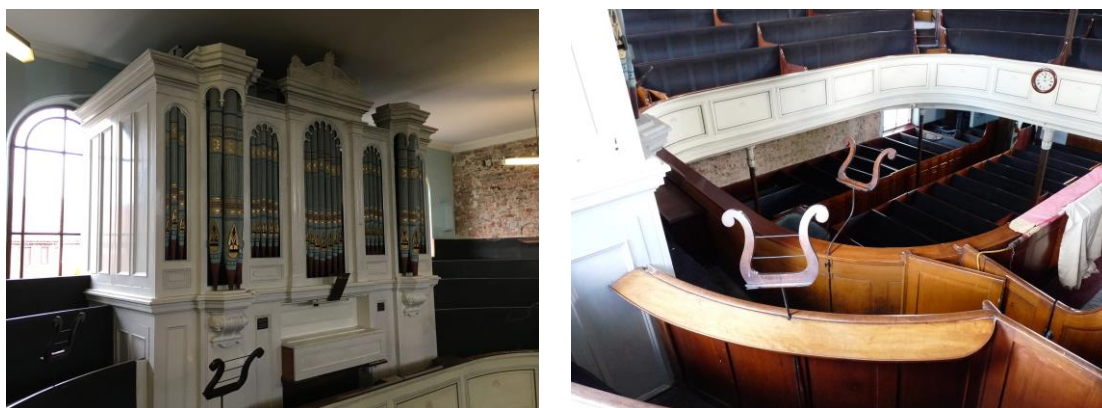


Fig.24: pipe organ (LH) and gallery music stands (RH)

The chapel contains a small collection of wall-mounted marble memorials, dating from the 19th century, including to the pastors John Kershaw and Jabez Eddison (Figs. 4 and 5).

3.2 Former Pastor's House (Nos. 21 and 23 Wilson Street)

The former pastor's house is of two phases and is now divided into two separate dwellings, by the cross wall separating the two parts.

No.23 Wilson Street to the east is the earlier part of the former pastor's house, built in 1810 at the same time as the chapel. This has an entrance doorway from the north off Wilson Street, although when first built it may have had a side entrance from the west which faced a garden. The north elevation was rebuilt in brick, in the mid 1990s; photographs prior to the work show this part of the building with slate-hung brick walls. The south elevation is rendered above a brick plinth which has a blocked basement window to the east of the entrance steps (these are modern brick). The rendering was last done in the 1990s when the doorway was inserted (the door is not shown in historic).

The image in Fig.3 shows the original house with small-paned sash windows; the existing 4-pane sash windows probably date from 1887 when the house was extended to the west. The external doors are modern insertions.



Fig.25: north elevations of No.21 Wilson Street (right) and No.23 (left)



Fig.26: south elevations of Nos.21 (left) and 23 (right)

The roof is laid with Welsh slate, last re-roofed in the mid-1990s as part of the major grant-funded repair project.

The interior is arranged with the domestic accommodation on the ground and first floors. There are two rooms to the ground floor, separated by a steep staircase with no balustrade. The rooms are plain and all fittings and finishes are modern except for painted doors with four or six panels in moulded architraves. All fireplaces are blocked and there are no historic chimneypieces. One of the only features is a fitted cupboard with glazed doors on the first floor landing. The bathroom is a modern insertion and all fittings are modern.

