Holy Trinity Armenian Church
Manchester

Heritage Statement and Significance Assessment

PLANNING AND
BUILDING CONTROL
06 MAY 2014



AHP Architectural History Practice

March 2014

Holy Trinity Armenian Church

Heritage Statement and Significance Assessment

by

The Architectural History Practice Ltd

March 2014

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1.0 INTRODUCTION

1.1 Background to the Report

The report was commissioned in December 2013, by Ron Simpson on behalf of the Holy Trinity Armenian Church, from the Architectural History Practice Ltd. A heritage statement is required by Manchester City Council, to support an application for listed building consent and planning permission for a rear addition to provide additional accommodation for a priest. The report is designed to be read in conjunction with floor plans and elevations prepared by Ron Simpson.

1.2 Purpose of the Report

The report is designed to provide:

- A summary of the context, history and development of Holy Trinity Church and its immediate setting,
- A statement of significance of the building and setting,
- An impact assessment of the proposals.

1.3. Location

The address is Holy Trinity Church, 229 Upper Brook Street, Manchester M13 OFY. The local planning authority is Manchester City Council.

1.4. Copyright

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1.5 Acknowledgements

This report was prepared with the help and co-operation of Tatto Couligian and Ron Simpson and was written by Clare Hartwell and Marion Barter, Directors of AHP. All photographs are by the authors unless otherwise stated.

2.0 HISTORY, DESCRIPTION AND CONTEXT

2.1 Summary History of the Site

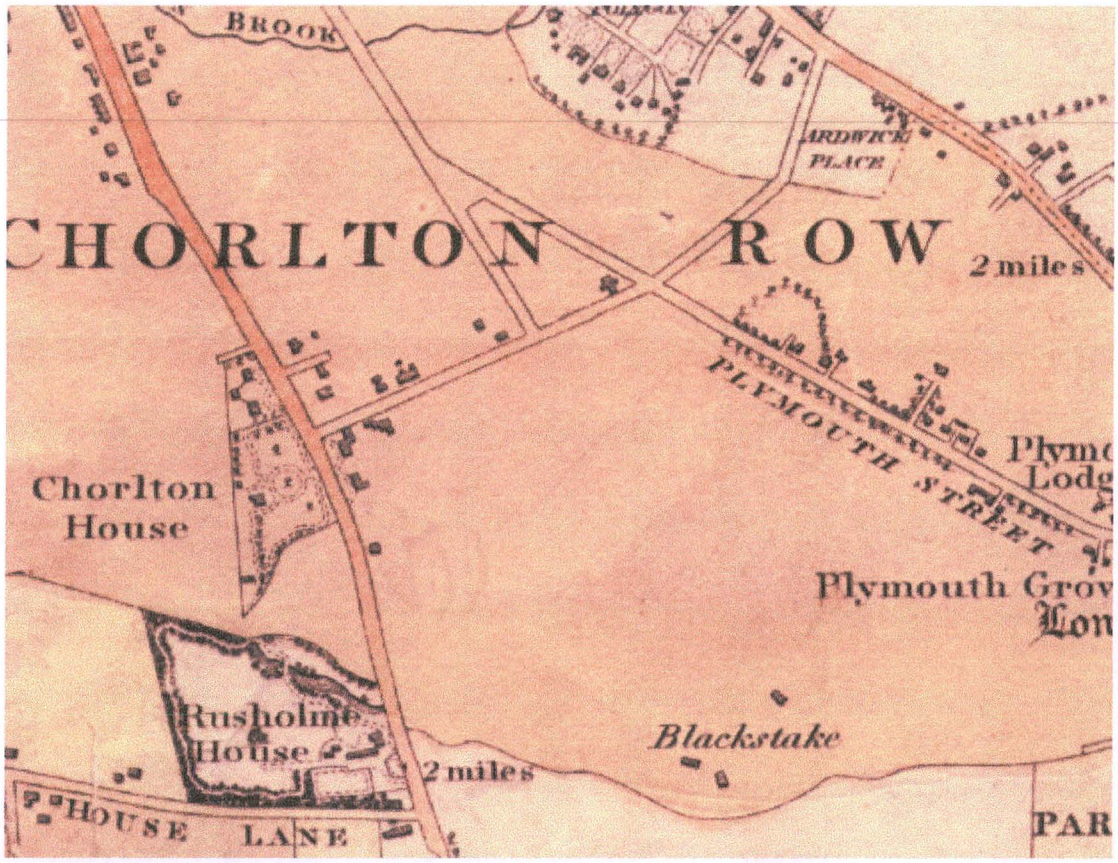

Fig. 1: The area as shown on Johnson's Map of Manchester of 1819 (Digital Archives). Plymouth Street (now Plymouth Grove) is shown, but the area between it and Oxford Road (left) is almost completely undeveloped.

