

RELIGION AND PLACE IN LEEDS

A SURVEY AND GAZETTEER OF PLACES OF WORSHIP 1900-2005

John Minnis



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John Minnis

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ISSN 1749-8775

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SUMMARY

The report examines a number of places of worship within the suburbs of Leeds, based on research and fieldwork carried out for the Religion and Place in Leeds project. They were selected either for their architectural interest or because they were considered representative of the buildings of a particular denomination at a particular time. The emphasis is on twentieth century buildings and all non-Christian places of worship in the city have been included. The report is accompanied by a gazetteer providing information on all places of worship in Leeds in existence at the opening of the twentieth century and on those constructed subsequently.

CONTRIBUTORS

Photography was by Steve Cole, Bob Skingle, Keith Buck and John Minnis

ACKNOWLEDGEMENTS

English Heritage would like to thank the archivists for four denominations: Peter Mojsa for the Church of England Diocese of Ripon and Leeds, Robert Finnegan for the Catholic Diocese of Leeds, Colin Dews for the Methodists and David Figures for the United Reformed Church. Valuable assistance has also been given by the Leeds City Council Conservation Team, by Zoe Kemp formerly at the Churches Regional Commission of Yorkshire and the Humber, by Mo Elliott, the Black Majority Churches Co-ordinator, Dr Sharman Kadish of Jewish Heritage UK and Nadir Khan of Leeds City Council. Colin Dews must receive special thanks for his generosity in making available his extensive records of Methodist chapels, the result of many years research in chapel papers. The ministers and administrators of all the places of worship that were visited must also be thanked for their time and generosity in making available information about the buildings in their care and discussing their work.

DATE OF SURVEY

April 2005- April 2006

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RELIGION & PLACE IN LEEDS

Introduction

Relatively little has been written on places of worship in Leeds, particularly on later nineteenth and twentieth century buildings. The only general work on the Anglican churches, *The Ecclesiae Leodienses or Historical and Architectural Sketches of the Churches of Leeds and Neighbourhood*, by R. V. Taylor, was published in 1875, although the eighteenth century churches and those of the local architect R. D. Chantrell have been well covered in Terry Friedman's *Church Architecture in Leeds 1700-1799* and Christopher Webster's *R. D. Chantrell Architect: his life and work in Leeds 1818-1847* (1989). The churches in the city centre, including Leeds Parish Church, have been the subject of detailed study while the Victorian churches in Armley, Chapeltown, Chapel Allerton, Harehills and the Bank have received attention in the recent *Pevsner City Guide*. There are no general works on the Catholic or nonconformist churches or the buildings of other faiths, other than Murray Freedman's account of the city's synagogues, *Leeds Jewry: A History of its Synagogues* (1995).

Leeds has currently some 192 places of worship. One hundred years ago, it had in the region of 300. Any attempt to analyse them has clearly to be selective. While almost all places of worship within Leeds were visited and photographed from the exterior, it was decided to select a number of churches, for more detailed investigation which would include interior visits. These churches were mostly outside the areas covered in the Pevsner Guide and were selected, either for their architectural interest or because they were representative of the buildings of a particular denomination at a particular time. The emphasis was on the twentieth century buildings, with special attention paid to churches on suburban housing estates, those belonging to the Catholic and nonconformist denominations and those that displayed modifications to suit present day liturgical and pastoral needs. Four previously unnoticed churches, St Mary, Hawksworth Wood, St Cyprian & St James, Harehills, St David, Waincliffe and St Paul, Ireland Wood were considered to be of sufficient interest to warrant separate reports. In addition, all non-Christian places of worship have been included, whether or not the interiors have been inspected, in view of the paucity of information on them.

A gazetteer providing information on all places of worship in Leeds known to have been in existence at the opening of the twentieth century, and on those constructed subsequently, whether extant or demolished, has been entered on to a database. This provides an indication of the strength of the various denominations, together with the location and the survival rate of the buildings. It is intended to act as a pointer to further research.

PLACES OF WORSHIP IN LEEDS

ANGLICAN

All Hallows, Regent Terrace, Hyde Park

NGR: SE28495 34734

The original church on the site was built in 1886, the work of Kelly & Birchall. It was a substantial Gothic church burnt down in 1970. Only the vicarage still remains, now used by the charity, St George's Crypt, as a night shelter. The area has seen much redevelopment with council housing and has a significant Muslim population, together with many students.



Fig. 1 All Hallows, Regent Terrace.
© English Heritage NMR DP028546



Fig. 2 All Hallows, Regent Terrace interior.
© English Heritage NMR DP028554

The replacement church by Peter Brown of Castelow & Partners, which on construction was described as the first church to be built in the inner city of Leeds in half a century, is stone-faced, hip roofed and lit by narrow windows extending the full height of the worship area. The church is comprised of two parts, the 1970s building which includes an irregularly shaped worship area, an office and a meeting room formerly used as a chapel, and a recent addition for a café with rooms used for a crèche and a credit union. The old and new parts are linked by a narthex marked externally by a low tower, the entrance to the church being at the base of the tower.

The worship space is sparsely furnished with the sanctuary a raised platform of two steps with a communion table. There are no other fixtures although the east window has stained glass depicting the Risen Christ amid symbols of the four evangelists by Frank Roper (1914-2000) Vice-

Principal of Cardiff College of Art who carried out important commissions at Durham, St David's and Peterborough Cathedrals (he was the brother-in-law of a member of All Hallows's congregation) and this provides much of the decoration along with a handful of pictures, some abstract in character. Roper also created three ornamental light fittings, illustrating texts from the revised church liturgy. These are located along the east wall. The flexibility provided by this large open space is ideally suited to the worship style of

the congregation which is radical. The church aims to be inclusive and caters especially for people who feel marginalised, carrying out spiritual healing services.

The café, which was lottery funded, is intended to serve the community rather than just users of the church. Outside the church, there is a garden “a space for reflection and prayer; a place for remembering loved ones, a little corner of Peace and Hope”.

The Church on the Hill, a description of the Church and Parish of All Hallows, Leeds (1936)

Undated press cutting from Yorkshire Post

Church of the Ascension, Foundry Mill Street, Seacroft

NGR: SE35122 35488

Council housing was constructed from 1931 on the west side of Seacroft village and in 1940 the Seacroft Estate Building Committee was formed. The following year, the Bishop dedicated a room in the house of the secretary to the Committee as a chapel and Holy Communion was celebrated there with evensong in houses on the estate or in the open air. Although a former clerk of works hut was dedicated later that year, the house chapel remained in use. A church hall, designed by Norval Paxton, was dedicated as the Church of the Ascension in 1947. The present church was planned adjacent to the church hall, the foundation stone laid on 11 March 1961. It was consecrated on 9 December 1961. The church hall was demolished in the early twenty-first century.



Fig 3. *The Ascension, Seacroft.*

John Minnis 2006

The church is of brick with a tower to the east of the nave, over the sanctuary but not a crossing tower. A curious gazebo-like lantern surmounts the tower. There are both north and south transepts. A chapel projects east beyond the tower. It is remarkably conservative for its date, with the paired round-headed windows suggesting Early Christian influence. The interior is very plain.

G. E. Kirk, *The Churches and Schools of Seacroft* (1954)

A. F. Bundock, *Parish of Seacroft 1845-1995* (1995)

Church of the Epiphany, Foundry Lane, Gipton

NGR: SE33559 35305



Fig. 4 *The Epiphany, Gipton.*

John Minnis 2006

The church of the Epiphany was built in 1936-8 by N. F. Cachemaille-Day to serve the large Gipton council housing estate. Pevsner considered it “a building of remarkable originality” that “amply deserves the prize amongst the C20 churches of Leeds”. Cachemaille-Day initially proposed a simple rectangular church but, following a visit to the Romanesque cathedral at Coutances with its complex east end, he was inspired to try a different approach. He created an east end that was a mass of sweeping and receding curves, its seeming impenetrability, broken only by thin tall windows. It had a deep, apsed Lady Chapel, higher semicircular ambulatory behind and a yet higher pitched nave roof behind a heavy parapet. The reinforced concrete frame is clad in red brick.

Heavy parapets and continuous string courses are remarkably successful in balancing the strong vertical emphasis. The transepts are short and square. The flèche surmounted by an illuminated star, noted by Pevsner, was removed in 1976. An intended 100ft bell tower over the south west porch was not built.

The interior, originally with walls and ceilings of unconcealed concrete, now painted white, has 60ft high circular concrete piers supporting flat ceilings. The chancel is barely distinguished from the nave with an apse of equal height and an ambulatory around. The sanctuary is slightly raised on a circular plinth with simple curved altar rails and seats built in, anticipating the late twentieth-century preference for nave altars. The nave and aisle piers continue unbroken round the sanctuary to form the ambulatory which is marked by half-height screen-walls beyond which presbyteries curve. The Lady Chapel is dramatically raised above the altar with access from the ambulatory and thus visible from the nave, an arrangement developed from that at St Nicholas, Burnage, Manchester. Most unusually, the choir galleries are above the screens, facing the nave at the same level as the Lady Chapel. The apse has tightly grouped straight-headed windows containing stained glass by Christopher Webb. These depict the Epiphany stars with blue the dominant colour.

1988 Golden Jubilee, Church of the Epiphany, Gipton.

Anthony Hill, 'N. F. Cachemaille-Day, A Search for something more', *The Thirties Society Journal*, 7, 1991, pp. 20-7.

St Cross, Middleton Park Avenue, Middleton

NGR: SE29971 27558



Fig. 5 St Cross, Middleton.

© English Heritage NMR DP028575

practically completed by the end of 1934 but was not consecrated until 2 March 1935 so that it would be the first official function of the newly appointed Bishop of Ripon, the Rev. Geoffrey Lunt. It was the second church to be completed under the Diocese's

St Cross was built to serve the south part of the vast Middleton council housing estate developed in the late 1920s/ early 1930s. Building began on the estate about 1920 and in 1924, the wooden mission Church of the Holy Cross was erected for those residents who lived some distance from the parish church of St Mary, situated in the village of Middleton. By 1932, the scale of house building indicated the need to establish a conventional district and build a permanent church. The foundation stone was laid on 11 November 1933. The church was

Church Forward Movement, inaugurated by Bishop Edward Burroughs.

Its Early Christian style with a 60ft high campanile gives it the look of a contemporary Roman Catholic church. However, like St Philip Osmondthorpe, designed by the same architect, F. L. Charlton and the first under the Church Forward Movement, a conventional red-brick exterior hides a concrete frame. This differed from St Philip in that the arched trusses were pointed Gothic. The roof is of Westmoreland slates. The plan had narrow passage aisles which are flat roofed, an apsidal sanctuary and a large south-east Lady Chapel. The nave is of five bays with broad rounded arches to the arcades and cruciform piers. The interior is lit by clerestory windows in closely spaced groups of five to each bay.



Fig. 6 St Cross, Middleton, interior.
© English Heritage NMR DP028577

The internal walls were plastered and those of the nave were originally painted cream and the side aisles, sanctuary and Lady Chapel, ivory white. Fibre acoustic tiles were fitted in the nave and chancel as at St Philip. The internal appearance of the church has been dramatically altered by partitioning off the rear two bays of the nave in 1982 for a Parish Room with kitchen and toilets and installing suspended ceilings later in the 1980s in both nave and Parish Room. The latter, which are only in the centre of the church so as to allow the clerestory

to continue to light the nave, have destroyed the scale of the church. The original form of the roof with its purlins and acoustic tiles may still be seen in the chancel. The font has been moved from the original baptistery at the rear of the church, while the entrance remains at the north-west end of the church.

High altar, credence table and lectern were all designed by Charlton and are similar to those at St Philip. Like these, they were made by Robert Thompson who also did the screens in the nave aisles. The pulpit was formerly at St John, Adel and has a frieze of intersecting round-arched blind arcading in recognition of the Norman origin of that church. The nineteenth century octagonal font came from Ainderby Steeple, near Northallerton. The wooden Crucifix hanging in the apse above the High Altar was made in Oberammergau and was formerly in Christ Church, Meadow Lane, demolished in 1975. It replaced an English altar arrangement with riddell posts and curtains.

The congregation currently numbers around 35 and the churchmanship a mild High Church. The church suffers constant vandalism. All windows have mesh guards and the lower parts of drain pipes have been enclosed in sheet steel.

The Parish of St Cross, Middleton 1933-1983 (1983)

The Builder, 18 January 1937, p. 1277

Building Plans held by church

St Edmund, Lidgett Park Road, Roundhay

NGR: SE31976 38098

This large church was built to serve the new middle class suburb of Roundhay. Its history and architecture have been dealt with exhaustively by Geoffrey Bass and the present account seeks to view it in a broader context.



Fig. 7 *St Edmund, Roundhay.*

© English Heritage NMR DP020984

Its origins lie in a substantial Perpendicular style hall church built in 1900 and now used as the church hall. By 1904, plans were being prepared for a church to replace this building. St Edmund was built in stages and the intended tower never got beyond the base. The nave was commenced in 1907 and consecrated on 22 May 1909. The second stage was the south-east Memorial Chapel, dedicated on 10 October 1925 and the final stage, the chancel which was not completed until 1935. The architect was W. Carby Hall, who was the architect for J. W.

Archer who was developing the surrounding estate. It was his only church, his most prominent work being some handsome stone-built shopping parades on Chapeltown and on Roundhay Road. So large a church was an ambitious project for an architect with no previous experience of church building. The building is impressive through its size and the quality of its materials and furnishings but some details, such as the ill-proportioned clerestory which is far too shallow in relation to the height of the piers that support it, reveal Hall's lack of experience in carrying out work on this scale.

The furnishings are of the quality to be expected in a church in an affluent suburb. Both font and pulpit are by Jones & Willis of Birmingham, in alabaster with bronze panels in the former. There is stained glass in almost every window; full details of the makers are recorded by Bass. They include a five-light east window by Charles E. Moore of 1949-50, a four-light west window by Victor Milner of 1912 and much work by James Powell & Son between 1925 and 1968, the designers including James Hogan, Harry Stammers and Rupert Moore.

Re-ordering took place in 2001, the altar moving from the east end to the central crossing. At the same time, the choir stalls were removed and chair lifts were installed either side of the new altar platform.



Fig. 8 *St Edmund, Roundhay, interior.*
© English Heritage NMR DP020979

The church stands on a prominent site and the intersection of a number of roads. Opposite it is Lidgett Park Methodist Church while St Andrew's United Reformed Church is nearby. All three churches work closely together, all have been re-ordered in the last ten years, all enjoy large congregations and have been able to maintain their buildings in good repair. They point to the continued strength of the church in established and much sought-after residential suburbs.

Geoffrey Bass, *Roundhay St Edmund, The first hundred years 1901-2001* (2001).

Geoffrey Bass, *Unpublished Notes on Roundhay St Edmund's Stained Glass Windows* (N. D.).

St James, York Road, Seacroft

NGR: SE35699 35941



Fig. 9 *St James, Seacroft.*
John Minnis 2006

Seacroft is a village of ancient foundation, originally in the parish of Whitkirk, on the eastern outskirts of Leeds. From the late 1930s the village was subsumed in the vast Seacroft council estate. The centre of the village retains some of its traditional houses and the church overlooks a large village green. It was built on the initiative of Rev. Arthur Martineau, Vicar of Whitkirk, and John Wilson of Seacroft Hall. It cost £3,174, the bulk of it contributed by Martineau and Wilson with other contributions

from the Incorporated and the Diocesan Church Building Societies and Trinity College Cambridge, the patron of the Whitkirk living.

The first stone was laid on 22 July 1844 and the church was consecrated on 28 November 1845. The architect was Thomas Hellyer of Ryde, Isle of Wight, who was responsible for many of the island's Victorian churches. The building is in Early English style, built of stone with chancel, five bay nave with a north transept and aisle of two bays with a 94 ft tower and spire at the west end of the aisle. The principal alterations since construction are the removal in 1932 of a double lancet window in the nave

one bay eastward, replacing a single lancet, and the insertion of a new two-light with quatrefoil window to improve the lighting of the church and, in 1988, the two west bays of the nave were screened off to form a narthex and a toilet and kitchen added.

The interior has a five-bay nave with the chancel arch flanked by paired niches; that on the right had the Lord's Prayer inscribed on slate, now painted over. There is a short arcade to the north aisle with a round pier and double chamfered arches.

The reredos of Caen stone is by Hellyer The oak holy table is original but the original octagonal font is now in the churchyard. Its replacement of 1878 has a massive octagonal bowl of alabaster and columns at the angles of Blue John or Fluor Spar from Castleton, Derbyshire. Other materials include white alabaster, Belgian marble, Californian Stalagmite and Bird's Eye marble. It was executed by a Mr Lomas, successor to Hall & Co of Derby. The hexagonal wood pulpit is not original but was there by 1871-2. As part of the 1932 works, choir stalls which had been designed by Norman Shaw in 1871 were replaced by ones of fumed oak, as were the communion rails. Some tiles remain of a dado of Dalton tiles of 1877 depicting birds and vines. The three-light east window contains stained glass of 1845. There are two further lancets on the north side of the chancel with stained glass of 1868 and a two-light lancet in the south wall of the nave of 1869 by Hardman.

Currently the church has a congregation of around 35 on Sundays, and the worship style is Broad Church.

G. E. Kirk, *The Churches and Schools of Seacroft* (1954).

T. Bundock, *Parish of Seacroft 1845-1995, celebrating the first 150 years* (1995).

St John and St Barnabas, Low Grange View, Belle Isle

NGR: SE31311 29786



Fig. 10 St John & St Barnabas, Belle Isle.
© English Heritage NMR DP029115

The churches of St John the Evangelist (1850) by George Gilbert Scott and St Barnabas (1854-5) by J. T. Fairbank of Bradford were located in Holbeck, a heavily industrialised area to the south-west of the city centre that saw substantial slum clearance in the 1930s. The two parishes were united in 1904, and in 1927 Charles Jenkinson was appointed as vicar. Jenkinson became famous for his political activities, joining the City Council in 1930 as a Labour member and becoming Housing Committee Chairman in 1933 when

Labour obtained control of the Council. He was responsible for the planning of new housing estates, the Quarry Hill flats, and rent rebate schemes. Holbeck was being depopulated following slum clearance, much of its population being re-housed in Belle Isle. A scheme was agreed by Jenkinson with the Bishop of Ripon whereby the benefice income of the old parish should be transferred to a new one at Belle Isle, an Order in Council being made in 1937. The church is in an area that has suffered considerable social deprivation and for years suffered vandalism (as far back as the 1930s). Improved security has recently done much to combat this. It has also suffered from structural problems arising from old coal workings. It was built on a large concrete raft for foundations and this proved unsatisfactory. Much remedial work had to be carried out in the 1960s and there is evidence of this throughout the structure. St John and St Barnabas is a "Forward in Faith" parish that is under the Episcopal Visitor. The current congregation is around 30.



Fig. 11 St John & St Barnabas, Belle Isle, interior.
© English Heritage NMR DP029118

The new church was designed by Gribbon, Foggitt & Brown of Leeds, also responsible for St Augustine RC, Harehills and the Venerable Bede, Wyther. It is of brick, of six bays with a two-bay chancel. In plan, the church is T-shaped, the north arm with a weekday chapel, the vicar's garage and the linked vicarage, the south arm, the vestry, an anteroom which links to a large hall designed by the architects as an integral part of the complex of buildings. The exterior is plain, a gable end with a large brick cross, a short north-west tower and the entrance on

the south-west corner facing the road. The north and south walls have deep windows.

The nave is a vast space 75ft long and 45ft broad, the chancel only slightly less broad than the nave, with no piers, which together with the large windows, gives the building's interior an especially light appearance, a particular concern of Jenkinson's. He felt that the former residents of Holbeck who had lived in some of the grimmest, darkest courts in the city were entitled to light. The floor is of wood blocks other than in the sanctuary which is of marble. A flat ceiling has acoustic tiles. The organ is located at the west end.

Many of the fittings were taken from the demolished churches. The pulpit, lectern and communion benches are from St John (and may thus be designed by Scott) which also provided the altar for the Lady Chapel. The font is from St Barnabas. Stained glass from both churches was incorporated with figures being reset in the new clear glass windows. Almost all windows have some stained glass including those in the vestry and the vicar's garage. Jenkinson consulted the Leeds College of Art for decoration and they gave advice on the placing of two statues set in niches at the east end of the nave: on the north side, Bishop Azariah, the first Indian Bishop and on the south, St George and the Dragon. The altar by Frances Stephens consecrated in 1961 is a memorial to Jenkinson.

The most recent development is the refurbishment of the crypt in 2002 as the Belle Isle Family Centre with a café, meeting room, drop-in facilities. This has turned unused space into a useful social centre. It has involved creating a spiralling disabled access path, glazing the side of the crypt and providing an entrance building at the south-west corner of the church.

H. J. Hammerton, *This Turbulent Priest, The Story of Charles Jenkinson, Parish Priest and Housing Reformer* (1952)

Mary Pickett, *The Parish Church of St John and St Barnabas, Belle Isle 1938-1988, The First Fifty Years* (1988)

St Luke, Stanks Lane North, Swarcliffe

NGR: SE36383 36297



*Fig. 12 St Luke, Swarcliffe.
John Minnis 2006*

St Luke was designed by M. J. Farmer, opened in 1963, and serves a council housing estate of similar date. Its cost was met by the Lilley family associated with Samuel Smith's brewery of Tadcaster. The worship style is moderately High Church following re-ordering in the late 1960s when a statue of the Blessed Virgin was added and ambos were removed which opened up the sanctuary. The stone-faced church has as its major distinguishing feature a steeply pitched slated roof canted at the west end with

the entire gable end glazed. This, together with full height nave windows gives a very light interior. Laminated timber trusses support the roof. The church is entered from the west end and it shares a lobby with the adjoining community centre. Stone taken from Ripon Cathedral is used for the supports of the altar.