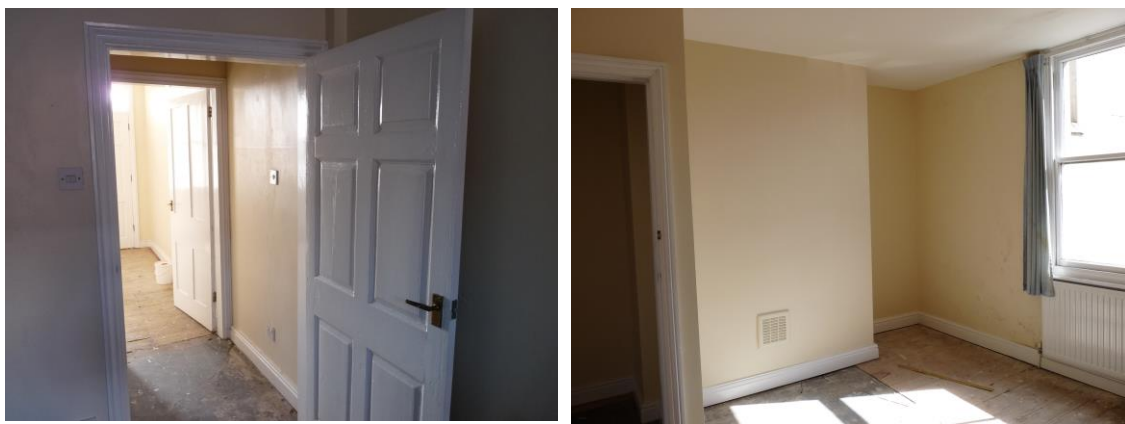


Fig.27: typical rooms in No.23 Wilson Street (ground floor to left, first floor to right)

The second floor is not part of the house, and is only accessible from the chapel gallery; it was initially a school room and later used for other purposes including refreshments.



Fig.28: second floor refreshment room above No.23 Wilson Street

A single room occupies the whole floor, with access via a doorway from the east, with a short narrow staircase up from the gallery; the door from the chapel at the foot of the stairs is panelled. The room is lit from north and south by 4-pane sash windows. The walls are plain plastered, and the ceiling is lined with modern hard board; wall finishes are in poor condition. The room has not been used for some time, but contains some archive photographs and other material associated with the chapel.

No. 21 Wilson Street to the west was added in 1887, to create a larger pastor's house. The 3-storey house is built of red brick laid in English garden wall bond with a hipped slate roof. The entrance is on the west elevation, which is double-fronted with a central doorway flanked by 4-pane sashes. The door is a modern panelled door, with a plain fanlight. The north elevation is also brick but the south elevation was rendered as part of the mid 1990s repair project. The north and south elevations each have one sash window per floor.



Fig.29: west elevation of No.21

The interior of the house is arranged with a central lobby at the foot of the staircase and one room either side on the ground floor. The modern kitchen is to the north with a sitting room to the south. The straight flight staircase is typical of the late 19th century with turned newels, stick balusters and moulded handrail. No historic doors or chimneypieces are in situ, but windows and doorways have moulded architraves which appear to be original. On the top floor, the roof timbers are exposed below the sloping ceiling.



Fig.30: staircase (LH), and top floor room (RH)



Fig.31: lounge (LH), with 1880s sash window (RH)

In the yard west of No.21 are small brick outbuildings which are probably late 19th century. These are curtilage structures, like the boundary walls.

3.3 Burial Ground and Boundary walls

The chapel burial ground is enclosed along Hope Street by a wall of two phases. West of the entrance, the wall is built of modern red brick with steel railings, built in the 1970s or 1980s after the original wall was taken down. East of the entrance is a higher section of historic wall, with stone copings. The stone gate piers with gabled cappings are typical of the late 19th century and replace earlier smaller gate piers seen in earlier images.



Fig.32: ledger stones in the burial ground, from the north-west

The burial ground is completely laid with inscribed ledger stones, all dating from no later than 1855 when the burial ground was closed for new burials. The earliest stone is dated 1811. It is probable that there are some human remains below the stones.

The land associated with the former Sunday school to the west of the site is separated from the chapel and former pastor's house by a fence and hedge installed in 1990 when the Sunday school was sold.

4 SIGNIFICANCE

4.1 Assessing significance

Understanding significance is a key principle for managing change to heritage assets, and is embedded within current government policy. A key objective in the NPPF, revised in 2018, is ‘the desirability of sustaining and enhancing the significance of heritage assets, and putting them to viable uses consistent with their conservation ...’ (NPPF para.185). Local authorities require applicants to describe the significance of their building or heritage asset when applying for consent or planning permission (para. 189). This report follows good practice; it provides an assessment of significance, based on thorough research and a visit to the building, and this assessment has been used to inform the proposal.