Upper Brook Street originated as a route, shown on early 19th century maps extending from the town centre to a point just beyond the junction with Plymouth Grove. The continuing route to the south-east was laid out by 1848 and was originally called Clarence Street, running approximately parallel to the earlier Oxford Road and serving the rapidly expanding suburbs on this side of Manchester. Victoria Park had been opened as a planned residential suburb in Rusholme in 1837 and nearby areas gradually became colonised, largely by middle-class housing, thereafter. Maps of the area show that villas had been erected in the neighbourhood by the middle of the century.

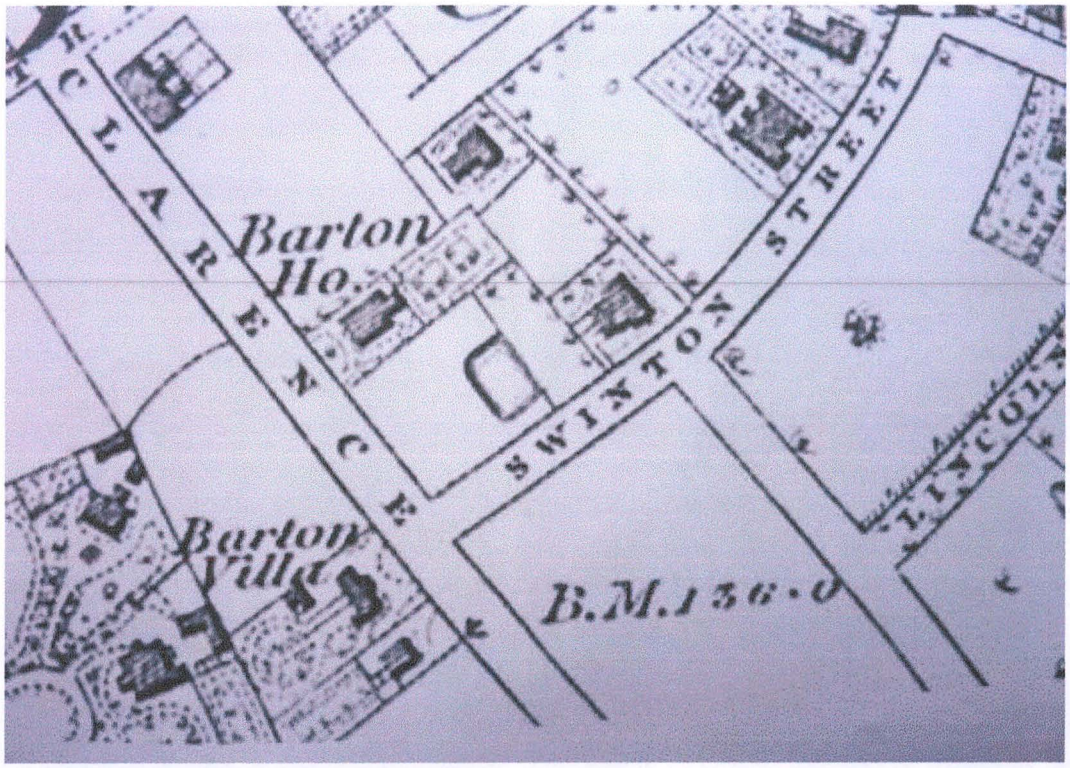

Fig. 2: Extract from the 1848 6in: 1 mile OS map (Digital Archives). Barton House is on the site now occupied by a hotel, and the site later occupied by the church is vacant

Between 1883 and 1886 the name Clarence Street was changed and the whole stretch was called Upper Brook Street. An account of the environs published in 1871 describes 'dank rushy fields' and states that Clarence Street had recently been paved and flagged, and that houses were springing up (*Sphinx* 28.1.1871). The *Slater's Directory of Manchester & Salford* for 1877-8 lists Holy Trinity Church under the name Clarence Street in an area whose occupants included professional families, quite a few described as merchants who could have been members of the Armenian community. The priest was named in the same directory as Rev. Gheovond Vartibed Pirgalem, resident at the church, then No. 53. By the time the 1883 edition had been published, the entire street had been renamed Upper Brook Street.