A. F. Bundock, *Parish of Seacroft 1845-1995* (1995)

N Yates, *The Church in Leeds* (1964)

St Mary, Church Street, Hunslet

NGR: SE31123 31374

St Mary was built in 1862-4 by Perkin & Backhouse, the parish church of the heavily industrialised Hunslet area. It was demolished, save for the tower and spire, which



Fig. 13 St Mary, Hunslet.
© English Heritage NMR DP034020



Fig. 14 St Mary, Hunslet, interior.
© English Heritage NMR DP034022

is listed Grade II, in 1975 and replaced by a new church by Peter Hill of Hill Mawson Partnership.

The tall tower in Early English style has a broach spire with lucarnes and a two-light belfry with plate tracery and blind lights to each side of them. The large corner buttresses are battered towards the base.

The new church is divided into three elements on the plan: a centrally-planned worship space which is separated by a glazed narthex from four meeting rooms. These three elements are clearly expressed in the exterior. The walls are formed of sandstone redressed from the former church. The building has heavily rounded corners with few windows which gives it the appearance of a castle keep, an impression heightened by the use of slit-like window openings in the meeting room part. A shallow band of windows runs high above the worship area.

The central planning enables the congregation to sit on three sides of the sanctuary. In the centre of the worship area, a canopy, a little reminiscent of the underside of a mushroom, sweeps down from the ceiling and terminates in a cast aluminium sculpture 'The Apostles and the People' by Frank Roper. Roper also carried out the stained glass window depicting fishes by the font and the Virgin Mary on the east side.

Brochure: *Consecration of St Mary the Virgin, Hunslet 9 July 1975.*

St Philip, Osmondthorpe Lane, Osmondthorpe

NGR: SE33136 33777



Fig. 15 St Philip, Osmondthorpe.
© English Heritage NMR DP020987



Fig. 16 St Philip, Osmondthorpe, interior.
© English Heritage NMR DP020989

The church served the new Osmondthorpe council housing estate. Groundbreaking took place 13 August 1932 and the church was consecrated on 22 July 1933. The architect was F. L. Charlton, whose design was awarded the first prize by Sir Charles Nicholson in a limited competition. It cost £5,999 and was awarded the RIBA West Yorkshire Medal in 1936.

The building is faced in red brick in broadly Early Christian style with round-headed windows. There are two porches on the south side, that to the west now being the principal one. There is a low south-east bellcote and a sanctuary with chamfered corners, with narrow windows in the chamfers. A choir vestry on the north side and a Lady Chapel on the south flank the chancel. The church seats 500.

The most striking feature of the building internally are the reinforced concrete arched trusses that spring from the foundations to span the nave, taking the weight of the roof and enabling the walls to be thin. These give a dramatic rhythm to the interior and resemble to some extent those in the Royal Horticultural Hall, London. The ceiling is divided into panels and lined with acoustic tiles which appear to be original.

The fittings of the church were designed by Charlton and made by Robert Thompson (the Mouseman) of Kilburn. These include the reredos, altar, bishop's chair, credence table, altar rails and lectern, all in chunky rough-hewn oak and most of which display the characteristic mouse trademark of their maker. The octagonal font at the west end of the nave displays some jazzy zigzag bands, a motif shared by the oak pulpit. The only significant changes to the church are that the altar has been brought forward from the sanctuary into the nave and choir stall re-located to the sanctuary.

There are plans to enclose the rear bays of the church to form a hall with a second floor above with meeting rooms.

St Richard, Ramshead Hill, Seacroft

NGR: SE35005 36946

The Seacroft estate was developed throughout the 1950s and the need for a church serving the north part became apparent. After meeting in a school and in a tent set up by the Church Army on the site of the future church, building began in 1955 with the church dedicated on 12 September 1956. The architects were Jones & Stocks. The crypt was used for worship before the building was completed. Worship is broad church and congregations average 35-40.



Fig. 17 *St Richard, Seacroft.*

© English Heritage NMR DP020921

The church is an example of the early post-war trend of combining church and hall under a single roof, with the two spaces separated by a movable partition. It is located on a very prominent sloping site near a road junction and local shopping centre. The design makes the most of the sharply falling land with a tall gabled east wall with a cross extending almost the full height of it. It employs a structural steel frame with honey coloured brick walls. There is a south-east tower over the porch. The crypt is used as a meeting room and for weekday services. A church hall was

planned as part of the original design and is shown on the architect's perspective of the church but was never built. Instead, the rear two-thirds of the lengthy nave (which was designed to seat 300) continues to be partitioned off with a somewhat rudimentary movable partition which gives much needed flexibility when additional space is required for the worship space. The only significant alteration is the suspended ceiling. Seating is pitch pine pews, acquired second-hand when the church was opened. An organ gallery is provided over the entrance but the organ is no longer used.

St Wilfrid, Halton Hill, off Selby Road, Halton

NGR: SE34700 33675

St Wilfrid serves an area of mixed council and private housing that grew up around the small village of Halton in the inter-war years. In 1888, a Mission Room was established in Church Street, Halton. This was dedicated as the temporary church of St Wilfrid in 1917 and a fund set up towards the opening of a permanent church. Halton became a conventional district in 1936 and land was given by Viscount Halifax for the site of the permanent church. The cost of the church was met by the Sunderland shipbuilder Sir John Priestman who made a gift of £20,000 to the Ripon diocese which also paid for the Epiphany, Gipton.



Fig. 18 St Wilfrid, Halton.

© English Heritage NMR DP035615



Fig. 19 St Wilfrid, Halton, nave, detail.

© English Heritage NMR DP035622

Priestman was the link with the chosen architect, A. Randall Wells. Wells had been an assistant to W. R. Lethaby and E. S. Prior and was the site architect of Prior's masterpiece, St Andrew's, Roker, which was also funded by Priestman. St Wilfrid is Randall Wells' last building and marks the ultimate development of that individualistic strand of Arts and Crafts design.

The church was sympathetically reordered in 1981-7 by Peter Hill when the altar was brought forward on a platform in front of the choir.

While the church is well-known, its furnishings are less familiar. The statue of St Wifrid (c. 1939) by Eric Gill is located in the south transept (rather than outside as stated by Pevsner in the West Riding volume of the Buildings of England). In close proximity is a piece by a local sculptor Irene Payne depicting Jesus offering the church to his mother (c. 1951). Its style has seen comparisons made with the work of Barbara Hepworth. In contrast Payne's 'Our Lady' (1947) in the north transept seems wooden. By Payne too are a series of relief panels mounted on the nave walls, 'Mysteries of the Rosary' (1947), which convey a real sense of mystery. The most recent addition is the fabric screen behind the altar designed and woven in 1985 by Evelyn Ross to complement the reordering.

During the incumbency of Ernest Southcott between 1950 and 1961, St Wilfrid achieved national fame through the setting up of house churches, services held in the homes of local people, many of whom would never otherwise attend church. After Southcott moved on to become Provost of Southwark Cathedral, the house churches disappeared. By its nature, there is no evidence of this form of worship remaining in the church.

D Linstrum, *West Yorkshire: Architects and Architecture* (1978)

www.netministries.org

St Wilfrid, Chatsworth Road, Harehills

NGR: SE32378 35370

St Wilfrid's was intended to serve an area of artisan housing developed between 1900-14 in what was then the eastern edge of the built up part of Leeds. It is now sandwiched between this older area and the 1930s Gipton council estate. The area suffers high levels of deprivation and the church is subject to severe vandalism to the extent that it has



*Fig. 20 St Wilfrid, Harehills.
John Minnis 2006*



*Fig. 21 St Wilfrid, Harehills, interior.
John Minnis 2006*

security fencing around its car park with a gate that is locked during services. It is a Forward in Faith parish under the Episcopal Visitor. Sunday congregations average 35-45.

The church was designed in 1913 by Sydney Kitson but not constructed until 1932 to a modified plan. It has an austere red-brick exterior in Gothic style with Decorated tracery, intersecting in the east and west windows. A continuous roof over nave and chancel is broken by three dormers on each side. There is a south-west porch with further doors at the north-west end. A projected south-east tower got no further than the construction of its base. The north chancel wall and the east wall of the north aisle have an unfinished look as though further additions were intended. It has a six bay nave with north and south aisles. The arcading has octagonal piers with simple moulded caps and double chamfered arches. The rear three bays were partitioned c. 1988 to form a church hall. This has a suspended ceiling. Access

to the church is through this hall. The most striking feature of the church is the roof which has exposed rafters and purlins, substantial oak trusses and moulded tie-beams.

The altar has been brought forward and the font (alabaster, circular) moved from the rear to the north aisle.

Building plans held by church

ROMAN CATHOLIC

Corpus Christi, Neville Road, Halton

NGR: SE33922 33476



Fig. 22 Corpus Christi, Halton.

© English Heritage NMR DP027096

Corpus Christi is unique within Leeds in that it is not under the jurisdiction of the Diocese of Leeds but a French order, the Oblates of Mary Immaculate. The Oblates were founded in 1816 and from 1841 established 20 communities in Britain. One of the most important was that in Leeds where the Oblates worked among the poor Irish immigrant Catholics of East Leeds from the great church of St Mary, Richmond Hill. Re-housing schemes in the early 1920s led to many Catholics moving to new estates in

the Wykebeck-Osmondthorpe-Halton area. The Oblates had traditionally covered this area's needs from Mount St Mary and were worried that the Diocese might cut off the area to form a new parish. There was thus controversy surrounding the formation of Corpus Christi but this was resolved and the new parish was given to the Oblates. An ex-War Department hut was initially used for services in 1932 but this was replaced by a steel framed timber-clad church in 1937. The present church by Reynolds & Scott of Manchester (supervised by Gordon Thorne) was opened in 1962 and designed to seat over 600.



Fig. 23 *Corpus Christi, Halton, interior.*
© English Heritage NMR DP029135

The church is of brick, 155ft long with a 90ft high south-west tower. In style, it is broadly classical, albeit with Romanesque elements – the tower is Early Christian with a pyramidal roof, grouped triple openings at the top stage and paired windows lower down. The west façade has the central part clad with Hollington stone, within which is set a tall round-headed window. Below this, a broad portico in matching stone with paired Tuscan columns marks the main entrance to the church. The plan is that of a basilica with six transepts, each with a round-headed window, similar

in style to the west window. Aisles are intersected by the transepts and the chancel and sanctuary are externally expressed. Each functional element on the north side is also expressed externally; the baptistery, six confessionals and the sacistry.

Entering the church through the narthex, the interior is dominated by the great barrel-vaulted roof which is punctuated by the openings for the clerestory windows and the transepts. Wall surfaces are plastered and painted off-white. The finish is extremely rich with particularly extensive use of marble throughout. The marble and glass is by Earley Studios of Dublin. The dado is of Travertine marble, skirtings of Kilkenny black and topped by a moulding of Belgian pink with arcades of three bays with Rose de var columns and perlato block capitals. Chapels to Our Lady and St Joseph either side of the chancel are separated from it by twin arches with Irish Green marble columns and Carrara marble block capitals and bases. The east walls are inlaid with marble and mosaic panels with Romanesque scrollwork in gold. The side walls have dados panelled in Rose Aurore, pink veined French marble, surrounded by Grecian Cippolino, the panels outlined in 24 ct gold mosaic, which is also used to line the window reveals. Perlato and Travertine marble above the dado. The chapel ceilings are in mahogany, panelled with gilded mouldings. Pulpit, chancel rails and chancel and sanctuary floors all in marble. Recessed panel of quartered Arni Alto marble, heavily grained, in the east wall with wood crucifix. A Grecian white marble altar below a wooden Tester with a central motif of a Pelican in its Piety by Robert Bridgeman of Lichfield. Above the organ gallery, the west window is a copy of Murillo's Assumption of Our Lady, flanked by a baroque organ case in white and gold.

The present congregation is in excess of 400 over the course of Sunday services. The only changes that have been made to the church is that the altar has been moved slightly forward, the baptistery is no longer used as such, with a portable font employed in the body of the church and a toilet for the disabled added unobtrusively within the large narthex.

The New Church: Corpus Christi (1962)

Corpus Christi Golden Jubilee 1932-1982 (1982)

Our Lady of Lourdes, Cardigan Road, Hyde Park

NGR: SE27940 35287

The church's origins lie in the Society of Jesus taking over the parish of the Sacred Heart in Woodsley Road. A large Victorian house on Cardigan Road was acquired in the 1920s for use as a presbytery. It had a large garden and in 1926, a Parochial Hall by J. Armstrong to serve the Church of the Sacred Heart, was opened within it. In November 1928, a plan to make alterations at the east end to convert the hall into a chapel was prepared by Edward Simpson & Son, Bradford-based architects. The church was the only one in Leeds to be built under the auspices of the Jesuits but in 1947, the Jesuit fathers moved out and the church came under the control of the diocese. In 1954, a separate parish of the Sacred Heart and Our Lady of Lourdes was established.



Fig. 24 *Our Lady of Lourdes, Hyde Park, detail of screen.*

© English Heritage NMR DP028561

The building is of red-brick, large but unprepossessing in appearance and compared by some in its congregation to a barn, although a municipal swimming pool may be a more appropriate comparison. It has a mansard roof and (originally exposed) steel trusses to its roof. The original sanctuary was narrow, somewhat cramped and was decorated in a style described by the architect responsible for its reordering as “a garbled cross between Art Nouveau and the Pre-Raphaelites”, i.e. in styles which were at the nadir of their popularity in the mid 1950s.

The architect appointed was Derek Walker of Walker & Biggin, one of his early commissions and it is his work in reconstructing the east end that is the focus of interest in the church. The existing sanctuary was gutted and the sanctuary was extended to the full width

of the nave by the expedient of removing the sacristies to the rear of the church. Windows were inserted into the roof and side walls to provide natural light onto the altar. A series of screens supported on a framework of steel joists were added at right angles to the walls of the sanctuary. The first contained stained glass windows, that on the north side depicting Christ and on the south side, Our Lady of Lourdes. These were designed by Roy Lewis, then a student at the Royal College of Art. Behind these are three further screens on each side in Metalace, one in white, two in copper. In the recessed parts of the joists, low relief modelling of what were intended to be angelic faces by Jill Messenger, a Leeds sculptress was inserted.

Messenger also designed the altar base, representing Christ and the twelve Apostles, and a large crucifix above the altar but these were removed and replaced on subsequent reordering. Still present is the baldacchino which is a metal grid with many small lights which portrays symbolically a Crown of Thorns. Below the screens are a Lady Chapel on the south side and doors hiding the exit to the presbytery on the north side. Wooden slats fixed to the trusses and running east-west gave a directional emphasis to the church although the changes to the altar and crucifix have diminished the impact of the east end to which the eye is drawn.

Catholic Building Review 1959 pp. 154-6

Our Lady of Lourdes Silver Jubilee 1954-1979

St Augustine, Harehills Road, Harehills

NGR: SE31922 35452



Fig. 25 *St Augustine, Harehills.*
© English Heritage NMR DP029161

Harehills grew rapidly in the last years of the nineteenth century with large numbers of houses for artisans going up, especially following the modernisation of the electric tramway on Roundhay Road. A school chapel was built in Harehills Place in 1897 and was completed and officially opened in April 1899. It became a separate mission in 1905 and in 1908, a timber and corrugated iron church was opened, to be replaced by the present church, opened in December 1936.

Gribbon Foggit & Brown, who carried out two other major church projects in the 1930s, St John & St Barnabas, Belle Isle and the Venerable Bede, Wyther, designed the building in a modern style that owed something to contemporary Scandinavian ideas. It won a RIBA bronze medal in 1939.



Fig. 26 St Augustine, Harehills, interior.

© English Heritage NMR DP029167

The interior was extensively altered in 1960 by Derek Walker. The altar was moved from the back wall to the centre of the chancel. The brick altar rails were replaced by ones of stainless steel, the brick pulpit was removed and the large crucifix was replaced by a mosaic of the Risen Christ. The bare brick interior was plastered and painted. The work did not go entirely as envisaged by Walker as certain aspects of the decorative scheme were not allowed by the bishop. A gesso painting of the Crucifixion by Tom Watt, head of the painting department of Leeds School of Art, had to be replaced by the mosaic by Roy Lewis and cast stone was substituted for the carved and cast figures by Jill Messenger that were to adorn the sanctuary wall. The baldacchino was acceptable and stands today.

West Yorkshire Society of Architects Journal , Vol. VIII, No. 2, January 1940, p. 16

St Gregory the Great, Swarcliffe Drive, Swarcliffe

NGR: SE36320 35792

The Swarcliffe council estate on the east edge of Leeds was constructed after the Second World War. In 1954, land was purchased for a Catholic church to serve the estate. In September of the same year, a priest moved into a council house and celebrated weekday masses there. Confessions were held through the dining hatch in the kitchen. The new church was begun in March and opened on 11 October 1956. It was a plain red brick hall church, which was converted into a Catholic social club and still stands adjacent to the present church.



Fig. 27 St Gregory the Great, Swarcliffe.
© English Heritage NMR DP027712



Fig. 28 St Gregory the Great, Swarcliffe, interior.
© English Heritage NMR DP027704

In 1969, work began on a much larger replacement designed by Lionel A. G. Pritchard Son & Partners. This was opened on 12 March 1970. It provided seating for 335 although present congregations are not of this order. The church is octagonal in plan representing the resurrection on the eighth day, has a concrete frame with an infill of grey brick and stone. Four interior columns support a timber hyperbolic paraboloid roof. The structure is cut into by the baptistery which is triangular in plan representing the Holy Trinity and the small Blessed Sacrament Chapel, also triangular and top-lit, which contains the Tabernacle. Both of these have terrazzo tiles as opposed to the plain brick of the remainder of the interior. The church is entered through a glazed narthex which opens into a square nave, whose walls are almost 66ft long. The design reflects the changes brought about by the Second Vatican Conference with the mass clearly visible from every seat.

The principal stained glass window is mounted high above the sanctuary, 60ft long and 10ft high. By Jerzy Faczynski, it represents the Resurrection while there is further glass by the same artist in the baptistery (the Holy Ghost descending). Faczynski also produced the 14 stations of the cross, painted in black line on coloured glass and set in an abstract composition in concrete frames on the west wall. A second set of stations of more traditional type was subsequently added around the nave walls. The other furnishings comprise ceramic reliefs forming shrines of St Gregory and Our Lady, designed by Adam Kossowski.

The principal stained glass window is mounted high above the sanctuary,

A substantial sacristy is linked by a glazed corridor to the presbytery. The church is little altered since construction.

Catholic Building Review 1970 pp. 76-7, 1971, pp. 166-7

The Parish of St Gregory the Great: A History 1954-1994 (1994)

St Nicholas, Oakwood Lane, Gipton

NGR: SE33714 35206

St Nicholas was built to serve the inter-war Gipton estate. Initially a church hall was erected in the 1930s and land was bought for a permanent church on a prominent corner site at the junction of Oakwood Lane and Wykebeck Valley Road. World War Two intervened and this land was used for the building of St Nicholas primary school. A less prominent site to the north of the school was eventually used for the church. Congregations are 350-400 on Sundays.



Fig. 29 St Nicholas, Gipton.

© English Heritage NMR DP027123

St Nicholas, the work of Weightman & Bullen (the architect is stated to be a Mrs Brown), was opened in July 1961. It was the first Catholic church within Leeds to be designed in an overtly modern style. It was however just before Vatican 2 and thus had the High Altar placed against the east wall, although the design, as will be indicated, showed awareness of the changing liturgy. To place the emphasis on the High Altar, the whole of the sanctuary was expressed architecturally as a 30ft high tower with a concealed clerestory window directing light onto the altar. This low blocky tower contrasts with angular gabled forms of the square nave. A slender 70ft campanile is pierced and had an illuminated cross mounted on top of it. It was intended to reflect the importance of baptism in the church liturgy as it stood immediately above the top-lit baptistery. The church was

linked by a covered walkway that provided a garden cloister to the Presbytery, a single-storey building in matching style. This link provided a welcome horizontal counterpoint to the strongly vertical emphasis of the closely spaced glazing bars of the generous glazing to the nave and the vertical bars of the campanile.

The interior is extremely light and perhaps its most striking feature is the raking folded fibrous plaster ceiling, originally decorated in gold and white but today painted maroon and white. This rises towards the sanctuary which makes the nave seem shorter than it actually is and brings the High Altar forward towards the congregation in line with the increased emphasis on the congregation's participation in the Mass. The east wall is faced with sparkling white and gold mosaic. The west window has glass in an abstract design, largely blue while the side chapels located in the south aisle have chiselled coloured glass by Pierre Fourmaitreux of Whitefriars Studio.