Historic England, (formerly English Heritage) issued *Conservation Principles* in 2008 to explain the theoretical framework for understanding significance, identifying four main values or interests: evidential, historical, aesthetic and communal. A revised version of this guidance was under consultation in 2017-18. The NPPF uses similar terminology to define the meaning of significance in relation to heritage assets.

Measuring significance relies on a combination of comparative analysis, an understanding of the building and site’s history and of the wider cultural context. Assessments depend on using judgement in relation to the quality of the original design and fabric and the level of alteration. As the NPPF advises a proportionate approach, where the more significant the heritage asset the greater the weight to be given to its conservation (para. 193), it is important to understand the level of significance. Within the four main categories of heritage value, significance can be measured in hierarchical levels:

- **Highest** – an asset important at the highest national or international levels, including scheduled ancient monuments, Grade I and II* listed buildings and World Heritage Sites. The NPPF advises that substantial harm should be wholly exceptional. Hope Chapel is in this category.
- **High** – a designated asset important at a national level, including Grade II listed buildings. The NPPF advises that substantial harm should be exceptional.
- **Medium** – an undesignated asset important at a local to regional level, including local (non-statutory) listed buildings or unlisted buildings that make

a positive contribution to the setting of a listed building. May include less significant parts of listed buildings. Structures in this category should be retained where possible, although there is usually scope for adaptation.

- **Low** – structure or feature of very limited heritage or other cultural value and not defined as a heritage asset. May include insignificant parts of listed buildings such as modern fittings. The removal or adaptation of structures in this category is usually acceptable where the work will be part of a scheme to enhance a related heritage asset.
- **Negative** – structure or feature that harms the value of a heritage asset. Wherever practicable, removal of negative features should be considered, taking account of setting and opportunities for enhancement.

4.2 Significance of the Buildings and the Setting

The most significant element of the listed building is the chapel. The former Hope Chapel has highest significance for architectural, historic and communal value as a rare example of a Baptist chapel with an intact galleried interior. The external elevations have high significance for historical value, with the south front the most important for architectural value.

The interior is the part of the chapel that has the highest level of significance, due to the intact 1848 form and fittings. It is significant for the spatial character of the single volume space with galleries, and for all the historic fittings including the staircases, pews, pulpit and organ. The vestry and vestibule screens are early 20th century additions and of lesser importance; these have medium significance. The church contains some wall-mounted memorials which are significant as part of the social history of the church.

The chapel has high significance for social and local history value and for its association with some notable figures in the Baptist movement, particularly John Kershaw, who was the pastor here for several decades and during whose time the chapel was remodelled in its present form.

The burial ground is not part of the listing but is integral to the setting; it is important as a little-altered example of a Baptist burial ground in use until 1855.

Nos 21 and 23 Wilson Street are also part of the listed building, but they have considerably less significance than the chapel. The two-phase building was first built in 1810 as the chapel house, extended and altered in 1887; it is modest, much altered domestic building. The houses are considered to be of medium significance for architectural value, and makes a relatively low contribution to the significance of the chapel due to the low quality of the architecture, the loss of most internal features, inserted doorways and the rendered finish on the south elevation. Significant features include the external sash windows, the slate roof, the brick elevation of No.21 facing west and internally, the overall plan with staircases and structural walls. The houses have high significance for historical value for their association with the chapel.

The former refreshment room on the top floor of No.23 Wilson Street has high historical significance for its purpose in relation to the chapel, but the plain space has few architectural features and is in poor condition; it has medium significance for architectural value.

The setting of the listed chapel contributes to its significance; particularly the burial ground with ledger stones and gate piers. The former Sunday school is also important in the setting, even though it is in separate housing use. The wider setting has been redeveloped since the 19th century when it was an area of back-to-back housing. The area is now mainly characterised by 20th century social housing and the environmental quality of the area is not high; there are also signs of anti-social behaviour and neglect. The setting of the neighbourhood does not positively contribute to the chapel and may even jeopardise its potential.

4.3 Designation

The chapel and former chapel house is listed Grade II*. Historic buildings are listed by Historic England on behalf of the government. There are around 500,000 listed buildings in England, and buildings are listed in three grades:

- Grade I is the highest grade and only used for 'buildings of exceptional interest', comprising 2.5% of all listed buildings;
- Grade II* is the next highest grade and is for 'particularly important buildings of more than special interest', comprising 5.8% of all listed buildings;
- The majority of listed buildings (over 90%) are in Grade II.