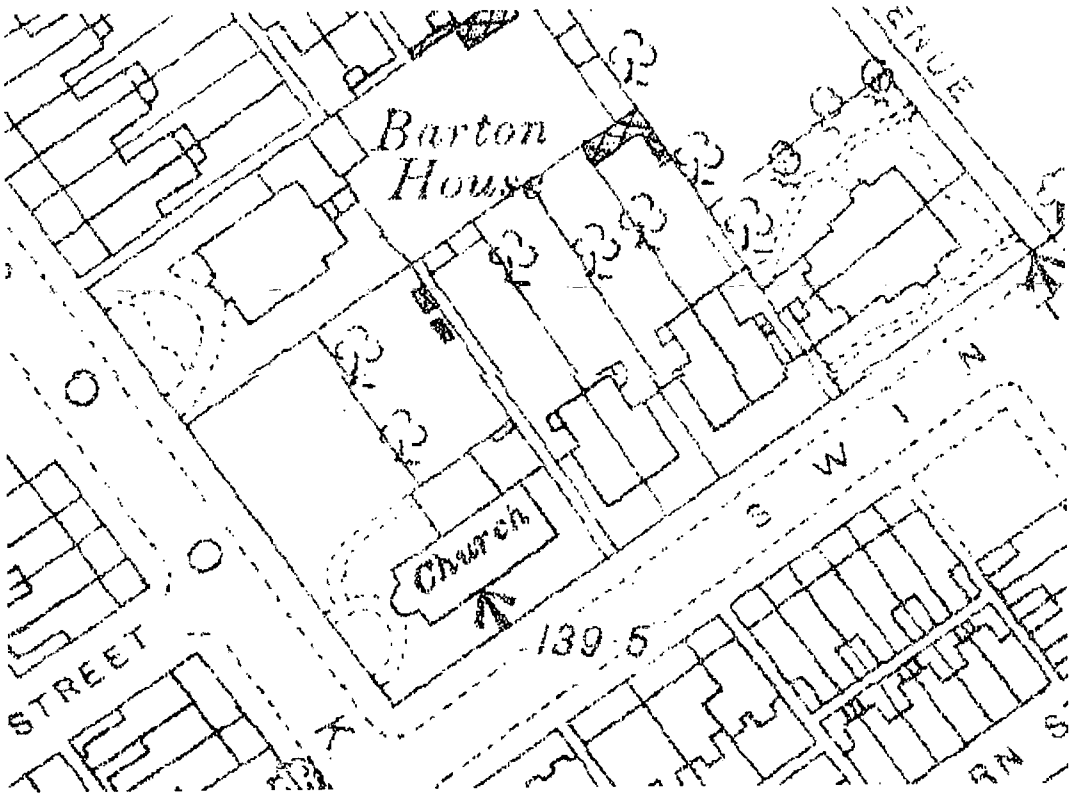

Fig. 3: The site shown on the 1893 OS map (Digital Archives). Church and priest's house are shown much as they are now.

Subsequent maps and directories document the building up of the area as it became crowded with terraces. It gradually lost its leafy, middle class character and remained largely residential until the 20th century, when many of the larger villas and other buildings were demolished, some as part of clearances to create the 1970s housing estates on the far side of Plymouth Grove. More recently, expansion of the Manchester Hospitals has filled the entire south-west side of the road, leaving a few villas on Swinton Grove and Plymouth Grove (the Gaskell House) as relics of the character of some of the earlier housing in the area. Holy Trinity Church occupies a large plot at the corner of Swinton Grove (formerly Swinton Street) which had been open land prior to the erection of the church. The adjacent plot, still owned by the church, has never been built on and may initially have been reserved for a school or another building associated with the community. The next plot on the north side was occupied by a villa called Barton House, occupied by a 'leather factor' in 1877. This is now the site of a hotel.

2.2 History of the Armenian Church in Manchester

The history of the Armenian community in Manchester has been summarised in various online and printed sources. Put briefly, the Manchester community is one of the oldest established in Britain and has its origins in Armenian textile merchants attracted to Manchester from the early 19th century. The Manchester Armenians became one of the largest communities in the country, rivalled only by that in London. In 1869 the Manchester community decided to erect a purpose-built church. It was the first to be built in the country, and by most accounts, in Western Europe. The architects selected were a local firm, Royle & Bennett. Proposal plans were submitted to Manchester Corporation in 1869 and the church was completed and opened on the Easter Sunday of the following year. An account of the building, apparently on the occasion of consecration, was published in *The Sphinx,* a short-lived Manchester critical and humorous journal published in the 1860s and 70s. The anonymous article was published in the edition dated January 28th 1871 (p. 27-8) and was based on a visit to the church at an unspecified time in 1870, months prior to publication. Entitled 'An Armenian Church in Manchester', the article provides information about the church shortly after it had been opened.