Fig. 30 *St Nicholas, Gipton, interior.*

© English Heritage NMR DP029182

The pulpit is a fine 1960s piece in marble as is the font which has a polished copper lid. It is now located in the north aisle and the former baptistery, once a dramatic space, with more Fourmaitreux glass in its windows and separated from the body of the church by the narthex, is now a meeting room. This is the only major change to have occurred to the church other than moving the altar forward and the modification of the roof to route rainwater into conventional drainpipes rather than down the two

rear piers. Black marble sculptures by John Bunting of Ampleforth of Our Lady and the Sacred Heart have been replaced by more conventional work.

Catholic Building Review 1961 p.120-1

St Patrick, Torre Road, Burmantofts

NGR: SE32145 33909



Fig. 31 *St Patrick, Burmantofts.*

© English Heritage NMR DP034014

St Patrick's, the latest Catholic church within Leeds, replaced its predecessor, a large red-brick church of 1891 by Adams & Kelly. Built in 2001 (consecrated 10 February 2001), and designed by Michael Bateson Associates, it is located in an inner city housing estate in the heart of what was traditionally the area occupied by Leeds' Irish Catholic population. It seats 220 and congregations can average 200 over a Sunday.

The church is built of blockwork, faced in brick with a hipped roof. A large car park lies in front of the building which would not be immediately recognisable as a church were it not for the large stainless steel cross by the entrance. The church is linked by a corridor to the presbytery. The interior is roughly square in shape but with two corners cut off, one forming



Fig. 32 St Patrick, Burmantofts, interior.
John Minnis 2007

a narthex which also provides access to a meeting room and toilets and the other housing two penitential rooms and the sacristy. The interior is lit by tall obscured glass windows, by the extensive glazing between it and the narthex (this is curved around the font and the Paschal candle to form a baptistry) and by borrowed light through a glazed partition separating it from the meeting room. It is a complete departure from traditional worship spaces, being consciously cosy, carpeted throughout and with the chairs arranged in a semi-circle around the sanctuary. This gives the room an

intimacy that one worshipper described as a little unnerving in that “he could no longer be alone with his thoughts” and was forced to engage more with his fellow congregation members. The ambience of the space is of simple unadorned surfaces that are warm in tone and the bare blockwork is countered by the warmth of the exposed timber roof. The floor slopes gently down towards the simple stone altar which is not raised up; the pulpit and bishop’s chair standing behind on a low platform. The wall behind the altar is white to act as a screen for presentations. It is therefore a church designed around modern liturgical practice and pastoral needs as set out in the Bishops’ Conference paper *Principles of Liturgical Design and Re-ordering* (1984). All woodwork is varnished timber. The penitential rooms have glazed doors to meet current security concerns. Furnishings are simple; traditional statues of Our Lady, St Joseph and St Patrick stand in niches formed by the angles of the walls.

METHODIST

Beeston Methodist Church, Town Street

NGR: SE28627 30796

Beeston Wesleyan Chapel was built in 1865-6, the architect almost certainly the prolific specialist in nonconformist chapels William Hill of Leeds, who designed the very similar Beeston Hill Chapel (demolished) in 1867. The minister also has charge of Middleton Methodist Church and the Beeston congregation is only about 20. A feasibility study has been commissioned to examine future options for the church – which include conversion of part to flats or for community use.

Externally, it is a typical Classical chapel of the period. Red-brick, of five bays, the central three brought forward. The first floor windows have prominent surrounds, the central one of two lights in Florentine style. Heavy corbelled parapet to the gable, steps up to the entrance with good quality iron railings, gateposts and gates. The chapel is located on



Fig. 33 Beeston Methodist Church.
© English Heritage NMR DP029103



Fig. 34 Beeston Methodist Church, interior.
© English Heritage NMR DP029111

falling land and has a substantial ground floor meeting room and to the rear, an organ chamber added in 1896 and a later extension containing the minister's vestry.

The interior has had the gallery put out of use and hidden behind a false ceiling which also obscures the roof. Other than this, it is an excellent example of a 1860s chapel. It retains box pews and a substantial mahogany rostrum and choir stalls with organ behind. The walls have painted timber wainscoting and the struts and part of the beams of the roof are visible below the suspended ceiling. There are two stained glass windows, one in the east wall, a First World War memorial depicting Joshua is by William Pape of Leeds, the other in the north wall, 'The Light of the World' in memory of William and Elizabeth Watson 1936, the maker not recorded. The top pane of the round-headed side windows is filled with coloured, patterned glass.

C. Dews index cards

Hyde Park Methodist Mission, Hyde Park Road

NGR: SE28589 34621

The church was opened in 1976 and is the successor to four Methodist churches established in the nineteenth century: Belle Vue (1872 by Joseph Wright of Hull, Primitive Methodist); Woodhouse Moor (1874-5 by C. O. Ellison, assisted by G. F. Danby, Wesleyan Methodist); Cardigan Road 1894-5 by T. & C. B. Howdill) and Ventnor Street (1872-3 by William Hill, Methodist New Connexion).

The four churches met in May 1968 to discuss the possibility of combining to form one church and, over the next eight years, the nineteenth century buildings were in turn closed. Stones for the new church were laid on 27 October 1973 and it was opened on 19 June 1976. It was designed by James Thorp of Brooks Thorp Partners.

It is significant as an example of the move towards churches where the worship area

is only one element within a range of social activities. Built in brown brick, the tallest element in the composition is the worship space, a cube with its corners cut off, lit by a sharks fin projection at a high level and by grouped rows of lights. There is a common entrance to the complex, with to its right, a large hall with several interlinked rooms around it. To the immediate right of the main entrance is a coffee bar. The hall area too has few windows and large expanses of brickwork under monopitched roofs.



Fig. 35 Hyde Park Methodist Mission.

© English Heritage NMR DP028677

Entry to the worship space is through a low corridor which opens into a tall cube-like space, dominated by its exposed brown brickwork. Light enters through three high placed windows within the sharks fin projection in the south-east wall and the small rectangular windows that are punched through at the north-west end. The interior was intended to be flexible with a low square platform containing both the altar and pulpit which could easily be moved "to any desired position". Chairs could then be placed around this movable communion area so that the preacher was amongst the congregation. In practice, the platform has rarely been moved. Behind the communion area, a bright orange circular tapestry by Margaret Bacon depicting the symbols of ark, fish, dove and olive branch provides the only decoration. There is an organ located on a loft high above the entrance.

The church is also used by the non-denominational Chinese Christian church, which attracts many students from the nearby University and has a congregation of 100 on Sundays. It is largely unaltered since construction and remains an example of 1970s design which, according to the Minister, continues to work well today.

Brochure to commemorate opening of church, 1976.

Lidgett Park Methodist Church, Lidgett Place, Leeds LS8 IHG

NGR: SE31863 38026

The first part of the church, the Schools, Hall and class rooms were designed in 1903 and opened in 1906. They were the work of W. H. Beevers, who designed the nearby St Andrew's United Reformed Church and designed many of the houses in the surrounding roads.



Fig. 36 Lidgett Park Methodist Church.
© English Heritage NMR DP028537



Fig. 37 Lidgett Park Methodist Church, interior.
© English Heritage NMR DP028544

The church was opened on 29 May 1926, the architect being Arthur Brocklehurst & Co of Manchester. It is built of Guiseley stone in a free late Perpendicular style. Tracery is in a vestigial stylised Perpendicular. The main entrance is at the west end but this has been superseded by one built in the 1970s as part of a church hall complex. There is a 75ft high tower.

A tall moulded chancel arch opens on to an apsidal sanctuary with a central three-light window and a pair of two-light windows. There are north and south transepts and broad nave seating 450 with a glazed narthex at the west end. There is vertical boarded oak wainscoting in the nave and oak panelling in the chancel together with good quality pews, pulpit and an octagonal font.

The most notable features of the interior are the roof and the stained glass. The roof is hammerbeam with massive arched braces resting on moulded stone corbels. The hammerbeams themselves have applied timber mouldings running along the top of each face. A collar beam has queen struts rising to a second collar beam which supports boarding closing the vee of the steeply pitched roof. At the top of each strut are panels with cusped cut-outs.

The stained glass at the east end is by W. F. Clokey & Co Ltd Studios, Belfast and they are also likely to be responsible for the window in the south side of the nave. All are richly coloured in the Arts and Crafts manner with densely treated subjects. That on the

left side of the apse depicts St Michael and is in memoriam Major Joseph Stephenson, d. 1941, that on the right side, St George in memoriam Captain William Raby, d. 1943.

Reordering took place in 2001 with the rostrum being brought forward, the pulpit moved forward with it and choir stalls in the chancel taken out.

Building Plans, Leeds Archives

Middleton Methodist Church, Hopewell View

NGR: SE30535 28320

Middleton was built for the Wesleyan Methodists in 1896 as a replacement of a chapel opened c.1866. The architects were Howdill & Howdill who carried out much work for the Primitive Methodists. It is attached to a large hall opened in 1886. Congregations average about 30.



Fig. 38 Middleton Methodist Church.

© English Heritage NMR DP028580

The chapel is built in red-brick, somewhat worn on the west elevation. It is in a Free Renaissance style with a north-west tower and a large round-headed west window. A south-west porch has a decorative cut brick panel and a circular window above the entrance. There are round-headed windows to the side elevations. The interior is a fine example of late nineteenth-century chapel architecture, largely unaltered since construction. A barrel vaulted plastered ceiling with iron tie bars has a decorated frieze



Fig. 39 Middleton Methodist Church, interior.
© English Heritage NMR DP028579

below. The gallery with a balustraded front cuts across the west window. The walls are plastered with timber wainscoating. The church still has a full set of pews on a ramped floor; those in the side aisles are canted. At the east end stands a rostrum with rails, choir stalls and an organ (still used) behind.

The hall is shortly to be refurbished and the stage removed. It is used by many community groups.

C. Dews index cards

BAPTIST

Harehills Lane Baptist Church

NGR: SE31705 36044



Fig. 40 Harehills Lane Baptist Church,
1907 building to left, 1929 to right.

© English Heritage NMR DP027098

Harehills Lane was built as part of an expansion movement by South Parade Baptist Church. Baptist development in Leeds was slow and by 1905, no Baptist churches had been built in the city for nearly 30 years. The Leeds Baptist Joint Extension Committee was formed and a competition was held for premises at Harehills Lane. The winning entry was by Cubitt & Manchip of London. Cubitt was the well known nonconformist

architect Thomas Cubitt; Herbert J Manchip was his successor in the partnership. The Schools to the rear of the present church were the first part to be erected, the stone laid on 1 December 1906 and the buildings opened on 4 December 1907.

In 1923, North Street Chapel amalgamated with Harehills Lane and the decision was made soon after for the church to be built. H. J. Manchip was asked to prepare revised plans and these were approved on 21 June 1927. The stones were laid on 7 July 1927 and the new building opened 14 September 1929.

The original Schools are in an eclectic style with a low tower. The hall has Arts and Crafts touches with an openwork timber kingpost roof with curved struts and braces, a fully glazed clerestory, aisles with borrowed lights of paired centrally hung casements, the frames extended to form pediments and large rounded arches with exposed brickwork at each end.



Fig. 41 Harehills Lane Baptist Church, interior of 1929 building.

© English Heritage NMR DP029151

The church, also in red-brick, is in a late Italian Gothic style, the west elevation with heavy eaves corbels and a rose window. The ashlar west porch (which forms the principal entrance to the church) is simple yet exhibits a high degree of sophistication. The combination of bell capitals with stylised Ionic volutes is well-handled. There are north and south aisles and transepts; windows are round-headed. The arcades are of three bays on round ashlar piers with bell capitals and exposed brick edging. There is a queen strut roof in the nave with exposed rafters in the transepts. A tall rounded chancel arch prefaces the groin vaulted

chancel with the organ to the north. A much smaller arch leads to a curved apse lit by three small windows. There is a seldom-used rear gallery with a narthex formed by the enclosure of the space below it. The baptism tank is located under the raised floor of the chancel. The church seats 390.

The church is thriving with an administrator working during the week in the building and has had relatively few changes made to it, the principal ones being the removal of the choir stalls and pulpit from the nave and the glazing over of what was formerly an open space between the church and the hall behind to form a link between the two.

Architects' Journal, 15 July 1931, pp.71-4

Harehills Lane Baptist Church Jubilee Handbook 1909-1959

South Parade Baptist Church, South Parade, Headingley

NGR: SE27603 35975

The Baptist denomination in Leeds had its origin in 1779 when 16 people were baptised in the River Aire and formed into a church. The building of a chapel in St Peter's Square at the west end of the town began in 1780 and it was opened in July 1781. As the congregation grew, a new site was found in the well to do area of South Parade and a substantial chapel was opened in October 1826.

By the early twentieth century, the membership of the chapel mainly came from Harehills and Headingley and it was decided to close the city centre chapel and open new chapels in both suburbs. The foundation stone of the new school chapel at Headingley was laid on 19 September 1908 and it was opened on 24 June 1909. The design was by Percy



Fig. 42 South Parade Baptist Church,
1927 building to left, 1909 building to right.

© English Heritage NMR DP027130

Robinson, a local architect noted for his sketches of picturesque corners of old Leeds. The final stage of the building scheme was not undertaken until after the First World War, when the foundation stone of the church or sanctuary was laid on 27 June 1925, with the building, designed by Jones & Stocks, opening on 22 January 1927.

The original range is a substantial block in red brick with stone bands in a free Tudor style. Windows have mullions while those lighting the principal meeting room have pointed arches. The range is terminated to the south where it meets the later church by a low tower with much ashlar decoration, broadly late Perpendicular in character. To the north-east is a manse. At the heart of the complex is the hall originally used as

the church but now used as a multi-purpose hall. This is lit by broad segmental headed windows set high on the side walls and large end windows, all glazed in obscured coloured glass with simple motifs. Timber panelling of somewhat idiosyncratic design covers the end walls and parts of the side walls. Plaster corbels with shield motifs mark the base of the curved roof braces.



Fig. 43 South Parade Baptist Church, interior of 1927 building.

© English Heritage NMR DP029173

The church abuts the tower at the south (liturgical) transept and the relationship of the two buildings which meet at an angle makes for a complicated plan. The stonework and the bricks of the church match those of the earlier building but its function is clearly delineated by all principal windows having pointed arches. The windows do not follow any form of Gothic precedent, each being divided into three parts by square section unmoulded mullions with a narrow broadly rectangular light flanked by broader lights rising to a point. The north and south windows, like those in the original hall, are clerestory windows.

The church has a west gallery over a narthex, north and south transepts and an organ chamber filling the east wall above a rostrum. The most striking aspect of the church is its roof, which is of plaster, suspended from steel trusses that form the roof structure. The curve of the roof commences from a low base above an oak cornice and rises to a considerable height. It is divided into panels by decorative plaster bands and ribs, an effect accentuated by the blue and white colour scheme. The same decorative plaster edging is also employed around the clerestory windows which are deep set within the curve of the ceiling.

The principal vertical bands are visually continued as square stone piers with chamfered corners and terminate in simple moulded capitals. The east end is panelled with oak wainscoting and the rostrum is also of oak supported on marble piers. The baptistery is to the rear of the rostrum (unvisited).

In 1999, the church was reordered by Robert West. A new entirely glazed narthex was built on the south side of the nave with glazed doors into the church. This enables people to see from the street directly into the church and to enter the church at the east end. Previously the west end narthex was cramped and dark and the new one is considered to be far more welcoming and to offer space for use as a reception area and meeting place for the congregation before and after services. The old narthex is now only used as a processional route for funerals. The church was carpeted and provided with new chairs

These changes reflect the heavy use made of the church. It holds 400 and has a membership of between 400 and 500 with students adding to these numbers in

term time. It employs full time children's and youth workers and a part-time retired person's worker, together with an administrator. The 1909 building is used by many local community groups and has a café in the basement.

J. J. Scottorn, *A Short History of South Parade Baptist Church 1779-1979* (1979)

UNITED REFORMED CHURCH

Headingley St Columba United Reformed Church, Headingley Lane

NGR: SE28155 35886

Headingley St Columba has its origins in two of the branches of nonconformity that came together in the United Reformed Church. Headingley Hill Congregational Church was established on 26 September 1866 in an impressive church by Cuthbert Brodrick on Headingley Lane (still extant, now the City Church). The other constituent was Cavendish Road Presbyterian Church, which had occupied an Italianate building of 1878 by J. B. Fraser, and which had itself merged with St Columba's Presbyterian Church in Woodhouse Lane in 1902.



Fig. 44 Headingley St Columba United Reformed Church.

© English Heritage NMR DP027108

In the 1960s, Leeds University's development programme affected the area surrounding the Cavendish Road premises and following negotiations with the University, the site on Headingley Lane was acquired. The new building was designed by W. & A. Tocher and

opened in 1966. By the late 1970s, the cost of maintaining the Congregational Church led to the decision to join with St Columba and the union of the two churches took place on 1 January 1979.



Fig. 45 *Headingley St Columba United Reformed Church, interior.*

© English Heritage NMR DP027112

The church forms part of a complex sited on a large plot of rising land to the north of Headingley Lane. The orientation of the principal facades are to the north because they were intended to face a new Headingley by-pass road which was never built. The building has a reinforced concrete frame with brick infill, clearly expressed in the interior. The church is square, the sides of three bays, each articulated by a gable and window at clerestory height while the east and west ends each have a single window extending the entire width of the building. The paired concrete uprights supporting

the roof also frame almost full height slit-like windows. There is a slender west tower which mingles uneasily with a broad porch. The east end comes to a sharp point which resembles the prow of a dreadnought, echoed in the deep overhangs of the roof at both east and west ends.

Internally, the pine boarded ceiling gives the effect of vaulting although the tie beams inserted in recent years to correct the spreading roof dilute the impression to some extent. The layout is simple with a dais on which is set the altar, flanked by two rows of choir stalls with the pulpit to the right. Some of these fittings came from Headingley Hill church. A screen of vertical timber members directs the eye to the sanctuary. The arrangements are flexible and the pulpit has been moved from its former position to the left of the dais. Two circular stained glass windows from Cavendish Road hang in the east window while plaques from Headingley Hill are hung on the nave walls.

Congregations average about 70 on a Saturday morning and many members travel some distance from the church. The two principal elements, the church and a large hall are joined by a link set in a gentle curve that has a corridor running the full length of the building. This corridor is decoratively very redolent of the 1960s with surfaces of dark timber boarding, exposed shuttered concrete and a pine ceiling. On the south side of this meeting rooms are cantilevered out over a car parking area. This south wall is almost continuously glazed and rests on canted concrete piers. The meeting rooms and hall are used by many outside groups.

The church is a good example of work that, other than in its references to vaulting in the roof structure, makes no concessions to past styles and has a sharp-edged slightly "spiky" quality very much of its period.

St Andrew, Roundhay, United Reformed Church, Shaftesbury Avenue

NGR: SE32193 38343

The suburbs of Roundhay and Lidgett Park were developed at the turn of the twentieth century with substantial detached and semi-detached houses. The Leeds Congregational Council, as part of a programme of establishing churches in the developing suburbs of Leeds, bought land in Shaftesbury Avenue in 1897 and built a school church, the foundation stone being laid in 1901, and the church, known as Roundhay Congregational Church, opened on 11 June 1902. This school church, now the Memorial Hall, still exists as part of the present complex of buildings.



Fig. 46 St Andrew, Roundhay United Reformed Church.

© English Heritage NMR DP027722

The present church, in a rock-faced gritstone, was built in 1907-8 to the south of the school church. Its architect was W. H. Beevers who was also responsible for the Presbyterian Church, Harehills Avenue (1906) and the Sunday School, Hall and classrooms (1903-6) of the nearby Lidgett Park Methodist Church. Beevers designed many of the new houses erected in Roundhay and himself lived in one of them a little to the north of the church in Shaftesbury Avenue.

The church, which assumed its present name in 1972, has had subsequent additions. A large block, partly of two storeys and comprising parish rooms and other offices, was added on the north-east side in 1938 and this has had a new entrance added in recent years.

The style of the church is a confident freely-handled Perpendicular with a prominent, slim south-west tower which forms a landmark on the corner site. In plan, it closely resembles contemporary Anglican churches although the five-bay nave which has no piers breaking into it is unusually wide and the chancel is short and apsidal. Entry to the church, which was formerly via the south-west porch under the tower and a south-east porch, is now through the west end and a glazed narthex to which toilets have recently been added. The narthex, which projects into the nave, has been designed to match the timber



Fig. 47 St Andrew, Roundhay United Reformed Church, interior.

© English Heritage NMR DP027718

panelling of the walls which extends to the base of the nave windows. The pulpit and font are also in matching style. Reordering, which took place in 2005, involved removing the pews, carpeting, the extension of the rostrum and the removal of the pulpit from the south to the north side of the crossing. Visually, it has had the effect of making the broad nave seem even wider.

There is good stained glass in the north transept by A. L. Moore and two two-light chancel War Memorial windows of 1920 are also by him. The three-light east window (in memoriam James Risk,

died 1907) of the Good Samaritan is by Kayll & Reed of Leeds and is very similar to a window by the same firm at Knaresborough Parish Church. One feature of the church is that small sums of money towards its construction were donated by children and their initials were recorded on bricks in the south-east porch.

Information from David Figures

City Evangelical Church, Cemetery Road, Beeston

NGR: SE29129 31697



Fig. 48 City Evangelical Church.

© English Heritage NMR DP027091

The former Cemetery Road Baptist Church was acquired in 1974 by the City Evangelical Church, an independent evangelical church, broadly traditional Baptist in its theology.

