



Woollahra Local Planning Panel (Electronic Meeting)

Tuesday 13 December 2022
at the Conclusion of Public Meeting

Agenda

Meeting to be held using conferencing technology

FOR ELECTRONIC MEETINGS

Compliance with social distancing requirements to limit the spread of COVID-19 virus at Woollahra Local Planning Panel Meetings (Electronic Meetings):

Amendments have been made to the *Local Government Act 1993* to allow councils to meet remotely to reduce the risk of COVID-19 and ensure compliance with the Public Health Order.

Woollahra Council will be holding Woollahra Local Planning Panel (Electronic Meetings) remotely using conferencing technology.

The Chair of the panel, members of the Panel and staff will be participating in meetings by an audio-visual link instead of attending in person.

In response to the Directive issued by the Minister for Planning & Public Spaces on 30 June 2020, the Woollahra Local Planning Panel was required to change the way applications are considered from 1 August 2020.

In this regard, the applications listed on this Agenda will not be considered at a public meeting but rather considered **electronically** by the Panel.

When considering applications electronically, the Panel will be provided with an assessment report, relevant attachments and submissions (including copies of any submissions made by members of the public).

Meetings held electronically by the Panel, are not public meetings, and therefore members of the public are **unable** to address the panel meeting.

Late correspondence may be submitted for consideration by the Panel. All late correspondence must be received by **12 noon on the day before the meeting**. Late correspondence is to be emailed to records@woollahra.nsw.gov.au

The Woollahra Local Planning Panel (Electronic Agenda), including the assessment report on the development application, will be publically available on Council's website six (6) days prior to the meeting at: www.woollahra.nsw.gov.au/council/meetings_and_committees/agendas_and_minutes

Minutes of the Woollahra Local Planning Panel (Electronic Meeting) will be posted to Council's website once finalised.

If you have any questions in relation to the above mentioned changes, please contact Council's Governance department on (02) 9391 7001.

Woollahra Local Planning Panel Membership:

1 Chair, 2 Experts and 1 Community Representative

Quorum:

3 Panel members

Woollahra Municipal Council

Notice of Meeting

5 December 2022

To: Woollahra Local Planning Panel Members
Chair
Experts
Community Representative

Dear Panel Members,

Woollahra Local Planning Panel (Electronic Meeting) – 13 December 2022

In accordance with the provisions of the Local Government Act 1993, I request your attendance at Council's **Woollahra Local Planning Panel (Electronic Meeting)** meeting to be held in the **via teleconference, on Tuesday 13 December 2022 at at the Conclusion of Public Meeting.**

Members of the public are invited to submit late correspondence for consideration by the Panel by emailing records@woollahra.nsw.gov.au by **12noon on the day prior to the meeting.**

If you have any difficulties accessing the meeting please contact (02) 9391 7001.

Regards,

Craig Swift-McNair
General Manager

Woollahra Local Planning Panel (Electronic Meeting)

Agenda

Item	Subject	Page
1.	Opening	
2.	Acknowledgement of Country (Gadigal People and Birrabirrigal People)	
3.	Leave of Absence and Apologies	
4.	Late Correspondence	
5.	Declarations of Interest	

Items to be Decided by the Panel

D1	Planning Proposal - Places of Public Worship - Heritage Study - 22/2048187 *See Recommendation Page 7	
D2	Planning Proposal - Heritage listing of four sites in the Double Bay Commercial Centre - 22/118247605 *See Recommendation Page 605	

Item No: D1
Subject: **PLANNING PROPOSAL - PLACES OF PUBLIC WORSHIP - HERITAGE STUDY**
Author: Shona Lindsay, Senior Heritage Officer
Approvers: Anne White, Manager - Strategic Planning & Place
Scott Pedder, Director - Planning & Place
File No: 22/204818
Purpose of the Report: To seek the advice of the Woollahra Local Planning Panel in relation to a planning proposal to list five places of worship as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Local Environmental Plan 2014.
To seek the advice of the Woollahra Local Planning Panel in relation to the nomination of the Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra to the State Heritage Register.
Alignment to Delivery Program: Strategy 4.2 Conserving our rich and diverse heritage.

Recommendation:

- A. THAT the Woollahra Local Planning Panel advises Council to proceed with the planning proposal to list the following sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Local Environmental Plan 2014:
- i. Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180)
 - ii. St Andrews Scots Presbyterian Church, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)
 - iii. St George Greek Orthodox Church and war memorial, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)
 - iv. Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)
 - v. Vacluse Uniting Church site - former 1909 Vacluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vacluse (Lot 6, Sec 5, DP 4400)
- B. THAT the Woollahra Local Planning Panel provides advice to Council to proceed with the nomination to the State Heritage Register of Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)

Executive Summary:

The purpose of this report is to seek the advice of the Woollahra Local Planning Panel (Woollahra LPP) on the listing of the following sites as local heritage items in Schedule 5 and on the Heritage map of the *Woollahra local Environmental Plan 2014* (Woollahra LEP 2014):

- i. Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180)
- ii. St Andrews Scots Presbyterian Church, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)
- iii. St George Greek Orthodox Church and war memorial, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)
- iv. Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)
- v. Vacluse Uniting Church site - former 1909 Vacluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vacluse (Lot 6, Sec 5, DP 4400)

We recommend that the Woollahra LPP provides advice to Council to proceed with the planning proposal at **Attachment 2**.

Council staff are also seeking feedback from the Woollahra LPP on the proposed nomination to the State Heritage Register (SHR) of Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)

Discussion:

Reason for report to the Woollahra Local Planning Panel

On 27 September 2018, the Minister for Planning issued a Local Planning Panel Direction – Planning Proposals:

- A Council to whom this direction applies is required to refer all planning proposals to be prepared after 1 June 2018 to the local planning panel for advice, unless the council's general manager determines that the planning proposal relates to:
 - a) the correction of an obvious error in a local environmental plan
 - b) matters that are of a consequential, transitional, machinery or other minor nature, or
 - c) matters that council's general manager considers will not have any significant adverse impact on the environment or adjoining land.
- When a planning proposal is referred to the panel, it must be accompanied by an assessment report prepared by council staff setting out recommendations, including whether or not the planning proposal should proceed
- A proposal is to be referred to the local planning panel before it is forwarded to the Minister under section 3.34 of the *Environmental Planning and Assessment Act 1979* (the EP&A Act).

In this case, the planning proposal is required to be referred to the Woollahra LPP because the General Manager has not made a determination in regard to items 1 (a), (b) or (c), above.

Background

On 8 April 2019 Woollahra Council resolved (in part):

(Item 11.3)

THAT Council:

- B. Requests staff to commission a report to investigate potential heritage significance of places of worship in the Woollahra Local Government area in order to identify items of heritage significance at either a local or State level, with a view to having those identified items listed as:*
- (a) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or*
 - (b) an item on the State Heritage Register under the Heritage Act 1977.*

And at the same meeting Council also resolved (in part):

(Item 11.2)

THAT Council requests staff to undertake an assessment of heritage significance for the following properties located in Rose Bay, NSW:

- i) St Andrews Scots Presbyterian Church, corner Dover Rd and Carlisle Street, Rose Bay;*

and report to the Environmental Planning Committee on whether these items have sufficient heritage significance to be listed as:

- i) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or*
- ii) an item on the State Heritage Register under the Heritage Act 1977.*

Progressing the heritage study

There are a total of 27 places of worship in the Woollahra LGA. Eighteen of the 27 places of worship are already locally heritage listed in Schedule 5 of the Woollahra LEP 2014 and one is also listed on the State Heritage Register (SHR).

The potential heritage significance of the remaining nine unlisted places of worship was investigated as part of this heritage study.

The nine unlisted places of worship within the Woollahra LGA are provided in the attached report *Heritage Study: Places of Worship, Woollahra LGA* (**Attachment 1**).

Assessments of heritage significance

An assessment of heritage significance for each of the nine sites was carried out by Council's Senior Heritage Officer Shona Lindsay and Heritage Officer Charlotte Simons, in accordance with the document titled *Assessing heritage significance*, published by the NSW Heritage Office in 2001 and *Investigating Heritage Significance 2021* published by Heritage NSW.

All sites have been assessed against the seven NSW heritage criteria. Each criterion has inclusions and exclusions guidelines which are used to assist in the assessment process. If an item meets one of the seven heritage criteria at a local level, and retains the integrity of its key attributes, it can be considered to have local heritage significance.

Table 1: NSW Heritage assessment criteria summary

Criteria		
(a)	Historic significance	<i>An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(b)	Historical association significance	<i>An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(c)	Aesthetic significance	<i>An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)</i>
(d)	Social significance	<i>An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons</i>
(e)	Technical significance/research potential	<i>An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(f)	Rarity	<i>An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(g)	Representativeness	<i>An item is important in demonstrating the principal characteristics of a class of NSW's</i> <ul style="list-style-type: none"><i>cultural or natural places; or</i><i>cultural or natural environments.</i><i>or a class of the local area's</i><i>cultural or natural places; or</i><i>cultural or natural environments.</i>

To be assessed for State significance, an item will meet more than one of the seven heritage criteria at a State level, or if an item satisfies only one of the criteria, the item is of such particular significance to NSW that it should be listed.

Having assessed each of the sites against the Heritage NSW guidelines, it was concluded that five of the sites meet the threshold for listing as items of local heritage significance. A summary of each Heritage NSW criteria, and how these were met by each site is summarised below in **Table 2**.

Table 2: NSW Heritage criteria assessment summary (Local significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Paddington Church of Christ	✓	✓	✓	✓	✗	✓	✓
St Andrews Scots Presbyterian Church	✓	✓	✓	✓	✓	✓	✓
St George Greek Orthodox Church and war memorial	✓	✓	✓	✓	✗	✓	✓
Sydney Chevra Kadisha	✓	✓	✓	✓	✓	✓	✓
Vaucluse Uniting Church Site	✓	✗	✓	✓	✗	✓	✓

At Sydney Chevra Kadisha it was concluded that based on the comparative analysis and established heritage, the building also meets the heritage criteria at the State level as summarised in **Table 3** below:

Table 3: NSW Heritage criteria assessment summary (State Significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Sydney Chevra Kadisha	✓ State	✓ State	✓ Local	✓ State	✓ State	✓ State	✓ Local

The sites

The five sites that are the subject of this report are spread across the municipality, and are summarised below.

Paddington Church of Christ



Figure 1: Front elevation of the Paddington Church of Christ

The Paddington Church of Christ (at 116-122 Paddington Street) is located on the northern side of Paddington Street, Paddington. The church was erected in 1901 and designed by architect Walter Sydney Newman in the Romanesque Revival style and is of face brick construction.

The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.

St Andrews Scots Presbyterian Church



Figure 2: Western elevation of the church



Figure 3: Internal View of the Stained Glass Window

St Andrews Scots Presbyterian Church at 2 Carlisle Street, Rose Bay, was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer beam roof internally and slate roof externally.

The exterior of the Church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.

St George Greek Orthodox Church



Figure 4: Front elevation



Figure 5 Templon (Source: parish website)

Constructed in 1962, at 90-92 Newcastle Street, Rose Bay, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.

Sydney Chevra Kadish



Figure 6: 1950s photograph of the Sydney Chevra Kadish

Constructed between 1949 and 1952 at 172-178 Oxford Street, Woollahra, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community.

While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.

Vaucluse Uniting Church



Figure 7: Vaucluse Uniting Church



Figure 8: Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961

The site of the Vaucluse Uniting Church, at 3 Russell Street, Vaucluse, comprises two former church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the 1960 A-frame church building, which was designed by Booker & Wilson Architects. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The original church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960s A-frame church ceased being used as a church in 2020.

Planning Proposal

Consistent with the recommendations of the report *Heritage Study: Places of Worship, Woollahra LGA*, a planning proposal (see **Attachment 2**) has been prepared to list the following sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra LEP 2014:

- *Paddington Church of Christ, including interiors and moveable heritage at 116-122 Paddington Street, Paddington (Lot 20, 21 & 22, Sec 1, DP 180)*
- *St Andrews Scots Presbyterian Church, including interiors and moveable heritage at 2 Carlisle Street, Rose Bay (Lot 1 DP 724928 & Lot 1 DP 966535)*
- *St George Greek Orthodox Church and war memorial, including interiors and moveable heritage at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP5092)*
- *Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra (Lot 1 DP 85862)*
- *Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage at 3 Russell Street, Vaucluse (Lot 6, Sec 5, DP 4400)*

The planning proposal has been prepared in accordance with section 3.33 of the EP&A Act and the document prepared by the NSW Department of Planning and Environment titled *Local Environmental Plan Making Guideline* (December 2021).

The planning proposal satisfies the requirements of section 3.33 of the EP&A Act as it includes:

- A statement of the objectives or intended outcome of the amendment to Woollahra LEP 2014.
- An explanation of the provisions that are to be included in the amendment to Woollahra LEP 2014.
- The justification for the objectives, outcomes and provisions and the process for their implementation.
- Details of the community consultation that is to be undertaken.

The objective of the planning proposal is to recognise the heritage significance of the above listed sites as local heritage items and provide them with statutory heritage protection. Heritage listing aims to provide the sites with ongoing protection and recognition of the heritage significance of the sites.

Relationship to the strategic planning framework

The planning proposal has strategic and site specific merit. The planning proposal is consistent with the relevant objectives of *Greater Sydney Region Plan: A Metropolis of Three Cities* (2018) and the actions of the *Eastern City District Plan* (2018).

The planning proposal is consistent with the Council's Community Strategic Plan titled *Our Woollahra 2030: Our community, our place, our plan*. Notably, the planning proposal meets the following strategy within Goal 4 (Well-planned neighbourhood) under the theme Quality places and spaces:

- *4.3 Protect local heritage, including significant architecture and the natural environment.*

The planning proposal is also consistent with the Woollahra Local Strategic Planning Statement (approved by Council on 24 February 2020). In particular, the planning proposal is consistent with Planning Priority 5 under the theme of Liveability:

- *Planning Priority 5 Conserving our rich and diverse heritage.*

The planning proposal is consistent with the *Standard Instrument – Principal Local Environmental Plan* and all other applicable State environmental planning policies and applicable section 9.1 directions.

Options:

As a consequence of this report, the Woollahra LPP may provide advice to Council to proceed with a planning proposal to list five sites as local heritage items in the Woollahra LEP 2014.

Alternatively, the Woollahra LPP may resolve not to support the preparation of a planning proposal or require staff to make amendments.

Any person or organisation can nominate a place or object believed to be of state significance for listing on the State Heritage Register. Nominations are made by completing the SHR nomination form. The Woollahra LPP may also choose to provide advice to Council with regards to the nomination to list Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra on the SHR under the *Heritage Act, 1977*.

Community Engagement and / or Internal Consultation:

Following the finalisation of the draft heritage inventory sheets, Council staff engaged with all property owners of the proposed heritage listed properties and a chronology of consultation is included at **Attachment 3**.

In summary:

Paddington Church of Christ

A representative of the owner of the Paddington Church of Christ engaged GBA Heritage to prepare a submission. This submission supports the proposed local heritage listing and provides recommendations to update the Heritage Inventory Sheet (see **Attachment 4**).

The Heritage Study and Heritage Inventory Sheet have been updated to reflect the additional historical information provided in the submission and adopts some of the recommended changes. These changes are identified with track changes in **Attachment 5**.

However, key changes where Council staff did not supporting amending the Heritage Inventory Sheet are summarised below:

Issue raised in submission

The church does not have landmark qualities

The moveable heritage items indicate the original use of the Church building but are not intrinsic to the significance of the subject site and are representative of Church items associated with religious services.

Response from staff

Council staff do not agree, and consider that the following elements facilitate this place of worship as a landmark building which sets it apart from the residential streetscape:

- Generous side setbacks,
- Building is constructed on two lots
- The face brick materiality.

Council staff do not agree.

The study found that the moveable heritage items are of significance to the Church. Council staff support the preparation of a moveable heritage strategy which would further inform the management of these items. For a building of this scale and function, it is appropriate to recognise the importance of the moveable items to its significance and operation.

St Andrews Scots Presbyterian Church

A representative of the owner of St Andrews Scots Presbyterian Church contacted staff indicating that a submission would be lodged. At the time of preparing this report, the submission had not been received.

St George Greek Orthodox Church and war memorial

A representative of the owner of the St George Greek Orthodox Church engaged Urbis to prepare a submission. This submission does not support the proposed local heritage listing (see **Attachment 4**).

According to Urbis, the church and war memorial is:

- A 'pedestrian example' of Post-War Ecclesiastical architecture,
- Not a fine or representative example of the work of Fowell, Mansfield and Maclurcan
- Not directly associated with a significant Greek settlement or cultural centre, and does not have historical importance. The submission further states that the war memorial is not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

Whilst the submission does state the church may have social significance to its community, the report is undetermined if this social significance is linked to the fabric of the building. It recommends that community engagement is undertaken to determine the potential social significance.

The submission concludes that there is no justification for the proposed heritage listing due to it not meeting the Heritage NSW criteria. In response, Council staff assert that the heritage study was prepared in accordance with the documents titled *Assessing heritage significance*, published by the NSW Heritage Office in 2001 and *Investigating Heritage Significance 2021* published by Heritage NSW in 2021.

This property has been identified as meeting the following heritage criteria:

- ✓ Criterion (a): Historical significance
- ✓ Criterion (b): Associative significance
- ✓ Criterion (c): Aesthetic/technical significance
- ✓ Criterion (d): Social significance
- ✓ Criterion (f): Rarity
- ✓ Criterion (g): Representative

The St George Greek Orthodox Church and war memorial has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time.

The Church is significant for its association with migrant communities that settled in NSW following World War I. Since its construction and consecration, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.

The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War I and World War II, and also Australian soldiers who lost their lives in Greece during World War II. The church is listed on the NSW War Memorials Register.

Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield & Maclurcan. Within its surrounding streetscape setting, the church has landmark qualities.

Although social significance has not been established from members of the parish community, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades providing an important part in the community's sense of place.

The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church.

Council staff retain their recommendation that the St George Greek Orthodox Church meets the threshold for local heritage listed.

Sydney Chevra Kadisha

A representative of the owner of the Sydney Chevra Kadisha engaged Urbis to prepare a submission. This submission supports the proposed local heritage listing and provides recommendations to update the Heritage Inventory Sheet in regards to the recommended management of the proposed heritage item and around the removal of the c.1981 western wing which has previously been approved for removal (see **Attachment 4**).

The submission recommends that State Heritage Listing should not be pursued until a more detailed heritage assessment of the building, including significance mapping and a moveable heritage schedule have been completed.

Council staff concur that significance mapping as part of a Conservation Management Plan and a moveable heritage schedule are appropriate management tools for the proposed heritage item. However, due to the demonstrated significance of this building in NSW, this should not prevent the nomination of the building to the NSW to the State Heritage Register.

The Heritage Study and Heritage Inventory Sheet have been updated to reflect the recommendations made in the submission and the changes to the Heritage Inventory Sheet are identified with track changes at **Attachment 5**.

Vaucluse Uniting Church Site

A representative of the owner of the former Vaucluse Uniting Church engaged Patrick Wilson of Touring the Past to prepare a submission. This submission generally supports the proposed local heritage listing with proposed amendments (see **Attachment 4**).

The Heritage Study and Heritage Inventory Sheet have been updated to reflect the additional historical information provided in the submission and adopts some of the recommended changes. The changes to the Heritage Inventory Sheet are identified with track changes in **Attachment 5**.

However, key changes where Council staff did not supporting amending the Heritage Inventory Sheet are summarised below:

Issue raised in submission

Only specific interior elements of the A-frame church should be listed

Listing the 'old' church building is not strong. The loss of its façade, combined with the unsympathetic relationship established between it, the A-frame Church, and the public realm in 1960, has negated any potential heritage value

The 'old' church retains some fine architectural elements, namely its coloured glazing, copper bell-cote, leadlighting/coloured glazing, and Pixie O'Harris murals.

Response from staff

Including all interiors allows the protection of the entire interior of the church which is deemed to be significant as per Council's heritage study. This is an appropriate and robust approach to heritage conservation in accordance with the Burra Charter.

The former 1909 church has significance as part of the overall site and the heritage inventory statement reflects this. To reach the threshold only one criterion has to be met. The former 1901 church has historical and social significance.

Whilst it is noted that the submission is recommending that the 'old' church building is not included as part of the listing, contradictory information contained in the submission highlights that it contains elements of significance. Accordingly, Council staff retain the

Issue raised in submission	Response from staff
<p>The A-frame church does not meet the threshold for aesthetic (C) and social (D) significance.</p>	<p>recommendation that the local heritage listing includes the 'old' 1909 church.</p> <p>The Heritage Study used the Heritage Manual criteria and found that the church meets both the aesthetic and social significance criteria as summarised below:</p> <p><i>Aesthetic significance:</i> The A-frame church building is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive.</p> <p><i>Social significance:</i> Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time.</p> <p>Notwithstanding, to qualify for local heritage listing in accordance with the guidelines, the building is only required to meet one of the criteria.</p>
<p>The extent of the heritage listing should only be applied to the footprint of the A-frame Church and the frontage of the subject property, therefore excluding the rear half of the place, which contains the flat-roofed link and 'old' modified church.</p>	<p>It is agreed that the flat-roofed link is not significant. However, the former 1901 church was found to reach the threshold for heritage significance as per the Heritage Study. Heritage Management Documents would provide further guidance on the management of all the buildings with significance on the site.</p>
<p>The Heritage Inventory Sheet should be revised to reflect that the 1960 'link' element is completely unremarkable, and the defaced 'old' church, including its interiors, should be identified as not significant or at least of less significance than the A-frame Church building</p>	<p>It is agreed the flat-roofed link is not significant. However, the former 1901 church was found to reach the threshold for historical and social significance as per the Heritage Study.</p>

In response to issues raised in the submissions, the Heritage Inventory Sheets have been updated and these are attached at **Attachment 5** with changes identified with track changes. The Heritage Study has also been updated and this is at **Attachment 1**.

No other community engagement has been undertaken to date. Public exhibition of the planning proposal will be undertaken in due course, and in accordance with the Gateway determination conditions and the Act, should the planning proposal be endorsed for public exhibition.

Policy Implications:

Should Council resolve to progress a planning proposal (having considered the advice of the Woollahra LPP), and should the planning proposal progress to finalisation, there will be policy implications by listing five sites as local heritage items in the Woollahra LEP 2014.

Financial Implications:

NIL

Resourcing Implications:

Staff resources will be associated with progressing a planning proposal which will include managing the public exhibition and preparing a post exhibition report to a meeting of Council. Staff resource implications will also be associated with progressing a nomination to the SHR.

Conclusion:

This report seeks the advice of the Woollahra LPP on a planning proposal to list five places of worship as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra LEP 2014.

The planning proposal satisfies the requirements of section 3.33 of the EP& A Act as it includes:

- A statement of the objectives or intended outcome of the amendment to Woollahra LEP 2014.
- An explanation of the provisions that are to be included in the amendment to Woollahra LEP 2014.
- The justification for the objectives, outcomes and provisions and the process for their implementation.
- Details of the community consultation that is to be undertaken.

We recommend that the Woollahra LPP provides advice to Council to proceed with the planning proposal at **Attachment 2** to list the subject sites as local heritage items in the Woollahra LEP 2014.

Staff also seek the advice of the Woollahra LPP in relation to the nomination to list Sydney Chevra Kadisha at 172-178 Oxford Street, Woollahra as a property on the SHR under the *Heritage Act, 1977*.

Attachments

1. Heritage Study - Places of Worship, Woollahra LGA - November 2022 (amended) (Heritage Inventory Sheets separately attached)
2. Planning Proposal - Places of Worship in Woollahra
3. Chronology of consultation with the owners
4. Submissions from property owners
5. Heritage Inventory Sheets - amended with track changes



Heritage Study:

Places of Worship, Woollahra LGA



Version Date:	November 2022
Division/Department:	Strategic Planning & Place
Responsible Officer:	Shona Lindsay – Senior Heritage Officer
HPE CM Record Number:	22/229630

Acknowledgement of Country

We acknowledge the Gadigal and Birrabirragal people as the traditional custodians of the land in our local area and pay our respects to Elders past, present and future.

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Part 1 Introduction

1.1 Overview

This Heritage Study has been prepared to provide the basis for a Council decision on the heritage significance and potential heritage listing of nine places of worship in the Woollahra Local Government Area (LGA), as listed individually as a local heritage item(s) in *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014) and/or listed individually as an item(s) of State significance in the State Heritage Register (SHR) under the *NSW Heritage Act 1977*.

On 8 April 2019 Woollahra Council resolved (in part):

(Item 11.3)

THAT Council:

B. Requests staff to commission a report to investigate potential heritage significance of places of worship in the Woollahra Local Government area in order to identify items of heritage significance at either a local or State level, with a view to having those identified items listed as:

- (a) a local heritage item in the *Woollahra Local Environmental Plan 2014* (WLEP); and/or
- (b) an item on the State Heritage Register under the *Heritage Act 1977*.

And at the same meeting Council also resolved (in part):

(Item 11.2)

THAT Council requests staff to undertake an assessment of heritage significance for the following properties located in Rose Bay, NSW:

- i) St Andrews Scots Presbyterian Church, corner Dover Rd and Carlisle Street, Rose Bay;

and report to the Environmental Planning Committee on whether these items have sufficient heritage significance to be listed as:

- i) a local heritage item in the *Woollahra Local Environmental Plan 2014* (WLEP); and/or
- ii) an item on the State Heritage Register under the *Heritage Act 1977*.

It is noted that from all the places of worship currently located in the Woollahra LGA, nine are not currently included in the SHR nor in the Woollahra LEP 2014. Three are within WLEP 2014 heritage conservation areas.

1.2 Project methodology

This Heritage Study has been prepared in accordance with *Heritage Significance Assessment* Guidelines published by the NSW Heritage Office in 2001.¹ It is also consistent with the relevant principles and guidelines of the *Australia ICOMOS Charter for Places of Cultural Significance 2013* (the Burra Charter).²

The following steps were undertaken in the preparation of this report:

- A search of the following relevant State and federal statutory and non-statutory heritage registers:

¹ NSW Heritage Office, 2001. *Assessing Heritage Significance*.

² Australia ICOMOS Inc, 2013. *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*.

► Heritage Study - Places of Worship, Woollahra LGA

-
- State Heritage Register
 - Woollahra Local Environmental Plan 2014 (WLEP 2014)
 - Section 170 Heritage and Conservation Registers
 - NSW State Heritage Inventory database
 - National Trust of Australia
 - Register of the National Estate
 - Historical research
 - Site inspection of the properties and surrounding areas
 - Building fabric analysis
 - Comparative analysis of places of worship within Sydney and Woollahra LGA
 - Social significance surveys
 - Assessment of heritage significance
 - Recommendations
 - Completion of a Heritage Inventory sheet (where recommended)

1.3 Authors and acknowledgements

This report was prepared by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer). It was reviewed by Anne White (Manager - Strategic Planning & Place).

The authors acknowledge the assistance of the congregations of the various places of worship in providing access to the buildings and background information.

The assistance of Nastaran Forouzesh (Heritage Officer) and Flavia Scardamaglia (Senior Strategic Heritage Officer) of Woollahra Municipal Council, the Woollahra Local History librarians, and David Burdon (National Trust of Australia) are also acknowledged in the preparation of this report.

1.4 Limitations

This report provides an assessment of non-Aboriginal (historical) built heritage only, and does not provide an archaeological or Aboriginal heritage assessment.

The description and analysis of the sites were based on a visual inspection only. The site inspection for St George Greek Orthodox Church, Rose Bay was only from the public domain.

Part 2 Background

2.1 Site identification

There are a total of 27 places of worship within the Woollahra LGA.

18 of the 27 places of worship are heritage listed, with all 18 listed on the Woollahra LEP 2014 as heritage items, and one also listed on the State Heritage Register.

Nine of the 27 places of worship are not listed on a heritage register. The potential heritage significance of the remaining nine unlisted places of worship were investigated as part of this heritage study.

The nine unlisted places of worship within the Woollahra LGA are provided in Table 1 and the locations provided in Appendix 2.

Table 1: Unlisted places of worship within the Woollahra LGA

	Site name	Address	Lot and DP	Site Use	Site Zone
1	Chabad Double Bay	2 Kiaora Road, Double Bay /166 Bellevue Road, Bellevue Hill	Lot 1, DP 593770	Masonic Temple, Place of Worship	R3 Medium Density Residential
2	Double Bay Uniting Church	15-15A Cross Street, Double Bay	Lot 1, DP 599385	Place of worship	B2 Local Centre
3	Paddington Church of Christ	116-122 Paddington Street, Paddington	Lots 20, 21, & 22, Sec 1, DP 180	Place of worship	R2 Low Density Residential
4	St Andrews Scots Presbyterian Church	2 Carlisle Street, Rose Bay	Lot 1, DP 724928 & Lot 1, DP 966535	Place of worship	R3 Medium Density Residential
5	St George Greek Orthodox Church, Rose Bay	90-92 Newcastle Street, Rose Bay	Lots 15 & 16, Sec D, DP 5092	Place of worship	R3 Medium Density Residential
6	Kehillat Kadimah Synagogue	662-666 Old South Head Road, Rose Bay	Lot 1, DP 787652	Place of worship	R2 Low Density Residential
7	Sephardi Synagogue	40-44 Fletcher Street, Woollahra	Lot 1, DP 1047286 & Lots 49 & 50, Sec 1, DP 1951	Place of worship, funeral parlour	R3 Medium Density Residential
8	Sydney Chevra Kadisha	172-178 Oxford Street, Woollahra	Lot 1, DP 85862	Place of worship	R2 Low Density Residential
9	Vaucluse Uniting Church	3 Russell Street, Vaucluse	Lot 7, Sec 5, DP 4400	Place of worship	R2 Low Density Residential

2.2 Heritage listings

2.2.1 Statutory

None of the nine sites are identified as a local heritage item on Schedule 5 of the Woollahra LEP 2014.

Paddington Church of Christ is located within the Paddington Heritage Conservation Area, and Sephardi Synagogue and Sydney Chevra Kadisha are both located in the Woollahra Heritage Conservation Area on Schedule 5 of the Woollahra LEP 2014.

None of the nine sites are identified as heritage items on the NSW State Heritage Register (SHR).

None of the nine sites are listed on any Section 170 Heritage and Conservation Registers³.

2.2.2 Non-statutory

None of the nine sites are listed on the NSW National Trust of Australia Register or on the Register of the National Estate.

2.3 Heritage in the vicinity

The local heritage items listed under the Woollahra LEP 2014, and within the general vicinity of each of the nine sites are provided in Table 2. These are presented in Appendix 3.

Table 2: Heritage items in the vicinity

	Site name	Heritage items in the vicinity
1	Chabad Double Bay	<ul style="list-style-type: none"> 3 Kauri Pines, WLEP 2014 Item No. 3 Bellevue Hill Street Name Inlays within Road Reserve, WLEP 2014 Item No. 671 Tudor Lodge - house and interiors, garage, flagged driveway, paths and stone wall to Fairfax Road, WLEP 2014 Item No. 23 Residence, interior and upper northern terrace and sandstone the retaining wall to New South Head Rd, WLEP 2014 Item No. 210 The Golden Sheaf Hotel and interiors, WLEP 2014 Item No. 208 Subterranean sewerage ejector station and environs, WLEP 2014 Item No. A2 Double Bay Compressed Air Ejector Station, SHR Item No. 01324
2	Double Bay Uniting Church	<ul style="list-style-type: none"> Transvaal Avenue Heritage Conservation Area, WLEP 2014 Item No. C7 Moreton Bay Fig, WLEP 2014 Item No. 227 3 Kauri Pines, WLEP 2014 Item No. 3

³ Section 170 of the NSW Heritage Act, 1977, requires that all State Agencies establish and keep a register entitled "Heritage and Conservation Register" (S.170 Register).

► Heritage Study - Places of Worship, Woollahra LGA

	Site name	Heritage items in the vicinity
		<ul style="list-style-type: none"> Tudor Lodge - house and interiors, garage, flagged driveway, paths and stone wall to Fairfax Road, WLEP 2014 Item No. 23 Residence, interior and upper northern terrace and sandstone the retaining wall to New South Head Rd, WLEP 2014 Item No. 210 The Golden Sheaf Hotel and interiors, WLEP 2014 Item No. 208 Subterranean sewerage ejector station and environs, WLEP 2014 Item No. A2 Double Bay Compressed Air Ejector Station, SHR Item No. 01324
3	Paddington Church of Christ	<ul style="list-style-type: none"> Paddington Heritage Conservation Area, WLEP 2014 Item No. C8 31 London Plane Trees, 17 Hill's Weeping Figs, 3 Red Apples, WLEP 2014 Item No. 265
4	St Andrews Scots Presbyterian Church	<ul style="list-style-type: none"> Rose Bay Street Name Inlays within Road Reserve, WLEP 2014 Item No. 676 Rose Bay Hotel and interiors, WLEP 2014 Item No. 326 House and interiors, WLEP 2014 Item No. 311 Mary Magdalene Catholic Church - church and interiors, WLEP 2014 Item No. 327
5	St George Greek Orthodox Church, Rose Bay	<ul style="list-style-type: none"> Royal Sydney Golf Club - Clubhouse and interiors, grove of paperbarks along Norwich Road, WLEP 2014 Item No. 318
6	Kehillat Kadimah Synagogue	<ul style="list-style-type: none"> There are no heritage items in the vicinity
7	Sephardi Synagogue	<ul style="list-style-type: none"> Woollahra Street Name Inlays within Road Reserve, WLEP 2014 Item No. 679 Norfolk Island Pine, WLEP 2014 Item No. 481
8	Sydney Chevra Kadisha	<ul style="list-style-type: none"> Woollahra Heritage Conservation Area, WLEP 2014 Item No. C15 Tralawera - semi-detached house, interiors and grounds, WLEP 2014 Item No. 638 Dela Kaba - semi-detached house, interiors and grounds, WLEP 2014 Item No. 639 Centennial Park, NHL No. 106153 Centennial Park Reservoir, SHR No. WS001 Centennial Park, Moore Park, Queens Park, SHR No. 01384 Woollahra Reservoir, SHR No. WS022
9	Vaucluse Uniting Church	<ul style="list-style-type: none"> There are no heritage items in the vicinity

Part 3 Historical context

3.1 Introduction

This section provides a historical context of the places of worship within Woollahra LGA. It provides an overview of the history of the suburbs, development of places of worship in the area, and a background to the nine places of worship under assessment.

3.2 Aboriginal ethno-history

The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

3.3 Double Bay suburb history

Double Bay covers part of the 190 acre Point Piper grant to Captain John Piper by Governor Macquarie in 1816 and issued in 1820, and part of the adjacent 500 acre grant he also owned. It includes about 20 acres of Crown land reserved by Governor Macquarie in 1821 for a Botanic Garden. These land grants were later purchased in 1830 by Daniel Cooper and Solomon Levy to form the Point Piper Estate, which covered 1130 acres (Figure 1). The village of Double Bay was surveyed by Larmer in 1834 and the auction sale of its half-acre allotments was advertised on 13 February 1835.⁴ The village lots on Cooper's land were leased to well-to-do gentlemen for marine villas. The swampy low-level ground in Double Bay was leased to market gardeners after the Estate was advertised in 1851.⁵ The first market gardeners were Europeans but by the late 1880s most of the gardeners were of Chinese descent.

Housing development from 1900 to 1920 introduced a large number of smaller cottages to Double Bay initially in Transvaal Avenue, Knox Street and New South Head Road between Manning and Bellevue Roads, chiefly built by Edward Knox Harkness.⁶ Inter-war development saw the construction of large residential flats favored by developers of the period. After the war, Double Bay was developed as a shopping center, turning the main industry from fishermen and market gardens to a prime shopping center which is still in place today.

Double Bay had only one place of worship and that began temporarily in a skating rink. The building was purchased by the Presbyterian Church in 1900 and later moved to a site in Cross Street between New South Head Road and Transvaal Avenue where it was described

⁴ Broomham, R. 2006. *Double Bay Thematic History*

⁵ Broomham, R. 2006. *Double Bay Thematic History*

⁶ Broomham, R. 2006. *Double Bay Thematic History*

as Presbyterian Mission Hall. The first minister, Rev W. M. Smith was appointed in 1904. Later named the Hugh Paton Memorial Church, and subsequently the Church in the Market Place run by the Uniting Church, the small building survived until the 1970s when it was demolished to make way for a car park.⁷



Figure 1: Early parish map of Double Bay (HLVR 140663/ Map No. 85)

3.3.1 Chabad Double Bay

The Masonic Temple in Double Bay (currently housing Chabad Double Bay on the ground floor level) was originally constructed in 1919 on land that formed the Point Piper Estate (Figure 2). It was constructed with two entrances, with the majority of Freemasons entering the building from 2 Kiaora Road which was the original hall that was used as a dining area and kitchen. An internal staircase then led to the Masonic Meeting room which is still in use today as a fire safety exit. In 1997 a supper room consisting of a kitchen, dining area and toilets was constructed next to the original masonic meeting room which is now used for Freemason activities.

Since 1999, Chabad Double Bay have been tenants of the ground floor level (the original hall) of the Masonic Temple. Prior to the area of the building being leased to Chabad Double Bay, the hall area was used by a dancing school and rented out for other functions such as parties and voting.⁸

⁷ Broomham, R. 2006. *Double Bay Thematic History*

⁸ Per. comm. W. Tougher. 2019

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Figure 2: 1900 Parish Map of Alexandria (approximate location of subject property outlined red) (HLVR 140367/ Map no. 24497)



Figure 3: Hanukkah at Steyne Park at Double Bay organised by Chabad Double Bay in 2010 (State Library of NSW)

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3.3.2 Double Bay Uniting Church

The site was part of the Point Piper Estate (Figure 4). The congregation was originally located at the Oddfellows Hall in Queen Street, Woollahra, known as St Columba, which held its first service on 12th of February 1888 by Rev John Walker. The Double Bay branch of the congregation was in place by 1890 as they celebrated their thirteenth anniversary in 1903, although it started out as being held at a skating rink.⁹

By 1900 the Double Bay Mission Hall located at Cross Street was being used by the Double Bay branch of the congregation. The building was said to have been recently moved to a new site in Cross Street that had been recently renovated at the time.¹⁰ A later church hall was built in 1926.¹¹

The 1943 aerial indicates a previous pitched roof building in the current location of the church building. 1966 imagery also shows the previous brick built church (Figure 6 and Figure 7). This building was approved for demolition in 1977 for the current church building, which has an octagonal plan.

The church was established as Presbyterian congregations until 1977 when Woollahra and Double Bay congregations joined the Uniting Church. The Uniting Church was formed with Congregational Union in Australia, the Methodist Church of Australia, and the Presbyterian Church of Australia.

The 1979 lands title indicates a brick church on the site and semi-detached brick cottages which were later demolished for the current buildings (Figure 8 and Figure 9). The Uniting Church took over the proprietorship of the land from the Presbyterian Church in 1980. St Columba closed as a worship centre and combined with Double Bay in 1998.

The Double Bay Uniting Church continues to occupy the site and has expanded to include commercial and retail premises. Only minor alterations have occurred to modern church building.

⁹ Watchman, Sat 6 Jun 1903, Page 7, The Anniversary of the Double Bay Sunday School.

¹⁰ The Sydney Morning Herald, Wed 7 Mar 1900, Page 5, DOUBLE BAY PRESBYTERIAN MISSION.

¹¹ The Sydney Morning Herald, Mon 27 Sep 1926, Page 12, CHURCH HALL OPENED.

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Figure 4: 1900 Parish Map of Alexandria (approximate location of subject property outlined red (HLVR 140367/ Map no. 24497)



Figure 5: 1943 aerial of Double Bay Uniting Church (SIX Maps)

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Figure 6: 1966 aerial photo with former church building indicated (Woollahra Local History Digital Archive)



Figure 7: 1966 aerial photo with former church building indicated (Woollahra Local History Digital Archive)

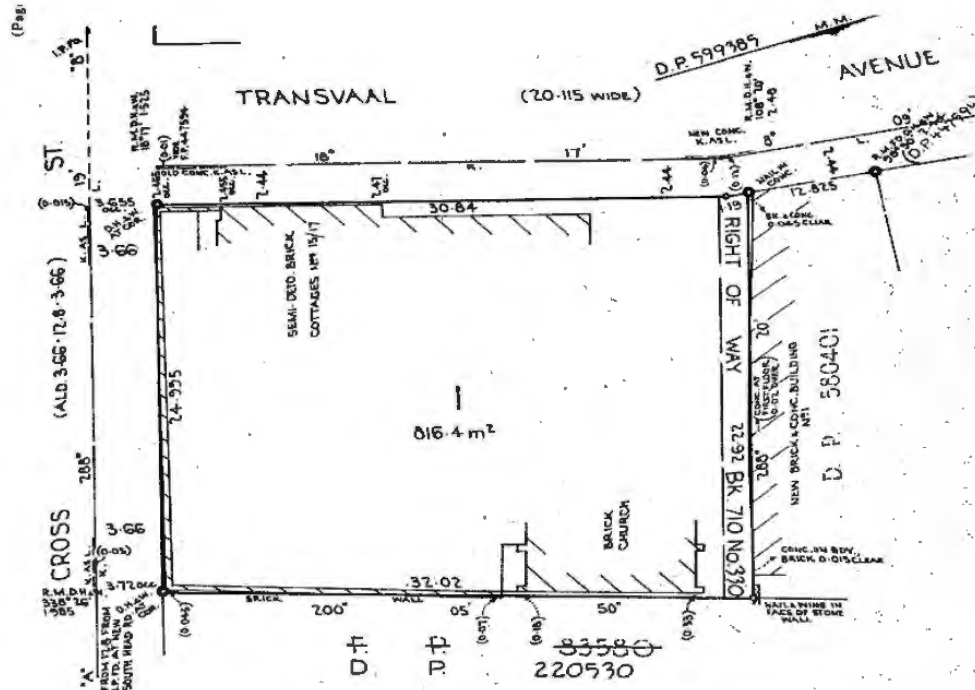


Figure 8: 1979 lands title map of site



Figure 9: 1979 sketch of new church building with shops (Woollahra Library Local History File)

3.4 Paddington suburb history

The first land grant in the area of Paddington comprised 100 acres (40.4 hectares) that was promised in 1823 by Governor Brisbane to Robert Cooper, James Underwood and Francis Ewen Forbes. The three commenced a distillery on the land in 1824, although the grant was not formally gazetted until 1831. Following a breakdown of this partnership, Underwood assumed the majority of the grant. In 1839, Underwood subdivided a large portion of this landholding as the "Paddington Estate". The subdivision extended along the northern side of Oxford Street between Juniper Hall and Jersey Road to Paddington Street, and was named after the London Borough of that name.



Figure 10: Early parish map showing Paddington area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

In 1841, construction of the Victoria Barracks commenced. The Barracks were built to accommodate members of the New South Wales Corps formerly housed in the town of Sydney. Construction works were undertaken by a large number of stonemasons, quarrymen, carpenters and labourers.¹² The Victoria Barracks provided an impetus for early development in Paddington, with the suburb thereafter emerging as a place of residence for people directly and indirectly associated with the military establishment. The first church was constructed in the village directly opposite the barracks.

¹² Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: <https://dictionaryofsydney.org/entry/paddington>

► Heritage Study - Places of Worship, Woollahra LGA



Figure 11: Early watercolour by Henry Grant Lloyd depicting the area of Paddington in 1859.
(Source: Dixon Library, State Library of New South Wales [a5894035 / DLPX42])

Reflective of the rapid population growth occurring in the area, the Municipality of Paddington was proclaimed on 20th April 1860. By 1863, there were 535 dwellings in the suburb. Improvements in public transport, including the arrival of the steam tram service in 1881, increased the popularity of Paddington as a place of residence for people working in the city and nearby districts. Residential development was primarily undertaken by speculative buildings and landlords, who purchased land and erected rows of terrace housing for letting and financed construction of each new house by the sale of the last. Along a section of The Old South Head Road between Boundary Street and Jersey Road emerged the local 'high street', which was renamed Oxford Street in 1885.

Despite a short lull in the growth of the area during the economic depression of the 1890s, Paddington's development was generally completed within the first decade of the twentieth century. Outbreak of the bubonic plague resulted in a shift of public attitude towards inner-city terrace housing, which came to be considered 'slums'.¹³

Churches in Paddington include the St George's Anglican Church and the Paddington Church of Christ. Other churches along Oxford Street fall within the City of Sydney local government area.

While Paddington remained a mainly working class area, a growing number of migrant workers and families settled in the area following World War I. In the 1960s, many students and artists moved to Paddington due to the affordability of rental properties. Growing interest in the historical and aesthetic qualities of the area resulted in Paddington's heritage protection and also increasing gentrification from this time onwards.

¹³ Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: <https://dictionaryofsydney.org/entry/paddington>

3.4.1 Paddington Church of Christ

During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate". This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map (Figure 13) and 1886 Metropolitan Detail Series (Paddington Sheet No.16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property.

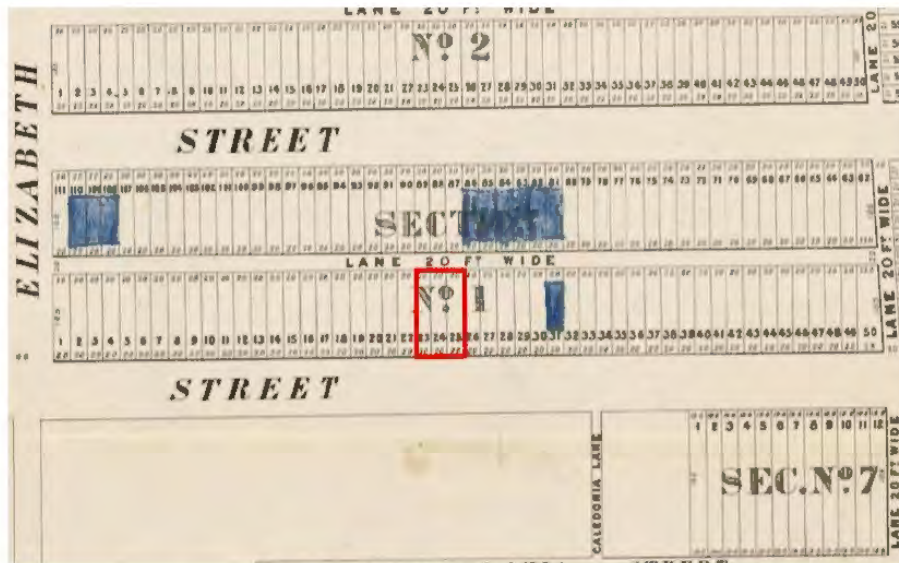


Figure 12: Excerpt from the plan of the subdivision of the Underwood Estate, 1875.
(Source: National Library Australia. Accessed online at: <http://nla.gov.au/nla.obj-230398376>)



Figure 13: 1885-1895 Surveyor General's map. Subject property (outlined red) seen vacant at this time.

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The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. In 1871 the Church of Christ was established in Adelaide, by H.S. Earl and T.J. Gore. By 1892 meetings began being held in Sydney, in the Oddfellows' Hall in Woollahra. The organisation had nine members at that time, which expanded to 58 members by June 1898. Thomas Bagley suggested that land be found to accommodate the growing population, raising the £360 required for the land, before its purchase in 1899.¹⁴

Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as 'a most desirable place, and in the midst of a dense population, many of whom do not attend any church.'¹⁴

Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.¹⁵

Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of a foundation stone by Mr G. P. Jones, a prominent member of the congregation. The building was estimated to cost £1,120, with the lower floor level to be used as a Sunday School. At this time, the congregation comprised around 160 members.¹⁶ Thomas Bagley was the minister until 1905, undertaking missions throughout Australia during his time at Paddington.

Architect Walter Newman was born in Sydney and educated at St. James School and later attended Fort Street Model School.¹⁷ Notable works include the Grace Brothers at Broadway and a wharf extension, cargo sheds and stores for W. Howard Smith & Sons at King Street, Sydney.¹⁸ Tender notices indicate he also designed a cottage in Killara (1904) and a six roomed cottage in Gordon (1898).

In 1948 a kindergarten was established within the site, initially called the Jack and Jill War Memorial Kindergarten. In 1972 works were proposed to the Church building to facilitate the improved use of the site for the kindergarten, including the construction of a children's toilet block at the rear of the Church building, and a new manse and outdoor covered play area, at the rear of the site. The interior of the lower ground floor also underwent modifications, including alterations to the kitchen and the introduction of new storage and office spaces. No works were proposed to the Church. A Development Application for a three storey building at the rear was rejected. In 1973 the kindergarten was renamed the Paddington Church of Christ Kindergarten.

By 1995, when a new palisade and sandstone fence was proposed along the Paddington Street boundary of the site, the upper floor level plans indicated that the storage, preparation

¹⁴ REV. J.W. GILLETT AND THE PADDINGTON CHURCH OF CHRIST. (1900, August 9). *The Daily Telegraph* (Sydney, NSW : 1883 - 1930), p. 3. Retrieved March 5, 2021, from <http://nla.gov.au/nla.news-article237322004>

¹⁵ BUILDING AND CONSTRUCTION (1901, August 22). *The Daily Telegraph* (Sydney, NSW : 1883 - 1930), p.4. Retrieved September 1, 2022, from <https://trove.nla.gov.au/newspaper/page/25660564>

¹⁶ LAYING A FOUNDATION STONE. PADDINGTON CHURCH OF CHRIST. (1901, November 11). *The Daily Telegraph* (Sydney, NSW: 1883 - 1930), p. 7. Retrieved February 7, 2020, from <http://nla.gov.au/nla.news-article237372823>

¹⁷ The Cyclopedia of NSW. P. 421

¹⁸ The Cyclopedia of NSW. P. 421

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and office areas, had been introduced within the Church, in addition to the porch constructed to enclose the original entrance off Paddington Street.

In 2015 the Church had to close the kindergarten, after 67 years, due to extensive alterations and additions that would have been required to ensure compliance, which were deemed unsustainable due to the nature and condition of the building.

In 2016 services also ceased at the Church, and storms resulted in water damage and required extensive roof works. The subject site has been predominantly vacant since 2016, excluding the residential tenancy which continues to be leased at the rear of the site.



Figure 14: Photograph of the Church, date unknown. Note the presentation to Paddington Street, the timber picket fence and the stair entrance from the public domain. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.325)

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Figure 15: Historical photograph of the Paddington Church of Christ in the 1980s.
(Source: Woollahra Libraries Local History Digital Archive)



Figure 16: Photograph of the Sister's Church Aid Society, Paddington. Top Row: Mrs Allan, Mrs Stockbridge, Mrs Fancourt, Mrs Evans, Mrs Lowe. Bottom Row: Mrs Shearstone, Miss Lewis, Mrs T. Bagley (Treasurer), Mrs T. Bagley Senior (President), E. Lewis (Secretary), Mrs Goddard. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.325)

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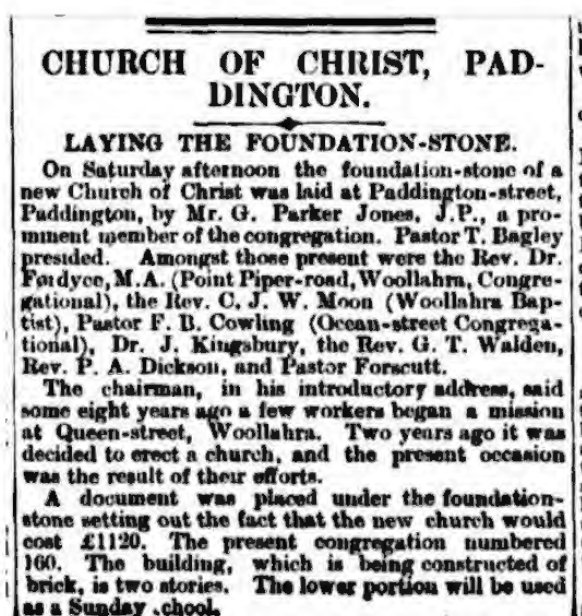


Figure 17: Article detailing the laying of the Foundation Stone. Printed in the Sydney Morning Herald on 11 November 1901, page 5. (Source: Trove, <https://trove.nla.gov.au/newspaper/article/14421832>)



Figure 18: Photograph of the Officers of the Paddington Church, date unknown. Top row: G. Arnott, L. Lee, A. W. Shearston (Secretary). Bottom Row: G.P. Jones, T. Bagley (Evangelist), E.H. Fancourt, E. Lewis. (Source: A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia, p.324)

3.5 Rose Bay suburb history

Rose Bay is a suburb in Eastern Sydney in the Woollahra LGA. It was named after George Rose, A British Treasury official.¹⁹ Around 1805, the first Europeans who settled in the area comprised convicts operating Salt Boilers near the bay. From the early nineteenth century until 1920, Rose Bay was occupied by market gardens.

¹⁹ Broomham, R. 1984. *Rose Bay Thematic History*.

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The suburb of Rose Bay was originally part of land granted to John Piper, Thomas Benson, Thomas Galvin, Richard Partridge, John Foster, William Piper, W. Jenkins, and S. Breakwell (Figure 19). These land grants were consolidated in 1830 to form a larger grant for Daniel Copper and Solomon Levey that consisted of 1130 acres. The land grant was later surveyed and subdivided by T.L. Mitchell in 1844 to become the Point Piper Estate.²⁰ This was wholly owned by Daniel Cooper by 1847. This land grant was subdivided and purchased by prominent and wealthy members of the area.

The Municipality of Woollahra was established in 1860. Due to the remoteness of Rose Bay at the time, the area was not involved in the suburban development of the 1880s, seemingly to be an area reserved for the rich.

Rose Bay developed with the construction of roads and public transport in the form of ferries and trams, this included establishment of a tram service along New South Head Road in 1903. Consolidation of public transport encouraged people of different socio-economic backgrounds to move to the area as land became more affordable, resulting in rental housing development throughout the suburb.

As the central flat land of Rose Bay was occupied by the golf course and market gardens, residential development was forced towards the northern and south-western ends of the suburb, forming short streets along the beachfront.²¹

The first church in Rose Bay was the Methodist Church built in 1904 at the corner of Dover and Old South Head Roads, now used by the Uniting Church. St Andrews Scots Church opened in 1913 and still remains as a Presbyterian Church. St Paul's Anglican Church opened in 1918 and was closed in 1991. The Roman Catholic St Mary Magdalene Church opened in 1920, and the St George's Greek Orthodox Church was established in 1962.²²

Rose Bay developed into an 'urban garden' in the Inter-War period, with a peak in housing development and flat building in the 1920s.²³ This heralded the end of the use of the area for market gardening. In 1921, the Rose Bay area received electric power lines.²⁴ The rapid post-war development and residential consolidation in the area coincided with a growing presence of migrant communities in Rose Bay.

Sydney's Eastern suburbs remain as a center for Sydney's Jewish community. Rose Bay has one of the largest Jewish populations in NSW, with immigrants settling in the area mainly from Israel, South Africa and Russia.

²⁰ Broomham, R. 1984. *Rose Bay Thematic History*.

²¹ Hughes, Truman, and Ludlow, 1984. *Heritage Study for the Municipality of Woollahra. Volume 1*.

²² Broomham, R. 1984. *Rose Bay Thematic History*.

²³ Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars*.

²⁴ Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars*, pg. 12.

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Figure 19: Early parish map of Rose Bay
(Source: State Library of NSW. 140663/ Map No. 85)



Figure 20: Historical photograph taken circa 1905 looking across Rose Bay, showing O'Sullivan Road, market gardens and development around Newcastle Street
(Source: Woollahra Libraries Local History Digital Archive)

3.5.1 St Andrews Scots Presbyterian Church

The second St Andrew's Scots Church in Sydney was built in 1835 and was located in Sydney City behind St Andrew's Cathedral near Town Hall (Figure 21). The erection of the church was presided over by Colonel Snodgrass and a Government grant of land at the rear of the Sydney Town Hall was offered. Colonel Snodgrass laid the foundation stone in late 1833 and in September 1835 the church was opened for public worship.²⁵ The original building cost 2000 pounds.

This church contained elements that were later reused in the St Andrews Scots Presbyterian Church in Rose Bay. A new block was purchased in Ian Street but was later discarded as unsuitable and sold. The first Church in Sydney was sold in 1910, with the last service held on 5 November 1911 and the building was demolished soon after.



Figure 21: Photo of second St Andrews Scots Church which was originally located on Bathurst Street
(Source: State Library of NSW. 168400)

The site for the existing Church in Rose Bay was originally part of W. Jenkins 50 acre land grant that would later be consolidated to form the 1130 acre Point Piper Estate (Figure 22). The land formed Lots 12 and 13 of Section 1 of a re-subdivision of the Carlisle Estate (Figure 23). Plans for a new church at Rose Bay were submitted and approved in November 1912 and the current Church was opened on 1 November 1913 (Figure 24). St Andrews Scots Presbyterian Church was built by Messrs. D. McRae and Son at a cost of nearly 4000 pounds exclusive of land.²⁶ A newspaper article states that the architects were

²⁵ *A New Kirk*. Sydney Morning Herald. Monday 3 November 1913, pg. 10.

²⁶ *Buildings and Works. Progress of the Trade*. The Sydney Morning Herald. Tuesday 4 November 1913, pg. 5.

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Messrs. Power and Adam.²⁷ It contains stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), cedar pews, stone font, memorial plaques and communion plate (1839) which came from the former St Andrew's Scots Church at Bathurst Street. The Manse was erected in 1915 at a cost of \$1,400.

The clergy of St Andrews Scots Presbyterian Church have consisted of: Rev Dr J. McGarvie (1853); Rev J. Dougall (1853 – 1868); Rev R. Lewers (1869 – 1873); Rev W.M. White (1873 – 1884); Rev A. Miller (1885 – 1896); Rev J. Edwards (1914 – 1937); and Rev T. McDougall (1938).

Hill & Son supplied an organ in 1885 for the original St Andrew's Scots Church (situated behind St Andrew's Cathedral) which has survived intact. It was paid for by using a £500 legacy from Captain Owen Hughes. The organ was opened with a concert on 28th July, 1885.²⁸

In 1917 it was decided that the parish required a hall so that in 1918 the foundation stone was laid and the building completed in 1921 on the corner of boundaries of Carlisle Street and Ian lane. The building is a painted brick building above a lower ground floor with foundations of sandstone. The shingled steeply roofed building with brick gable is in the Free Federation interpretation of a modified neo gothic style with a brick parapetted roof entrance wing. The main church building is still used by the Presbyterian congregation, with the only noted alterations and additions occurring to the church hall.

²⁷ *A New Kirk*. Sydney Morning Herald. Monday 3 November 1913, pg. 10.

²⁸ Sydney Organ, 'St Andrew's Scot Church', n.d., Accessed online at: <https://www.sydneyorgan.com/StARose.html>

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Figure 22: Early parish map showing Rose Bay area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

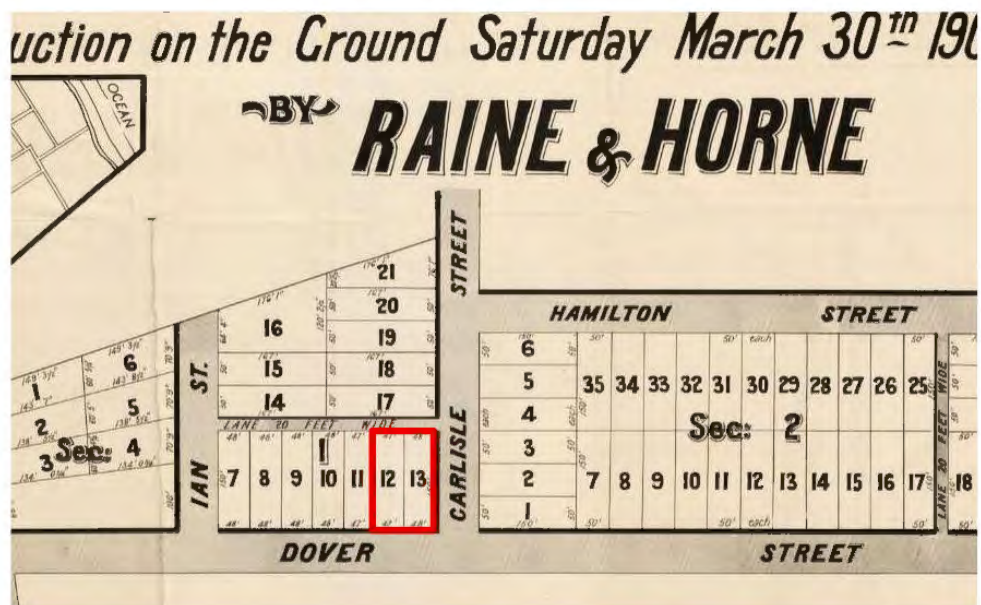


Figure 23: 1901 subdivision plan of the Carlisle Estate (NLA MAP LFSP 2410, Folder 151)

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Figure 24: 1913 Parish Map of Alexandria with location of church in red
(Historical Land Viewer 140368)

3.5.2 St George Greek Orthodox Church

The establishment of Newcastle Street in 1875 to connect Old South Head Road and New South Head Road resulted in increased development in the area. In 1893, a nearby parkland that is now the Royal Sydney Golf Club was founded comprising a 9 hole course. At the turn of the century, the area around Rose Bay underwent change and rapid subdivision following the breakup of the Cooper Estate.

The subject property, formerly part of William Piper's 80 acre land grant and subsequently the 37-acre allotment bounded by Dover Street, Old South Head Road, Newcastle Street and New South Head Road that came under the ownership of Daniel Cooper, became part of the Rose Bay Estate subdivision. The St George Greek Orthodox Church is located on land that is of Lots 15 and 16 in Section D of the Rose Bay Estate. In circa 1910, a residence 'Sonoma' was built on the subject property by Otto Landahl. The subject site was purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.²⁹ A mortgage was taken out from the Bank of New South Wales in September 1961 which enabled the construction of the Church itself. The 'Sonoma' residence was demolished around 1962 to allow for the construction of the St George Greek Orthodox Church.

²⁹ Vol-Fol 2045-68

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Figure 25: Early parish map showing Rose Bay area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

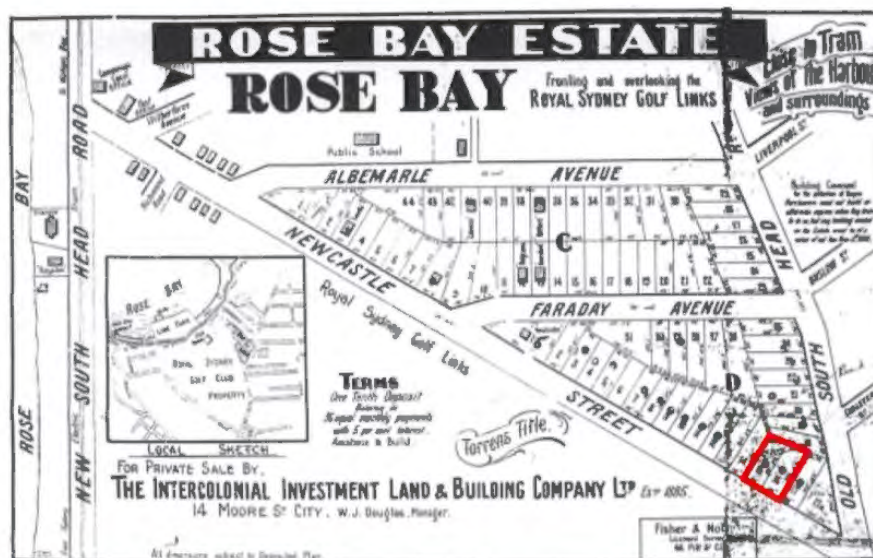


Figure 26: Rose Bay Estate subdivision plan (subject property outlined red)
(Source: Woollahra Libraries Local History Collection)

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The concept of establishing a Greek Orthodox church in the Eastern suburbs of Sydney started in 1956, reflecting the broader ethnic mix in the area following World War II.³⁰ In 1960, a building application for the Greek Orthodox church at Rose Bay was lodged as BA1960/745. The church was designed by prominent architects Fowell, Mansfield & Maclurcan, who designed a large number of churches in Sydney and wider NSW. The architectural firm Fowell, Mansfield and Maclurcan are regarded by Apperley et al., as key practitioners of the Post-War Ecclesiastical style.³¹ The firm was formed by Joseph Charles Fowell, Donald Maclurcan and John Mansfield. Church buildings designed by Fowell Mansfield and Maclurcan included the Orient Line Building (2-6 Spring Street, 1943); St Augustine's Church (Meehan Street, Yass, 1956); P&O, Church of St Rose (Collaroy Plateau, 1967); the Memorial Chapel and Studies Wing at St Paul's College (The University of Sydney) and St Neri's at Northbridge (1941)' and St Paul's Church, Ryde (1934).