The author(s) describe entering via the porch to 'a little inner vestibule with a door on each side'. The pews are described as moveable, and there was a 'breast high' screen of 'open arcade and panel work'. 'Just inside was a broad space, and opposite the left end of it was a doorway which led to what appeared to be the vestry, but was really the front parlour of the adjoining house. Beyond this was a platform raised about a yard above the floor, with steps at each end; the wall behind it was semicircular or apse-like, and the altar stood in the centre of this platform ...' The description goes on to describe a ceremony of anointing the crosses which appear at the bases of the shafts supporting the roof timbers, and the celebration of mass, during which a curtain was drawn in front of the altar. The article concludes with the information that there were at the time about fifty Armenian families living in

Manchester, who raised more than £3,000 for the erection of the church and priest's house.

The article is of interest in that it shows that the interior arrangements of the church remain very similar, with some alteration to the screen and vestibule. They accord closely to traditional arrangements described in Archbishop Malachia Ormanian's classic book on the Armenian Church (published in this country in 1912). The building was described and identified as the first purpose-built Armenian Church in England in Hartwell, Hyde & Pevsner, *The Buildings of England: Lancashire Manchester and the South-East*, 2004, p. 421-2. It was added to the statutory list of listed buildings in May 2012 (see Appendix 1 for the listing text).

2.3 The Architects of the Buildings

Royle & Bennett were a firm of Manchester architects who seem to have specialised in commercial buildings, and are best known for Elliott House, offices on Deansgate, Manchester, built in the 1870s for the Manchester School Board, listed grade II. Other commissions included buildings on King Street, the Old Exchange. In 1877-8 they are listed in *Slater's Directory* with offices in Carlton Buildings, Cooper Street, Manchester. Robert Bennett was a local man who took over the practice of Philip Nunn in 1867 in partnership with a fellow pupil, William Royle. Bennett later became president of the Manchester Society of Architects. During the last quarter of the 19th century the building boom in Manchester resulted in a huge increase in commercial premises and warehouses, and a number of architectural firms were involved. It seems possible that Royle & Bennett were chosen to design the church because they had already produced designs, perhaps for warehouses or commercial buildings, for members of the Armenian community, or their business associates.

Although the church building is superficially of a fairly standard type, common to small Anglican churches and nonconformist chapels of the period, there are a number of distinctive features, which must have been designed with input from the clients. This concerned the liturgical arrangements, the

design of the West window and probably other details. The contractors responsible for the fixtures and fittings have not been identified, however most of the surviving joinery is of fairly standard type. The stained glass at the west end is distinctive, and specific to the church since it shows the seventh letter from the Armenian alphabet. There were a number of stained glass manufacturers based in or near Manchester who could have produced glass to the client's design.

2.4.0 Description of the Buildings

An architectural description of the buildings is provided in the listed building description (Appendix 1), although not all elements of the text are accurate. The church is set back from the corner of Upper Brook Street and Swinton Grove within an area bounded by low walls, of stone on the outer, street-facing sides, with replacement railings.



Fig.4: Church and priest's house from Upper Brook Street. This view shows the liturgical west end of the church

The church is orientated with the liturgical west end facing Upper Brook Street (actually south west) with the liturgical south side parallel to Swinton Grove. The priest's house is attached to the liturgical north side, but set well back. The fronts of both buildings, and the south side of the church, are faced with rock-faced stone laid in regular courses of smallish blocks with ashlar dressings to the openings. The church has lancet windows of a free Transitional idiom alternating with buttresses along the sides. The west front, however, is more distinctive, the steep gabled front with a circular window containing tracery in the form of the Armenian Cross. Small foiled windows appear below.

A central porch is canted, with pyramidal roof and steep gable. The form of the porch may have been dictated by the traditional requirement for a porch with vestibule separated from the main part of the interior. Windows to a basement beneath the church along the sides have generally been blocked, probably for security reasons. The original exterior access to the basement is on the north side, where stone steps lead down to a doorway. The steps are still in situ, but this steep access has been superseded by a new, easier flight of steps, to a new entrance inserted beneath the bay window of the house. There is another access on the other side of the church.



Fig. 5: Original basement entrance



Fig. 6: The replacement entrance



Fig. 7: Rear of the buildings seen from Swinton Grove

The rear of the building is partially visible from Swinton Grove, where the semicircular apse and ambulatory can be seen. The materials here are brick laid in header bond. More expensive materials (stone) and architectural embellishment were concentrated on the more visible sides of the buildings, however a little decorative detail was used in a dentillated red brick cornice to the apse and pointed ambulatory windows with contrastingly coloured brick detailing to the heads.