The church had started c.1955 in a corrugated iron hut in Cottingley and gained its name when it moved to premises above a shop in Boar Lane in the city centre. It draws its congregation from across the city, only about a quarter being local. Congregations average 240-250 on Sundays and a wide variety of activities ensure the church buildings are in use most days.

Cemetery Road Baptist Church initially comprised a Sunday School opened in 1875 facing on to Malvern Street, leaving space fronting on to the main Cemetery Road for a church to be built when funds allowed. Plans by Walter Hobson & Co for a Gothic chapel were approved by the Council on 30 March 1899 but this was not built and instead, plans by the same architects, almost identical internally but externally in the classical style, were submitted and approved in May 1901.



Fig. 49 City Evangelical Church, interior.
© English Heritage NMR DP029128

The premises are situated on sharply falling land and the east side of the church has a full three-storey height. The Cemetery Road frontage has a five-bay classical façade, almost entirely of red brick with only the smallest amount of stone being employed for keystones and cornices. The central three bays are emphasised with taller round-headed windows on the first floor and a pediment which rises above an open parapet. Brick pilasters, rusticated at first floor level break up the façade.

The doorway has a segmental arched pediment. The side walls are extremely plain with segmental heads to the windows. The Sunday School has a large hall whose axis is at right angles to the main building.

The internal arrangements are typical of late nineteenth century chapels with a first floor gallery on three sides, accessed by stairs at the front corners of the building. There is a lobby with an encaustic tiled floor and attractive glazed timber screens and a ceiling with panels of diagonal timber boarding. The gallery retains its pews but chairs have taken their place in the body of the church. There have been few changes required to adapt the church – the pipe organ has been removed. A large hall below the church has an adjacent kitchen and is used for church activities. There are plans prepared to convert the main hall of the former Sunday School to class rooms with an inserted mezzanine.

Building Plans, 30 March 1899, 24 May 1901, Leeds Archives

GREEK ORTHODOX

Church of the Three Hierarchs, Harehills Avenue, Harehills

NGR: SE31668 35885

This was built as a Primitive Methodist Chapel in 1902 by W. Hugill Dinsley of Chorley, Lancs. It was converted to a Greek Orthodox church in 1962. The church's congregation extends to the whole of Yorkshire (the only other Orthodox church in the north is in Manchester) and attendance is currently around 120 each Sunday.



Fig. 50 Church of the Three Hierarchs.

© English Heritage NMR DP027121

The chapel is in late Perpendicular style, much favoured in this period. Internally it has paired cast iron columns with moulded capitals supporting the roof at the junction of nave and transepts and decorative coloured glass in the windows that has simple art nouveau motifs of petals, hearts and strawberries. The former Sunday School behind has been converted to a social club and meeting rooms. The church retains the vast majority of the fittings from its former use, glazed entrance lobbies, rear gallery with Gothic traceried frontal, boarding up to the dado and pews. The pulpit (Ambon in Orthodoxy and usually very tall) has been moved to the north side of the church. What is striking is how the austerity of its original occupier has been replaced by the extremely rich furnishings of Orthodoxy. The rostrum has been extended to form a substantial platform and an Iconostasis has been erected to separate the nave from the sanctuary (to which only an ordained minister has access) which has been converted from the former organ chamber at the back of the rostrum. The sanctuary also fulfils some of the functions of a vestry. The Iconostasis in accordance with tradition has three doors and the sanctuary may be viewed through the central one, known as the Holy Door. The altar, constructed from re-used pews, is decorated with further icons. The Iconostasis is a classical screen

with a pediment and fluted pilasters, in varnished wood and painted with icons. It was made by D. Duxbury & Co, a Leeds firm of shopfitters.



Fig. 51 Church of the Three Hierarchs, interior.
© English Heritage NMR DP029160

The most obvious change is that the walls are now hung with a great many icons with more supported on specially fitted shelves. The icons on the doors of the Iconostasis, depicting the Archangel Michael and Jesus Christ are of high quality and painted specially for the church - most of the others in the church are produced in quantity in Greece. On the right of the platform is the Bishop's Throne (in Orthodox liturgy, the Bishop remains seated in the throne during the service). To its left is the Bier which represents the Tomb of Christ and contains a framed winding sheet. There are three choir

stalls (two are more typical in Orthodoxy – one on the left and one on the right), and a rotating stand for the service books. The fittings are completed by a table to hold oils for anointing and tall and elaborate brass candle holders. Oil sanctuary lamps are positioned at intervals along the Iconostasis. Lighting is by elaborate glass chandeliers imported from Greece. At the rear of the church is a counter, used for selling candles, further icons, including those of the three Hierarchs (St Basil, St Gregory and St John) and a space where members of the congregation can gather and talk before and after services.

The church is a sympathetic conversion from one denomination to another, retaining the features of its Methodist past and re-using some such as the pulpit and introducing new elements to meet the different liturgical practices of Orthodoxy.

Building Plans, Leeds Archives

SEVENTH DAY ADVENTIST

Seventh Day Adventist Church, Meanwood Road, Woodhouse

NGR: SE30249 35057

The church occupies the buildings of the former Clowes Methodist Church.

The first building on the site was the former Sunday School to the rear, designed by William Horrox and opened on 11 June 1878. This was of rock-faced stone, a simple Early English Gothic in style and is now used for games and sports by young people. The boundary wall running along the Meanwood Road frontage of the site would appear to be of the same date.



Fig. 52 Seventh Day Adventist Church, Woodhouse.
John Minnis 2006

The present church was built in 1893-4 and was designed by Ambler & Bowman. Clowes was taken over by the Seventh Day Adventists in 1978.

It is classical in style. The curiously ill-proportioned street façade has the two outer bays (which house the gallery staircases) brought forward as is the central entrance bay which has paired round-headed doorways. Above these a pediment sits somewhat unhappily with three small square windows on the first floor. The façade is surmounted by a parapet with ball finials and a second pediment. There are round-headed windows (replaced in uPVC) to the sides. The interior is galleried with the gallery which has rounded ends supported on cast iron columns. The east wall is gently curved and there are additional rooms to the rear of the building. Numerous original fittings including a patent ventilator and hardwood entrance screens are present. The floor is ramped and the majority of pews are retained. The organ has been removed at some stage but the organ case remains. A baptism pool has been added in the rostrum.



Fig. 53 Seventh Day Adventist Church, Woodhouse, interior.
© English Heritage NMR DP034031

The major change to the fabric is that to cater for a growing congregation (which can approach 300 on a Saturday), the gallery has been brought back into use. For many years, the upper part of the building was closed off and a ceiling filled the gallery opening. Restoration was nearly completed at the time of the visit.

Building Plans, 9 June 1893, 15
September 1893, Leeds Archives

C. Dews index cards

BLACK MAJORITY CHURCHES

Church of God of Prophecy, Chapeltown Road

NGR: SE30932 36165

The church has been established in Leeds for some forty years. It previously occupied the listed former Baptist chapel in Meanwood Road. The present building was opened in September 1992. It was purpose built as a church whose worship space is also used as a community hall, which received some public funding. Because of this multi-purpose use, it has no Christian symbols displayed within it – the argument being that these would be inappropriate when it is used for secular purposes and that the congregation has no need for such visual evidence of faith.



Fig. 54 Church of God of Prophecy, Chapeltown.

John Minnis 2006

The building is on sloping land and the lower ground floor is used as a children's nursery. The ground floor has two halls. The smaller is used for community purposes and by the church and has a kitchen attached while at right angles to it and divided from it by a narthex is the larger which forms a worship space. This is light and airy with top lighting and large windows in the east wall. Sliding doors on the south side open on to additional space which can be used to accommodate an overflow congregation. Flexibility is the key to the church's worship. The rostrum is also removable and there is a concealed baptism pool on the north side. Attendance on Sundays is in the region of 200 and plans have been prepared by Paul Henry Architects and Project Managers Ltd for the extension of the church so that the worship space is extended over the existing outdoor play area to the rear. The worship space would then be re-aligned so that the congregation would face the liturgical north, a proposal made easier because of the lack of fixtures.

Church of Jesus Christ Apostolic, Gledhow Road

NGR: SE3143434904



Fig. 55 Church of Jesus Christ Apostolic..
John Minnis 2006



Fig. 56 Church of Jesus Christ Apostolic, interior.
John Minnis 2006

The church is part of a US Pentecostal church. It is relatively small with nine churches and some 600-700 members in Britain. The Leeds church only has eight members, all elderly but the Minister intends to keep going. The church is also used by two other groups, the Beraca Evangelical Church, a French speaking Congolese church and the Eritrean Brethren.

The building was acquired c.1983. It was built as a Chapel for the Churches of Christ in 1900, the architect J W Thackray. It comprises the meeting room with two small class rooms either side of the entrance with a large basement hall below. The hall is used for weekday services and retains a baptism pool. The church is a typical small chapel of the period, little altered. It retains its pews, pitch pine wainscoating, glazed entrance lobby screen, rostrum and an organ which is still used. The sole decorative touches are coloured glass in the small circular east window and the round-headed west window and in the upper lights of the side windows.

Building Plans, 20 September 1900,
Leeds Archives

New Testament Church of God, Easterly Road, Harehills

NGR: SE3217735857

The New Testament Church of God was established in Leeds in 1959 by Curtis Grey. Meetings were initially held in people's homes and then under a tailor's shop in Roscoe Street, although these were held against a background of noise from the sewing machines which were frequently in use on Sundays. On 10 May 1959, a permanent church was opened at No. 281 Chapeltown Road, a former congregational church behind the former Union Chapel occupied by the Sikh Temple.

In 1984, the church moved to its present premises in Easterly Road, the former Third Church of Christ Scientist of 1927 by Davidson, Son & Sherwood of Newcastle. The buildings include the church with a single-storey wing on the north side containing the minister's office and a large hall. Both are of red-brick, the church in a simple classical style and the hall in a stripped down version, probably a later addition. The original plans showed the hall at an angle to the church whereas the hall as built is at right angles to it. There is an imposing façade to Easterly Road of three bays with a parapet and cornice, stubby corner towers, pilaster strips and three deep windows. The entrance is via a corridor between the minister's office and north wall of the church and there is a second and grander entrance on the north side with short ashlar columns on brick bases supporting an entablature. This latter is used as a processional route for weddings.



Fig. 57 New Testament Church of God.

© English Heritage NMR DP027102

The interior is light and is uninterrupted by piers. Few changes have needed to be made to the interior of the church to suit the requirements of its present congregation. A baptism pool has been installed on the rostrum, choir stalls to accommodate the church's two gospel choirs have been inserted each side of the rostrum and theatre lighting tracks controlled from a desk at the rear have been added. These tracks are hung from a suspended ceiling, the major structural change carried out to improve acoustics. The former organ chamber behind the rostrum is now used as offices. Biblical texts have been painted in handsome lettering on the east and west walls.

The church can have up to 400 people attending its services on Sundays and has many activities including a daily luncheon club. It is intending to put a second storey above the hall to provide more space for class rooms.

Souvenir brochure, *New Testament Church of God, 25th Anniversary Celebration 1959-1984*

JEWISH

Beth Hamedrash Hagadol, 399 Street Lane, Moortown, Leeds LS17 6HQ

NGR: 31168 38627



Fig. 58 Beth Hamedrash Hagadol.
© English Heritage NMR DP034106

BHH as it is generally known was founded in 1874 in a small chevra on Templar Street and moved three times, in 1877 to 20a St Alban's Street, a converted house and, in 1886, to Hope Street and then in 1895, further down the street. Compensation of £2000 from Leeds Corporation during slum clearance in the Leylands helped to pay for a purpose-built synagogue on Bridge Street (the site now occupied by the Salvation Army). It was opened in 1908 and was described as one of the largest synagogues outside London. As the Jews moved northwards, a further move to Newton Road, Chapeltown took place in 1936. As more of the Jewish population

moved to Moortown after the War, a branch of the synagogue was opened there in a prefabricated building in Street Lane in 1957. In the mid 1960s, amalgamation with the United Hebrew Congregation was discussed but talks failed and a decision was made to build a large new synagogue on the Moortown site.

The architect was G. Alan Burnett who designed the Jewish Institute and Jubilee Hall, Savile Mount (1934). The new synagogue seated 600 men and 350 women making it the largest in Leeds and reputedly, the largest outside London. Today attendances are down to around 150, due to a declining Jewish population in Leeds.



Fig. 59 Beth Hamedrash Hagadol, ceiling detail.
© English Heritage NMR DP034091

The building is concrete-framed with grey-brick cladding, the hexagonal shape of the main shul clearly expressed on the outside. The walls of the shul are unrelieved other than by buttresses enclosing the concrete frame that extend in front of a continuous shallow band of windows at eaves level above which is a central lantern. To the south is a entrance lobby and a substantial three-storey wing housing a smaller hall with its own Ark for weekday services and a large meeting room on the ground floor; meeting rooms on the first floor and the offices of B'nai B'rith and further meeting rooms on the second floor.

The lobby is decorated with sculpted plaques by Lucy Lyons which depict biblical scenes including the Destruction of the Temple. This leads to the main shul which is a simple yet impressive space. The deep roof beams form a Star of David with the centre left open to form a glazed lantern. A womens' gallery runs along all walls and has very steeply raked pews in light oak except at the east end where it is used for access only. There is an area screened off for older women on the ground floor for those who would find the stairs difficult. The bimah on its dais is in the centre of the shul, its corners splayed to repeat the shape of the hall. At the east end, the Ark is raised up by three steps with a lectern and a seven branch candelabrum standing forward of it. The Ark is more elaborate than that at the Sinai Synagogue with doors decorated with ten letters representing the Ten Commandments.

Murray Freedman, *Leeds Jewry, a History of its Synagogues* (1995), pp. 10-13

Isadore Pear, *The Beth Hamedrash Hagadol 1874-1994*

Etz Chaim Synagogue, Harrogate Road

NGR: SE30714 39428

This congregation had its origins in the Leeds Jewish Workers' Burial and Trading Society formed in 1899. Initially housed in a shul in Lady Lane, it moved to the former Wintoun Street Baptist Chapel (built 1870) in 1923. It merged with the Vilna Synagogue in 1955 and with the move of the Jewish community to Moortown, the Kingsway Cinema on Harrogate Road was acquired and converted to form the New Central Vilna Synagogue.



Fig. 60 Etz Chaim Synagogue.
© English Heritage NMR DP034121

The Wintoun Street synagogue was however retained with worshippers facing a long walk back to the Leylands for services. Compulsory purchase of Wintoun Street by the City Council led to land on Harrogate Road being given by them, together with sufficient compensation to enable the congregation to build a new synagogue. The converted cinema also closed and building of the new synagogue began in 1980.

The architect was Stuart Leventhal and Etz Chaim (Tree of Life) was opened on 6 December 1981. The building is in a chunky style, with a concrete frame clad in brown brick, fashionable in the 1970s. Its blocky forms have few windows. The largest element, which is higher than the other parts of the building is the octagonal shul, clearly expressed in the

exterior. It is adjoined by a large hall, a secondary hall which can be used as a small shul and the rabbi's office. The anonymity of the building is moderated to some extent by a menorah in raised brick at the east end and the repetition of the same symbol in the form of small concrete reliefs above the principal entrance which is to the west of the shul.

The interior of the shul is quite plain with light buff exposed brick walls, the concrete frame visible, a ladies gallery on concrete piers and a suspended ceiling of acoustic tiles laid out in a sawtooth pattern. The shul is entered at an angle from the west end while the gallery entrance faces due east. The gallery results in restricted headroom for those in the main part of the shul while the south wall is formed of a partition that can be opened onto the adjoining hall to provide extra accommodation for feast days and this has no windows which means that the south side has little natural light. The Ark is enclosed in a surround of brick matching that of the walls, with raised panels. There is cut out metal lettering over the Ark. The stairs leading to the gallery have balusters with the Star of David pattern.

A mikvah (ritual bath) was installed beneath the shul in 1994.

Murray Freedman, *Leeds Jewry: a History of its Synagogues* (1995) pp. 39-43.

United Hebrew Congregation Synagogue, Shadwell Lane

NGR: SE31363 39519

This had its origins in the Great Synagogue, Belgrave Street and the New Synagogue, Chapeltown Road. The Great Synagogue was the earliest synagogue in the city, originally opened in a converted house in Back Rockingham Street. The move to Belgrave Street took place in 1861 when a purpose-built synagogue by Perkin & Backhouse was opened. It was replaced in 1877-8 by a large and imposing structure which lasted until closure in 1983.

The New Briggate Synagogue had premises in St John's Place, New Briggate from 1876 and the movement of the Jewish population to Chapeltown led to the erection of the New Synagogue (J. Stanley Wright, 1932, now the Northern School of Contemporary Dance). The congregation had difficulty in finding funds to complete the building and in 1931 it joined with that of the Great Synagogue to form the United Hebrew Congregation.

The continued movement to Moortown led to the closing of both synagogues and their replacement with a new building on Shadwell Lane, designed by Peter Langtry-Langton, an architect whose family firm, based in Bradford is noted for the design of Catholic churches. It was opened in 1986.

The building is in an unusual style, a flamboyant pastiche that fuses classical and Byzantine elements, contrasting strongly with the modernism seen in the other Leeds synagogues.



Fig. 61 United Hebrew Congregation Synagogue, interior.
© English Heritage NMR DP034034

It was designed around the many stained glass windows taken from the Great Synagogue, together with some from the New Synagogue. It takes its stylistic cues from other artefacts from its predecessors.

Although it does not resemble the other synagogues in its style, its shul has the same hexagonal layout although, unusually, it does not have a separate women's gallery. Instead, women sit behind high part-glazed screens around the edges on four sides of the shul. The shul is well-lit from a lantern roof, glazed with a mix of plain and coloured glass bearing Star of David motifs. The opening for the lantern roof and a fascia below are decorated with extensive plaster mouldings. The Bimah incorporates part of that of the New Synagogue including some cast grilles while the pulpit which dates from 1898 is from the Great Synagogue. The Ark

is housed in a neo-classical surround with paired columns of a Composite order and a broken pediment evidently built of plaster and surmounted by a crown and two lions representing the Lion of Judah. The ark doors have neo-Egyptian detailing suggesting that they have been removed from the New Synagogue.

The walls, which are brick to dado and plastered above, of the shul are largely glazed with almost all filled with stained glass. The majority of this was removed from the Great Synagogue and dates from between 1902 and 1922. It includes a memorial window to Queen Victoria with a design of two columns, with vegetation entwined around them representing the Temple. Stained glass of a quite different character, with quite jazzy motifs, removed from the New Synagogue, is placed above the two sets of doors to the shul. Those on the north side of the shul, designed by David Hillman and dating from 1929-30, are of exceptional quality and depict Passover, Pentecost and Sukkot.

The layout of the building is complex, with three internal courtyards and a large hall, separated from the shul by a movable partition which can be opened for feast days. There are also smaller meeting rooms and a small shul. There is more stained glass from Belgrave Street in the entrance vestibule, the large hall and a meeting room while the small schul contains a set of three windows by David Hillman, 'Pray for the welfare of the State', to mark the Silver Jubilee of King George V, removed from the New Synagogue.

Outside, there is a sculpture "Shalom" by Naomi Blake, 1987, to the victims of the holocaust.

Murray Freedman, *Leeds Jewry: a History of its Synagogues* (1995) p. 39

Sinai Synagogue, Roman Avenue

NGR: SE32315 39092

The synagogue, which is and has always been the only Reform synagogue in Leeds had its origins in a meeting held in 1944 and arranged by the minister of the Bradford Reform Synagogue. Initially a private house was used, then the friend's Meeting House, Street Lane, the hall to the rear of the Newton Park Union Church, Chapeltown Road (now the Sikh temple) and in 1951, the former Spanish and Portugese Synagogue, 21 Leopold Street, Chapeltown.



Fig. 62 Sinai Synagogue.

John Minnis 2006

The building in Roman Avenue was consecrated on 6 November 1960. It was designed by Halpern & Associates of London and comprised the present hall (originally used as the schul), lobby, office, library and rabbi's office. In 1984-5, the building was extended by UK Development Consultancy Services of Leeds to the east to provide the present shul. Externally, the building is somewhat industrial in appearance with the two halls externally expressed with rising roof pitches and northlights. A single-storey flat-roofed section acts as a frontispiece to the building with elevations clad in stone, punctuated by the two principal entrances. The most striking feature of the building, which distinguishes it as a synagogue is the red brick east wall which has seven tall slit-like windows arranged together with contrasting brickwork to form a menorah.

Access to the shul may be gained either directly or from the lobby via the hall. The shul is a large hall, holding 200, the walls entirely panelled in timber with a suspended ceiling. It in fact does not face due east but south-east. The shul may be extended by opening the movable partition that separates it from the hall. The bimah is located on a raised dais with the ark against the east wall. The ark is a simple structure with a pedimented

top in timber matching that of the wall panels. The room is lit by the large northlight at the west end and the seven lights on the east wall. Decoration is sparse: a carved board bearing the Ten Commandments is placed over the door as a relic of the former building. The only other decoration is provided by two wall hangings in which each member of the congregation has had a hand, one depicting Sukkot (harvest festival), the other Jerusalem. The congregation sits on chairs which stand facing the centre of the roof, most facing north and south. As Sinai is a Reform synagogue, there is, of course, no womens' gallery.

The congregation presently numbers 60-70.