The construction of the church was completed in early 1962, and the church was subsequently opened as Saint Paul War Memorial Church. On 8 April 1962, the church was consecrated by Archbishop Ezekiel. The church was dedicated as a War Memorial by the Governor of New South Wales, Sir Eric Woodward, on 24 November 1962. The War Memorial Church commemorates Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II.³²

³⁰ St George Rose Bay 'Our Parish'. Accessed online at: <http://www.stgeorgerosbay.org.au/who-we-are/our-parish/>

³¹ Apperley et al. 1989

³² NSW War Memorials Register 'St George Church Rose Bay'. Accessed online at: <https://www.war memorialsregister.nsw.gov.au/content/st-george-greek-orthodox-church>

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Figure 27: St George Greek Orthodox Church in 1962 (Source: St George Rose Bay on Instagram: <https://www.instagram.com/p/CjU1sDhFij/>)

3.5.3 Kehillat Kadimah Synagogue

The subject property comprises land that was part of the sixty acres of land promised in 1812 by Governor Macquarie to Samuel Breakwell. This grant is around what is now Rose Bay. Breakwell subsequently named the estate 'Tivoli'. By the late nineteenth century, most of the eastern half of the Tivoli Estate was under the ownership of Reverend Stanley Mitchell. In 1910, Mitchell sold his landholdings to Percy Charles Lucas and Frank Lock, who subsequently subdivided the estate to become the Mitchell Estate. The Mitchell Estate was described at the time as 'the best that has yet been offered' in Rose Bay, 'the dress circle of our beautiful harbour'.³³ The allotments that comprise the subject property were created as Lots 22, 23 and 24 in Section G of the Mitchell Estate subdivision of 1911.

³³ 'Beautiful Rose Bay', *The Newsletter*, 17 December 1910, p11.

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Figure 28: Early parish map showing Rose Bay area (approximate location of subject property outlined red).
(Source: State Library of NSW. 140663/ Map No. 85)



Figure 29: Subdivision plan of the Mitchell Estate 1911
(Source: National Library Australia. Accessed online at: <http://nla.gov.au/nla.obj-230469814>)

The first known building that occupied the subject property was a small Inter-War Californian Bungalow style cottage. This cottage appears in the first historical aerial photography of the area in 1943. In 1951, the cottage was purchased and subsequently adapted for the purpose of religious services until 1958.³⁴ During this time, the synagogue had not yet been legally

³⁴ 'The History of South Head Synagogue', Mark Braham 2002, p39.

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formed although it was used as a place of worship. In 1957, the Shul was rebuilt and a new synagogue was established on the subject property under building application BA1957/57. The foundation stone for the synagogue was laid by the President, Emmanuel Braham, on 16th November 1958.³⁵

The New South Head Synagogue building was designed by prominent Modernist Australian architect Neville Gruzman. Characteristic of Gruzman's designs, the former synagogue was a post-and-beam building. The building comprised red brick walls, a stained glass wall and a colonnade enclosed by a screen of copper aluminium and mosaic panels. Set below street level, the since demolished South Head Synagogue building was accessed via a flight of concrete steps that curved around a sculptural fibreglass dome to the entry courtyard that featured a shallow concrete dish filled with water beneath the dome. Remnants of this original entry remain. A smaller building, the Mikvah Aziza (ritual bath house), was added to the site in the 2000s and is located along the street alignment at the southern end of the site.



Figure 30: Architectural perspective drawing by Neville Gruzman showing the exterior of the South Head Synagogue (since demolished).
(Source: Woollahra Council Records, BA1957/57)

³⁵ 'The History of South Head Synagogue', Mark Braham 2002, p48.

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Figure 31: Photograph by Max Dupain of the entry stair to the South Head Synagogue building designed by Neville Gruzman (since demolished). (Source: State Library NSW)

Increasing needs of the congregation resulted in the demolition of the Gruzman designed synagogue, and erection of a new Shul in the 1970s. Construction of the new South Head Synagogue and War Memorial Centre building (now known as Kehillat Kadimah Synagogue) was commenced in 1972 under BA 1972/977. The foundation stone for the synagogue was laid on 17 December 1972 by donor Sir Peter Abeles.³⁶ On 27 July 1975, the South Head and District Synagogue War Memorial Centre was officially opened by then Governor of NSW Sir Roden Cutler and was consecrated by then Chief Minister Rabbi Tobias Silberman.

The synagogue has continued to be used for worship and is a place for community congregation.



Figure 32: Historic photograph c1970s showing principal elevation of the new South Head Synagogue (extant Kehillat Kadimah Synagogue). (Source: 'The History of the South Head Synagogue', p126)

³⁶ 'The History of South Head Synagogue', Mark Braham 2002, p100.



Figure 33: Historic photograph c1970s showing view of the main synagogue space within the new South Head Synagogue (extant Kehillat Kadimah Synagogue) from the Ladies' gallery.
(Source: 'The History of the South Head Synagogue', p127)

3.6 Woollahra suburb history

Woollahra comprises land that was part of the Point Piper Estate originally owned by Captain John Piper. The Point Piper Estate was the largest estate within the Municipality, and by the 1820s it covered an area of 1,130 acres of land in Woollahra, parts of Edgecliff, Double Bay, Point Piper, Bellevue Hill and Rose Bay. In 1827, the estate was taken over by importing and trading firm Cooper and Levey after Piper fell into financial difficulties. By 1847, the estate became the sole property of Daniel Cooper.

Between 1850 and 1853, Cooper arranged for a portion of the Point Piper Estate to be offered for sale and lease. In April 1853 builder William Wallis and ironmonger Charles Scott purchased 25 acres at Upper Paddington (today known as West Woollahra). Wallis and Scott subdivided the land into 346 allotments 'suited for first-class Villa Residences' which were offered for sale by auction on 19th December 1854.

Development in Upper Paddington was slow until the establishment of the regular public transport service using a two horse drawn omnibus to the city. This resulted in an increase in residents moving to the area, with settlement focused near the ridge line running along South Head Road. Residential consolidation in the area coincided with the break-up and sale of Levey's holdings, which resulted in the establishment of large residences for the wealthy interspersed with small holdings for working class residents.

The area, which was located close to the construction sites of the large mansions and in proximity of the city, attracted tradespeople ranging from stone masons, carpenters and painters. The mixed character of the area is a result of the pattern of residential development in West Woollahra. During the 1870s, a building boom resulted in the construction of most of the surviving Victorian cottages and terraces in the area. Establishment of the suburban tram service consolidated residential settlement in the area, which continued into the 1920s.

Woollahra has numerous places of worship including Emanuel Synagogue, Sephardi Synagogue, Sydney Chevra Kadisha, All Saints Anglican Church, St. Columba Uniting Church, Seventh Day Adventist Church, Holy Cross Catholic Church, and the former Uniting Church which is now a private residence.



Figure 34: Early parish map showing Woollahra area.
(Source: State Library of NSW. 140663/ Map No. 85)

The site was originally part of the Point Piper Estate. Land Title searches indicate that in 1896 the land was owned by the The Land Company of Australasia Ltd and no buildings were constructed at this time (Figure 35 and Figure 36). This went into liquidation in 1906 and lots were sold to Eliza Susan Hills and Andrew Cummins, a stonemason. The allotment was transferred in 1938 to Harry Ernest Richards and Hannah Jane Richards. By the 1940s both lots were owned by George Welch. In the early 1960s the land was purchased by Aaron Aaron, Albert Hassid, Nissim J. Moalem and Sydney Moses Cohen.

The Sephardi Synagogue was consecrated in 1962 and is the oldest Sephardi house of prayer in Australia (Figure 37 to Figure 41). The synagogue, which displays elements of the modernist architectural style, was originally designed by architect Hugh Buhrich. Buhrich used inventive techniques and clean lines to accentuate elements including the use of angled roofs which is a key element of modernism. It was established by the NSW Association of Sephardim, an organisation that functions as an advocate for Jews in Australia of Spanish, Middle Eastern North African and Asian backgrounds, promoting the

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observance of Sephardi liturgy and the preservation of time-honoured traditions, as a constituent of the NSW Jewish Board of Deputies. In its early years, the Association was particularly active in assisting Sephardim wishing to migrate to Australia.³⁷

Hugh Buhrich

Hugh Buhrich was a key practitioner of modernism in Australia and won numerous awards for his designs. He arrived in Australia after WWII and was a qualified architect who had studied with German expressionist architect Hans Poelzig in Berlin. When arriving in Australia his credentials were not accepted so he practised under the guise of a planning consultant for many years. Buhrich and his wife Eva worked collaboratively and designed houses, interiors and furniture. They both designed their house located at 375 Edinburgh Road, Castlecrag, which is now recognised as one of the finest modern houses in Australia.

Buhrich gained registration in 1971 after writing to the NSW Board of Architectural Education in 1969 applying for associate membership.

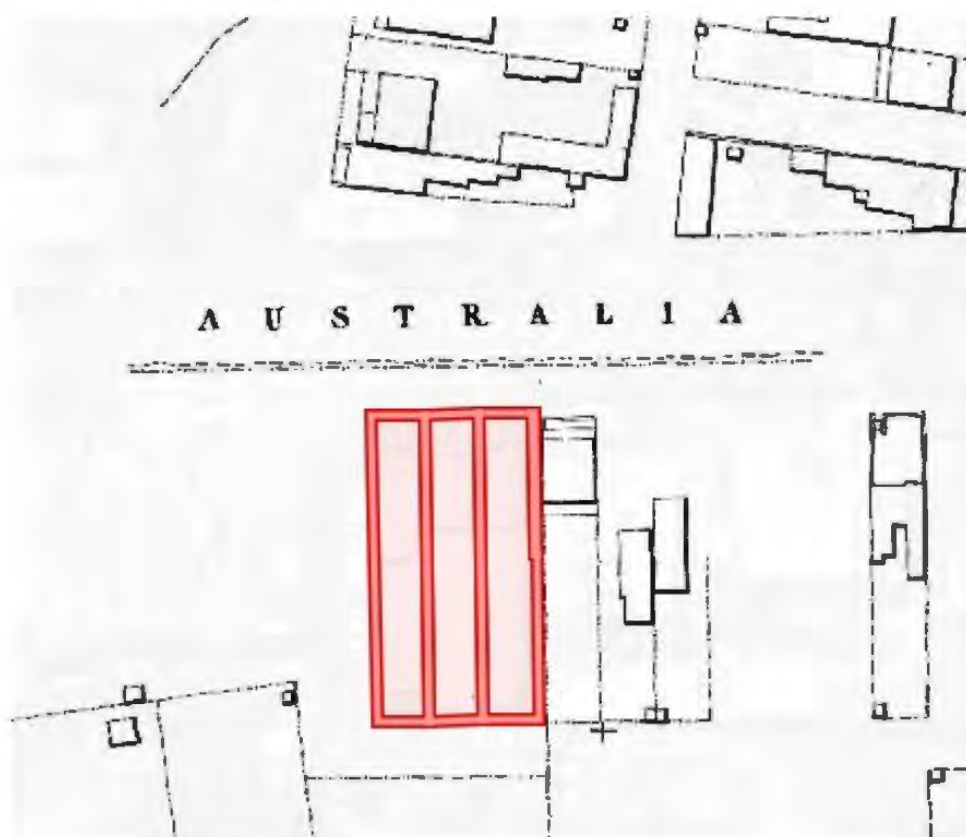


Figure 35: 1885-1895 Surveyor Generals Map of site

³⁷ Sephardi, 'The Sephardi Synagogue', 2018, Accessed online at: <http://www.sephardi.org.au/>

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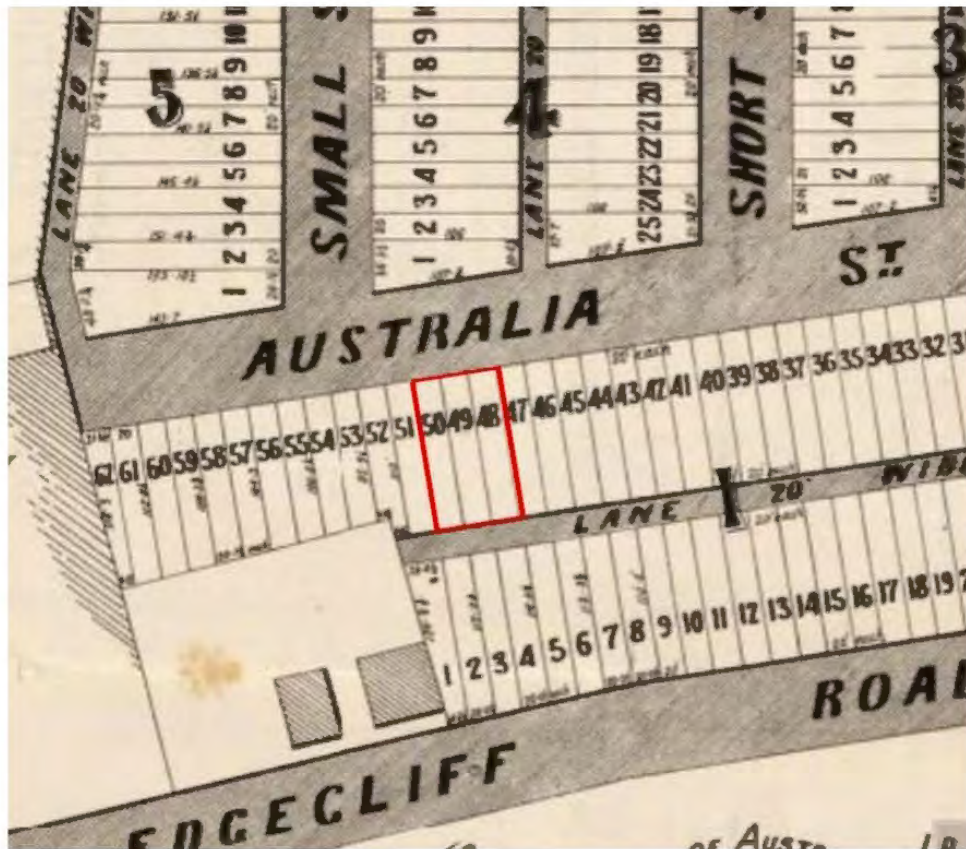


Figure 36: 1886 Edgecliff Estate Side A – Woollahra, with approximate location of site in red.



Figure 37: 1982 photo of synagogue
(Woollahra Local History Digital Archive)

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Figure 38: 1982 photo of synagogue
(Woollahra Local History Digital Archive)



Figure 39: 1982 photo of synagogue
(Sephardi Synagogue)

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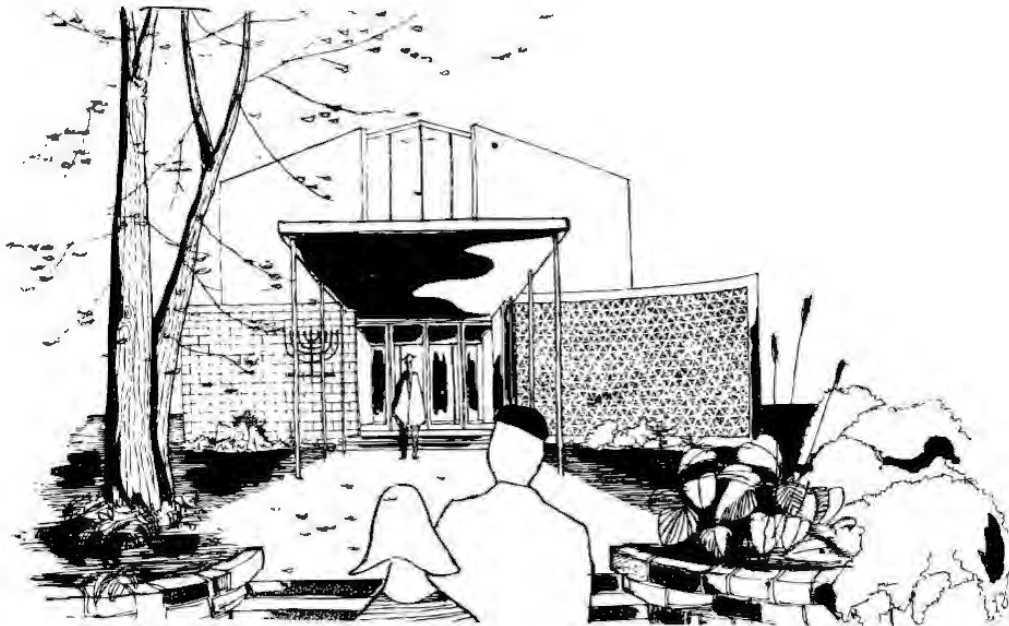


Figure 40: Undated artistic impression of synagogue
(Sephardi Synagogue)



Figure 41: 1990 photo of synagogue
(Woollahra Local History Digital Archive)

3.6.2 Sydney Chevra Kadisha

The subject property comprises land that was part of the Point Piper Estate originally owned by Captain John Piper (Figure 42).

In 1866 William Wallis became the owner of the subject property and numerous other lots in the vicinity. These properties were further subdivided and sold off in the decades that followed. The Surveyor General's map from 1885 to 1895 indicates that at this time, the subject property remained vacant despite development of the surrounding area. The Sydney Chevra Kadisha building is located on land that is of Lots 13 (part), 14, 15 and 16 in Section G of the Wallis and Scott's subdivision.



Figure 42: Early parish map showing Woollahra area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

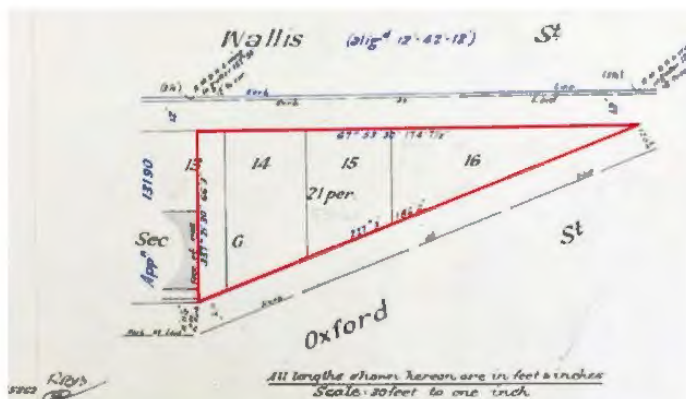


Figure 43: Plan showing Section G of the Wallis and Scott's subdivision in 1947 (Sydney Chevra Kadisha site outlined red). (Source: Certificate of Title – Volume 5648 Folio 151)

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In 1817 the Sydney Chevra Kadisha was founded when a group of twenty Jewish convicts were permitted to form a society to conduct their own burials and perform the last rites in accordance with Jewish Law. This was the first Jewish organisation to be established in Australia. Arrival of Jewish free settlers resulted in the growth of the Jewish community in the colony and establishment of several early synagogues in Sydney's centre.

In 1878, these synagogues merged to form the Great Synagogue that still stands on Macquarie Street. In 1912, the current Sydney Chevra Kadisha was established by Rabbi Francis Lyon Cohen and Reverend Marcus Einfeld to provide a permanent mortuary chapel for members of the Jewish community. In 1924, the Sydney Chevra Kadisha acquired its first premises in Chippendale near the Mortuary Station at Redfern, which serviced special funeral trains carrying mourners and coffins to the Rookwood Necropolis.

The outbreak of World War II resulted in increased numbers of Jewish refugees settling in Australia. This, in turn, increased the demand for the Chevra and prompted the acquisition of the current site on 27th February 1947. Samuel Lipson of the prominent Lipson & Kaad architectural practice was soon after commissioned to design the extant building. The foundation stone was laid in 1948. Upon completion on 23 March 1952, the building was consecrated by Chief Rabbi of the Commonwealth, Dr Israel Brodie.

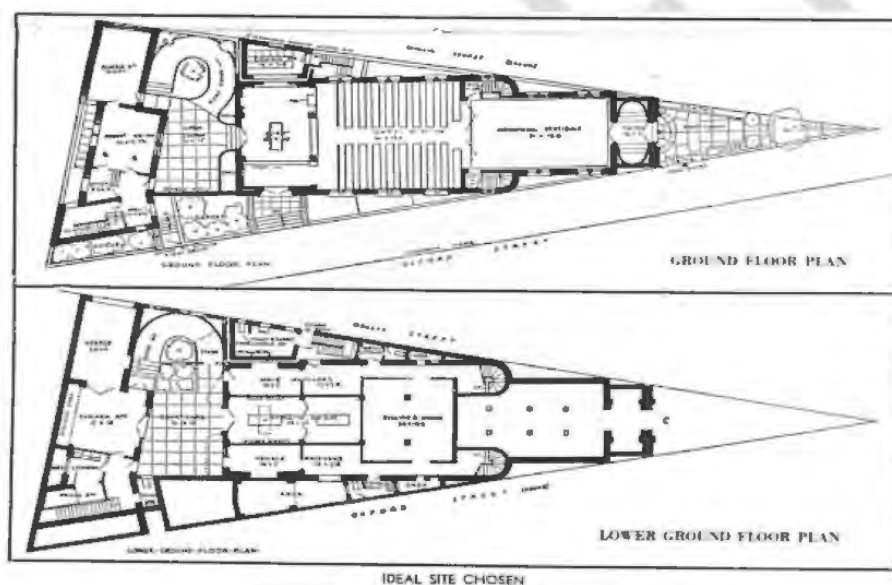


Figure 44: Architectural drawings of the Sydney Chevra Kadisha building.
(Source: Sydney Chevra Kadisha)

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Since its construction, the Sydney Chevra Kadisha building has continued to function as the only Jewish mortuary chapel in NSW. Several minor alterations and additions have been carried out on the building since its construction, although it remains largely intact.



Figure 45: Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing. (Source: Sydney Chevra Kadisha)



Figure 46: Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing (west wing seen in background). (Source: Sydney Chevra Kadisha)



Figure 47: Historical photograph taken 1982 showing the Sydney Chevra Kadisha building. (Source: Woollahra Libraries Local History Digital Archive)

3.7 Vacluse suburb history

The area of Vacluse comprises land that was originally granted to Thomas Laycock (80 acres), Frances MacGlynn (40 acres), William Charles Wentworth (370 acres), Robert Cardell (25 acres) and Francis Mitchell (39 acres). The suburb was named after the nearby historic Vacluse House, which was built by Sir Henry Brown Hayes and later occupied by Wentworth.



Figure 48: Early parish map showing Vacluse area (approximate location of subject property outlined red). (Source: State Library of NSW. 140663/ Map No. 85)

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Owning the largest parcel of land, Wentworth was influential in the development of the suburb and subdivision of his estate commenced as early as 1838. In early March 1838, Wentworth engaged surveyor Peter Lewis Bemis to subdivide the southern and eastern parts of his estate into 94 villa allotments that were between two and six acres. The Vaucluse Estate subdivision included new roads connecting the two government roads to South Head.

The Vaucluse Estate subdivisions of 1838 comprised the largest and second earliest sale of land in private ownership fronting the southern shore of the harbour. In 1833, the government released land on Darling Point for sale. Between Darling Point and Wentworth's Vaucluse Estate was the Cooper Estate, which was not subdivided until the early 1850s. Beyond Wentworth's Vaucluse Estate was Watsons Bay, the majority of land within which was not subdivided until the 1850s.

During the early twentieth century, the promise of a tram extension to Watsons Bay resulted in the ongoing subdivision of large allotments in the area of Vaucluse. Between 1902 and 1915, fifteen separate releases from Wentworth's Vaucluse Estate resulted in hundreds of town allotments being offered in the area.

Places of worship in Vaucluse include St Michael's Anglican Church which was opened in 1877, the Vaucluse Uniting Church which opened in 1909, and the Wentworth Memorial Church which dates to 1965. Kincoppal School also contains a church building within the school grounds.

3.7.1 Vaucluse Uniting Church

In the early twentieth century, the land that is now occupied by the Vaucluse Uniting Church was still in the ownership of the Wentworth family. The Vaucluse Uniting Church is located on land that comprises Lot 7 in Section 5 of the land within the 3rd subdivision of the Wentworth's Vaucluse Estate in 1904.



Figure 49: Subdivision plan showing the Vauclose Estate third subdivision of 1904 (subject property outlined red). (Source: Mitchell Library, State Library NSW)

The Vauclose Congregational Church was established as early as 1839 as the South Head Independent Chapel, also known as the "Church with the Chimney", located on South Head Road.³⁸ At this time, there were no public means of transport to and from Sydney. In 1891, a new mission hall called the "Watsons Bay and South Head Congregational Church" was established on the corner of Robertson Place and Dunbar Street. By 1908, this church had fallen into a state of disrepair.³⁹

In February 1909, tenders were called for construction of a new Congregational Church on the Vauclose Estate. This church is the extant building that is located at the rear of the subject property at 3 Russell Street, Vauclose. The land for the new church, valued at £136, was gifted to the Congregational Union of New South Wales by Mrs Fisher, a member of the Wentworth family.⁴⁰ The foundation stone was set on 22 May 1909. The church was constructed that year and was dedicated with an opening ceremony occurring on 18

³⁸ Bruce Pratt, *A Century of Service: The Story of Vauclose Congregational Church 1839-1939*

³⁹ Bruce Pratt, *A Century of Service: The Story of Vauclose Congregational Church 1839-1939*

⁴⁰ NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald (NSW: 1842 - 1954)*, p. 5. Retrieved March 5, 2021, from <http://nla.gov.au/nla.news-article15108496>

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September 1909 to a full congregation. The church was opened for worship by Mrs Fitzwilliam Wentworth. The contract price of the church's construction amounted to around £700.⁴¹

In 1933, an organ was relocated to the 1909 church from St. Mary's Catholic Church in Newcastle, where it had been installed in 1873. This organ was then moved to the upper gallery of the A-frame church in the wake of its construction (see below, 1960). The organ is stamped with the name 'Chappell & Co.'. The latter was a major London-based musical instrument company (est. 1810) that commissioned a standard range of organs from independent English producers for resale. The organ is said to be an example of the 'Drawing-Room Organ' model and could have been built by Gray & Davison (bellow weights are marked 'JG', John Grey, albeit this could be the result of salvage/recycling).⁴²

The architect David Gillespie (a Congregationalist) was reported as preparing alterations for the 1909 church in 1935.⁴³ The nature of these modifications or whether they occurred is not known with certainty, but it could have related to the construction of the eastern lean-to.

Congregationalism was a Nonconformist Christian denomination that held that each local congregation was selfgoverning and independent of any central controlling body. Congregationalists, also known as Independents, effectively began in Australia in the 1830s. Its 19th-century and early 20th-century adherents were predominantly urban and middle-class. In 1977, the Congregational Union of Australia combined with the Methodist and Presbyterian Churches to form the Uniting Church in Australia—the current owners of the subject place.

Previous to the procurement of the subject property, two other buildings had been built in the municipality for the Congregational Church. The earliest, known as the *South Head Independent Chapel* and colloquially as the 'Church with the Chimney', had been erected around 1839 on Old South Head Road (approx. 212-214). It was demolished following storm damage in 1910.⁴⁴ It was followed in 1891 by the *Watson Bay and South Head Congregational Church*, which was constructed at the corner of Robertson Place and Dunbar Street. It no longer survives.⁴⁵

⁴¹ NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald* (NSW : 1842 - 1954), p. 5. Retrieved March 5, 2021, from <http://nla.gov.au/nla.news-article15108496>

⁴² See 'Organs of Sydney', *Organ Music Society of Sydney*, undated, <http://members.ozemail.com.au/~mqquarmby/VaucluseUC.html>, accessed 22 October 2022

⁴³ 'Opportunities for Business', *Construction and Real Estate Journal*, 17 April 1935, p1.

⁴⁴ 'An Old Landmark', *Evening News*, 6 February 1909, p11; and 'An Old Church Blown Away', *Evening News*, 19 July 1910, p4.

⁴⁵ Bruce Pratt, *A Century of Service: The Story of the Vaucluse Congregational Church*, published 1939, np.

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Figure 50: Sketch of the proposed Congregational Church, May 1909 (built by September). (Source: courtesy of Vaucluse Uniting Church Archives)



Figure 51: Undated photograph, like early 1930s, showing façade and the presence of east lean-to addition. (Source: courtesy of Vaucluse Uniting Church Archives)

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Figure 52: Historical photograph of the Vaucluse Congregational Church (extant building to rear of site prior to construction of 1960 church) (Source: The Story of Vaucluse Congregational Church 1839-1939)

In 1959 a building application was lodged with Woollahra Council as BA1959/285 for the construction of a new church on the site, directly adjoining the existing Vaucluse Congregational Church building. The new church was designed by architectural practice Booker & Wilson Architects. This firm was established by Lawrence C. Booker and Geoffrey E. Wilson in the late 1940s and continued until around 1980. Their output was varied, including churches, banks, shops, factories, service stations, Housing Commission developments, and private domiciles. The present A-frame church building was subsequently opened in 1960. As part of this new work, some of the 1909 façade was removed to allow for a small link structure between the two churches.

For its versatile form and cost-effectiveness, the A-frame church proved a popular postwar religious design in Australia and overseas during the 1950s, particularly in the United States. Its origins are multifaceted but non-Australian. Early and iconic prototype examples are Frank Lloyd Wright's First Unitarian Society Meeting House in Madison, Wisconsin (1949-51) and Eero Saarinen's Kramer Chapel for the Concordia Seminary in Fort Wayne, Indiana (1953-58).

Following the opening of the A-frame church opening the 1909 church was repurposed as a Sunday School and childcare centre (plaque in rear wing records 'Dilys Lewis Memorial Kindergarten', which could have been an early postwar name). This part of the subject place continues to be utilised as a childcare centre run by a private operator.

In 1961, the children's book author and illustrator Pixie O'Harris (1903-91) painted a series of murals in the rear wing of the 1909 church. O'Harris artistic output over her long career

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was prolific, including that of murals, for which her work in the context of children's institutions (hospitals and the like) is widely regarded. Her involvement at the subject place is probably due to a family connection instead of an express commission.⁴⁶

The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020.



Figure 53: 1960s sketch of the A-Frame church, link, and the 'old church' by Douglas Pratt, an Australian artist. (Source: courtesy of Vaucluse Uniting Church Archives)



Figure 54: Vaucluse Uniting Church (formerly Vaucluse Congregational Church), 150th anniversary, 22 October 1989 (Source: Woollahra Library Local History Digital Archive)

⁴⁶ The father of Bruce W.F. Pratt, the husband of O'Harris, was a Congregational Minister. Bruce's brother, Douglas Pratt produced a sketch of the subject place in the 1960s, implying an interest or involvement in the site.

Part 4 Physical analysis – Chabad Double Bay

4.1 Site inspection

A site inspection of the interior, exterior and general setting of the Chabad Double Bay was conducted by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer) on 5 December 2019. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected. The upper levels of the Masonic temple were excluded from the inspection.

4.2 The building

Chabad Double Bay is located in a masonic temple that fronts both Bellevue Road and Kiaora Road. The masonic temple was constructed in 1919 and Chabad Double Bay have been a tenant since 1999. The two storey building is constructed in the academic classical style. It has a symmetrical façade, colonnade, pediment, and classical motifs. The Bellevue Road entrance has a portico derived from a classical temple front.



Figure 55: View of the entrance to Chabad Double Bay from Kiaora Road, south-western elevation



Figure 56: View of the entrance to the masonic temple from Bellevue Road, north-eastern elevation

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4.3 Chabad Double Bay – Exterior

The entrance to Chabad Double Bay is located at 2 Kiaora Road. The hall is located on the ground floor level, the stairs lead up to the timber entrance door and the windows are timber framed.



Figure 57: View of the entrance to Chabad Double Bay from Kiaora Road, south-western elevation



Figure 58: View of the south-western elevation of Chabad Double Bay



Figure 59: View of window on the north-eastern elevation

4.4 Chabad Double Bay – Interior

Chabad Double Bay is located on the ground floor of the Masonic Temple. It is located in the old hall which used to be used as the dining area. The hall has timber floors and rendered walls. Columns support a large beam that runs across the roof. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected.



Figure 60: View of the interior of Chabad Double Bay



Figure 61: View of the interior of Chabad Double Bay towards front



Figure 62: View of the interior of Chabad Double Bay



Figure 63: View of the interior of Chabad Double Bay showing rear wall

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Figure 64: View of the interior of Chabad Double Bay showing columns



Figure 65: View of the interior of Chabad Double Bay showing timber floor boards



Figure 66: View of door detail



Figure 67: View of door detail

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Figure 68: View of decorative wall bands



Figure 69: View of original vents

4.5 Moveable heritage items

There are several movable heritage items at the Chabad Double Bay. This includes many religious and sacred items associated with Hebrew traditions.



Figure 70: Moveable heritage items

4.6 Fixed items, interior and exterior

There are numerous fixed items at Chabad Double Bay including commemorative plaques and memorial boards.



Figure 71: View of Holy Ark in the main synagogue space, with large decorative curtain covering Torah and Ner Tamid (light) above.



Figure 72: Detail view of memorial board



Figure 73: Detail view of memorial board



Figure 74: Detail view of memorial board

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Figure 75: Detail view of memorial board



Figure 76: Memorial art on wall



Figure 77: View of foundation stone dated 27 September 1919 on the exterior of the north-eastern elevation

4.7 Setting

Chabad Double Bay is set in a mixed use area consisting of both commercial and residential properties. It is located at a busy intersection and fronts both Bellevue Road and Kiaora Road, Double Bay. Small trees and a concreted parking area are located to the front of the Kiaora Road entrance. A post office is located to the north of the building and a brick residential flat building to the south. Commercial buildings are located adjacent to the

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building on Kiaora Road. A storm water channel runs under the footpath near the entrance on Kiaora Road.



Figure 78: Bellevue Road setting of building



Figure 79: Kiaora Road setting of building



Figure 80: View from Kiaora Road towards post office to the north of the building



Figure 81: View from Kiaora Road towards the residential flat building to the south of the building



Figure 82: View from Bellevue Road towards the residential flat building to the south of the building



Figure 83: View of the stormwater channel that runs to the west of the site along Kiaora Road

4.8 Intactness

Chabad Double Bay is substantially in original condition and retains a high degree of integrity. No major works have been undertaken since its construction, and changes are generally limited to minor alterations and additions. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected.

4.9 Condition

Chabad Double Bay is in good condition. All of the brick work and timber work appear to be in good condition. It is noted that only the interior of the masonic temple that forms Chabad Double Bay was inspected.

4.10 Alterations and additions

The following alterations and additions have occurred at the site, although these relate to the whole address and may not relate directly to the area that Chabad Double Bay occupy.

DA/BA Number	Works	Architect
BA 1921/193/1	Alterations and additions	
BA 1924/60/1	Shed	
BA 1954/316/1	Additions to Masonic Temple	G. Gigg (builder)
BA 1964/84/1		
BA 1992/259/1		
BA 1995/171/1		
BA 1996/473/1	First floor ads	
BA 1997/18/1		
BA 1997/108/1		
BA 1997/537/1	Air-con	
BA 1997/694/1	Refurbishment of existing hall	

Part 5 Physical analysis – Double Bay Uniting Church

5.1 Site inspection

A site inspection of the interior, exterior and general setting of the Double Bay Uniting Church was conducted by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer) on 10 September 2019.

5.2 The building

The Double Bay Uniting Church is a rendered brick building. It is located through a courtyard with an entrance from Transvaal Avenue and is surrounded by a commercial building, all owned by the Uniting Church and known as Chapel Court. It was originally constructed in the 1970s. The Church is located at the corner of Cross Street and Transvaal Avenue.



Figure 84: View of Double Bay Uniting Church, western elevation



Figure 85: View of Double Bay Uniting Church, western elevation



Figure 86: View of Chapel Court, southern elevation

5.3 Double Bay Uniting Church – exterior

The exterior of the church has a rendered finish, painted a pale yellow (it is noted that this walls have since been painted with a large mural). The church chapel is two storeys. A large glass and metal awning covers the courtyard entrance to the chapel building. A large aluminum glass door marks the entrance to the church and large horizontally proportioned

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windows are located on the first floor. Windows on the sides of the church are narrow and vertically proportioned. The courtyard has brick paving and small plantings.



Figure 87: View of entrance to Double Bay Uniting Church



Figure 88: View of courtyard to entrance of Double Bay Uniting Church



Figure 89: View of courtyard to entrance of Double Bay Uniting Church



Figure 90: View of side wall of Double Bay Uniting Church

5.4 Double Bay Uniting Church – interior

The interior of the church has light red-brown and grey face brick walls. The windows are of yellow glass with aluminum frames, and the floors have a maroon carpet. The decorative lighting matches the yellow glass windows. The altar has decorative timber paneling and a small cross. A large window is located behind the altar which has four panes that are

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horizontally proportioned. A band area is located to one side of the church. A mezzanine level is located on the first floor which offers views into the main church area. The roof has timber panels and a large skylight. A kitchen is located on the ground floor.



Figure 91: View of the sanctuary and altar



Figure 92: View of the sanctuary and pulpit



Figure 93: View of the lectern



Figure 94: View of seats in the nave

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Figure 95: View towards band area

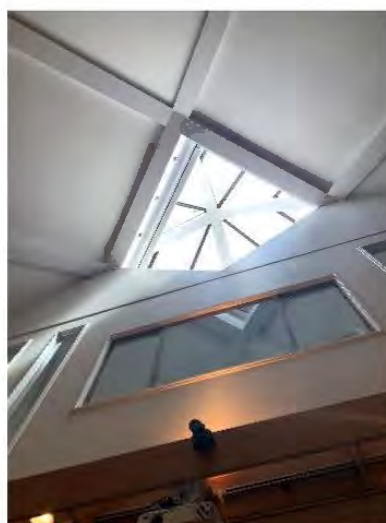


Figure 96: View of skylight in roof



Figure 97: View of window detail



Figure 98: View of light detail

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Figure 99: View of upper levels to rear of church



Figure 100: View of upper levels to rear of church



Figure 101: View of church kitchen

5.5 Moveable heritage items

There are several moveable heritage items in the Double Bay Uniting Church. The pulpit, altar, and lectern are all constructed in the same timber and finish with matching decorative details. The organ, baptismal font and chairs are also in a similar timber finish.

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Figure 102: View of organ



Figure 103: View of pulpit



Figure 104: View of altar



Figure 105: View of lectern

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Figure 106: View of chair and baptismal font

5.6 Fixed items, interior and exterior

There are several fixed items within the Double Bay Uniting Church. The church has a foundation stone dated 1978 and a memorial plaque for Linda Stephen dated 1934.

Internally there is a Uniting Church sign and a timber hymns board.



Figure 107: View of foundation stone dated 1978



Figure 108: View of memorial plaque for Linda Stephen dated 1934

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Figure 109: View of Uniting Church symbol



Figure 110: View of hymns board

5.7 Setting

Double Bay Uniting Church is located at the corner of Cross Street and Transvaal Avenue. The area is characterized by predominately commercial development with a small amount of residential development. A large carpark is located to the east of the site, and small businesses operate along Transvaal Avenue. Transvaal Avenue has a nature strip in the middle of the street which has an outdoor eating area and mature trees. Part of Transvaal Avenue is located in the Transvaal Avenue Heritage Conservation Area. The church chapel is set behind commercial buildings that are owned by the Uniting Church, which are of a similar construction as the church chapel and known as Chapel Court. These are of two storey's with frontages on both Cross Street and Transvaal Avenue.



Figure 111: Setting of Double Bay Uniting Church along Transvaal Avenue



Figure 112: Setting of Double Bay Uniting Church along Transvaal Avenue

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Figure 113: Nature strip and outdoor eating area along Transvaal Avenue



Figure 114: Nature strip and outdoor eating area along Transvaal Avenue



Figure 115: View of large vegetation surrounding church building



Figure 116: View towards carpark to the east of the site



Figure 117: View of Chapel Court from Cross Street, southern elevation

5.8 Intactness

The Double Bay Uniting Church is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.

5.9 Condition

The Double Bay Uniting Church is in good condition. All of the brick work and timber work appear to be in good condition. The original glass work also appears to be in good condition.

5.10 Alterations and additions

The following alterations and additions have occurred at the site, although these relate to the whole address and may not relate directly to the church building.

DA/BA Number	Works
BA 1904/94/1	
BA 1926/254/1	New church hall
BA 1959/77/1	Alterations to church
BA 1961/951/1	Alterations to Presbyterian Church
BA 1976/217/1	New church and shopping complex
BA 1977/689/1	Demolition of Church
BA 1977/1163/1	Church shop
BA 1978/307/1	Office, Shop 1
BA 1978/296/1	Jewellery shop and office, Shop 4 Office 2
BA 1979/5/1	Plants and garden ware, Shop 5
BA 1979/24/1	Retail kitchen and glass ware, Shop 2
BA 1979/25/1	Retail children's ware, Shop 3
BA 1979/38/1	First floor architects office
BA 1979/51/1	Ladies wear shop, Shop 1
BA 1979/52/1	Retail furniture and furnishings, Shop 6
BA 1979/121/1	Art gallery
BA 1979/129/1	
BA 1979/216/1	Beauty shop
BA 1979/372/1	
BA 1979/848/1	
BA 1979/271/1	COU to Café, Shop 6
BA 1980/05/1	Retail shop, Shop 7
BA 1980/67/1	Retail shop, Shop 2
BA 1980/223/1	
BA 1988/1222/1	
BA 1988/303/1	COU to beauty salon shop 1

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DA/BA Number	Works
BA 1991/9/1	COU to dental surgery – shop 2
BA 1991/400/1	
BA 1992/165/1	Outdoor seating to roadway island in Transvaal Ave 6 month trial period
BA 1992/166/1	Footpath seating for shop
BA 1994/47/1	Outdoor seating to roadway island
BA 1994/189/1	
BA 1994/217/1	Duty free shop
BA 1997/250/1	Adds and alts to existing shop
BA 1998/336/1	Alts and ads
DA 2000/853/1	Shop change of use to womens boutique
DA 2000/980/1	Office use of suite 2 as medical consultancy rooms
DA 2000/980/2	Mods to extension of entry point
DA 2001/368/1	Alts to shop to use as jewellery shop
DA 2008/304/1	Restaurant and café seating on island
DA 2008/304/2	Add tables and chairs
DA 2009/19/1	Office fitout
DA 2010/221/1	Restaurant/ café renovation
DA 2011/40/1	CDC – shop fitout
DA 2011/404/1	Ancillary structure/landscaping construction of awning
DA 2013/214/1	Hotel new storeroom in courtyard

Part 6 Physical analysis – Paddington Church of Christ

6.1 Site inspection

A site inspection of the interior, exterior and general setting of the Paddington Church of Christ was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 24 January 2020.

6.2 The building

The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style by architect Walter Sydney Newman and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.



Figure 118: View to front of Paddington Church of Christ building.



Figure 119: View of the Paddington Church of Christ building.



Figure 120: View of the Paddington Church of Christ building.

6.3 Paddington Church of Christ – Exterior

The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.

The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade which was not part of the original construction and provided an enclosed entrance. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing constructed c.1995.

The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal façade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. An elevated concrete stair provides access to the rear 1970s two-storey residential building from the Church. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out.



Figure 121: View of southern (front) elevation of Paddington Church of Christ showing porch entry with stairs and blind arch.



Figure 122: View of southern elevation of Paddington Church of Christ showing rose window and decorative polychromatic brickwork.

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Figure 123: Detail view of inset rose window defined by brick entablature, and dark-red brick stringcourses and voussoirs.



Figure 124: Detail view of cement rendered fascia with shell motif (terracotta roof tiles and ridge cappings seen in distance).



Figure 125: View of entry stairs and palisade fence along street alignment at front of Paddington Church of Christ.



Figure 126: View of entry stairs and palisade fence along street alignment at front of Paddington Church of Christ.



Figure 127: View of gate posts and palisade gate at front of Paddington Church of Christ.



Figure 128: View to entry door to porch at front of Paddington Church of Christ.

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Figure 129: View to side (western) elevation of Paddington Church of Christ.



Figure 130: Detail view showing string course and fenestration on side (western) elevation of Paddington Church of Christ.



Figure 131: Side entry door to main church space on western elevation.

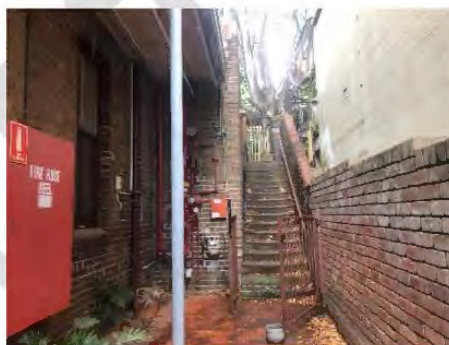


Figure 132: Stairs leading from street level to basement level on side (western) elevation at Paddington Church of Christ.

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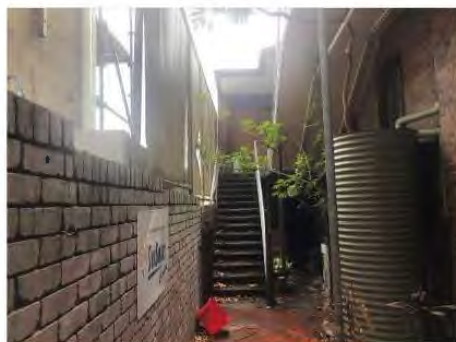


Figure 133: View to stairs leading from basement level to the rear residence at Paddington Church of Christ.



Figure 134: View to rear and side (eastern) elevations of Paddington Church of Christ.

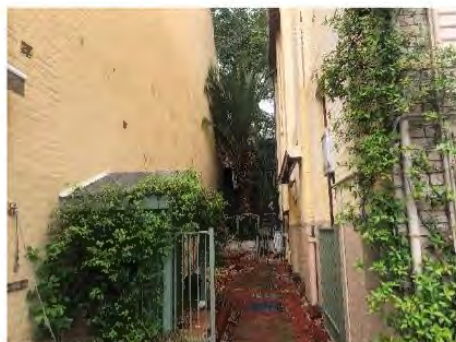


Figure 135: View along eastern boundary of the site at lower level towards Paddington Street.

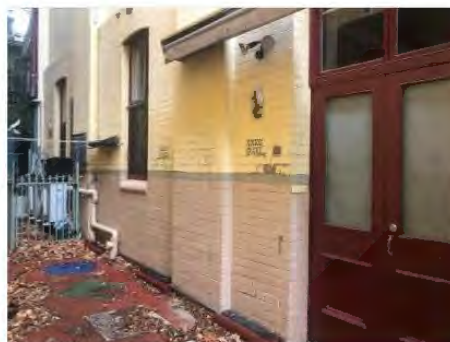


Figure 136: View of fenestration to side (eastern) elevation of Paddington Church of Christ.



Figure 137: View of rear (northern) wall of Paddington Church of Christ.

6.4 Paddington Church of Christ – Interior

At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.



Figure 138: View within entry porch to Paddington Church of Christ showing timber panelled entry door.

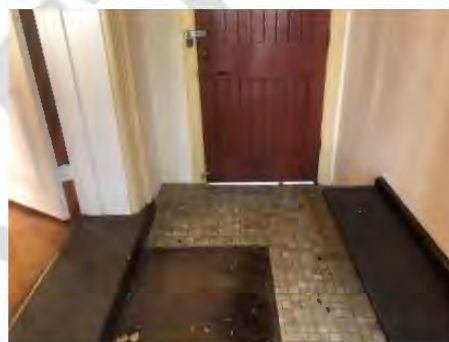


Figure 139: View of tiled flooring within entry porch to Paddington Church of Christ.



Figure 140: Detail view of entry to Paddington Church of Christ with timber framing and signage.



Figure 141: View of main church space within Paddington Church of Christ.

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Figure 142: View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows.



Figure 143: View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows.



Figure 144: View of altar within main church space of the Paddington Church of Christ.



Figure 145: Detail view of baptism bath within Paddington Church of Christ (original feature, later retiled).



Figure 146: View of main church space within Paddington Church of Christ and rose window.

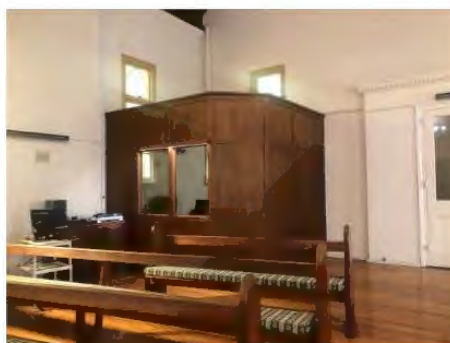


Figure 147: View of timber panelled office located within the main church space at Paddington Church of Christ.

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Figure 148: View of altar stand and piano at Paddington Church of Christ.

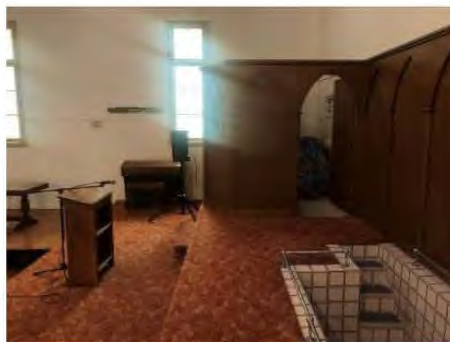


Figure 149: View along altar at Paddington Church of Christ, baptism bath seen to right.



Figure 150: Detail view of amber colour leaded glass window within the Paddington Church of Christ.

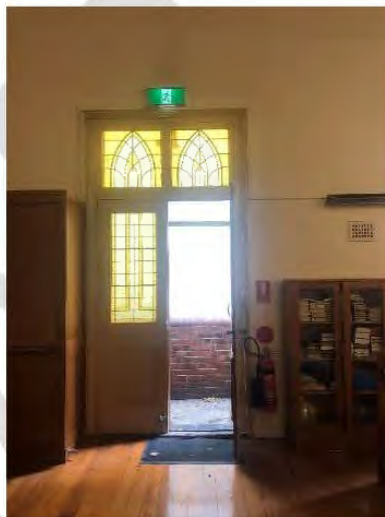


Figure 151: Detail view of side entry doors with amber colour leaded glass panes and fanlight within the Paddington Church of Christ.

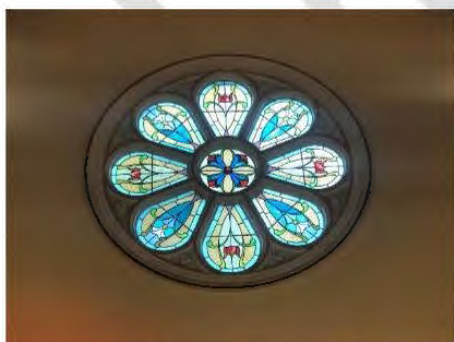


Figure 152: Detail view of stained glass rose window within Paddington Church of Christ.

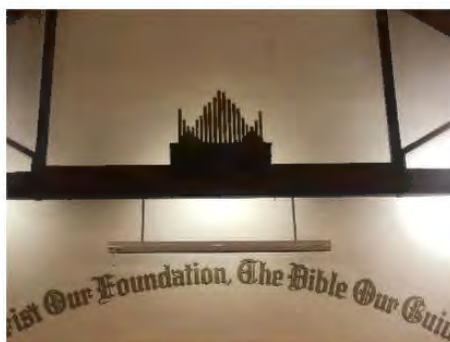


Figure 153: Detail view of inscription and organ located above the altar at Paddington Church of Christ.

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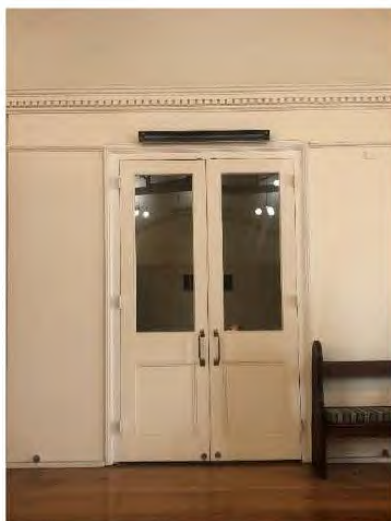


Figure 154: Detail view of entry doors to main church space within Paddington Church of Christ.



Figure 155: View of church hall and stage within the Paddington Church of Christ.



Figure 156: View of church hall within the Paddington Church of Christ.



Figure 157: View of church hall within the Paddington Church of Christ.

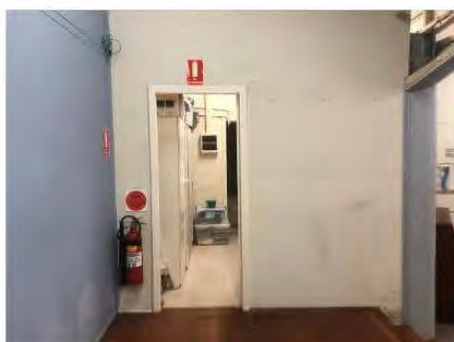


Figure 158: View along stage to church hall within the Paddington Church of Christ.

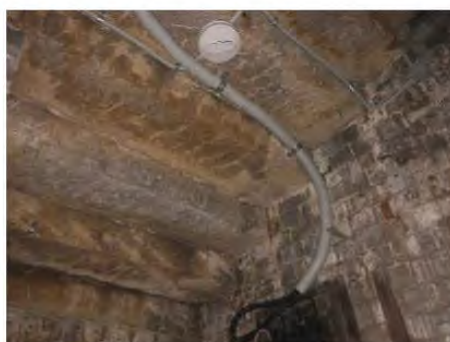


Figure 159: Detail view of underside of original sandstone stairs along western side of the church building.

6.5 Moveable heritage items

There are several moveable heritage items within the Paddington Church of Christ. Timber furnishings within the nave include early timber pews, lectern, table and piano.



Figure 160: Detail view of original timber pews within the Paddington Church of Christ.



Figure 161: Detail view of original timber pew within the Paddington Church of Christ.



Figure 162: Detail view of timber table within the Paddington Church of Christ.



Figure 163: Detail view of commemorative plaque attached to original table within the Paddington Church of Christ.



Figure 164: Detail view of timber stand and piano on the altar/platform within the main church space.

6.6 Fixed items, interior and exterior

There are numerous fixed items of heritage interest at the Paddington Church of Christ including external signage, commemorative plaques, fixed timber boards and panelling.



Figure 165: Detail view of timber panelling and readings board on the altar/platform within the main church space.



Figure 166: Detail view of timber panelling and hymns board on the altar/platform within the main church space.

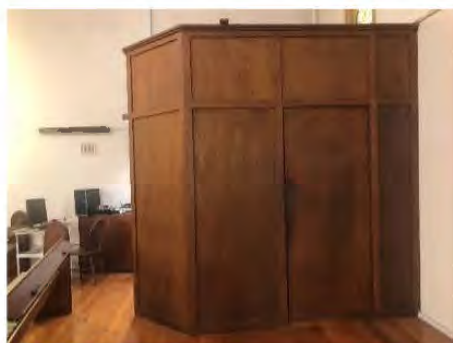


Figure 167: Detail view of timber panelling to office space located within the main church space.



Figure 168: Detail view of original timber panelled signage located above the original entry to the main church space.



Figure 169: Detail view of fluorescent 'Church of Christ' sign attached to blind arch on the entry porch at the street frontage.

6.7 Church residence

The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey 1970s residence is of face brick construction with a steeply sloped tiled roof. The Fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane. Access from the Church includes an elevated concrete stair.



Figure 170: View of rear (northern) wall of Paddington Church of Christ.



Figure 171: View of 1970s residence at rear of site.



Figure 172: View of 1970s residence at rear of site.



Figure 173: View of 1970s residence at rear of site.

6.8 Setting

The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Distant views towards the Paddington Church of Christ are relatively obscured by the plantings and surrounding terraces.

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The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century church residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.



Figure 174: View north west along Paddington Street towards the Paddington Church of Christ, showing terrace housing and street trees.



Figure 175: View north west along Paddington Street from alongside the Paddington Church of Christ showing terrace housing and street trees.



Figure 176: View south east along Paddington Street from alongside the Paddington Church of Christ showing terrace housing and street trees.



Figure 177: View north west along Paddington Lane from the rear of the Paddington Church of Christ site.



Figure 178: View south east along Paddington Street from alongside the Paddington Church of Christ site.

6.9 Intactness

The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.

6.10 Condition

The Paddington Church of Christ main church building is in good condition. All of the brick work and timber work appear to be in good condition. Repairs to the main church building and its roof were carried out in 2019 following damage sustained during a hail storm. The stain glass windows are in good condition.

Since the initial site inspection in 2019 a representative of the owners has informed Council that extensive water damage has occurred to the lower ground floor causing mould.

6.11 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works
DA 1971/227/1	Proposed 3 storey residence (not approved)
BA 1972/988/1	Internal alterations
BA 1972/1408/1	Alterations and additions
BA 1988/358/1	Construction of store under manse
BA 1995/486/1	New boundary fence
DA 2008/11	Installation of air conditioners

Part 7 Physical analysis – St Andrews Scots Presbyterian Church

7.1 Site inspection

A site inspection of the interior, exterior and general setting of the St Andrews Scots Presbyterian Church was conducted by Shona Lindsay (Senior Heritage Officer) on 30 September 2019.

7.2 The building

St Andrews Scots Presbyterian Church was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It is 67ft by 28ft and has two transepts, vestry and three entrance porches. The Church can accommodate over 400 people. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer beam roof internally and slate roof externally.



Figure 179: View of front of church from Dover Road, western elevation



Figure 180: View of front of church from Dover Road, western elevation



Figure 181: View of front and side of church from Dover Road, western and southern elevation



Figure 182: View of side of church from Carlisle Street, southern elevation

7.3 St Andrews Scots Presbyterian Church – exterior

The exterior of St Andrews Scots Presbyterian church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.



Figure 183: View of entrance to church on the southern elevation



Figure 184: View of front of church on the western elevation, showing decorative filigree, tracery, lancet window, stained glass, face brick, and stone base



Figure 185: View of lancet windows and stained glass on the southern elevation



Figure 186: View of secondary entrance on the northern elevation

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Figure 187: View of lancet windows on the western elevation of the north transept



Figure 188: View of rear of church with entrance to vestry



Figure 189: View of lancet windows, tracery, and stained glass on the southern elevation



Figure 190: View of window detail for rear entrance to vestry

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Figure 191: View secondary entrance on the northern elevation



Figure 192: View of main entrance on the southern elevation



Figure 193: View of door to vestry



Figure 194: View of stone footings to church

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Figure 195: View of decorative moulding detail to lancet windows



Figure 196: View of exposed rafter eaves



Figure 197: View of detail of face brick



Figure 198: View of sandstone fence along western side of church on Dover Road

7.4 St Andrews Scots Presbyterian Church – interior

The internal walls are brown face brick and the roof has a hammer beam roof with timber rafters. The timbers are Oregon and left in natural colour. The windows are of cast concrete. The rafters, fittings, and windows were all transferred from St Andrews Scots Kirk in Kent Street to the new church when it was rebuilt in Rose Bay.

Windows

The windows have cast concrete that support the original windows transferred from the former church. The windows are lancet with tracery and decorative mouldings.

Karla Whitmore, in her book "Stained Glass Pioneers of Sydney – John Falconer and Frederick Ashwin", says:

"The Original Scots Presbyterian church behind St Andrew's Cathedral was built in 1834 and rebuilt in Rose Bay in 1913 retaining the original pews, organ and windows. A brick building by architect Power and Adams with an open raftered ceiling, it has windows by Lyon, Cottier & Co and "Mr Falconer of Pitt St south (SMH 12 July 1875). A 2 light window in the north transept and another in the south transept with the same design as at St Stephen's, Newtown, are recognizably by Falconer and Ashwin. The Gothic inscription on both windows has the date June 1875 making the figurative window the earliest example of Ashwin's work with Falconer. While the autumn colours suggest Falconer, the solid figures sculptured curled hair are Ashwin".

"The large west window depicting King Davey and St Paul is by Lyon, Cottier and Co. It is an artistically impressive example of the Aesthetic style. After visiting the church in 2012 Martin Harrison, author of Victorian Stained Glass (1980) attributed the window to Daniel Cottier".



Figure 199: View of nave and pews looking towards sanctuary



Figure 200: View of organ in north transept

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Figure 201: View of nave and pews looking towards rear of church



Figure 202: View of stained glass windows



Figure 203: View of stained glass windows



Figure 204: View of stained glass windows

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Figure 205: View of stained glass windows



Figure 206: View of stained glass windows



Figure 207: View of sanctuary and altar

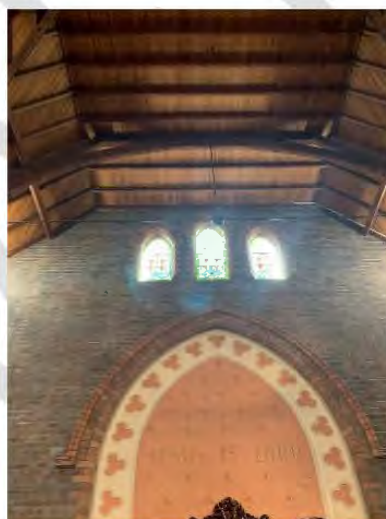


Figure 208: View of front of church above altar

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Figure 209: View of timber roofing



Figure 210: View of timber roofing



Figure 211: View of door to side chapel



Figure 212: View of door to side entrance

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Figure 213: View of timber flooring

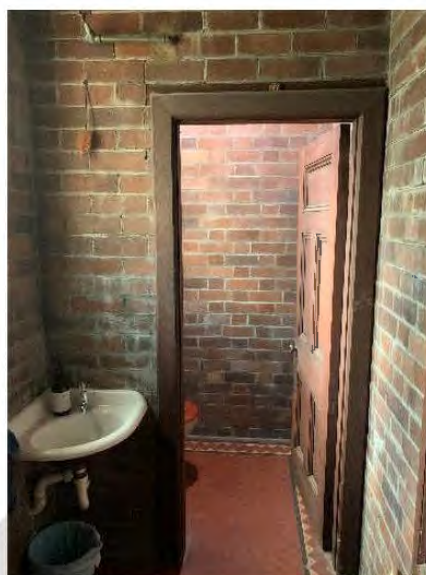


Figure 214: View of toilet at rear of church



Figure 215: View of entrance to vestry

7.5 Moveable heritage items

Moveable heritage items identified in the site visit include the timber chairs near the altar. A moveable heritage inventory is to be prepared for the church.



Figure 216: Timber chairs

7.6 Fixed items, interior and exterior

The rafters, font, pews, fittings, organ, memorial tablets, windows and pulpit rostrum were all transferred from the Kent Street church to the new church when it was rebuilt in Rose Bay in 1913. The pews, pulpit rostrum and font were all made locally. There is a foundation stone on the exterior of the building on the western elevation.

Organ

The organ is a Hill and Sons organ, built in 1884 and installed in the original St Andrew's Scots Church in Kent Street in 1885. It was transferred to the Rose Bay church in 1913. The leather from the bellows has been replaced, otherwise the organ is in original condition. It is now powered by electricity but can be pumped by hand if required. It is in excellent condition.

Memorial tablets

The memorial tablets include: Richard Cunningham, Government Botanist of the Colony; Allan Cunningham (1839), botanist and explorer; Dr John McGarvie (1853), the foundation minister and prominent educationalist; and others.