According the Historic England listing guide for places of worship,¹⁷ the reasons for listing a church or chapel at Grade II* 'may include fittings (such as monuments, wall paintings, stained glass or liturgical fittings) in an otherwise unremarkable building.... Particularly intact, exemplary or rare examples of places of worship may warrant this grade too'.

4.4 Archaeology

The Historic Environment Record for Greater Manchester was consulted for this study, but the advice is not conclusive regarding the presence of human remains. Prior to any redevelopment or the laying of new services, advice should be sought on the protocol for dealing with human remains and the Greater Manchester Archaeological Advisory Service (GMAAS) consulted, at the University of Salford. There is no known earlier archaeology on the site; the chapel was built on a green field site on the edge of Rochdale.

¹⁷ Historic England, *Places of Worship - Listing Selection Guide*, 2017, p35

5 IMPACT OF PROPOSALS

5.1 Introduction

The proposals relate to alterations to Nos. 21 and 23 Wilson Street for housing in multiple occupation (HIMO); the houses are part of the Grade II* listed building. An informal site meeting took place on 2 April 2019, when the conservation officer Jessica Scott visited the chapel and the adjoining houses. There has not been a formal pre-application process.

The statutory provisions governing the conservation of England's listed buildings and conservation areas are set out in the 1990 Planning (Listed Buildings and Conservation Areas) Act. The 1990 Act requires the local planning authority to have special regard to the desirability of preserving listed buildings and their settings, when deciding applications for planning permission or listed building consent. Historic England is a statutory consultee on applications affecting Grade I and II* listed buildings.

5.2 The NPPF

The National Planning Policy Framework advises local planning authorities on strategic planning and development decision-making, with section 16 relevant to the historic environment. Paragraph 192 requires local authorities to take account of:

- 'the desirability of sustaining and enhancing the significance of heritage assets and putting them to viable uses consistent with their conservation'
- 'the positive contribution that conservation of heritage assets can make to sustainable communities including their economic vitality, and'
- The desirability of new development making a positive contribution to local character and distinctiveness'.

'When considering the impact of a proposed development on the significance of a designated heritage asset, great weight should be given to the asset's conservation (and the more important the asset the greater the weight should be)' (para 193). A key principle enshrined in the NPPF is the conservation of heritage assets and the presumption against substantial harm to an asset's significance (paras 194-195). Any

harm to, or loss of, the significance of a designated heritage asset 'needs clear and convincing justification' (para 194).

Where a scheme is likely to cause 'less than substantial' harm to a heritage asset, the NPPF requires that this 'harm should be weighed against the public benefits of the proposal including, where appropriate, securing its optimum viable use' (para 196).

Paragraph 199 of the NPPF advises that local authorities should require developers to record and advance understanding of the significance of any heritage assets to be lost (wholly or in part), in a manner proportionate to their significance (section 141). This report provides part of this record and if necessary, further recording including a full photographic record could be taken of the buildings prior to any change.

5.3 Summary of the Proposals and Heritage Impact

This section should be read in conjunction with plans produced by Fisk & Associates and a planning statement by Simon Plowman. The proposal is to refurbish the two houses for multiple occupation (HIMO), to enable them to be re-occupied as soon as possible. The chapel and the houses are vulnerable as long as they are vacant. The proposal is for a total of ten en-suite bedrooms, with a shared kitchen/dining room in each house (in the existing kitchens). The existing lounge in each house will be adapted for bedroom use. Internally, the existing staircases, walls, ceilings and door architraves will be retained.

The work entails general refurbishment to finishes, new fittings to kitchens and en-suite bathrooms, new insulation to the roof, new secondary double glazing to retained sash windows and the insertion of partitions to form en-suite bathrooms. The second floor over No.23 will be refurbished as part of the house with a new staircase for access from the first floor, and the doorway from the chapel gallery is proposed to be blocked, behind the retained panelled door. Externally, the only changes will be to block the doorway inserted in the 1990s to the south side of No.23, with the infill rendered to match, and the provision of roof vents for mechanical bathroom vents.