Murray Freedman, *Leeds Jewry, A History of its Synagogues* (1995) pp. 46-7

Ernest C Sterne, *The Early History of Sinai Synagogue, Leeds 1844-1970*

HINDU

Shree Hindu Mandir, 36 Alexandra Road, Hyde Park

NGR: SE2833034697

The Temple is located in an area known as the Harolds, a tightly built up group of streets of back to back houses in Hyde Park. Most of the members live further afield and there is a large car park in what were the grounds of a large Victorian villa, formerly owned by the Salvation Army and bought by the Hindu community in 1968 for use as a temple. It is now used as a community centre.



Fig. 63 Shree Hindu Mandir.

© English Heritage NMR DP029195



Fig. 64 Shree Hindu Mandir, shrines.
© English Heritage NMR DP034142

The Temple's foundation stone was laid on 5 August 2000 and the deities were installed on 11 August 2001. It is partly a conversion from a nineteenth century stone building, probably a stable but most of it is newly built. It was designed by Rajesh Sompura, an architect practising in India and is a successful blend of traditional West Yorkshire stone construction and Indian temple architecture. The basic structure is simple, a pitched roof hall, but the walls are broken by substantial buttresses that extend above the eaves and are topped with aedicules of Indian design. The blank west wall bears the motif of the temple. The entrance to the temple is hidden from the road on the north side and has a highly decorated mandapa (porch) with a traditional sikhara (spire), carved in India. The sikhara is topped by a kalasa (finial) with an amalaka (a ribbed bowl-shaped moulding). This leads to a lobby with racks

where shoes may be deposited and then to a narthex from which twin glazed doors lead to the temple itself. This space also has toilets and offices leading off it. The temple is relatively plain with all the emphasis on the marble shrines containing the deities at the west end. These were carved by Indian craftspeople brought over specially to complete them and are separated from the body of the temple by a pierced marble screen with iron gates for access. There are three principal shrines, that in the centre divided into three bays, those to the right and left of two bays with further shrines each containing a single deity at the end of the north and south walls. Krishna is at the centre. Opposite the shrines at a high level are three paintings in frames depicting deities. Other than these, the walls are unadorned.

Current plans are to build a new community centre at the north end of the site to replace the existing kitchen and hall.

Shree Hindu Temple – Leeds (2001)

Shree Hindu Mandir, Leeds UK – a place of love, peace and harmony (2000)

SIKH

Gurdwara Kalgidhar Sahib Bhatra Sanghat, 138 Chapeltown Road

NGR: SE309 47356



Fig. 65 Gurdwara Kalgidhar Sahib Bhatra Sangat.

John Minnis 2006

The building is a converted detached stone Victorian villa. It was opened on 19 October 1986, following purchase from the Ramgarhia Board.

Sewa Singh Kalsi, *The Evolution of a Sikh Community in Britain* (1992), p. 64

Gurdwara Gurunanak Nishkam Sewak Jatha, Lady Pit Lane, Hunslet

NGR: SE29641 31756

The gurdwara is converted from the former Rington's tea factory. Dating from 1936, it is a steel framed brick clad structure with an elaborate cornice, large windows and a handsome principal entrance which incorporates a semi-circular fanlight. The building is of three storeys with a penthouse providing a fourth with further additions to the rear and a late nineteenth-century former stable attached. It was acquired by the Sikh community for £80,000 in 1986 and opened as a gurdwara in 1988. There was a need for a gurdwara to serve Sikhs living in the southern part of Leeds, as they had to make a long journey over to the north side of the city to the existing gurdwaras. The group was offered a number of sites including the former Methodist church in Tempest Road

but the need for extensive car parking decided them in favour of the tea factory. The gurdwara, unlike most gurdwaras, is not an independent organisation run by committee but is part of a larger group which has its British headquarters at the large gurdwara in Soho Road, Birmingham and has a London gurdwara and three in India.

The work of converting the former factory has taken many years and is by no means complete. Initially the penthouse, formerly housing the offices of the tea company was occupied. The remainder of the building was then gradually occupied. The rear parts of the building are still being converted. Most of the building was originally open and all the



Fig. 66 Gurdwara Gurunanak Nishkam Sewak Jatha.

© English Heritage NMR DP029099

partitioning and other building work has been undertaken by volunteer labour from the Sikh community. No architect has been involved. There are current plans to create a new entrance at the side of the building with a drive and a large glass porch taking the place of existing industrial double doors.

The building is laid out with a dining room for 1000 people on the ground floor, the principal prayer hall on the first floor, a secondary prayer hall and teaching rooms on the second with the penthouse used for youth activities. The prayer halls are large rooms with suspended ceilings, carpeted, quite plainly decorated with some pictures on the walls with the focus on the stands holding the scriptures. Much of the large complex is being developed for other community activities and the facilities include a photographic studio and darkroom, a computer room, space for Sikh martial arts and an archery range, housed in the upper floor of the former stable.



Fig. 67 Gurdwara Gurunanak Nishkam Sewak Jatha, interior.
John Minnis 2006

About 80 families support the gurdwara although people from a wide area worship there; its location close to the motorway brings people from further afield. Many worshippers live some way from Beeston which has a large Muslim population.

Sewa Singh Kalsi, *The Evolution of a Sikh Community in Britain* (1992), p. 80

Information from Mr H. S. Saigoo, spokesman for the gurdwara

Gurdwara Namdhari Sangat, 61 Louis Street, Chapeltown

NGR: SE31248 35298

The sangat was opened 21 July 1987 and converted from an early Victorian villa of classical appearance possibly dating from the establishment of New Leeds in 1828, although extensively altered with bay windows added to ground and first floors.

Guru Nanak Sikh Gurdwara, Tong Road, New Wortley

NGR SE27855 32951



Fig. 68 Guru Nanak Sikh Gurdwara.

John Minnis 2006

The Gurdwara occupies the former Mount Pisgah United Methodist Free Church of 1877, a handsome red-brick Italianate chapel. It has a large pediment above a three-bay façade, comprised of a giant order of brick pilasters, Corinthian capitals and arches above three round-headed windows on the first floor and narrower paired windows on the ground floor. All windows have been replaced in uPVC.

The Gurdwara was established in 1978 and the majority of the congregation come from Armley. Sunday morning services have an average attendance of between 150-200.

University of Leeds, Department of Theology, *The Religious Mapping of Armley 2000-2001*

Ramgarhia Sikh Centre, Roundhay Road, Sheepscar

NGR: SE30761 34949



Fig. 69 Ramgarhia Sikh Centre.

John Minnis 2006

The Ramgarhia Board was founded in 1968 and occupied premises at 138 Chapeltown Road, sold to the Bhatra Sikh community in 1986. The present centre is a large multi-purpose complex which includes a sports hall, squash court, a day centre for the elderly as well as worship space, dining hall and lecture rooms. It was begun in August 1984 and opened on 7 May 1987.

Sewa Singh Kalsi, *The Evolution of a Sikh Community in Britain* (1992) pp. 63-4, 115

Sikh Temple, Chapeltown Road

NGR: SE30978 36113

This is the oldest established and largest Sikh temple in Leeds with a congregation of 600-1000 on a Sunday morning service.



Fig. 70 Sikh Temple, Chapeltown Road.

John Minnis 2006

The Sikh community first met together in 1953 in a private house at 39 Cobden Place and regularly began performing kirtan (singing of religious scriptures from the Sri Guru Granth Sahib) at 53 Clarendon Road. In 1957 the first Sikh Temple in Yorkshire was opened at 3 Saville Place, a corner terraced house. This lasted until 1960 when the former Newton Park Union Church in Chapeltown Road was acquired for £2700 and remained in use as the gurdwara until 1999. The building is still owned by the temple and is being renovated to provide additional facilities (see below).

The building of the purpose-built gurdwara designed by Singh & Partners began in 1998 and it was opened on 14 April 1999. It is box-like with the centre of the façade brought forward to form a porte-cochère. Small domes are positioned at each corner of the building and a larger dome above the entrance. The Sikh flagpole is to the left of the building. On the ground floor to left and right of the entrance, there are areas for shoes to be left by women (left) and men (right), a dining hall and kitchen ahead and stairs to left and right leading to the first floor. Here is the Diwan (the worship room). This occupies almost the entire first floor of the building and is sparsely furnished save for a takht (platform) on which stands the palki (canopy) over the Guru Granth Sahib (the Sikh holy book). A further hall in the basement is used when services are taking place in the



Fig. 71 Sikh Temple, Chapeltown Road, interior.
John Minnis 2006

Diwan. To the right of the Temple is the Sikh Centre which is used for a variety of sports, social and cultural activities. The gurdwara and Sikh Centre together cost £1.2 million of which £900,000 was raised within the Sikh community and £300,000 borrowed. The intention is that when renovation of the former Union Chapel is complete, the Sikh Centre building will be used as a faith school.

K. Knott and Sewa Singh Kalsi, 'The Advent of Asian Religions' in A. Mason (ed.), *Religion in Leeds* (1994)

MUSLIM

Bilal Mosque, Harehills Place

NGR: SE31931 35395



Fig. 72 Bilal Mosque, Harehills Place.

John Minnis 2006

This is a small mosque, occupying the former Sunday School of Harehills Congregational Church. The building, which was built in 1891, pre-dates the church, which was built in 1900-01, and is now used as a community centre and by Thomas Danby College.

Bilal Mosque, Harehills Lane

NGR: SE32112 35279



Fig. 73 Bilal Mosque, Harehills Lane.

© English Heritage NMR DP027128

This is the largest of the Leeds mosques, built in 1999. It was designed by Atba Al-Samarraie of Archi-Structure. Constructed of blockwork, it has tall octagonal minarets on each corner of the symmetrical entrance façade, the centre of which is extended to form a porch with an arched opening extending over two storeys. The porch has two smaller minarets. The walls are all topped with shaped gables. The windows all have pointed arches. Located on a prominent corner site and aligned to the east, it turns its back on the main road from which it is largely hidden by advertisement hoardings. The grounds are primarily used for car parking. The bulk of the mosque, which is sited on top of a ridge is particularly evident from the city centre.

Jamia Masjid Gohsia, Brooklyn Terrace, Armley

NGR: SE27368 33339

This is the smallest of the purpose-built mosques in Leeds, serving the Pakistani Sunni community in Armley. It was built in 1996. Its Friday services are attended by 100-200 men and a small number of women. It is also open during the week for prayer.



Fig. 74 Jamia Masjid Gohsia.

© English Heritage NMR DP027119

The original part of the building is a simple pitched roof structure in brick, in appearance similar to a community centre or church hall with nothing to distinguish it as a mosque. However, it has been extended at the front in brick to provide the traditional elements of dome, two small minarets and a pointed arch over the entrance. Four protrusions which equate to buttresses or pilasters have stone panels with simple Islamic designs incised in them.

University of Leeds, Department of Theology, *The Religious Mapping of Armley 2000-2001*



Fig. 75 Kashmir Muslim Community Centre & Mosque.

John Minnis 2006

Kashmir Muslim Community Centre & Mosque, 1 Hardy Street, Beeston Hill, LS11 6BJ

NGR: SE29529 31214

This is a conversion from the former Beeston Hill branch of the Leeds Industrial Co-operative Society. It was a large store with a balustrade and small pediment bearing the Society's name and the date 1897. The shopfront has been bricked in.

Leeds Grand Mosque, Woodsley Road, Hyde Park

NGR: SE2854534552

The Leeds Grand Mosque occupies the premises of the former Roman Catholic Church of the Sacred Heart which was acquired by the Leeds Islamic Forum. The church was designed by Derek Walker and built in 1963-5, replacing an earlier school-chapel of 1890, enlarged in 1896. The new church, which seated 450, formed part of a comprehensive redevelopment of much of the area.



Fig. 76 Leeds Grand Mosque.

© English Heritage NMR DP034002

The building has a reinforced concrete frame which permitted a 75ft span across the nave and compressed the length of the nave so as to give the congregation greater intimacy with the performance of the Mass. Externally it is clad in pre-cast concrete Cornish granite aggregate finish panels. The entrance porch flanked a large glazed box-like baptistery which formed a narthex with doors into the nave. The square sanctuary had top-lit chapels on each side. There was a choir gallery at the west end. The nave is lit by a northlight roof, the sanctuary by high level lights above it, giving what the architect termed "a subtle and disciplined penetration of light". Internally, the precast concrete beams are prominent with brick infill. The beams are paired, each pair forming the surrounds of tall slit-like windows.

The conversion of the building to a mosque has led, as might be expected to many changes, although the plan of the church is still readable. Externally, the principal change has been the addition of men's and women's toilets and ablution blocks on either side of the former baptistery. These are single-storey flat-roofed blocks that flank the former entrance porches so as to enclose the former outer doors to the church. The other changes are the removal of Christian symbols such as the large cross by Ray Arnatt on the baptistery roof, the resin and glass windows by Lawrence Lee in the sanctuary and the cross on the baptistery windows. Surprisingly the centre-hung granite doors clad in aluminium retain their original wheel-like handles which have a cross incorporated in their design. The presbytery (now let) and the corridor linking it to the church are little



Fig. 77 Leeds Grand Mosque, interior.
© English Heritage NMR DP034005

altered. The roof of the mosque had developed severe leaks and a curved second skin has been added.

Internally, the sanctuary has been turned into a second small prayer hall, partitioned off with a uPVC and glass division from the nave while the side chapels have also been partitioned off to form an office for the mosque chairman. The choir gallery has had a similar partition added to form a women's gallery. The Leeds Grand Mosque

encourages women to take a role in the running of the mosque and a second gallery has had to be added to cope with the numbers that are attending prayers. This has been added on the liturgical north side of the former nave. The mosque has a re-oriented interior so that the mihrab is in the centre of what was the south wall of the nave, i.e. at right angles to the building's orientation as a church. There is no niche for the mihrab, merely a canvas screen hanging from the wall and a clock showing prayer times. The minbar is a simple set of steps not unlike library steps in appearance.

The mosque has a particular appeal to younger people including students from nearby Leeds University and a number of Muslim converts. It is active in inter-faith activities, hosts many visits from schoolchildren and has open days when people can visit it and are given coffee and biscuits.

Catholic Building Review

Yorkshire Architect 1969 pp. 170-4

www.leedsgrandmosque.com



Fig. 78 Makki Masjid & Madrasa.
John Minnis 2006

Makki Masjid & Madrasa, Vicarage Road, Hyde Park

NGR: SE28494 34773

A small mosque which was opened in the 1970s former church hall of All Hallows church.

Makkah Masjid, Brudenell Road

NGR: SE2821235059

The Makkah Mosque was opened on 29 August 2003. Its origins lay in the al-Madina Masjid opened in the early 1970s in two converted houses. This was no longer capable of accommodating the numbers of people wishing to use the mosque and the Leeds Muslim Council sought a site for a purpose-built mosque. The former Primitive Methodist chapel (latterly Christadelphian) on Brudenell Road was identified. This was a building of some interest as a rare survival of a large timber-built chapel and was listed grade II. There were conservation issues relating to the demolition of the building which was in poor repair and lacked a use. Permission to demolish was eventually granted in 2000 and a design for a mosque prepared by Priest Woodward Associates. The cost was estimated to be £1.5m, which was raised within the local community. Construction was supervised and extensive changes made to the design by Atba Al-Samarraie of Archi-Structure, following the withdrawal of Priest Woodward. On completion, the building won two awards in the Brick Development Association's annual awards in 2003; second in the Best Craftsmanship Award and fourth in the Public Buildings section

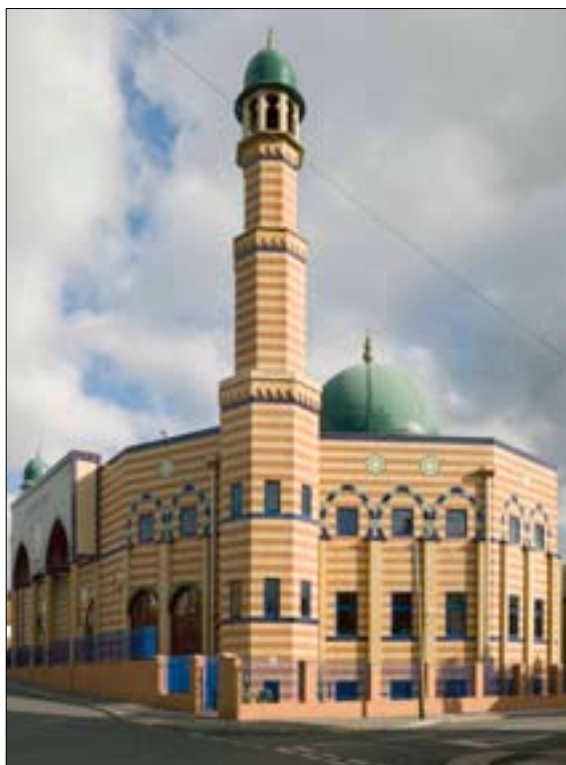


Fig. 79 Makkah Masjid.
© English Heritage NMR DP028567

The mosque displays Persian influence in its style although the polychromy also alludes to Ruskinian Gothic. The building has three floors and can accommodate 3000. It has a powerful impact visually on the area as it is surrounded by traditional Leeds back-to-back houses. It towers above them and is a significant local landmark from the higher ground to the north and east. The Brudenell Road façade has two corner towers with minarets while there is a third minaret, taller and slimmer, at the east end of the building. The principal entrance is on the splayed corner of Brudenell Road and Thornville Road with four further doors under a portico in Thornville Road. The portico is supported on four tall thin columns of cream brick cut in a barley sugar twist pattern. It has two large pointed arches and is faced in cream, green and blue tiles. A separate entrance to the right of the portico gives access to the lower ground floor prayer hall used

by women. There is a large open dome at the east end. Red and cream bricks provide vivid polychromy, also evident in the pointed arches of traditional Islamic design above the windows.

Internally, the building is structured around the three large prayer halls, one on each floor. By the entrance, there are the usual racks for shoe storage leading to wudu (washing)



Fig. 80 Makkah Masjid, interior.
John Minnis 2006

facilities. The ground and first floor plans are very similar; a large prayer hall and next to it a smaller prayer hall, used for weekday services. The rooms are plastered with tile to the dado in the larger halls, the mihrabs are simple niches framed by a pointed arch. To each side of the niches is a further niche with a glazed door, used to house books. The blue carpets were all made in Bradford. The upper hall is additionally lit by the dome, the lower part of which is currently plain but will be decorated with verses from the Koran. A large chandelier hangs from the centre of the dome. The staircase is entirely tiled and

although the furnishings are simple, the materials are of good quality. There is a library on the first floor and other offices on the north-east side of the building. The lower ground floor has a smaller prayer hall and a further prayer hall for women, together with separate wudu facilities and a kitchen serving the whole building.

www.makkahmasjid.co.uk



Fig. 81 Muslim Association Mosque & Madrasa.
John Minnis 2006

Muslim Association Mosque & Madrasa, 29 Stratford Street, Beeston

NGR: SE2991731063

This is a small converted terraced house, comprising two storeys with attic.

Quba Mosque, Hares Avenue, Harehills

NGR: SE3153535598

A small mosque, located in single-storey former industrial premises, believed to have been a garage. The building has heavily barred windows and shuttered doors in common with many buildings in inner Leeds. The walls are rendered, the roof of corrugated metal.

Shah Jalal Mosque, 27 Ellers Road, Leeds 8

NGR: SE31694 35749

The Bangladesh Islamic Society was formed in 1978 and purchased a terraced house on Ellers Road to convert into a mosque. The adjacent house was subsequently acquired and alterations carried out included extensions at ground floor level over the former front garden. Despite this work, it became evident that there was insufficient room to meet the requirements of the growing Bangladeshi population of the area. It was decided to build a purpose-built mosque and Atba Al-Samarraie of Archi-Structure prepared a design. The funds for the mosque have been raised entirely within the local Bangladeshi community and to date, the mosque has cost around £800,000.



Fig. 82 Makkah Masjid.
© English Heritage NMR DP028567

The two existing houses, which formed the end of a terrace on Ellers Road, were demolished and the new building was erected between 2002 and 2004. It is of red brick with stone dressings and takes its stylistic cues from the surrounding terraced houses. Thus, it has a pitched roof in slate, similar in pitch to the adjacent houses and prominent shaped gables. The rather flat elevations are broken up by stone bands and window surrounds which continue as vertical bands and cross the four horizontal stone bands to divide the brickwork up into panels. The corner with Markham Avenue is splayed and from this corner a minaret rises which serves to join together the two disparate elevations. The traditional green dome is not open to the floor below and is not functional – it is solely to indicate that the building is a mosque. The principal entrance on Ellers Road leads to stairs which rise to the level

of the ground floor prayer hall. These steps were originally to have been open but, in a change of plan, were enclosed with a mainly glass frontage.

The building has four floors. The semi-basement is devoted to extensive wudu (washing facilities) and toilets. Above there are two prayer halls which occupy the greater part of the ground and first floors with the stairs and a lift providing disabled access located in the corner by the entrance. On the top floor with reduced height is a smaller prayer hall, a kitchen (located under the minaret) and a room for the imam. The prayer halls are capable of holding about 500 people. There are no facilities for women.

Internally, the walls of the first and second floor prayer halls are tiled throughout and each has an elaborate mihrab with a pointed arch enclosing a tiled recess. That on the ground floor has to its right an armchair raised up on a base and approached by a step. There is also a lectern. The upper prayer hall is more sparsely furnished as befits its smaller size and has a simple recess for the mihrab.