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Figure 217: Organ



Figure 218: Timber pulpit



Figure 219: Pews



Figure 220: Pew

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Figure 221: Timber seats



Figure 222: Memorial tablet for Richard Cunningham



Figure 223: Memorial tablet for Thomas Shepherd



Figure 224: Memorial tablet for John Brown

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Figure 225: Memorial tablet for Allan Cunningham



Figure 226: Memorial tablet for Reverend John McGarvie



Figure 227: Memorial tablet for Reverend John Dougall



Figure 228: Timber memorial board for WW2

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Figure 229: Timber honour roll



Figure 230: Timber board of the history of the church



Figure 231: Timber hymn board



Figure 232: Timber fittings

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Figure 233: Baptismal font



Figure 234: Date of erection tablet

7.7 Church hall

The hall is located directly east of the Church building. It was originally constructed in 1919 as the school hall for the church. The hall is single storey with a basement level which responds to the site topography with slopes towards the north. It is constructed with stone footings, brick walls that are painted, and a later corrugated metal roof. The original building application states that the roof was originally slate. The walls feature decorative banding at the top of the windows, and brick dentils to the top of the walls. The roof has exposed rafter eaves. The windows are timber framed, double hung sash windows with four panes and set in pairs. The glass windows are mostly original and have a textured frosted finish.



Figure 235: View of north-eastern church hall, originally constructed for a school hall



Figure 236: View of south-western side of church hall, originally constructed for a school hall

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Figure 237: View of entrance to church hall from Carlisle Street, originally constructed for a school hall



Figure 238: Stone marking the date of construction as 1919

7.8 Setting

St Andrews Scots Presbyterian Church is located on a corner site, therefore offering vantages from Dover Road and Carlisle Street. It is set in a predominately residential area. The church has mature trees along the Council strip on the Dover Road frontage, and a mature tree within the church boundaries along Carlisle Street.



Figure 239: View of front of church from Dover Road, western elevation



Figure 240: View of side of church from Carlisle Street, southern elevation

7.9 Intactness

St Andrews Scots Presbyterian Church is substantially in original condition and retains a high degree of integrity. No development applications have been lodged for works to the main church building since the construction of the church. The church hall has had alterations and additions which are discussed below.

7.10 Condition

St Andrews Scots Presbyterian Church is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stain glass windows are in good condition.

The organ remains in original condition except for the addition of an electric blower. Pitchford & Garside restored the instrument in 1975.

7.11 Alterations and additions

The following alterations and additions have occurred at the site. All of the alterations and additions relate to the church hall.

DA/BA Number	Works	Architect
BA 1919/384	New school hall	R. Crook (Builder)
BA 836/1993	New face brick rear toilets to hall	Van Rooijen & Partners Chartered Architects.
BA 342/1952	Extensions to existing church hall	Kenneth McConnel Architects
BA 351/1966	Alterations and additions to church hall	Finlay Munro
DA 426/2011	Alterations and additions to a church hall for child care centre	JCA Architects Pty Ltd

Part 8 **Physical analysis – St George Greek Orthodox Church, Rose Bay**

8.1 Site inspection

A site inspection of the interiors of St George Greek Orthodox Church could not be arranged at the time of this assessment. An inspection of the general setting of the St George Greek Orthodox Church, Rose Bay was conducted by Charlotte Simons (Heritage Officer) on 24 February 2021 and on the 25 October 2022 by Wai Wai Liang (Student Strategic Planner).

8.2 The building

Constructed in 1962, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.



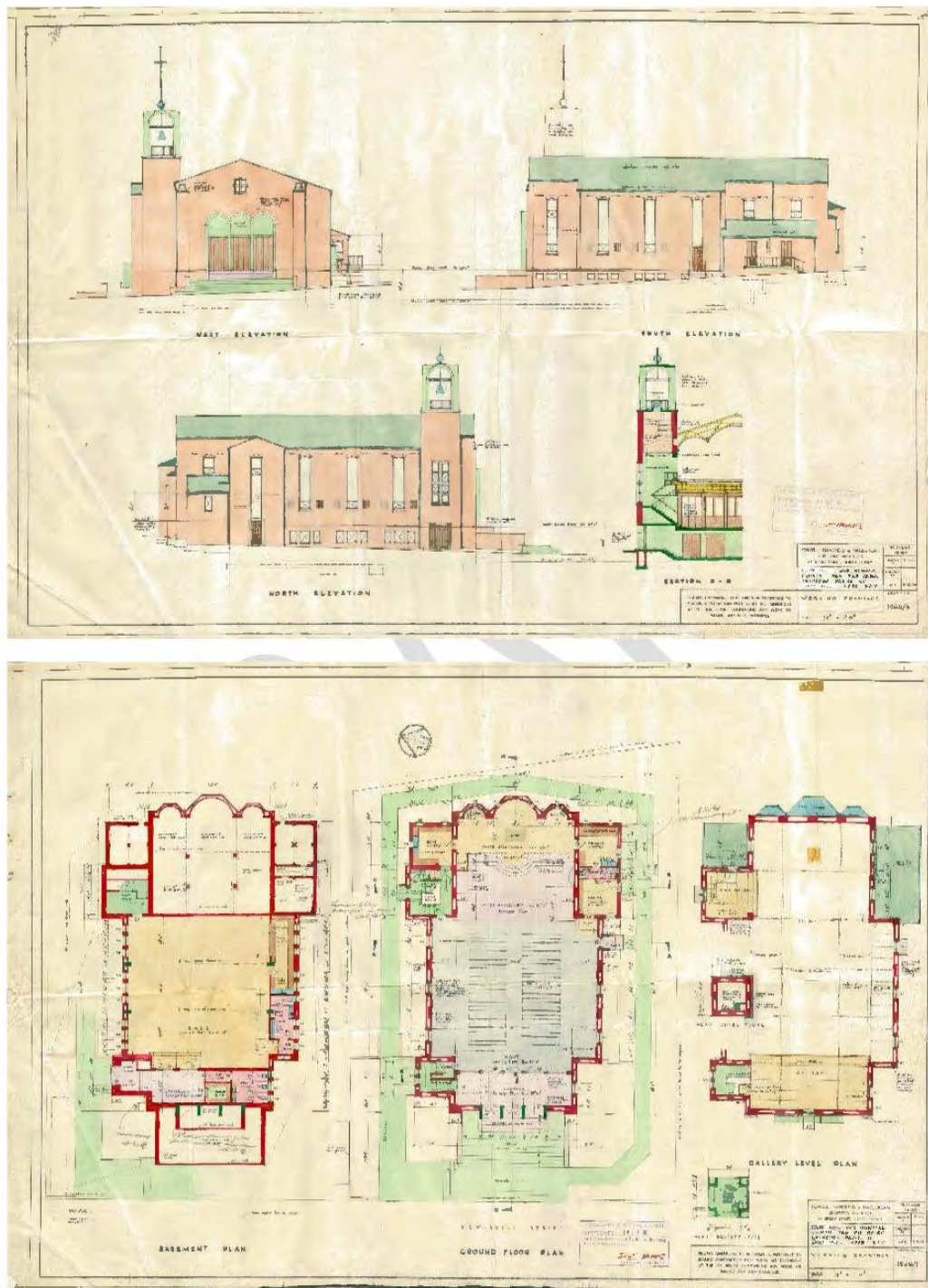
Figure 241: View looking north east across Newcastle Street towards the front (west) elevation of the St George Greek Orthodox Church.



Figure 242: View looking south east across Newcastle Street towards the St George Greek Orthodox Church.

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8.3 Original plans



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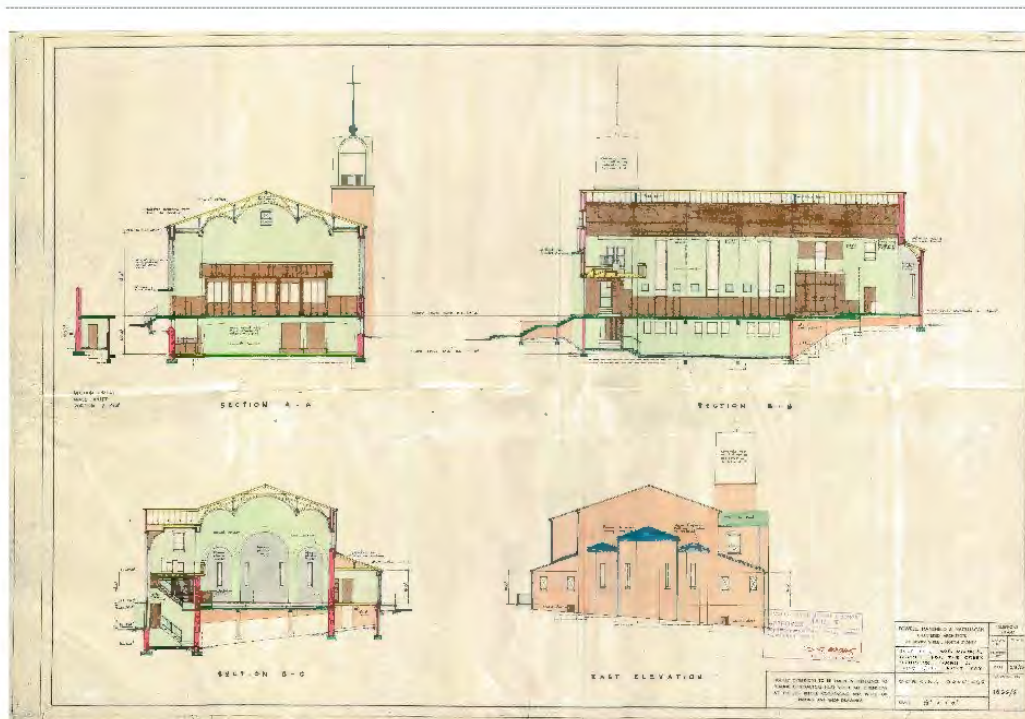


Figure 243: Original plans of the St George Greek Orthodox Church (Source: Woollahra Council Records)

8.4 St George Greek Orthodox Church – Exterior

The St George Greek Orthodox Church is a blond face brick building with a concrete tiled gabled roof featuring a bell tower to the front. The front (west) façade of the building features the main entry porch and a niche window. The square bell tower is located on the northern side of the front façade, is of brick construction and is capped with an open rendered concrete dome with metal crucifix above.

The main entrance porch of the church is accessed via a series of concrete and terrazzo stairs from street level, and is defined by three centrally located double doors that are detailed with projecting white-painted round arched masonry fins. The upper portions of the arched openings are infilled above a projecting shelf, and are decorated with religious motifs, with the two outer arches including one larger central cross with five smaller crosses surrounding. The northern cross features Ancient Greek lettering (the language of the Church), while the southern cross includes a dual-fish motif – 'Ichthys' – which references the Biblical story of the multiplication of loaves and fishes.

The niche window is centrally located above the entry porch and has rendered masonry crucifix in front of a four pane fixed window. The side (north and south) façades of the church feature tall multi-pane windows with amber colour glass and side entry doors. The rear (east) façade of the church features three apses that are capped with copper roofing and flashing. The brickwork also features breezeblock-style ventilation at the lower courses of the windows and two doors which provide access into the lower ground-floor community hall.

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Figure 244: View looking south east across Newcastle Street towards the St George Greek Orthodox Church, note bell tower.



Figure 245: View looking north east to the main entrance porch, note arched openings and niche window above.



Figure 246: View of side fence of St George Greek Orthodox Church



Figure 247: View of sign at entrance of St George Greek Orthodox Church

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Figure 248: View of plaque commemorating the dedication of the church as a war memorial



Figure 249: View of foundation stone of church

8.5 St George Greek Orthodox Church – Interior

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out, the description below is considered preliminary and is based on available photography of the church's interior and the heritage assessment provided by Urbis.⁴⁷

The St George Church is entered through the central door on the western primary façade in which the visitor walks directly into the narthex, the vestibule connection. The narthex includes the timber staircase to the mezzanine floor on the north side; and there are timber icon stands (εικονοστάσια – *iconostasia*) either side at the entrance to the nave. At ground floor level, the church interior comprises a two-storey scaled rectangular space containing the vestibule with mezzanine/gallery above, central nave, sanctuary and altar, vestry spaces, offices, stores and stairs.

The flooring throughout the Church is parquetry timber with loose rugs throughout, and tiled stairs which lead to the iconostasis and the sanctuary. The church has rendered walls with timber panelling to the lower portion. The ceiling of the Church features a triple-vaulted timber board ceiling, while the walls have timber linings to the wainscoting and are rendered and overpainted above. The walls include some framed, painted icons. There are vertically proportioned stained glass windows throughout the interior, and while the openings remain in the original locations, the glazing itself was installed in 2021 as a result of a donation to the Church.

At the rear of the nave is the iconostasis *τεμπλον* – *templon*, located on a raised platform which separates the main church from the sanctuary behind the iconostasis. The timber iconostasis is a portable timber structure which features the 'Beautiful Gate' (*ωραῖος* – *horaïos*, accessed only by the clergy) in the middle, with painted icons including Jesus, John the Baptist, St George, Mary with infant Jesus on either side of the beautiful gate, and with Biblical scenes within the arches above the main panels. Flooring surrounding the iconostasis comprises green marble tiling. The sanctuary is accessible to clergy only and was not able to be inspected by Urbis, however is understood to feature the rear of the iconostasis, and three recessed arches, the central one of which features an icon of Jesus on the Cross.

⁴⁷ St George Rose Bay 'Our Parish'. Accessed online at: <http://www.stgeorgerosebay.org.au/who-we-are/our-parish/>

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The building ceiling contains chandeliers, however these are relatively ordinary contemporary chandeliers, not the more ornate Πολυέλεος – *polyeleos* style chandelier typical of Greek Churches. There are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.

The lower ground-level of the Church features a hall used for community events and a weekend Greek language school. The space comprises typical plasterboard walls and ceiling, contemporary timber floorboards, a timber stage and a contemporary kitchen in the southeast corner.

We have been able to access the following images of the interiors from the Parish's website.⁴⁸



Figure 250: Image of the Templon (Source: Parish website)

⁴⁸ St George Rose Bay 'Our Parish'. Accessed online at: <http://www.stgeorgerosebay.org.au/who-we-are/gallery/>

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Figure 251: Image of the Templon, Nave Vaulted Ceiling and chandeliers (Source: Parish website)



Figure 252: Image of Saint George on the Templon (Source: Parish website)

8.6 Moveable heritage items

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of moveable heritage items is not possible. The

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heritage assessment by Urbis notes that there are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.

8.7 Fixed items, interior and exterior

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of internal fixed items is not possible.

External fixed items include two plaques. One plaque commemorates the dedication of the church as a war memorial to Australian soldiers of Greek origin that took part in the two world wars and Australian servicemen who died in Greece during the Second World War. It was unveiled by Lieut. General Sir Eric Woodward on 24 November 1962.

One is a foundation stone that was laid on the 23 April 1961 by his Eminence Archbishop Ezekiel. It notes the architects as Fowell, Mansfield & Maclurcan and the builders as Cirvan Bros Pty Ltd.



Figure 253: View of plaque commemorating the dedication of the church as a war memorial



Figure 254: View of foundation stone of church

8.8 Setting

The St George Greek Orthodox Church is located on the eastern side of Newcastle Street. It is located opposite the heritage listed Royal Sydney Golf Links, which is largely screened by dense foliage. The church building is situated within a predominantly residential streetscape setting, with original Federation era single storey dwellings and some recent multi-dwelling developments located immediately adjacent, along the eastern side of Newcastle Street.



Figure 255: View looking south east along Newcastle Street towards the St George Greek Orthodox Church, Royal Sydney Golf Links to right side of view.

Figure 256: View looking north east along Newcastle Street towards the St George Greek Orthodox Church, Royal Sydney Golf Links to left side of view.

8.9 Intactness

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of the building's intactness is not possible. The exterior appears to be intact.

8.10 Condition

As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of the building's condition is not possible. The exterior appears to be in good condition.

8.11 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1960/745	New church	Fowell, Mansfield & Maclurcan
BA 1963/193	Occupation certificate	
BA 1984/1094	New stage hall	Complan Structural Designs
BA 1986/392	New fence	Nicholson & Evans Consulting Engineers
BA 1991/310	Air-conditioning	Property Technologies Consulting Engineers
DA 2002/309	New addition to the church building	ESZ Architects

Part 9 Physical analysis – Kehillat Kadimah Synagogue

9.1 Site inspection

A site inspection of the interior, exterior and general setting of the Kehillat Kadimah Synagogue was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 3 September 2019 and 5 December 2019.

9.2 The building

Kehillat Kadimah Synagogue is a multi-storey synagogue building constructed in the 1970s. The synagogue, which displays elements of the Sydney School of architecture style, is of asymmetrical massing that descends down the steep slope of the site off Old South Head Road in a series of split levels. A smaller building, the Mikvah Aziza (ritual bath house), was added to the site in the 2000s and is located along the street alignment at the southern end of the site.



Figure 257: View south west across Old South Head Road towards the Kehillat Kadimah Synagogue.



Figure 258: View west across Old South Head Road towards the Kehillat Kadimah Synagogue.



Figure 259: View north west across Old South Head Road towards the Kehillat Kadimah Synagogue.



Figure 260: View south west on the approach towards the Kehillat Kadimah Synagogue.

9.3 Kehillat Kadimah Synagogue – Exterior

The building is constructed of face and painted brickwork with off-form concrete elements. It has skillion roofs clad with corrugated sheeting that are defined by clerestory windows to the front (east) elevation. The exterior of the building is relatively modest with plain wall surfaces decorated only by decorative leaded glass windows containing religious motifs. The street frontage of the Kehillat Kadimah Synagogue features a paved forecourt that is enclosed by metal fencing with security gates and sandstone clad walls. Remnants of the original street entry to a former synagogue building on the site designed by architect Neville Gruzman include a flight of curved concrete steps and the metal frame of a former sculptural fibreglass dome element. The Mikvah Aziza (ritual bath house) to the street frontage at the southern end of the site presents to the surrounding streetscape as a modest building of circular design with stone cladding and a floating roof structure.



Figure 261: View towards main entrance to Kehillat Kadimah Synagogue across the Simon Wolman Walkway.



Figure 262: View across paved forecourt at entrance to Kehillat Kadimah Synagogue.



Figure 263: View across paved forecourt at entrance to Kehillat Kadimah Synagogue.



Figure 264: View to original entry to the former South Head Synagogue on the site (concrete steps and metal dome frame designed by Gruzman).

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Figure 265: View to original entry to the former South Head Synagogue on the site (concrete steps and metal dome frame designed by Gruzman).



Figure 266: View along the front façade of the Kehillat Kadimah Synagogue.



Figure 267: View showing rear of Kehillat Kadimah Synagogue building.



Figure 268: View at rear of Kehillat Kadimah Synagogue looking towards Mikvah Aziza, Old South Head Road beyond.

9.4 Kehillat Kadimah Synagogue – Interior

Compared to the exterior, the interior of Kehillat Kadimah Synagogue features a higher degree of ornamentation. The main synagogue space is located in the central lower level of the building. This space is extensively lined with unpainted timber panelling to walls and ceilings, and features timber furnishings and fittings, stained glass windows, commemorative plaques, memorials and moveable items. The Holy Ark is the focus of the main synagogue. It is noted the main synagogue includes a Ladies' Gallery mezzanine level. Other interior spaces include the main upper lobby, prayer and meeting rooms, minor synagogue, a hall space, kitchen, bath house, and child day-care centre.

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Figure 269: Synagogue basin located in synagogue hallway outside the main synagogue, used for ritual hand washing.



Figure 270: View of the interior of main synagogue within Kehillat Kadimah Synagogue, looking towards the Holy Ark.



Figure 271: View of the interior of main synagogue within Kehillat Kadimah Synagogue, looking towards the Holy Ark.



Figure 272: View of the Holy Ark within the main synagogue at Kehillat Kadimah Synagogue.

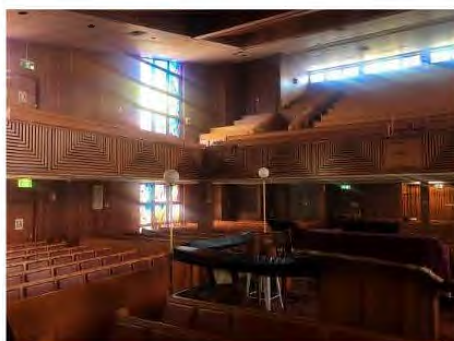


Figure 273: View within the main synagogue space of the Kehillat Kadimah Synagogue, Ladies' Gallery seen above.

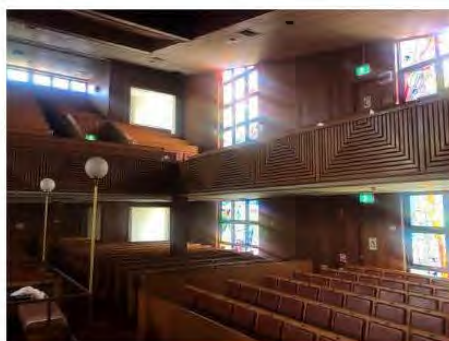


Figure 274: View within the main synagogue space of the Kehillat Kadimah Synagogue, Ladies' Gallery seen above.

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Figure 275: View from Ladies' Gallery across the main synagogue within the Kehillat Kadimah Synagogue.

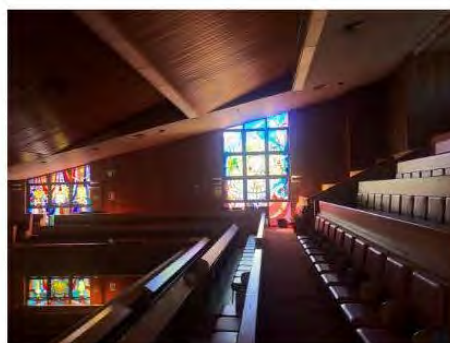


Figure 276: View across the Ladies' Gallery within the main synagogue space.

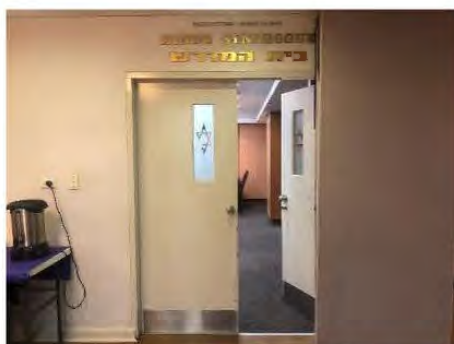


Figure 277: View of entry doors to minor synagogue within the Kehillat Kadimah Synagogue.



Figure 278: View within the minor synagogue.



Figure 279: View of Ark in the minor synagogue space.

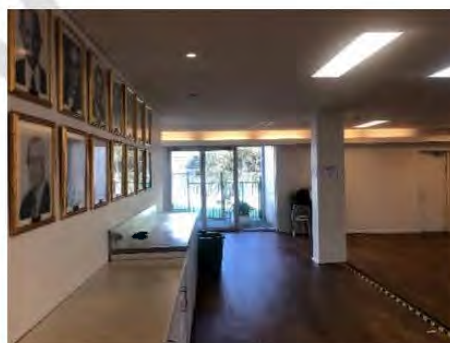


Figure 280: View across hall space within the Kehillat Kadimah Synagogue.

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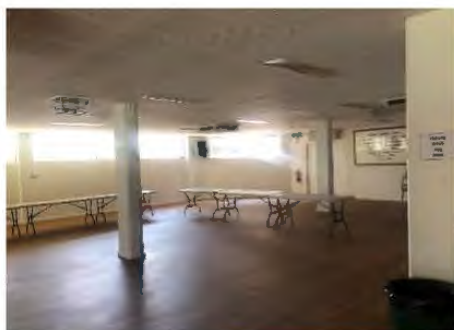


Figure 281: View across hall space within the Kehillat Kadimah Synagogue.



Figure 282: View to kitchens and also accessible lift within the Kehillat Kadimah Synagogue.



Figure 283: View of children's room within the Kehillat Kadimah Synagogue.



Figure 284: View of children's room within the Kehillat Kadimah Synagogue.

9.5 Moveable heritage items

The Kehillat Kadimah Synagogue has a large collection of moveable heritage items. This includes many religious and sacred items associated with Hebrew traditions. It is understood the synagogue maintains a schedule of these moveable heritage items.



Figure 285: View of Ark in the minor synagogue space, with decorative curtain covering Torah and Ner Tamid (light) above, note Shofar on lectern.



Figure 286: Two-handed vessel used in synagogue basin for ritual hand washing.

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9.6 Fixed items, interior and exterior

There are numerous fixed items at Kehillat Kadimah Synagogue including commemorative plaques, memorial boards, fixed timber furnishings and commemorative stained glass windows.



Figure 287: Detail view of commemorative foundation plaques located at the entrance to the Kehillat Kadimah Synagogue.



Figure 288: Detail view of memorial board located in the main foyer of the Kehillat Kadimah Synagogue.



Figure 289: Detail view of memorial board located with the Kehillat Kadimah Synagogue.



Figure 290: View of bibles/Tanakh kept in cabinetry within the main synagogue space.

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Figure 291: Detail view of Holy Ark in the main synagogue space, with large decorative curtain covering Torah and Ner Tamid (light) above.



Figure 292: Detail view of timber lectern/desk by the Holy Ark within the main synagogue space.

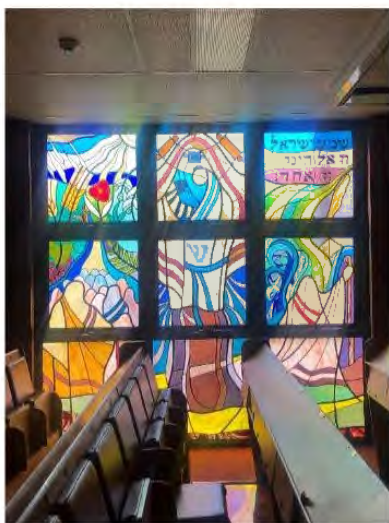


Figure 293: Detail view of leaded glass windows within the main synagogue.



Figure 294: Detail view of leaded glass windows within the main synagogue.

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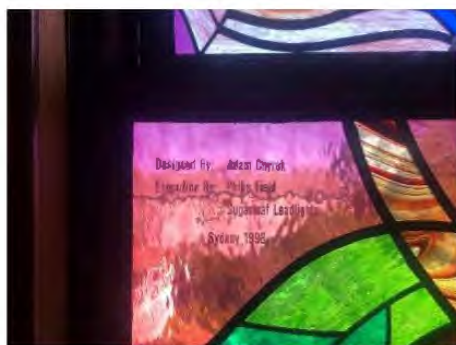


Figure 295: Detail view of leaded glass windows within the main synagogue.



Figure 296: Detail view of Ark in the minor synagogue, with large decorative curtain covering Torah and Ner Tamid (light) above.

9.7 Setting

The Kehillat Kadimah Synagogue is located on the west side of Old South Head Road, which slopes steeply away to the west. The synagogue is situated within a predominantly residential streetscape setting, with original Inter-War era Californian Bungalow style single storey dwellings, Inter-War residential flat buildings and some recent multi-dwelling developments located adjacent to the site along the eastern side of Old South Head Road. Due to the sloped topography of the site, the setback of the building and the presence of full height masonry fences to the front boundary of the site, the Kehillat Kadimah Synagogue is not visually prominent in the surrounding streetscape.



Figure 297: View south west across Old South Head Road from Lancaster Road showing residential setting.



Figure 298: View north across Old South Head Road from Lancaster Road showing setting.

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Figure 299: View north west across Old South Head Road towards Kehillat Kadimah Synagogue showing neighbouring residential dwellings.



Figure 300: View south along Old South Head Road showing surrounding development.

9.8 Intactness

Kehillat Kadimah Synagogue has been rebuilt numerous times since its original construction, and does not retain a high degree of integrity. A large number of development applications have been lodged for works to the extant synagogue and its site.

9.9 Condition

Kehillat Kadimah Synagogue is in good condition. All of the brick work, off-form concrete and metal roofing appear to be in good condition. The stain glass windows are also in good condition.

9.10 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works
BA 1972/977/1	
BA 1976/206/1	
BA 1984/750/1	
BA 1988/1065/1	
BA 1995/172/1	
DA 1999/868/1	Demolition of existing cottage
DA 2005/16/1	Child care centre in existing synagogue
DA 2005/16/3	S96 deletion of conditions
DA 2005/16/4	S96 deletion of conditions
DA 2005/16/5	S96 Modification
DA 2007/104/1	Ritual bath house and part upper lift lobby and off-street parking associated with synagogue

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DA/BA Number	Works
DA 2007/104/2	S96 Modification and internal and external modifications
DA 2007/104/3	S96 Modification and internal and external modifications
DA 2009/481/1	Modifications to front fence and entry area, minor alterations
DA 2009/481/2	S96 Modification and internal and external modifications

DRAFT

Part 10 Physical analysis – Sephardi Synagogue

10.1 Site inspection

A site inspection of the interior, exterior and general setting of the Sephardi Synagogue was conducted by Shona Lindsay (Senior Heritage Officer) and Charlotte Simons (Heritage Officer) on 12 March 2020.

10.2 The building

Sephardi Synagogue is a multi-storey synagogue building constructed in the 1962 and is the oldest Sephardi house of prayer in Australia. The synagogue, which displays elements of the modernist architectural style, was originally designed by architect Hugh Buhrich. Buhrich used inventive techniques and clean lines to accentuate elements including the use of angled roofs which is a key element of modernism. Unfortunately, later alterations have removed and distorted the modernist elements, especially those of the original facade. The interiors have also been upgraded and are not original.



Figure 301: View of the front of Sephardi Synagogue from Fletcher Street



Figure 302: View of the side of Sephardi Synagogue from Fletcher Street

10.3 Sephardi Synagogue – Exterior

The exterior of Sephardi Synagogue is constructed with a rendered finish and is painted white. The front of the building has some remaining modernist elements such as portions of the angled roof. Later additions have distorted the original clean lines of the front façade, with the front windows being changed to round headed windows and the roof line being altered. An arch was added to the main entrance which still retains the original star. The rear of the building contains the main synagogue space.

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Figure 303: Front of Sephardi Synagogue from Fletcher Street



Figure 304: Western side of Sephardi Synagogue along Fletcher Lane



Figure 305: Side and rear of Sephardi Synagogue on Fletcher Lane

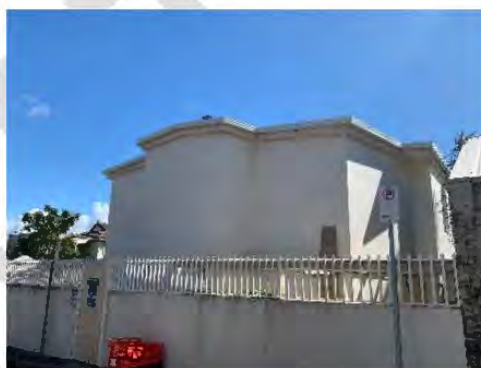


Figure 306: Rear of Sephardi Synagogue on Fletcher Lane



Figure 307: Entrance gates to Sephardi Synagogue from Fletcher Street



Figure 308: Detail of entrance gates

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Figure 309: View of entrance to Sephardi Synagogue



Figure 310: View of timber entrance doors to Sephardi Synagogue



Figure 311: Front fence to Sephardi Synagogue

10.4 Sephardi Synagogue – Interior

The main synagogue space is located in the central lower level of the building. The space has an upper lobby which wraps around the entire room, which is decorated with arches and a decorative balustrade. The windows have a rounded head with decorative mouldings. The floors are tiled. The Holy Ark is the focus of the main synagogue, which has three arches that follow the decoration of the upper lobby. The space has timber furnishings and fittings, stained glass windows, commemorative plaques, memorials and moveable items. Other interior spaces include a hall space to the west of the main synagogue space.

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Figure 312: View of interior of Sephardi Synagogue



Figure 313: View towards the rear of the interior of the Sephardi Synagogue



Figure 314: View of the Ark of the Sephardi Synagogue



Figure 315: View of lectern in Sephardi Synagogue

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Figure 316: View of front space of the Sephardi Synagogue



Figure 317: View of decorative features above Ark in Sephardi Synagogue



Figure 318: View of chairs in Sephardi Synagogue



Figure 319: View of floor finish of Sephardi Synagogue

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Figure 320: View of detail of the lectern in the middle of the main space in Sephardi Synagogue



Figure 321: View of the lectern in the middle of the main space in Sephardi Synagogue



Figure 322: View of detail of the chairs in Sephardi Synagogue



Figure 323: View of windows to Sephardi Synagogue

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Figure 324: View of upper level of Sephardi Synagogue

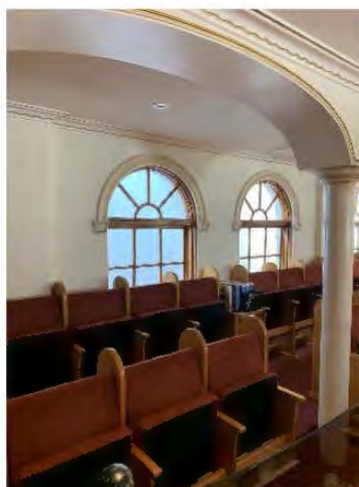


Figure 325: View of upper level of Sephardi Synagogue

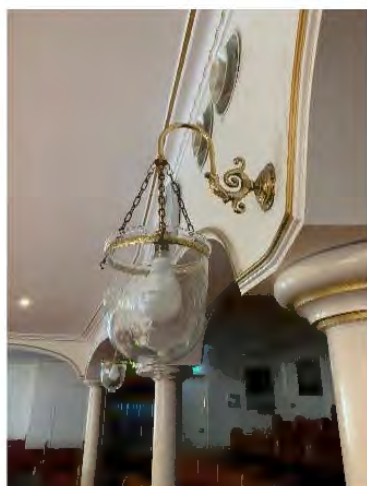


Figure 326: View of light detail in Sephardi Synagogue



Figure 327: View of cornice detail in Sephardi Synagogue

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Figure 328: View from upper level of main space in Sephardi Synagogue



Figure 329: View of decorative detailing around the main space of Sephardi Synagogue



Figure 330: View of glass balustrade on the upper level of Sephardi Synagogue



Figure 331: View of hall to the western side of Sephardi Synagogue



Figure 332: View of hall to the western side of Sephardi Synagogue



Figure 333: View of hall to the western side of Sephardi Synagogue

10.5 Moveable heritage items

The moveable heritage items noted on the site inspection include a menorah and a lectern.



Figure 334: Decorated menorah in Sephardi Synagogue



Figure 335: View of lectern in Sephardi Synagogue

10.6 Fixed items, interior and exterior

There are numerous fixed items at Sephardi Synagogue including commemorative plaques and memorial boards.



Figure 336: Memorial plaques in the exterior of Sephardi Synagogue



Figure 337: Memorial plaques in the exterior of Sephardi Synagogue

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Figure 338: Memorial plaques in the exterior of Sephardi Synagogue



Figure 339: Painting in the interior of Sephardi Synagogue



Figure 340: Painting in the interior of Sephardi Synagogue



Figure 341: Memorial plaques in the interior of Sephardi Synagogue

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Figure 342: Memorial plaques in the interior of Sephardi Synagogue



Figure 343: Memorial plaques in the interior of Sephardi Synagogue



Figure 344: Memorial plaques in the interior of Sephardi Synagogue

10.7 Setting

Sephardi Synagogue is located at the corner of Fletcher Street and Fletcher Lane. The area is characterized by predominately residential development. The synagogue has three street frontages (abutting Fletcher Street to the north and Fletcher Lane to the west and south) with the rear lane predominately featuring garages. Fletcher Street has some trees along the street frontage. The residential building stock is a mix of periods including Victorian, Federation, and contemporary, resembling the mixed periods of development of this section of the Woollahra Heritage Conservation Area.

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Figure 345: View towards Sephardi Synagogue from Fletcher Street



Figure 346: View towards Sephardi Synagogue from Fletcher Street showing residential development to the east

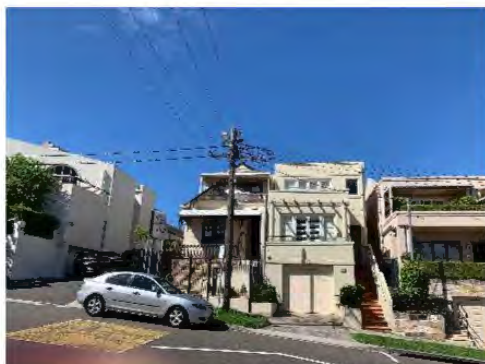


Figure 347: View of residential development to the west of Sephardi Synagogue along Fletcher Street



Figure 348: View of residential development to the west of Sephardi Synagogue along Fletcher Street



Figure 349: View of residential garages to the east of Sephardi Synagogue along Fletcher Lane

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10.8 Intactness

Sephardi Synagogue has undergone numerous alterations and additions and does not retain a high degree of integrity. The interiors are not original. A large number of development applications have been lodged for works to the synagogue, which are listed below. The below photographs demonstrate the changes to the front façade which originally exhibited key features of the modernist period.



Figure 350: 1982 photo of synagogue



Figure 351: 2020 photo of synagogue

The below photographs demonstrate the changes to the interiors.



Figure 352: 1982 photo of interiors of synagogue



Figure 353: 2020 photo of interiors of synagogue

10.9 Condition

Sephardi Synagogue is in good condition. The rendered finish appears to be in good condition.

10.10 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1962/225	Access from driveway	Hugh Buhrich Planning Consultant
BA 1969/526	Additions	
BA 1974/178	Alterations and additions	
BA 1994/776	Acoustic treatment and air-conditioning	J. Smith
BA 1997/1013	Refurbishment of synagogue	Leon Davies
BA 1998/93/1-3	Refurbishment of synagogue	Leon Davies
DA 2000/160/1	Air-conditioning	
DA 2001/160/1	Alts and adds to synagogue	
DA 2003/0294	Alts and ads and internal refurbishment of amenities	

Part 11 Physical analysis – Sydney Chevra Kadisha

11.1 Site inspection

A site inspection of the interior, exterior and general setting of the Sydney Chevra Kadisha was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 5 December 2019.

11.2 The building

Constructed between 1949 and 1952, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community. While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.

The Sydney Chevra Kadisha building is raised on a small podium, and comprises two sections that are separated by a small internal courtyard: the eastern (chapel) wing and the western wing. The eastern (chapel) wing is located to the east of the courtyard.



Figure 354: View across Oxford Street towards front elevation of the Sydney Chevra Kadisha building.



Figure 355: View across Oxford Street showing side (south) elevation of Sydney Chevra Kadisha building.



Figure 356: View north east across Oxford Street showing side (south) elevation of Sydney Chevra Kadisha building.



Figure 357: View across Wallis Street showing side (north) elevation of Sydney Chevra Kadisha building.

11.3 Sydney Chevra Kadisha – Exterior

The eastern (chapel) wing is of red textured face brick construction with a hipped terracotta tiled roof concealed behind decorative parapets. There are three entry points to the east wing: the principal entry is on the southern elevation fronting Oxford Street, the secondary entry is at the lower ground level on the northern elevation fronting Wallis Street and includes an entry point for vehicles, and the third entry is located on the building's narrow eastern elevation. The simple massing of the eastern (chapel) wing follows a predominance of solid over void, which is offset by decorative brickwork, entablature and fenestration detailing. Biforate windows on the eastern wing are defined by rendered decorative mouldings surmounted by round headed arches with religious motifs. The narrow entry at the eastern end of the chapel wing features external decorative iron balustrade and gates with motifs and garden beds. Entry points to the building are framed by rendered detailing. The eastern wing has a lower ground floor with vehicular access from Wallis Street.

The western wing is a three storey building used for administrative purposes, and is of red face brick construction with a hipped and flat roof. It was constructed in c.1981. The western wing is accessed at lower ground level via Wallis Street and ground level via Oxford Street. The principal elevation of the western wing faces Oxford Street and includes rendered elements framing fenestration and the entry point, a decorative iron balustrade with motif. Remaining elevations of the western wing are relatively simple. The interior of the western wing comprises reception, offices and residential accommodation.



Figure 358: View showing entry to the chapel wing at the narrow eastern elevation of the building.



Figure 359: Detail view of decorative rendered mouldings above entry on eastern elevation of the chapel wing.

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Figure 360: View along southern elevation of the chapel wing of the Sydney Chevra Kadisha.



Figure 361: View showing southern elevation of the chapel wing including fenestration.



Figure 362: View of entry doors on the southern elevation of the chapel wing off Oxford Street.



Figure 363: View east showing southern elevation of the chapel wing and entry off Oxford Street.



Figure 364: View towards entry doors to the western wing.



Figure 365: View to the western wing of the Sydney Chevra Kadisha building.

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Figure 366: View north within the central courtyard between the western wing and eastern (chapel) wing.



Figure 367: View across Wallis Street to the northern elevation of the chapel wing.



Figure 368: View across Wallis Street to the northern elevation of the chapel wing.



Figure 369: Detail view of fenestration on northern elevation of chapel wing.

11.4 Sydney Chevra Kadisha – Interior

Internally, the chapel within the eastern wing comprises five parts including an entrance area, nave exterior, nave interior, the altar and the Kohanim room. In accordance with Jewish Law, the Kohanim room provides a designated room for a Kohen to attend a funeral procession and is physically separated from the main building. Detailed elements within the interior of the chapel include mouldings and cornices, ornate columns, leaded glass windows dedicated by members of the local community, ornate light fixtures, timber panel boards, timber doors and timber pews.

The lower ground floor of the eastern wing contains the Tahara room, hearse vehicle parking, staff room, two WC's and a coffin store.

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Figure 370: View of the nave interior showing arches supported on ornate columns, timber pews and timber panel boards.



Figure 371: View within the Abraham Isaac Ellitt Memorial Hall showing commemorative plaques, nave interior beyond.



Figure 372: View within the nave interior showing timber pews.



Figure 373: View within the nave interior showing timber pews, and leaded glass windows.

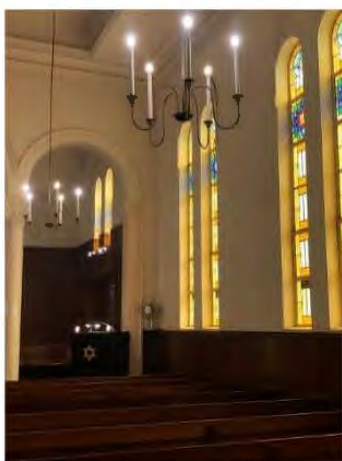


Figure 374: View within the nave interior showing timber pews, and leaded glass windows.



Figure 375: View within the nave interior showing decorative light fixtures.

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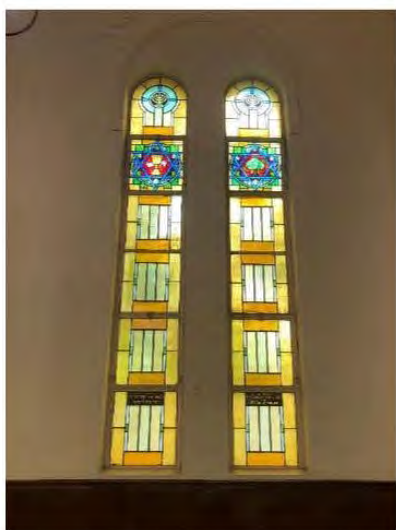


Figure 376: Detail view of decorative leaded and coloured glass window to the nave interior.



Figure 377: View within the Abraham Isaac Ellitt Memorial Hall within the chapel wing, showing decorative mouldings and commemorative plaques.



Figure 378: View from the nave exterior towards the nave interior.

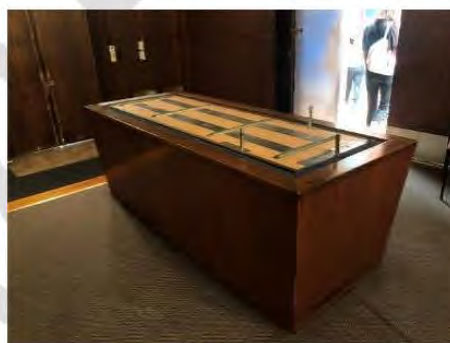


Figure 379: View of coffin stand on the altar within the nave interior.



Figure 380: View of the Kohanim room located off the altar (separate).



Figure 381: Detail view of flooring showing separation of the Kohanim room from the main chapel wing.

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Figure 382: View from the hearse vehicle parking area at lower ground level towards the Tahara room.



Figure 383: View of the hearse vehicle parking area at lower ground level.

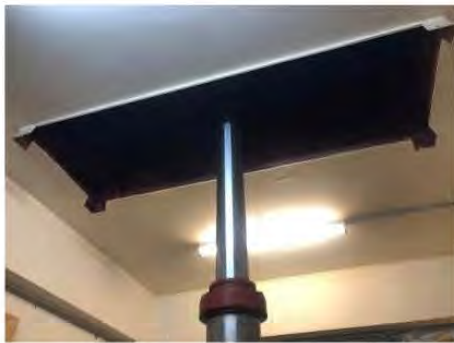


Figure 384: Detail view of hydraulic coffin lift from lower ground floor to altar level.



Figure 385: View of plaque inscription machine located within the staff room at lower ground level.

11.5 Moveable heritage items

There are several movable heritage items at the Sydney Chevra Kadisha, including framed historical photographs of the building and Sydney Chevra Kadisha office bearers, commemorative trowel and spade associated with the laying of the foundation stone, and other framed items including framed prayer located within the Tahara room.



Figure 386: Framed commemorative trowel and spade located in the western wing, associated with the laying of the foundation stone.

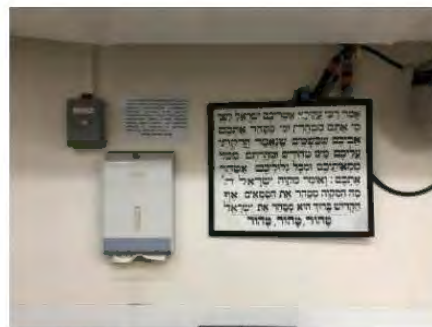


Figure 387: Detail view of framed prayer located within the Tahara room.

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Figure 388: Framed photograph of the Sydney Chevra Kadisha office bearers, 1977.



Figure 389: Laminated historical photograph located within the office at Sydney Chevra Kadisha.

11.6 Fixed items, interior and exterior

The Sydney Chevra Kadisha building and site features numerous fixed items, including several foundation stones to the exterior, commemorative plaques and ornate fixtures within the chapel wing, and commemorative plaque within the Tahara room at lower ground level.



Figure 390: Detail view of plaque attached to the Sydney Chevra Kadisha for the consecration on 23 March 1952.



Figure 391: Detail view of commemorative plaques located within the Abraham Isaac Ellitt Memorial Hall



Figure 392: Ornate fixtures in the Abraham Isaac Ellitt Memorial Hall.



Figure 393: Ornate fixtures in the Abraham Isaac Ellitt Memorial Hall.

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Figure 394: Commemorative stone at entrance to the chapel wing for the Sydney Chevra Kadisha, laid 1948 by then president of the NSW Jewish Board of Deputies Saul Symonds.



Figure 395: Commemorative stone at entrance to the chapel wing for the Sydney Chevra Kadisha, laid 1948 by then president Abraham I. Ellitt.



Figure 396: Commemorative plaque located within the Tahara room.



Figure 397: Detail view of timber pew located within the nave interior.

11.7 Setting

The Sydney Chevra Kadisha is situated on an east-west orientation along a narrow wedge shaped site, and occupies a prominent position between Oxford Street and Wallis Street. The building is within the Woollahra Heritage Conservation Area, which predominantly comprises Victorian era residential development. Directly opposite the site on the southern side of Oxford Street is the heritage listed Centennial Park and Centennial Park Reservoir.

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Surrounding development is generally two storeys in height. Within this context, the Sydney Chevra Kadisha is a landmark in its surrounding setting.



Figure 398: View west along Oxford Street towards Sydney Chevra Kadisha building.



Figure 399: View south west across Oxford Street towards Centennial Park and Reservoir.



Figure 400: View north east across Oxford Street to surrounding medium density residential development near the Sydney Chevra Kadisha building.



Figure 401: View west along Wallis Street towards the Sydney Chevra Kadisha building showing surrounding streetscape.



Figure 402: View south west along Wallis Street towards the Sydney Chevra Kadisha building showing surrounding streetscape.



Figure 403: View showing surrounding Victorian era streetscape setting along Wallis Street.

11.8 Intactness

The Sydney Chevra Kadisha building remains highly intact. The main chapel wing in particular retains a high degree of integrity, and has been subject to few alterations and additions. It is noted a major development application involving reconstruction of the administrative western wing was approved under DA2014/541.

11.9 Condition

The Sydney Chevra Kadisha building is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stained and leaded glass windows are in good condition.

11.10 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1995/427	New mortuary in basement level and covered store	Fred Heilpern Architects
BA 1995/812	Air-conditioning	January Engineering
DA 2014/541	Alterations and additions, including demolition of the western (administration wing) and new three storey addition	Tobias Partners

Part 12 Physical analysis – Vacluse Uniting Church

12.1 Site inspection

A site inspection of the interior, exterior and general setting of the Vacluse Uniting Church was conducted by Charlotte Simons (Heritage Officer) and Shona Lindsay (Senior Heritage Officer) on 16 January 2020.

12.2 The buildings

The site of the Vacluse Uniting Church comprises two church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the former 1960 A-frame church building. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The 1909 church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020.



Figure 404: View from Russell Street to the Vacluse Uniting Church.



Figure 405: View towards the Vacluse Uniting Church.



Figure 406: View across Russell Street to Vacluse Uniting Church.

12.3 Original plans

12.3.1 1960 A-frame church building

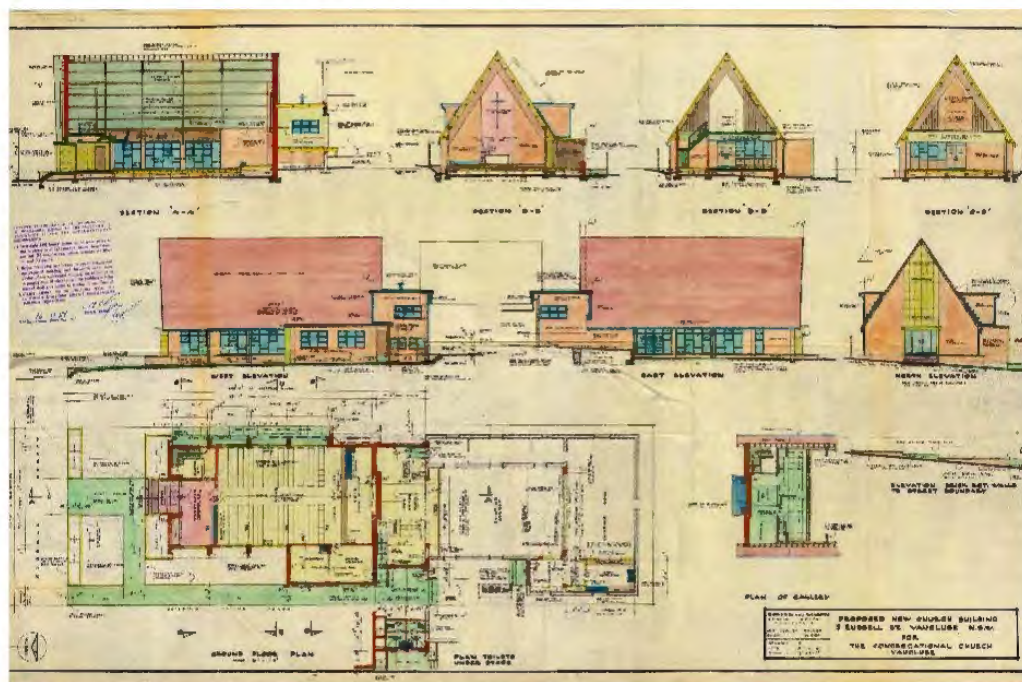


Figure 407: Original plans by Booker & Wilson for the 1960 A-frame church building (Source: Woollahra Council records)

12.4 Vaucluse Uniting Church – Exterior

12.4.1 1960 A-frame church building

The 1960 church on the site is a distinctive A-framed building on concrete foundations constructed of face brickwork with a steeply sloping triangular roof form that is clad with concrete tiles and timber bargeboards to ends. The front (north) elevation of the modern church features decorative textured brickwork and a large centrally located metal crucifix above the main covered entry containing timber framed glazed doors and a terrazzo threshold. Fenestration to the side elevations of the church comprises large aluminium framed windows with frosted and amber coloured glass panes. The rear (south) elevation includes a small linking structure between the two churches that was added at the time of the 1960 church's construction.

The landscaping at the front of the site includes low sandstone and brick boundary walls along the street frontage and the main entry path, which is framed to each side by small conifer plantings and a eucalyptus tree to the north. The conifer plantings are seen as saplings in an historical photograph taken at the 1960 opening ceremony of the new church building, and are accompanied by commemorative plaques. Only one of these conifer trees remain.

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Figure 408: View to Vaucluse Uniting Church showing plantings, signage and stone wall to street frontage.



Figure 409: View towards the front entry doors on the front (north) elevation of the 1960 A-frame church.

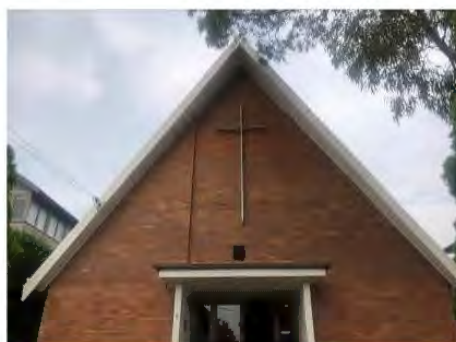


Figure 410: View to metal crucifix located above the main entry doors on front (north) elevation of the 1960 A-frame church.



Figure 411: View showing steeply pitched roof form of the 1960 A-frame church.



Figure 412: View of Vaucluse Uniting Church.



Figure 413: Detail view showing church spire of 1909 church building located at the rear of the site.

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Figure 414: View along the side boundary of the site.

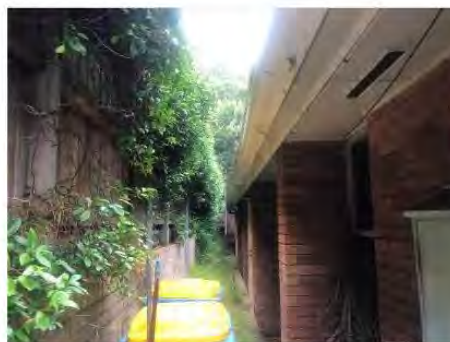


Figure 415: View along the side boundary of the site.

12.4.2 1909 church building

The historic 1909 church building at the site's rear is of face brick construction under a cross gabled roof with slate tiles and terracotta ridge capping. The front elevation of the old church building comprises an open gabled front with render finish, featuring timber ventilators and a small copper-clad spire with bell. The majority of the main wall to the front elevation was removed with the construction of the adjoining 1960 A-frame church building.

The early twentieth century church building retains original fenestration including leaded coloured glass windows and timber doors. Decorative brickwork to the church's exterior include pointed arched dark-red soldier courses to fenestration and dark red string courses. The rear church building comprises the main church space and adjoining church hall.



Figure 416: View to 1909 church located at rear of the site (adjoining Vaucluse Uniting Church).



Figure 417: Detail view of leaded glass windows and piers along the side elevation of the 1909 church building.

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Figure 418: View showing side of the 1909 church building and current use as a childcare facility.



Figure 419: Detail view of leaded glass window to 1909 church building showing decorative soldier course and string course brickwork.

12.5 Vaucluse Uniting Church – Interior

12.5.1 1960 A-frame church building

The interior of the 1960 A-frame church comprises a vestibule with parquetry flooring, cloak room, nave, altar, vestry, choir vestry, W.Cs, and a new stage adjoining the existing church building. The nave features face brickwork walls with large windows. The plasterboard lined ceilings of the church are set behind the large exposed timber and steel roof frame, which creates a dramatic interior spatial effect within the central nave space.

Furnishings and fittings within the nave include timber flooring, timber pews and altars, suspended light fixtures, and a large metal crucifix mounted to the wall of the dais. A historic “Chappell & Co” organ dating from 1873 is located within the church at gallery level. The organ was originally in the St Mary’s Catholic Church at Newcastle, and was later acquired and relocated to the Vaucluse Uniting Church.



Figure 420: View within the vestibule of the Vaucluse Uniting Church showing timber furnishings and parquetry flooring.



Figure 421: View showing vestibule and entrance doors to the Vaucluse Uniting Church.

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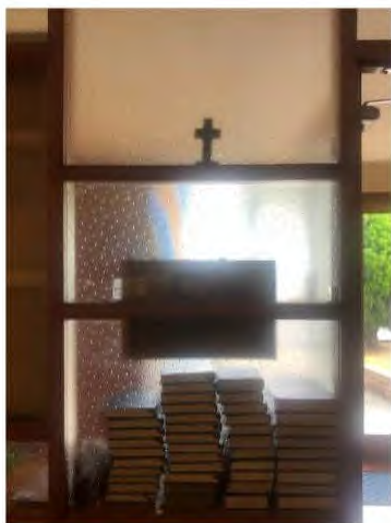


Figure 422: Detail view of frosted glass between the vestibule and nave.



Figure 423: View towards altar showing the nave interior within the Vaucluse Uniting Church.

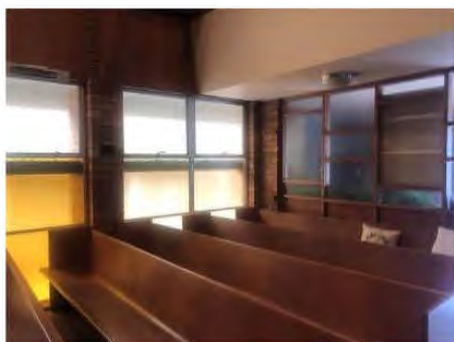


Figure 424: View of timber pews and frosted windows within the nave.

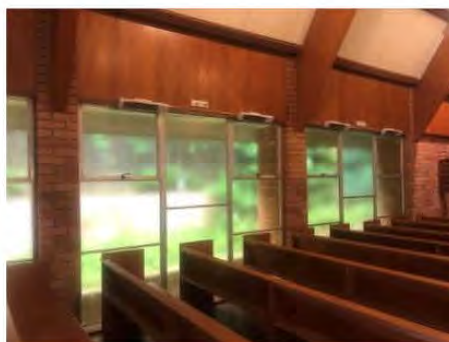


Figure 425: View of timber pews and frosted windows within the nave.

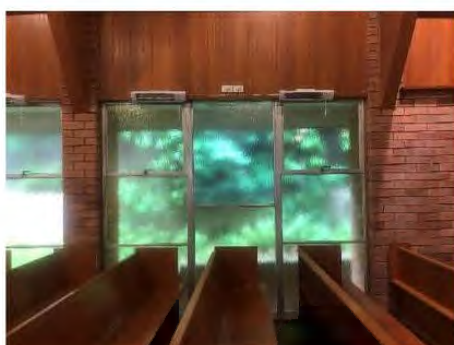


Figure 426: View of timber pews and frosted windows within the nave.

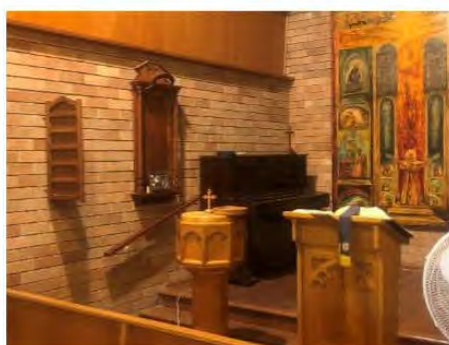


Figure 427: View of hymn and prayer boards, piano and lectern.

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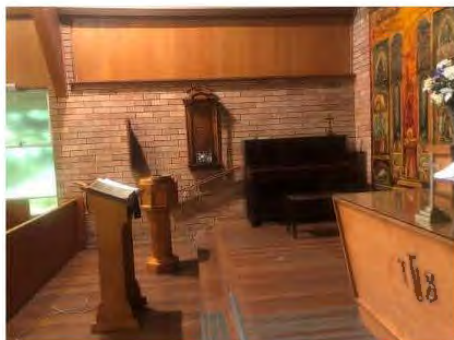


Figure 428: View across front of nave showing lectern, baptismal font, piano and altar.

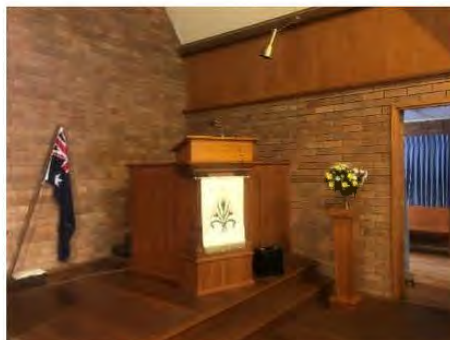


Figure 429: View of timber pulpit at front of nave.

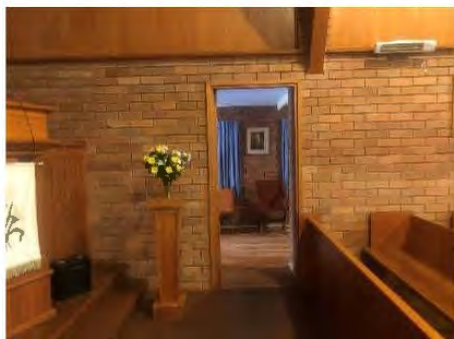


Figure 430: View from nave towards vestry located at side of church.



Figure 431: View within the vestry.



Figure 432: View from the altar across the nave showing gallery level.

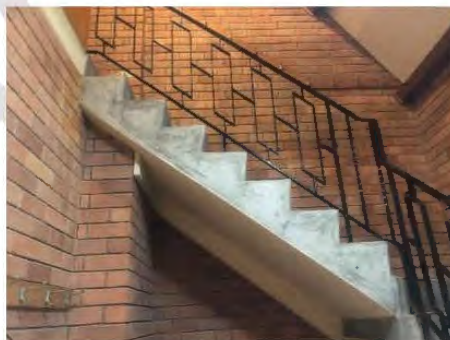


Figure 433: Internal stair with metal balustrade to gallery level.

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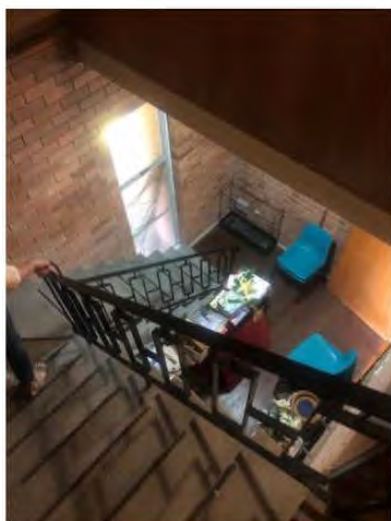


Figure 434: Internal stair to gallery level.



Figure 435: View within the nave from gallery level.



Figure 436: View within the nave from gallery level.



Figure 437: View within the nave from gallery level.

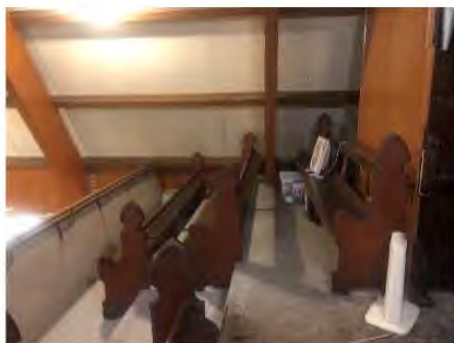


Figure 438: Detail view of early timber pews (possibly salvaged from rear 1909 church) located at gallery level.

12.5.2 1909 church building

Internally, some of the spaces within the 1909 church building have been adapted for its current use as a childcare facility. The front wall of the original 1909 church was largely removed at the time of the construction of the 1960 church, when a linking structure was created between the two church buildings. It is noted that the main church space within the 1909 church retains original timber ceilings, dado railing in the nave, timber floorboards and leaded glass windows, along with an early timber pew matched in design to those now located at gallery level within the 1960 A-frame church. Wall murals designed and painted by the well known artist, writer and illustrator Pixie O'Harris in 1961 remain in the church hall.



Figure 439: Interior view within main space of the 1909 church building showing timber ceilings and floorboards (note front wall of church building substantially modified at time of construction of the Vaucluse Uniting Church).



Figure 440: View of rear wall to main church space showing leaded glass highlight window, decorative mouldings and timber doors.