The former chapel house was first built in 1810 (No.23) and altered and extended in 1887 (No.21); the whole building is part of the Grade II* listed building. However, the houses are very modest architecturally and retain few historic features due to

20th century alterations; their contribution to significance is mainly related to the historical association with Hope Chapel as the former parson's house. The former school room/refreshment room above No.23 has high historical value for its association with the chapel's history, but its architectural value is low. The overall impact on architectural and historical significance of all aspects of the proposal is considered to be low. Each separate aspect of the proposal is discussed below.

1. *Proposal: Insert en-suite bathrooms.* At present each house has one first floor bathroom, which were formed by inserting partitions into bedrooms facing north (the house would not have internal bathrooms when first built). Each of the ten rooms proposed as a bedroom is proposed to have a new en-suite shower room fitted, with light-weight partitions and a shower, sink and WC. Services will be routed internally and mechanical ventilation will be via the roof to avoid an impact on elevations.

Impact: the rooms affected are all relatively plain with no architectural features such as plaster cornices, chimneypieces or other historic fittings. In most rooms the partitions avoid a conflict with retained chimneybreasts and the impact on the character and significance of these plain rooms is acceptable. Only in the first floor of No.21 will partitions be attached to chimneybreasts, slightly affecting the historic spatial character of these rooms. On the ground floor, to avoid affecting the character of the former lounge in No.21 (south-west room) the en-suite is largely fitted into the rear part of the entrance hall; both options were considered and the hall option was selected to retain as much of the room's size and character as possible. The staircase is retained but the character of the hall and staircase is slightly affected. The proposal causes slight harm to the architectural value of the interiors, but as this aspect of the houses has a low level of significance, the harm is acceptable; the harm is outweighed by the public benefit of the new use.

Mitigation: the details can be agreed by condition. A record can be made of the building interior, for the HER, before works commence.

2. *Proposal: Create two en-suite bedrooms in the second floor room over No.23.* As there is currently no access between the first floor of No.23 and the room off the chapel gallery, a new staircase is proposed to connect the spaces. This will entail removing a section of floor/ceiling and moving a fitted Victorian cupboard on the landing in No.23. In the second floor, new partitions are

proposed, to enclose the staircase and landing and to form en-suite shower rooms.

Impact: the proposal introduces a new staircase and partitions to the upper room, which has not previously been connected to the house. As the architectural value of the room is low, the impact is low. The disused room is in poor condition and will benefit from repairs and a new use; this outweighs the harm to the historical significance of the room.

Mitigation: the details can be agreed by condition. A record can be made of the building interior, for the HER, before works commence. The fitted Victorian cupboard will be relocated to the kitchen/dining room in No.21.

3. *Proposal: Block the doorway from the chapel gallery to the room on the second floor of No.23.* The proposal will retain the existing panelled door off the west side of the gallery, fixed in situ. Behind the door the reveal in the depth of the wall will be infilled to provide fire, thermal and sound insulation. The lower section of the steps from the gallery into the room will be retained below the infill and a new section of floor.

Impact: the proposal will retain the appearance of the chapel interior, with the door on the west wall of the gallery, but it will sever the upper room from the chapel, from which it has been associated since the chapel was built. The impact on the architectural value of the chapel is negligible, but there is some impact on historical significance and potentially on future options for the chapel which are not yet explored. The benefits, to offset against the harm, consist of providing domestic accommodation integrated into No.23 and enabling a neglected and disused space to be repaired and refurbished for a viable new use.

Mitigation: the details can be agreed by condition. A record can be made of the building interior, for the HER, before works commence.

4. *Proposal: Alterations to kitchens.* In No.21, the dimensions of the room will not be altered and the existing fittings (of no heritage value) will simply be replaced with new. In No.23, it is proposed to insert a partition on one side to create a passage as a means of escape, separate from the kitchen. There is one historic panelled door from the kitchen to the staircase, which will be retained and upgraded as necessary to meet the Building Regulations.

Impact: the kitchen proposals in No.21 will have no impact. In No.23, the new passage causes some impact on the size of the room but as its architectural significance is very low, the harm is low.