Shahkamal Jamre Masjid and Madrasa, 2 Rowland Terrace, Beeston Hill

NGR: SE29973 31161

A mosque in the embryo stage, located in a small terraced house with a hand-written sign over the door. It is not recorded in any directories or websites.

Fig. 83 Shahkamal Jamre Masjid & Madrasa.
© English Heritage NMR DP029179

APPENDIX

A Gazetteer of Leeds Places of Worship 1900-2005

The gazetteer includes all places of worship known to have been in use during the twentieth century, together with a number closed pre-1900 but where the buildings remained standing in alternative uses. It is the first attempt to produce such a list and, as such, is bound to contain errors and omissions. Any corrections would be welcomed by the author.

The entries are based on a variety of sources given in the 'References' column.

Key

BN	Building News
C Dews	Card index of Methodist chapels compiled by C. Dews
CBR	Catholic Building Review (Northern)
D. Figures	Information from David Figures, United Reformed Church
Freedman	M. Freedman, <i>Leeds Jewry: A History of its Synagogues (1995)</i>
ICBS	Incorporated Church Building Society
Kadish	S. Kadish, <i>Jewish Heritage in England, An Architectural Guide (2006)</i>
Linstrum	D. Linstrum, <i>West Yorkshire: Architects and Architecture (1978)</i>
RDC	Ripon Diocesan Calendar
Stell	C. Stell, <i>An Inventory of Nonconformist Chapels and Meeting Houses in the North of England (1994)</i>

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
All Hallows	Anglican	Regent Terrace	1886	Kelly & Birchall			Dem. after fire in 1970.	The Church on the Hill (1936)
All Hallows	Anglican	Regent Terrace	1970s	Peter Brown of Castelow & Partners		Open		
All Saints	Anglican	York Road	1846-50	Healey & Mallinson			Dem.	ICBS plan
All Saints	Anglican	Pontefract Lane	1980	Peter Hill		Open	Replacement	
All Souls	Anglican	Blackman Lane	1876-80	G. G. Scott	II*	Open		
Ascension	Anglican	Silver Royd Hill, Wortley	1892				Closed 1959. Dem. Iron church	Kelly's Directory 1927
Ascension	Anglican	Heights Drive, Upper Armley	1962			Open		Datestone
Ascension	Anglican	Foundry Mill Street, Seacroft	1961			Open		A.F. Bundock, Parish of Seacroft 1845-1995 (1995)
St Agnes	Anglican	Stoney Rock Road, Burmantofts	1886-7	Kelly & Birchall	II	Open		ICBS Plan. RDC 1890
St Aidan	Anglican	Roundhay Road	1891-4	Johnson & Crawford-Hick	II*	Open		RDC 1895, 1896, 1903, 1905
St Alban	Anglican	County Street, Burmantofts		Walford & Pollard of Bradford			Dem.	ICBS Plan
St Andrew	Anglican	Cavendish Lane, Woodhouse	1844	G. G. Scott			Dem.	ICBS Plan
St Andrew	Anglican	Burley Street, Burley	1845	G. G. Scott			Dem.c. 1960.	
St Andrew	Anglican	Moor Grange, Butcher Hill	1967-8	Castelow & Partners, Leeds		Open		Yorkshire Architect 8 1969 p185
St Augustine	Anglican	Hyde Park Road	1870-1	J. B. Fraser	II	Open		RDC 1872, 1873, 1884
St Barnabas	Anglican	Church Street, Holbeck	1854-5	J. T. Fairbank of Bradford			Dem.	ICBS Plan
St Barnabas	Anglican	The View, Alwoodley	1963			Open	Originally used church hall	
Venerable Bede	Anglican	Stanningley Road, Wyther	1938	Gribbon, Foggitt & Brown	II	Open		
St Bartholomew	Anglican	Wesley Road, Armley	1872	Walker & Athron	II*	Open		
St Bartholomew's District Church	Anglican	Parliament Terrace, Armley	1890-1	Smith & Tweedale			Dem. Built as Mission Room	
Christ Church	Anglican	Meadow Lane	1823-5	R. D. Chantrell	II		Dem. 1972	
Christ Church	Anglican	Armley Ridge Road, Armley	1869-72	Adams & Kelly	II	Open		BN Vol. 22, 26 Jan 1872 p76
Christ the Saviour	Anglican	Swinnow Lane	1959			Open		
Cottingley Ecumenical Centre	Anglican, Methodist, URC	Cottingley Approach				Open		
St Catherine	Anglican	Holbeck	1832				Dem.	
St Chad	Anglican	Otley Road, Far Headingley	1868, chncel 1909-11	Lord Grimthorpe, W. Crossland, J Harold Gibbons	II	Open		BN Vol. 11, 16 Sept 1864 p699, RDC 1872, 1883, 1887, 1888, 1 Sprittles, St Chad's the First Hundred
St Chad C of E Mission Church	Anglican	New Pepper Road, Windsor Mount, Hunslet	1891				Dem.	
St Clement	Anglican	Chapeltown Road, Sheepsbar	1868	George Corson	II		Dem. 1976.	ICBS Plan. BN Vol. 15 18 Sept 1868 p642
St Cuthbert	Anglican	Kirkland Street, Hunslet	1883-4	Perkin & Bulmer			Dem.	
St Cross	Anglican	Middleton Park Avenue, Middleton	1935-6	F. L. Charlton		Open		Builder 18 June 1937 p1277, The Parish of St Cross, Middleton 1933-1983 (1983)
St Cyprian & St James	Anglican	Coldcotes Avenue, Harehills	1960	Geoffrey Davy of Kitson, Parish, Ledgard & Pyman		Open		
St David	Anglican	Waincliffe, Dewsbury Road, Beeston	1960-2	Geoffrey Davy of Kitson, Parish, Ledgard & Pyman		Open		

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
St Dunstan's Mission	Anglican	Parliament Terrace, Filey Street	1914				Dem. Linked with St Bartholomew, Armley	
St Edmund	Anglican	Lidgett Park Road, Roundhay	1908	W. Carby Hall	II	Open		G. Bass, Roundhay St Edmund, the first hundred years 1901-2001 (2001)
St Edmund	Anglican	Richmond Hill	1876	George Corson			Dem. ICBS plan states Albert Bowles Pace of London	ICBS Plan
St Edward	Anglican	Brown Lane, Holbeck	1903-4	G. F. Bodley			Dem. Vicarage survives.	
Emmanuel Church	Anglican	Woodhouse Lane	1880	Adams & Kelly		Open	Now University of Leeds Ecumenical Centre	
Epiphany	Anglican	Foundry Lane, Gipton	1936-8	N. F. Cachemaille-Day	II	Open		1988 Golden Jubilee, Church of the Epiphany, Gipton
Good Shepherd	Anglican	St Peter's Square	1882				Dem.	
St George	Anglican	St George's Street	1836-8	John Clark	II	Open	Apse c1890 by Henry Walker	
Holy Name	Anglican	Servia Road	1881	Chorley & Connon			Dem.	
Holy Spirit	Anglican	Stratford Street, Beeston Hill	1903	Prothero & Phillott, Cheltenham	II	Open		ICBS Plan
Holy Trinity	Anglican	Green Lane, Cookridge	1961-2	Jones, Stocks & Partners		Open		
Holy Trinity Mission Church	Anglican	Hough End, Bramley	1868				Dem.	Kelly's Directory 1920
St Hilda	Anglican	Cross Green Lane	1876-81	J. T. Micklethwaite	II	Open		ICBS Plan
St Hugh	Anglican	Armley Lodge Road	1908-9	Chorley & Connon			Converted to flats.	Plan. Leeds Archives 17 Dec 1908
St James the Great	Anglican	Church Lane, Manston	1846-7	Perkin & Backhouse			Dem. Replaced	
St James the Great	Anglican	Church Lane, Manston	1911-15	H. S. Chorley		Open	Brick west end added 1939	G. E. Kirk, Manston, its Churches and Schools
St James	Anglican	Kirkgate	1795				Dem. Built as Countess of Huntingdon's Connexion.	
St James	Anglican	York Street	1794-1801				Dem. early 1950s	
St James	Anglican	York Road, Seacroft	1845-6	T. Hellyer		Open		ICBS Plan, G.E. Kirk, The Churches and Schools of Seacroft (1954)
St James	Anglican	New Farnley	1863				Dem. Iron church	
St James	Anglican	New Farnley	1956-9			Open	Replaced 1863 iron church.	
St James	Anglican	Wortley	1780					
St John	Anglican	New Briggate	1632-4			Open	Churches Conservation Trust	
St John	Anglican	Wetherby Road, Roundhay	1824-6	Thomas Taylor	II	Open		
St John the Baptist	Anglican	Adel	C12		I	Open		
St John the Baptist	Anglican	Robson Street, Newtown	1866-7				Dem.	Kelly's Directory 1920
St John the Baptist	Anglican	Spence Lane, New Wortley	1852	Jeremiah Dobson			Dem. 1958	ICBS Plan
St John the Evangelist	Anglican	Little Holbeck	1850	G. G. Scott			Dem. 1938	
St John the Evangelist	Anglican	Dixon Lane Road, New Wortley	1896-8, west wall & vestry 1956-7			Open		Chippendale & Thornton, The Story of St John the Evangelist (1998)
St John the Evangelist	Anglican	Harrogate Road, Moortown	1853, enlarged 1889	Joseph Thompson	II	Open		
St John & St Barnabas	Anglican	Low Grange View, Belle Isle	1937-8	Gribbon, Foggitt & Brown		Open	Has family Centre.	M. Pickett, The Parish Church of St John and St Barnabas, Belle Isle 1938-1988 (1988)
St Jude	Anglican	Pottery Field, Hunslet	1852-3	Philip Boyce or C. W. Burleigh?			Dem. Cl. 1952 Mission church of 1875 in Cross Myrtle Street in addition.	

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
St Jude's Mission Church	Anglican	Cross Myrtle Street, Hunslet	1875, enlarged 1890				Dem	Kelly's Directory 1920
St Luke	Anglican	Malvern Road, Beeston Hill	1871-2	Adams & Kelly		Open		ICBS Plan
St Luke	Anglican	Stanks Lane North, Stanks	1963	M. J. Farmer		Open		N Yates, The Church in Leeds (1964)
St Luke	Anglican	North Street	1841	Perkin & Backhouse?			Dem.	ICBS record but no plan
St Margaret	Anglican	Cardigan Road	1908-9, W end 1964	Temple Moore. W end by G G Pace	II*		Redundant 1995	ICBS Plan
St Margaret	Anglican	Newlay Lane, Moorside Estate, Bramley	1958			Open		
St Mark	Anglican	St Mark's Road, Woodhouse Moor	1823-5	Peter Atkinson jnr. & R. H. Sharp	II		New chancel by Adams & Kelly 1873	BN Vol. 24, 10 Jan 1873 p56
St Martin	Anglican	Chapelton Road	1879-81	Adams & Kelly	II	Open		
St Mary	Anglican	Town Street, Beeston	1877-86	C. H. Thornton		Open		
St Mary	Anglican	Town Street, Middleton	1845-6	R. D. Chantrell	II	Open		
St Mary	Anglican	Church Street, Hunslet	1862-4	Perkin & Backhouse	II		Tower & spire survives	
St Mary	Anglican	Church Street, Hunslet	1975	Peter Hill of Hill Mawson Partnership		Open	Incorporates tower of earlier church	Consecration service brochure
St Mary	Anglican	Quarry Hill	1823-5, 1862	Thomas Taylor			Dem.	
St Mary	Anglican	Selby Road, Whitkirk	C15		I	Open	Chancel 1901 by G. F. Bodley.	
St Mary	Anglican	Hawkswood Avenue, Hawksworth Wood	1932-3	W. D. Caroe	II	Open		J Freeman, W. D. Caroe (1990) p83
St Mary of Bethany	Anglican	Tong Road, Lower Wortley	1886	Adams & Kelly			Dem. Cl. 1972, dem. 1975.	ICBS Plan
St Matthew	Anglican	Wood Lane, Chapel Allerton	1897	G. F. Bodley		Open		
St Matthew	Anglican	St Matthew's Street, Holbeck	1829-32	R. D. Chantrell	II		Now community centre	
St Matthew	Anglican	Camp Road, Little London	1850-1	C. W. Burleigh			Dem.	Kelly's Directory 1893
St Matthias	Anglican	Burley	1854	Perkin & Backhouse	II	Open		
St Michael	Anglican	Headingley Lane	1884-5	J. L. Pearson	II*	Open		
St Michael and All Angels	Anglican	Lawns Lane, Farnley	1884-6	Chorley & Connon	II	Open		
St Michael	Anglican	Buslingthorpe	1852-4	C. W. Burleigh			Dem. Cl. 1960s	
St Oswald's Mission Church	Anglican	Moor Road, Hunslet Carr	1889				Dem.	Kelly's Directory 1920
St Oswald's Mission Church	Anglican	Highbury Mount, Meanwood	1889-90	Smith & Tweedale			Redundant. Extant.	Centenary Booklet 1989, D. Hall, Far Headingley (2000) p76.
St Paul	Anglican	Park Square	1791-3	William Johnson			Dem. 1905.	
St Paul	Anglican	Main Street, Shadwell	1841-2	R. D. Chantrell		Open		
St Paul	Anglican	Raynel Drive, Ireland Wood	1964	G. Davy of Kitson, Pyman & Partners		Open		
St Paulinus	Anglican	Dewsbury Road						
St Peter (Leeds Parish Church)	Anglican	Kirkgate	1831-41	R. D. Chantrell	I	Open		ICBS Plan
St Peter	Anglican	Hough Lane, Bramley	1861-3	Perkin & Backhouse	II	Open	Extensively rebuilt.	
St Peter	Anglican	Dewsbury Road, Hunslet Moor	1866-8	Perkin & Son			Dem.	

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
St Peter's Christian Community Centre	Anglican	Disraeli Gardens, Hunslet Moor	1960s?			Open		
St Philip	Anglican	Wellington Street	1845-7	R. D. Chantrell			Dem. C1931, removed to Middleton .	ICBS Plan
St Philip	Anglican	Osmondthorpe Lane	1932	F. L. Charlton		Open		ICBS, New Churches Illustrated (1936) pp 118-9
St Richard	Anglican	Ramshead Hill, Seacroft	1961	Jones & Stocks		Open		W Yorks SA Journal Vol. XV No2 1955
St Saviour	Anglican	Ellerby Road	1842-5	John Macduff Derick	I	Open		
St Silas	Anglican	Goodman Street, Hunslet Lane	1868-9	George Corson			Closed 1951, Dem.1956	
St Simon	Anglican	Ventnor Street, Burley	1864-5	Thomas Shaw? (Perkin & Backhouse BN)			Dem. Poss Baptist church re-erected. Mission Hall, Kirkstall Road 1886	BN Vol. 12 24 Nov 1865 p839
St Stephen	Anglican	Morris Lane, Kirkstall	1828-9, 1863-94	R. D. Chantrell	II	Open		
Mission Hall	Anglican	Sandford Road, Kirkstall	1886				Dem.	Kelly's Directory 1920
St Stephen	Anglican	Accommodation Road, Burmantofts	1853-4	J. Dobson			Dem.	Kellys Directory 1893
St Stephen	Anglican	King Lane, Moor Allerton	1954	Kitson, Parish, Ledgard & Pyman		Open		ICBS, Sixty Post-war Churches (1956) p85
Holy Trinity	Anglican	Boar Lane	1721-7	William Etty	I	Open		
Holy Trinity	Anglican	Church Lane, Meanwood	1849	William Railton		Open		
Holy Trinity	Anglican	Accommodation Road, Armley	1872	Adams & Kelly			Dem. Iron mission church 1867	ICBS Plan. BN Vol. 22 16 Feb 1872 p139
St Thomas	Anglican	Melbourne Street	1850-1	William Butterfield			Chancel 1891-2. Dem.early 1920s.	
St Thomas	Anglican	Stanningley Road, Stanningley	1841	H. Rogerson	II	Open		
St Wilfrid	Anglican	Halton Hill	1937-9	A. Randall Wells	II*	Open		
St Wilfrid	Anglican	Chatsworth Road, Harehills	1927-1932	Sydney Kitson		Open	1913 design modified by James Parish	
St Anne	RC	Park Terrace, Guildford Street	1837-9				Dem. 1902-4. Made cathedral 1879	
St Anne's Cathedral	RC	Cookridge Street	1902-4	J. H. Eastwood	II*	Open		
Assumption of our Lady	RC	Spenn Lane	1957	Prefabricated- Spooner system		Open		CBR 1957
St Anthony of Padua	RC	Old Lane, Beeston	1904	Kelly & Birchall		Open	Tower and internal alterations by G Adkin	Datestone. CBR 1967 pp122-3
St Augustine of Canterbury	RC	Harehills Road	1937	Gribbon Foggitt & Brown		Open		Architectural Design & Construction 8 Feb 1938 p75
Christ the King	RC	Houghley Lane, Bramley	1929	Empsall Clarkson & Clarke		Open		Kelly's Directory 1940, Diocesan Archives
St Clare	RC	Chadwick Street, Crown Point	1926				Dem.	
Corpus Christi	RC	Neville Road, Osmondthorpe	1962	Reynolds & Scott		Open		The New Church: Corpus Christi (1962), Corpus Christi Golden Jubilee 1932-82 (1982)
St Francis of Assisi	RC	Manor Road, Holbeck	1896	Kelly & Birchall			Dem. Closed 1979	Diocesan Archives
St Francis of Assisi	RC	Bismarck Street, Holbeck	1984	Peter Langtry-Langton of J H Langtry-Langton Partners		Open		CBR
St Gregory the Great	RC	Swarcliffe Drive	1956				Later used for school	The Parish of St Gregory, a history 1954-94
St Gregory the Great	RC	Swarcliffe Drive	1969-70	L. A. G. Pritchard, Son & Partners		Open		CBR 1971 pp166-7, The Parish of St Gregory the Great: a history 1954-1994
Holy Family	RC	Green Lane, Armley	1894-5	Adams & Kelly		Open		Linstrum p. 370
Holy Rosary	RC	Chapelton Road	1936-7	Marten & Burnett		Open	Reordered 1987 by Weightman & Bullen. Nave divided, parish social room at w end.	