The exterior of the priest's house adopts a very simple, broadly Gothic idiom, with a projecting bay on one side, rising to three storeys and terminating with a gabled dormer. Windows are generally simply treated in terms of the openings, with modern joinery. The rear of the house can only be seen in very restricted views from the public highway on Swinton Grove. A slightly more detailed view is obtainable from private land owned by the church, used as a car park, on the north side.



Fig. 8: The north side of the complex from a private car park

The north gable end of the house is entirely windowless, suggesting that it may have been designed with a view to erecting another building alongside it, or at least to allow for this eventuality. From this side, oblique views of the back of the two buildings can be obtained. A closer view of the rear of the house is obtainable from the rear yard, which is not visible from the public realm.



Fig. 9: The rear of the house from the back yard

The openings are generally framed in dark brick and characterised by cambered heads with polychromatic brick detail. Windows generally have stone sills. At ground floor level here is a very simple shallow projecting bay to one side and a doorway on the other. A window between the two has been largely bricked up, leaving a small opening (to a bathroom) at the top. Beneath the bay the head of a basement window has been blocked and a large modern flue rises from it up the back of the house.



Fig. 10: Inserted flue & blocked basement window



Fig. 11: The altered stair window

The stair window, above the door, has been altered at the top, with loss of the polychromatic head. All of the original timber sash windows have been replaced with modern late 20th century windows, before the date of listing.

2.4.1 Interior

The interior of the church accords with the listed building description. The basement beneath house and church is extensive , the ground floor structure is supported by cast-iron columns. This probably originated as social space or for a Sunday school, converted in the late 20th century to form kitchens, toilets and social facilities. The ground-floor interior of the house consists of a stair and entrance hall with a doorway to the rear yard ahead and rooms off to one side. The stair case is fairly plain, with a closed string and stick balusters.



Fig. 12: The stair, hall and doorway to the back yard

On the ground floor, the principal front room leads off the hall, and gives direct access into the east end of the church. This has an original marble fireplace. The description in the *Sphinx* states that the room was used as a point of entry by members of the congregation, and that it acted as a vestry.



Fig. 13: The front room with original fireplace and door to the church, left

The two rooms behind are accessed from an archway, infilled with later joinery. There is a small narrow room, now a bathroom, with partially blocked window, and a larger room beyond. This has lost original fixtures and is in use as a bedroom.



Fig. 14: The back room

The original 19th century functions of these rooms are not well understood, and it is possible that they originally served church functions corresponding with those of a sacristy, vestry, office etc. with domestic accommodation limited to the upper floors.

2.4.2 The Rear Yard and Outbuilding

There is a small yard at the back of the buildings, defined by brick walls, partially painted white on the inner sides. The yard is divided from the private car park on the north side by a narrow thoroughfare with a brick wall surmounted by replacement railings. The yard wall exhibits mixed brick bonds, showing it has been rebuilt at some point, and has a flat stone coping.

This wall continues, with similar signs of rebuilding, as the outer wall of a brick shed with felted lean-to roof. The rear east wall of the yard is also of brick, with ceramic copings, probably relating to the residential property on the adjoining plot. On the south side there are inserted double gates for vehicular access.



Fig. 15: The yard wall and shed outer wall

The surfacing of the yard behind the house is stone flags, some of them damaged or broken. Behind the church an area of modern concrete paving has been introduced. The brick shed is painted on the inner side. Although it is suggested on the 1893 OS map, it lacks any kind of architectural distinction. The roof felt is a replacement of an earlier asbestos roof. A doorway beside the shed gives access to the private car park.



Fig. 16: The rear yard and brick shed

3.0 SIGNIFICANCE

3.1 The concept of significance

Understanding significance is a key principle for managing change to heritage assets, and is embedded within current government policy; NPPF paragraphs 127 and 128 (CLG, *National Planning Policy Framework*, 2012). A key objective in the NPPF is 'the desirability of sustaining and enhancing the significance of heritage assets and putting them to viable uses consistent with their conservation ...' (NPPF para.126). The NPPF advises that the more significant the heritage asset the greater weight should be given to its conservation (para. 132). English Heritage issued *Conservation Principles* in 2008 to explain its philosophical approach to significance and managing change and identified four main aspects of significance: evidential, historical, aesthetic and communal.

Measuring significance is not an exact science; it relies on a combination of comparative analysis, an understanding of the building's development and architectural history and the wider context. Assessments depend on the exercise of judgement in relation to the quality of the original design and fabric and the level of alteration. Within the four main categories of heritage value, significance can be measured in hierarchical levels:

- **Exceptional** – an asset important at the highest national or international levels, including scheduled ancient monuments, Grade I and II* listed buildings and World Heritage Sites. The NPPF advises that substantial harm should be wholly exceptional.
- **High** – a designated asset important at a regional level and also at a national level, including Grade II listed buildings and conservation areas. The NPPF advises that substantial harm should be exceptional.
- **Medium** – an undesignated asset important at a local to regional level, including local (non-statutory) listed buildings or those that make a positive contribution to the setting of a listed building or to a conservation area. May include less significant parts of listed buildings.