Mitigation: the details can be agreed by condition.

5. *Secondary glazing to existing windows.* The existing 4-pane sash windows are one of the few historic features of the houses, dating from 1887 when No.21 was built. The sash windows will be retained and refurbished, and internal secondary double glazing installed.

Impact: installing secondary glazing improves the thermal performance of the windows, reducing draughts and heat loss, whilst retaining the historic sashes. The impact is negligible as there are no affected internal features such as window shutters.

Mitigation: the details can be agreed by condition.

6. *Proposal: New insulation to the roof.* Insulation will be fitted above flat areas of ceiling, in the roof voids, ensuring adequate roof ventilation. In No.21 the rooms on the top floor have partly sloping ceilings with exposed timbers; here insulation will be fitted below the line of the existing plaster ceiling, but ensuring the timbers are on view.

Impact: the impact is low and does not cause harm to significance.

Mitigation: the details can be agreed by condition.

7. *Proposal: block the south-facing external doorway to No.23.* The existing south doorway to No.23 was inserted as part of alterations to create two dwellings from one house in the 1990s. This door is not needed as part of the proposed scheme and will be blocked and finished with a matching render externally.

Impact: the proposed blocking of the doorway will reinstate the historic appearance of the south elevation and is an enhancement.

Mitigation: none required.

6 CONCLUSION

The proposal to alter the two houses at Nos. 21 and 23 Wilson Street affects a Grade II* listed building, a former Baptist Chapel. Although the houses are part of the same listed building, the proposals to alter them for HIMO will not cause more than a low level of harm to the significance of the listed building; the plain, altered interiors have medium significance for architectural value. The exterior including the sash windows will remain unchanged, apart from removing a modern doorway. The historic value of the houses will not be affected by the changes. The low level of harm should be balanced against the public benefits of the proposal which enables the houses to be fully occupied; this will improve the security of the chapel.

The impact on the chapel itself is relatively low as no changes are proposed to the chapel exterior nor to the body of the chapel interior, but the second floor room above No.23 Wilson Street is affected. This upper floor room was initially used a school room and later as a refreshment room for the Baptists; it has high significance for historical value, but it is a modest roof of low architectural significance and has been disused for many years. Adapting it for domestic accommodation provides a viable new use for this part of the chapel complex and will avoid harming the chapel. Discussions will continue on the best options for the chapel, whilst securing a use for the adjoining houses and improving site security.

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Appendix 1: List entry

This building is listed under the Planning (Listed Buildings and Conservation Areas) Act 1990 as amended for its special architectural or historic interest.

Overview

Heritage Category: Listed Building

Grade: II*

List Entry Number: 1057694

Date first listed: 12-Feb-1985

Statutory Address: HOPE CHAPEL AND PARSONS HOUSE, HOPE STREET

Statutory Address: PARSON'S HOUSE, 21, WILSON STREET

Details

SD 8913 NE ROCHDALE HOPE STREET

10/72 Hope Chapel and Parsons House

G.V. II*

Includes Parson's House No. 21 Wilson Street. Chapel and Parson's house (now caretakers house). 1810, extended towards Hope Street in 1848, datestones to front and rear. Brick with rendering in places, stone dressings and slate roof. Meeting hall with four-sided gallery the organ being housed on the fourth side with vestry beneath. The central door opens into a hall which gives access to the balconies by means of side stairs. The parson's house is attached to the Wilson Street end. 2 storeys, 3 bays, stone plinth and banding, two tiers of windows under giant arches with moulded architrave, keystone and stone panel separating the windows. There were formerly two door openings to either side of the central window but is now a central one. Stone cornice and parapet. Side elevation: the double gable defines the

building of 1810 right and 1848 left. The parson's house is of 2 bays and 3 storeys, built at two dates, with stone sills and lintels and a hipped roof. The interior fittings are in excellent condition and include communion rail with cast iron balusters, central pulpit, box pews which curve round three sides of auditorium and gallery, panelled gallery supported on cast-iron columns with foliated capital and organ. Most would appear to date from 1845. John Kershaw was the founder; there is a memorial to him on the west wall.

Listing NGR: SD8964213919

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