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Holy Name of Jesus	RC	Otley Old Road	1953	Stephen Simpson		Open	Rebuilt and extended by Peter Langtry-Langton 1978-9.	CBR 1978,1979,1980
Holy Spirit	RC	Leeds Bradford Road, Stanningley				Open		
St John	RC	Field End Road, Halton				Dem.		
St Joseph	RC	Joseph Street, Hunslet	1860	John Child		Dem.		CBR pp56-61
St Joseph	RC	off Joseph Street, Hunslet	1971	J H Langtry-Langton			Closed 1994, demolished.	Opening of the New Church 25 September 1971
Immaculate Heart of Mary	RC	Harrogate Road, Moortown	1956	R A Ronchetti		Open		CBR 1955-6
Our Lady of Good Counsel	RC	Kentmere Avenue, Seacroft	1958?	Arthur Farebrother & Partners		Open		CBR 1958
Our Lady of Czestochowa and St Stanislaw Kostka	RC	Newton Hall Road	1976	John Brunton & Partners		Open		
Our Lady of Lourdes	RC	Cardigan Road	1930	J Armstrong		Open	Built as 1926 Parochial hall. Re-ordered by Walker & Biggin	CBR 1959 pp154-6
St Margaret Clitherowe	RC	Naburn Approach, Whinmoor	1978	The Vis William Partnership		Open		
St Mary	RC	Lady Lane, Templar Lane	1794				Dem. c. 1839	
St Mary (Mount St Mary)	RC	Church Road, Richmond Hill	1852, 1866	Joseph Hansom & William Wardell, E. W. Pugin	II*		Closed, awaiting new use.	BN Vol. 13 14 Sept 1866 p618
St Nicholas	RC	Oakwood Lane, Gipton	1960-1	Weightman & Bullen		Open		Consecration ceremony. Souvenir Booklet 5 Dec 1975
St Patrick	RC	Rider Street	1891	Adams & Kelly			Closed, conversion planned.	
St Patrick	RC	Torre Road	2001	Michael Bateson Associates		Open	Replaced Rider Street	
St Paul the Apostle	RC	King Lane, Ireland Wood	1952-3, new church 1996	Jos Townend of Edwin Trotter Associates		Open	Earlier church used as hall	G Branston, Alwoodley, Leeds (2004) p36, Church Building Sept-Oct 1996 pp29-30
St Peter	RC	Petersfield Avenue, Belle Isle	1948	Charles Fox of Dewsbury		Open		50 Years of Catholic Life in South Leeds 10 March 1948-10 March 1998
St Philip	RC	St Philip's Avenue, Middleton	1934	R. D. Chantrell			Dem. 1993. Removed from Wellington Road.	E. Doherty, Bygone Middleton (1987) pp11-2
St Philip	RC	St Philip's Close, Middleton	1996	Michael Bateson Associates		Open	Linked to earlier primary school at rear.	Church Building Nov-Dec 1996 pp40-1
Sacred Heart	RC	Hyde Park Road, Woodsley Road	1963-5	Derek Walker			Now Leeds Grand Mosque.	Yorkshire Architect 8 1969 pp171-4, CBR pp110-115
St Theresa of the Child Jesus	RC	Station Road, Cross Gates	1953	Stephen Simpson		Open	Reordered & extended by G Alan Burnett & Partners 1979-80	CBR 1954, 1981 pp42-3, St Theresa's, Crossgates Golden Jubilee 1930-80, Dedication Booklet 1 Oct
St Urban	RC	Grove Road	1963	Evan E Morgan, Leeds		Open		CBR 1964 pp 108-9
St Wilfrid	RC	Whincover Drive, Farnley	1957	L A G Pritchard & Son		Open		Datestone, CBR 1958 pp124-5
Baptist Chapel	Baptist	Beecroft Street, Kirkstall	1849				Dem.	Kelly's Directory 1920
Baptist Chapel	Baptist	Carr Crofts, Armley					Later extended. Dem.	Armley through the camera(1904)
Baptist Chapel	Baptist	Cemetery Road, Beeston	1901	Walter A Hobson & Co		Open	Now City Evangelical Church	
Burley Road	Baptist	Burley Road	1874	Thomas Ambler			Chapel dem., school extant, used as offices	C. Dews
Baptist Church	Baptist	Harehills Lane/ Hilton Place	1928	Herbert J. Manchip		Open	Schools 1906-7 by Cubitt & Manchip	Plan, Leeds Archives, Architects' Journal 15 July 1931, Jubilee Handbook 1909-59
Baptist Tabernacle	Baptist	Low Road, Hunslet	1835-7		II	Open		
Meanwood Road Baptist Chapel	Baptist	Meanwood Road	1881 or 83	Smith & Tweedale			Now yoga centre	Datestone, K. Powell, The Fall of Zion (1980)
South Parade Baptist Church	Baptist	South Parade, Headingley	1908, 1925	School by Percy Robinson & W. A. Jones, Church by Jones & Stocks	II	Open	Replaced 1826 South Parade chapel in city centre dem. 1899	Church Building 62 Mar/Apr 2000 pp42-3
Baptist Church	Baptist	York Road	1872	W. H. Harris			Dem.	Porter's Directory 1872, Kelly's Directory 1920

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Blenheim Chapel	Baptist	Woodhouse Lane	1864, façade 1890s	Paul & Aycliffe, Bradford	II		Now offices..	C. Dews
Bramley Baptist Church (Zion)	Baptist	Hough Lane, Bramley				Open		
Byron Street General Baptist	Baptist	North Street	1827				Closed in C19. Dem. 1980s/90s.	C. Dews
Camp Road Baptist Church	Baptist	Grosvenor Avenue				Dem.		
Middleton Baptist Church	Baptist	Middleton Park Avenue, Middleton	1925	John Wills		Open		C. Dews
Moortown Baptist Church	Baptist	King Lane	1955-7			Open		
Salem	Baptist	Richardshaw Lane, Spinningley						Kelly's Directory 1905
Salem Baptist Tabernacle	Baptist	Westover Road, Bramley	1878				Extant, now Church of the Nazarene	
St James's Street	Baptist	St James's Street					Dem.	Kelly's Directory 1905
Swarcliffe Baptist Church	Baptist	Swarcliffe Drive	1950s?			Open		
Wintoun Street baptist Chapel	Baptist	Wintoun Street, Little London					Dem.	Kelly's Directory 1920
Woodhouse Carr	Baptist						Dem.	Kelly's Directory 1905
Catholic Apostolic	Catholic Apostolic	Cromer Road					Dem.	
Christadelphian Hall	Christadelphian	Brudenell Road					Dem. 1990s. Formerly Prim. Methodist	
Christadelphian Hall	Christadelphian	Town Street, Armley	1970s?			Open		
Christadelphian Hall	Christadelphian	North Lane, Oakwood		Prefabricated hut		Open		
Armley Congregational	Cong.	Hall Lane	1897-8				Originally Methodist New Connexion. Now flats.	
Beeston Hill Congregational Church	Cong.		1865	William Hill			Church formed 1858. Dem.	C. Dews
Beeston Royds Mission	Cong.		1877	Iron church			Dem. Formed as mission from Beeston Hill	
Belgrave Chapel	Cong.	Cross Belgrave Street	1836				Church formed 1815. Closed 1950s, commercial use.	Kelly's Directory 1920
Belle Isle Congregational	Cong.	Nesfield Road, Belle Isle	1951-2				Dem.	
Bethel Cong. Church	Cong.	Upper Wortley Road, Wortley	1880				Formed 1815, closed 1958. School 1908. All dem.	D Figures
Burmantofts Cong. Church	Cong.	Shakespeare Street	1891				Formed 1885. dem.	Kelly's Directory 1890
Cambrian Road Cong. (Sodom)	Cong.	Cambrian Road	1887				Mission church. Dem.	
Derby Crescent	Cong.	Dewsbury Road	1877				Offshoot of S. Accommodation Road, extant 1901. dem.	
Kirkstall Cong. Church	Cong.	Commercial Road, Kirkstall	1878 (1880 Linstrum, 1877 D Figures)	Smith & Tweedale			Dem. Closed 1964	Kelly's Directory 1920
Dewsbury Road Cong.	Cong.	Dewsbury Road	1906	Danby & Simpson		Open	Formed 1877. Built as schools and hall.	D Figures
East Parade Cong.	Cong.	East Parade	1839-41	Hurst & Moffatt			Dem.	
Marshall Street Cong.	Cong.	Marshall Street, Holbeck	1838 (1837 D Figures)	1865 alterations by William Hill			Dem.	Kelly's Directory 1920, C. Dews
Halton Congregational Church	Cong.	Halton Hill	1930-1 (1926, D Figures)	Chorley, Gribbon & Foggitt			Closed 1991 Dem. 1992	Builder 14 March 1930, J Gillegan, Halton
Harehills Cong. Church	Cong.	Harehills Road	1900-01	Tom Dyer			Closed 1985. Now Harehills Community Centre	
Headingley Hill Cong. Church	Cong.	Headingley Lane	1864-6	Cuthbert Brodrick	II		Closed 1978. Now City Church, independent evangelical.	BN Vol. 13 7 Sept 1866 p602

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Roundhay Cong. Church	Cong.	Shaftesbury Avenue, Roundhay	1901, 1907	W. H. Beevers	II	Open	Now Church of St Andrew	
Nether Green Cong. Chapel	Cong.	Woodhouse Street	1887-8				Dem. Formed 1871, closed 1951	
Newton Park Cong. Church	Cong.	Chapelton Road	1870-1	W. H. Harris	II		Later used as synagogue	
Newton Park Union Chapel	Cong./Baptist	Chapelton Road	1887	Archibald Neill	II		Later a Sikh gurdwara.	
North Hall Cong.	Cong.	North Hall Street	1872				Dem. Closed 1938. Mission from Queen St.	
Oak Road Cong. Chapel	Cong.	Oak Road	1876 (1866 D Figures)	Thomas Ambler			Dem following bombing in WW2.	Kelly's Directory 1927
Queen Street Cong. Chapel	Cong.	Queen Street	1825	J. P. Pritchett			Dem, replaced by West Park	
Salem Cong. Church	Cong.	Hunslet Lane	1791, façade c. 1900				Closed 2002. Extant.	
Seacroft Cong. Church	Cong.	Brooklands Avenue, Seacroft	1951			Open		
Sheepscar Cong. Chapel	Cong.	Barrack Street, Sheepscar	1910				Dem. Formed 1887	Kelly's Directory 1920
South Accommodation Road Cong.	Cong.	South Accommodation Road	1873				Formed 1870. dem.	D. Figures
Stainbeck Cong. Church	Cong.	Stainbeck Road, Meanwood	1930	Dinsley & Moss, Chorley		Open	Built as schools and hall	
Headingley St Columba URC	URC	Headingley Lane	1966	W & A Tocher		Open		
Trinity Cong. Chapel	Cong.	Woodhouse Lane	1898	G. F. Danby	II		Now an entertainment venue.	
West Park Cong.	Cong.	West Park Drive	1937-8	Gribbon Foggitt & Brown		Open		
Wigton Moor Cong.	Cong.	High Ash Drive, Alwoodley	1967			Open		
Woodsley Road Cong. Church	Cong.	Woodsley Road	1897	G. F. Danby			Dem. Formed 1870	D. Figures
Chapel	Countess of Huntingdon's Connexion (Zion)	Kirkgate	1795				dem. Taken over by C of E	
First Church of Christ Scientist	Christian Science	Headingley lane	1912-32	William Peel Schofield	II		Replaced by Otley Road. Now part of Leeds High School for Girls.	
First Church of Christ Scientist	Christian Science	Otley Road					Converted from early C19 house.	
Wortley Church of Christ	Christian Science	Stapleton place, Wortley					Huts.	
Christ Church	Evangelical Free Church of England	Manston Gardens, Manston	1960					
Independent Chapel	Independent	Queen Street	1823-5					
White Chapel	Independent	Hunslet Lane, Hunslet	1755				Dem.	
Kingdom Hall	Jehovah's Witnesses	Disraeli Gardens, Hunslet Moor	late C20			Open		
Kingdom Hall	Jehovah's Witnesses	Chapel Street, Halton	2003			Open		J Gilleghan, Halton, The Story of an East Leeds Village (N.D.)
Kingdom Hall	Jehovah's Witnesses	Stainbeck Road				Open		
St Luke Lutheran Church	Lutheran	Alma Road, Headingley	1985			Open	Converted from house	
Woodhouse Lane	Methodist New Connexion	Woodhouse Lane	1857-8	William Hill			School 1887-8. Cl. 1928. Now a bar	
Bethesda Armley	Methodist New Connexion	Theaker Lane	1845	Benjamin Jackson			Extended 1877 School 1886, extended 1894. Closed 1947 & dem.c. 1964.	Armley through the Camera (1904). C. Dews
Zion Clark Lane	Methodist New Connexion	Clark Lane	1894	Poss. W. S. Braithwaite			Cl. 1957	C. Dews
Ventnor Street	Methodist New Connexion	Ventnor Street	1872-3	William Hill			School 1856, replaced 1898 by W. S. Braithwaite. Closed 1972 Dem.	Hyde Park Methodist brochure

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Salem Woodhouse Street	Methodist New Connexion	Woodhouse Street	1854				Closed 1929, dem. 1960s	C. Dews
Hall Lane	Methodist New Connexion	Hall Lane, Armley	1897-8	W. S. Braithwaite			Cl. 1941, later used as Cong. Chapel. Once had lantern & spire. Now flats.	Armley through the Camera. C. Dews
Hunslet Road	Methodist New Connexion	Hunslet Road	1846	James Simpson			Extant	C. Dews
Trinity	Methodist New Connexion	Tempest Road	1907	W. S. Braithwaite		Open in new	Extant, now flats. School 1906. First church opened after 1907 union.	C. Dews
West Hunslet Central Mission	Methodist New Connexion	Dewsbury Road		William Hill			Dem.	C. Dews
Hunslet Carr	Methodist New Connexion	Moor Road	Sunday School 1842, Chapel 1848	New Sunday School 1872-3 by John Mortimer Fawcett			Dem.	C. Dews
Hunslet Carr	Methodist New Connexion	Moor Road	1876-8	William Hill			Dem. Cl. 1961	C. Dews
Gelderd Road	Methodist New Connexion	Gelderd Road					Dem.	
Mission Room	Methodist New Connexion	Bower Road, Hunslet	1880	Mr Leake			Sold 1917 to steelworks	C. Dews
Bethel	Methodist New Connexion	Jericho Street, Hunslet	1825					C. Dews
Quarry Hill Ebenezer	Primitive Methodist	Chapel Street, Quarry Hill	1822, new frontage 1846, enlarged 1874				Cl. c. 1933 & dem.	C. Dews
Bourne	Primitive Methodist	Uoper Accomodation Road, Richmond Hill	1877-8	T. Horrox			School 1870 in Butterfield St. Dem.	C. Dews
Clowes, Meanwood Road	Primitive Methodist	Meanwood Road	1893-4	Ambler & Bowman			School of 1878 by William Horrox. Closed c. 1971, now Seventh Day Adventist	C. Dews
Temple Vue	Primitive Methodist	York Road	1877-9	T. Howdill			Closed 1930s. Dem.	C. Dews
Harehills Avenue	Primitive Methodist	Harehills Avenue	1902	W. Hugill Dinsley, Chorley	II		Now Greek Orthodox Church of the Three Hierarchs	
Stanks	Primitive Methodist	Barwick Road, Stanks	1866, 1882	Extended 1882 by Conyers & Bowman		Open	Additions inc. porch by G. Alan Burnett 1960	J Gilleghan, Leeds Express 13 June 1977
Prince's Field	Primitive Methodist	Clowes Street, Holbeck	1837, porch by T. Howdill added 1885				Cl. 1929 & dem. 1970s. Sunday School 1868	Kelly's Directory 1920, C. Dews
Salem Holdforth Street	Primitive Methodist	Holdforth Street, New Wortley	1879-80	T. Howdill			School 1869, 1906 by T. A. Buttery & L. S. Bird, Morley Dem.	C. Dews
Zion	Primitive Methodist	Lady Pit Lane	1902	W. G. Smithson			Closed c. 1960 & dem. Replaced iron church of 1877, moved to New Farnley c. 1900.	C. Dews
Beeston	Primitive Methodist	Town Street	1855				Dem.	C. Dews
Beeston Hill	Primitive Methodist		1867, enlarged 1884	William Hill			Replaced c. 1974. School hall of 1906-7 still used	
Beeston Far Royds	Primitive Methodist		c. 1878, altered 1896	T. Howdill			Dem. Cl. 1962	C. Dews
Farnley	Primitive Methodist	Cross Lane	1867				Dem. Closed 1955	
Danube	Primitive Methodist	Gelderd Road	c. 1870	T. Howdill			Dem.	C. Dews
Rehoboth	Primitive Methodist	Park Lane	1838-9, new façade by Joseph Wright 1874				Dem. School 1853, enlarged 1865	C. Dews
Hunslet	Primitive Methodist	Joseph Street, Hunslet	1874	Kirk & Sons			Cl. c. 1964. Dem.	C. Dews
Woodhouse Hill	Primitive Methodist	Hunslet	1901-2	T. & C.B. Howdill			Dem. School 1879 by T. Howdill	C. Dews
Stourton	Primitive Methodist						Dem.	
Moriah	Primitive Methodist	The Crescent, Bramley	1872-4	Joseph Wright			School 1866. Chapel & school dem. c. 1957.	C. Dews
Hough End	Primitive Methodist	off Stanley Road, Bramley	1866-7				Dem. School 1870. Cl. 1930s	C. Dews
Eleven Lane Ends	Primitive Methodist	Stanningley	1871, extended 1901-2	Joseph Wright, Hull. Extension by T. & C. Howdill			Sunday School of 1885 by T Howdill dem. Sold to Roman Catholics 1972	C. Dews
Back Lane	Primitive Methodist	Back Lane, Bramley	1890				Dem.	C. Dews

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Southfield	Primitive Methodist	Wesley Road, Armley	1875	William Hill			Extant. Cl. 1953. Sunday School & 1910 extension dem. Now industrial premises.	Armley through the Camera (1904), C. Dews
Silver Royd Hill	Primitive Methodist	Tong Road	1901-2	T Howdill & C Howdill			Replaced chapel of 1835. Chapel dem. School of 1906-7 by Davidson & Philipson now Dem. Cl. 1955. Schools 1854, second school & vestries of 1897 by T. Howdill	C. Dews
Lower Wortley	Primitive Methodist	Bull Ring Road, Lower Wortley	1836, extended 1884 by T. Howdill				Tin tabernacle from Lady Pit Lane. Closed c 1982, extant.	C. Dews
New Farnley	Primitive Methodist		1900				Replaced 1878 by Branch Road, extant, now a shop.	C. Dews
Armley Ebenezer	Primitive Methodist	Armley Road	1855-6				Replaced by Stanningley Rd 1905. Became cinema 1910, later bingo hall.	
Armley	Primitive Methodist	Branch Road, Armley	1877	Thomas Howdill			Now carpet shop	
Armley	Primitive Methodist	Stanningley Road, Armley	1905	Thomas & C. B. Howdill	II			
Farnley	Primitive Methodist	Cross Lane, Farnley	1867				Cl. 1955 & dem.	C. Dews
BelleVue	Primitive Methodist	Belle Vue Road	1871-2	Joseph Wright, Hull			Dem. Cl. 1975	C. Dews
Woodhouse	Primitive Methodist	Craven Road					Dem.	
Jubilee	Primitive Methodist	Jubilee Street	1903	T & C.B. Howdill			Replaced Craven Rd. Cl. 1915, became Electra Cinema, dem.	C. Dews
Brudenell Road	Primitive Methodist	Brudenell Road					Sold to Christadelphians. Site now Makkah Mosque	
Cardigan Road	Primitive Methodist	Cardigan Road	1894-5, Schools of 1883	T & C.B. Howdill			Replaced tin church of 1877. Cl. 1975. Dem.	BN 11 Oct 1895 p. 513, C. Dews
Ebenezer Kirkstall Lane	Primitive Methodist	Victoria Road, Kirkstall	1874	T. Howdill			Howdill's first chapel. Industrial premises, disused	C. Dews
Lady Lane	United Methodist Free Church	Lady Lane	1840, Schools 1879?	James Simpson, schools by C. Berry	II		Closed 1936, Sunday Schools dem. Chapel now warehouse (derelict)	Stell
Roundhay Road	United Methodist Free Church	Roundhay Road	1878-9	D Dodgshun			Dem.	C. Dews
East Street	United Methodist Free Church	Cross Green Lane	1868-9	Thomas Marshall			School 1907 by C. W. Wilkinson, dem. 1940	C. Dews
Cross Stamford Street	United Methodist Free Church	Cross Stamford Street					Dem.	
Wilson Street	United Methodist Free Church	Wilson Street, Hunslet	1853	Mr Smith			Dem. Cl. 1966	C. Dews
Woodhouse Carr	United Methodist Free Church		c. 1854				dem.	C. Dews
Moortown	United Methodist Free Church	Shadwell Lane, Moortown	1850, poss. Rebuilt 1876				Extant, cl. 1932, later used as synagogue, now offices.	C. Dews
Beckett Street	United Methodist Free Church	Beckett Street, Burmantofts	Sunday School 1866, Chapel 1873-4	Mr Berry			Dem.	C. Dews
Bethesda St Mark Street	United Methodist Free Church	St Mark Street	1833 extended 1857				Dem. c. 2000	C. Dews
Ashley Road	United Methodist Free Church	Ashley Road, Harehills	1906				Replaced iron church of c. 1898. Rebuilt	C. Dews
Park Chapel	United Methodist Free Church	Caroline Street	1829				Closed 1934, later Christian Scientist. Dem. c. 1955.	C. Dews
Armley	United Methodist Free Church	Hall Road, Armley	1898-1900	Walter Hanstock & Son			Closed 1964. Now carpet warehouse. Sunday School of 1912-3 by Josiah Auty dem.	
Burley Lawn	United Methodist Free Church		1859	George Smith			Cl. c. 1940. Dem.	C. Dews
Whitehall Road	United Methodist Free Church	Whitehall Road	1869				Dem.	C. Dews
Victoria Road	United Methodist Free Church	Victoria Road, Hyde Park	1886	W. S. Braithwaite	II		Now First United Church of Jesus Christ (Pentecostal)	
Tabernacle	United Methodist Free Church	Meadow Road	c. 1836				Dem. School of 1881-2 by T. Howdill. Cl. c. 1915, became Palace Cinema	
Bethel	United Methodist Free Church	Meadow Road	1866	Prob. William Hill			Cl. 1933 & dem.	C. Dews
Bramley	United Methodist Free Church	Wesley Place	1850s				Cl. C. 1956. Dem.	