Buildings and parts of structures in this category should be retained where possible, although there is usually scope for adaptation.

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

3.2. Significance of the Buildings

The church and adjoining priest's house are listed together at grade II. They are generally of **high significance** for historic, aesthetic, evidential and communal values. Within the buildings it is possible to identify gradations of significance. In this case the historic, evidential and communal values are arguably of higher significance than aesthetic values because the building has rare and unique characteristics with reference to the history of the Armenian community in England as the first Armenian church to be built in the country and one of only two examples to be purpose built. It has a continuous history of association with the Armenian community in the North-West of England from its opening in 1870 to the present day. Its aesthetic value is less important as the buildings, particularly the house, are fairly modest, and have been altered with some loss of original features such as window joinery.

In terms of the exteriors the elevations to Upper Brook Street and to Swinton Grove are of **high significance,** compared with the rear elevations for two reasons. Firstly there is a clear hierarchy in the architectural treatment of the façades as those on street frontages are more elaborate using more expensive materials than the others. These are the public frontages of the building,

designed to be seen. Secondly, with regard to the rear elevation of the house, various alterations and interventions, undertaken prior to listing of the building, have damaged its character. These include: introduction of modern joinery to openings (also affecting the front of the house), alteration of two of the window openings and alteration of a basement opening with introduction of an external flue. Rooflights, probably of 20th century origin, appear in the roof on both sides but are not prominent in views of the building from ground level.

The interiors of both church and priest's house are also of **high significance** in accordance with the grade II listing. It is possible to identify gradations within this general category, and modern joinery and finishes are of low significance. With regard to the house, the front room, which connects directly with the church, retains an original fireplace, some simple plasterwork cornices and standard joinery of the period. This room and these features are of **high significance** because they reflect the original arrangements in the room which was intimately connected with activity in the main worship space.

The entrance and stair hall features some original plasterwork of standard type often surviving in houses of the period. The stair appears to be original and is of a rather plain, simple design. These items are considered to be of **medium significance** in that they reflect the original interior arrangements of the building, but are not in themselves of special interest.



Fig. 17: Plasterwork in the hall. Simple cornices and floriated brackets typical of the date in domestic contexts.



Fig. 18: Almost identical hall plasterwork in a nearby mid-late 19th century terraced house

The rear door of the building accessed from the entrance hall is a replacement of **negative significance.** With regard to the rear rooms, these are accessed via an arch from the hall. Both exhibit later alteration, with loss of original historic detailing, including fireplaces and plasterwork. The spaces are therefore considered to be of **medium significance**.

3.3 Significance of Ancillary Buildings and the Setting

The surrounding walls are included in the designation at grade II, reflecting their **high significance**, as part of the setting. Once again, a clear hierarchy can be observed in the use of stone to the street frontages (wrongly described in the listed building description) and of brick to the other side, where there are signs of rebuilding. Here, while the line of the wall acting as a boundary is of **high significance**, the actual brickwork is of standard type, of **low significance** and shows signs of having been rebuilt, therefore being of lesser significance in terms of status and authenticity than the stone walls of the street frontages.



Fig. 19: The boundary wall showing header bond at the base and irregular English garden wall bond above

The boundary walls enclose a small rear yard which has direct access from the house. The yard has a lean-to brick shed against the north, brick wall. The shed is not mentioned in the designation and the character of the brickwork suggests it is a later addition or rebuilt structure. In particular, it seems to have been built directly against an existing brick wall, since the brickwork of

the boundary wall differs in character and appears to be older than that of the shed. The shed is considered to be of **low significance.**

4.0. IMPACT ASSESSMENT AND NATIONAL PLANNING POLICY FRAMEWORK

4.1. Summary of the proposals.

The proposals involve the demolition of a brick-built shed in the rear yard of the premises and the erection of a single-storey extension to the rear of the priest's house. The existing bay in the rear elevation will be retained and an unsightly modern flue running up the rear of the house will be replaced with a less obtrusive flue.

The single-storey extension will match the existing building in terms of general character, with a pitched roof and shallow arched window heads. Slate, brick and stone windowsills will be used to match existing materials.

4.2. Exterior

The proposals will not affect the character and appearance of the principal elevations of the listed buildings from Upper Brook Street, which is the principal elevation on which most of the architectural embellishment has been applied. The extension would be partially visible, but far from dominant, in tight oblique views from Swinton Grove. Otherwise it will only be visible from private land owned by the church behind and to the north of the listed buildings. The fabric of the church building will be entirely unaffected by the extension. The rear elevation of the priest's house only is affected by the proposal.