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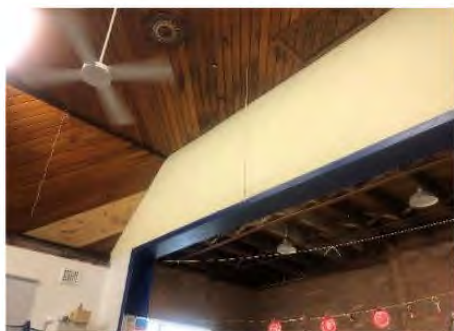


Figure 441: Detail view showing modification of front wall to main church space (linking structure seen to right).



Figure 442: Detail view of early timber pew within the 1909 church building.



Figure 443: Detail view of decoration and leaded glass highlight window within the main space of the 1909 church building.

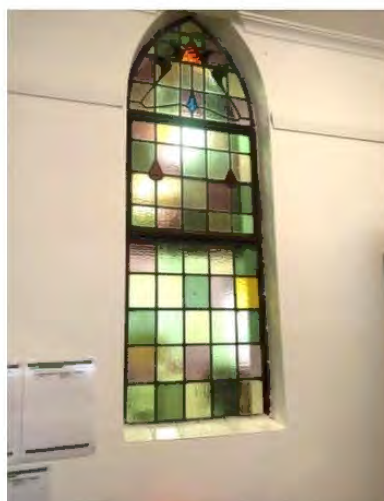


Figure 444: Detail view of leaded coloured glass window to main space within 1909 church building.

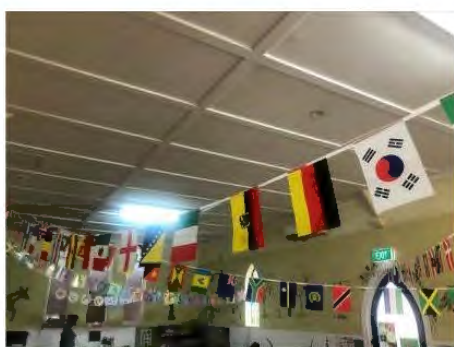


Figure 445: Interior view within modified space of the 1909 church building (now childcare facility).



Figure 446: Detail view of leaded and coloured glass windows to 1909 church building.

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Figure 447: Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961.



Figure 448: View of ancillary space within the former 1909 church building (now childcare facility).

12.6 Moveable heritage items

There are several moveable heritage items within the Vaucluse Uniting Church. Timber furnishings include baptismal font, lectern, and early timber pews at gallery level and other timber furniture possibly salvaged from the original 1909 church.

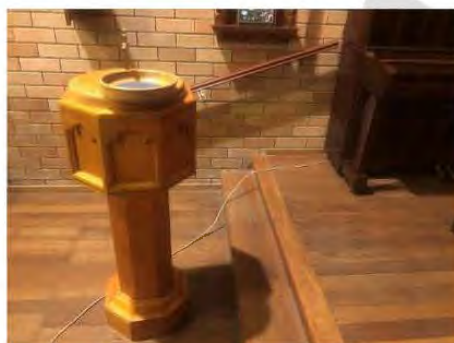


Figure 449: Detail view of baptismal font located at front of nave.



Figure 450: Lectern, baptismal font, hymn board and piano located at front of nave.

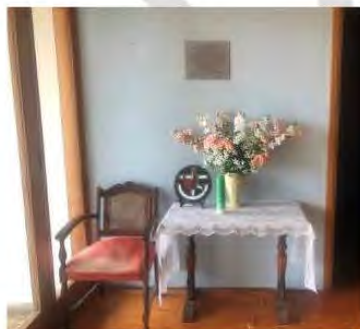


Figure 451: View of early timber furnishings within the vestibule.



Figure 452: Detail view of early timber pews (possibly salvaged from rear 1909 church) located at gallery level.

12.7 Fixed items, interior and exterior

There are numerous fixed items of heritage interest at the Vaucluse Uniting Church including original external signage, commemorative plaques, metal crucifixes and fixed timber furnishings comprising pulpit, pews and a historic organ located at gallery level within the 1960 church.

Organ

An organ is situated at the rear of the gallery. It was reported to have been 'drastically altered' during its relocation to the *Former Vaucluse Uniting Church* in 1933. Original components are: 'ornately-carved lower casework, stopknobs, keyboards, keyboard cheeks, pedalboard, composition pedals, nameplate, swell shutter control, action, cone-tuned pipework and pitch'. Known alterations include:

- Display pipe decorations overpainted (silver),
- New timber panels, left side of the case,
- Two pedals have been removed,
- Bellows converted from a double to single rise,
- Hand-blowing apparatus has been removed,
- Tremulant installed.⁴⁹



Figure 453: View of original signage outside the Vaucluse Uniting Church.



Figure 454: View of commemorative plaque located at base of conifer planting.



⁴⁹ 'Organs of Sydney', Organ Music Society of Sydney, undated, <http://members.ozemail.com.au/~mqarmby/VaucluseUC.html>, accessed 22 October 2022

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Figure 455: Commemorative plaque fixed to external timber chair at front of site.



Figure 456: Detail view of commemorative foundation plaque.



Figure 457: Detail view of memorial plaque.

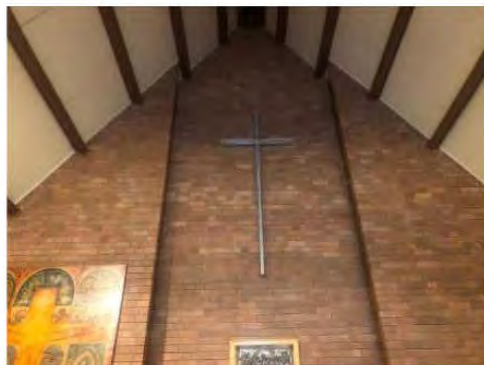


Figure 458: Detail view of commemorative plaque.



Figure 459: Detail view of metal crucifix fixed above the altar.



Figure 460: Detail view of commemorative plaque fixed beneath a clock within the nave.

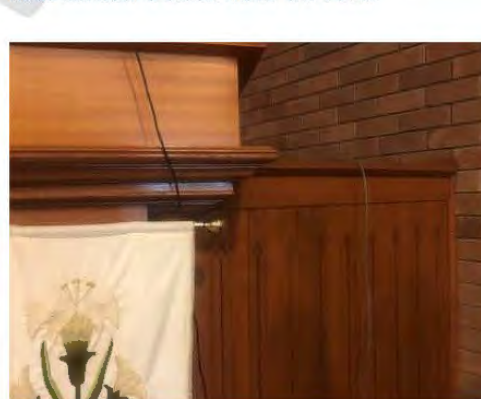


Figure 461: View of pulpit located at the front of the church nave.

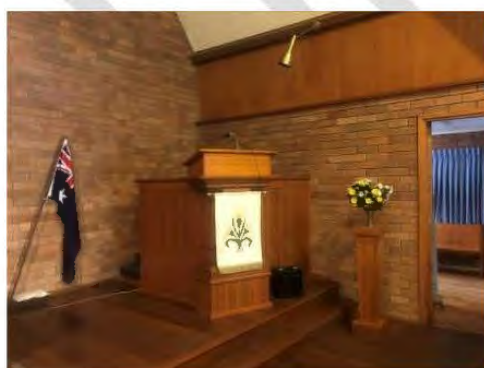
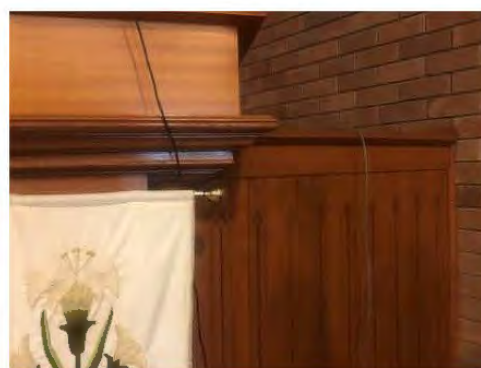


Figure 462: Detail view of timber detailing to pulpit.



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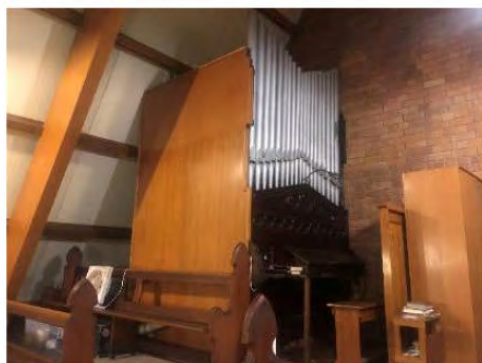


Figure 463: Historic organ located at gallery level within the Vaucluse Uniting Church.

12.8 Setting

The Vaucluse Uniting Church is sited within a low-scale residential setting on the southern side of Russell Street, Vaucluse. The surrounding area features a variety of early to late twentieth century houses that are generally between one and two storeys in height. Russell Street slopes downwards to the north west, and distant glimpsed views of Sydney Harbour are obtained from the street frontage to the church.



Figure 464: View along Russell Street towards the Vaucluse Uniting Church showing residential setting, Sydney Harbour seen in distance.



Figure 465: View across Russell Street to Vaucluse Uniting Church showing surrounding low density residential development.



Figure 466: View to Vaucluse Uniting Church from streetscape.



Figure 467: View to Vaucluse Uniting Church from streetscape.



Figure 468: View north west from outside Vaucluse Uniting Church along Russell Street towards Sydney Harbour.

12.9 Intactness

The Vaucluse Uniting Church 1960 A-frame building is substantially in its original condition and retains a high degree of integrity both externally and internally. The historic 1909 church to the rear of the site has been subject to several changes since its construction and has a lower degree of integrity and intactness.

12.10 Condition

The Vaucluse Uniting Church buildings are in good condition. The brick work, stone work and timber work to both buildings appear to be in good condition. The stain glass windows are in good condition.

12.11 Alterations and additions

The following alterations and additions have occurred at the site.

DA/BA Number	Works	Architect
BA 1914/9097	New wing to original church building	
BA 1937/9127	New classrooms to original church building	
BA 1959/285	New church building	Booker and Wilson Architects
DA 1996/132	Increase child care hours of operation and number of places	
DA 1996/976	Long day care centre including associated alterations and additions, and increase number of places	
DA 2002/586	Increase number of places	

Part 13 Comparative analysis

13.1 Introduction

This section provides a comparative analysis of places of worship in the Woollahra LGA, and greater Sydney area. Where applicable, details of comparable places that are listed on the NSW SHR and various LEPs are provided.

Comparative analysis is important in understanding how a place may meet criteria (f) and (g) of the *NSW Significance Assessment* criteria. These two criteria relate to whether a place is significant because it is rare or significant because it is a good example of a common type of place. The two criteria are:


Criterion (f) an item possesses uncommon, rare or endangered aspects of NSW's or of the area's cultural or natural history; and

Criterion (g) an item is important in demonstrating the principal characteristics of a class of NSW's or of the area's cultural or natural places or cultural or natural environments.

Addressing these criteria assists in understanding the heritage values of a place within the Woollahra context and the broader context of the history of New South Wales.

13.2 Existing heritage listed places of worship within Woollahra LGA

The following section provides a list of the existing heritage listed places of worship with the Woollahra LGA.

Site	Significance and contribution	Images
Emanuel Synagogue	<p>Address 7-9 Ocean Street, Woollahra</p> <p>Listing details Woollahra LEP 2014, Item No. 519</p> <p>Statement of significance <i>'Emanuel Synagogue is of high historical significance as the first of only two Liberal Synagogues established in Sydney, and as such, demonstrates the development of Liberal Judaism in Australia manifesting during major global events occurring in Europe. Liberal Judaism was relatively new in Australia in 1941, having been introduced by some of the growing number of European Jewish refugees. This in itself was a new phenomenon – until the 1930's, European Jews represented only a small percentage of Australian Jewry. The Emanuel Synagogue was the second liberal congregation to be established in Australia, following the lead of the Temple Beth Israel in Melbourne established in 1931.</i></p> <p><i>The Synagogue was constructed in 1941, during WWII and as such demonstrates a strong determination within the Jewish community during a period when materials, supply and labour were constrained. It also indicates a strong affirmation of Jewish faith and identity at a time when the European Jewry was facing intense persecution. The site has continuously been used for Jewish worship and to service the Jewish community in the eastern suburbs since 1941.</i></p>	 <p>Views to Emanuel Synagogue on Ocean Street, Woollahra⁵⁰</p>

⁵⁰ Waverley College, '2021 Interfaith Dialogue Conference', n.d., Accessed online at: <https://waverley.nsw.edu.au/news/2021-interfaith-dialogue-conference/>



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Site	Significance and contribution	Images
	<p><i>The Synagogue, designed by Samuel Lipson, is of high cultural significance as an outstanding example of his work in the Inter-War Functionalist style of architecture. The choice of the Functionalist style is significant in itself and reflects not only the work of Lipson at the time, and the European influences then acting on his architecture, but also the fact that it was designed for a progressive, forward-thinking congregation, many of whom had close ties to Europe, where this style was already being used for Synagogue architecture.</i></p> <p><i>Emanuel Synagogue is also associated with a number of mid-twentieth century Sydney Jewish community members who were instrumental in the establishment of the synagogue, including Cecil Luber, Gordon Kessing and Rabbi Schenk, among others.</i></p> <p><i>Emanuel Synagogue is of high aesthetic significance as a distinguished work of architecture, characterised by its formality, dignity, classical influences and pleasing proportions. The composition of the forecourt entry to the site is a successful public space and creates a sense of occasion. Emanuel Synagogue is part of a cohesive group of Inter-War buildings in the vicinity.</i></p> <p><i>Emanuel Synagogue is of high social significance for its association with the Liberal Jewish congregation and because it has continuously served as a place of worship and instruction since 1941.</i></p> <p><i>The Neuweg Synagogue, designed by Aaron Bolot, who was a member of the Emanuel Synagogue congregation, is of cultural significance as an accomplished example of his work. [...]</i></p>	

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Site	Significance and contribution	Images
All Saints Anglican Church—church and interiors, grounds, front garden, retaining wall and fencing	<p>Address 85 Ocean Street, Woollahra</p> <p>Listing details Woollahra LEP 2014, Item No. 537</p> <p>Statement of significance <i>Building, contents including organ are classified by the National Trust. A separate classification for the organ has been made. In Professor Joan Kerr words, Blacket's "...great designs in this cumulative personal style must be accepted as amongst the short list of Australian architectural masterpieces: ...The tall interior and east end of Woollahra is therefore its greatest glory a perfect witness to Victorian taste. It is Blacket's most fully-realized French Geometric Gothic Style of church. "p6&p56, Edmund T. Blacket Architect, Sydney. Our Great Victorian Architect Edmund Thomas Blacket (1817-1883) Joan Kerr.</i></p>	 <p>View of All Saints Anglican Church⁵¹</p>
St. Columba Uniting Church – church and interiors	<p>Address Ocean Street, north-east corner of Forth Street, Woollahra</p> <p>Listing details Woollahra LEP 2014, Item No. 524</p> <p>Statement of significance <i>The St. Columba's Uniting Church at 53 Ocean Street, Woollahra has historical and aesthetic significance as a design of the well known Sydney architect and academic Sir John Sulman. Completed in March 1890, the first minister was Rev. John Walker (1855-1941). The building has aesthetic significance as a dominant red brick element in the streetscape and as a church</i></p>	 <p>View of St. Columba Uniting Church⁵²</p>

⁵¹ Sydney Organ, 'All Saints' Anglican Church', 2006, Accessed online at: <https://www.sydneyorgan.com/AllSaintsW.html>

⁵² Australia's Christian Heritage, 'St Columba Uniting Church – former', 3 March 2021, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/uniting-church-in-australia/directory/6613-st-columba-uniting-church-former>

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Site	Significance and contribution	Images
	<i>designed in brick when the usual material for such buildings was sandstone. The church sits on a prominent corner site and is significant for the contribution it makes to the streetscape of the imminent local identities.</i>	
Seventh Day Adventist Church - church, interiors and grounds	<p>Address 219 Edgecliff Road, Woollahra</p> <p>Listing details Woollahra LEP 2014, Item No. 482</p> <p>Statement of significance <i>The Seventh Day Adventist church building is significant as an unusual and well executed example of an Interwar church building designed and built in the Interwar Old English style, a style that is used more commonly in the Eastern suburbs on residential and residential flat type buildings and not commonly used for church buildings. The building demonstrates a well detailed use of face brickwork to emphasis important architectural features such as in the four-pointed arch above the entrance doors and lancet arches above the windows. It remains largely unaltered and has been maintained to a high integrity. The building is of strong continued social significance to the parish community.</i></p>	 <p>View of Seventh Day Adventist Church⁵³</p>

⁵³ Australia's Christian Heritage, 'Woollahra Seventh-Day Adventist Church', 3 March 2021, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/seventh-day-adventist/directory/7827-woollahra-seventh-day-adventist-church>

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Site	Significance and contribution	Images
Holy Cross Catholic Church—church and interiors	<p>Address 17 Adelaide Parade, Woollahra</p> <p>Listing details Woollahra LEP 2014, Item No. 479</p> <p>Statement of significance [Not available]</p>	 <p>View of Holy Cross Catholic Church⁵⁴</p>
Former Uniting Church—church building and interiors, street fencing	<p>Address Jersey Road, south-east corner of Moncur Street, Woollahra</p> <p>Listing details Woollahra LEP 2014, Item No. 500</p> <p>Statement of significance [Not available]</p>	 <p>View of Former Uniting Church, Woollahra⁵⁵</p>

⁵⁴ Sydney City, 'Bondi Junction, Holy Cross Catholic Church, n.d., Accessed online at: <https://sydney-city.blogspot.com/2014/01/>

⁵⁵ Australia's Christian Heritage, 'Moncur Street Uniting Church – Former', 10 December 2020, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/uniting-church-in-australia/directory/7395-moncur-street-uniting-church-former->

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Site	Significance and contribution	Images
St Stephen's Anglican Church – church and interiors	<p>Address 1 Bellevue Park Road, Bellevue Hill</p> <p>Listing details Woollahra LEP 2014, Item No. 6</p> <p>Statement of significance [Not available]</p>	 <p>View of St. Stephen's Anglican Church⁵⁶</p>
St Joseph's Church— church, interiors and grounds— Albert Street heritage item group (see also 14 Albert Street, Edgecliff)	<p>Address 12 Albert Street, Edgecliff</p> <p>Listing details Woollahra LEP 2014, Item No. 223</p> <p>Statement of significance <i>St Joseph's church has historical significance as it was at the instigation of St Joseph's that the Franciscan Friars were invited by the Catholic Archdiocese to establish their order in Sydney. An unusual agreement, still current, was entered into, whereby St Joseph's Presbytery was assigned to the Friars as their monastic residence. St Joseph's Church retains a strong spiritual, cultural and social association with the two religious orders and with the local Catholic community. St Joseph's parish, is one of the earliest</i></p>	 <p>View of St Josephs Church⁵⁷</p>


⁵⁶ Australia's Christian Heritage, 'M St Stephen's Anglican Church', 29 June 2020, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/a-b-towns/directory/6226-st-stephenand%2339%3Bs-anglican-church>

⁵⁷ Heritage NSW, NSW State Heritage Inventory, 'St Joseph's Church', 13 December 2019, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2712226>

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Site	Significance and contribution	Images
	<i>parishes established in the area, and has continued with an active community to the present day. The building is a fine example of a Victorian period Gothic church building of modest size. Although it has undergone some minor alterations and additions throughout its history, these are largely sympathetic and the overall integrity of the building remains largely intact. In conjunction with the Sisters of Charity, a school was established opposite in close proximity to St Joseph's Church. The precinct is therefore significant for its unbroken continuity as a community focus of religious practice, Catholic education and monastic life.</i>	
Kincoppal, Roman Catholic Convent of the Sacred Heart and school—buildings and interiors, grounds, trees, sandstone and wrought iron fence, gateposts and gates	<p>Address 2 Vaucluse Road, Vaucluse</p> <p>Listing details Woollahra LEP 2014, Item No. 396</p> <p>Statement of significance [Not available]</p>	 <p>View of Kincoppal⁵⁸</p>

⁵⁸ Kincoppal, Rose Bay, 'Kincoppal – Rose Bay', n.d., Accessed online at: <https://www.krb.nsw.edu.au/>

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Site	Significance and contribution	Images
Wentworth Memorial Church— church, interiors, grounds and moveable collection	<p>Address 32A and 32B Fitzwilliam Road, Vaucluse</p> <p>Listing details Woollahra LEP 2014, Item No. 352 State Heritage Register, SHR No. 1882</p> <p>Statement of significance <i>The c.1965 Wentworth Memorial Church which was built as a memorial to the fallen soldiers of Second World War is of State significance as one of the most significant ecclesiastical examples of the Sydney School style of architecture, which came to prominence in the 1960s. The listing also includes a collection of moveable heritage including purpose- designed pews, furniture, artworks and metalware by significant Twentieth century artists such as Darani Lewers, Helge Larsen and Mona Hessing. These items contribute to the State heritage significance of the Church.</i> </p> <p><i>The Wentworth Memorial Church is widely considered to be the finest surviving work in the Sydney School style of the important mid to late Twentieth Century Architect Donald Gazzard (b.1929). Gazzard was the inaugural winner of the Wilkinson Prize for domestic architecture in 1961 and widely regarded as of prominence in the field of architecture.</i></p> <p><i>The church is of State significance for its association with Vaucluse Estate of noted colonial explorer, poet journalist and politician William Wentworth and his family who developed the estate from 1827. The rocky outcrop where the church is now located was a favourite spot for William Wentworth to view his estate and was also where he chose to be buried as evidenced by</i></p>	 <p>View of Wentworth Memorial Church⁵⁹</p>

⁵⁹ Heritage NSW, NSW State Heritage Inventory, 'Wentworth Memorial Church and Moveable Collection', 22 September 2006, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5056283>

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Site	Significance and contribution	Images
	<i>the Wentworth mausoleum on the opposite side of this outcrop. The church represents a final phase in the historical development of the Vacluse Estate, being the last built work associated with the family of William Charles Wentworth (c.1790 - 1872) and the fulfilment of the Wentworth family's long held intention to consecrate the land and erect a church.</i>	
St Michael's Anglican Church—church and interiors, grounds, sandstone works, gateposts and iron arch, obelisk	<p>Address St Michael's Place, Vacluse</p> <p>Listing details Woollahra LEP 2014, Item No. 393</p> <p>Statement of significance [Not available]</p>	 <p>View of front of church⁶⁰</p>

⁶⁰ Australia's Christian Heritage, 'St Michael's Anglican Church', 18 February 2021, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/t-z-towns/directory/7759-st-michaeland%2339%3Bs-anglican-church>

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Site	Significance and contribution	Images
St George's Anglican Church—church and interiors	<p>Address 245 Glenmore Road, Paddington</p> <p>Listing details Woollahra LEP 2014, Item No. 258</p> <p>Statement of significance <i>St George's Anglican Church is a simple single mass church building constructed in red bricks with stone dressings in the Victorian Free Gothic style. It has aesthetic significance for the contribution it makes to the streetscape of the immediate area. The building has historical and social significance for the part it played in the development of the local community and for its use as a social venue and for its use as a 'Wayside Chapel' for the local area.</i></p>	 <p>View of main façade of church⁶¹</p>
St Peter's Anglican Church—church and interiors, bushland to the west of the church, Greycliffe memorial gates	<p>Address 331 Old South Head Road, Watsons Bay</p> <p>Listing details Woollahra LEP 2014, Item No. 449</p> <p>Statement of significance <i>St Peter's Anglican Church is one of the earliest surviving churches that survive in the Eastern Suburbs of Sydney, dating from 1864. It was designed by a notable colonial architect, Edmund Blacket and is recognised as one of his smaller important churches. The building survives in its original condition and forms a notable landmark in the Watson's bay area. It is a building and part of a precinct of rich historical associations and is a significant part of Christian religious activities relating to the Anglican faith in the Eastern suburbs. (Sheedy 1996) The organ was built in</i></p>	 <p>View of St Peter's Anglican Church⁶²</p>


⁶¹ Wikimedia Commons, 'Paddington St George's' n.d., Accessed online at: https://commons.wikimedia.org/wiki/File:Paddington_St_Georges.jpg

⁶² Heritage NSW, NSW State Heritage Inventory, 'St Peter's Anglican Church', 2 April 2004, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2711319>

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Site	Significance and contribution	Images
	<i>London in 1796 and was once in the possession of Napoleon Bonaparte and it passed through many owners after his fall in 1815, and was placed in St Peter's as a memorial to local sailors and soldiers who fell in the First World War.</i>	
HMAS Chapel Watsons Bay	<p>Address HMAS Watson, Watsons Bay</p> <p>Listing details Woollahra LEP 2014, Item No. 441</p> <p>Statement of significance [Not available]</p>	 <p>View of front of chapel⁶³</p>

⁶³ Watson Chapel, 'HMAS Watson Chapel', n.d., Accessed online at: <http://www.watsonchapel.com.au>

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Site	Significance and contribution	Images
St. Mary's Our Lady Star of the Sea Roman Catholic Church—church and interiors, sandstone fencing and retaining wall	<p>Address 341 Old South Head Road, Watsons Bay</p> <p>Listing details Woollahra LEP 2014, Item No. 452</p> <p>Statement of significance [Not available]</p>	 <p>View of St. Mary's Our Lady Star of the Sea⁶⁴</p>
Former St Anthony's Church—sandstone and timber building including interiors	<p>Address 341 Old South Head Road, Watsons Bay</p> <p>Listing details Woollahra LEP 2014, Item No. 453</p> <p>Statement of significance <i>Built for the Catholic Church by Portuguese and Irish fishermen, the chapel has state and regional historic significance as the first Catholic Church in Sydney. Constructed from material quarried on the land it was begun by Joseph de Silva in the 1840's and completed in 1870. The chapel has been known as St. Anthonys, St. James and St. Francis. The building is significant as the local Catholic church from the 1870s until it was replaced by St. Mary's, Star of the Sea Church in 1910. It has social significance for its</i></p>	 <p>View of former church⁶⁵</p>

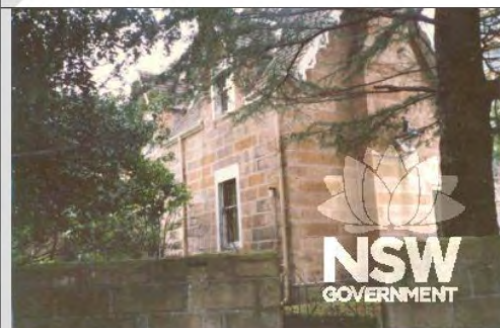
⁶⁴ Google Maps

⁶⁵ Google Maps

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Site	Significance and contribution	Images
	<i>use as a kindergarten and hall and briefly use as a Scout Hall and for its present use in the 'Vaughan Retirement Village as a community meeting hall.</i>	
St. Marks Church Rectory—building and interiors, outbuildings, grounds, gardens, stone fence, gateposts, gate	<p>Address 53 Darling Point Road, Darling Point</p> <p>Listing details Woollahra LEP 2014, Item No. 91</p> <p>Statement of significance <i>The Church and Rectory buildings represent some of the earliest examples of 'Academic Gothic Revival' style architecture in Sydney. They are outstanding examples of this style, which was promoted by Bishop Broughton and facilitated the extraordinary abilities of Edmund Thomas Blacket, who was to become Australia's leading exponent of ecclesiastical design. Though one of the earliest major works of Blacket, the Church remains one of his best known and successful designs.</i> </p> <p><i>St Mark's Church and Rectory are given added prominence by their siting and their elevated position. The tower and spire of the Church have always been a dominant landmark on the Darling Point ridge since their construction and retain a visual prominence from many vantage points, despite the surrounding modern high-rise development. The quality of the materials and workmanship as well as the patina of age and use that has mellowed the fabric of the Church and Rectory combined with the character of the surviving sandstone and iron fencing details has produced an outstanding streetscape of the early Victoria era, which despite the loss of some interesting buildings retains much of the Romantic English Village character depicted in several early drawings and water colours of Darling Point Road.</i></p>	 <p>View of rectory⁶⁶</p>


⁶⁶ Heritage NSW, NSW State Heritage Inventory, 'Rectory of St Marks church', 23 January 2006, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2711077>

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Site	Significance and contribution	Images
St. Marks Anglican Church— church and interiors, Parish Hall and interiors, Scout Hall and interiors, Gardens of Remembrance, sandstone retaining walls, steps and gateposts, gates, street fencing	<p>Address Darling Point Road, Darling Point</p> <p>Listing details Woollahra LEP 2014, Item No. 95</p> <p>Statement of significance <i>The Church and Rectory buildings represent some of the earliest examples of 'Academic Gothic Revival' style architecture in Sydney. They are outstanding examples of this style, which was promoted by Bishop Broughton and facilitated by the extraordinary abilities of Edmund Blacket, who was to become Australia's leading exponent of ecclesiastical design. Though one of the earliest major works of Blacket, the Church remains one of his best known and successful designs.</i></p> <p><i>St Marks Church and Rectory are given added prominence by their siting and their elevated position. The tower and spire of the Church have always been a dominant landmark on the Darling Point ridge since their construction and retain a visual prominence from many vantage points, despite the surrounding modern high-rise developments. The quality of the materials and workmanship as well as the patina of age and use that has mellowed the fabric of the Church and Rectory combined with the character of the surviving sandstone and iron fencing details has produced an outstanding streetscape of the early Victorian era, which despite the loss of some interesting buildings retains much of the Romantic English Village character depicted in several drawings and water colours of Darling Road.</i></p>	 <p>View of St. Marks Anglican Church⁶⁷</p>

⁶⁷ Heritage NSW, NSW State Heritage Inventory, 'St Marks Anglican church', 23 January 2006, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2711081>

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Site	Significance and contribution	Images
	<p><i>The Howard Lea Hall is a good example of Edwardian 'Arts and Crafts' style applied to a utilitarian structure and is typical of the work of John Burcham Clamp, a leading architect of the Federation era. The Parish Hall is a good example of mid 20th century design with well proportioned and detailed design resolution and the Memorial Garden provides a substantial green setting to the church on its eastern side and a quiet reflective forecourt to the Parish Hall. Other structures throughout the group of buildings contain elements designed by the following architects: H Ruskin Rowe, a Prevost, H Dennis and Olding and C.C. Philips.</i></p> <p><i>St Mark's Anglican Church Group embodies the establishment, evolution and growth of the Anglican Church in Sydney from the time of Bishop Broughton to the present.</i></p>	
<p>Rose Bay Uniting Church and Wesley Hall group of buildings— Wesley Hall and interiors, church and interiors (including vestry, 1924 additions and the following</p>	<p>Address 518A Old South Head Road, Rose Bay</p> <p>Listing details Woollahra LEP 2014, Item No. 683</p> <p>Statement of significance <i>The Rose Bay Uniting Church group, formerly the Rose Bay Methodist Church, and associated Wesley Hall, and their site at the corner of Old South Head and Dover Roads, is of local heritage significance for its historic, aesthetic, social and associative values within the Rose Bay locality. Retaining a high degree of authenticity and integrity, and including an associated moveable heritage collection, the group is of significance as the site of the first Methodist church in the area, constructed and</i></p>	 <p>View of Rose Bay Uniting Church⁶⁸</p>

⁶⁸ Heritage NSW, NSW State Heritage Inventory, 'Rose Bay Uniting Church and Wesley Hall Group', 30 March 2020, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5067358>


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Site	Significance and contribution	Images
items of moveable heritage— altar table, communion rail, reredos, pulpit, choir rails, pews, marble font, hymnal board, flower stands)	<p><i>extended by the Methodist community as the suburb around it was established and quickly developed.</i></p> <p><i>Reflecting three phases of development by successive notable architects, the complex began with the initial church designed by A. L and G McCredie and Sons (1904), which was extended in 1924 by architect Dallas E Walsh, and then complemented by the Wesley Hall designed by architect Byera Hadley (later the donor of the Byera Hadley Travelling Scholarship) in 1929. The buildings are complemented by supporting documents and records, and a moveable heritage collection of furnishings and church furniture.</i></p> <p><i>A local landmark and well known community complex, significant to the Methodist community and their successors the Uniting Church, the group illustrates the role of ecclesiastic architecture in local development and community life in late 19th century and early 20th century NSW, with successive architects contributing to the staged, harmonious completion of a church complex providing for religious worship and education in Australian communities, before the advent of the more secular lifestyles of the succeeding late 20th century.</i></p>	

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Site	Significance and contribution	Images
Mary Magdalene Catholic Church	<p>Address 835 New South Head Road, Rose Bay</p> <p>Listing details Woollahra LEP 2014, Item No. 327</p> <p>Statement of significance [Not available]</p>	

View of front of church⁶⁹

13.3 Chabad Double Bay

13.3.1 Places of worship within Woollahra LGA

There are no other places of worship nor masonic temples that are comparable to the Chabad Double Bay located within Woollahra LGA.


⁶⁹ Magdalene, 'Parish – St. Mary Magdalene, Rose Bay', n.d., Accessed online at: <https://magdalene.org.au/contacts/>

13.3.2 Places of worship within Sydney and NSW

Chabad Double Bay is located within a masonic temple. A comparative analysis of masonic temples is beyond the scope of this study and should be addressed in a separate study of masonic temples. It is noted that masonic temples exist within surrounding areas of Sydney at 199 Anzac Parade, Kensington, 140 Bondi Road, Bondi, and 279 Castlereagh Street, Sydney.



Other Chabad synagogues within Sydney are provided below. It is noted that there are no Chabad synagogues listed on the SHI.

Table 3 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Young Adult Chabad, Bondi	<p>Address 36A Flood Street, Bondi</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis Young Adult Chabad, Bondi is a multistorey white brick building and is not highly comparable to Chabad Double Bay in style or character. The synagogue is part of the Yeshiva College which is a school.</p>	 <p>View of front of building⁷⁰</p>

⁷⁰ Google Maps


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Site	Significance and contribution	Images
Chabad Sydney for Israeli Tourists	<p>Address 427 Old South Head Road, Sydney</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis Chabad Sydney for Israeli Tourists is a modest multistorey red brick building and is not highly comparable to Chabad Double Bay in style or character. The building is vernacular in style rather than being constructed primarily as a religious building.</p>	 <p>View of front of building⁷¹</p>
Chabad North Shore	<p>Address 27 College Cres, St Ives</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis Chabad North shore is a multistorey rendered brick building and is not highly comparable to Chabad Double Bay in style or character.</p>	 <p>View of front of building⁷²</p>

⁷¹ Google Maps

⁷² Google Maps

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Site	Significance and contribution	Images
Chabad-Lubavitch House	<p>Address 25 O'Brien St, Bondi Beach</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis Chabad-Lubavitch House is a modest multistorey rendered brick building and is not highly comparable to Chabad Double Bay in style or character. The building is vernacular in style rather than being constructed primarily as a religious building. It most likely dates to the Inter War period.</p>	 <p>View of front of building⁷³</p>

13.4 Double Bay Uniting Church

13.4.1 Places of worship within Woollahra LGA

There are no other places of worship that are comparable to the Double Bay Uniting Church located within Woollahra LGA.

13.4.2 Places of worship within Sydney and NSW


There are no other places of worship that are comparable to the Double Bay Uniting Church located within Sydney and NSW. It is noted that most Uniting Churches are representative of ecclesiastical style architecture, whereas the Double Bay Uniting Church is located within a commercial complex and is not a fine example of a church of this denomination.

⁷³ Google Maps

13.5 Paddington Church of Christ


13.5.1 Places of worship within Woollahra LGA

Table 4: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
St Stephen's Anglican Church	<p>Address 1 Bellevue Park Road, Bellevue Hill</p> <p>Listing details Woollahra LEP 2014, Item No. 6</p> <p>Statement of significance Not available</p> <p>Comparative analysis Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p>	 <p>View to St Stephen's Anglican Church on Bellevue Park Road⁷⁴</p>

⁷⁴ Australia's Christian Heritage, 'St Stephen's Anglican Church, 1 July 2018, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/a-b-towns/directory/6226-st-stephenand%2339%3Bs-anglican-church>

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Site	Significance and contribution	Images
St Columba Uniting Church—church and interiors	<p>Address Ocean Street, Woollahra (corner Ocean Street and Forth Street)</p> <p>Listing details Woollahra LEP 2014, Item No. 524</p> <p>Statement of significance <i>'The St. Columba's Uniting Church at 53 Ocean Street, Woollahra has historical and aesthetic significance as a design of the well-known Sydney architect and academic Sir John Sulman. Completed in March 1890, the first minister was Rev. John Walker (1855-1941). The building has aesthetic significance as a dominant red brick element in the streetscape and as a church designed in brick when the usual material for such buildings was sandstone. The church sits on a prominent corner site and is significant for the contribution it makes to the streetscape of the immediate local identities'.⁷⁵</i></p> <p>Comparative analysis Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles. Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p>	 <p>View to the former St Columba Uniting Church as viewed from Forth Street⁷⁶</p>

⁷⁵ Heritage NSW, NSW State Heritage Inventory, 'St. Columba Uniting Church – church', 07 April 2004, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2710121>


⁷⁶ Australia's Christian Heritage, 'St Columba Uniting Church – Former', 30 March 2018, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/uniting-church-in-australia/directory/6613-st-columba-uniting-church-former>

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13.5.2 Places of worship within Sydney and NSW

Table 5 Comparative analysis of places of worship in Sydney and NSW


Site	Significance and contribution	Images
Church of Christ	<p>Address 31 Bridge Street, Epping</p> <p>Listing details Parramatta LEP 2011, Item No. 57</p> <p>Statement of significance <i>'The Church of Christ is of significance for the local area for historical and aesthetic reasons, for social significance that it has for its congregation, and as representative of its building type and date of construction. The building makes an important contribution to the streetscape and presents as an example of Interwar church buildings when viewed from the street.'</i>⁷⁷</p> <p>Comparative analysis Constructed in 1928 and designed in the Inter-War architectural style with hallmarks of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use face brick and terracotta roof tiles. It is noted the Epping Church of Christ building is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass.⁷⁸ The church</p>	 <p>Primary façade of Epping Church of Christ⁷⁹</p>

⁷⁷ Heritage NSW, NSW State Heritage Inventory, 'Church of Christ', n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2245022>

⁷⁸ Heritage NSW, NSW State Heritage Inventory, 'Church of Christ', n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2245022>

⁷⁹ Wedding NSW, 'Epping Church of Christ', n.d., Accessed online at: <https://www.weddingnsw.com.au/sydney-church-wedding/church-of-christ-epping/>


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Site	Significance and contribution	Images
	does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.	
St Saviour's Anglican Church	<p>Address 117-119 Young Street, Redfern</p> <p>Listing details City of Sydney LEP 2012, Item No. 1369</p> <p>Statement of significance <i>'A fine example of a large parish Church of Romanesque Revival design. Beautifully detailed and built brickwork One of the few unspoilt imposing buildings left in that area and which is capable of still fulfilling a community need. Built in 1885 to the design of A and C Blacket.'</i>⁸⁰</p> <p>Comparative analysis Constructed in 1885, the church building is designed in the Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation. The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival and is associated with A & C Blacket, and is in continued use today. .</p>	 <p>Views to primary façade of St Saviour's Anglican Church⁸¹</p>

⁸⁰ Heritage NSW, NSW State Heritage Inventory, 'St Saviour's Anglican Church Group Church and Rectory Including Interiors', 13 January 2012, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2421446>

⁸¹ Australia's Christian Heritage, 'one1seven Church', 19 May 2011, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/all-towns/directory/7583-one1seven-church>

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Site	Significance and contribution	Images
Botany Uniting Church	<p>Address 1355 Botany Road, Botany</p> <p>Listing details Botany Bay LEP 2013, Item No. 53</p> <p>Statement of significance <i>'The property now known as the Gracepoint Christian Church, and previously as Botany Uniting Church, is historically significant as the site of the first place of worship to be built in the Botany area. It was established as a Wesleyan Methodist Chapel in 1854 and was one of the few lots to be alienated following George Lord's first subdivision of Simeon Lord's 600 acre grant in the same year. The chapel originally included a graveyard to the east, and the site was expanded by the addition of a Sunday School Hall in 1888. It has remained in continuous use as a place of worship since this time.</i></p> <p><i>The Botany Uniting Church (including its Hall and setting) is also significant in the history of the development of Botany because provides evidence of the pattern of development in the area since its earliest settlement by European people. The site chosen for the church was close to the wetlands on the eastern side of what would become Botany Road and it, with St Matthew's Anglican Church which was established to the north in 1862, provided a focus for the young settlement, with the Botany Public School and the School of Arts establishing in the same block. The property was excluded from Lord's re-subdivision of the central section of his father's 600 acres in 1859, and this land, which included a burial ground at the rear, determined the alignment of later streets and subdivisions in the area, particularly Daphne Street.</i></p>	 <p>View to primary façade of Botany Uniting Church⁸³</p>


⁸³ Sydney – City and Suburbs, 'Botany, Uniting Church', 10 December 2017, Accessed online at: <https://sydney-city.blogspot.com/2017/12/botany-methodist-church.html>

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Site	Significance and contribution	Images
	<p><i>The property has the potential to be of historical significance as the location of the first Botany Public School in 1862. The school was the first public school to be established in the Sydney Metropolitan area and only the third in the state under the newly developed scheme for public education, known as Non-Vested National Schools. The school is recorded as using the Botany Wesleyan Chapel as temporary premises, and is generally understood to be on the site opposite the existing school site. There was a second Wesleyan Chapel in the district by this time and further research is required to confirm this aspect of the site's significance.</i>⁸²</p> <p>Comparative analysis Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984.</p>	

⁸² Heritage NSW, NSW State Heritage Inventory, 'Botany Uniting Church', 29 July 2018, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/View/Item?itemId=1210053>


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Site	Significance and contribution	Images
Blackheath Baptist Church	<p>Address 6 Bundarra Street, Blackheath</p> <p>Listing details Blue Mountains LEP 2001, Item No. 183</p> <p>Statement of significance <i>'The Baptist Church and Hall in Bundarra Street, Blackheath are a pair of good representative church buildings; the Church being a fine example of an Inter-war Gothic church with Romanesque influences and the hall being a good example of a typical late nineteenth century country church building. The church and hall have been a focal point for the Baptist community in Blackheath since 1888.'</i>⁸⁴</p> <p>Comparative analysis Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group. The Church has a prominent corner location, contributing to its landmark status, and is in continued use today.</p>	 <p>Views to the northern (primary) and eastern (side) elevations of the Blackheath Baptist Church⁸⁵</p>

⁸⁴ Heritage NSW, NSW State Heritage Inventory, 'Bh040: Baptist Church', 02 November 1999, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1170055>

⁸⁵ Australia's Christian Heritage, 'Blackheath Baptist Church', 22 October 2019, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/baptist/directory/5314-blackheath-baptist-church>


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Site	Significance and contribution	Images
St Francis of Assisi Church Group including buildings and their interiors and grounds	<p>Address 459A-463 Oxford Street, Paddington</p> <p>Listing details Sydney LEP 2012, Item No. I1093</p> <p>Statement of significance <i>The site and buildings making up the St Francis of Assisi group are historically significant because of their associations with the Roman Catholic Church and its presence within Paddington. The Church and associated buildings have been a continuous part of the life of the Catholic community within Paddington since the end of the nineteenth century. The original section of St Francis of Assisi Church demonstrates characteristics of the Victorian Romanesque and Academic Gothic styles in a distinctive manner, while later additions to the Church and the School building both demonstrate representative characteristics of the Inter War Free Classical style. The buildings within the group are a highly significant component of the streetscape in this section of Paddington</i></p> <p><i>St Francis Church has strong associations with the significant late nineteenth/early twentieth century architect John Bede Barlow.⁸⁶</i></p> <p>Comparative analysis Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assisi, the church was designed by Architect John B Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic styles St Francis of Assisi is a comparative example of how the Romanesque style developed into the</p>	 <p>Views to the primary elevation⁸⁷</p>

⁸⁶ Heritage NSW, NSW State Heritage Inventory, 'St Francis of Assisi Church Group including buildings and their interiors and grounds', 08 June 2007, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2421072>

⁸⁷ Sydney City and Suburbs, 'Paddington, St Francis of Assisi's Catholic Church', 5 August 2018, Accessed online at: <https://sydney-city.blogspot.com/2018/08/paddington-st-francis-of-assisi.html>

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Site	Significance and contribution	Images
	Federation period. It also has a rose window and arch to the main elevation, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style.	
Paddington Uniting Church Group including buildings, and their interiors and grounds	<p>Address 395 Oxford Street, Paddington</p> <p>Listing details Sydney LEP 2012, Item No. I1091</p> <p>Statement of significance <i>The Paddington Uniting Church group which includes the former Methodist Church, the George Smith Memorial Hall, former Parsonage, and "The Nest" forms one of the most intact and architecturally significant groups of ecclesiastical buildings in Paddington. The earlier and present use of the buildings (including the Saturday Paddington Markets) demonstrate to a large degree, the development of Methodism and later the Uniting Church of Australia and ably demonstrates their active pastoral, caring attitudes and practices to their congregation and the community generally. In this manner the site demonstrate high social significance. As a group, the buildings demonstrate high aesthetic/technical cultural and social significance.</i> </p> <p><i>The former Methodist Church on the site is significant as an important architectural work of Thomas Rowe, one of Sydney's most prominent architects in the latter half of the 19th Century and as a highly significant architectural landmark at the centre of the Oxford Street shopping precinct on Oxford Street. Internally the</i></p>	 <p>View of the front elevation of the church⁸⁹</p>

⁸⁹ Paddington Uniting Church, 'About us', n.d., Accessed online at: <https://www.paddingtonucla.org.au/>


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Site	Significance and contribution	Images
	<p><i>Church contains some significant memorial stained glass windows, church furniture and an organ.⁸⁸</i></p> <p>Comparative analysis Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls. The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style.</p>	

13.6 St Andrews Scots Presbyterian Church

13.6.1 Places of worship within Woollahra LGA

Table 6: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
St George's Anglican Church—church and interiors	<p>Address 245 Glenmore Road, Paddington</p> <p>Listing details Woollahra LEP 2014, Item No. 258</p> <p>Statement of significance <i>St George's Anglican Church is a simple single mass church building constructed in red bricks with stone dressings in the Victorian Free Gothic style. It has aesthetic significance for the contribution it makes to the streetscape of the immediate area. The building has historical and social significance for the part it played in the development of the local</i></p>	


⁸⁸ Heritage NSW, NSW State Heritage Inventory, 'Paddington Uniting Church Group including buildings, and their interiors and grounds, 19 January 2016, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2421066>

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community and for its use as a social venue and for its use as a 'Wayside Chapel' for the local area.	View of main façade of church ⁹⁰
Comparative analysis Constructed in the Victorian Free Gothic style, St George's is a predecessor to the Federation Gothic style of St Andrews Scots Presbyterian Church. Similarities include the face brick with stone dressings, steeply pitched roof, lancet windows with stained glass, and timber floors and ceilings. The floorplan differs in that St George's follows a simple rectangle plan, whereas St Andrews Scots follows a crucifix.	


13.6.2 Places of worship within Sydney and NSW

Table 7 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
St Andrew's Presbyterian Church and Grounds	Address 11-13 Harold Street, Forbes Listing details Forbes LEP 2013, Item No. 156 Statement of significance <i>St Andrew's Presbyterian Church is significant in being a fine Gothic stone church of the Victorian period. With its quality stonework, its high steep gables, its tower and grounds with mature trees, the church represents an important element in the streetscape of this central part of the town of Forbes. Dating from 1877, the church has historical importance as a link with the period of Forbes' development from an 1860s gold town into a prosperous pastoral and agricultural centre. Additionally, St Andrew's is of</i>	

⁹⁰ Wikimedia Commons 'Paddington St George's' n.d., Accessed online at: https://commons.wikimedia.org/wiki/File:Paddington_St_Georges.jpg

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Site	Significance and contribution	Images
	<p><i>religious and social significance to the local community owing to its lengthy association with Presbyterian worship in Forbes.</i></p> <p>Comparative analysis Built in Victorian Gothic style the church is an older style than the church in Rose Bay, but demonstrates the type of architecture emerging in response to St Andrew's Presbyterian churches in NSW. It has a similar pitched roof and use of fenestration.</p>	<p>View of St Andrew's Presbyterian Church⁹¹</p>
<p>St Clement's Anglican Church and Cemetery</p>	<p>Address 18-20 Church Street, Yass</p> <p>Listing details Yass Valley LEP 2013, Item No. I138</p> <p>Statement of significance <i>St Clement's Anglican Church is evidence of the importance placed on establishing a place of worship, especially Church of England worship, in the planning of new towns in the early settlement of NSW. Built in 1849-50, it is associated with the earliest phases of the settlement and formation of Yass.</i></p> <p><i>The church has a number of significant historical associations. Most notable amongst these include Edmund Blacket, an architect who emerged as a key practitioner in the nineteenth century, whose work includes St Saviour's Cathedral, Goulburn and the Sydney University quadrangle. He was also Government Architect. Hamilton Hume, pioneering explorer and local pastoralist who served on the Churst council and numerous other community</i></p>	 <p>View of church⁹²</p>

⁹¹ Heritage NSW, NSW State Heritage Inventory, 'St Andrew's Presbyterian Church and Grounds', 23 June 2004, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1580025>

⁹² Heritage NSW, NSW State Heritage Inventory, 'St Clement's Anglican Church and Cemetery', 25 August 2010, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2750240>


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Site	Significance and contribution	Images
	<p>organisations. His wife Elizabeth Hume, also an important local identity, strongly supported church activities. Other prominent local identities with strong associations with St Clement's include Henry O'Brien, Moses Moses, John Burleigh Sharp, John Stiles.</p> <p>The building, the setting, windows, organ and furnishings of St Clement's Church are significant as a notable example of the Victorian Gothic style that, due to its location on a prominent corner site, is a major feature of the township of Yass. The building is a rare, surviving example of a Gothic church with two parallel naves, and a pair of gabled roofs.</p> <p>The William Davidson organ at St Clement's Church is considered to be an organ of unique tonal quality.</p> <p>Comparative analysis The church is an early example of the Gothic style. A similar organ is located within St Clement's Anglican Church, although it was designed by William Davidson. The organ is a fine example of a nineteenth century organ, made in a similar time as the one in St Andrews. It is said to be "more tonally subdued, with a focus on unison colours" than other William Davidson organs.</p>	

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Site	Significance and contribution	Images
St Stephen's Presbyterian Church	<p>Address 54 Crane Street, Ballina</p> <p>Listing details Ballina LEP 2012, Item No. I34</p> <p>Statement of significance <i>St Stephen's Presbyterian Church and Honour Roll are significant to the history of the development of the Presbyterian church and its community in Ballina/the shire. The church building is also an important example of Federation Gothic architecture in Ballina/the shire. The church enjoys an open and prominent setting, (located on the corner of Cherry and Crane Streets). The church's open setting contributes to its aesthetic heritage values.</i></p> <p>Comparative analysis St Stephen's Presbyterian Church is an example of Federation Gothic architecture, similar to St Andrews. It has face brick and similar gothic arch/lancet windows. The use of a spire tower is a differentiation between the two churches.</p>	 <p>View of church⁹³</p>


⁹³ Australia's Christian Heritage, 'Ballina Presbyterian Church', 18 November 2018, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/presbyterian-church-of-australia/directory/4057-ballina-presbyterian-church>

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Site	Significance and contribution	Images
St Brendan's Catholic Church, including interiors	<p>Address Johnston Street, Annandale</p> <p>Listing details Leichardt LEP 2013, Item No. I44</p> <p>Statement of significance <i>St Brendan's Catholic Church is of local historic, aesthetic and social significance as a largely intact and good example of a Federation Gothic Church which reflects the evolving subdivision and settlement of the local area. The building retains its fundamental form, scale and Gothic style details including steep pitched gable roof, wall buttresses, pointed arched openings, leaded windows and sandstone details and trims. The building has landmark qualities due to its prominent face brick and stone facades, high roof and corner location which make a positive visual contribution to the Johnston and Collins Street streetscapes. It forms part of a visually prominent group with the Hunter Baillie Memorial Church located diagonally opposite and associated Presbytery and School on Collins Street. The Church and School have been the focus of the local Catholic community since the early decades of the 20th century.</i></p> <p>Comparative analysis Although of a different denomination, St Brendan's Catholic Church is an example of the use of the Federation Gothic ecclesiastical style in Sydney. It has a similar pitched roof, wall buttresses, pointed arched openings, and sandstone details and trims.</p>	 <p>View of side of church⁹⁴</p>

⁹⁴ Heritage NSW, NSW State Heritage Inventory, 'St Brendan's Catholic Church, including interiors', 22 November 2012, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1940046>

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Site	Significance and contribution	Images
St Paul's Church and neighbourhood centre, including interiors	<p>Address 665A Darling Street, Rozelle</p> <p>Listing details Leichardt LEP 2013, Item No. I744</p> <p>Statement of significance <i>St Pauls Church is of local historic, aesthetic, technological and social significance as a Federation Gothic style church constructed in 1904. The Church retains its original form, scale and details particularly the brick and façade and roof and associated stone details. It is now used by the local community as a neighbourhood centre. The building is highly visible and has landmark qualities due to its location and proximity to the Public School and makes a positive contribution to this section of Darling Street.</i></p> <p>Comparative analysis St Paul's Church is an example of a Federation Gothic style church, with a similar roof form and stone details to St Andrews. It has a stone base with brick and stone buttresses and steep pitched gable roof clad in slate. The main façade differs with having the entrances on the front rather than the sides like St Andrews.</p>	 <p>View of front of church⁹⁵</p>

13.7 St George Greek Orthodox Church


13.7.1 Places of worship within Woollahra LGA

There are no other places of worship that are comparable to the St George Greek Orthodox Church located within the Woollahra LGA.

⁹⁵ Heritage NSW, NSW State Heritage Inventory, 'S St Paul's Church and neighbourhood centre, including interiors', 28 November 2011, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1940794>

13.7.2 Places of worship within Sydney and NSW


Table 8 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
St Spyridon Greek Orthodox War Memorial Church	<p>Address 78 Gardeners Road, Kingsford</p> <p>Listing details Randwick LEP 2012, Item No. 155</p> <p>Statement of significance <i>'Church to a significant ethnic community within Randwick City.'</i>⁹⁶</p> <p>Comparative analysis The extant heritage listed building on the site was constructed during the 1970s and designed by M.Z. Avramidis. The building is of a simplified East Mediterranean style. Like the St George Greek Orthodox Church, St Spyridon is a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War I and World War II, although it is a later example of this unusual typology.</p>	 <p>Views to the primary (southern) elevation of the St Spyridon Greek Orthodox Church⁹⁷</p>

⁹⁶ Heritage NSW, NSW State Heritage Inventory, 'St Spyridon Church', 27 April 2021, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2310266>


⁹⁷ Greek Orthodox Archdiocese of Australia, 'St Spyridon, Kingsford, NSW', n.d., Accessed online at: http://www.greekorthodox.org.au/?page_id=5013

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Site	Significance and contribution	Images
St Ioannis Greek Orthodox War Memorial Church, Parramatta (demolished)	<p>Address 11 Hassall Street, Parramatta (demolished)</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis The St Ioannis Greek Orthodox War Memorial Church in Parramatta was constructed in 1965. The building was of blond face brick construction, and was flanked by towers. The building has since been demolished.</p> <p>Like the St George Greek Orthodox Church, St Ioannis Greek Orthodox War Memorial Church was a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War I and World War II. The building was designed and constructed at a similar date. The building has since been demolished, which increases the rarity of the St George Greek Orthodox Church.</p>	 <p>Views to the now demolished St Ioannis Greek Orthodox Church⁹⁸</p>

⁹⁸ Australian Christian Heritage, 'St. Ioannis Greek Orthodox Church', June 2018, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7425-st-ioannis-greek-orthodox-church>


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Site	Significance and contribution	Images
St Mary's North Sydney	<p>Address 264 Miller Street, North Sydney</p> <p>Listing details North Sydney LEP 2013, Item No. 0971</p> <p>Statement of significance <i>'The prime Catholic church in North Sydney and the direct successor to the original Catholic church on this site. An impressive and remarkable building of monumental scale in a prominent location.'</i>⁹⁹</p> <p>Comparative analysis The extant building on the site was constructed during the 1930s from stone salvaged from an earlier church on the site. The building was also designed by prominent architectural firm Fowell, McConnell & Mansfield, although unlike the St George Greek Orthodox Church it is in the Inter-War Romanesque style.</p>	 <p>Views to primary façade of St Mary's North Sydney¹⁰⁰</p>

⁹⁹ Heritage NSW, NSW State Heritage Inventory, 'St Mary's Catholic Church', n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2180841>

¹⁰⁰ North Sydney Catholics, 'St Mary's North Sydney', n.d., Accessed online at: <https://www.northsydneycatholics.com/about-us/our-parishes/st-mary-s>

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Site	Significance and contribution	Images
St Joseph's Catholic Church, Neutral Bay	<p>Address 16 Lindsay Street, Neutral Bay</p> <p>Listing details North Sydney LEP 2013, Item No. 0671</p> <p>Statement of significance <i>'Significant as local Catholic Church and an interesting and unusual example of Arts Deco style applied to the ecclesiastic form. Representative of the religious tastes of the period and demonstrative of the activity of the Catholic community locally.'</i>¹⁰¹</p> <p>Comparative analysis Constructed in 1941, St Joseph's Catholic Church was also designed by Fowell, McConnell & Mansfield in the Inter-War Art Deco style. The building is a moderately sized church of blonde face brick church construction with a terracotta tile roof and rectangular end tower. The church features narrow rectangular steel framed windows. Although it is designed in a different style, the St George Greek Orthodox Church displays common characteristics to this church building.</p>	 <p>Views to the primary elevation of St Joseph's Catholic Church, Neutral Bay¹⁰²</p>


¹⁰¹ Heritage NSW, NSW State Heritage Inventory, 'St Joseph's Catholic Church, n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2181357>

¹⁰² Wikimedia Commons, 'File: (1) St Josephs Catholic Church.jpg', 12 January 2012, Accessed online at: [https://commons.wikimedia.org/wiki/File:\(1\)_St_Josephs_Catholic_Church.jpg](https://commons.wikimedia.org/wiki/File:(1)_St_Josephs_Catholic_Church.jpg)

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Site	Significance and contribution	Images
St Nicholas Greek Orthodox Church	<p>Address 205 Livingstone Road, Marrickville</p> <p>Listing details Marrickville LEP 2011, Item No. 102</p> <p>Statement of significance <i>'This is a major landmark in the area, the towers and domes being visible from many points in the Municipality. It is representative of the strong influence exerted by the large Greek population of the area and is an important item illustrating the changing social and cultural character of Marrickville.'</i>¹⁰³</p> <p>Comparative analysis</p> <p>The St Nicholas Greek Orthodox Church is of rendered masonry construction with two brick and reinforced concrete masonry bell towers on either side of the primary façade, each covered by a copper capped dome. Similar to the St George Greek Orthodox Church at Rose Bay, the concept of establishing a Greek Orthodox Church in Marrickville started in the 1950s due to the large Greek community residing in the area at the time. It was also similarly constructed in the 1960s but was funded by the local community,¹⁰⁴ while the St George Greek Orthodox Church was initially opened as a War Memorial Church.</p> <p>Like the St George Greek Orthodox Church, the building references the Classic Greek Orthodox Chapel style and also exhibits the</p>	 <p>Views to the primary elevation of St Nicholas Greek Orthodox Church, Marrickville¹⁰⁵</p>

¹⁰³ Heritage NSW, NSW State Heritage Inventory, 'St Nicholas Greek Orthodox Church, including interiors', 12 January 2012, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2030152>

¹⁰⁴ Greek Orthodox Parish of "Saint Nicholas", 'Parish History', n.d. Accessed online 27/07/2021 at: <https://www.stnicholas.com.au/general/aboutourparishhistory.html>

¹⁰⁵ Australia's Christian Heritage, 'St Nicholas Greek Orthodox Church', 08 February 2018, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7160-st-nicholas-greek-orthodox-church>


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Site	Significance and contribution	Images
	Byzantine style characteristics, including but not limited to bell towers and copper capped domes. Although designed in different materials, the buildings are of a similar architectural style. The St Nicholas Church is located in a landmark position.	

13.8 Kehillat Kadimah Synagogue

13.8.1 Places of worship within Woollahra LGA

Table 9: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
Sephardi Synagogue	<p>Address 40-44 Fletcher Street, Woollahra NSW 2025</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis Established by the NSW Association of Sephardism, the Sephardi Synagogue was consecrated in 1962 and is the oldest Sephardi house of prayer in Australia. The existing building was designed by prominent modernist architect Hugh Buhrich. The original building displayed elements of the modernist architecture style, including the use of angled roofs and clean lines in the front façade. Later alterations and additions resulted in the removal of the majority of the modernist elements including the original primary façade. The existing building is of rendered</p>	 <p>Views to primary façade of existing Sephardi Synagogue, Woollahra¹⁰⁶</p>


¹⁰⁶ Image taken by Woollahra Municipal Council Heritage Officers Shona Lindsay and Charlotte Simons, 12 March 2020

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Site	Significance and contribution	Images
	concrete construction and the front section of the building retains some modernist elements including the angled roof. An arch was added to the main entrance which still retains the original star. The interiors have been modified and are not original. The main synagogue space currently contains decorative arches, a decorative balustrade, round headed windows with decorative mouldings and tiled flooring. The synagogue is not located in a landmark position and is surrounded by residential development.	


13.8.2 Places of worship within Sydney and NSW

Table 10 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Kehillat Masada Synagogue	<p>Address 9-15 Link Road, St Ives NSW 2075</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis The synagogue is located on the site of the Masada College. However, it appears that initially the congregation used an existing classroom within the Masada college and went on to build the Sir Asher Joel Synagogue in the late 1980s in response to the growing community. The synagogue was even further expanded in the 2000s as part of a large expansion to cater for the continuing growing number of members. The c. 2000s expansion involved</p>	 <p>An architect's drawing of the expansion of the Kehillat Masade Synagogue from c.2000¹⁰⁷</p>

¹⁰⁷ National Library of Australia, 'Major expansion for St Ives synagogue', *The Australian Jewish News*, 24 November 2000, Accessed online at: Trove: trove.nla.gov.au/newspaper/article/262681058?searchTerm=%20Kehillat%20Masada%20Synagogue%20Ives

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Site	Significance and contribution	Images
	additions to the original Sir Asher Joel Synagogue as well as multiple additions and extensions comprising of offices, halls, a library, kitchen, bridal room, etc. The interiors the building exhibit contemporary detailing, and stained glass. It should be noted that no external photographs of the synagogue have been found.	
North Shore Synagogue	<p>Address Treatts Road, Lindfield</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis The North Shore Synagogue was designed by emigre architect Hans Peter Oser in 1950 and was the first synagogue in Sydney's north shore. The Northern Sydney Hebrew Congregation purchased a house in 1951, and named it the 'Garden Synagogue'. Oser's synagogue replaced the original house and the foundation stone for the new synagogue was laid in 1952.¹⁰⁸ New concrete technology including precast and post-tensioned concrete and screening grilles, as well as a stylised menorah cast in the wall of one section of the building.¹⁰⁹ The synagogue uses modernist elements such as innovative techniques, clean lines, and simple symbolism.</p>	 <p>Views to the North Shore Synagogue, on Treatts Road¹¹⁰</p>

¹⁰⁸ North Shore Synagogue, 'History', n.d. Accessed online 27/07/2021 at: <https://www.nss.asn.au/history>

¹⁰⁹ 2013. Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW.