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Highfield Wortley	United Methodist Free Church	Highfield Avenue, Wortley	1904	Charles F. Wilkinson, Leeds			Dem.	C. Dews, History of Methodism in Wortley
Zion	United Methodist Free Church	Victoria Road, Kirkstall	1866-7 rebuilt 1914	Crabtree & Sons, Shipley			Extant, became RC church and now offices	C. Dews
Branch Road	United Methodist Free Church	Branch Road, Lower Wortley	1884	Thomas Howdill		Open		Building plan, Leeds Archives
Mount Pisgah	United Methodist Free Church	Tong Road, New Wortley	1877-8	Mr Smith?			School 1870. Now Guru Nanak Sikh Gurdwara	C. Dews
St John's Methodist Church, Swinnow	United Methodist Free Church	Stanningley	1886	Poss. Fawcett			New porch 1932 by J Brodie, Pudsey	
Bramley Union	United Methodist Free Church						Dem.	
Prospect Holbeck	United Methodist Free Church	Domestic Street, Holbeck	1880-1	Thomas Ambler	II		Closed 1933. Extant, now a carpet warehouse	C. Dews, building plans, Leeds Archives
Brunswick	Wesleyan Methodist	Brunswick Street	1824-5	Joseph Botham			Dem. Schools 1846 by James Simpson dem. 1960s.	Steil, C. Dews
Roscoe Place	Wesleyan Methodist	Chapelton Road	1861-2	Pritchett & Son, Darlington			School 1882. Replaced 1974 with present chapel	C Dews
Lincoln Fields,	Wesleyan Methodist	Cherry Row, nr. Mabgate, Newtown	1889	G. F. Danby			Extant, industrial premises. Schools of 1866 by William Hill, replacing those of 1833, 3rd	C Dews
Trinity	Wesleyan Methodist	Roundhay Road	1894	G. F. Danby			Dem. Schools 1889-90 J. W. Thackray	C Dews
Eldon	Wesleyan Methodist	Woodhouse Lane	1890	G. F. Danby			Dem.	C. Dews
Little London	Wesleyan Methodist	Meanwood & Oatland Rd	1862	Pritchett & Son, Darlington			Cl. 1930s	C. Dews
Roseville Road	Wesleyan Methodist	Roseville Road	1893-4	G. F. Danby			Cl. 1930s. Extant	C. Dews
Chapel Allerton	Wesleyan Methodist		1794-6, extended 1835		II		Extant. Became Sunday School on building of second chapel.	C Dews
Chapel Allerton	Wesleyan Methodist	Harrogate Road	1874-6	C. O. Ellison			Dem.	
Woodhouse Street	Wesleyan Methodist	Woodhouse Street	1840	James Simpson			Porches added 1893, dem. & replaced 1970. School 1891 by G. F. Danby, extant	C. Dews
Woodhouse Carr	Wesleyan Methodist	Meanwood Road	1873	G. F. Danby			Extant, now John Eckert offices. School also by Danby, Cl. early 1950s	C. Dews
Roundhay	Wesleyan Methodist	Springwood Road	1873-4	Perkin & Backhouse (BN W. Perkin & Sons)			Dem. Replaced 1986	BN Vol. 25, 11 July 1873 p49
Lidgett Park	Wesleyan Methodist	Lidgett Place, Roundhay	1926 inc. Schools of 1906	Hall: W. H. Beevers. Church: Arthur Brocklehurst & Co	II	Open		C. Dews
Alwoodley	Wesleyan Methodist							
Oxford Place	Wesleyan Methodist	Park Lane	1835-6, 1896-1902	James Simpson, remodelled by W. H. Thorp	II	Open	School 1841, new school 1898 (dem.)	C. Dews
St Peter Street	Wesleyan Methodist	St Peter Street	1834, altered 1890s	James Simpson			Cl. 1909	C. Dews
Wesley	Wesleyan Methodist	Meadow Lane	1816, extended 1837 by James Simpson				School of 1891. Cl. 1934 & dem.	Kelly's Directory 1920
Pottery Fields	Wesleyan Methodist		1857	believed James Wilson			Extant	C. Dews
Sweet Street	Wesleyan Methodist						Dem.	
School Street	Wesleyan Methodist						Dem.	
Bethel	Wesleyan Methodist	Low Road, Hunslet	1825, extended c. 1900				Dem. 1970s	C. Dews
Holbeck	Wesleyan Methodist	Isles Lane, Holbeck	1816	Porch added 1868 at rear to make frontage by William Hill			Closed late 1940s, dem. c.1972	C. Dews
New Wortley	Wesleyan Methodist	Skilbeck Street	1875	Perkin & Son			Chapel burnt c. 1956. Schools of 1863 extended 1891 by T. Butler Wilson.	C. Dews
The Mint	Wesleyan Methodist	Moor View, Holbeck	1891-2	T. Butler Wilson			Cl. c.1973. extant, now industrial premises	C. Dews
Woodhouse Moor	Wesleyan Methodist	Hyde Park Road	1874-5	C. O. Ellison assisted by G. F. Danby			Dem. Cl. 1971	Hyde Park Methodist brochure, C. Dews

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Hanover Place	Wesleyan Methodist	Hanover Place	1847, extended 1876	James Simpson			Closed 1929. Top storey removed, now offices. Sunday School 1891 by G. F. Danby	C. Dews
Hyde Park Road	Wesleyan Methodist	Hyde Park Road	1869	James Wilson Jnr			Dem. Cl. 1930s	C. Dews
Burley	Wesleyan Methodist	Cardigan Lane, Burley	1897-8	G. F. Danby	II	Open	Schools 1904-5 by Danby & SimpsonV	C. Dews
Kirkstall	Wesleyan Methodist	Kirkstall Road					Dem. Iron chapel, later Salvation Army	
Meynell Street	Wesleyan Methodist	Meynell Street, off Kirkstall Road	1885				Dem. Cl. post 1931	C. Dews
Wordsworth Street	Wesleyan Methodist						Dem.	
Headingley	Wesleyan Methodist	Otley Road	1840-5, extended 1862	James Simpson., Lecture hall & schools by G. F. Danby	II	Open		J. S. Mathers, History of Headingley Methodism, C. Dews
Kirkstall Wesley	Wesleyan Methodist	Commercial Road	1834, altered 1848 and 1874				Cl. C. 1960 & dem.	Kelly's Directory 1920
Meanwood	Wesleyan Methodist	Green Road, Meanwood	1881, extended 1886	William Hill	II	Open		C. Dews
Richmond Hill	Wesleyan Methodist	Richmond Hill	1848-9	James Simpson			School 1861, replaced 1895 by G. F. Danby. Chapel cl. 1961 & dem.	C. Dews
Beckett Street	Wesleyan Methodist	Beckett Street, Burmantofts	1873-5	Hill & Swann			Cl. c. 1940 & dem.	C. Dews
Saville Green	Wesleyan Methodist	Ironstone Street, off York Road	1892				Dem. Cl. 1920	C. Dews
Harehills Lane	Wesleyan Methodist	Harehills Lane	1931-2				Schools 1905 by J. W. Thackray. All dem.	C. Dews
Seacroft	Wesleyan Methodist	York Road	1821, present façade 1874 by William Hill			Open	1979-80 addition	C. Dews
Halton	Wesleyan Methodist	Chapel Street, Halton	1840				Sunday School 1877. All dem. C. 1992 for present chapel.	J Gillegan, Halton
Crossgates	Wesleyan Methodist	Authorpe Road, Crossgates	1882, 1892	G. F. Danby		Open	Original chapel became school	Fifty Years Record (1932)
Waterloo Road	Wesleyan Methodist	Waterloo Road, Hunslet	1839	James Simpson			Dem. Closed 1930s.	C. Dews
Dewsbury Road	Wesleyan Methodist	Dewsbury Road	1887-8, destroyed by fire 1909, rebuilt 1910	G. F. Danby			School 1891. Dem.	Kelly's Directory 1920, C. Dews
Beeston	Wesleyan Methodist	Town Street	1865-6	William Hill			Organ chamber & choir vestry 1892.	C. Dews
Beeston Hill	Wesleyan Methodist		1867	William Hill			Dem & replaced c. 1971. Sunday School of 1906-7 extant.	C. Dews
Stourton	Wesleyan Methodist	Wakefield Road					Dem.	
Hunslet Moor End Mission Room	Wesleyan Methodist		1891	G. F. Danby			Cl. c. 1982 & dem.	C. Dews
Beeston Park Side	Wesleyan Methodist	Dewsbury Road	1906	Danby & Simpson			Cl. 1930s, dem. early 1970s	C. Dews
Lady Pit Lane Mission	Wesleyan Methodist	Lady Pit Lane, Beeston	c. 1898-9	G. F. Danby			Dem.	C. Dews, Builder 9 April 1898
Middleton	Wesleyan Methodist	Hopewell View, Middleton	1896	Howdill & Howdill		Open		C. Dews
Brunswick Chapel, now Trinity Methodist	Wesleyan Methodist	Upper Town Street, Bramley	1823, enlarged 1882, 1900-1 by G. F. Danby	Largely rebuilt 1967 by W. J. Benson		Open	Schools of 1821 enlarged 1836 extant	Kelly's Directory 1920
Ebenezer Chapel	Wesleyan Methodist	Stanley Road, Bramley	1875-6, extended 1888				Cl., extant	C. Dews
Stanningley	Wesleyan Methodist						Dem.	
Armley Mission	Wesleyan Methodist	Mistress Lane, Armley	1923				Closed c. 1954, extant	C. Dews
Armley	Wesleyan Methodist	Wesley Road, Armley	1907	W. J. Morley & Son, Bradford			Dem. Replaced chapel of 1812. School 1822, addit. School 1869, extnded 1888	C. Dews
Whingate	Wesleyan Methodist	Whingate, Wortley	1878-9	John Simpson, Leeds			Dem.	Fete programme 1914, C. Dews
Greenside	Wesleyan Methodist	Wortley	1847	Prob. James Simpson			C. 1938, extant. Orig. chapel 1798 extended c. 1819. School 1856, extended 1898.	C. Dews

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Farnley Hill	Wesleyan Methodist	Stonebridge Lane, Farnley	1797		II			Stell
Lane Side, Farnley	Wesleyan Methodist	Town Road, Farnley					Cl. 1945. Extant, converted to house.	C. Dews
Gereenside Mission	Wesleyan Methodist	106 Upper Wortley Road						
New Blackpool,	Wesleyan Methodist	Cow Close Road, Lower Wortley	1896	G. F. Danby			Schools of 1904 on site of original mission hall. Cl. 1973, extant, industrial premises	C. Dews
Adel Methodist Church	Methodist	Holt Lane, Adel	1937	F. L. Charlton			Now church hall	C Dews
Adel Methodist Church	Methodist	Holt Lane, Adel	1963-4	J C Prestwick & Sons		Open		C Dews
Alwoodley Park Methodist Church	Methodist	The Lane, Alwoodley Park	1955-6			Open	Hall 1961	
St Andrew's Methodist Church	Methodist	Old Lane/Cardinal Road	1956	Geoffrey Davy of Kitson, Parish, Ledgard & Pyman		Open		Twentieth Century Society, The Twentieth Century Church (1998)
Ashley Road Methodist Church	Methodist	Ashley Road, Harehills	1964	Pennington, Hustler & Taylor		Open		C. Dews
Christ Church	Methodist/URC	Chapel Street, Halton	1992	J H Langtry-Langton		Open		Datestone, J Gilleghan, Halton
Cookridge Methodist Church	Methodist	Tinshill Road & Odey old Road	1962	W F Dawson & Bennett		Open		C Dews
Gipton Methodist	Methodist	Oak Tree Place	1936	Arthur Brocklehurst & Co		Open	Chapel demolished. Manse used as church.	C Dews
Harehills Lane	Methodist	Harehills Lane	1931-2				Dem. School 1905	C. Dews
Hawksworth Wood Wesleyan Chapel	Methodist		1933	George H Shipley			Dem.	C Dews
Highfield Methodist Church	Methodist	Highfield Avenue, Wortley	1963	D. Brian Roy of G Burnett & Partners, rebuilt by Hill Mawson		Open		Dews, History of Methodism in Wortley
Hunslet Methodist Church	Methodist	Balm Road, Hunslet	1981	Peter B. Hill of Hill Mawson		Open		C. Dews
Hyde Park Methodist Mission	Methodist	Hyde Park Road	1976	Brooks Thorp Partners		Open		Opening brochure
St John's Methodist Church	Methodist	Stanningley Road, Stanningley				Open		
Moortown Methodist Church	Methodist	Alderton Rise, Moortown	1952			Open.		C. Dews
Newbourne Methodist Church	Methodist	Upper Accommodation Road	1970-1	Charlton & Crowther		Open.		C. Dews
Osmondthorpe Methodist Church	Methodist		1930s				Cl. 1970s. Extant, children's group	
Roscoe Methodist Church	Methodist	Francis Street	1974			Open		
Roundhay Methodist Church	Methodist	Springwood Road	1986			Open		
Sandford Methodist Church	Methodist	Broad Lane, Bramley	1960			Open		
Trinity United Church	Methodist/ URC	Roundhay Road	1983			Open		
Chapel Allerton Methodist Church	Methodist	Town Street, Chapel Allerton	1983	Finch		Open		
Wesley Road Chapel	Methodist/Baptist/URC	Wesley Road, Armley				Open		
Woodhouse Methodist Church	Methodist	Woodhouse Street	1974			Open	Replaced 1840 chapel on same site.	
Whingate Methodist Church	Methodist	Whingate, Wortley	1998			Open		
Albion Street	Wesleyan Methodist	Albion Street	1802				Replaced by Oxford Place 1835, not dem. until 1980s.	C. Dews
Armley Providence	Wesleyan Methodist	Town Street, Armley	1839				Extant. Cl. 1897, now a shop. School 1865 in Carr Crofts also extant.	C. Dews
Leylands	Wesleyan Methodist	Regent Street	1825				Closed in C19, demolished in 1930s	C. Dews

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Byron Street	Primitive Methodist	Byron Street	1867				Closed 1880s, later a synagogue. Dem. 1960s.	C. Dews
Woodhouse Carr	Primitive Methodist		1871	William Horrox			Replaced 1878 by Clowes. Extant, industrial premises	C. Dews
Bethesda	Methodist New Connexion	St Philip Street	1834, enlarged 1836				Sold 1889 & replaced by Ventnor St, became Salvation Army.	
Methodist Chapel	Methodist	Moor Road, Far Headingley	1860				Extant, cl. pre-1905. Now house	D. Hall, Far Headingley (2000) p74
Methodist Chapel	Methodist	King's Place, Headingley	late C18		II		Extant, cl. pre-1905. Converted to house c1845	
Woodside Wesleyan Chapel	Methodist	Church Lane, Meanwood	1811		II		Extant, closed pre-1905. Under renovation 2005	
Wesleyan Chapel	Methodist	Town Street, Chapel Allerton	1794		II		Extant, cl. pre-1905. Converted to school 1878.	
Church of Jesus Christ of Latter Day Saints	Mormon	Vesper Road, Hawksworth Wood						
Church of Jesus Christ of Latter Day Saints	Mormon	Kingswear Parade, Crossgates						
Elm Foursquare Gospel Alliance	Pentecostal	Bridge Street	1930-1	Arthur Brocklehurst & Co, Manchester			Now Bridge Street Pentecostal Church	Leeds Archives Building Plans 53 8 July 1930
Church of God of Prophecy	Pentecostal	Chapeltown Road						
Inc Pentecostal City Mission Church	Pentecostal	Harehills Avenue					Hut in grounds of Harehills URC	
New Testament Church of God	Pentecostal	Easterly Road		Davidson Son & Sherwood, Newcastle			Built as Third Church of Christ Scientist	Leeds Archives Building Plans 65 3 May 1927
Wesleyan Holiness Church	Pentecostal	Laycock Place, Chapeltown	1982					Datestone
Gledhow Road Chapel	Church of Christ	Gledhow Road, Sheepscar	1900	J. W. Thackray			Now Church of Jesus Christ Apostolic	
Hope Hall	Christian Brethren	Scott Hall Grove	1970s					
Bramley Church of the Nazarene	Nazarene	Westover Road, Bramley	1878			Open	Former Salem Baptist Tabernacle	
Hunslet Church of the Nazarene	Nazarene	Grove Road, Hunslet				Open		
South Leeds Church of the Nazarene	Nazarene	Dewsbury Road	c.1830				Extant. Now industrial premises	
South Leeds Church of the Nazarene	Nazarene	Hunslet Hall Road	1991			Open	Moved from Dewsbury Road	
St Columba	Presbyterian	Woodhouse Lane	1855					
Presbyterian Church	Presbyterian	Cavendish Road	1878-9	J. B. Fraser	II		Now University Music Dept.	
Mill Hill	Presbyterian	Mill Hill	1672-3				Replaced by Mill Hill Unitarian	
Trinity Presbyterian Church	Presbyterian	Harehills Avenue	1906	W. H. Beevers	II	Open	Now URC	
Reformed Baptist Church	Reformed Baptist Church	Cottage Road, Far Headingley					Former corner shop	
Salvation Army	Salvation Army	Kirkstall Lane				Open		
Salvation Army	Salvation Army	Nile Street	1988			Open		
Salvation Army	Salvation Army	Cardigan Lane, Hyde Park						
Salvation Army	Salvation Army	Hunslet Hall Road				Open		
Salvation Army	Salvation Army	Meanwood Road	1912				Used by SA as a shop	Datestone
Meeting House	Society of Friends	New Adel Lane	1872			Open	Initially for burials only, from 1928, also used as meeting house	D M Butler, The Quaker Meeting Houses of England Vol II (1999) p816-7
Meeting House	Society of Friends	Street Lane, Roundhay	1931, 1957				Bungalow bought 1931	

Name	Denomination	Address	Date	Architect	Listed	Status	Remarks	References
Meeting House	Society of Friends	Water Lane	1698-9					
Meeting House	Society of Friends	Water Lane	1778					
Meeting House	Society of Friends	Woodhouse Lane	1868	Edward Birchall			Now BBC	D M Butler, The Quaker Meeting Houses of England Vol II (1999) p. 813-5
Meeting House	Society of Friends	Woodhouse Lane	1987	Michael Sykes		Open		Ditto
Armley Spiritual Church	Spiritualist		1894				Extant	Kirkby, Armley through the camera (1904)
Greater World Christian Spiritualist Church	Spiritualist	14 Clarendon Road				Open	House	
New Jerusalem	Swedenborgian	Willow Terrace	1884-5	Prob. Herbert Isitt, Bradford			Extant	Kelly's Directory 1893
Theosophy Hall	Theosophy	12 Queen Square				Open	House purchased 1911	
Holbeck	Unitarian	Domestic Street	1881	Chorley & Connon			Dem. Became a cinema	
Hunslet	Unitarian	Joseph Street , Hunslet					Dem.	
Mill Hill	Unitarian	City Square	1847-8	Bowman & Crowther	II*	Open		
Holiness Church Mission Room	?	Dewsbury Road, Beeston	early C19				Independent Sunday School on 1860s OS map. Now industrial premises.	Kelly's Directory 1905
The Apostolic Church	Independent evangelical	Armley Ridge Road	1980s?			Open.		
Bethel Free Church	Independent evangelical	Fourteenth Avenue, Armley	c1980			Open		
Bramley Christian Church	Independent evangelical	Snowden Crescent, Bramley	1960s?			Open		
Christians Chapel	?	Wellington Road, New Wortley						Kelly's Directory 1927
Gospel Hall	Independent evangelical	off Church Street, Hunslet	1932			Open		
Ridgeway Gospel Hall	Independent evangelical	Cross Chancellor St, Buslingthorpe				Open	Built by Baptists, replaced by Meanwood Road Baptist Chapel	
South Leeds Christian Fellowship	Independent evangelical	Throstle Lane	1970s?			Open		
Tinshill Free Church	Independent evangelical	Tinshill Lane	1983			Open	Congregation originally Methodist.	Website
West Grange Church	Independent evangelical	West Grange Garth, Belle Isle	1960s			Open		
Woodhouse Christian Fellowship Church	Independent charismatic	Holborn Approach (formerly Institution Street)	1850			Open	In former premises of Temperance Hall & Mechanics Institute founded by Samuel Smiles.	Datestone
Agudas Hazionim Synagogue	Jewish	307 Chapeltown Road					Converted from house.	
Back Nile Street Synagogue	Jewish	Back Nile Street, Leylands	c1908				Dem.	
Beth Hamidrash Synagogue	Jewish	Street Lane	1969	J. Alan Burnett				
Central Viina Synagogue	Jewish	Harrogate Road	1937	James Brodie			Dem. Converted from Kingsway Cinema 1959.	
Chassidishe Synagogue	Jewish	Spencer Place	1934-5	Kirk & Tomlinson			Subsequently a mosque	Freedman pp44-5, Kadish p169
Chapeltown Hebrew Congregation	Jewish	58-60 Francis Street					Now a night club, not purpose-built	Kadish p170
Chevra Tehilim	jewish	Reginald Terrace, Chapeltown	1938	Kirk & Tomlinson			Now a community centre	Freedman p44
Etz Chaim Synagogue	Jewish	Harrogate Road	1980-1	Stuart Leventhall of Owen Diplock & Associates				Freedman pp42-3
New Synagogue	Jewish	Chapeltown Road	1927-32	J Stanley Wright	II		Closed 1985. Now Northern School of Contemporary Dance	
Moortown Synagogue	Jewish							



ENGLISH HERITAGE RESEARCH DEPARTMENT

English Heritage undertakes and commissions research into the historic environment, and the issues that affect its condition and survival, in order to provide the understanding necessary for informed policy and decision making, for sustainable management, and to promote the widest access, appreciation and enjoyment of our heritage.

The Research Department provides English Heritage with this capacity in the fields of buildings history, archaeology, and landscape history. It brings together seven teams with complementary investigative and analytical skills to provide integrated research expertise across the range of the historic environment. These are:

- * Aerial Survey and Investigation*
- * Archaeological Projects (excavation)*
- * Archaeological Science*
- * Archaeological Survey and Investigation (landscape analysis)*
- * Architectural Investigation*
- * Imaging, Graphics and Survey (including measured and metric survey, and photography)*
- * Survey of London*

The Research Department undertakes a wide range of investigative and analytical projects, and provides quality assurance and management support for externally-commissioned research. We aim for innovative work of the highest quality which will set agendas and standards for the historic environment sector. In support of this, and to build capacity and promote best practice in the sector, we also publish guidance and provide advice and training. We support outreach and education activities and build these in to our projects and programmes wherever possible.

We make the results of our work available through the Research Department Report Series, and through journal publications and monographs. Our publication Research News, which appears three times a year, aims to keep our partners within and outside English Heritage up-to-date with our projects and activities. A full list of Research Department Reports, with abstracts and information on how to obtain copies, may be found on www.english-heritage.org.uk/researchreports

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