- The upper stair window, which has already been altered, will be reduced slightly in size.
- The extension will extend over the existing back door and cover the rear of the existing lavatory within the house and the existing partially blocked window to it.
- The existing shed, a building of low significance will be demolished.

4.3. Interior

The interior of the church will be entirely unaffected by the proposals. The interior of the priest's house will be affected only at the rear, leaving the principal front room, stair and upper floors unaffected.

- There will be alteration of the existing narrow lavatory which is to be reduced in size, with loss of part of the partition wall and conversion of an existing blocked window into a doorway.
- There would be small reduction in the size of the existing, altered stair window to give clearance for the pitched roof; the sill will be raised.

In other respects the fabric will be unaffected, and the existing rear doorway will be retained as part of the circulation.

4.5 The proposal in the context of the NPPF

The National Planning Policy Framework advises local planning authorities on decision-making, with Section 12 relevant to the historic environment. A key principle enshrined in the NPPF is the conservation of heritage assets and the presumption against substantial harm to an asset's significance (section 132). Significance must be taken into account in assessing the impact of a proposal, to avoid or minimise conflict between conservation and any aspect of the proposal (section 129).

The priest's house is part of a designated asset of generally high significance but the proposals affect the less significant rear elevation which is not prominent in views of the building. The building will retain its appearance in the principal front elevation and the interior spaces will be largely unaffected. It is considered that the alterations will cause no more than slight harm to the asset, and the limited harm caused would be addressed by mitigating factors, such as the replacement of an obtrusive modern external flue and demolition of a shed without significance or architectural value.

Section 141 of the NPPF advises that local authorities should require developers to record and advance understanding of the significance of any heritage assets to be lost (wholly or in part), in a manner proportionate to their significance (section 141). This report could provide part of this record.

5.0 CONCLUSION

The proposal affecting the priest's house attached to the Armenian Church of the Holy Trinity will involve minor alteration to and extension of the lesser, rear elevation, one which is not part of the principal views of the building. The effect is considered to be entirely proportionate to the significance of the asset, and the development can be seen as a proposal which would secure the 'optimum viable use' of the building (NPPF section 134). The original historic uses of both church and house will be continued. The small extension is subservient to the main buildings and will match in terms of general character and materials.

The proposal is consistent with the advice of the NPPF and AHP is pleased to support the proposed scheme.

6. o SOURCES

The Sphinx, 28.1.1871

Slater's Directory of Manchester, 1877-8; 1883

Malachia Ormanian, *The Church of Armenia: her history, doctrine, rule, discipline, liturgy, literature, and existing condition*, English translation, Mowbray 1912

W.T. Pike, *Manchester & Salford Contemporary Biographies at the close of the 19th century*, 1899

Hartwell, Hyde and Pevsner, *The Buildings of England Lancashire, Manchester and the South-East*, 2004

English Heritage, *Conservation Principles*, 2008

Department for Communities & local Government, *National Planning Policy Framework*, 2012

Maps and Images

Plan of the Parish of Manchester in the County of Lancaster, W. Johnson, 1819

OS 6": 1 mile, 1848

OS 25": I mile, 1893

Manchester Libraries Image Collection, M68888, view of the church in 1972 (not reproduced)

APPENDIX 1: STATUTORY DESIGNATIONS

The church, attached priest's house and boundary walls are all listed grade II as part of a single designation. The complex was added to the list in May 2012. The church is not in a conservation area nor related to a scheduled monument or designated landscape.

Holy Trinity Armenian Apostolic Church and vicarage
List entry Number: 1401667

Holy Trinity Armenian Church, UPPER BROOK STREET, Manchester

Grade: II
Date first listed: 16-May-2012

An Armenian Apostolic Church, vicarage, and boundary wall, of 1869-1870 by Royle and Bennett of Manchester.

Reason for Listing

Holy Trinity Armenian Apostolic Church, vicarage, and boundary wall, 1869-70 by Royle and Bennett, are designated at Grade II for the following principal reasons:
* Date: as the first purpose-built Armenian Church in England and most probably Western Europe
* Rarity: as one of only two purpose-built Armenian churches in England
* Historic: as providing the first and most culturally significant physical evidence of the Armenian diaspora in Manchester; the most influential Armenian community in Western Europe during this period
* Associations: for its clear links with people and events recognised as historically significant in both national and international terms

History

The first Armenian merchants settled in Manchester in 1835; by 1862 it is estimated there were thirty Armenian businesses in the city dealing in the textile trade. The Armenian community rented a chapel on the outskirts of the city from the 1860s, until in 1867 plans were initiated by Vartabed Kiuroyan to build a church and vicarage. Funds were collected from nearly 50 sponsors and prominent local architects Royle and Bennett were employed to design the buildings. This site was purchased close to where several members of the community resided; construction began in 1869 and was completed at a cost of £2725. The first service was held on Easter Sunday 1870, making Holy Trinity the first purpose built Armenian Apostolic Church in Western Europe.