¹¹⁰ Wikipedia, 'North Shore Synagogue, Treatts Road, Lindfield, Sydne', 31 May 2015, Accessed online at: [https://en.wikipedia.org/wiki/North_Shore_Synagogue#/media/File:\(1\)North_Shore_Synagogue_Lindfield-1.jpg](https://en.wikipedia.org/wiki/North_Shore_Synagogue#/media/File:(1)North_Shore_Synagogue_Lindfield-1.jpg)

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Site	Significance and contribution	Images
Kingsford Maroubra Synagogue	<p>Address 635 Anzac Parade, Maroubra</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis The Kingsford Maroubra Synagogue was designed by Hugh Buhrich in 1965. The synagogue has been upgraded for security reasons and it is difficult to determine what remains of the original Buhrich design. The original design shows the simple clean lines which were characteristic of Buhrich's work. The original interiors had rich details of wood with plywood beams and the ark having decorative wood panelling. The original plywood ceiling demonstrated Buhrich's use of innovative technologies of the time.</p>	 <p>Views to Kingsford Maroubra Synagogue on Anzac Parade¹¹¹</p>  <p>1960s image of original synagogue¹¹²</p>

¹¹¹ Belmadar, 'Maroubra Synagogue- Banner 1', n.d., Accessed online at: <https://www.belmadar.com.au/maroubra-synagogue>

¹¹² Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*


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Site	Significance and contribution	Images
		 <p>1965 image of original plywood roof system¹¹³</p>

13.9 Sephardi Synagogue

13.9.1 Places of worship within Woollahra LGA

Table 11: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
Kehillat Kadimah Synagogue (Neville Gruzman design, now demolished)	<p>Address 662-666 Old South Head Road, Rose Bay</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis</p>	


¹¹³ Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*

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Site	Significance and contribution	Images
	<p>The original Kehillat Kadimah Synagogue designed by Neville Gruzman (now demolished) would be the most comparable as it was also originally built by an emigrant architect, post war, with European modernist influences.</p> <p>It was designed to a tight budget and consisted of a simple hall, a post and beam structure attached to an existing building. An elegant colonnade extended across the front of the hall. Artist Eric Smith designed mosaic panels, stained glass windows and the main doors.¹¹⁴</p> <p>The use of clean lines was also used in the original synagogue.</p>	<p>Architectural drawings of original synagogue¹¹⁵</p>

13.9.2 Places of worship within Sydney and NSW



Table 12 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
<p>Cremorne Synagogue Neutral Bay</p>	<p>Address 12a Yeo St, Neutral Bay</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis The Cremorne Synagogue was designed by Hugh Buhrich in 1957. A newspaper article describes the construction as being of precast concrete portal frames with infills of a diagonal precast concrete lattice. It has fixed glass windows within the lattice. It has similar</p>	 <p>View of main façade of synagogue</p>

¹¹⁴ 2013. Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW.

¹¹⁵ Woollahra Council Records, BA1957/57.



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Site	Significance and contribution	Images
	massing with the use of a central section with an angled roof flanked with two side sections. The front façade originally all had sandstone blocks but the two side flanks have now been rendered. A star is also used on the front elevation, similar to the Sephardi Synagogue. The interior has timber panelling.	 Undated image of synagogue ¹¹⁶
Kingsford Maroubra Synagogue	<p>Address 635 Anzac Parade, Maroubra</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis The Kingsford Maroubra Synagogue was designed by Hugh Buhrich in 1965. The synagogue has been upgraded for security reasons and it is difficult to determine what remains of the original Buhrich design. The original design shows the simple clean lines which were characteristic of Buhrich's work. The original interiors had rich details of wood with plywood beams and the ark having decorative wood panelling. The original plywood ceiling</p>	 Views to Kingsford Maroubra Synagogue on Anzac Parade ¹¹⁷

¹¹⁶ Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*

¹¹⁷ Belmadar, 'Maroubra Synagogue- Banner 1', n.d., Accessed online at: <https://www.belmadar.com.au/maroubra-synagogue>


► Heritage Study - Places of Worship, Woollahra LGA

Site	Significance and contribution	Images
	demonstrated Buhrich's use of innovative technologies of the time, which is similar to the original Sephardi Synagogue.	 <p>1960s image of original synagogue¹¹⁸</p>  <p>1965 image of original plywood roof system¹¹⁹</p>

¹¹⁸ Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*

¹¹⁹ Photo taken from Buhrich's scrapbook in the State Library. *Hugh Buhrich scrap album and mounted architectural presentation drawings with photographs, 1941-1959*



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Site	Significance and contribution	Images
North Shore Synagogue	<p>Address Treatts Road, Lindfield</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis Designed by Hans Peter Oser in 1950 whom was also an emigrant architect in the post war period. It was built for a congregation founded in 1947 and was the first North Shore synagogue. The architects used new concrete technology such as precast and post-tensioned concrete and screening grilles. The synagogue has a stylised menorah cast into the wall of one section of the building.¹²⁰ It uses modernist elements such as innovative techniques, clean lines, and simple symbolism, which is similar to the original Sephardi Synagogue.</p>	 <p>Views to the North Shore Synagogue, on Treatts Road¹²¹</p>

¹²⁰ 2013. Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW.

¹²¹ Wikipedia, 'North Shore Synagogue, Treatts Road, Lindfield, Sydne', 31 May 2015, Accessed online at: [https://en.wikipedia.org/wiki/North_Shore_Synagogue#/media/File:\(1\)North_Shore_Synagogue_Lindfield-1.jpg](https://en.wikipedia.org/wiki/North_Shore_Synagogue#/media/File:(1)North_Shore_Synagogue_Lindfield-1.jpg)

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Site	Significance and contribution	Images
Stathfield Synagogue	<p>Address Treatts Road, Lindfield</p> <p>Listing details NA</p> <p>Statement of significance NA</p> <p>Comparative analysis Designed by Hans Peter Oser in 1958 whom was also an emigre architect in the post war period. The synagogue originally had the clean lines and modernist influences, similar to the Sephardi Synagogue. The windows at the northern end were in variegated pastel colours. The interior roof of the synagogue had wood features. Later additions have altered its appearance and the site is no longer used as a synagogue.</p>	 <p>2013 image of synagogue¹²²</p>  <p>1959 image of synagogue¹²³</p>


¹²² Strathfield Shule, 'The Synagogue - Past and Present' n.d., Accessed online at: <https://strathfieldschule.weebly.com/the-synagogue---past-and-present.html>

¹²³ Strathfield Shule, 'The Synagogue - Past and Present' n.d., Accessed online at: <https://strathfieldschule.weebly.com/the-synagogue---past-and-present.html>

13.10 Sydney Chevra Kadisha

13.10.1 Places of worship within Woollahra LGA

Table 13: Comparative analysis of places of worship in Woollahra LGA

Site	Significance and contribution	Images
Emanuel Synagogue	<p>Address 7-9 Ocean Street, Woollahra</p> <p>Listing details Woollahra LEP 2014, Item No. 519</p> <p>Statement of significance <i>'Emanuel Synagogue is of high historical significance as the first of only two Liberal Synagogues established in Sydney, and as such, demonstrates the development of Liberal Judaism in Australia manifesting during major global events occurring in Europe. Liberal Judaism was relatively new in Australia in 1941, having been introduced by some of the growing number of European Jewish refugees. This in itself was a new phenomenon – until the 1930?s, European Jews represented only a small percentage of Australian Jewry. The Emanuel Synagogue was the second liberal congregation to be established in Australia, following the lead of the Temple Beth Israel in Melbourne established in 1931.</i></p> <p><i>The Synagogue was constructed in 1941, during WWII and as such demonstrates a strong determination within the Jewish community during a period when materials, supply and labour were constrained. It also indicates a strong affirmation of Jewish faith and identity at a time when the European Jewry was facing intense persecution. The site has continuously been used for Jewish worship and to service the Jewish community in the eastern suburbs since 1941.</i></p>	 <p>Views to Emanuel Synagogue on Ocean Street, Woollahra ¹²⁵</p>

¹²⁵ Waverley College, '2021 Interfaith Dialogue Conference', n.d., Accessed online at: <https://waverley.nsw.edu.au/news/2021-interfaith-dialogue-conference/>

► Heritage Study - Places of Worship, Woollahra LGA

Site	Significance and contribution	Images
	<p><i>The Synagogue, designed by Samuel Lipson, is of high cultural significance as an outstanding example of his work in the Inter-War Functionalist style of architecture. The choice of the Functionalist style is significant in itself and reflects not only the work of Lipson at the time, and the European influences then acting on his architecture, but also the fact that it was designed for a progressive, forward-thinking congregation, many of whom had close ties to Europe, where this style was already being used for Synagogue architecture.</i></p> <p><i>Emanuel Synagogue is also associated with a number of mid-twentieth century Sydney Jewish community members who were instrumental in the establishment of the synagogue, including Cecil Lubet, Gordon Kessing and Rabbi Schenk, among others.</i></p> <p><i>Emanuel Synagogue is of high aesthetic significance as a distinguished work of architecture, characterised by its formality, dignity, classical influences and pleasing proportions. The composition of the forecourt entry to the site is a successful public space and creates a sense of occasion. Emanuel Synagogue is part of a cohesive group of Inter-War buildings in the vicinity.</i></p> <p><i>Emanuel Synagogue is of high social significance for its association with the Liberal Jewish congregation and because it has continuously served as a place of worship and instruction since 1941.</i></p> <p><i>The Neuweg Synagogue, designed by Aaron Bolot, who was a member of the Emanuel Synagogue congregation, is of cultural significance as an accomplished example of his work. [...]¹²⁴</i></p>	


¹²⁴ Heritage NSW, NSW State Heritage Inventory, 'Emanuel Synagogue – synagogue complex of buildings, interiors and grounds', 15 April 2020, Accessed online at: www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5067376

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Site	Significance and contribution	Images
	<p>Comparative analysis</p> <p>Both the Emanuel Synagogue and the Sydney Chevra Kadisha have been designed by Samuel Lipson and constructed in the Inter-War Post-Modernist Functionalist style. They also both exhibit face brick walls and are in landmark positions, set back from the street by forecourts. However, they were constructed approximately 10 years apart. The Sydney Chevra Kadisha was constructed as a mortuary chapel and the organisation itself is considered to be the oldest Jewish organisation in Australia, while the Emanuel Synagogue was constructed as the first liberal synagogue in Australia.</p>	

13.10.2 Places of worship within Sydney and NSW

Table 14 Comparative analysis of places of worship in Sydney and NSW


Site	Significance and contribution	Images
<p>Red Cross House (Former "Hoffnung & Co Warehouse)</p>	<p>Address 153-159 Clarence Street, Sydney</p> <p>Listing details SHR Listing No. 01511 Sydney LEP 2012 Item No. 1717</p> <p>Statement of significance <i>'Red Cross House is one of the finest and earliest examples of a functionalist style building expressive of warehouse/retail activities. Generally it is illustrative of an important period of city development during the 1920s-1930s and particularly the association of this area with warehousing; Hoffnung & Co was a well-known firm at the time and occupied the building until c.1971. It is a strong contributor to the townscape character. The column free facade, facilitated by the</i></p>	 <p>Views to the primary façade of the Former "Hoffnung & Co Warehouse"¹²⁷</p>

¹²⁷ St Hilliers, '155 Clarence Street', n.d., Accessed online at: <https://sthilliers.com.au/current-projects/155-clarence-street/>

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Site	Significance and contribution	Images
	<p><i>internal structural grid of unusual Turner system mushroom shaped columns, allows unbroken rows of windows. It represents an association with the architectural practice established by Samuel Lipson, one of the most innovative and influential practitioners in Sydney during the 1930s, and the old established firm of Kell and Rigby, builders.</i>¹²⁶</p> <p>Comparative analysis The heritage-listed Red Cross House building was originally designed as a warehouse and constructed in 1938/9 in the functionalist architectural style. Similar to Sydney Chevra Kadisha, the subject building was also designed by Samuel Lipson. However, the warehouse was designed in conjunction with Robertson Marks and McCredie. Although of a similar architectural style and materials, the two structures differ in their scale and form, due to their different uses.</p>	
The Central Synagogue and War Memorial, Bondi Junction (since demolished and rebuilt)	<p>Address 15 Bon Accord Avenue, Bondi Junction</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p>	 <p>The Central Synagogue, 1960s (destroyed in fire)¹³⁰</p>

¹²⁶ Heritage NSW, NSW State Heritage Inventory, 'Former "Hoffnung & Co" Warehouse Including Interiors' 30 December 2005, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2423978>

¹³⁰ Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW, 2013

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Site	Significance and contribution	Images
	<p>Comparative analysis</p> <p>Almost a decade after the Sydney Chevra Kedisha was built, the Central Synagogue designed by Lipson & Kaad (Samuel Lipson and Peter Kaad) was constructed in 1960 in Bondi Junction after a new site was purchased for the synagogue. It is noted that the first Central Synagogue was founded in 1913 in Paddington, moving to the corner of Grosvenor and Grafton Streets in Bondi Junction in 1921.¹²⁸ Similar to Lipson's Sydney Chevra Kedisha, the Central Synagogue also displayed elements of the modernist architectural style including the use of clean lines and rectangular shapes. However, the buildings used different materials. Similar to the Sydney Chevra Kedisha, the Central Synagogue was also located in a prominent landmark location. On 25 September 1994, the Central Synagogue designed by Lipson & Kaad was destroyed in a fire. By the late 1990s, a new synagogue was constructed and replaced the destroyed 1960s synagogue.¹²⁹</p>	 <p>Views to existing Central Synagogue in Bondi Junction¹³¹</p>

13.11 Vaucluse Uniting Church

13.11.1 Places of worship within Woollahra LGA

There are no other places of worship that are comparable to the Vaucluse Uniting Church located within the Woollahra LGA.


¹²⁸ The Central Synagogue, 'Who We Are', n.d., Accessed online at: <https://www.centralsynagogue.com.au/about.aspx>

¹²⁹ The Central Synagogue, 'Who We Are', n.d., Accessed online at: <https://www.centralsynagogue.com.au/about.aspx>

¹³¹ Australia's Christian Heritage, 'The Central Synagogue', 26 March 2018, Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/unknown/directory/6357-the-central-synagogue>


13.11.2 Places of worship within Sydney and NSW

Table 15 Comparative analysis of places of worship in Sydney and NSW

Site	Significance and contribution	Images
Christ Church Northern Beaches	<p>Address 3 King Street, Manly Vale</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis Although the A-frame church itself is not a local or state-listed heritage item, the St Peter's Church Hall located at 1 King Street, obscured behind the existing A-framed church is a heritage item listed in the Warringah LEP 2011. The heritage-listed hall was constructed in 1927 and was moved to the rear of the site to allow for the construction of the existing church. However, the exteriors and interiors display high integrity and many of the external and internal fabric still remains. The hall continues to be used by the church and church groups. It has timber weatherboard clad walls and a gabled roof.</p> <p>Similar to the Vaucluse Uniting Church, the Christ Church is an A-frame building constructed of face brick with a steeply sloping roof. The Christ Church exhibits a large expanse of glass along its primary façade and is setback from the street.</p>	 <p>Views to the front elevation of Christ Church Northern Beaches, on King Street¹³²</p>

¹³² Australia's Christian Heritage, 'Christ Church Northern Beaches, 24 May 2017, <https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/l-m-towns/directory/7151-christ-church-northern-beaches>

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Site	Significance and contribution	Images
St Dunstan's/ Macquarie Anglican Church	<p>Address 114 Lovell Road, Denistone East</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis Although the exact date of construction of the St Dunstan's Anglican Church is not clear, it was constructed by 1965. Similar to the Vaucluse Uniting Church, the St Dunstan's Church is an A-frame building constructed of brick masonry with a steeply sloping roof. However, the subject church is of blonde brick construction. The roof covering the A-framed church is covered with metal sheeting and supported by open web steel trusses which connect from the ground to the ridge of the roof. In addition, there are openings along the sides of the church which allow light into the interiors.¹³³ Coloured glazing is also noted to the top of the A-frame and a large cross is located in the centre of the primary façade of the church building. The entrance to the building is located to the side, under a flat roof form. Similar to the Vaucluse Uniting Church, the St Dunstan's Anglican Church is set back from the street.</p>	 <p>Views to St Dunstan's Macquarie Anglican Church on Lovell Road¹³⁴</p>


¹³³ Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW. 2013

¹³⁴ Australia's Christian Heritage, 'Macquarie Anglican Church', 30 December 2015, <https://www.churchesaustralia.org/list-of-churches/locations/new-south-wales/c-e-towns/directory/6640-macquarie-anglican-church>

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Site	Significance and contribution	Images
St Kevin's Catholic Church Warringah	<p>Address 46-50 Oakes Avenue, Dee Why</p> <p>Listing details Warringah LEP 2011 Item No. 45</p> <p>Statement of significance <i>'An outstanding representative example of late 20th Century ecclesiastical style. Aesthetic & scientific significance with the successful use of new materials & structural techniques for a traditional building. Social significance due to "landmark" nature.'</i>¹³⁵</p> <p>Comparative analysis Constructed in 1961, the St Kevin's Catholic Church was designed by Gibbons & Gibbons.¹³⁶ Similar to the Vaucluse Uniting Church, it has a triangular front façade. However, its frame is of precast thin reinforced concrete assembled on steel pipes designed by Concrete Industries.¹³⁷ Smaller triangular elements are repeated on the side elevations of the church. The primary elevation is entirely glazed, with the smaller triangular elements on the side elevations also entirely glazed, allowing light into the building. It is noted that an enclosed entrance porch is located along the primary façade allowing access into the building. Similar to the external design of the church, the interiors of the St Kevin's Catholic Church exhibits a curved roof.</p>	 <p>Views to St Kevin's Catholic Church, Warringah¹³⁸</p>


¹³⁵ Heritage NSW, NSW State Heritage Inventory, 'St Kevin's Catholic Church', n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2610052>

¹³⁶ Heritage NSW, NSW State Heritage Inventory, 'St Kevin's Catholic Church', n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2610052>

¹³⁷ Modern Movement in NSW. A thematic study. HeriCon Consulting for the Heritage Council of NSW. 2013

¹³⁸ Pocket Guide to Sydney, 'The History of Sydney', n.d., Accessed online at: <https://www.visitsydneyaustralia.com.au/history-12-late20th.html>

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Site	Significance and contribution	Images
St Andrews Uniting Church	<p>Address 19 Gippsland Street, Jindabyne</p> <p>Listing details Snowy River LEP 2013, Item No. 150</p> <p>Statement of significance <i>'This is a representative example of 20th century period ecclesiastical style church construction. It is a landmark in the local district. The hall is an example of the re-use of building built and used for the Snowy Mountains Scheme.'</i>¹³⁹</p> <p>Comparative analysis Constructed in 1966, the St Andrews Uniting Church is historically significant for its association with the establishment of the new town of Jindabyne.¹⁴⁰ Representative of the post-war ecclesiastical architectural style, the building is of an A-framed construction and is covered by a steeply pitched roof. The roof is covered with galvanized iron which is supported by low granite walls.¹⁴¹ The primary façade is entirely glazed, while the rear gable end is punctured by small windows. The church is in a landmark position, and overlooks Lake Jindabyne. A timber weatherboard hall covered with a corrugated metal roof is also located within the site. The hall was relocated during the construction of the A-framed church, and was originally a Snowy Hydro building.¹⁴²</p>	 <p>Views to St Andrews Uniting Church, Jindabyne¹⁴³</p>

¹³⁹ Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031>

¹⁴⁰ Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031>

¹⁴¹ Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031>


¹⁴² Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2410031>

¹⁴³ Aussie Towns, 'Jindabyne, NSW' n.d., Accessed online at: <https://www.aussietowns.com.au/town/jindabyne-nsw>

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Site	Significance and contribution	Images
St Bartholomew's Church of England	<p>Address 15-19 Denison Street, Crookwell NSW</p> <p>Listing details Upper Lachlan LEP 2010, Item No. 61</p> <p>Statement of significance <i>'St. Bartholomew's Church of England is a highly significant example of A-frame ecclesiastical architecture of the mid -1960s designed by the Canberra architect Robert G. Warren (1920 -2002). The church is of significant heritage value representing the ongoing dedication of the Church of England community in Crookwell. The first St. Bartholomew's was opened in June 1866 and a second church of the same name was dedicated on 9th September 1904.'</i>¹⁴⁴</p> <p>Comparative analysis Similar to the Vaucluse Uniting Church, the St Bartholomew's Church of England was also constructed in the 1960s, and is representative of the A-frame ecclesiastical architectural style. The St Bartholomew's Church of England was designed by prominent architect Robert George Warren and replaced two previous churches on the site (constructed 1866 and 1904). Warren's design includes a steeply pitched roof and floor to ceiling glazing along the primary elevation which has been broken up by vertical brick columns and an awning.¹⁴⁵ The interiors of the church exhibit stained glass windows, timber lined ceilings, framing and walls.</p>	 <p>Views to the primary façade of St Bartholomew's Church of England, Crookwell¹⁴⁶</p>

¹⁴⁴ Heritage NSW, NSW State Heritage Inventory, 'St. Bartholomew's Church of England', 07 August 2020, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=1480189>

¹⁴⁵ Ibid.

¹⁴⁶ Visit NSW, 'St Bartholomews Largest Digital Pipe Organ in the Southern Hemisphere', n.d., Accessed online at: <https://www.visitnsw.com/destinations/country-nsw/goulburn-area/crookwell/attractions/st-bartholomews-largest-digital-pipe-organ-the-southern-hemisphere>

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Site	Significance and contribution	Images
Sovereign Grace Bible Church	<p>Address 327-329 Blaxland Road, Ryde, NSW</p> <p>Listing details N/A</p> <p>Statement of significance N/A</p> <p>Comparative analysis Similar to the Vaucluse Uniting Church, the Sovereign Grace Bible Church was constructed as an A-frame church. It utilizes the typical steeply pitched roof, face brick, concrete tile roof, and has a central glazed front.</p>	 <p>Views to the primary façade of Sovereign Grace Bible Church¹⁴⁷</p>

¹⁴⁷ Churches of Australia, 'Sovereign Grace Bible Church', n.d. Accessed online at: <https://www.churchesaustralia.org/list-of-churches/denominations/other-denominations/directory/7617-sovereign-grace-bible-church>

Part 14 Heritage significance assessment

14.1 Introduction

Determining the significance of heritage items is undertaken by utilising a system of assessment centred on the Burra Charter of Australia ICOMOS. The principles of the charter are relevant to the assessment, conservation and management of sites and relics. The assessment of heritage significance is based on legislation in the *NSW Heritage Act 1977* and implemented through the *NSW Heritage Manual*.

14.2 NSW Historical Themes

The use of the NSW Historical Themes is an important process in understanding how a site or relic relates to important themes to NSW and to a local area, and therefore how a site could be significant at a State or local level. There are nine broad Australian themes and 36 NSW themes, with numerous local themes relating to these.

Chabad Double Bay relates to the following NSW Historical Themes¹⁴⁸:

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	Chabad Double Bay is associated with the Chabad Jewish community.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Synagogue
Discussion	Chabad Double Bay is a synagogue associated with the Chabad Jewish community.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	Chabad Double Bay is a synagogue associated with the Chabad Jewish community.	

Double Bay Uniting Church relates to the following NSW Historical Themes¹⁴⁹:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	Double Bay Uniting Church is related to the Uniting Church, which is a Christian faith prominent throughout Australia. The Uniting Church	

¹⁴⁸ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

¹⁴⁹ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

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Australian theme (abbrev)	New South Wales theme	Local theme
	in Australia was founded in 1977 when most congregations of the Methodist Church of Australasia, about two-thirds of the Presbyterian Church of Australia and almost all the churches of the Congregational Union of Australia united under the Basis of Union.	

Paddington Church of Christ relates to the following NSW Historical Themes¹⁵⁰:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	Paddington Church of Christ is related to the Churches of Christ in Australia, which is a Christian denomination. It is part of the Restoration Movement and has historically been concerned with the restoration of New Testament patterns of Christianity.	

St Andrews Scots Presbyterian Church relates to the following NSW Historical Themes¹⁵¹:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	St Andrews Scots Presbyterian Church is associated with the Presbyterian Church which is a Christian faith prominent throughout Australia.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Presbyterianism
Discussion	St Andrews Scots Presbyterian Church is associated with the Presbyterian Church. The Church is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839).	

St George Greek Orthodox Church, Rose Bay relates to the following NSW Historical Themes¹⁵²:

¹⁵⁰ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

¹⁵¹ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

¹⁵² Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

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Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	St George Greek Orthodox Church is a church building associated with the local Greek community of Sydney's Eastern suburbs. The church building was constructed in the post-war era to accommodate the growing needs of the community.	
3. Developing local, regional and national economies	Events-Activities and processes that mark the consequences of natural and cultural occurrences	Memorial
Discussion	St George Greek Orthodox Church was designed as a memorial church to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II. The building is listed on the NSW War Memorials Register.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	St George Greek Orthodox Church functions as a Greek Orthodox Church, associated with the Greek Orthodox Archdiocese of Australia.	
7. Governing	Defence-Activities associated with defending places from hostile takeover and occupation	War memorials
Discussion	St George Greek Orthodox Church was designed as a war memorial church to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II. The building is listed on the NSW War Memorials Register.	

Kehillat Kadimah Synagogue relates to the following NSW Historical Themes¹⁵³:

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	The Kehillat Kadimah Synagogue is associated with the local Jewish community.	

¹⁵³ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

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Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Synagogue
Discussion	The Kehillat Kadimah Synagogue is a synagogue that is associated with the local Jewish community.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	The Kehillat Kadimah Synagogue is a synagogue that is associated with the local Jewish community. Practising Judaism has occurred on the site since the first synagogue was established on the site in the 1950s. Several synagogues have existed on the site since this time.	

Sephardi Synagogue relates to the following NSW Historical Themes¹⁵⁴:

Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	The Sephardi Synagogue is associated with the Sephardi Jewish community. It is the oldest Sephardi house of prayer in Australia. It is demonstrative of the beginning of Sephardim in Australia and the arrival of immigrants from Europe.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Synagogue
Discussion	The Sephardi Synagogue is a synagogue associated with the Sephardi Jewish community. It is the oldest Sephardi house of prayer in Australia.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	The Sephardi Synagogue is a synagogue associated with the Sephardi Jewish community.	

Chevre Kadisha relates to the following NSW Historical Themes¹⁵⁵:

¹⁵⁴ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

¹⁵⁵ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

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Australian theme (abbrev)	New South Wales theme	Local theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
Discussion	The Sydney Chevra Kadisha, as the only mortuary chapel that exclusively services the Jewish community in Sydney and the state, is associated with the wider Jewish community in NSW.	
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
Discussion	The Sydney Chevra Kadisha building is a funerary synagogue associated with the activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away.	
9. Marking the phases of life	Birth and Death-Activities associated with the final stages of human life and disposal of the dead.	Funerary synagogue
Discussion	The Sydney Chevra Kadisha building is a funerary synagogue associated with the activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away.	

Vaucluse Uniting Church relates to the following NSW Historical Themes¹⁵⁶:

Australian theme (abbrev)	New South Wales theme	Local theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
Discussion	Vaucluse Uniting Church is related to Uniting Church, which is a Christian faith prominent throughout Australia. Uniting Church in Australia was founded in 1977 when most congregations of the Methodist Church of Australasia, about two-thirds of the Presbyterian Church of Australia and almost all the churches of the Congregational Union of Australia united under the Basis of Union. Prior to conversion to the Vaucluse Uniting Church, the site was the Vaucluse Congregational Church.	

14.3 Heritage significance assessment

14.3.1 New South Wales Heritage Assessment Guidelines

The *NSW Heritage Manual* provides seven heritage criteria to assess the significance of an item. If an item meets one of the seven heritage criteria at a local level, and retains the

¹⁵⁶ Heritage Council of NSW, 2006. *New South Wales Historical Themes*.

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integrity of its key attributes, it can be considered to have local heritage significance. To be assessed for State significance an item will meet more than one of the seven heritage criteria at a State level, or if an item satisfies only one of the criteria, the item is of such particular significance to NSW that it should be listed.

'State heritage significance', in relation to a place, building, work, relic, moveable object or precinct, means significance to the State in relation to the historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic value of the item.

'Local heritage significance', in relation to a place, building, work, relic, moveable object or precinct, means significance to an area in relation to the historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic value of the item.

The below table outlines the seven heritage criteria.

Table 16 NSW Heritage Criteria

Criteria	Description
Criteria A – Historical significance	An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)
Criteria B – Associative significance	An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)
Criteria C – Aesthetic/technical significance	An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)
Criteria D – Social significance	An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons
Criteria E – Research potential	An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)
Criteria F – Rarity	An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area)
Criteria G – Representative	An item is important in demonstrating the principal characteristics of a class of NSW's <ul style="list-style-type: none"> • cultural or natural places; or • cultural or natural environments. or a class of the local area's <ul style="list-style-type: none"> • cultural or natural places; or • cultural or natural environments.

The following section provides an assessment of significance against the seven heritage criteria for the each of the nine places of worship.

14.3.2 Chabad Double Bay

Criteria A – Historical significance

The building that Chabad Double Bay rents was originally constructed in 1919 as a Masonic Temple. Chabad Double Bay have been tenants of the ground floor level (the original hall) since 1999. Prior to the area of the building being leased to Chabad Double Bay the hall area was used by a dancing school and rented out for other functions such as parties and voting. Although the building is likely to have historical significance as a masonic temple, the Chabad Double Bay connection with the building would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human activity is associated with a significant activity or historical phase maintains or shows the continuity of a historical process or activity 	<ul style="list-style-type: none"> ✓ has incidental or unsubstantiated connections with historically important activities or processes provides evidence of activities or processes that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

Chabad Double Bay is associated with the Chabad Jewish community. The connection Chabad Double Bay have with the building was established in 1999. The building is mostly associated with the Freemasons and this association is likely to reach the threshold for local significance and should be investigated in a separate study. Chabad Double Bay would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human occupation is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events ✓ provides evidence of people or events that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

Chabad Double Bay is located in a masonic temple that fronts both Bellevue Road and Kiaora Road. The masonic temple was constructed in 1919 and Chabad Double Bay have been a tenant since 1999. The two storey building is constructed in the academic classical style. It has a symmetrical façade, colonnade, pediment, and classical motifs. The Bellevue Road entrance has a portico derived from a classical temple front. The building is likely to have aesthetic significance as a masonic temple, although this should be investigated in a separate study. Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• shows or is associated with, creative or technical innovation or achievement• is the inspiration for a creative or technical innovation or achievement• is aesthetically distinctive• has landmark qualities• exemplifies a particular taste, style or technology	<ul style="list-style-type: none">✓ is not a major work by an important designer or artist• has lost its design or technical integrity• its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded✓ has only a loose association with a creative or technical achievement

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Chabad Double Bay is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is likely to be related to the sense of the community group rather than the place that holds this social significance. Therefore, the Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

The masonic temple is likely to have social significance to the Freemasons and as a community venue, although this should be investigated under a separate study.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• is important for its associations with an identifiable group	<ul style="list-style-type: none">✓ is only important to the community for amenity reasons

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Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> is important to a community's sense of place 	<ul style="list-style-type: none"> is retained only in preference to a proposed alternative

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The masonic temple was likely one of the first buildings constructed on the site. No formal archaeological assessment of the site has been undertaken, but given the excavation required for the construction of the existing building it is deemed the archaeological potential of the site is low. Therefore, the Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> has the potential to yield new or further substantial scientific and/or archaeological information is an important benchmark or reference site or type provides evidence of past human cultures that is unavailable elsewhere 	<ul style="list-style-type: none"> the knowledge gained would be irrelevant to research on science, human history or culture ✓ has little archaeological or research potential only contains information that is readily available from other resources or archaeological sites

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

As this study relates to places of worship, a detailed comparative analysis to other masonic temples has not been undertaken. The rarity of the masonic temple should be investigated in a separate study. Chabad Double Bay is not a rare example of a synagogue and would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity 	<ul style="list-style-type: none"> ✓ is not rare is numerous but under threat

► Heritage Study - Places of Worship, Woollahra LGA

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community 	

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The masonic temple is likely to have representative significance as an Inter War masonic temple designed in the academic classical style. It has a symmetrical façade, colonnade, pediment, and classical motifs. The Bellevue Road entrance has a portico derived from a classical temple front. The building is likely to have representative significance as a masonic temple, although this should be investigated in a separate study. The building is not representative of a synagogue. Chabad Double Bay would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held 	<ul style="list-style-type: none"> • is a poor example of its type ✓ does not include or has lost the range of characteristics of a type ✓ does not represent well the characteristics that make up a significant variation of a type

Chabad Double Bay would not reach the threshold for local significance under this criterion.

Chabad Double Bay would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The building that Chabad Double Bay rents was originally constructed in 1919 as a Masonic Temple. Chabad Double Bay have been tenants of the ground floor level (the original hall) since 1999. The two storey building is constructed in the academic classical style, with symmetrical façade, colonnade, pediment, and classical motifs. Chabad Double Bay is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is likely to be related to the sense of the community group rather than the place. Chabad Double Bay is not a rare example of a synagogue, nor is it a representative example of a synagogue.

It is noted that the building likely has historical, associative, aesthetic and representative significance as a masonic temple, although this should be investigated in a separate study.

Therefore, the Chabad Double Bay would not reach the threshold for local or State significance.

14.3.3 Double Bay Uniting Church

Criteria A – Historical significance

Double Bay Uniting Church was formed when Woollahra and Double Bay congregations joined the Uniting Church in 1977. The previous church building, which was associated with the Presbyterian Church, was demolished for the existing building during this time. The building itself has only a recent history and would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• shows evidence of a significant human activity• is associated with a significant activity or historical phase• maintains or shows the continuity of a historical process or activity	<ul style="list-style-type: none">✓ has incidental or unsubstantiated connections with historically important activities or processes• provides evidence of activities or processes that are of dubious historical importance• has been so altered that it can no longer provide evidence of a particular association

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The building is associated with the Uniting Church of Australia. The Uniting Church of Australia was founded in 1977 when most congregations of the Methodist Church of Australasia, about two-thirds of the Presbyterian Church of Australia and almost all the churches of the Congregational Union of Australia united under the Basis of Union. The

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building itself has only a recent association with the Uniting Church and would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> ✓ has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

Double Bay Uniting Church is a simple church building with little aesthetic and technical achievement. The building was not designed by a prominent architect and does not exemplify a particular style. It is surrounded by commercial and retail buildings and is located within a courtyard. Double Bay Uniting Church would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology 	<ul style="list-style-type: none"> ✓ is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Double Bay Uniting Church is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is

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likely to be related to the sense of the community group rather than the place that holds this social significance. Therefore, the Double Bay Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> is important for its associations with an identifiable group is important to a community's sense of place 	<ul style="list-style-type: none"> ✓ is only important to the community for amenity reasons is retained only in preference to a proposed alternative

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

No formal archaeological assessment of the site has been undertaken, but given the excavation required for the construction of the existing building, it is deemed the archaeological potential of the site is low. Double Bay Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> has the potential to yield new or further substantial scientific and/or archaeological information is an important benchmark or reference site or type provides evidence of past human cultures that is unavailable elsewhere 	<ul style="list-style-type: none"> the knowledge gained would be irrelevant to research on science, human history or culture ✓ has little archaeological or research potential only contains information that is readily available from other resources or archaeological sites

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The building is a simple building that is not rare within Woollahra LGA. Double Bay Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process 	<ul style="list-style-type: none"> ✓ is not rare is numerous but under threat

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Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity is the only example of its type demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community 	

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

Double Bay Uniting Church is a simple building that does not have the principal characteristics of typical Uniting Churches. Double Bay Uniting Church would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> is a fine example of its type has the principal characteristics of an important class or group of items has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity is a significant variation to a class of items is part of a group which collectively illustrates a representative type is outstanding because of its setting, condition or size is outstanding because of its integrity or the esteem in which it is held 	<ul style="list-style-type: none"> ✓ is a poor example of its type does not include or has lost the range of characteristics of a type does not represent well the characteristics that make up a significant variation of a type

Double Bay Uniting Church would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

Double Bay Uniting Church was formed when Woollahra and Double Bay congregations joined the Uniting Church in 1977. The building is associated with the Uniting Church of Australia, although the building itself has only a recent association with the Uniting Church and would not reach the threshold for local significance under this criterion.

Double Bay Uniting Church is a simple church building with little aesthetic and technical achievement. The building was not designed by a prominent architect and does not exemplify a particular style.

Double Bay Uniting Church is likely to be held in some regard to the congregation and community, although no survey has been undertaken at this time. This social significance is likely to be related to the sense of the community group rather than the place. The building is not rare, nor a representative example of a Uniting Church.

Therefore, the Double Bay Uniting Church would not reach the threshold for local or State significance.

14.3.4 Paddington Church of Christ

Criteria A – Historical significance

The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate. The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity until it ceased being used as a church in 2016. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• shows evidence of a significant human activity✓ is associated with a significant activity or historical phase✓ maintains or shows the continuity of a historical process or activity	<ul style="list-style-type: none">• has incidental or unsubstantiated connections with historically important activities or processes• provides evidence of activities or processes that are of dubious historical importance• has been so altered that it can no longer provide evidence of a particular association

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Paddington Church of Christ building is associated and used by the Churches of Christ since its foundation in 1901 until 2016, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. The subject site had a strong association with the prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">✓ shows evidence of a significant human occupation✓ is associated with a significant event, person, or group of persons	<ul style="list-style-type: none">• has incidental or unsubstantiated connections with historically important people or events• provides evidence of people or events that are of dubious historical importance• has been so altered that it can no longer provide evidence of a particular association

The Paddington Church of Christ would not reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. The building demonstrates characteristics associated with the Romanesque Revival style, including the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building. The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area. The interior includes significant elements including stained glass windows, timber panelled ceiling and exposed timber trusses.

Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state. The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

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Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement ✓ is aesthetically distinctive ✓ has landmark qualities ✓ exemplifies a particular taste, style or technology 	<ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years until 2016.

The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an active Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community.

It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> ✓ is important for its associations with an identifiable group ✓ is important to a community's sense of place 	<ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere 	<ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture ✓ has little archaeological or research potential ✓ only contains information that is readily available from other resources or archaeological sites

The Paddington Church of Christ would not reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. It is one of the earliest Church of Christ Churches within NSW. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality.

Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest ✓ shows rare evidence of a significant human activity important to a community 	<ul style="list-style-type: none"> • is not rare • is numerous but under threat

The Paddington Church of Christ would not reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. The church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">✓ is a fine example of its type✓ has the principal characteristics of an important class or group of items✓ has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity• is a significant variation to a class of items• is part of a group which collectively illustrates a representative type• is outstanding because of its setting, condition or size• is outstanding because of its integrity or the esteem in which it is held	<ul style="list-style-type: none">• is a poor example of its type• does not include or has lost the range of characteristics of a type• does not represent well the characteristics that make up a significant variation of a type

The Paddington Church of Christ would reach the threshold for local significance under this criterion.

The Paddington Church of Christ would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity, and representative heritage values.

Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.

The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale, including the inset rose window, exposed timber trusses and stained glass windows.

The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.

Since its establishment more than one century ago, the church has been the location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.

14.3.5 St Andrews Scots Presbyterian Church

Criteria A – Historical significance

St Andrews Scots Presbyterian Church has historical significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area. The site has a high degree of historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. The church demonstrates the expansion of Rose Bay during the Federation period. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839) which have historical significance as demonstrating the continuity of the Presbyterian Church. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• shows evidence of a significant human activity✓ is associated with a significant activity or historical phase✓ maintains or shows the continuity of a historical process or activity	<ul style="list-style-type: none">• has incidental or unsubstantiated connections with historically important activities or processes• provides evidence of activities or processes that are of dubious historical importance• has been so altered that it can no longer provide evidence of a particular association

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

St Andrews Scots Presbyterian Church is associated with the Presbyterian congregation. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839). Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human occupation ✓ is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events provides evidence of people or events that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

St Andrews Scots Presbyterian Church has aesthetic significance as a fine example of the Federation gothic style constructed in 1913 by architects Power and Adam and builders Messrs. D. McRae and Son. The Church has landmark qualities being located on a prominent corner site. The building retains an excellent collection of high quality stained glass windows that date to 1885 which were originally part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement is the inspiration for a creative or technical innovation or achievement ✓ is aesthetically distinctive 	<ul style="list-style-type: none"> is not a major work by an important designer or artist has lost its design or technical integrity its positive visual or sensory appeal or landmark and scenic qualities

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<ul style="list-style-type: none"> ✓ has landmark qualities ✓ exemplifies a particular taste, style or technology 	<ul style="list-style-type: none"> have been more than temporarily degraded • has only a loose association with a creative or technical achievement
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St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

St Andrews Scots Presbyterian Church has social significance for being a place of worship and community for the Presbyterian congregation in the local area since the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> ✓ is important for its associations with an identifiable group ✓ is important to a community's sense of place 	<ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.

The church was the first building on the site, therefore the archaeological potential of the site is low.

Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information 	<ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture

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<ul style="list-style-type: none"> ✓ is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere 	<ul style="list-style-type: none"> • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
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St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

St Andrews Scots Presbyterian Church is the only example of a Federation Gothic church within the Woollahra LGA. Although other Federation Gothic churches exist in the wider Sydney area, the style is rare for ecclesiastical architecture in Woollahra LGA. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity ✓ is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community 	<ul style="list-style-type: none"> • is not rare • is numerous but under threat

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

St Andrews Scots Presbyterian Church is representative of the growth of the Presbyterian Church in Sydney and the Woollahra LGA in the late nineteenth to early twentieth centuries. The building is a representative and fine example of ecclesiastical architecture built in the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the

threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> ✓ is a fine example of its type ✓ has the principal characteristics of an important class or group of items ✓ has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held 	<ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion.

St Andrews Scots Presbyterian Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

St Andrews Scots Presbyterian Church is of local significance under the historical, associative, aesthetic, social, research potential, rarity, and representative criterion.

St Andrews Scots Presbyterian Church has historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. St Andrews Scots Presbyterian Church is located on a prominent corner site, and has aesthetic significance as a fine example of the Federation Gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son.

The building retains an excellent collection of high quality stained glass windows that date to 1885, and which were part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City.

St Andrews Scots Presbyterian Church has historical and social significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area since the early twentieth century. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. It is rare as being a fine and representative example of a Federation gothic style ecclesiastical building in the Woollahra LGA.

The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.

14.3.6 St George Greek Orthodox Church, Rose Bay

Criteria A – Historical significance

As part of the Rose Bay Estate subdivision of the former Point Piper Estate, the St George Greek Orthodox Church at Rose Bay has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time.

The St George Greek Orthodox Church has local historical significance as an example of a church that was commissioned in NSW to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human activity ✓ is associated with a significant activity or historical phase ✓ maintains or shows the continuity of a historical process or activity 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important activities or processes provides evidence of activities or processes that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The St George Greek Orthodox Church is significant for its association with migrant communities that settled in NSW following World War I. Since its construction and consecration in 1962, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.

The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War I and World War II, and also Australian soldiers who lost their lives in Greece during World War II. The church is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

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St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human occupation ✓ is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events provides evidence of people or events that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The St George Greek Orthodox Church is a fine example of the work of the prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan. Joseph Charles Fowell is recognised as a prominent Australian twentieth century architect, particularly renowned for his ecclesiastical architecture with numerous buildings being heritage listed. The St George Greek Orthodox Church is an interesting example of a Greek Orthodox War Memorial Church that incorporates elements of the Byzantine style typically associated with ANZAC memorials, with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield & Maclurcan. Within its surrounding streetscape setting, the church has landmark qualities. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement is the inspiration for a creative or technical innovation or achievement ✓ is aesthetically distinctive ✓ has landmark qualities exemplifies a particular taste, style or technology 	<ul style="list-style-type: none"> is not a major work by an important designer or artist has lost its design or technical integrity its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded has only a loose association with a creative or technical achievement

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades providing an important part in the community's sense of place.

The St George Greek Orthodox Church also has social significance for its ability to recognise and commemorate members of Australia's Greek community who served and lost their lives defending Australia during World War I and World War II, and Australian soldiers who fought in Greece during World War II. Demonstrative of this social significance, the building is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">✓ is important for its associations with an identifiable group✓ is important to a community's sense of place	<ul style="list-style-type: none">• is only important to the community for amenity reasons• is retained only in preference to a proposed alternative

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. Therefore, the St George Greek Orthodox Church would not meet the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• has the potential to yield new or further substantial scientific and/or archaeological information• is an important benchmark or reference site or type	<ul style="list-style-type: none">• the knowledge gained would be irrelevant to research on science, human history or culture✓ has little archaeological or research potential• only contains information that is readily available from other resources or archaeological sites

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| <ul style="list-style-type: none"> provides evidence of past human cultures that is unavailable elsewhere | |
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The St George Greek Orthodox Church would not meet the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church.

Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity ✓ is the only example of its type demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community 	<ul style="list-style-type: none"> is not rare is numerous but under threat

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The St George Greek Orthodox Church is fine and representative of the ecclesiastical buildings designed by architectural practice Fowell Mansfield & Maclurcan. The church is also a fine example of a Greek Orthodox War Memorial Church that was constructed in the post-war era to commemorate the loss of life that was experienced across the country during World War I and World War II. A comparative study of the St George Greek Orthodox Church with other Greek Orthodox war memorial churches, both extant and demolished, indicates the building retains similar elements and design features that are representative of this typology. There are no other Greek Orthodox churches within the Woollahra LGA. Because of its deliberate design as a war memorial church, the St George Greek Orthodox Church is a significant variation to other examples of traditional Greek Orthodox churches in Sydney. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> ✓ is a fine example of its type • has the principal characteristics of an important class or group of items ✓ has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity ✓ is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held 	<ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

The St George Greek Orthodox Church would reach the threshold for local significance under this criterion.

The St George Greek Orthodox Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The St George Greek Orthodox Church and war memorial is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative values. The church reflects the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. Since its construction and consecration in 1962, the church building has supported the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs for generations of that community. Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and

representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style. As a Greek Orthodox war memorial church, the St George Greek Orthodox Church has significance for its associations with Australia's defence history, commemorating members of Australia's Greek community who served and lost their lives during World War I and World War II, and Australian soldiers who fought in Greece during World War II. There is only one other known example of this type of Greek Orthodox war memorial church remaining in Sydney.

14.3.7 Kehillat Kadimah Synagogue

Criteria A – Historical significance

The Kehillat Kadimah Synagogue, formerly the South Head Synagogue, demonstrates the continued development of the Jewish community and practice of Jewish faith in Sydney's Eastern suburbs. Several synagogue buildings have existed on the site since the mid-twentieth century, indicating the growing needs of the local Jewish community. While the existing synagogue building has spiritual association with the local Jewish community, it is noted the site's ability to demonstrate the continuity of a historical process has been undermined by the complete demolition and replacement of synagogue buildings over time, and the altered nature of the extant late twentieth century synagogue building. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• shows evidence of a significant human activity• is associated with a significant activity or historical phase• maintains or shows the continuity of a historical process or activity	<ul style="list-style-type: none">• has incidental or unsubstantiated connections with historically important activities or processes• provides evidence of activities or processes that are of dubious historical importance✓ has been so altered that it can no longer provide evidence of a particular association

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Kehillat Kadimah Synagogue has associations with Neville Gruzman, prominent local architect responsible for the design of the second synagogue on the site. The South Head Synagogue building designed by Gruzman was constructed in 1958 and was thereafter demolished to facilitate construction of the extant synagogue building, which was opened and consecrated in 1975. Although the original synagogue designed by Gruzman has been demolished, elements of this association remain including the former albeit modified entry from street level. This association is not immediately apparent, and the building is unlikely to meet the threshold for local significance under this criterion. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human occupation is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events provides evidence of people or events that are of dubious historical importance ✓ has been so altered that it can no longer provide evidence of a particular association

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

Constructed in the 1970s, the Kehillat Kadimah Synagogue is a modified example of a building designed in the Late Twentieth Century Sydney Regional style. While the main synagogue space displays a degree of architectural interest and refinement in its interior detailing and finishes, the overall building has been substantially modified over time since construction and is not considered to be aesthetically significant. The original architect of the extant 1970s synagogue building is unknown, and it is not considered to be a major work by an important designer or artist. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement is the inspiration for a creative or technical innovation or achievement is aesthetically distinctive has landmark qualities exemplifies a particular taste, style or technology 	<ul style="list-style-type: none"> ✓ is not a major work by an important designer or artist has lost its design or technical integrity its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded

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	<ul style="list-style-type: none"> • has only a loose association with a creative or technical achievement
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The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance was not formally studied for this assessment, it is noted the Kehillat Kadimah Synagogue likely has social significance as a centre of worship and culture for the local Jewish community. The synagogue contains memorials and plaques to commemorate individuals associated with the site over time, and is a place of community memory. It is noted the evolution of several synagogue buildings on this site since the mid-twentieth century to accommodate the needs of a growing congregation suggests that social significance is likely to be related to the sense of the community group, rather than the place itself or its built elements. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place 	<ul style="list-style-type: none"> ✓ is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

Several earlier buildings have existed on the site prior to the construction of the extant 1970s synagogue building. This includes the original Inter-War era bungalow on the site that was adapted for religious purposes in the 1950s, and the 1958 synagogue building designed by Neville Gruzman. It is considered that archaeological information relating to these earlier buildings was likely removed or substantially disturbed during construction of the existing synagogue within this footprint. The location of former buildings is indicated on historic aerial photography of the area and as such it is considered that research potential from the subject property is readily available from other resources. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
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<ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere 	<ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture ✓ has little archaeological or research potential ✓ only contains information that is readily available from other resources or archaeological sites
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The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

The Kehillat Kadimah Synagogue is one of several synagogues that are located within the Municipality. It is not considered that the Kehillat Kadimah Synagogue has rarity at a local or State level.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community 	<ul style="list-style-type: none"> ✓ is not rare • is numerous but under threat

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Kehillat Kadimah Synagogue is representative as a centre of Jewish worship and culture in Sydney since its construction, although the current synagogue building itself has been altered since its construction during the 1970s and is not considered to represent well the characteristics that make up the type. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held 	<ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type ✓ does not represent well the characteristics that make up a significant variation of a type

The Kehillat Kadimah Synagogue would not reach the threshold for local significance under this criterion.

The Kehillat Kadimah Synagogue would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

Kehillat Kadimah Synagogue, formerly the South Head Synagogue, has been the centre of Jewish worship and culture in the area since establishment of the first synagogue on the site during the 1950s. The extant synagogue building contains memorials and plaques to commemorate individuals associated with the site over time, and is a place of community memory and importance. It is noted the evolution of several synagogue buildings on this site since the mid-twentieth century to accommodate the needs of the growing congregation suggests that significance is likely to be related to the sense of the community group, rather than the place itself or its built elements. While the existing synagogue building has spiritual association with the local Jewish community, it is noted the site's ability to demonstrate the continuity of a historical process has been undermined by the complete demolition and replacement of synagogue buildings over time, and the altered nature of the extant 1970s synagogue building. There are several synagogue buildings within the Municipality, and Kehillat Kadimah Synagogue is not considered to have rarity at a local level. Therefore, Kehillat Kadimah Synagogue would not reach the threshold for local or State significance.

14.3.8 Sephardi Synagogue

Criteria A – Historical significance

Constructed in 1962, Sephardi Synagogue is the oldest Sephardi house of prayer in Australia, although it is noted that later alterations and additions have removed the integrity of this historical association and it is regarded that the connection is linked to the sense of place, rather than the building. It is demonstrative of the beginning of Sephardim in Australia and the arrival of immigrants from Europe, although the building has lost its significance as

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being a key example of modernist immigrant architecture due to later alterations that have removed original fabric. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity 	<ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance ✓ has been so altered that it can no longer provide evidence of a particular association

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Sephardi Synagogue was designed by Hugh Buhrich, who was a prominent architect of the period. Buhrich was a key practitioner of modernism in Australia and won numerous awards for his designs. He arrived in Australia after WWII and was a qualified architect who had studied with German expressionist architect Hans Poelzig in Berlin. Although originally designed by Buhrich, later alterations in the 1990s and 2000s have removed the key modernist elements and the building is no longer a fine example of his work.

The synagogue is associated with the NSW Association of Sephardim. The synagogue was the first Sephardi house of prayer in Australia and is still used as a Sephardi Synagogue, although later alterations and additions have removed the integrity of this continued association, and it is regarded that the connection is linked to the sense of place, rather than demonstrating the continued association with the building. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance ✓ has been so altered that it can no longer provide evidence of a particular association

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The Sephardi Synagogue is no longer a fine example of modernist architecture in the Woollahra area due to later alterations and additions which have removed the key modernist elements such as the inventive techniques, clean lines to accentuate elements, and the original angled roof. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement is the inspiration for a creative or technical innovation or achievement is aesthetically distinctive has landmark qualities exemplifies a particular taste, style or technology 	<ul style="list-style-type: none"> is not a major work by an important designer or artist ✓ has lost its design or technical integrity its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded has only a loose association with a creative or technical achievement

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Sephardi Synagogue is likely to have social significance for its long and continuous religious associations with the Jewish community within the Woollahra area. The synagogue is likely to have strong spiritual, social, and cultural connections to the local Jewish community, although this is most likely related to the sense of place rather than the building as the building has evolved and is no longer intact. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> is important for its associations with an identifiable group is important to a community's sense of place 	<ul style="list-style-type: none"> ✓ is only important to the community for amenity reasons is retained only in preference to a proposed alternative

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

Due to later alterations and additions, the research potential of Buhrich's original modernist design is diminished.

No formal archaeological assessment of the site has been undertaken, but given the excavation required for the construction of the existing building, it is deemed the archaeological potential of the site is low.

Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• has the potential to yield new or further substantial scientific and/or archaeological information• is an important benchmark or reference site or type• provides evidence of past human cultures that is unavailable elsewhere	<ul style="list-style-type: none">• the knowledge gained would be irrelevant to research on science, human history or culture✓ has little archaeological or research potential✓ only contains information that is readily available from other resources or archaeological sites

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

Although modernist synagogues are now rare within the Woollahra LGA, the Sephardi Synagogue no longer retains integrity as a fine example of this type. The comparative analysis has demonstrated that there are more fine and intact examples of Buhrich's work within Sydney, such as the Cremorne Synagogue. The North Shore synagogue, by Hans Peter Oser is also a finer and more intact example of a modernist synagogue by an emigre architect. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• provides evidence of a defunct custom, way of life or process• demonstrates a process, custom or other human activity that is in danger of being lost• shows unusually accurate evidence of a significant human activity• is the only example of its type	<ul style="list-style-type: none">✓ is not rare• is numerous but under threat

► Heritage Study - Places of Worship, Woollahra LGA

<ul style="list-style-type: none"> demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community 	
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Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Sephardi Synagogue is no longer a fine example of modernist architecture in the Woollahra area due to later alteration and additions which have removed the key modernist elements, such as the clean lines of the original building designed by Buhrich. Therefore, the Sephardi Synagogue would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> is a fine example of its type has the principal characteristics of an important class or group of items has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity is a significant variation to a class of items is part of a group which collectively illustrates a representative type is outstanding because of its setting, condition or size is outstanding because of its integrity or the esteem in which it is held 	<ul style="list-style-type: none"> is a poor example of its type ✓ does not include or has lost the range of characteristics of a type does not represent well the characteristics that make up a significant variation of a type

Sephardi Synagogue would not reach the threshold for local significance under this criterion.

Sephardi Synagogue would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

Sephardi Synagogue is the oldest Sephardi house of prayer in Australia, dating to 1962, and is demonstrative of the arrival of immigrants from Europe. The Sephardi Synagogue was designed by Hugh Buhrich, who was a key practitioner of modernism in Australia. Unfortunately, later alterations in the 1990s and 2000s have removed the key modernist

elements and the building is no longer a fine example of his work. The changes to the synagogue have removed any associative or historical significance the building would have had. Sephardi Synagogue is likely to have social significance for its long and continuous religious, social, and cultural associations with the Jewish community within the Woollahra area, although this is most likely related to the sense of place rather than the building, as the building has evolved and can no longer demonstrate this continued connection. Although modernist synagogues are now rare within the Woollahra LGA, the Sephardi Synagogue no longer retains integrity as a fine example of this type. Therefore the building cannot be considered to be of local or State heritage significance.

14.3.9 Sydney Chevra Kadisha

Criteria A – Historical significance

The Sydney Chevra Kadisha building is of State historical significance for its ability to provide tangible evidence of increased Jewish immigration patterns during the post-World War I era and the associated growth of religious and spiritual activities in NSW and the local area. In operation as the only dedicated Jewish mortuary chapel in NSW since 1952, the building is a place of great importance to the local and wider NSW Jewish community. The Sydney Chevra Kadisha building makes an important contribution to the historical value of Woollahra. It has historical significance as an element of the development and cultural influences occurring in the locality and wider NSW during the post-World War I era.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• shows evidence of a significant human activity✓ is associated with a significant activity or historical phase✓ maintains or shows the continuity of a historical process or activity	<ul style="list-style-type: none">• has incidental or unsubstantiated connections with historically important activities or processes• provides evidence of activities or processes that are of dubious historical importance• has been so altered that it can no longer provide evidence of a particular association

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Sydney Chevra Kadisha building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia. Sydney Chevra Kadisha was founded in 1817 to fulfil the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Sydney Chevra Kadisha has been the sole provider of Jewish funerals in NSW for over 200 years, and the Sydney Chevra Kadisha building is the primary mortuary chapel. The Sydney Chevra Kadisha building therefore has strong associational significance for the Sydney and wider NSW Jewish community. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

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Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human occupation ✓ is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events provides evidence of people or events that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The Sydney Chevra Kadisha building is associated with the work of Samuel Lipson of Lipson & Kaad Architecture, a prominent Australian architectural practice working in Sydney from the 1930s until the 1960s. The Lipson & Kaad architectural practice is cited as having designed several of the era's best buildings, many of which were photographed by iconic Australian photographer Max Dupain. Lipson's Sydney Chevra Kadisha building has aesthetic significance as a prominent twentieth century landmark in the surrounding streetscape and wider Woollahra area. The building retains key characteristics of its Post-war Modernist style combined with a unique fusion of Orthodox Synagogue elements and design details. The building's interior and exterior remains substantially intact since its construction. Occupying a prominent corner location, the unusual wedge shaped site of the Sydney Chevra Kadisha has influenced the aesthetically distinctive design and appearance of the building, which has landmark qualities and contributes to the aesthetic value of the local area. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement is the inspiration for a creative or technical innovation or achievement ✓ is aesthetically distinctive ✓ has landmark qualities exemplifies a particular taste, style or technology 	<ul style="list-style-type: none"> is not a major work by an important designer or artist has lost its design or technical integrity its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded has only a loose association with a creative or technical achievement

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance has not been formally assessed, it is assumed the Sydney Chevra Kadisha building retains considerable social significance. The Sydney Chevra Kadisha building provides an important spiritual focus for activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Since its construction in 1952, the Sydney Chevra Kadisha building is the only mortuary chapel that exclusively services the Jewish community in Sydney and wider NSW. The Sydney Chevra Kadisha building is assumed to retain profound personal memories, values and associations for the mourners, volunteers and staff whom are connected with this place. The facility is in constant use, and there are no other examples of this type of place in NSW. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> ✓ is important for its associations with an identifiable group ✓ is important to a community's sense of place 	<ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria E - Research potential

The Sydney Chevra Kadisha building appears to be the first building constructed on the site. As such, the site has little archaeological potential. However, as the Sydney Chevra Kadisha building is the only one of its type in Sydney and wider NSW, the building is considered to be an important benchmark/reference type. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information ✓ is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere 	<ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites

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The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria F - Rarity

The Sydney Chevra Kadisha building is significant as the only Jewish mortuary chapel and funerary home exclusively serving the Jewish community that is in operation in NSW. This gives the building rarity at a local and State level. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity ✓ is the only example of its type • demonstrates designs or techniques of exceptional interest ✓ shows rare evidence of a significant human activity important to a community 	<ul style="list-style-type: none"> • is not rare • is numerous but under threat

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would meet the threshold for State significance under this criterion.

Criteria G – Representative

The Sydney Chevra Kadisha building is fine and representative of an Inter-War ecclesiastical building designed by prominent Modernist architect Samuel Lipson. Lipson was responsible for the design of several synagogues in Sydney, including the nearby local heritage listed Emanuel Synagogue in Woollahra (1941). This Inter-War religious building by Lipson features elements and architectural characteristics that are consistent with the design of the Sydney Chevra Kadisha building, including face brickwork defined by subtle decoration including high parapeted façade, moulded decorative cement panels with religious motifs and stained glass windows. The Sydney Chevra Kadisha building is an outstanding example of the work of Samuel Lipson. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> ✓ is a fine example of its type 	<ul style="list-style-type: none"> • is a poor example of its type

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity ✓ is a significant variation to a class of items • is part of a group which collectively illustrates are presentative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held 	<ul style="list-style-type: none"> • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

The Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.

The Sydney Chevra Kadisha would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The Sydney Chevra Kadisha building is of State significance and has important historical, associative, aesthetic, social, research potential, rarity and representative heritage values. The building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia during the early nineteenth century to practice ritual and burial rights for the Colony's Jewish population. Constructed in the mid-twentieth century to accommodate the growing requirements of the Sydney Chevra Kadisha, the building evidences the cultural influences occurring globally during the post-World War II era. The Sydney Chevra Kadisha building is the primary mortuary chapel servicing the Jewish community of Sydney and wider NSW, and is the only one of this type in the State. As such, the building retains profound personal memories, values and associations for generations of mourners, volunteers and staff whom are connected with this place, and is in constant use. The building was designed by prominent Modernist architect Samuel Lipson of Lipson & Kaad Architecture, and is an excellent example of Post-War architecture reflecting the European influences of Lipson's practice. The building's distinctive interior and exterior remain substantially unaltered since its construction, and the building has strong landmark qualities within its context.

14.3.10 Vaucluse Uniting Church

Criteria A – Historical significance

The Vaucluse Uniting Church site, comprising the 1909 Congregational Church building and later A-frame church building that was constructed for the Vaucluse Congregational Church community in 1960, has local historical significance for its ability to demonstrate the development and continuity of religious and community organisations in this part of Sydney since the turn of the twentieth century. The A-frame church some historical significance as

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an element of post-war ecclesiastic development of Vaucluse, during which time a large number of churches were built across Sydney and wider NSW to cater for a growing population. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human activity ✓ is associated with a significant activity or historical phase ✓ maintains or shows the continuity of a historical process or activity 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important activities or processes provides evidence of activities or processes that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria B – Associative significance

The Vaucluse Uniting Church has some significance for its association with the prominent local Wentworth family. This association is not readily apparent and is in connection with the former church building to the rear of the site, and is unlikely to reach the threshold for local or State significance under this criteria. Therefore, Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> shows evidence of a significant human occupation is associated with a significant event, person, or group of persons 	<ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events ✓ provides evidence of people or events that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association

The Vaucluse Uniting Church would not reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria C - Aesthetic/technical significance

The A-frame church building on the site is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. It is noted the architects Booker & Wilson designed numerous churches in NSW along with commercial buildings, banks, shops and factories. As such, the A-frame building on the site is not considered to be a major work by the practice. As the building is situated amidst residential development of comparable scale, it is not visually prominent within the surrounding streetscape and is not considered to have landmark qualities.

The 1909 church building on the site is not considered to have aesthetic significance. The historic building has been subject to alterations and additions that have diminished its design integrity. Construction of the A-frame church building has reduced the landmark qualities of the original church building on the site within the surrounding streetscape.

Therefore, the 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none">• shows or is associated with, creative or technical innovation or achievement• is the inspiration for a creative or technical innovation or achievement✓ is aesthetically distinctive• has landmark qualities• exemplifies a particular taste, style or technology	<ul style="list-style-type: none">• is not a major work by an important designer or artist• has lost its design or technical integrity• its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded• has only a loose association with a creative or technical achievement

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria D - Social significance

Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

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Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> is important for its associations with an identifiable group ✓ is important to a community's sense of place 	<ul style="list-style-type: none"> is only important to the community for amenity reasons is retained only in preference to a proposed alternative

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria E - Research potential

The existing church buildings appear to have been the first buildings on the site. As such, the site has little archaeological research, and the existing buildings do not yield any potential for technical or scientific research information that would not be available from other sources. Therefore, the Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> has the potential to yield new or further substantial scientific and/or archaeological information is an important benchmark or reference site or type provides evidence of past human cultures that is unavailable elsewhere 	<ul style="list-style-type: none"> the knowledge gained would be irrelevant to research on science, human history or culture has little archaeological or research potential ✓ only contains information that is readily available from other resources or archaeological sites

The Vaucluse Uniting Church would not reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria F - Rarity

While there are numerous examples of A-frame church buildings of comparable design and construction across Sydney and the wider NSW, the form and design of the 1960 A-frame building on the site is rare within the Woollahra LGA. There are no other examples of this type within the Municipality. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

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Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity ✓ is the only example of its type demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community 	<ul style="list-style-type: none"> is not rare is numerous but under threat

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Criteria G – Representative

The Vaucluse Uniting Church is representative of churches built in both the early and mid-twentieth century. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, given that they were economical to construct whilst achieving striking spatial qualities. The existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. While the historic 1909 church building on the site has attributes that are representative of a congregational church building of its time, the building has been subject to alterations and is not considered to be a fine example of this type.