Its footprint has remained unchanged since the time of its construction. The church has undergone some internal alterations. These include the replacement of the draft screen to the nave in 1997; the former wooden lobby had been inserted shortly after the church's construction. Radiators were replaced during the 1980s. The basement began to be converted into a social space during the 1970s, including the insertion of new facilities and partitions. New external access to the basement was inserted during the 1980s.

Details

MATERIALS: sandstone bricks with buff bricks to the rear elevations, as well as the north west elevation of the vicarage. Roofs are of slate with some fish-scale.

PLAN: the church is rectangular plan, aligned south west to north east, with its entrance facing onto Upper Brook Street. The vicarage is attached to the north west, set back from the street frontage.

EXTERIOR: The buildings are constructed in an eclectic neo-Gothic style. The church has a large polygonal entrance porch with rose windows and a circular window above with tracery based on an Armenian cross. The latter includes stained glass depicting the seventh letter of the Armenian alphabet, representing 'Father of God'. There is a gable cross above. Nave windows have pointed heads and intersecting tracery; there are two to the north west and four to the south east. These have plain leaded glazing and are separated by full height buttresses. These elevations incorporate a dentilled eaves cornice. The rear of the church has a tall semi-circular apse, with a rectangular plan ambulatory attached. This section incorporates polychromatic brickwork to the pointed arch windows, as well as cogged brickwork to the apse eaves.

The vicarage is of two-bays and two-storeys plus attic and basement, with its main elevation to the south-west. The entrance is to the left with window above; both are within square-headed, chamfered surrounds. The second bay is made up of a full height gable including dormer, with windows to each level. That to the ground floor is paired with side lights, the first floor is paired with a stone mullion and that to the attic is single. All are under shallow pointed arch surrounds. All windows and the door are modern. A skylight has also been inserted to the roof. The north-west gable end is blind. The rear elevation has a door and scattered windows under polychromatic brick segmental heads, although one has been altered. All windows and the door are renewed.

INTERIOR: the nave is open plan, save for a lightweight modern draft porch. It is simple and whitewashed, with free-standing pews to either side. The choir is separated from the pews by a low arcaded screen, in pitch pine matching the pews. The ceiling ribs are supported by marble column corbels. Lighting includes a chandelier which hangs from a ceiling rose with a foliage-like motif within the central bay. A marble baptism basin sits to the north west wall. A 2008 memorial is sited on the south-west wall commemorating those Armenians who died during the genocide; this incorporates a recess housing bone fragments from Syria. To the eastern end there is an arch flanked by two polished marble columns with inscribed bases commemorating their donation by a member of the Turkish Government. The rounded apse houses the high altar on a platform, which is ornately decorated with twisted columns with Corinthian capitals, gilt detailing and electric illuminations. A painting of the Madonna and child sits in the centre; this is not the original. To the rear of the apse there are two niches with marble shelves for housing the Communion and goblets. An ambulatory runs around the rear of the apse, with access to the altar. There is internal access between the vicarage and the church, with the door sitting to the left of the baptism basin.

The vicarage has a dog-leg stair with stick balusters to the north-west. The ground floor consists of two rooms and a bathroom. The front room gives access to the church; this retains its original plasterwork and a red marble fire surround, while the rooms to the rear have been largely modernised, including the removal of a fireplace. The first floor front room has been subdivided, although it retains original plasterwork and green marble fire surround with grate. This floor also houses a

modern inserted bathroom and kitchen; the fireplace has been lost. The stairs to the attic have been boarded in on the landing, necessitating the loss of some of the handrail. The attic houses a number of rooms, although they are all modern in character. All doors are four panel; those to the lower two floors have chamfered panels while those to the attic are plainer.

The basement is accessed internally via the vicarage's stair hall, although there is also access from the front of the church and the south east. It houses facilities such as kitchens and bathrooms to the north west, while the area beneath the church is largely open-plan. The ambulatory area is used for storage. Windows are renewed.

Subsidiary features: The plot is mostly surrounded by a low brick wall with renewed railings. There are three sets of chamfered sandstone gate piers with rounded tops; the gates themselves have been renewed.

Source: English Heritage

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