Therefore, 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Guidelines for inclusion	Guidelines for exclusion
<ul style="list-style-type: none"> is a fine example of its type has the principal characteristics of an important class or group of items has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity is a significant variation to a class of items ✓ is part of a group which collectively illustrates a representative type 	<ul style="list-style-type: none"> is a poor example of its type does not include or has lost the range of characteristics of a type does not represent well the characteristics that make up a significant variation of a type

- | | |
|--|--|
| <ul style="list-style-type: none">• is outstanding because of its setting, condition or size• is outstanding because of its integrity or the esteem in which it is held | |
|--|--|

The Vaucluse Uniting Church would reach the threshold for local significance under this criterion.

The Vaucluse Uniting Church would not meet the threshold for State significance under this criterion.

Statement of Heritage Significance

The Vaucluse Uniting Church site is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.

Collectively, the former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time. The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.

A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. The church is a restrained and representative example of late twentieth century ecclesiastical church designed by architectural practice Booker & Wilson. The A-frame Church is an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for post-war ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture.

A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. There are no other examples of this building typology within the Municipality. Since the turn of the twentieth century, the site has been the location and focus of worship, activities and ceremony for a section of the local community. The significance of the 1960 church building is enhanced by the associated collection of moveable heritage items.

Part 15 **Conclusions and recommendations**

15.1 Conclusions

This report has assessed the heritage significance of nine places of worship in Woollahra LGA. It has concluded that the Paddington Church of Christ, St Andrews Scots Presbyterian Church, St George Greek Orthodox Church, Sydney Chevra Kadisha and Vaucluse Uniting Church meet the threshold for local heritage significance. The Sydney Chevra Kadisha meets the threshold for State heritage significance.

This report has concluded that Chabad Double Bay, Double Bay Uniting Church, Kehillat Kadimah Synagogue, and the Sephardi Synagogue do not meet the threshold for local heritage significance.

The masonic temple within the Chabad Double bay may have heritage significance as a masonic temple and a separate study should be undertaken.

15.2 Recommendations

15.2.1 Recommended heritage listing

It is recommended that the following places of worship be added to the heritage schedule of the Woollahra LEP 2014 as items of local heritage significance:

- Paddington Church of Christ, including interiors and moveable heritage
- St Andrews Scots Presbyterian Church, including interiors and moveable heritage
- St George Greek Orthodox Church and war memorial, including interiors and moveable heritage
- Sydney Chevra Kadisha, including interiors and moveable heritage
- Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage

It is also recommended that the Sydney Chevra Kadisha, including interiors and moveable heritage be nominated on the State Heritage Register.

This is to be based on the attached Heritage Inventory sheets.

The masonic temple within the Chabad Double bay may have heritage significance as a masonic temple and a separate study should be undertaken.

15.2.2 Recommended management

A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development for all of the proposed heritage items.

A moveable heritage inventory is to be undertaken for all of the proposed heritage items.

A moveable heritage strategy is to be conducted for any future works to the proposed heritage items.

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The impact of future works on the heritage significance of the proposed heritage items are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.

Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.

Part 16 References

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Part 17 **Appendix 1: Heritage Inventory Sheets**

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▶ 283

Part 18 Appendix 2: Site locations



Figure 469: 2018 aerial photograph of Chabad Double Bay (Source: Woollahra Council GIS Maps)



Figure 470: Cadastral map of Chabad Double Bay (Source: Woollahra Council GIS Maps)



Figure 471: 2018 aerial photograph of Double Bay Uniting Church (Source: Woollahra Council GIS Maps)



Figure 472: Cadastral map of Double Bay Uniting Church (Source: Woollahra Council GIS Maps)



Figure 473: 2018 aerial photograph of Paddington Church of Christ (Source: Woollahra Council GIS Maps)

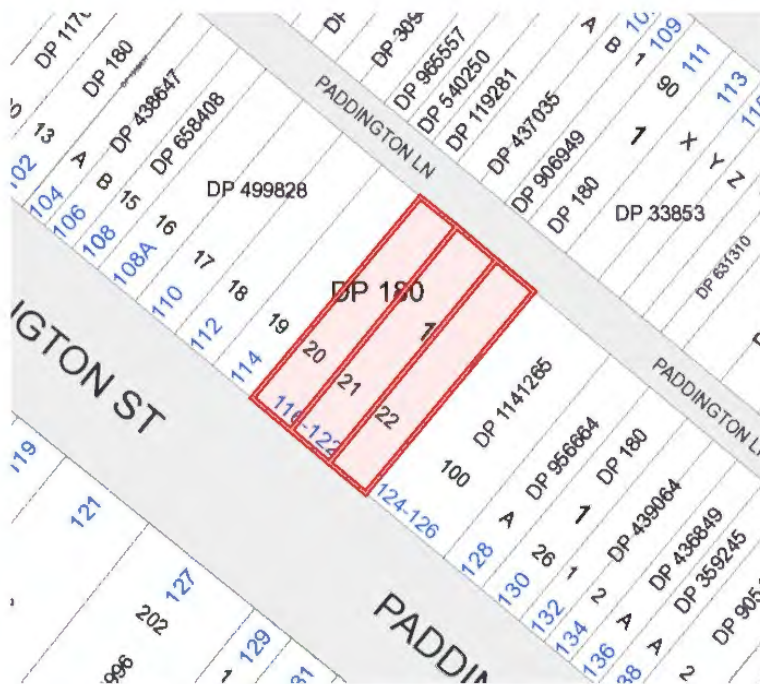


Figure 474: Cadastral map of Paddington Church of Christ (Source: Woollahra Council GIS Maps)

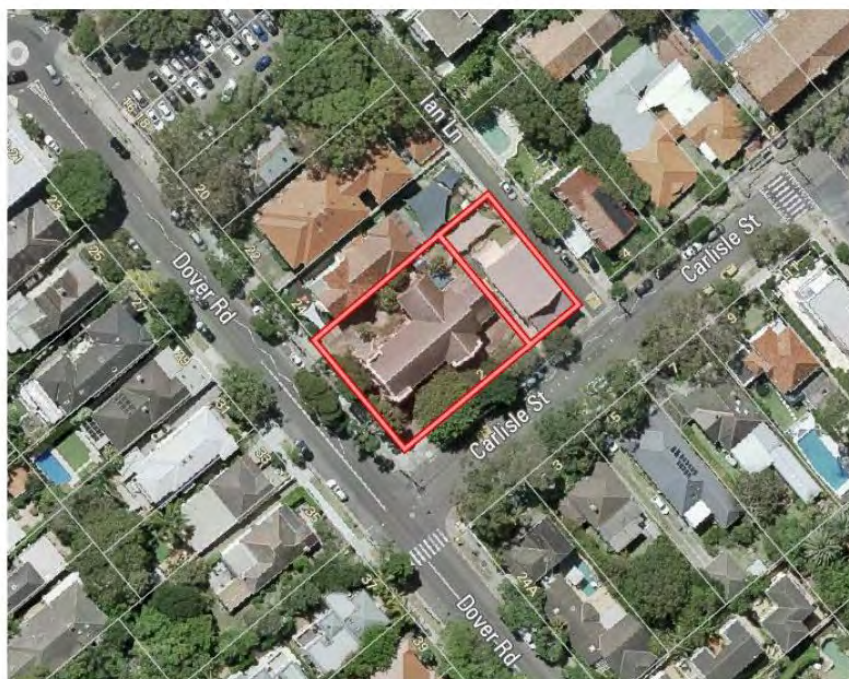


Figure 475: 2018 aerial photograph of St Andrews Scots Presbyterian Church (Source: Woollahra Council GIS Maps)

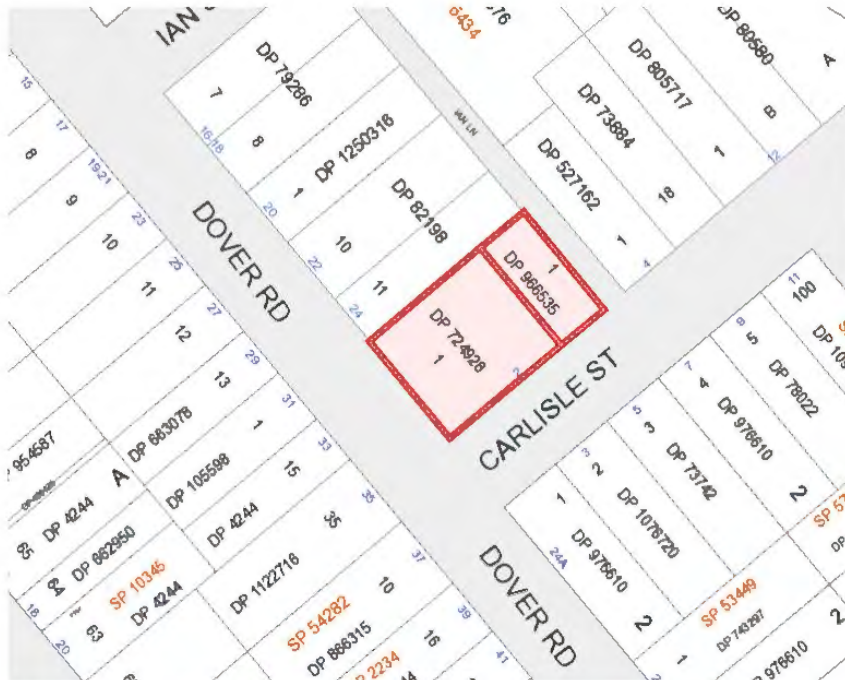


Figure 476: Cadastral map of St Andrews Scots Presbyterian Church (Source: Woollahra Council GIS Maps)



Figure 477: 2018 aerial photograph of St George Greek Orthodox Church, Rose Bay (Source: Woollahra Council GIS Maps)

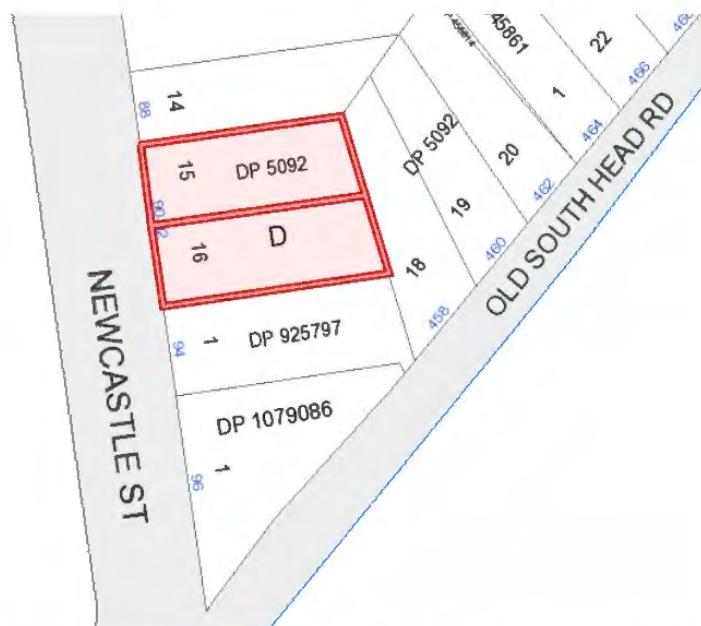


Figure 478: Cadastral map of St George Greek Orthodox Church, Rose Bay (Source: Woollahra Council GIS Maps)

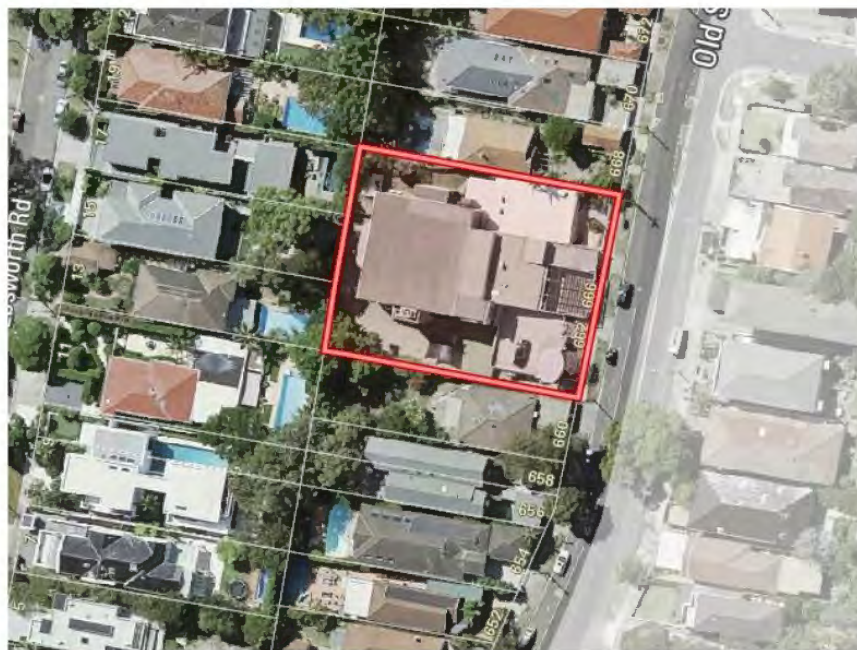


Figure 479: 2018 aerial photograph of Kehillat Kadimah Synagogue (Source: Woollahra Council GIS Maps)

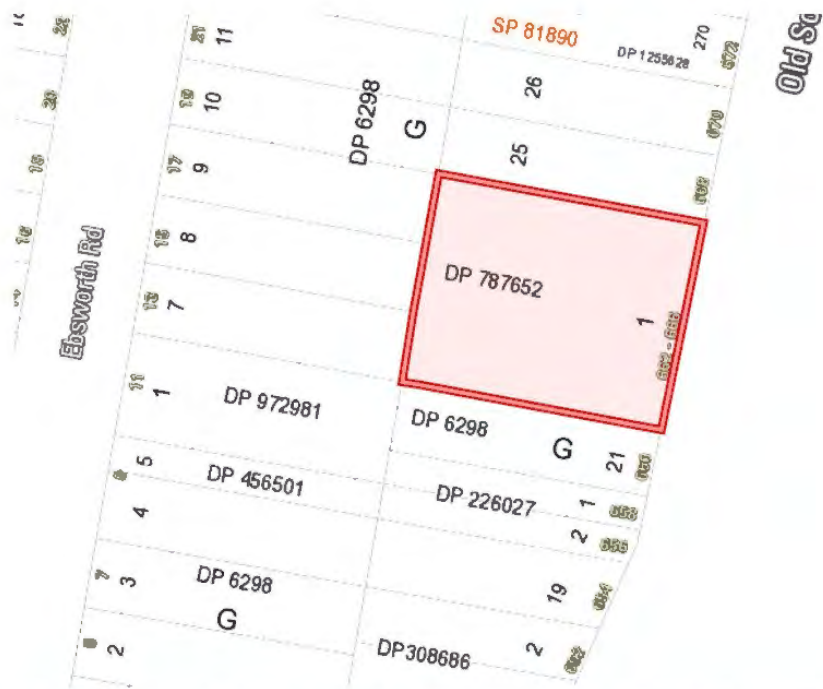


Figure 480: Cadastral map of Kehillat Kadimah Synagogue (Source: Woollahra Council GIS Maps)



Figure 481: 2018 aerial photograph of Sephardi Synagogue (Source: Woollahra Council GIS Maps)

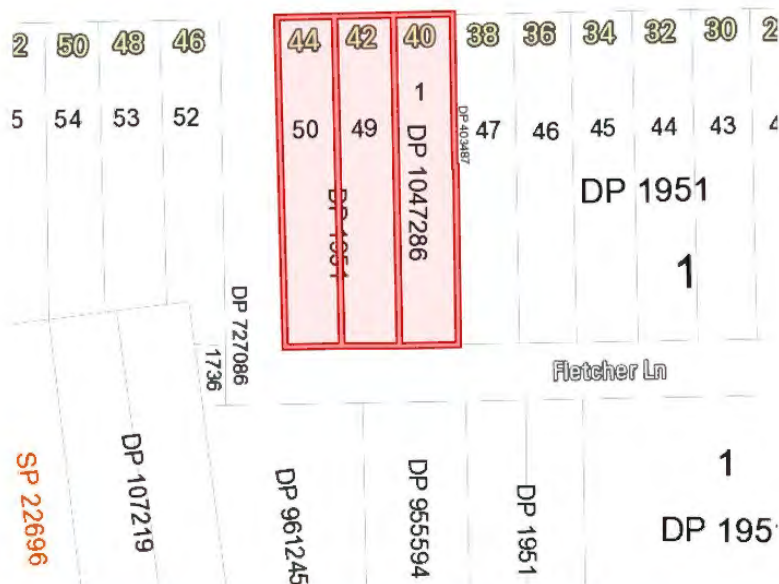


Figure 482: Cadastral map of Sephardi Synagogue (Source: Woollahra Council GIS Maps)



Figure 483: 2018 aerial photograph of Sydney Chevra Kadisha (Source: Woollahra Council GIS Maps)

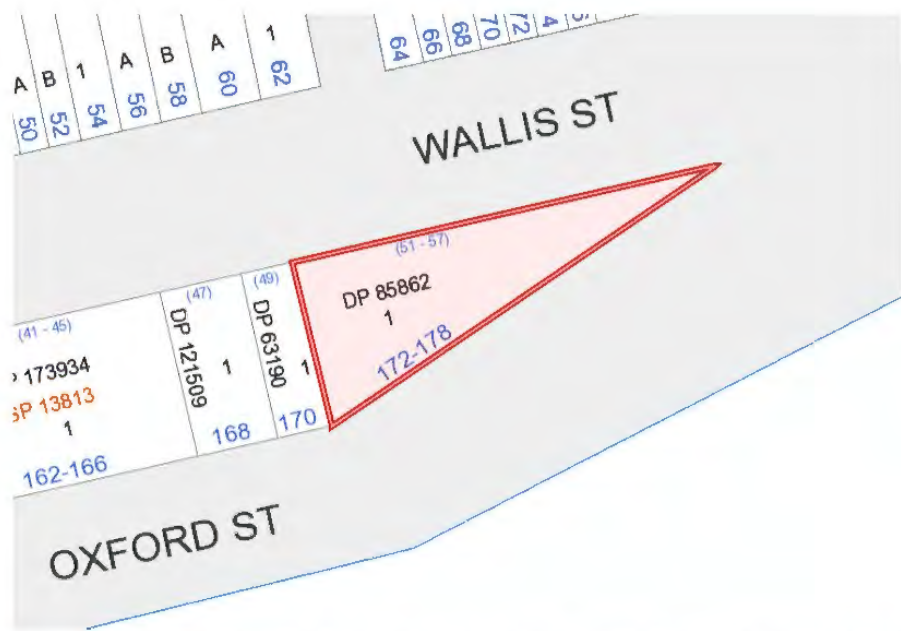


Figure 484: Cadastral map of Sydney Chevra Kadisha (Source: Woollahra Council GIS Maps)



Figure 485: 2018 aerial photograph of Vacluse Uniting Church (Source: Woollahra Council GIS Maps)



Figure 486: Cadastral map of Vacluse Uniting Church (Source: Woollahra Council GIS Maps)

Part 19 Appendix 3: Heritage items in the vicinity

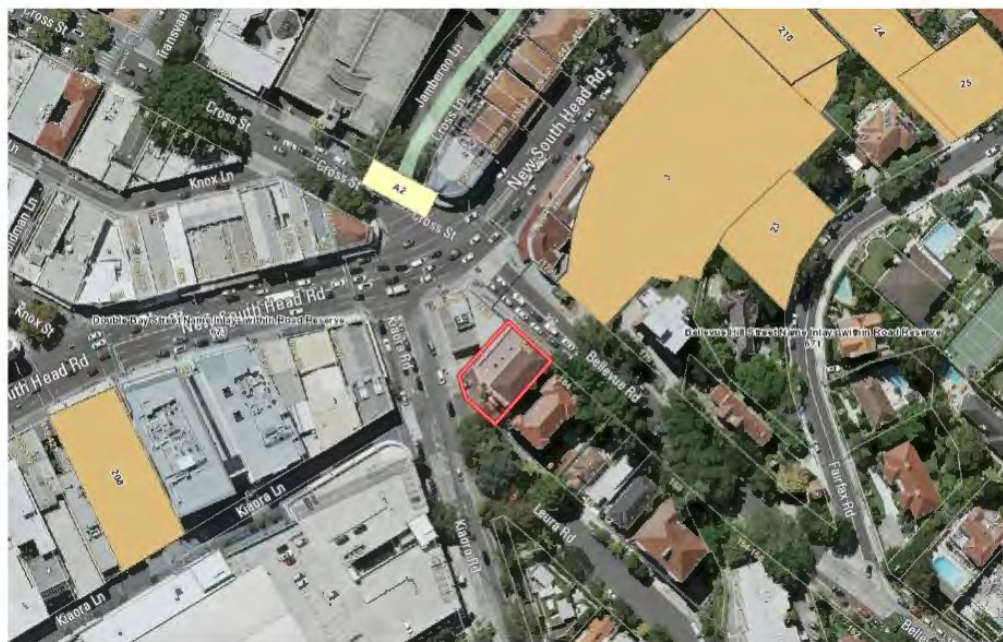


Figure 487: LEP Heritage items within the locality of Chabad Double Bay
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)



Figure 488: LEP Heritage items within the locality of Double Bay Uniting Church
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

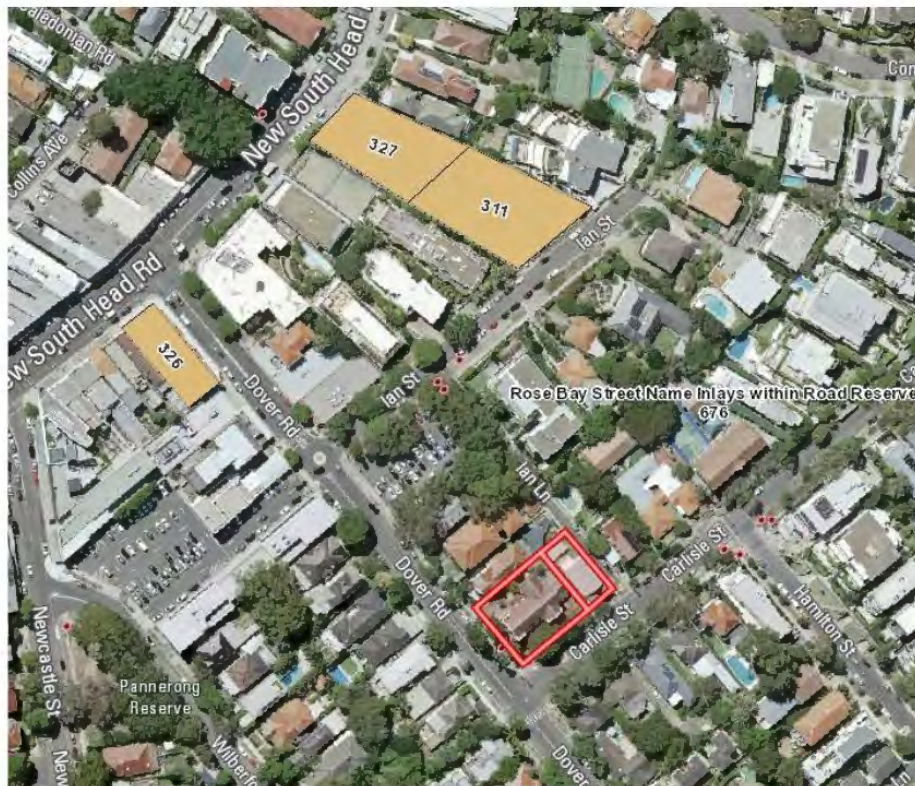


Figure 489: LEP Heritage items within the locality of St Andrews Scots Presbyterian Church
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

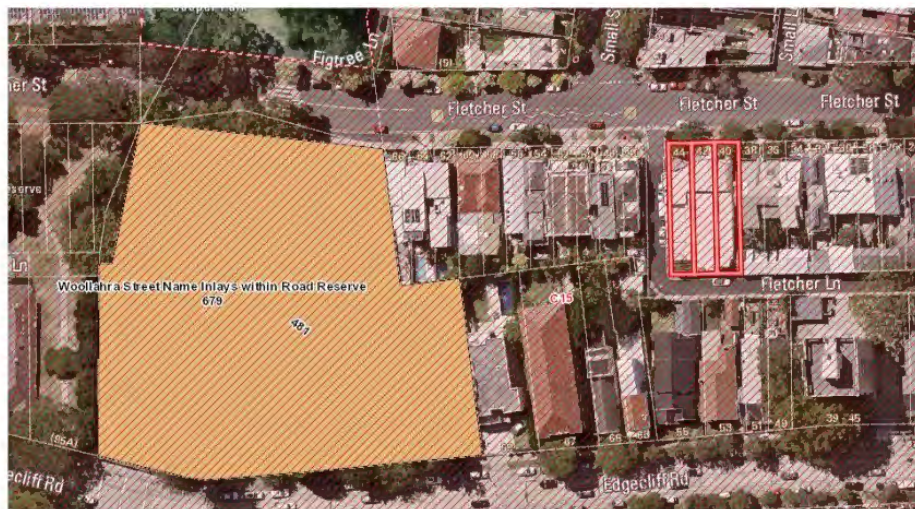
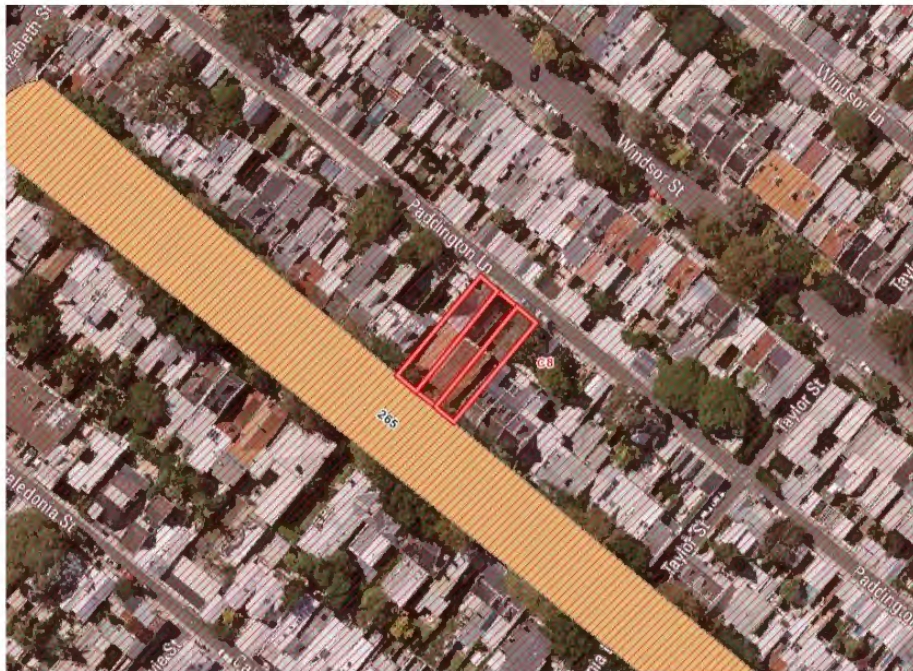


Figure 490: LEP Heritage items within the locality of Sephardi Synagogue
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)



Rose Bay Street Name Inlays within Road Reserve
676

318

Newcastle St

Old South Head Rd

▶ 297



Figure 493: LEP Heritage items within the locality of the Sydney Chevra Kadisha
(Source: Woollahra Council GIS Maps including extract from Woollahra LEP 2014 Heritage Map)

Planning Proposal



Local Heritage Listing: Places of Worship in Woollahra



Version Date:	December 2022
Division/Department:	Strategic Planning
Responsible Officer:	Shona Lindsay – Senior Heritage Officer
HPE CM Record Number:	22/214980

Acknowledgement of Country

Woollahra Council acknowledges the Gadigal and Birrabirragal people, the traditional custodians of the land of Woollahra. We would like to acknowledge Aboriginal or Torres Strait Islander people and pay our respects to Elders past, present and emerging.

Cover Photo: Woollahra Library Local History Digital Archive/ Shona Lindsay/ Sydney Chevra Kadisha/ Charlotte Simons/

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Supporting documents (circulated separately)

- **Heritage Study: Places of Worship, Woollahra LGA (November 2022)**
- **Heritage Inventory Sheets for five places of worship (November 2022)**

1. Introduction

1.1. Summary

This planning proposal seeks to amend the *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014), at Schedule 5 (Environmental heritage) and the Heritage Map, to include five new local heritage items.

These five properties are places of worship and were investigated as part of Council's *Heritage Study: Places of Worship, Woollahra LGA* (Nov 2022). The Study identified that there are 27 places of worship within the Woollahra LGA, of which 18 are listed as heritage items in the Woollahra LEP 2014, and one also listed on the State Heritage Register. Of the nine (9) places of worship that are not currently listed as heritage items, the Study found that five (5) meet the threshold for local heritage significance, and one of these also meets the threshold for State heritage significance.

1.2. Description of this planning proposal

The objective of the planning proposal is to amend Woollahra LEP 2014 to list the places of worship identifies in Table 1 below as local heritage items in Schedule 5 Environmental heritage, Part 1 Heritage items. Heritage listing of these sites will ensure recognition of their significance, as well as provide statutory protection through ensuring that any future development proposals are assessed against the heritage provisions of the Woollahra LEP 2014.

Table 1: Subject sites to which the planning proposal applies

	Item	Address	Lot/DP
1	<i>Paddington Church of Christ, including interiors and moveable heritage</i>	116-122 Paddington Street, Paddington	Lots 20, 21, 22, Sec 1, DP 180
2	<i>St Andrews Scots Presbyterian Church, including interiors and moveable heritage</i>	2 Carlisle Street, Rose Bay	Lot 1, DP 724928 & Lot 1, DP 966535
3	<i>St George Greek Orthodox Church and War Memorial, including interiors and moveable heritage</i>	90-92 Newcastle Street, Rose Bay	Lots 15 & 16, Sec D, DP 5092
4	<i>Sydney Chevra Kadisha, including interiors and moveable heritage</i>	172-178 Oxford Street, Woollahra	Lot 1, DP 85862
5	<i>Vaucluse Uniting Church site – former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building,</i>	3 Russell Street, Vaucluse	Lot 7, Sec 5, DP 4400

Item	Address	Lot/DP
including interiors and moveable heritage		

This planning proposal has been prepared in accordance with section 3.33 of the *Environmental Planning and Assessment Act 1979* (EP&A Act) and the NSW Department of Planning and Environment supporting document. *Local Environmental Plan Making Guideline* (September 2022).

1.3. Assessments of Heritage Significance

An assessment of heritage significance of the five subject sites was carried out by Council Staff. That assessment is separately attached to this planning proposal, see *Heritage Study: Places of Worship, Woollahra LGA* (Nov 2022) and *Heritage Inventory Sheets for five places of worship* (Nov 2022).

The assessment of heritage significance was undertaken in accordance with Heritage NSW publications *Assessing heritage significance* (2001) and *Investigating heritage significance* (2021). There are seven criteria used in the process of assessing heritage significance:

Criterion (a) – Historical significance

An item is important in the course, or pattern of NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (b) – Associative significance

An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (c) – Aesthetic/technical significance

An item is important in demonstrating aesthetic characteristics and/or high degree of creative or technical achievement in NSW (or the local area).

Criterion (d) – Social significance

An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.

Criterion (e) – Research potential

An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (f) – Rarity

An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural (or the cultural or natural history of the local area).

Criterion (g) – Representative

An item is important in demonstrating the principal characteristics of NSW's

- cultural or natural places; or*
- cultural or natural environments. (or a class of the local area's cultural or natural places; or cultural or natural environments.)*

Each criterion has inclusion and exclusion guidelines which are used to assist in the assessment process. If an item meets one of the seven heritage criteria at a local level, and

retains the integrity of its key attributes, it can be considered to have local heritage significance.

The assessment concludes that the following sites are of **local** heritage significance.

- *Paddington Church of Christ, including interiors and moveable heritage* at 116-122 Paddington Street, Paddington (Lots 20, 21, 22, Sec 1, DP 180)
- *St Andrews Scots Presbyterian Church, including interiors and moveable heritage* at 2 Carlisle Street, Rose Bay (Lot 1, DP 724928 & Lot 1, DP 966535)
- *St George Greek Orthodox Church and War Memorial, including interiors and moveable heritage* at 90-92 Newcastle Street, Rose Bay (Lots 15 & 16, Sec D, DP 5092)
- *Sydney Chevra Kadisha, including interiors and moveable heritage* at 172-178 Oxford Street, Woollahra (Lot 1, DP 85862)
- *Vaucluse Uniting Church site – former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage* at 3 Russell Street, Vaucluse (Lot 7, Sec 5, DP 4400)

Accordingly, it is recommended that these sites are listed in Schedule 5 and identified on the associated Heritage Maps of the Woollahra LEP 2014.

The report also concluded that the Sydney Chevra Kadisha, including interiors and moveable heritage at 172-178 Oxford Street, Woollahra is of **State** heritage significance. Accordingly, staff recommend that the Sydney Chevra Kadisha, including interiors and moveable heritage is of State significance and should be nominated to the State Heritage Register. This would occur should the listing in the Woollahra LEP 2014 be progressed.

Below, is the Statement of Significance for each property.

A copy of the inventory sheets for each property, including an assessment against all heritage criteria, is separately attached.

1.4. Statements of Heritage Significance

1.4.1. Paddington Church of Christ, including interiors and moveable heritage

The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity, and representative heritage values.

Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.

The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale, including the inset rose window, exposed timber trusses and stained glass windows.

The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.

Since its establishment more than one century ago, the church has been the location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.

1.4.2. St Andrews Scots Presbyterian Church, including interiors and moveable heritage

St Andrews Scots Presbyterian Church is of local significance under the historical, associative, aesthetic, social, research potential, rarity, and representative criterion.

St Andrews Scots Presbyterian Church has historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. St Andrews Scots Presbyterian Church is located on a prominent corner site, and has aesthetic significance as a fine example of the Federation Gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son.

The building retains an excellent collection of high quality stained glass windows that date to 1885, and which were part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City.

St Andrews Scots Presbyterian Church has historical and social significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area since the early twentieth century. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. It is rare as being a fine and representative example of a Federation gothic style ecclesiastical building in the Woollahra LGA.

1.4.3. St George Greek Orthodox Church and War Memorial

The St George Greek Orthodox Church and war memorial is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative values.

The church reflects the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. Since its construction and consecration in 1962, the church building has supported the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs for generations of that community.

Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style.

As a Greek Orthodox war memorial church, the St George Greek Orthodox Church has significance for its associations with Australia's defence history, commemorating members of Australia's Greek community who served and lost their lives during World War I and World War II, and Australian soldiers who fought in Greece during World War II. There is only one other known example of this type of Greek Orthodox war memorial church remaining in Sydney.

1.4.4. Sydney Chevra Kadisha, including interiors and moveable heritage

The Sydney Chevra Kadisha building is of State significance and has important historical, associative, aesthetic, social, research potential, rarity and representative heritage values.

The building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia during the early nineteenth century to practice ritual and burial rights for the Colony's Jewish population.

Constructed in the mid-twentieth century to accommodate the growing requirements of the Sydney Chevra Kadisha, the building evidences the cultural influences occurring globally during the post-World War II era. The Sydney Chevra Kadisha building is the primary mortuary chapel servicing the Jewish community of Sydney and wider NSW, and is the only one of this type in the State. As such, the building retains profound personal memories, values and associations for generations of mourners, volunteers and staff whom are connected with this place, and is in constant use.

The building was designed by prominent Modernist architect Samuel Lipson of Lipson & Kaad Architecture, and is an excellent example of Post-War architecture reflecting the European influences of Lipson's practice. The building's distinctive interior and exterior remain substantially unaltered since its construction, and the building has strong landmark qualities within its context.

1.4.5. Vaucluse Uniting Church site – former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage

The Vaucluse Uniting Church site is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.

Collectively, the former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time. The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.

A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. The church is a restrained and representative example of late twentieth century ecclesiastical church designed by architectural practice Booker & Wilson. The A-frame Church is an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for post-war ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture.

A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. There are no other examples of this building typology within the Municipality. Since the turn of the twentieth century, the site has been the location and focus of worship, activities and ceremony for a section of the local community. The significance of the 1960 church building is enhanced by the associated collection of moveable heritage items.

2. Existing sites and surrounding context

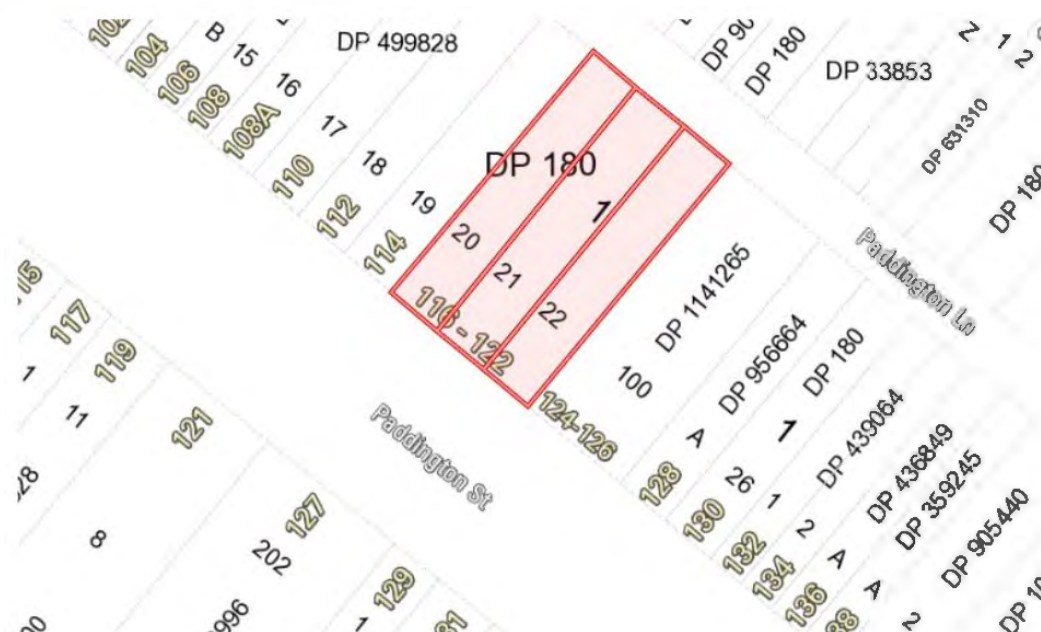
2.1. Paddington Church of Christ

The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. The church was erected in 1901 and designed by architect Walter Sydney Newman in the Romanesque Revival style and is of face brick construction.

The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.

The land on which it is built at 116-122 Paddington Street is also identified as Lots 20, 21 and 22, Section 1, DP 180 (see Figures 1 & 2 below).

The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.



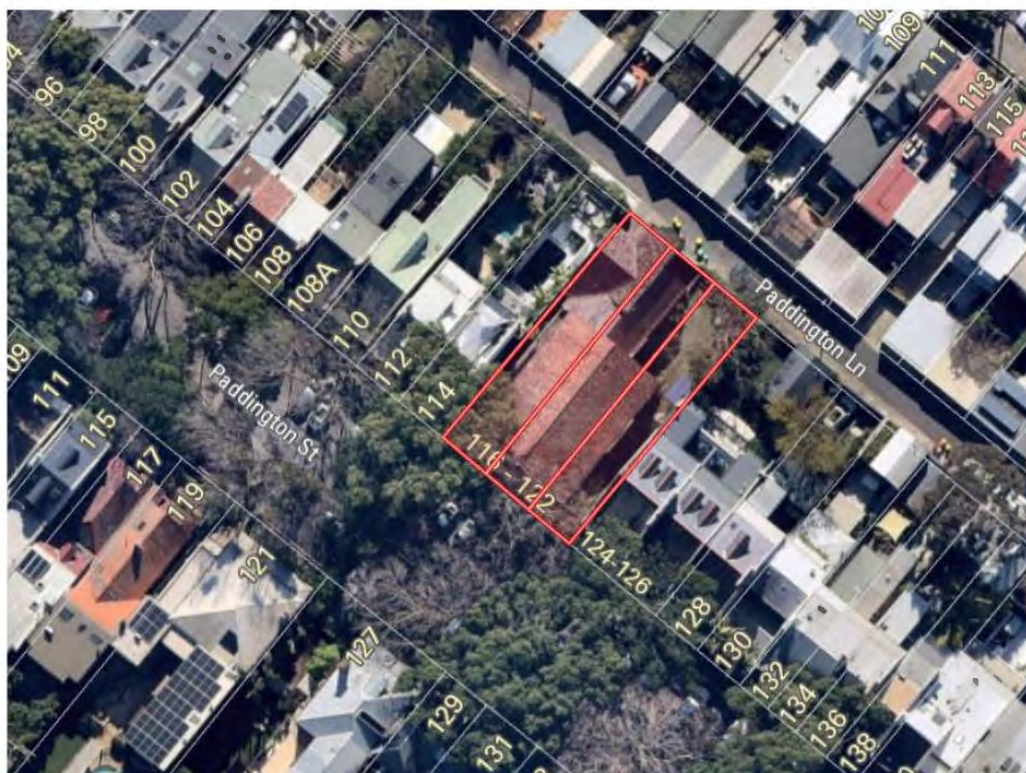


Figure 2 current aerial photograph of Paddington Church of Christ in Paddington (Source: Woollahra MAPS)



Figure 3: Front elevation of the Paddington Church of Christ in 2020



Figure 4: View of the 1970s residence at the rear of the site in 2020



Figure 5: View of the main nave of the church in 2020



Figure 6: Detail view of baptism bath within Paddington Church of Christ (original feature, later retiled)



Figure 7: View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows

2.2. St Andrews Scots Presbyterian Church, Rose Bay – BA270/1912

St Andrews Scots Presbyterian Church was constructed in 1913 in the Federation gothic style by builders Messrs. D. McRae and Son. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer beam roof internally and slate roof externally.

The exterior of St Andrews Scots Presbyterian church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.

This site at 2 Carlisle Street, Rose Bay is legally identified on Lot 1 DP 724928 and Lot 1 DP 966535.

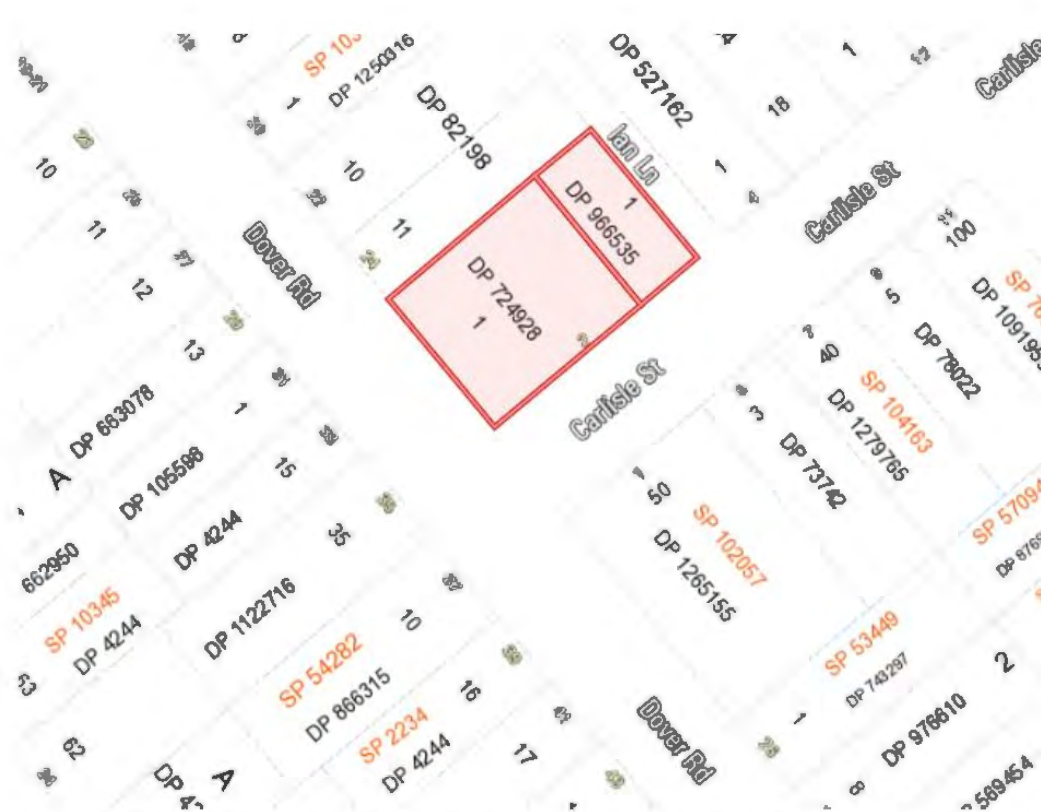


Figure 8 Cadastral map of the area occupied by St Andrews Scots Presbyterian Church in Rose Bay
(Source: Woollahra MAPS)



Figure 9 Aerial view of the area occupied by Hampden Lodge (Source: Woollahra MAPS)



Figure 10 View of front of church from Dover Road, western elevation



Figure 11 Western elevation of the church



Figure 12 View of the organ in the north transept



Figure 13 Western elevation of the church

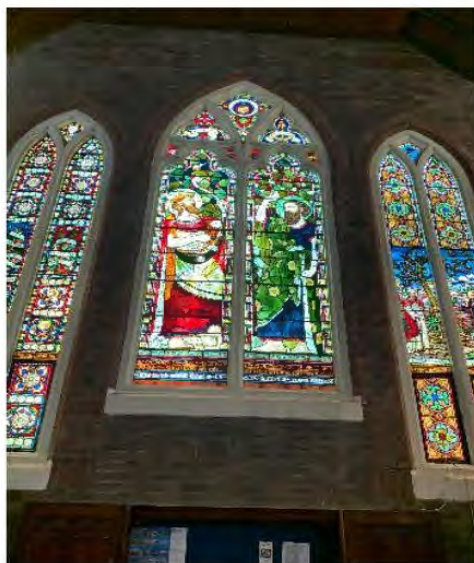


Figure 14 View of the stained glass windows



Figure 15 Closer view of the organ



Figure 16 View of north-eastern church hall, originally constructed as a school hall

2.3. St George Greek Orthodox Church and War Memorial, Rose Bay

Constructed in 1962, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.

The St George Greek Orthodox Church is a blond face brick building with a concrete tiled gabled roof featuring a bell tower to the front. The front (west) façade of the building features the main entry porch and a niche window. The square bell tower is located on the northern side of the front façade, is of brick construction and is capped with an open rendered concrete dome with metal crucifix above.

This site at 90-92 Newcastle Street, Rose Bay, is legally identified as Lots 15 and 16, Section D, DP 5092.

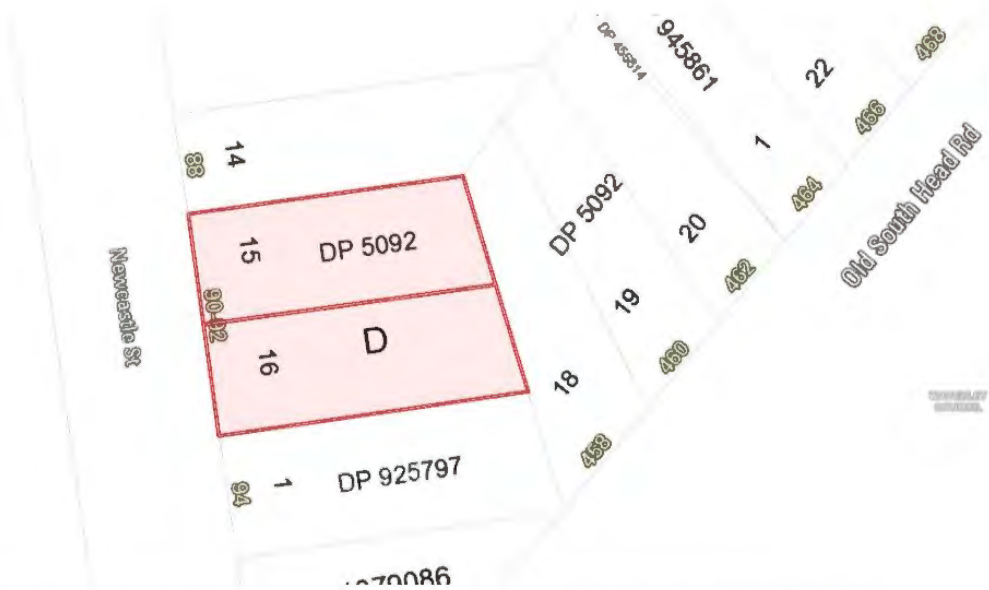


Figure 17 Cadastral description of St George Greek Orthodox Church in Rose Bay (Source: Woollahra MAPS)



Figure 18 Aerial photo of St George Greek Orthodox Church in Rose Bay (Source: Woollahra MAPS)



Figure 19 St George Greek Orthodox Church in Rose Bay



Figure 20 Front elevation



Figure 21 Image of Saint George in the Templon (Source: parish website)



Figure 22 Templon in the St George Greek Orthodox Church in Rose Bay (Source: parish website)



Figure 23 View of the Templon, nave vaulted ceiling and chandeliers (Source: parish website)

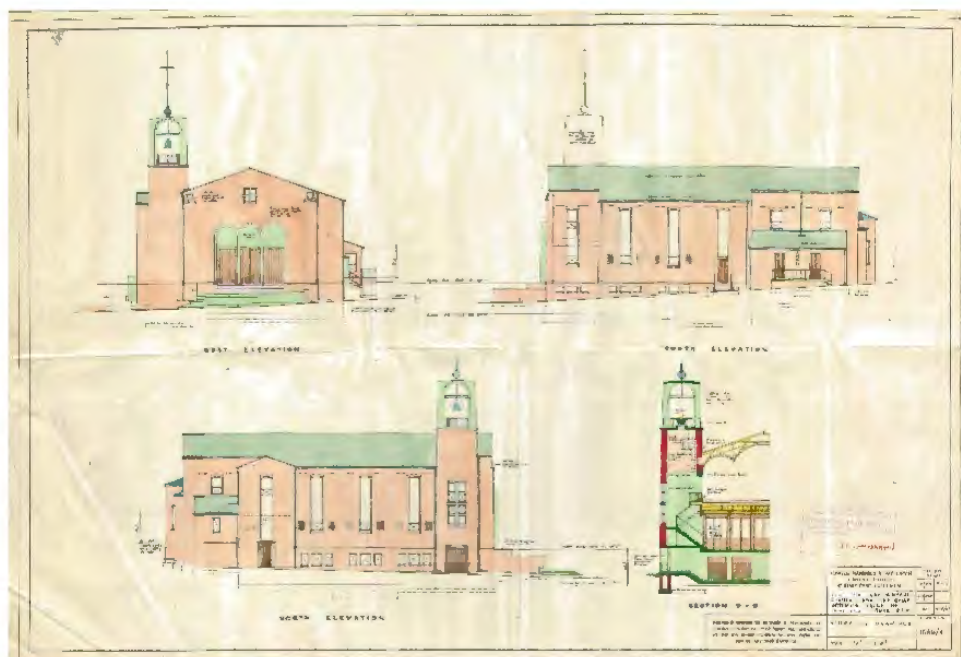


Figure 24 1960s plans of the church (Source: Woollahra Council)

2.4. Sydney Chevra Kadisha, Woollahra

Constructed between 1949 and 1952, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community.

While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.

The Sydney Chevra Kadisha building is raised on a small podium, and comprises two sections that are separated by a small internal courtyard: the eastern (chapel) wing and the western wing. The eastern (chapel) wing is located to the east of the courtyard.

The western wing is a three storey building used for administrative purposes, and is of red face brick construction with a hipped and flat roof. The western wing is accessed at lower ground level via Wallis Street and ground level via Oxford Street.

The principal elevation of the western wing faces Oxford Street and includes rendered elements framing fenestration and the entry point, a decorative iron balustrade with motif. Remaining elevations of the western wing are relatively simple. The interior of the western wing comprises reception, offices and residential accommodation.

The subject site at 172-178 Oxford Street, Woollahra is legally identified as Lot 1 DP 85862.



Figure 25 Cadastral description of Chevre Kadisha (Source: Woollahra MAPS)

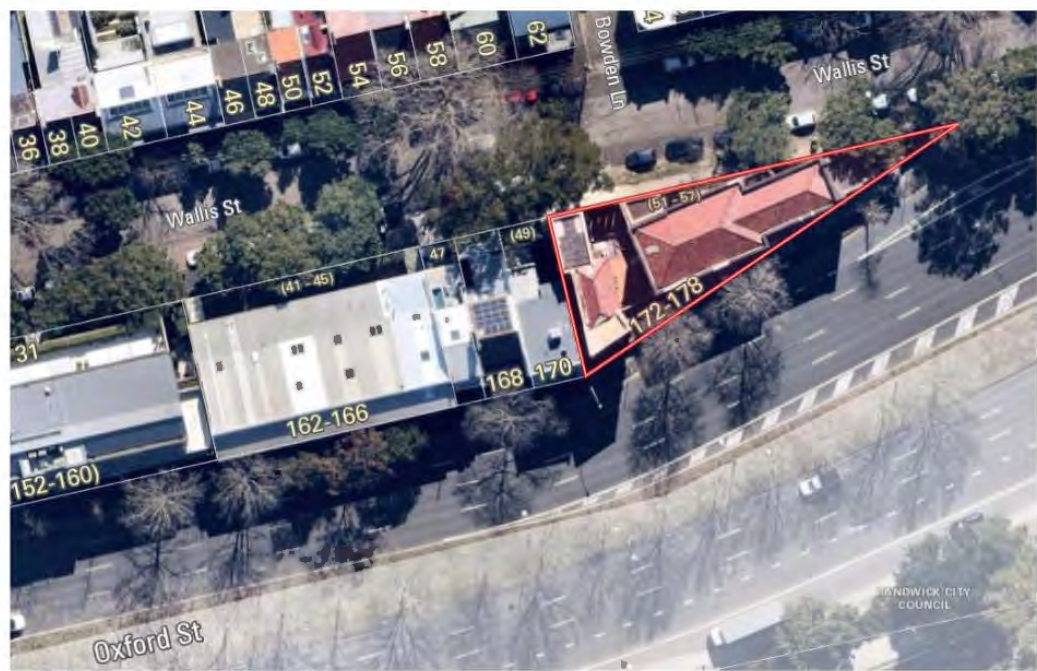


Figure 26 Aerial photo of Chevre Kadisha (Source: Woollahra MAPS)



Figure 27 1950s photograph of Chevra Kadisha showing the eastern chapel wing with the west wing in the background (Source Chevra Kadisha)



Figure 28 1950s photograph of Chevra Kadisha showing the eastern chapel wing (Source Chevra Kadisha)



Figure 29 View from Oxford Street



Figure 30 View from Wallis Street



Figure 31 Internal view of the nave showing arches supported by ornate columns, timber pews and timber panel boards

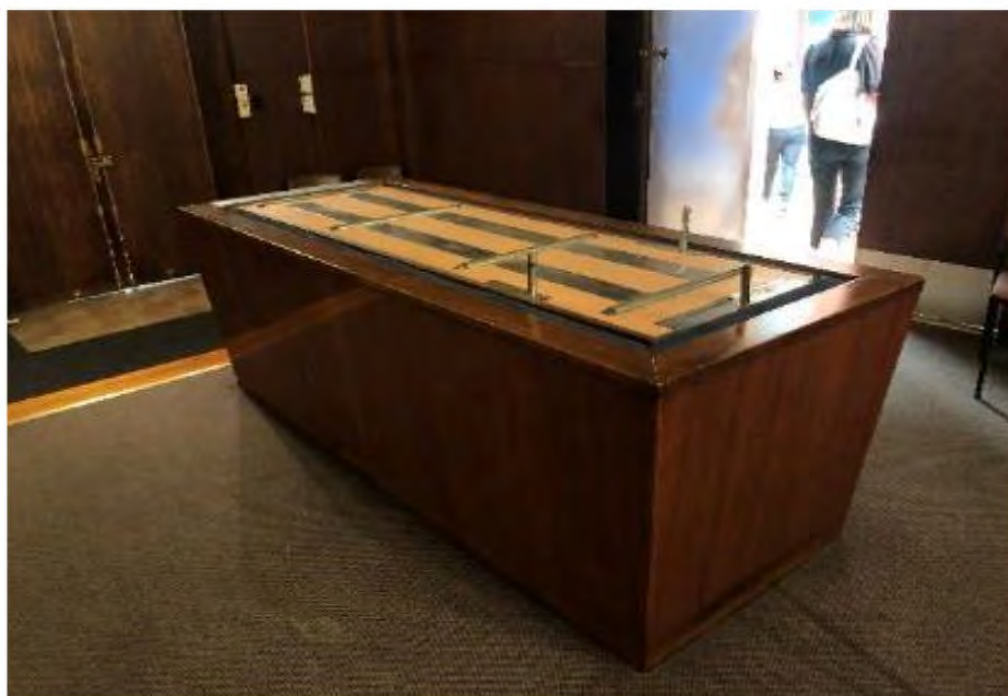


Figure 32 View of coffin stand on the altar within the nave interior



Figure 33 View within the nave interior showing timber pews, and leaded glass windows

2.5. Vacluse Uniting Church

The site of the Vacluse Uniting Church comprises two former church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the 1960 A-frame church building, which was designed by Booker & Wilson Architects. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The original church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. The 1960s A-frame church ceased being used as a church in 2020.

The 1960 church on the site is a distinctive A-framed building on concrete foundations constructed of face brickwork with a steeply sloping roof that is clad with concrete tiles and timber bargeboards to ends. The front (north) elevation of the modern church features decorative textured brickwork and a large centrally located metal crucifix above the main covered entry containing timber framed glazed doors. Fenestration to the side elevations of the church comprises large aluminium framed windows with frosted and amber coloured glass panes. The rear (south) elevation includes a small linking structure between the two churches that was added at the time of the 1960 church's construction.

The landscaping at the front of the site includes low sandstone and brick boundary walls along the street frontage and the main entry path, which is framed to each side by small conifer plantings and a eucalyptus tree to the north. The conifer plantings are seen as saplings in an historical photograph taken at the 1960 opening ceremony of the new church building, and are accompanied by commemorative plaques.

The site is legally identified as 3 Russell Street, Vaucluse, Lot 7, Section 5, DP 4400.



Figure 34 Cadastral description of the Vaucluse Uniting Church (Source: Woollahra MAPS)



Figure 35 aerial photo of the Vaucluse Uniting Church, Vaucluse (Source: Woollahra MAPS)



Figure 36 Front elevation of the Vaucluse Uniting Church, Vaucluse



Figure 37 Detail view showing church spire of 1909 church building located at the rear of the site



Figure 38 Detail view of leaded glass windows and piers along the side elevation of the 1909 church building

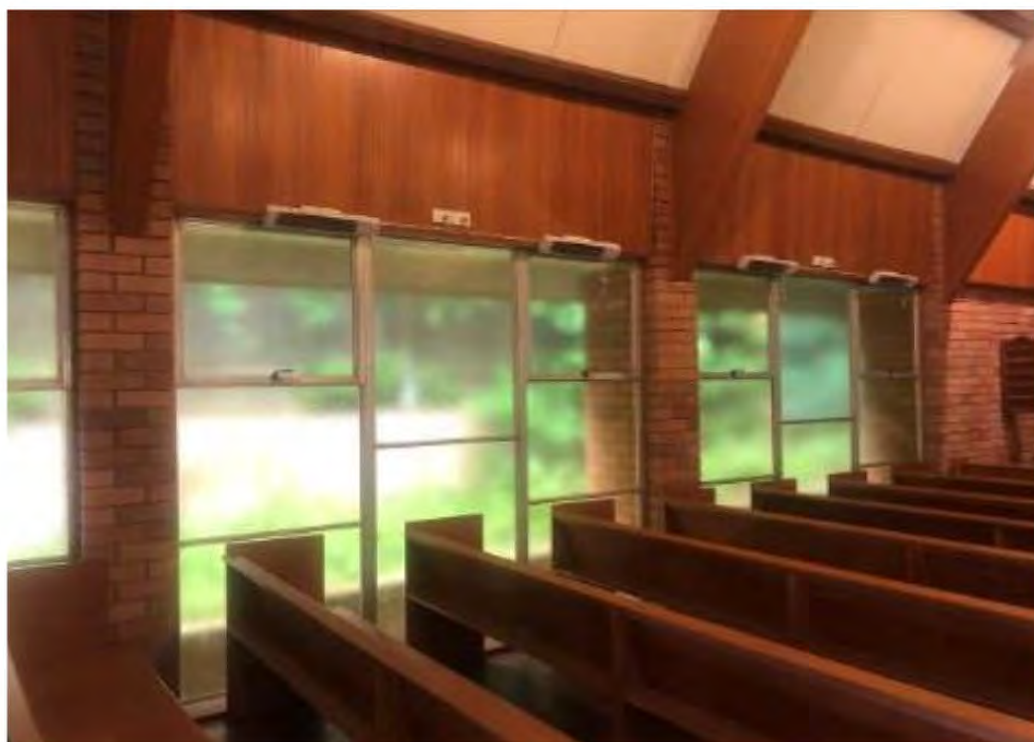


Figure 39 View of timber pews and frosted windows within the nave

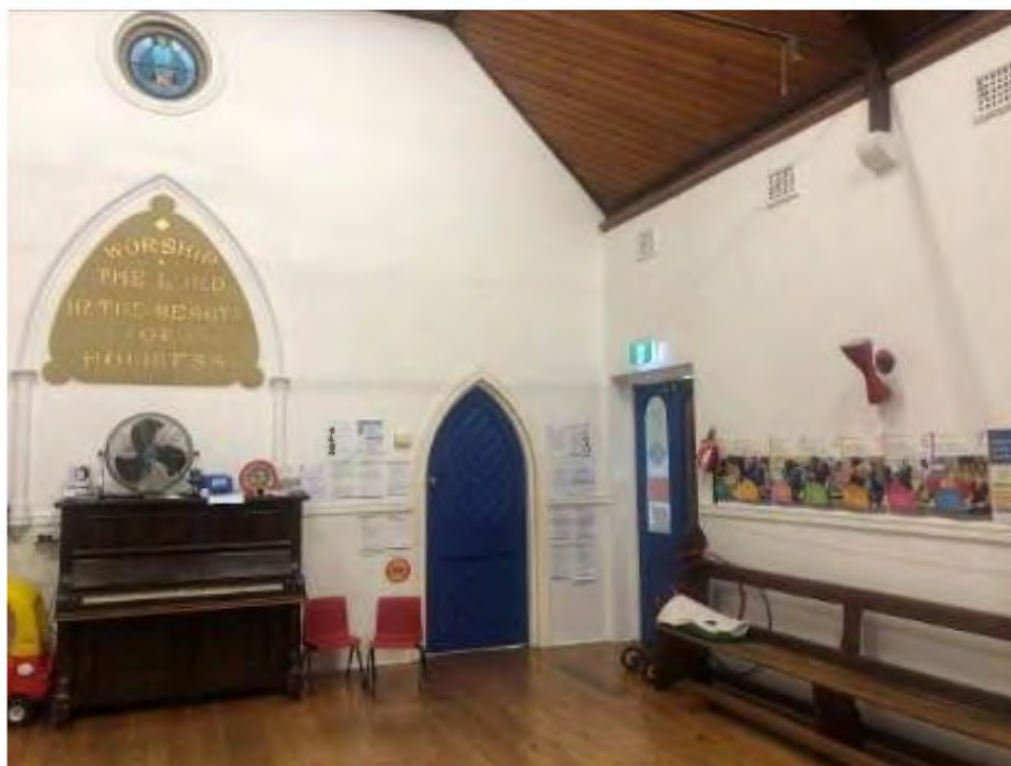


Figure 40 View of rear wall to main church space showing leaded glass highlight window, decorative mouldings and timber doors



Figure 41 Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961



Figure 42 View towards altar showing the nave interior within the Vacluse Uniting Church

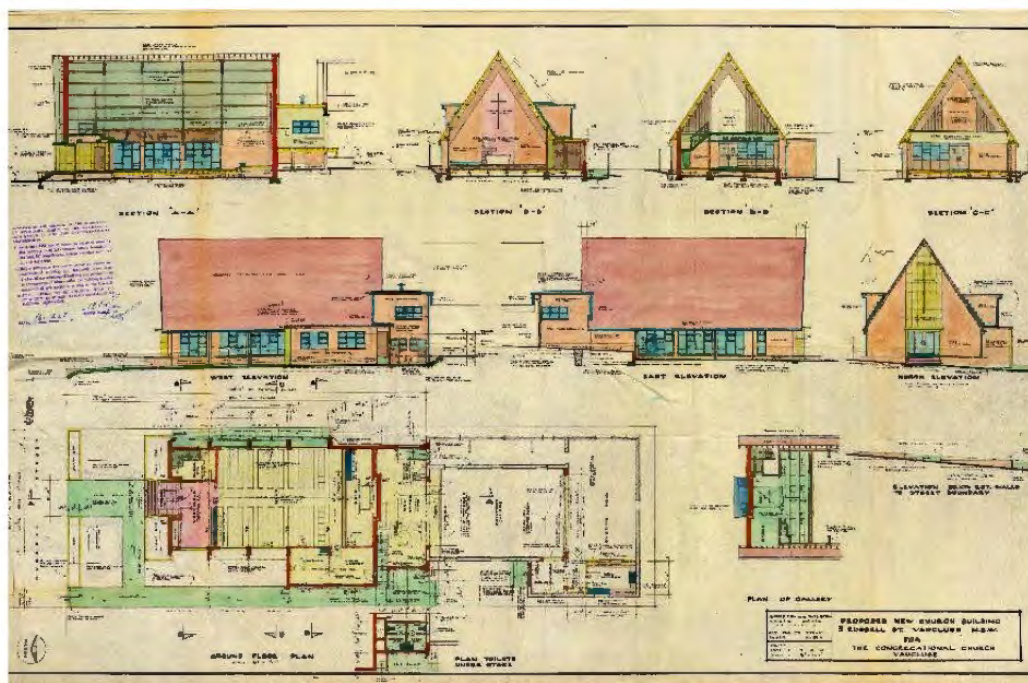


Figure 43 Original 1960s plans of A-frame church building (Source: Woollahra Council)

3. Existing planning controls

3.1. Woollahra Local Environmental Plan 2014

Table 2 below identifies the zone and key principal development standards that currently apply to the five subject sites under Woollahra LEP 2014.

No changes are proposed to these under this planning proposal.

Table 2: Summary of current development standards

Site	Zone	Maximum building height (m)	Floor space ratio
Church of Christ, Paddington	R2 Low Density Residential Zone	9.5	N/A
St Andrews Scots Presbyterian Church, Rose Bay	R3 Medium Density Residential Zone	10.5	0.75
St George Greek Orthodox Church and War Memorial, Rose Bay	R3 Medium Density Residential Zone	10.5	1
Sydney Chevra Kadisha, Woollahra	R2 Low Density Residential Zone	9.5	N/A
Vaucluse Uniting Church	R2 Low Density Residential Zone	9.5	N/A

3.1.1. Zoning Objectives

The objectives of the R2 Low Density Residential zone are as follows:

- To provide for the housing needs of the community within a low density residential environment.
- To enable other land uses that provide facilities or services to meet the day to day needs of residents.
- To provide for development that is compatible with the character and amenity of the surrounding neighbourhood.
- To ensure that development is of a height and scale that achieves the desired future character of the neighbourhood.

The objectives of the R3 Medium Density Residential zone are as follows:

- To provide for the housing needs of the community within a medium density residential environment.
- To provide a variety of housing types within a medium density residential environment.
- To enable other land uses that provide facilities or services to meet the day to day needs of residents.
- To ensure that development is of a height and scale that achieves the desired future character of the neighbourhood.

3.1.2. Other LEP provisions

The Paddington Church of Christ is located within the Paddington Heritage Conservation Area of the Woollahra LEP 2014 (C8), and the Sydney Chevra Kadisha is located within the Woollahra Heritage Conservation Area of the Woollahra LEP 2014 (C15).

All five subject sites are identified under the Woollahra LEP 2014 as potentially containing Class 5 acid sulfate soils. The subject sites are not known to be subject to any other environmental constraints.

3.2. Woollahra Development Control Plan 2015

The *Woollahra Development Control Plan 2015* (Woollahra DCP 2015) applies to the five subject sites. Any development proposals either on one of the sites, or on an adjoining site, are required to address any relevant Woollahra DCP 2015 controls.

4. Objectives of planning proposal

The objective of the amendment to Woollahra LEP 2014 is to recognise the heritage significance of five sites in Woollahra LGA and provide these with statutory heritage protection.

The planning proposal will amend Schedule 5 and the Heritage Map of the Woollahra LEP 2014 to include the five subject sites listed below. The inclusion of these sites as items in Schedule 5 of Woollahra LEP 2014 will mean any future development proposals either on the subject sites, or on any land within the vicinity, will need to consider the provisions of Clause 5.10 (5) of Woollahra LEP 2014. This will provide a statutory requirement for development proposals to consider the effects of proposed development on the heritage significance of these items.

Item	Address
Paddington Church of Christ	116-122 Paddington Street, Paddington
St Andrews Scots Presbyterian Church, Rose Bay	2 Carlisle Street, Rose Bay
St George Greek Orthodox Church and War Memorial, Rose Bay	90-92 Newcastle Street, Rose Bay
Sydney Chevra Kadisha, Woollahra	172-178 Oxford Street, Woollahra
Vaucluse Uniting Church	3 Russell Avenue, Vaucluse

5. Explanation of provisions

The planning proposal seeks the following amendments to Woollahra LEP 2014:

- Insert a listing for each site in Part 1 (Heritage Items) of Schedule 5 (Environmental Heritage).
[The exact wording of the amendment will be determined by the Parliamentary Counsel prior to the making of the LEP].
- Amend the Heritage Map (various sheets) to identify five additional heritage items.

6. Justification

The planning proposal has strategic merit. The heritage significance of the five subject sites currently used as places of worship has been established by the heritage assessment undertaken by Council staff (see separately circulated documents: *Heritage Study: Places of Worship, Woollahra LGA* and *Heritage Inventory Sheets* (Nov 2022)).

The heritage listings will provide ongoing protection and recognition of the heritage significance of these items.

These matters are further discussed below in part 6.1 to 6.3.

6.1. Need for planning proposal

1. Is the planning proposal a result of an endorsed local strategic planning statement, strategic study or report?

Yes. The planning proposal is the result of the recommendations found in the main report *Heritage Study: Places of Worship, Woollahra LGA* and *Heritage Inventory Sheets* prepared by Council's Senior Heritage Officer. The report concluded that **each of these** five sites meet the criteria for listing as local heritage items.

2. Is the planning proposal the best means of achieving the objectives or intended outcomes, or is there a better way?

Yes. The objective is to recognise the heritage significance of all five sites and provide these with statutory heritage protection. The best means of achieving this objective is through an amendment to Woollahra LEP 2014 to list the sites as local heritage items. This is achieved through the planning proposal process.

Other options, such as adding site-specific objectives and controls to Woollahra DCP 2015, or including heritage conservation conditions to a potential development consent, will not provide the same level of heritage protection and recognition.

6.2. Relationship to strategic planning framework

3. Will the planning proposal give effect to the objectives and actions of the applicable regional or district plan or strategy (including exhibited draft plans or strategies)?

Yes. The planning proposal is consistent with the relevant objectives of the *Greater Sydney Region Plan: A Metropolis of Three Cities* (2018) and the relevant planning priorities and actions of the *Eastern City District Plan* (2018), as discussed below.

Greater Sydney Region Plan: A Metropolis of Three Cities

The planning proposal is consistent with the directions and objectives of *Greater Sydney Region Plan: A Metropolis of Three Cities*, particularly Objective 13: "Environmental heritage is identified, conserved and enhanced".

Identifying these five sites as local heritage items will provide ongoing protection and recognition of their heritage significance.

Eastern City District Plan

The planning proposal is generally consistent with the directions, priorities and objectives of the *Eastern City District Plan*, particularly Planning Priority E6 and Action 20:

Planning Priority E6 Creating and renewing great places and local centres, and respecting the District's heritage

Objective 13 'Environmental heritage is identified, conserved and enhanced'

Action 20 'Identifying, conserving and enhancing the environmental heritage of the local area' through:

- a. engaging with the community early to understand heritage values
- b. applying adaptive re-use and interpreting heritage to foster distinctive local places managing and monitoring the cumulative impact of development on the heritage values and character of places

Heritage listing of these five sites will provide ongoing protection and recognition of the heritage significance of these items.

4. Will the planning proposal give effect to a Council's endorsed local strategic planning statement, or another endorsed local strategy or strategic plan?

Woollahra Local Strategic Planning Statement

Planning Priority 5 of the Woollahra Local Strategic Planning Statement is relevant:

Planning Priority 5 Conserving our rich and diverse heritage

In particular Actions 28 and 30 of this planning priority seek to ensure that heritage is conserved and that the LEP and DCP reflect the evolving nature of heritage:

28. Continue to proactively conserve and monitor heritage in the Municipality including:

- *reviewing and updating provisions in Woollahra Local Environmental Plan 2014 and Woollahra Development Control Plan 2015*
- *sustainably managing visitation to our heritage conservation areas and destinations*
- *promoting a high standard of urban design in both the public and private domain that respects and communicates with heritage and our heritage conservation areas*
- *supporting implementation of legislation for Aboriginal Heritage.*

30. Undertake further theme-based Municipality-wide studies, with consideration for the fact that heritage is constantly evolving.

Community Strategic Plan, Woollahra 2032

The planning proposal is consistent with *Woollahra 2032 – Community Strategic Plan*. Notably, the planning proposal meets the following strategy within Goal 4 (Well-planned neighbourhoods) under the Social theme:

4.2 Conserving our rich and diverse heritage

Heritage listing of these five sites will provide ongoing protection and recognition of the heritage significance of these items, consistent with these local strategies.

5. Is the planning proposal consistent with any other applicable State and regional studies or strategies?

Yes. The planning proposal is not in-consistent with other relevant State or regional study or strategy.

6. Is the planning proposal consistent with applicable State Environmental Planning Policies?

Yes. The planning proposal is consistent with the *Standard Instrument – Principal Local Environmental Plan* and all other applicable State Environmental Planning Policies (refer to **Schedule 1**).

7. Is the planning proposal consistent with applicable Ministerial Directions (s.9.1 directions)?

Yes. The planning proposal is consistent with applicable section 9.1 directions (refer to **Schedule 2**).

6.3. Environmental, social and economic impact

8. Is there any likelihood that critical habitat or threatened species, populations or ecological communities, or their habitats, will be adversely affected as a result of the proposal?

No. There are no critical habitat areas, threatened species, populations or ecological communities or their habitats present on the subject land. Accordingly, the proposal will not have any impact in this regard.

9. Are there any other likely environmental effects as a result of the planning proposal and how are they proposed to be managed?

No. There are no likely environmental effects that would arise as a result of the planning proposal. Protection of the items will be required when development is proposed, or if there is development proposed in its vicinity. Protection measures are not likely to result in environmental harm and will be managed through the development assessment process.

10. Has the planning proposal adequately addressed any social and economic effects?

Yes. The heritage assessments measured five properties against the criteria for 'cultural significance' as defined in the *Australia ICOMOS Burra Charter*, as meaning the aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

The assessment found that these five sites meet a number of heritage criteria at a local level. While the planning proposal does not have any direct economic effect, it has some social impact for the local community that appreciates and enjoys local heritage in the Woollahra LGA.

6.4. State and Commonwealth interests

11. Is there adequate public infrastructure for the planning proposal?

Yes. The planning proposal involves the local heritage listing of five sites and does not involve amendments to the planning controls that will facilitate intensified development.

Currently, all properties have access to adequate public infrastructure such as water, sewer, electricity and telephone services.

There is no significant infrastructure demand that will result from the planning proposal. The existing services that are available to the sites are suitable for the proposal of a local heritage listing in a residential zone.

12. What are the views of State and Commonwealth public authorities consulted in accordance with the gateway determination?

Should the planning proposal proceed to public exhibition, consultation with the relevant public authorities will be carried out. These authorities will include, but are not limited to:

- Heritage NSW
- The National Trust of Australia (NSW).

Further consultation will take place with any other authorities identified by the Gateway Determination.

7. Mapping

The planning proposal seeks to amend the Woollahra LEP 2014 Heritage Maps (Sheets 8500_COM_HER_003A, 8500_COM_HER_003C, 8500_COM_HER_004, 8500_COM_HER_005, and 8500_HER_COM_006) by applying an "Item-General" classification to the following sites:

An extract of the existing and proposed heritage maps are shown below. It should be noted that the heritage item numbers as shown are indicative only and will be subject to confirmation at the finalisation stage.

	Item	Address	Lot/DP	LEP Heritage Map Sheet No.
1	<i>Paddington Church of Christ, including interiors and moveable heritage</i>	116-122 Paddington Street, Paddington	Lots 20, 21, 22, Sec 1, DP 180	8500_HER_COM_003A
2	<i>St Andrews Scots Presbyterian Church, including interiors and moveable heritage</i>	2 Carlisle Street, Rose Bay	Lot 1, DP 724928 & Lot 1, DP 966535	8500_HER_COM_005
3	<i>St George Greek Orthodox Church and War Memorial, including interiors and moveable heritage</i>	90-92 Newcastle Street, Rose Bay	Lots 15 & 16, Sec D, DP 5092	8500_HER_COM_006
4	<i>Sydney Chevra Kadisha, including interiors and moveable heritage</i>	172-178 Oxford Street, Woollahra	Lot 1, DP 85862	8500_HER_COM_003C
5	<i>Vaucluse Uniting Church site – former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage</i>	3 Russell Street, Vaucluse	Lot 7, Sec 5, DP 4400	8500_HER_COM_004

An extract of the existing and proposed heritage maps are shown in the following figures.

Paddington Church of Christ

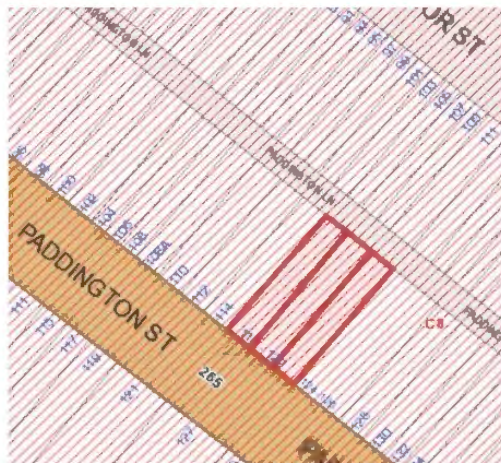


Figure 44 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003A)

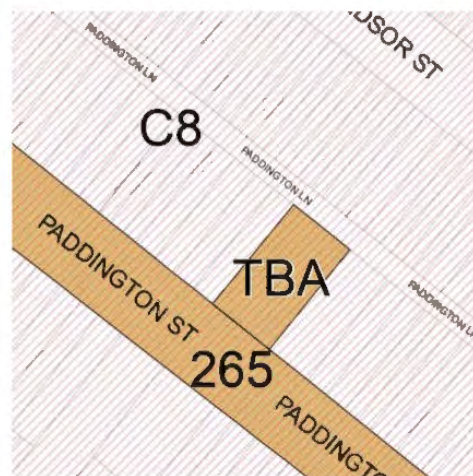


Figure 45 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003A)

St Andrews Scots Presbyterian Church, Rose Bay



Figure 46 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_005)

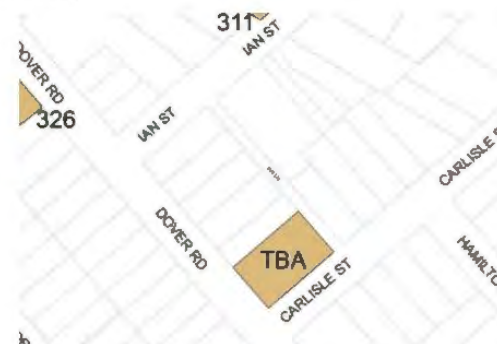


Figure 47 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_005)

St George Greek Orthodox Church and War Memorial, Rose Bay



Figure 48 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_006)



Figure 49 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_006)

Sydney Chevra Kadisha, Woollahra

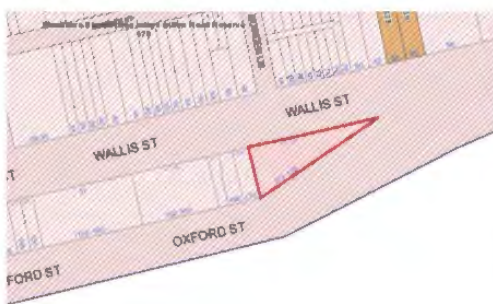


Figure 50 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003C)



Figure 51 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_003C)

Vaucluse Uniting Church



Figure 52 Extract from existing Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_004)



Figure 53 Extract from proposed Woollahra LEP 2014 Heritage Map (Sheet 8500_HER_COM_004)

8. Community consultation

Public exhibition will be undertaken in accordance with the requirements of the Act and the *Environmental Planning and Assessment Regulation 2021*. It will also have regard to the other relevant plans and guidelines including the *Woollahra Community Participation Plan* (2019), the *Local Environmental Plan Making Guideline* (2021) and any conditions of the Gateway Determination.

We recommend that the planning proposal is exhibited for a minimum of 28 days.

Public notification of the exhibition will comprise:

- weekly notice in the local newspaper (the *Wentworth Courier*) for the duration of the exhibition period,
- a notice on Council's website
- a letter to land owners in the vicinity of each site, which will include every landowner in the Centre
- notice to local community, resident and business groups such as the Paddington Society, the Woollahra History and Heritage Society and the Vaucluse Progress Association.

During the exhibition period the following material will be available on Council's website and in the customer service area at Woollahra Council offices:

- the planning proposal, in the form approved by the gateway determination
- the Gateway determination
- information relied upon by the planning proposal (such as relevant Council reports and the heritage significance assessment)
- Woollahra LEP 2014
- Section 9.1 Directions.

9. Project timeline

As Council is authorised to exercise the functions of the Minister for Planning under section 3.36 of the *Environmental Planning and Assessment Act 1979*, the proposed timeline for completion is as follows:

Plan-making step	Estimated completion
Woollahra Local Planning Meeting	15 December 2022
Environmental Planning Committee recommends proceeding	February 2023
Council resolution to proceed	February 2023
Gateway determination	April 2023
Completion of technical assessment	Usually none required
Government agency consultation	May 2023
Public exhibition period	Same time as agency consultation
Submissions assessment	June 2023
Council assessment of planning proposal post exhibition	July 2023
Council decision to make the LEP amendment	August 2023
Council to liaise with Parliamentary Counsel to prepare LEP amendment	September 2023
Forwarding of LEP amendment to Greater Sydney Commission and Department of Planning and Environment for notification	October 2023
Notification of the approved LEP	November 2023

Schedules

Schedule 1 – Consistency with State Environmental Planning Policies (SEPPs)

State environmental planning policy	Comment on consistency
SEPP (Biodiversity and Conservation) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Building Sustainability Index: BASIX) 2004	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Exempt and Complying Development Codes) 2008	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Housing) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Industry and Employment) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP No.65 – Design Quality of Residential Apartment Development	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Planning Systems) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Precincts – Central River City) 2021	Not applicable.
SEPP (Precincts – Eastern Harbour City) 2021	Applicable There are currently no identified state significant precincts located in the Woollahra LGA.

State environmental planning policy	Comment on consistency
SEPP (Precincts – Regional) 2021	Not applicable.
SEPP (Precincts – Western Parkland City) 2021	Not applicable.
SEPP (Primary Production) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Resilience and Hazards) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Resources and Energy) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Transport and Infrastructure) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.

Schedule 2 – Compliance with section 9.1 directions (Directions by the Minister) under the EP&AA Act

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
1	Planning systems	
1.1	Implementation of Regional Plans	Applicable. The planning proposal is consistent with the objectives of the <i>Greater Sydney Regional Plan: A Metropolis of Three Cities</i> , particularly Objective 13: Environmental Heritage is identified, conserved and enhanced. The heritage listing of these five properties will provide ongoing protection of the heritage significance of these items.
1.2	Development of Aboriginal Land Council land	Not applicable. This planning proposal does not affect Aboriginal Land Council land.
1.3	Approval and referral requirements	The planning proposal seeks to heritage list five properties in the Woollahra Local Government Area. This is not expected to require any additional approval or referral requirements. The planning proposal is consistent with this direction.
1.4	Site specific provisions	The planning proposal does not contain any unnecessarily restrictive site specific planning controls. The planning proposal is consistent with the direction
1	Planning systems – place based	
1.5 – 1.20	Implementation Plans	Not applicable. These plans do not apply to the Woollahra LGA.
2	Design and place	
3	Biodiversity and conservation	
3.1	Conservation zones	Applicable and consistent. The planning proposal will not affect the conservation standards of any environmentally sensitive land.

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
3.2	Heritage conservation	Applicable and consistent. The planning proposal will not affect the significance of places with environmental heritage. The proposed Heritage listing of five properties in Woollahra LGA will provide ongoing protection and recognition of the heritage significance of these properties.
3.3	Sydney drinking water catchments	Not applicable. This direction does not apply to the Woollahra LGA.
3.4	Application of C2 and C3 zones and environmental overlays in Far North Coast LEPs	Not applicable. This direction does not apply to the Woollahra LGA.
3.5	Recreation vehicle areas	Not applicable. The planning proposal does not apply to sensitive land or land with significant conservation values. It will not allow land to be developed for a recreation vehicle area.
3.6	Strategic Conservation Planning	Not applicable. The planning proposal does not apply to land identified as avoided land or a strategic conservation area under the <i>State Environmental Planning Policy (Biodiversity and Conservation) 2021</i> .
4	Resilience and hazards	
4.1	Flooding	Applicable and consistent. St Andrews Scots Presbyterian Church is located on flood liable land. The planning proposal will not rezone flood liable land or affect the application of controls that ensure that development on flood liable land will not result in risk to life or damage to property. The planning proposal is consistent with the direction.
4.2	Coastal management	Not applicable. The planning proposal will not affect land in a coastal zone.
4.3	Planning for bushfire protection	Not applicable. The planning proposal will not affect bushfire prone land.
4.4	Remediation of contaminated land	Applicable. Consistent. The planning proposal does not contain a provision which is contrary to this direction.
4.5	Acid sulfate soils	Applicable and consistent. Existing acid sulfate soils provisions will not be altered by the planning proposal.

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
4.6	Mine subsidence and unstable land	Not applicable. The planning proposal does not apply to land within a proclaimed Mine Subsidence District or to land identified as unstable.
5	Transport and infrastructure	
5.1	Integrating land use and transport	Applicable. Consistent. The planning proposal does not contain a provision which is contrary to the aims, objectives and principles of: <ul style="list-style-type: none"> • <i>Improving Transport Choice – Guidelines for planning and development</i> (DUAP 2001), and • <i>The Right Place for Business and Services – Planning Policy</i> (DUAP 2001).
5.2	Reserving land for public purposes	The planning proposal does not amend reservations of land for public purposes. The planning proposal is consistent with the direction
5.3	Development near regulated airport and defence airfields	Applicable and consistent. The planning proposal does not contain a provision which is contrary to this direction.
5.4	Shooting ranges	Not applicable. The planning proposal does not apply to land adjacent to or adjoining an existing shooting range.
6	Housing	
6.1	Residential zones	Applicable. Consistent. The planning proposal does not contain a provision which is contrary to the operation of this direction.
6.2	Caravan parks and manufactured home estates	The planning proposal will not affect any caravan parks or manufactured housing estates.
7	Industry and employment	
7.1	Business and industrial zones	Not applicable. The direction does not apply where sites are zoned for business or industry.
7.2	Reduction in non-hosted short-term rental accommodation period	Not applicable. This direction does not apply to the Woollahra LGA.
7.3	Commercial and retail development along the Pacific Highway, North Coast	Not applicable. This direction does not apply to the Woollahra LGA.

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
8	Resources and energy	
8.1	Mining, petroleum production and extractive industries	Not applicable. This planning proposal will not affect any of the nominated activities.
9	Primary production	
9.1	Rural zones	Not applicable. This planning proposal will not affect any rural zones.
9.2	Rural lands	Not applicable. This planning proposal will not affect any rural lands.
9.3	Oyster aquaculture	Not applicable. This planning proposal will not affect any Priority Oyster Aquaculture Areas.
9.4	Farmland of state and regional significance on the NSW Far North Coast	Not applicable. This direction does not apply to the Woollahra LGA.

Key Consultation Milestones and Correspondence with owners and/or representatives

		Paddington Church of Christ	St Andrews Scots Presbyterian Church	St George Greek Orthodox Church	Sydney Chevra Kadisha	Vaucluse Uniting Church	Chabad Double Bay	Double Bay Uniting Church	Kehillat Kadimah Synagogue	Sephardi Synagogue
A	Notification of study and request for inspection (22 August 2019, 3 and 5 September 2019)	✓	✓	✓	✓	✓	✓	✓	✓	✓
B	Site inspection	24 January 2020	30 September 2019	24 February 2021 and 25 October 2022	5 December 2019	16 January 2020	5 December 2019	10 September 2019	5 December 2019	12 March 2020
C	Draft heritage assessments sent in post and email (21 and 27 September 2022)	✓	✓	✓	✓	✓	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended
D	Submissions received	Heritage Consultant Heritage Assessment in support	None	Heritage Consultant Heritage Assessment not in support	Heritage Consultant Heritage Assessment in support	Heritage Consultant Heritage Assessment in support	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended	N/A as heritage listing is not recommended
E	Notification of 13 December Woollahra LPP meeting	✓	✓	✓	✓	✓	✓	✓	✓	✓

 : Responses from owners
 : Notification from Council

GBA Heritage

PEER REVIEW HERITAGE ASSESSMENT

116-122 Paddington Street, Paddington

November 2022



116-122 PADDINGTON STREET, PADDINGTON

ISSUE	DESCRIPTION	DATE	ISSUED BY
A	Draft for Review	26/10/2022	LS
B	Issued for Council submission	1/11/2022	LS

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1.0

INTRODUCTION

1.1 REPORT OVERVIEW

This report has been prepared as a peer review of the Council prepared draft heritage inventory listing sheet of the subject site, in the context of its proposed listing as an item of environmental heritage by Woollahra Municipal Council, at the request of the property owner. This report evaluates the draft heritage inventory listing sheet dated 15 September 2022, accompanying a letter to the property owner, prepared by Woollahra Municipal Council.

This report concludes that the main building within the subject site, the Paddington Church of Christ, does demonstrate some level of heritage significance and attains the requisite standards to be identified as a local item of environmental heritage in Schedule 5 of the Woollahra Local Environmental Plan 2014 (WLEP 2014).

The subject site appears to demonstrate historical, aesthetic and social significance at a local level and representative values. However, to recognise the real levels of significance, and to facilitate appropriate long term management, the draft heritage inventory sheet should be amended per recommendations outlined within this report and in particular Section 6.0 and Appendix A below.

1.2 REPORT OBJECTIVES

The main objective of this Heritage Inventory Review Report is to determine the significance of the subject site, against the relevant frameworks outlined in Section 1.3 below, and to analyse the draft Heritage Inventory Sheet for the proposed locally listed heritage item.

1.3 METHODOLOGY AND STRUCTURE

The Assessment of Significance has been prepared in accordance with guidelines outlined in the Australia ICOMOS Charter for Places of Cultural Significance, 2013, known as The Burra Charter, and the Heritage NSW publication, NSW Heritage Manual, particularly the threshold guidelines for inclusion and exclusion.



Figure 1.1
Location map showing the boundaries of the subject site outlined in red.
Source: NearMap, August 2022.



Figure 1.2
Heritage map, the boundaries of the subject site are outlined in blue. Heritage items are shaded brown and the Paddington HCA is cross hatched red.
Source: WLEP 2014, Heritage Map 003A.

The *Burra Charter* provides definitions for terms used in heritage conservation and proposes conservation processes and principles for the conservation of an item. The terminology used, particularly the words *place*, *cultural significance*, *fabric*, and *conservation*, is as defined in Article 1 of the *Burra Charter*.

As part of the *NSW Heritage Manual*, the document *Statements of Heritage Impact* explains and promotes the standardisation of heritage investigation, assessment and management practices in NSW.

1.4 SITE IDENTIFICATION

The subject site is located on the north-eastern side of Paddington Street. It is described by NSW Land Registry Services (LRS) as Lots 20, 21 & 22, DP 180. The subject site comprises two buildings; a two-storey Church building, presenting to Paddington Street, and a two-storey residential building located at the rear, with access from Paddington Lane and Paddington Street, via an elevated concrete stair located along the north-western section of the site.

1.5 HERITAGE MANAGEMENT FRAMEWORK

The subject site at 116-122 Paddington Street, Paddington, is **not** currently listed as a heritage item in Schedule 5 of the *Woollahra Local Environmental Plan (WLEP) 2014*. However, it is located within the Paddington Heritage Conservation Area, listed under the same LEP, and is in the vicinity of the following listed item:

- Item 265 - 31 London Plane Trees, 17 Hill's Weeping Figs, 3 Red Apples, Paddington Street (within road reserve)

Other listed heritage items in the wider locality are separated from the subject site by intervening development, distance and buildings, and have no direct visual connection to the site.

1.6 AUTHORSHIP

This report has been prepared by Lauren Schutz, Senior Heritage Consultant, of GBA Heritage and has been reviewed by the Director, Graham Brooks. Unless otherwise noted, all of the photographs and drawings in this report are by GBA Heritage.

1.7 REPORT LIMITATIONS

Recommendations have been made on the basis of documentary evidence viewed and inspection of the existing fabric.

Archaeological assessment of the subject site is outside the scope of this report.

This report only addresses the relevant heritage planning provisions and does not address general planning or environmental management considerations.

1.8 ACKNOWLEDGEMENT OF COUNTRY

GBA Heritage acknowledges the Gadigal people as the Traditional Custodians of the land on which this report was written, as well as the Birrabirragal people of the Darug Nation on which the subject site is also located. We recognise their connection to Country, and pay our respects to Elders, past, present and emerging.

1.9 COPYRIGHT

Copyright of this report remains with GBA Heritage.

2.0

HISTORICAL SUMMARY

2.1 BRIEF HISTORY OF THE LOCALITY

Prior to European arrival, the traditional owners of the land within which the subject site is located were the Gadigal and Birrabirragal people of the Eora nation. Following European arrival in 1788, the first land grant by Governor Brisbane occurred in the local area in 1823. The development of Victoria Barracks, in addition to the subdivision of the land and development of the public transport system contributed to the expansive population growth of Paddington.

2.2 EARLY OWNERSHIP OF THE SITE

The subject site was part of land granted to Robert Cooper, James Underwood and Francis Forbes in October 1831. The land underwent numerous subdivisions, before being advertised for sale as part of the Underwood Estate, as Lots 23-25 of Section 1.

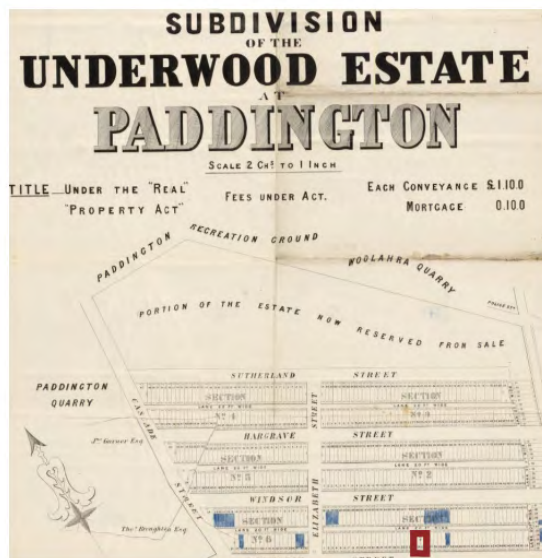


Figure 2.1
Plan of the subdivision of the Underwood Estate, Paddington. Date unknown, the subject site boundaries are outlined in red.
Source: State Library of NSW, Z/SP/P1/23

The subject site was registered to James McClelland, a teacher from the City of Sydney, on 20 November 1875 (Vol 240 - Fol 153). The mortgage was transferred numerous times before the land was registered to Henrich Christian Dorhauer, a builder from Woollahra, on 3 October 1878 (Vol 380 - Fol 51).

2.3 THE CHURCH OF CHRIST

In 1871 the Church of Christ was established in Adelaide, by H.S. Earl and T.J. Gore. By 1892 meetings began being held in Sydney, in the Oddfellows' Hall in Woollahra. The organisation had nine members at that time, which expanded to 58 members by June 1898. Thomas Bagley suggested that land be found to accommodate the growing population, raising the £360 required for the land, before its purchase in 1899.¹

¹ Maston, A. B., "Jubilee Pictorial History of Churches of Christ in Australasia" (1903), Stone-Campbell Books, 324-326.
https://digitalcommons.acu.edu/crs_books/566



Figure 2.2
Photograph of the Officers of the Paddington Church, date unknown.
Top row: G. Arnott, L. Lee, A. W. Shearston (Secretary).
Bottom Row: G.P. Jones, T. Bagley (Evangelist), E.H. Fancourt, E. Lewis.
Source: A.B. Maston, *Jubilee Pictorial History of Churches of Christ in Australasia*, p.324.

2.4 INITIAL CONSTRUCTION OF THE BUILDING

The Church of Christ building was constructed in 1901, designed by architect Walter Newman. Thomas Bagley was the minister until 1905, undertaking missions throughout Australia during his time at Paddington.



Figure 2.3
Photograph of the Sister's Church Aid Society, Paddington. Top Row: Mrs Allan, Mrs Stockbridge, Mrs Fancourt, Mrs Evans, Mrs Lowe. Bottom Row: Mrs Shearstone, Miss Lewis, Mrs T. Bagley (Treasurer), Mrs T. Bagley Senior (President), E. Lewis (Secretary), Mrs Goddard.
Source: A.B. Maston, *Jubilee Pictorial History of Churches of Christ in Australasia*, p.325.



Figure 2.4
Photograph of the Church, date unknown. Note the presentation to Paddington Street, the timber picket fence and the stair entrance from the public domain.
Source: A.B. Maston, *Jubilee Pictorial History of Churches of Christ in Australasia*, p.325.

By 1901 the foundation stone had been laid, by G. Parker Jones, J.P., reportedly a prominent member of the congregation. The building was estimated to cost £1,120, with the lower floor level to be used as a Sunday School.

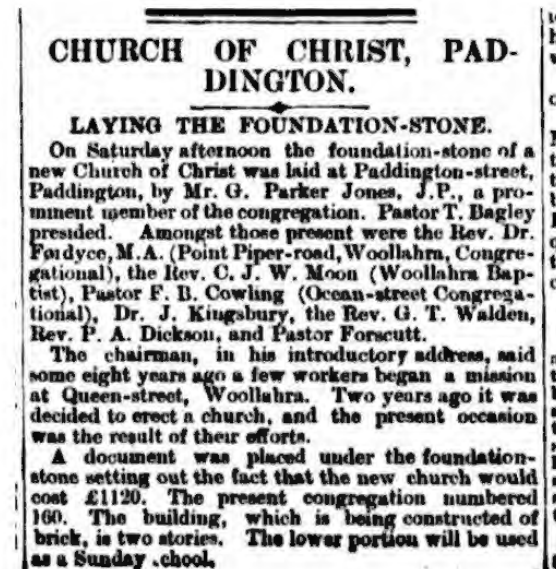


Figure 2.5
Article detailing the laying of the Foundation Stone. Printed in the Sydney Morning Herald on 11 November 1901, page 5.
Source: Trove, <https://trove.nla.gov.au/newspaper/article/14421832>.

There is a general lack of information relating to the development of the Church and its associated congregation from 1901 until 1972 when new works were proposed. However, during this period the congregation continued to expand and articles were published in local and state wide newspapers, outlining "yesterday's pulpit points."



Figure 2.6
The 1939 Church Committee. Front Row: Ada Carr, Enid Boyd, Doug Harris, David Rod, John Dean, Bill Dean, Elsie Dean, Joy Friend. Back Row: Max Way, Keith Larcombe, Yvonne Gates, Roy Greealgh (Minister), Margaret Reilly, Neil Morris.
Source: Church of Christ Archives.



Figure 2.7
1943 aerial of the surrounding area. The boundaries of the subject site are outlined in red. Note the lack of street trees.
Source: Six Maps, <https://maps.six.nsw.gov.au/>.

2.5 SUBSEQUENT MAJOR PHASES OF DEVELOPMENT

In 1948 a kindergarten was established within the site, initially called the Jack and Jill War Memorial Kindergarten.

In 1972 works were proposed to the Church building to facilitate the improved use of the site for the kindergarten, including the construction of a children's toilet block at the rear of the Church building, and a new manse and outdoor covered play area, at the rear of the site. The interior of the lower ground floor also underwent modifications, including alterations to the kitchen and the introduction of new storage and office spaces. No works were proposed to the Church. A Development Application for a three storey building at the rear was rejected.

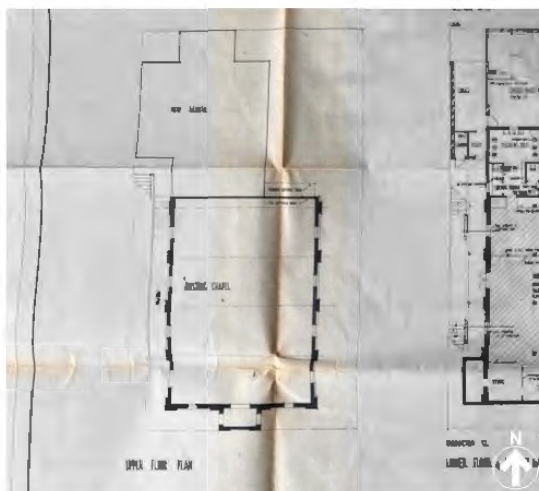


Figure 2.8
Proposed Upper Floor Plan, dated July 1972, by Stafford, Moor & Farrington.
Source: Church of Christ Archives.

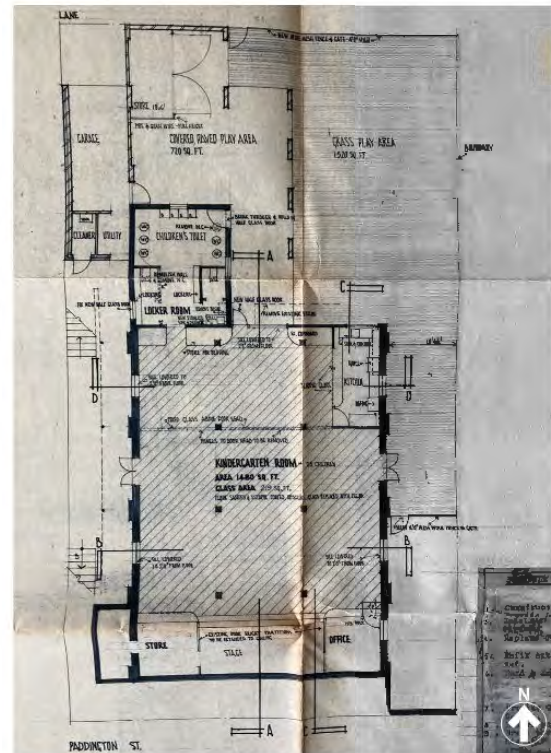


Figure 2.9
Proposed Lower Ground Floor Plan, dated July 1972, by Stafford, Moor & Farrington. Note the elevated walkway, connecting the main Church building to the rear building.
Source: Church of Christ Archives.

In 1973 the kindergarten was renamed the Paddington Church of Christ Kindergarten.



Figure 2.10
1978 aerial indicating the rear structures had been constructed. The boundaries of the subject site are outlined in red.
Source: Historical Imagery, https://portal.spatial.nsw.gov.au/download/historic/2713/2713_17_140.jp2.jpeg

By 1995, when a new palisade and sandstone fence was proposed along the Paddington Street boundary of the site, the upper floor level plans indicated that the storage, preparation and office areas, had been introduced within the Church, in addition to the porch constructed to enclose the original entrance off Paddington Street.

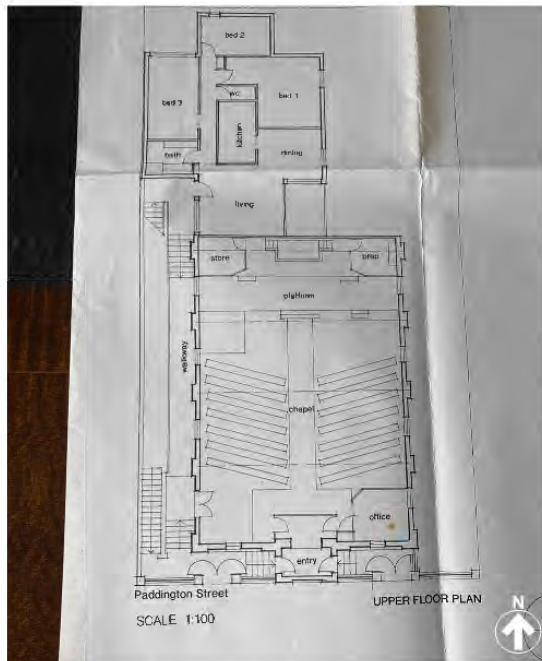


Figure 2.11
Upper Floor Plan, dated May 1995, by Ian Ferrier. Note the elevated walkway, connecting the main Church building to the rear building.
Source: Church of Christ Archives.

In 2015 the Church had to close the kindergarten, after 67 years, due to extensive alterations and additions that would have been required to ensure compliance, which were deemed unsustainable due to the nature and condition of the building.



Figure 2.12
Newspaper article detailing the closure of the kindergarten, c.2015.
Source: Church of Christ Archives.

In 2016 services also ceased at the Church, and storms resulted in water damage and required extensive roof works. The subject site has been predominantly vacant since 2016, excluding the residential tenancy which continues to be leased at the rear of the site. The condition of the Church has deteriorated since vacancy, as outlined in Section 3.0 below.

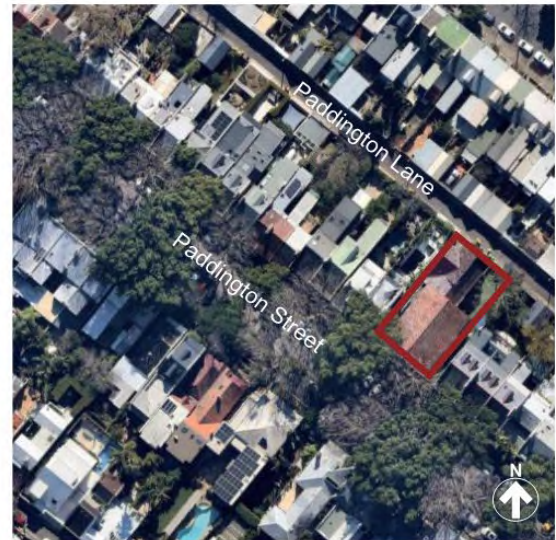


Figure 2.13
Aerial view of Paddington Street, note the dense street cover in comparison to the absence of any street trees in Figure 2.7, the 1943 aerial.
Source: NearMap, August 2022.

3.0

SITE DESCRIPTION

3.1 URBAN CONTEXT

Paddington is a suburb of Sydney located 3 kilometres east of the Sydney CBD, bordered by Darlinghurst to the west, Centennial Park and Woollahra to the east, Edgecliff and Rushcutters Bay to the north and Moore Park to the south. Paddington is defined by commercial precincts and the leafy back streets, and predominantly two and three-storey terrace dwellings. Paddington Street stretches from Jersey Road to William Street and includes mature street trees which provide extensive shading to the street.

3.2 VIEWS TO AND FROM THE SITE

The subject site is located within a stretch of Victorian two-storey terrace dwellings, and a streetscape defined by mature trees and street plantings. The buildings are mostly residential, excluding corner shops that comprise retail and commercial office spaces. The Church building is setback from both the north-east and north-west boundaries of the site, providing separation from the adjacent row of terraces.

Additional views to the site are from the rear, from Paddington Lane. The lane is lined by garage roller doors, with a number of new garage structures with studios above. The views to the rear of the Church of Christ building are largely obstructed by the later addition residential building, including two garage roller doors that flank the 1970s residential manse building.

3.3 DESCRIPTION OF THE CHURCH BUILDING EXTERIOR

The Church of Christ building presents to Paddington Street as a two-storey brick building, defined by an inset glass rose window and decorative brick coursing. The primary facade is symmetrical, with the Paddington Street boundary defined by a palisade fence on a sandstone base constructed c.1995.

Previously accessed off Paddington Street, the facade has been enclosed with a porch, with detailing consistent with the original building, that provides staircase and ramp access from both sides, in addition to the new primary entrance within the western elevation of the building.

The exterior is defined by the narrow timber framed openings, including stained glass windows. Concrete stairs provide access through the site, including to the rear residential building and the lower ground floor level of the Church.

3.4 DESCRIPTION OF THE CHURCH BUILDING INTERIOR

The Church of Christ building includes a combination timber panelled ceiling, with exposed timber trusses and plasterboard panels showing signs of water damage and mould. Decorative elements include the stained glass windows, in addition to plaster air vents, a sign denoting "Christ Our Foundation. The Bible Our Guide," and a baptism bath. Timber panelling and additional timber storage structures likely date to the c1970s.

The lower ground floor level is defined by storage and office areas, a kitchen, stage and access to the rear yard. Excluding curved cabinetry, there is no evident significant fabric.

3.5 DESCRIPTION OF THE SITE

The two-storey rear residential building is simple brick construction with a sloping terracotta tile roof and timber window frames. The interior of the two-storey rear residential building was not inspected. However, photos have been supplied by the owner, indicating the existing condition and the upgrades undertaken c1990s, including the kitchen fit-out.

The backyard is defined by fake grass and plantings with remnant structures associated with the former kindergarten including a play shelter and fencing.

3.6 CONDITION AND INTEGRITY

The subject Church building has undergone modifications and relevant alterations and additions since the construction of the initial Church building in 1901. This includes the introduction of freestanding timber storage structures, c.1970s. The Church building is in fair to poor condition, with the condition having deteriorated since ceased use in 2016, and extensive water damage. The lower ground floor is in extremely poor condition, with extensive mould across the walls, columns and throughout.

The integrity of the subject site has been further diminished through the construction of a two-storey residential building at the rear c1970s, with access from Paddington Lane, in addition to the toilet block and elevated concrete stair.

The condition of the two-storey residential building appears to be in fair condition, as the only structure still in use today. However, it does not contribute to the significance of the site and detracts from the existing setting.



Figure 3.1

Aerial image of the subject site, with the boundaries of the site outlined in red. The existing Church of Christ building is indicated, in addition to the rear residential apartment building (former manse).

Source: NearMap, April 2022.



Figure 3.2
Ground Floor Plan, including the rear residential structure. The layout of the Paddington Church of Christ building is outlined in red.
Source: David Elliot, Arcipixel Media, c.2020.

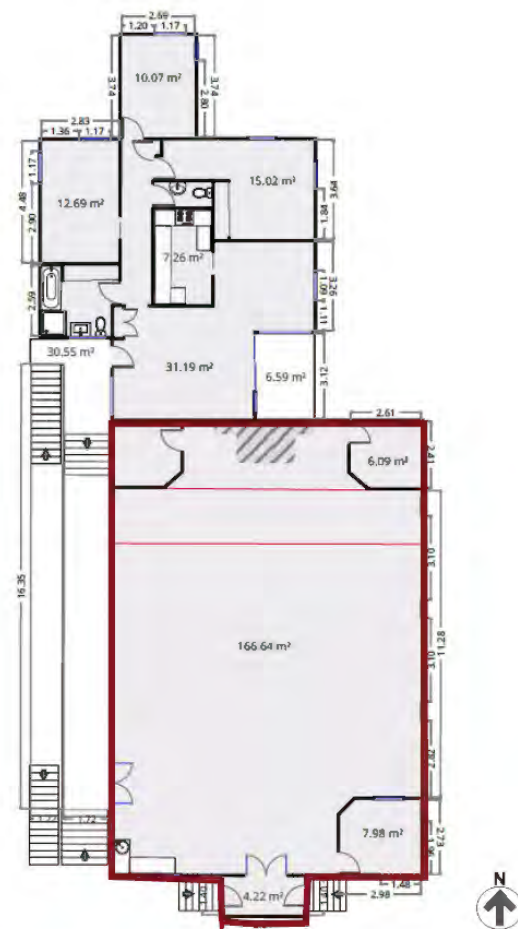


Figure 3.3
First Floor Plan, including the rear residential structure. The layout of the Paddington Church of Christ building is outlined in red.
Source: David Elliot, Arcipixel Media, c.2020.



Figure 3.4
The Paddington Street streetscape including the subject site and adjacent terraces located at 108-116 Paddington Street, as viewed facing north along Paddington Street.
Source: GBA Heritage, 19 October 2022



Figure 3.5
The Paddington Church of Christ primary facade, as viewed facing north-east along Paddington Street.
Source: GBA Heritage, 17 October 2022



Figure 3.6
Close up view to the primary facade of the Church of Christ building, including the later addition porch structure and signage as viewed facing north-east from Paddington Street.
Source: GBA Heritage, 19 October 2022



Figure 3.7
Close up view to the brick pier and palisade fence, installed c.1995, as viewed facing north-east from Paddington Street.
Source: GBA Heritage, 19 October 2022



Figure 3.8
Close up view to the foundation stone within the primary facade, as viewed facing north-east from Paddington Street.
Source: GBA Heritage, 19 October 2022



Figure 3.9
View along the north-western elevation and boundary of the site. Note the elevated walkway, providing access to the rear residential building.
Source: GBA Heritage, 19 October 2022



Figure 3.10
The rear of the Paddington Church of Christ, as viewed facing south-west towards Paddington Street.
Source: GBA Heritage, 19 October 2022



Figure 3.11
Side elevation of the Paddington Church of Christ, as viewed facing south-west towards Paddington Street.
Source: GBA Heritage, 19 October 2022



Figure 3.12
The interior of the first floor of the Church of Christ building, as viewed facing north-east. Note the timber panelled ceiling and exposed timber trusses.
Source: GBA Heritage, 19 October 2022



Figure 3.13
The interior of the first floor of the Church of Christ building, as viewed facing west.
Source: GBA Heritage, 19 October 2022

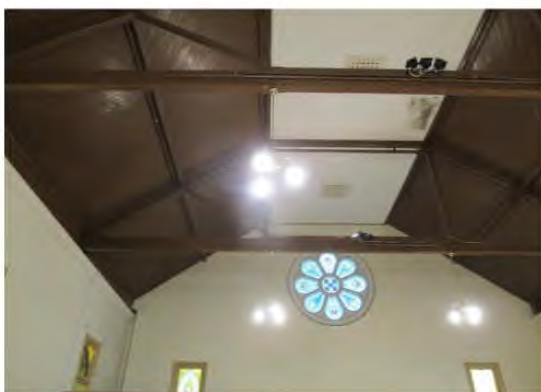


Figure 3.14
The interior of the first floor of the Church of Christ building, note the stainedglass windows and timber ceiling. Note the water damaged ceiling plasterboard panels.
Source: GBA Heritage, 19 October 2022

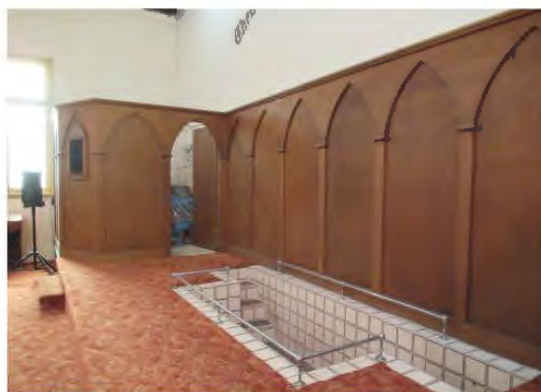


Figure 3.15
The interior of the first floor of the Church of Christ building, as viewed facing north-west. Note the baptism bath.
Source: GBA Heritage, 19 October 2022



Figure 3.16
The interior of the first floor of the Church of Christ building, as viewed facing south-east, towards the former preparation area.
Source: GBA Heritage, 19 October 2022

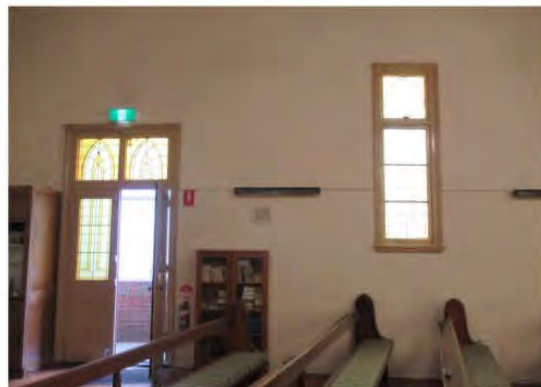


Figure 3.17
The interior of the first floor of the Church of Christ building, as viewed facing north-west. Note the timber Church pews, sash windows and stain glass windows.
Source: GBA Heritage, 19 October 2022



Figure 3.18
The interior of the ground floor of the Church of Christ building, as viewed facing north-east.
Source: GBA Heritage, 19 October 2022



Figure 3.19
The exterior of the lower ground floor of the Church of Christ building, as viewed facing south-east.
Source: GBA Heritage, 19 October 2022



Figure 3.20
The interior of the lower ground floor of the Church of Christ building, as viewed facing south-west. Note the extensive mould on the columns and walls.
Source: GBA Heritage, 19 October 2022



Figure 3.21
The interior of the lower ground floor of the Church of Christ building, as viewed facing north-west. Note extensive mould.
Source: GBA Heritage, 19 October 2022



Figure 3.22
The interior of the lower ground floor of the Church of Christ building, as viewed facing north-west. Note the curved joinery and mould, on the ceiling, columns and walls.
Source: GBA Heritage, 19 October 2022



Figure 3.23
The interior of the lower ground floor of the Church of Christ building, as viewed facing north-east. Note the mould throughout the lower floor level.
Source: GBA Heritage, 19 October 2022



Figure 3.24
The interior of the additional toilet block, previously associated with the kindergarten, as viewed facing north-east.
Source: GBA Heritage, 19 October 2022



Figure 3.25
The rear of the lower ground floor extension of the Church of Christ building, as viewed facing south-west.
Source: GBA Heritage, 19 October 2022



Figure 3.26
The rear of the subject site, as viewed facing north-east towards Paddington Lane. Note the residential building, constructed c.1970s.
Source: GBA Heritage, 19 October 2022



Figure 3.27
The primary facade of the rear residential building, constructed c.1970s, as viewed facing south-west from Paddington Lane.
Source: GBA Heritage, 19 October 2022



Figure 3.28
The interior of the residential building, including the living area.
Source: Ray White, <https://www.raywhite.com/nsw/paddington/2330846/?lang=en>.



Figure 3.29
The interior of the kitchen of the residential building, updated initially c.1995.
Source: Ray White, <https://www.raywhite.com/nsw/paddington/2330846/?lang=en>.

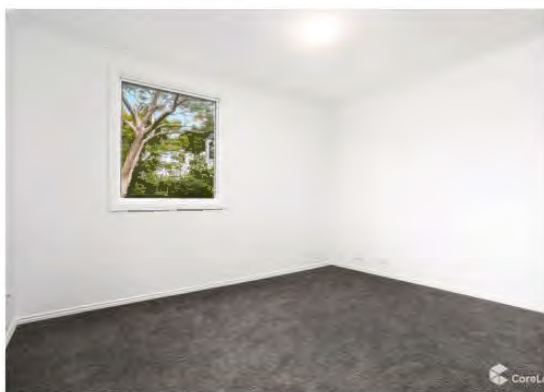


Figure 3.30
The interior of one of the bedrooms of the residential building.
Source: Ray White, <https://www.raywhite.com/nsw/paddington/2330846/?lang=en>.



Figure 3.31
The interior of a bathroom of the residential building.
Source: Ray White, <https://www.raywhite.com/nsw/paddington/2330846/?lang=en>.

4.0

PEER REVIEW ANALYSIS

4.1 DRAFT HERITAGE INVENTORY LISTING SHEET

The following section assesses the draft heritage inventory sheet prepared by Woollahra Municipal Council, dated September 2022, based upon the historical understanding and physical site inspection undertaken by GBA Heritage in October 2022.

Heritage Inventory Data Sheet Extract	Comment
Statement of Significance	
<p><i>The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative heritage values.</i></p> <p><i>Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.</i></p> <p><i>The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale. The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.</i></p> <p><i>Since its establishment more than one century ago, the church has been the ongoing location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.</i></p>	<p>This Statement of Significance should be updated to reflect the analysis included within this report, in particular the amended Statement of Significance included in Section 5.0 below and the suggested updates to the Heritage Inventory Sheet included in Attachment A.</p> <p>The assessment regarding the landmark qualities of the Church building should be revised, to reflect the existing setting and the streetscape in which the subject building is located. The existing Church building is sited within a row of terrace dwellings and mature trees which limit views to the building. The Church is also consistent with the scale of the buildings within the existing streetscape.</p> <p>Although the subject 1901 Church building does indicate the historical development of Paddington in the early 20th Century, the comparative analysis included below indicates that the Church is not the most intact and fine example of Romanesque revival architecture.</p> <p>The significance of the Church has been diminished through the ceased use of the Church for services and the closure of the kindergarten in 2015 after 67 years, which also fostered local community engagement with the subject site when it was operating. Although the retention and adaptive reuse of the subject building is encouraged, it should be noted that the original and subsequent uses of the site have not occurred since 2016. Excluding the later residential use of the rear building, the Church building is vacant and any recognition of the significance of the subject site should include consideration of the eventual adaptive reuse of the Church building and the discontinued lack of connection to the Church of Christ community.</p>

	The moveable heritage items indicate the original use of the Church building but are not intrinsic to the significance of the subject site and are representative of Church items associated with religious services.
Physical Description	
<i>The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.</i>	The draft heritage inventory data sheet requires further clarification regarding the lack of significance of the two-storey 1970s brick residence and its lack of contribution to the significance of the site. Although the two-storey building is associated with the Paddington Church of Christ, due to its location, age, architectural style and former use as a manse, it does not contribute to the significance of the site. The later building occupies a large portion at the rear and should be identified as being of low significance and demolition encouraged, to allow for the construction of more sympathetic development.
<p>Exterior</p> <p><i>The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.</i></p> <p><i>The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing.</i></p>	The physical assessment should include reference to the alterations that have been made to the primary facade, including the former entrance to the Church from Paddington Street and the new porch structure. Noting this addition acknowledges that the Church building has undergone modification since construction, including the introduction of the side walkway, later manse and the additional toilet block. These external additions have obscured the legibility of the original Church building structure and do not contribute to the understanding of the historical development of the subject site, nor attain the requisite standards for any heritage significance values at a local level.

<p><i>The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal facade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out.</i></p>	<p>Any potential future treatment of the rear timber framed elevation of the Church building, should be included in a future Conservation Management Plan that would need to be written by a suitably qualified heritage consultant that would assess the significance of all fabric, and provide appropriate conservation policies to guide future development within the site.</p>
<p><i>Interior</i> At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.</p>	<p>The physical description of the interior does not note or assess the condition, nor integrity or contribution of the individual items located within the interior of the subject building. If the moveable heritage is proposed to be part of the listing, the significance should be researched, included and referenced particularly as the existing moveable heritage items do not appear to be rare, nor demonstrate significance beyond being representative of the former function of the Church buildings. A comprehensive assessment cannot be made without additional research being undertaken. However, a preliminary physical inspection undertaken by GBA Heritage indicates that the moveable heritage items identified in the draft heritage inventory are representative of items associated with Church services, but are not rare, nor fine examples of their type that would need to be retained in situ to demonstrate the significance of the site and importantly, are not associated with the construction of the Church but were likely introduced throughout the mid to late 20th Century.</p> <p>Further, there are elements of the interior that are associated with the architectural style of the Church building, including the stained glass windows, timber openings and timber panelled ceiling. However, other elements have been introduced since construction and do not contribute to the significance of the Church, but yet reflect the services that took place prior to the closure of the Church in 2016. This includes the required spaces, such as the timber structure constructed for a preparation area and office space, likely constructed c.1970. The significance of this fabric would need to be assessed in a Conservation Management Plan but as generally later fabric, are unlikely to yield significance worthy of retention.</p>

<p>History</p> <p><i>During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate." This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map and 1886 Metropolitan Detail Series (Paddington Sheet No. 16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property.</i></p> <p><i>The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.</i></p> <p><i>Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as a 'most desirable place, and in the midst of a dense population, many of whom do not attend any church.'</i></p> <p><i>Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.</i></p> <p><i>Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of the foundation stone by Mr G.P. Jones, a prominent member of the congregation. At this time, the congregation comprised around 160 members.</i></p> <p><i>The Paddington Church of Christ is still in the same use today with only minor alterations occurring to the main building.</i></p>	<p>The history excludes any reference to the kindergarten, the use of the lower floor level, which commenced operations c.1948. Further, the historical summary is incomplete and does not address the years between initial construction in 1901 and the present day. There were documented changes made to the Church building and within the site, including the construction of the residential building during the 1970s. The historical overview also excludes the years in which the kindergarten was operating within the site, and the cessation of use of the Church for services. Rather, reference is made to the continued use of the subject Church building which was no longer in use after 2016.</p>
<p>Comparative Analysis</p>	<p>The comparative Churches identified within the draft inventory sheet highlight the plain nature of the subject Church, and emphasise that there are far more intact and better examples of Romanesque revival architecture than the subject Church building located at 116-122 Paddington Street, Paddington. Although the subject Church building is representative of Church architecture during the early 20th Century, it is not a fine nor decorative example of Romanesque revival architecture.</p>

<i>St Stephen's Anglican Church, Bellevue Hill</i>	The Anglican Church was constructed in a later period to the subject building, and demonstrates landmark qualities when compared to the Paddington Church of Christ, with a prominent bell tower. The Anglican Church remains in use today, and while the heritage inventory listing does include the Church and interiors, it does not include moveable heritage and the heritage inventory sheet does not provide any specific information regarding the interiors.
<i>St Columba Uniting Church, Woollahra</i>	Although the Uniting Church in Woollahra does not include a centrally located inset window, it includes numerous other elements associated with the Romanesque revival style. In comparison to the Paddington Church of Christ, the Uniting Church demonstrates landmark qualities, with a prominent corner location and tower. The Church remains in use today, and notably, the heritage inventory listing does not include moveable heritage. The significance of the site is attributed to the exterior of the building, its presentation to the streetscape and its association with architect Sir John Sulman.
<i>Church of Christ, Epping</i>	The Church of Christ, Epping, was constructed later than the subject building, but is largely comparative to the Paddington Church of Christ as it demonstrates elements of the same architectural style, albeit later, and is also located within a largely residential area. The Epping Church of Christ remains in use today, and notably, the heritage inventory listing does not include moveable heritage. The significance of the building is attributed to the external presentation of the building, in addition to its historical, aesthetic and social significance.
<i>St Saviour's Anglican Church, Redfern</i>	The Anglican Church predates the subject building, and is an earlier example of the Romanesque Revival style, notably designed by A & C Blacket. On a corner site within a residential streetscape, the building demonstrates landmark qualities and is a particularly fine example of its type, with extensive detailing and stained glass windows extending along the front facade, in addition to the side elevations. The Anglican Church remains in use today, and notably, the heritage inventory listing does not include moveable heritage. The significance of the building is attributed to being a fine example of Romanesque Revival architecture, landmark qualities, its integrity and association with A and C Blacket.
<i>Botany Uniting Church, Botany</i>	The Uniting Church was constructed during a similar period to the subject Church building, and also incorporates minimal detailing on the exterior. The Church is in continued use today as a Baptist Church, and is comparative to the Paddington Church of Christ building. The heritage inventory listing does not include moveable heritage. The significance of the site is attributed to its historical significance relating to the European settlement of the local area and its association with the Methodist Church.

<i>Blackheath Baptist Church, Blackheath</i>	The Baptist Church predates the subject site and is an earlier example of the Romanesque Revival style. The Baptist Church demonstrates landmark qualities, on a corner site, with additional external detailing along the side elevations, unlike the Paddington Church of Christ. The Church is in continued use today as a Baptist Church, and the heritage inventory listing does not include moveable heritage. The significance of the site is attributed to its aesthetic and historical significance.
<i>St Francis of Assisi's Catholic Church, Paddington</i>	The Catholic Church is a prominent feature of the Oxford Street streetscape, and a fine example of Romanesque revival architecture. The Church demonstrates landmark qualities, and is also closely associated with additional buildings within the site, including the school. The Church is in continued use today as a Catholic Church, and the heritage inventory listing does not include moveable heritage. The Catholic Church is a fine example in comparison to the Paddington Church of Christ, particularly due to its prominence within the public domain and its continued use. The significance of the site is attributed to its association with the Roman Catholic Church, the architect John Bede Barlow and the aesthetic significance of the group of buildings within the site.
<i>Paddington Uniting Church, Paddington</i>	The Paddington Uniting Church was constructed c.1877 and is a highly intact Church group, demonstrating the architectural work of Thomas Rowe. The Church group is in continued use today, including the use of the Church grounds for public markets on the weekends. The Church is in continued use today as a Uniting Church, and the heritage inventory listing does not include moveable heritage, although the Statement of Significance does acknowledge that the interior contains some significant church furniture. The Uniting Church is a fine example in comparison to the Paddington Church of Christ, particularly due to its prominence within the public domain, its continued use and the collection of buildings in which it is associated.
Heritage Significance Assessment	
<p><i>Historical Significance (a): The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate.</i></p> <p><i>The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	The Church was part of the early historical development of Paddington, with the site formed by the subdivision pattern and the establishment of Christian congregations within the local area. However, the history of the building since construction needs to be acknowledged in assessing the historical significance of the building, particularly as it is no longer in use and there is no local Church of Christ community associated with the site anymore. The historical use of the site beyond the establishment of the Church in 1901 is a component in understanding the historical significance of the site.

<p><i>Associative Significance (b): This site has been associated and continuously used by the Churches of Christ since its foundation in 1901, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.</i></p>	<p>The site was in continued use until c.2016, and was well known within the community for its kindergarten, which operated for approximately 67 years. However, the level of associative significance does not extend beyond any buildings that have provided local services for an extended period of time which have ceased use and are no longer open to the public.</p>
<p><i>Aesthetic Significance (c): The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area.</i></p> <p><i>Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state.</i></p> <p><i>The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>Although there are elements associated with the Federation Romanesque Revival style in which the Church was constructed, the comparative analysis indicates that there are examples that are more intact and finer examples of the architectural style in which the subject Church was designed and built, particularly as the rear timber framed wall from the initial construction that was to be removed has remained in situ and the intended extension of the Church never eventuated.</p> <p>Although there are items formerly associated with the use of the Church building for religious services, these are not particularly fine examples of their type, nor do they extend our understanding of the services beyond that which is already known and likely date from the mid to late 20th Century rather than the date of construction. Further, these items do not contribute to the significance of the site itself which is demonstrated in the external structure of the building, typically associated with Church design and structures.</p>
<p><i>Social Significance (d): Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years.</i></p> <p><i>It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>In addition to the social significance of the operations of the Church of Christ, consideration also needs to be given to the social significance of the former Paddington Church of Christ Kindergarten when it was in operation. The kindergarten operated for approximately 67 years and according to a potted history by the kindergarten, the hours and services provided by the kindergarten were updated regularly to reflect the needs of the local community. The history also indicates that numerous pupils returned as teachers, and the kindergarten had strong connections with families that would send all of their children there.</p> <p>However, the impact of the closure of both the Church and the kindergarten also needs to be considered and reflected in the inventory sheet, particularly as the social significance is now a historical element, rather than a continued connection between the site and the local community.</p>
<p><i>Technical/Research Significance (e): The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.</i></p>	<p>An archaeological assessment has not been undertaken in conjunction with this report.</p> <p>The Church building itself does not indicate that it would further our understanding of materials or techniques used for the construction beyond that which is already known.</p>

<p><i>Rarity (f): The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality.</i></p> <p><i>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>As detailed in the comparative analysis above, there are several finer examples of Romanesque Revival architecture within the local Paddington area that are more prominent within the existing streetscape. The significance assessments also largely attribute the significance of these locally listed items to the external presentation of the buildings, landmark qualities and the social significance to the Church congregations. However, as noted the other Churches within the locality are not associated with the Church of Christ denomination and notably the Paddington Church was the earliest Church of Christ Churches within NSW.</p>
<p><i>Representativeness (g): The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA.</i></p> <p><i>The Church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath.</i></p> <p><i>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>The Paddington Church of Christ is representative of Church of Christ buildings that were constructed across broader NSW and Australia, around the turn of the 20th Century, as the halls being hired for the local congregation became unsuitable for gatherings and more permanent purpose built Church buildings were required.</p> <p>Although the moveable heritage collection items demonstrate the historical uses of the subject building, these are not rare elements and are not necessarily integral in understanding the previous historical use of the building, particularly due to the external presentation to the public domain and internal features, including the stained glass windows and timber lined ceiling and trusses. These external elements are consistent with Churches constructed during a similar period.</p>

<p>Integrity</p> <p><i>The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.</i></p>	<p>The ground floor of the main Paddington Church of Christ building is in fair condition, however consideration needs to be given to the extensive water damage that has been sustained despite roof repairs and due to the ongoing vacancy of the building which has contributed to its deteriorated condition. The lower ground floor is in extremely poor condition, including extensive mould throughout and beyond curved joinery, does not demonstrate the retention of any significant fabric.</p> <p>The alterations and additions that have been undertaken to the Church building since construction would not detract from the integrity of the building but would need to be assessed in a Conservation Management Plan and a subsequent Statement of Heritage Impact regarding the potential impact of any alterations and additions on the significance of the subject site. This would include the removal of timber structures that have enclosed office spaces and preparation areas which while contributing to the operations of the Church, were likely introduced c.1970s and have ceased relevance with the closure of the Church.</p>
<p>Recommendations</p> <p><i>It is recommended that the Paddington Church of Christ, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.</i></p> <p><i>A moveable heritage inventory is to be undertaken for the heritage item.</i></p> <p><i>A moveable heritage strategy is to be conducted for any future works to the heritage item.</i></p> <p><i>The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.</i></p> <p><i>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.</i></p>	<p>The listing should acknowledge moveable heritage within the site and suggest retention and re-use be encouraged where possible, particularly for interpretive purposes. However, the moveable heritage is not integral to the significance of the site and is not a fine example of its type, particularly as they likely date mid to late 20th Century. Incorporating the moveable heritage within the listing itself will likely curtail the potential future adaptive re-use of the site which will be necessary due to the deteriorating condition as caused by the vacancy of the site.</p> <p>A comprehensive Conservation Management Plan should be undertaken to ensure that the significance of individual built elements are appropriately assessed, particularly prior to any works likely required due to the current condition of the building.</p>

4.2 ANALYSIS CONCLUSION

The above analysis indicates that while the Paddington Church of Christ building does demonstrate elements of historical, aesthetic and social significance at a local level, and representative qualities, the draft Heritage Inventory Sheet should undergo further revision. This includes acknowledgement that there are more intact and fine examples of the architectural style in which the building was constructed, and the integrity of the building has been diminished through the vacancy of the site. Suggested changes to the draft Heritage Inventory Sheet are included in Appendix A below. These changes reflect the vacant nature of the site, the ceased use of both the Church and the kindergarten, the absence of a Church of Christ community, the presence of representative, yet later, moveable heritage, and the potential adaptive-reuse of the site in the future.

5.0

PEER REVIEW HERITAGE ASSESSMENT

5.1 PEER ASSESSMENT ANALYSIS OF CULTURAL SIGNIFICANCE

The following commentary discusses how each of the criteria established by the Heritage NSW relate to the subject site.

Historical Significance

Criterion (a) – An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)

Guidelines for Inclusion: When the item shows evidence of a significant human activity or is associated with a significant activity of historical phase. When it maintains or shows the continuity of a historical process or activity.

Guidelines for Exclusion: When the item has incidental or unsubstantiated connections with historically important activities or processes. When it provides evidence of activities or processes that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association.

The Paddington Church of Christ was established on the existing site in 1901 following the expansion of the congregation and the need to create a suitable building beyond the rental hall in use in Queen Street, Woollahra. The community raised the funds for the construction of the building, designed by Walter Newman. The foundation stone was laid in 1901 by G. Parker Jones and included a lower ground floor level for the Sunday School.

The kindergarten opened in 1948, named the Jack and Jill War Memorial Kindergarten, before being renamed in 1973. The kindergarten was an important local childcare institution within the local community, with many returning families and employees, and changes made to the hours and services provided by the kindergarten to accommodate the changes within the local community.

The changes within the site reflect the needs of the Church of Christ congregation, including the construction of the two-storey residential building at the rear of the Church, to include a manse, which has since been leased as a private residence.

Due to declining numbers the Paddington Church of Christ officially closed in 2016, and the kindergarten was also closed due to an inability to meet the childcare compliance requirements. Although the subject site was prominent within the local community, and in particular the Church of Christ congregation, throughout the 20th Century, its closure in 2016 has reduced the relevance and condition of the building to the local community particularly as there is no longer a Church of Christ congregation associated with the site.

The subject site does attain the requisite standard to demonstrate historical significance at a local level.

Associative Significance

Criterion (b) - An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)

Guidelines for Inclusion: When an item shows evidence of a significant human occupation or is associated with a significant event, person or group of persons.

Guidelines for Exclusion: When an item has incidental or unsubstantiated connections with historically important people or events. When it provides evidence of people or events that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association

The subject site had a strong association with the prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones. This association extends to the local kindergarten and prominent members of the Church of Christ community that were associated with the kindergarten as teachers and management.

Although these individuals were prominent within the Church of Christ community and were not necessarily significant within the local Paddington community, nor broader NSW.

Therefore, the subject site does not attain the requisite standard to demonstrate associative significance at a local or state level.

Aesthetic Significance

Criterion (c) - An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)

Guidelines for Inclusion: When an item shows or is associated with, creative or technical innovation or achievement. When it is the inspiration for a creative or technical innovation or achievement, is aesthetically distinctive, has landmark qualities or exemplifies a particular taste, style or technology.

Guidelines for Exclusion: When an item is not a major work by an important designer or artist, has lost its design or technical integrity. When an item's positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded or has only a loose association with a creative or technical achievement

The main Paddington Church of Christ building demonstrates aesthetic qualities, with elements associated with the Federation Romanesque architectural style in which the building was designed and constructed. This includes the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building. The interior includes elements typically associated with Church architecture, including stained glass windows, timber panelled ceiling and exposed timber trusses.

However, the lower ground floor level has undergone substantial modifications for the adaptive reuse of the site in 1972 for a kindergarten, and the rear toilet block addition, in addition to the construction of the two-storey residential building at the rear neither of which represent aesthetic significance.

The comparative analysis also indicates that there are buildings within the local Paddington area that demonstrate similar architectural styles which are more intact and fine examples of its type.

The subject building does demonstrate aesthetic qualities at a local level, not at a state level.

Social Significance

Criterion (d) - An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons

Guidelines for Inclusion: When an item is important for its association with an identifiable group or is important to a community's sense of place.

Guidelines for Exclusion: When an item is only important to the community for amenity reasons or is retained only in preference to a proposed alternative.

The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an association with a Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community.

The subject building does demonstrate social qualities at a local level, not at a state level.

Technical/Research Significance

Criterion (e) - An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)

Guidelines for Inclusion: When an item has the potential to yield new or further substantial scientific and/or archaeological information. When it is an important benchmark or reference site or type or provides evidence of past human cultures that is unavailable elsewhere.

Guidelines for Exclusion: When the knowledge gained would be irrelevant on science, human history or culture. When the item has little archaeological or research potential or only contains information that is readily available from other resources or archaeological sites. Where the knowledge gained would be irrelevant to research on science, human history or culture.

The archaeological potential of the site has not been examined within this report.

Due to the style and nature of construction, and comparative churches located within the vicinity of the site, the main Church building is unlikely to yield any information beyond that which is already known.

The site does not attain the requisite standards of technical and research potential at a local or state level.

Rarity

Criterion (f) - An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area)

Guidelines for Inclusion: Where an item provides evidence of a defunct custom, way of life or process or demonstrates a process, custom or other human activity that is in danger of being lost. Where it shows unusually accurate evidence of a significant human activity or is the only example of its type. When an item demonstrates designs or techniques of exceptional interest or shows rare evidence of a significant human activity important to a community.

Guidelines for Exclusion: When an item is not rare or is numerous and not under threat.

The Paddington Church of Christ is the only Church of Christ building and former congregation known within the Paddington locality. However, there are numerous operating churches within the locality that have been constructed in similar architectural styles and are of particular prominence within the local community that are in operable condition with ongoing connections to local congregations. The moveable heritage items are not rare either, and are representative of typical Church furniture, likely mid to late 20th Century.

The Paddington Church of Christ is not rare in this criterion.

Representative

Criterion (g) - An item is important in demonstrating the principal characteristics of a class of NSW's cultural or natural places; or cultural or natural environments (or a class of the local area's cultural or natural places; or cultural or natural environments)

Guidelines for Inclusion: When an item is a fine example of its type or has the principal characteristics of an important class or group of items. When an item has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity or is a significant variation to a class of items.

Where it is outstanding because of its setting, condition or size or may be part of a group, which collectively illustrates a representative type. When an item is outstanding because of its integrity of the esteem in which it is held.

Guidelines for Exclusion: When an item is a poor example of its type or does not include or has lost the range of characteristics of a type. An item that does not represent well the characteristics that constitutes a type or variation from it.

The Paddington Church of Christ is representative of Churches constructed during the early 20th Century and the Romanesque revival architectural style in which it was designed.

The Paddington Church of Christ demonstrates representative qualities at a local level.

5.2 STATEMENT OF SIGNIFICANCE

The Paddington Church of Christ, established in the Romanesque revival architectural style, was constructed c.1901 and was in use by the Church of Christ congregation until services and the kindergarten ceased in 2016. The Paddington Church of Christ is representative of the architectural style in which it was designed, including the inset rose window, exposed timber trusses and stained glass windows. However, the building is unlikely to yield understanding regarding the construction techniques or materials beyond that which is already known and the rear two-storey residential building detracts from the setting of the site. The vacancy of the site also contributes to the deteriorating condition of the Church building.

6.0

CONCLUSIONS AND RECOMMENDATIONS

6.1 CONCLUSIONS

- The subject site does demonstrate elements of historical, social and aesthetic significance at a local level, in addition to representative values.
- The rear two-storey residential building does not contribute to the significance of the subject site.
- The ceased use of the main Church building has contributed to its deteriorated condition.
- The subject site is no longer associated with the Church of Christ community.
- The subject Church building is not a rare example of Romanesque revival architecture, nor is it a landmark of the street in which it is located. Although the moveable heritage items contribute to our understanding of the operations within the Church, they are not fine examples of their type, nor are they associated with the establishment of the Church in the early 20th Century.
- Internal timber elements, such as the timber panelling and storage structures, were likely introduced c.1970s and do not contribute to the significance of the site.
- The vacancy of the Church building should be taken into consideration and any recognition of the significance of the subject site should include consideration of the eventual adaptive reuse of the Church building. This includes consideration of the development potential of the site, which will be required to improve the overall condition of the site.
- Council should undertake further historical research regarding the development of the Church and site between 1902 and the closure of the kindergarten in 2016, to reflect the historical evolution of the site and in the absence of such information, consider the findings in this report.
- A comprehensive Conservation Management Plan should be written for the subject site prior to the undertaking of any major works, including adaptive reuse. This should include an assessment of the rear residential building and all fabric, internally and externally, to be graded according to heritage significance and any future works are to be guided by relevant conservation policies.

6.2 RECOMMENDATIONS

- Council should review the draft Heritage Inventory Sheet per the analysis and recommendations outlined in this report, particularly Appendix A below.

7.0

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APPENDIX A: DRAFT HERITAGE INVENTORY SHEET

	Details	Suggested Amendments
Name of Item	<i>Paddington Church of Christ, including interiors and moveable heritage</i>	Paddington Church of Christ
Item Type	Built	
Address	116-122 Paddington Street, Paddington	
Property Description	Lots 20, 21 & 22, Sec 1, DP 180	
Use	Current: Place of Worship Former: Place of Worship	Current: None Former: Place of Worship
Statement of Significance	<p><i>The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative heritage values.</i></p> <p><i>Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.</i></p> <p><i>The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale. The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.</i></p> <p><i>Since its establishment more than one century ago, the church has been the ongoing location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.</i></p>	<p>The Paddington Church of Christ is of local heritage significance for demonstrating elements of historical, aesthetic, social significance and representative values.</p> <p>Constructed at the turn of the twentieth century, the church building represents the pattern of development of Paddington and evidences the growth of Paddington and community organisations that were occurring in this part of Sydney at the time.</p> <p>The Paddington Church of Christ is representative of Church architecture during the early 20th Century, including the inset rose window, exposed timber trusses and stained glass windows.</p> <p>However, the building is unlikely to yield understanding regarding the construction techniques or materials beyond that which is already known and the rear 1970s two-storey residential building detracts from the setting of the site. The vacancy of the site also contributes to the deteriorating condition of the Church building.</p>

Level of Significance	State: NO Local: YES	
Heritage Listings	None	
Designer	Walter Sydney Newman, Architect	
Builder	Unknown	
Construction Years	1901	
Physical Description	<i>The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.</i>	No changes recommended.
	<i>Exterior The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.</i>	No changes recommended.

	<p><i>The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing</i></p>	<p>The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front facade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front facade which was not part of the original construction and provided an enclosed entrance. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing constructed c.1995.</p>
	<p><i>The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal facade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out.</i></p>	<p>The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal facade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. An elevated concrete stair provides access to the rear 1970s two-storey residential building from the Church.</p> <p>The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear timber framed wall were not carried out.</p>

	<p><i>Interior</i> At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.</p>	<p>Interior</p> <p>At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards, with mould evident due to previous water damage and the vacancy of the Church since 2016.</p> <p>The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling, likely installed during the late 20th Century, that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office, also likely installed within the late 20th Century, is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.</p>
	<p><i>Moveable heritage</i> There are several moveable heritage items within the Paddington Church of Christ. Timber furnishings within the nave include early timber pews, lectern, table and piano.</p>	<p>There are several items associated with the use of the Paddington Church of Christ, including timber pews, lectern, table and piano. However, these items are not rare, nor fine examples of its type, or associated with the original construction of the building.</p>
	<p><i>Fixed Items</i> There are numerous fixed items of heritage interest at the Paddington Church of Christ including external signage, commemorative plaques, fixed timber pews and panelling.</p>	<p>There are additional items within the subject site, including external signage and commemorative plaques, that may be incorporated within an interpretation strategy implemented during the future adaptive reuse of the site.</p>

	<p><i>Church Residence</i> The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey residence is of face brick construction with a steeply sloped tiled roof. The Fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane.</p>	<p><i>Church Residence</i> The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey 1970s residence is of face brick construction with a steeply sloped tiled roof. The Fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane. Access from the Church includes an elevated concrete stair.</p>
	<p><i>Setting</i> The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Distant views towards the Paddington Church of Christ are relatively obscured by the plantings and surrounding terraces.</p> <p>The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.</p>	<p><i>Setting</i> The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Views towards the Paddington Church of Christ from Paddington Street are relatively obscured by the plantings and surrounding terraces.</p> <p>The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.</p>
Physical Condition	<p>The Paddington Church of Christ main church building is in good condition. All of the brick work and timber work appear to be in good condition. Repairs to the main church building and its roof were carried out in 2019 following damage sustained during a hail storm. The stain glass windows are in good condition.</p>	<p>The Paddington Church of Christ main church building is in fair condition. All of the brick work and timber work appear to be in fair condition. Repairs to the main church building and its roof were carried out in 2016 following damage sustained during a hail storm. However, as the site remained vacant since 2016 the condition has deteriorated, including extensive water damage and mould throughout both floor levels. The stain glass windows are in good condition.</p>

Modification and dates	<p>DA 1971/227/1 Proposed 3 storey residence (not approved) BA 1972/988/1 Internal alterations BA 1972/1408/1 Alterations and additions BA 1988/358/1 Construction of store under manse BA 1995/486/1</p>	
Archaeological Potential	<p>No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.</p>	
Comparative Analysis	<p><i>St Stephen's Anglican Church, Bellevue Hill</i> Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p>	<p>St Stephen's Anglican Church, Bellevue Hill</p> <p>Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival.</p> <p>Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element which demonstrates landmark qualities and while it does not feature a centrally located inset rose window, is still in use as a Church today.</p>
	<p><i>St Columba Uniting Church, Woollahra</i> Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical Styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles. Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p>	<p>St Columba Uniting Church, Woollahra</p> <p>Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical Styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles.</p> <p>Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element which demonstrates landmark qualities. Although the church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ, it is in continued use today.</p>

	<p><i>Church of Christ, Epping</i> Constructed in 1928 and designed in the Inter-War architectural style with hallmark of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use of face brick and terracotta roof tiles. It is noted the Epping Church of Christ is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p>	<p>Church of Christ, Epping</p> <p>Constructed in 1928 and designed in the Inter-War architectural style with hallmark of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use of face brick and terracotta roof tiles. It is noted the Epping Church of Christ is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival.</p> <p>Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass. The church does not feature a centrally located inset rose window, but is in continued use today, with a continued connection with the Church of Christ community.</p>
	<p><i>St Saviour's Anglican Church, Redfern</i> Constructed in 1885, the church building is designed in the Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation. The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival.</p>	<p>St Saviour's Anglican Church, Redfern</p> <p>Constructed in 1885, the church building is designed in the Victorian Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation.</p> <p>The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival and is associated with A & C Blacket, and is in continued use today.</p>

	<p><i>Botany Uniting Church, Botany</i> Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984.</p>	<p>Botany Uniting Church, Botany</p> <p>Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ.</p> <p>The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984 but remains in continued use today.</p>
	<p><i>Blackheath Baptist Church, Blackheath</i> Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group.</p>	<p>Blackheath Baptist Church, Blackheath</p> <p>Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation.</p> <p>The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group. The Church has a prominent corner location, contributing to its landmark status, and is in continued use today.</p>

	<p><i>St Francis of Assisi, Paddington</i> Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assisi, the church was designed by architect John B. Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic style, St Francis of Assisi is a comparative example of how the Romanesque style developed into the Federation period. It also has a rose window, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style.</p>	<p>St Francis of Assisi, Paddington</p> <p>Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assisi, the church was designed by architect John B. Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic style, St Francis of Assisi is a comparative example of how the Romanesque style developed into the Federation period.</p> <p>It also has a rose window, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style. The Church is in continued use today.</p>
	<p><i>Paddington Uniting Church Group, Paddington</i> Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls. The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style.</p>	<p>Paddington Uniting Church Group, Paddington</p> <p>Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls.</p> <p>The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style. The Church is in continued use today, notably with the grounds in use for public markets weekly.</p>

History	<p><i>During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate." This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map and 1886 Metropolitan Detail Series (Paddington Sheet No. 16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property.</i></p> <p><i>The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.</i></p> <p><i>Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as a 'most desirable place, and in the midst of a dense population, many of whom do not attend any church.'</i></p>	No changes recommended.
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	<p><i>Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.</i></p> <p><i>Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of the foundation stone by Mr G.P. Jones, a prominent member of the congregation. At this time, the congregation comprised around 160 members.</i></p> <p><i>The Paddington Church of Christ is still in the same use today with only minor alterations occurring to the main building.</i></p>	<p>Tenders were invited by Architect Walter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.</p> <p>Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of the foundation stone by Mr G.P. Jones, a prominent member of the congregation. At this time, the congregation comprised around 160 members.</p> <p>In 1948, a kindergarten was established within the site, eventually renamed the Paddington Church of Christ Kindergarten in 1972, the kinder served the local community for 67 years before being closed in 2015. Extensive storm damage in 2016 sustained by the Church building resulted in roof repairs, and the closure of the Church to the Church of Christ community.</p>
Historical Significance (SHR criteria a)	<p><i>Historical Significance (a): The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate.</i></p> <p><i>The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>Historical Significance (a): The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate.</p> <p>The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity and associated activities, including the establishment of a kindergarten, until 2016.</p> <p>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p>

<p>Historical Associative Significance (SHR criteria b)</p>	<p><i>Associative Significance (b): This site has been associated and continuously used by the Churches of Christ since its foundation in 1901, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondemoninational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians.</i></p>	<p>The subject site had a strong association with prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones. This association extends to the local kindergarten and prominent members of the Church of Christ community that were associated with the kindergarten as teachers and management.</p> <p>Although these individuals were prominent within the Church of Christ community and were not necessarily significant within the local Paddington community, nor broader NSW.</p> <p>Therefore, the subject site does not attain the requisite standard to demonstrate associative significance at a local or state level.</p>
<p>Aesthetic Significance (SHR criteria c)</p>	<p><i>Aesthetic Significance (c): The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area.</i></p> <p><i>Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state.</i></p> <p><i>The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>Aesthetic Significance (c): The Paddington Church of Christ is of aesthetic significance as an example of the Federation Romanesque style church within the Municipality. The building demonstrates characteristics associated with the Romanesque Revival style, including the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building, but is a restrained example of the architectural style. The interior includes elements typically associated with Church architecture, including stained glass windows, timber panelled ceiling and exposed timber trusses.</p> <p>However, the lower ground floor level has undergone substantial modifications for the adaptive reuse of the site in 1972 for a kindergarten, and the rear toilet block addition, in addition to the construction of the two-storey residential building at the rear, neither of which represent aesthetic significance.</p> <p>The comparative analysis also indicates that there are buildings within the local Paddington area that demonstrate similar architectural styles which are more intact and fine examples of its type.</p> <p>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p>

<p>Social Significance (SHR criteria d)</p>	<p><i>Social Significance (d): Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years.</i></p> <p><i>It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an association with a Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community.</p> <p>The subject building does demonstrate social qualities at a local level, not at a state level.</p>
<p>Technical/Research Significance (SHR criteria e)</p>	<p><i>Technical/Research Significance (e): The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.</i></p>	<p>Technical/Research Significance (e): The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources, including information relating to the methods and materials related to the construction of the Church building.</p> <p>The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.</p>
<p>Rarity (SHR criteria f)</p>	<p><i>Rarity (f): The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality.</i></p> <p><i>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>The Paddington Church of Christ is the only Church of Christ building and former congregation known within the Paddington locality. However, there are numerous operating churches within the locality that have been constructed in similar architectural styles and are of particular prominence within the local community that are in operable condition with ongoing connections to local congregations. The moveable heritage items are not rare either, and are representative of typical Church furniture, likely mid to late 20th Century.</p> <p>The Paddington Church of Christ is not rare in this criterion.</p>

Representativeness (SHR criteria g)	<p><i>Representativeness (g): The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA.</i></p> <p><i>The Church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath.</i></p> <p><i>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</i></p>	<p>Representativeness (g): The Paddington Church of Christ building is an example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church was well maintained until its closure in 2016 which has contributed to its deteriorated condition. The Church demonstrates restrained design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA.</p> <p>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p>
Integrity	<p><i>The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.</i></p>	<p>The Paddington Church of Christ main church building retains a high degree of integrity as changes made since construction have generally been limited to minor alterations and additions, and the restrained example of Romanesque Revival architecture remains legible. However, the integrity of the site has been diminished through later constructions, including the rear residential building and toilet block and through the deteriorated condition of the Church building due to its vacancy since 2016. This has included extensive water damage and mould.</p>

<p>Recommendations</p>	<p><i>It is recommended that the Paddington Church of Christ, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.</i></p> <p><i>A moveable heritage inventory is to be undertaken for the heritage item.</i></p> <p><i>A moveable heritage strategy is to be conducted for any future works to the heritage item.</i></p> <p><i>The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.</i></p> <p><i>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.</i></p>	<p>It is recommended that the Paddington Church of Christ, including interiors, be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.</p> <p>Moveable heritage items, formerly associated with the services and operations of the Church, should be encouraged to be retained through a comprehensive Interpretation Strategy implemented during any future adaptive reuse of the site.</p> <p>A Conservation Management Plan should be written for the site by a suitably qualified heritage consultant, to ensure the retention of significant fabric and the improved condition of the site, prior to any future adaptive reuse.</p> <p>The northern portion of the site, including the c.1970s residential building, can be demolished to ensure the construction of more sympathetic development.</p> <p>The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.</p> <p>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.</p>
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HERITAGE ASSESSMENT

St George Greek Orthodox
Church | 90-92 Newcastle
Road, Rose Bay

Gadigal Land

Prepared for
**BOARD OF THE SAINT GEORGE GREEK ORTHODOX
CHURCH**
11 November 2022

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Aboriginal and Torres Strait Islander people make in
creating a strong and vibrant Australian society.**

**We acknowledge, in each of our offices, the Traditional
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1. EXECUTIVE SUMMARY

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

This Heritage Assessment has reached the following conclusions:

- The St George Greek Orthodox Church was constructed in 1962 by the architecture firm Fowell, Mansfield and Maclurcan.
- The subject building does not exemplify any significant architectural style and does not reach the threshold of significance under the criteria identified within the *Heritage Act 1977*. The St George Greek Orthodox Church may have social significance to its community, however it is undetermined if this social significance is linked to the fabric of the building and it is recommended that community engagement is undertaken to determine the potential social significance.

Urbis have prepared the following statement of significance for the St George Greek Orthodox Church:

The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

Therefore, Urbis have assessed that the St George Greek Orthodox Church does not reach the threshold of local significance and that community engagement should be undertaken to determine the potential social significance of the place prior to any potential listing on the Woollahra LEP 2014.

2. INTRODUCTION

2.1. BACKGROUND & PURPOSE

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

2.2. SITE LOCATION

The subject site is located at 90-92 Newcastle Street, Rose Bay within the local government area (LGA) of Woollahra. The subject site is located within Gadigal Country and in the boundaries of the Metropolitan Local Aboriginal Land Council (LALC). The site is legally described as Lot 15 and Lot 16 of Deposited Plan 5092.

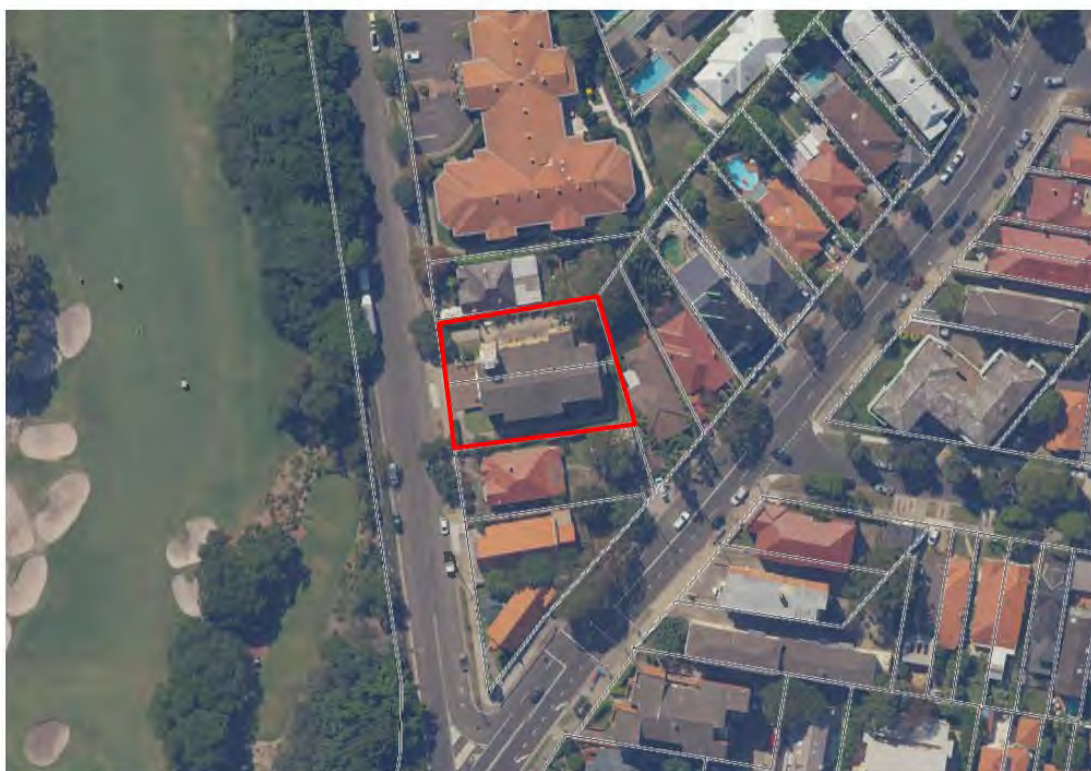


Figure 1 – Locality map with the subject site outlined in red.

Source: SixMaps

2.3. METHODOLOGY

This Heritage Assessment considers the potential heritage significance of St George Greek Orthodox Church following a thematic and site-specific history, a site investigation (following site inspections carried out in November 2022), and in relation to comparable examples of the building typology.

The assessment of significance has been prepared in accordance with the NSW Heritage Division guidelines 'Assessing Heritage Significance' and has been guided by the principles of the Australia ICOMOS Burra Charter (2013).

2.4. AUTHOR IDENTIFICATION

The following report has been prepared by Sarah Hawkins (Senior Consultant) and Anthony Kiliass (Senior Consultant).

Unless otherwise stated, all drawings, illustrations and photographs are the work of Urbis.

3. PHYSICAL EVIDENCE

3.1. SETTING

The subject site is located at 90-92 Newcastle Street, Rose Bay within the local government area (LGA) of Woollahra. The subject site is located within Gadigal Country and in the boundaries of the Metropolitan Local Aboriginal Land Council (LALC). The site is legally described as Lot 15 and Lot 16 of Deposited Plan 5092.

The subject site is located on the eastern side of Newcastle Street, a dual-carriageway street which connected New South Head Road in the north to Old South Head Road at the south, extending along the eastern boundary of the Rose Bay Golf Course. The subject site itself comprises of two rectangular allotments which have been amalgamated. The immediate setting of the area comprises low-density suburban development dating to the mid-20th century, directly opposite the undeveloped land of the Rose Bay Golf Course and with Newcastle Street featuring street plantings of various species.



Figure 2 – Aerial view of the locality, with subject site outlined in red.

Source: SixMaps



Figure 3 – Dwelling adjacent to the subject site



Figure 4 – View north along Newcastle Street

3.2. SUBJECT SITE

3.2.1. Exterior

The subject site comprises a blond brick Church building which was constructed in 1962. The building, located on the east side of Newcastle Street, is oriented west with an outlook over the Rose Bay Golf Club on the opposite side of Newcastle Street. The building is currently used as a Greek Orthodox (Community) Church and community centre, for which it was purpose-built. The site does not feature any significant landscaping or plantings, with the street-fronting portion of the Lot comprising poured concrete. There is currently no vehicular access to the building and pedestrian access is directly off Newcastle Street and through the primary entrance on the western frontage.

The building features a broad front façade with low-pitched roof and is characterised by a protruding triple-arch entrance (rendered cream) and two double-height brick pilasters on the southern and northern corners of the principal elevation. The Church features a brick campanile bell tower with rendered open cupola on the northern side, with a freestanding cross atop the cupola. The building entrance is accessed via three landings of tiled concrete steps with steel handrails. The central arched portal functions as the primary entrance, however the two adjacent timber doorways remain operable. The doorways are recessed in from the arches, sheltered by deep rendered lintels. Each of the arches features motifs important to the Church, with the two outer arches including one larger central cross with five smaller crosses surrounding. The northern cross features Ancient Greek lettering (the language of the Church), while the southern cross includes a dual-fish motif – 'Ichthys' – which references the Biblical story of the multiplication of loaves and fishes.

The side elevations of the building feature vertical double-height windows with brick sills and stained-glass windows which were installed in 2021 and gifted from a parishioner. The brickwork also features breezeblock-style ventilation at the lower courses of the windows and two doors which provide access into the lower ground-floor community hall. The rear elevation of the Church features three protruding apses which correspond internally with recessed arches in the east wall at the sanctuary.



Figure 5 – General view of the primary facade



Figure 6 – Bell tower (campanile) and open cupola



Figure 7 – Foundation stone at primary façade



Figure 8 – North façade of the Church



Figure 9 – Low height windows looking into LG hall



Figure 10 – Stained glass windows on north façade



Figure 11 – Stained glass window on north façade



Figure 12 – Window with inbuilt cross-motif at north façade



Figure 13 – Rear (east) façade

3.2.2. Interior

The St George Church is entered through the central door on the western primary façade in which the visitor walks directly into the narthex, the vestibule connection. The narthex includes the timber staircase to the mezzanine floor on the north side; and there are timber icon stands (εικονοστάσια – *iconostasia*) either side at the entrance to the nave. The flooring throughout the Church is parquetry timber with loose rugs throughout, and tiled stairs which lead to the iconostasis and the sanctuary. The ceiling of the Church features a triple-vaulted timber board ceiling, while the walls have timber linings to the wainscoting and are rendered and overpainted above. The walls include some framed, painted icons, however do not feature the frescoes more typically found in Greek Orthodox Churches. There are vertically proportioned stained glass windows throughout the interior, and while the openings remain in the original locations, the glazing itself was installed in 2021 as a result of a donation to the Church.

At the rear of the nave is the iconostasis *τεμπλον* – *templon*, located on a raised platform which separates the main church from the sanctuary behind the iconostasis. The timber iconostasis is a portable timber structure which features the 'Beautiful Gate' (*ωραῖος* – *horaïos*, accessed only by the clergy) in the middle, with painted icons including Jesus, John the Baptist, St George, Mary with infant Jesus on either side of the beautiful gate, and with Biblical scenes within the arches above the main panels. The sanctuary is accessible to clergy only and was not able to be inspected by Urbis, however is understood to feature the rear of the iconostasis, and three recessed arches, the central one of which features an icon of Jesus on the Cross.

The building ceiling contains chandeliers, however these are relatively ordinary contemporary chandeliers, not the more ornate *Πολυέλεος* – *polyeleos* style chandelier typical of Greek Churches. There are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.



Figure 14 – General view of Church interior

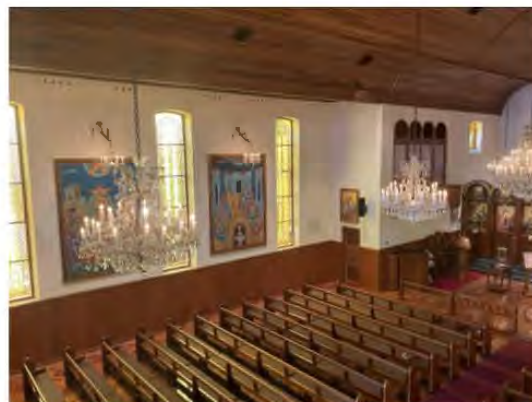


Figure 15 – North elevation interior



Figure 16 – Framed icons on south façade interior



Figure 17 – Timber ceiling



Figure 18 – Timber iconostatis at rear of the Church



Figure 19 – Icon at mezzanine level (west façade)

The lower ground-level of the Church features a hall used for community events and a weekend Greek language school. The space comprises typical plasterboard walls and ceiling, contemporary timber floorboards, a timber stage and a contemporary kitchen in the southeast corner.



Figure 20 – General view of lower ground-floor hall



Figure 21 – Foyer space in LG hall



Figure 22 – Stage structure at east end of hall



Figure 23 – Storage at east side of hall

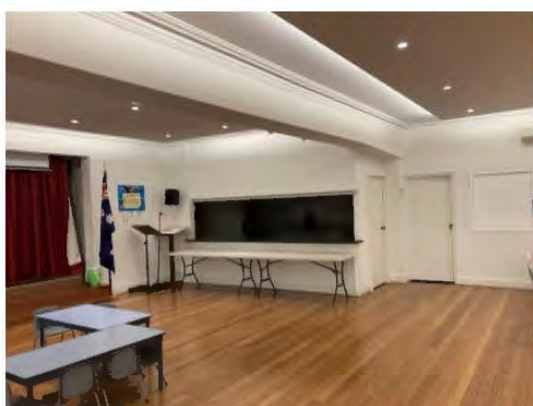


Figure 24 – LG hall kitchen



Figure 25 – Windows looking to northern courtyard

4. HISTORICAL CONTEXT

4.1. ABORIGINAL HISTORY

The traditional owners of the region around Rose Bay were the Gadigal, who cared for Country in this place for tens of thousands of years. Their close northern neighbours were the Birrabirragal, who occupied the land around Watson's Bay and South Head. Both clans spoke the Sydney language and were known as saltwater people, a complex and highly sophisticated society that were deeply connected to the ocean.¹ Today, these peoples are broadly known as the Eora nation, a name given to them by the colonists derived from the Sydney language word meaning 'here' or 'from this place'.²

Aboriginal people lived on the dunes at Rose Bay, camping near places with fresh water.³ In the warmer months, shellfish and fish were the main source of food for the Aboriginal communities; men speared fish from the shore while the Eora fisherwomen fished from nawi (bark canoes) in all weathers. Eora fisherwomen were particularly skilled at navigating the waters of the harbour in the narrow canoes, often with several young children and a fire for cooking their catch.⁴ The Gadigal also gathered tubers, roots and vegetables and hunted birds, possums and kangaroos all year round, reading the signs of the seasons to understand when the best types of food were available.

The arrival of colonists ravaged the local Aboriginal communities, with introduced diseases, alcohol and violent clashes devastating the population of Gadigal around the subject site. However, the Country around Rose Bay remained remarkably untouched by settlers, with most of the area remaining uncleared well into the 1800s. Survivors continued to fish from the local bays and practice culture, with a ritual combat area recorded at Rose Bay until the 1820s. Various small Aboriginal settlements remained in the area (including at Rose Bay) until the 1850s, though increased development limited access to resources and important cultural spaces.⁵ Relationships were strategically built with various colonists in the area allowing them to continue living around their land.

In the late 1800s, many Aboriginal people moved to the camp at La Perouse and the Woollahra LGA began to develop more extensively. During the early to mid-1900s, Aboriginal women from La Perouse and across the state worked as domestic servants in the affluent houses of Rose Bay, Paddington and Vaucluse.⁶

Today, the Aboriginal communities of the Woollahra area continue their deep connections to the land, with archaeologists, historians and elders working collaboratively with Woollahra Council to better understand their shared histories.

4.2. SUBURB HISTORY

Rose Bay was named after Governor Arthur Phillip's friend and mentor, George Rose, who served as the joint secretary of the British treasury at the time of the First Fleet and later as the treasurer of the navy.

The first European settlers at Rose Bay were convict workers who arrived in 1805 to operate salt boilers near the coast. In the early 1800s, a succession of titles was granted to the early settlers, including military officer Captain John Piper. Born in Maybole, Scotland, Piper arrived in the colony on the "Pitt" in February 1792 and served as an ensign in the New South Wales Corps. Piper was appointed a magistrate by Governor Lachlan Macquarie (b.1762 – d.1824) in 1819 and chairman of directors of the Bank of New South Wales in 1825.



Figure 26 - An extract of an undated (post 1816) Parish of Alexandria Map indicating holders of the original land grants, the approximate location of the subject site is indicated by the red circle.

Source: Land Registry Services, A. O. Map No. 185

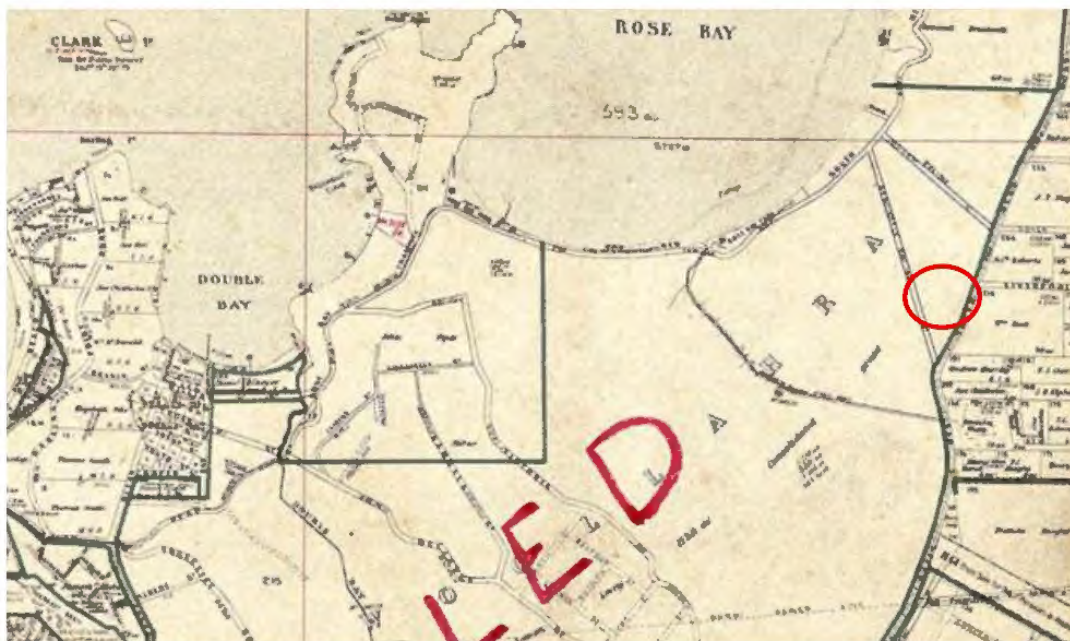


Figure 27 - An extract of the Parish of Alexandria Map indicating the extent of the consolidated grant held by Daniel Cooper and Solomon Levy, 1900, the approximate location of the subject site is indicated by the red circle.

Source: Land Registry Services, Parish of Alexandria, County of Cumberland, Metropolitan Land District Map, Sheet 1

Piper amassed his estate by acquiring smaller land grants along Rose Bay. By 1826, his land holdings at Point Piper measured 1,190 acres. A road was later constructed to connect the estate to the city. The road traversed from South Head Road (now Oxford Street) through Woollahra, Paddington and Double Bay along Ocean Avenue, William Street and New South Head Road to Point Piper.

When Piper was besieged with financial difficulties in the mid-1820s, merchants Daniel Cooper and Solomon Levey first advanced him funds, but later Piper was forced to sell his land holdings to repay the loan. The firm of Cooper and Levey was involved in importing, exporting, shipbuilding, shipowner, whaling, sealing and wool buying. The sale of the 1130-acre Point Piper estate to the partners was completed on 22 March 1830 for 2,550 pounds.

Cooper and Levey's title to the land was confirmed in 1830 and it became the sole property of Daniel Cooper in 1847. When Daniel Cooper died in 1853, his nephew (also named Daniel Cooper) inherited great wealth from the estate. Daniel Cooper (nephew) was appointed trustee of the Point Piper Estate which his uncle had bequeathed to his nephew's son (also named Daniel Cooper). Cooper was responsible for the management of the estate until his son's twenty-first birthday in 1869.

In 1904, the Rose Bay Land Company Limited secured a block lying between New South Head Road, Old South Head Road, Newcastle Street and O'Sullivan Road from Raine and Horne, agents for Sir Daniel Cooper's son for 84,000 pounds. The property was purchased in conjunction with the Royal Sydney Golf Club, where the company would construct a club house, tennis courts and bowling greens.

The Royal Sydney Golf Links subdivision took place in the early twentieth century and the first shops, schools and churches were constructed thereafter. In 1905, an electric tram line connecting Edgecliff to the Rose Bay Wharf was completed. The tram extension was the first permanent electric line in the Sydney tramway system. In 1928, a grand suburban cinema called the Rose Bay Wintergarden was completed to house the Sydney Film Festival. The cinema was designed by Henry White, architect for the State Theatre in Market Street.

Flying boat services commenced at Rose Bay in 1934. The first scheduled England-Australia flight, operated by Qantas Empire Airways, left Southampton for Rose Bay Water Airport on 26 June 1938. During World War II, the Rose Bay base was used extensively by American and Australian air forces as troop transports.

After the war, flights were made to Singapore, Norfolk Island, Lord Howe Island, Fiji and New Caledonia from a small seaplane terminal on the Rose Bay foreshore. The flying base was shuttered in the late 1970s.

4.3. THE GREEK COMMUNITY & THE GREEK ORTHODOX CHURCH IN AUSTRALIA

4.3.1. Early Greek Settlement in NSW

Greek settlers first arrived in New South Wales in the late 1810s, bringing with them their culture and religion, with the formation of the Sydney Greek Orthodox Community in 1897.¹ By the 1910s a strong Greek-Australian presence was felt in numerous Sydney suburbs, notably Redfern, Newtown, Paddington, Balmain and Manly, with smaller – yet growing – populations in Double Bay, Woollahra, Waverley, Coogee, Kensington, the Inner West, Kogarah and even Parramatta and Hornsby.² While there is limited mention of Greek settlement within Rose Bay, the suburb was home to one of the first Greek businesses in Sydney. Vretos Margetis arrived in Rose Bay in 1903 and began to operate a small theatre in Rose Bay, where he features his own

*"short, black and white silent 'newsreels'. Many 'newsreels' featured functions within the Greek community such as weddings and christenings, proving popular for Greek families seeking entertainment, while the theatre provided the community with a venue for socialising. The Rose Bay theatre operated by Margetis was only one of the many theatres owned and managed by Greeks throughout New South Wales."*³

Migration was at a steady rate. In 1924, the Australian Federal Government has capped the annual migration quote from Greece to 1200, with numbers typically not reaching this number.⁴ Geopolitical influences which led migration to Australia to increase included rising conflict between Greece and Turkey in mid-1922, and

¹ C. Turnbull, C. Valiotis & I. Tyrrell, 2001. *Beyond the Rolling Wave: A Thematic History of Greek Settlement in New South Wales*. NSW Heritage Office, Sydney: Australia

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

the restriction of migration to the United States in 1924. Even in the early 1900s, "anxiety" over Turkish nationalism or national disasters in region also boosted migration.⁵

Despite growing migration, departures back to Greece were still common, largely on account of long-term unemployment, language difficulties, and other difficulties associated with life in Australia. Employment in particular was difficult, with employment often limited to Greek owned businesses. Other reasons for returning included desire to contribute to war efforts as the Balkan League was formed in 1912 and conflict broke out in Thessaloniki and Northeast Greece against Turkish occupation. These forces were also reinforced by Australian volunteers who served in the Royal Hellenic Forces.⁶

Despite some challenges, there were a number of significant Greek institutions established by the 1900s. The Union of Greek Women were established in the early 1900s and donated to the Greek War Effort during the Balkan Wars (1912-3); the Greek Orthodox Community of New South Wales was established in 1898; the Greek Orthodox Metropolis was established in 1924; the Australian Archdiocese established in 1959; the Athenian Club established in 1911; and the Hellenic Club in 1924.

Following the Second World War, settlement boomed in today's Greek-Australian heartland in the inner-west suburbs of Marrickville, Enmore, Newtown, Redfern, Dulwich Hill and Canterbury. By 1971 approximately 93% of Greek-Australians lived in metropolitan areas, contrasting with statistics from only 20 years earlier in which 43% lived in rural towns.⁷

4.3.2. Greece & the ANZACs

As noted above, Greek military presence and geopolitical factors have been connected to the history of Greek migration to and from Australia, most notably through the Balkan Wars (1912-13), and it is now well-recognised that the ANZAC forces were comprised of multi-cultural and diverse soldiers and troops. World War 1 (1914-1918) strengthened the connection between Australia and Greece, as follows:

"On the 4th of March 1915, over 3,000 Australian soldiers, troops, nurses and medical staff landed on the Greek Island of Lemnos, which was provided as a base for Australian and New Zealand forces for hospitals, supplies and refuge. Lemnos was the main staging area for supporting allied troops throughout World War One in Gallipoli.

*Throughout this great war, over 300 Australian nurses who were all volunteers for this great cause, served on the Island in over 10 hospitals. When Australian troops finally retreated from Gallipoli in December 1915, they returned to Lemnos to find solace and rest. To this day, Lemnos is the site of 2 Commonwealth War Graves, where many Australians are buried."*⁸

⁵ *Ibid.*

⁶ Greek Australian Alliance 1899-2016. 100th Anniversary Macedonian Front 75th Anniversary Battles of Greece and Crete, p.2.

⁷ *Ibid.*

⁸ The Lemnos, n.d. *Lemnos and the Anzacs*. Accessed online 8/11/2022 at: <http://thelemnos.com.au/anzacs/#:~:text=Lemnos%20and%20the%20ANZAC's&text=On%20the%204th%20of%20March,for%20hospitals%20supplies%20and%20refuge.>



AUSTRALIAN WAR MEMORIAL

H00212

Figure 28 – Unidentified Australian soldiers in front of a shanti on the island of Lemnos, 1915.

Source: Australian War Memorial, AWM H00212 Accessed online: <https://www.awm.gov.au/collection/C44563>



Figure 29 – Australian nurses arriving at Lemnos, 1915.

Source: State Library of New South Wales, cited in NeosKosmos accessed online:
<https://neoskosmos.com/en/2019/04/26/news/community/anzac-day-lemnos-role-remembered-in-greece-and-australia/>

To this day ANZAC Day services are commemorated annually at these War Grave sites at Lemnos, being the Allied Cemetery at Moudros. It is estimated that 646 ANZAC troops are buried or memorialised in Greece at Phaleron, Athens, Rhodes and Souda Bay in Crete.⁹ In 1927 a Soldier Settlement near Shepparton in Victoria was named Lemnos to commemorate the Island.



Figure 30 – The Moudros Memorial at Lemnos

Source: Neos Kosmos, accessed online: <https://neoskosmos.com/en/2019/04/26/news/community/anzac-day-lemnos-role-remembered-in-greece-and-australia/>

The Greek Australian Alliance 1899-2016 summarised the involvement of Greek-Australians within the ANZAC forces:

1914-1918: Approximately 90 Greek Australians served on Gallipoli and the Western Front. Some were born in Athens, Crete, Castellorizo, Kythera, Ithaca, Peloponnesus, Samos and Cephalonia, Lefkada and Cyprus and others in Australia. They were joined by Greek Australian nurses, including Cleopatra Jonson (Ioanou), daughter of Antoni Ioanou, gold miner of Moonan Brook, NSW.¹⁰

As the Gallipoli mission unfolded into turmoil, 300 guerilla soldiers from Crete were sent under the Command of Pavlos Gyparis to attack the Gulf of Saros, therefore creating a diversion with lured the Ottomans and enabled the Australian 1st Brigade to advance on Lone Pine.¹¹

⁹ Chrysopoulos, P., April 23 2021. 'Greek Island of Lemnos Commemorates Anzac Day'. *Greek Reporter*. Accessed online 8/11/2022 at: <https://greekreporter.com/2021/04/23/anzac-day-lemnos/>

¹⁰ Greek Australian Alliance 1899-2016, p.2.

¹¹ *Ibid*, p.5.

4.3.3. Growth of the Greek Orthodox Church in Australia

Of the establishment of the Church in Australia, the International Directory stated the following:

"A priest from the Island of Samos named Dorotheus Bacaliaros arrived in Melbourne, and then came to Sydney... no sooner did the Orthodox people see here a priest with his gown, long hair, and his patriarchal beard, then they naturally felt a great joy. Most of them had been deprived of hearing the divine service in their own language since they left their last place of above... this priest succeeded, in the midst of many obstacle and financial difficulties, in erecting the Greek Church in Sydney."¹²

The first Greek Orthodox Church in Australia was built in Surry Hills, on Bourke Street, and known as Ayia Trias (Holy Trinity). Archimandrite Seraphin Phocas travelled to Australia from Jerusalem to head the church and administered the first address to the congregation following the opening.¹³ Phocas was chosen as he represented a link between the migrant communities of Greece, Syria and Lebanon which has established the Church. Prior to the construction of Ayia Trias, Greek Orthodox services had been held at various other churches across Sydney, mainly led by Father Dorotheos, from Samos.¹⁴

By the 1920s, the community which had celebrated the opening of Ayia Trias together only 20 years earlier was fractured. The Syrian migrants left the church to found their own as the Greek-speaking members of the church turned to the Church of Greece for priestly appointments, and membership to Ayia Trias was restricted to those of Greek descent in New South Wales and Queensland. Following World War I, a large influx of Greek-speaking migrants came to Sydney, following eviction from Turkey by the Government of Ankara. The result was that the Patriarchate of Constantinople enforced their right of jurisdiction over the Greek communities globally, resulting in the establishment of Greek Orthodox Metropolis of Australia and New Zealand in 1924.¹⁵

Christopher Knetes was the first Metropolitan and wrote of the difficulties of being so, with Australia having "one of the largest provinces of the Church, and undoubtedly has the smallest population... The Orthodox population of this extended area balances between 9,000 or 10,000 so therefore it will be seen that there is a tremendous task for an archbishop."¹⁶ Controversy arose between the Church and Greek Orthodox communities, spurred by the originals of Church leaders in Greece – with Knetes being from Samos, and the Greek Orthodox Community traditionally dominated by Kytherians.¹⁷

The Greek Orthodox Metropolis of Australia and New Zealand officially became the Archdiocese of Australia and New Zealand in 1959. This was under the leadership of Metropolitan Ezekiel, who was elevated to Archbishop as a result, although Knetes has been referred to as Archbishop prior to this.¹⁸ At the time, the Archdiocese held authority over the Greek communities of Australia, New Zealand, India and the 'Far East', with 130,000 members in Australia alone.¹⁹ The Church experienced a period of growth following this, with the number of parishes expanding from 19 to 89 by 1965 within Australia.²⁰ The combined churches of New Zealand and Australia separated in 1970, and the Greek Orthodox Archdiocese of Australia was formed.

The Anglican Church had been a friend to the Greek Orthodox community throughout the establishment of the Orthodox Church in Australia. Anglican Church authorities had lent their space to Orthodox parishioners and priests and even assisted in the acquisition of Churches, such as the Church of St. George for the community of Port Pirie and the current Greek Archdiocese Church on Cleveland Street in Redfern.²¹

In 1976 the Greek Archdiocese celebrated its 50th anniversary in Australia and today the Archdiocese comprises 15 parishes, 20 parish communities and has contributed substantially to Australian culture and Greek-Australian life.

¹² Knete, Christopher, 1927. *International Directory: The Greek Orthodox Church in Australia*, pg.401-407.

¹³ The Daily Telegraph, 17 April 1899. *The Greek Orthodox Church*, pg. 7.

¹⁴ C Turnbull, C. Valiotis & I. Tyrrell, 2001.

¹⁵ *Ibid.*

¹⁶ The Canberra Times, 7 March 1991. *History*, p. 12.

¹⁷ C. Turnbull, V. Valiotis & I. Tyrrell, 2001; Knetes, Christopher 1927.

¹⁸ Knetes, Christopher, 1927.

¹⁹ The Canberra Times, 21 November 1959. *New Greek Orthodox Bishop Appointed*, pg. 2.

²⁰ The Canberra Times, 4 December 1965. *Orthodox Conference*, p. 15.

²¹ Knetes, Christopher, 1927.

4.4. SUBJECT SITE

4.4.1. Early History

Newcastle Street was established in 1875 and utilised to connect Old South Head in the south (which followed the eastern beaches) with the New South Head Road in the north. This resulted in land subdivision and saw subsequent development in the area. In 1893 the Royal Sydney Golf Club was founded opposite the subject site. The land was further subdivided at the turn of the century.

The subject site was purchased by Hermann Gustav Otto Landahl²² who built a dwelling c.1910 known as Sonoma. The dwelling was demolished in 1962 for construction of the St George Greek Orthodox Church. The land was sold on two occasions: once in 1911 to Charles Bailey and again in 1928 to Francis Perrottet. The land was then purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.²³

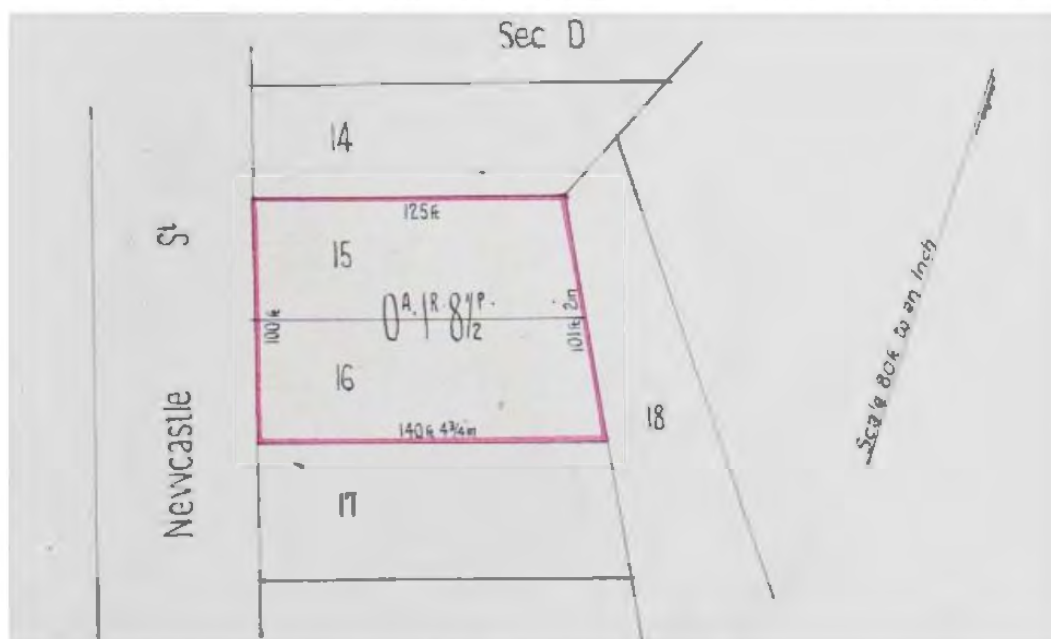


Figure 31 – The land purchased by Landahl in 1910

Source: Vol-Fol 2045-168

4.4.2. St George Greek Orthodox Church

As noted above, the subject site was purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.²⁴ A mortgage was taken out from the Bank of New South Wales in September 1961 which enabled the construction of the Church itself. As above, Post-War migration had bolstered the number of Greek migrants within Sydney although this was largely concentrated in the Inner West of Sydney and South of Sydney, with little historic evidence for a growing Greek demographic in Rose Bay or even the surrounding suburbs within Woollahra. One historic report within *The Daily Telegraph* details the fundraising efforts of Greek women who played cards at the estate *Florida* in Rose Bay. These efforts appear to have been organised through the Greek Society (based on Castlereagh Street) by Lady Jordan (the owner of *Florida* at the time) with Madam Vrisikas, wife of the General-Consul of Greece and did not appear to

²² Vol-Fol 2045-68

²³ *Ibid*, Transfer No. H860445

²⁴ *Ibid*, Transfer No. H860445

comprise local Greek women.²⁵ However, apart from this, there is very little historical documentation which attests to Greek life in Rose Bay which may have increased the demand for a Greek Orthodox Church in the area.

The earliest discussions for a Church within the community started in 1956 and the site was then purchased two years later. The Building Application for the Church was lodged and approved in 1960 (BA1960/745), designed by Fowell, Mansfield and Maclurcan however no original plans have been located. It is uncertain if there was a particular connection between the Church and the architectural firm, or if they were simply selected as experienced Church architects. The architectural firm however largely specialised in Catholic Churches. The primary façade design encapsulated two plaques which commemorate the ANZAC forces, reading:

Northern Plaque

ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΦΕΩΡΓΙΟΥ (The Holy Church of St George)

This foundation stone of the Greek Orthodox War Memorial Church was laid on 23rd April 1961 by his Eminence Archbishop Ezekiel

Architects

Builders

Fowell Mansfield and Maclurcan

Girvan Bros Pty Ltd

Southern Plaque

This plaque commemorating the dedication of this church as a war memorial to Australian Soldiers of Greek origin who laid down their lives for Australia as members of the Armed Forces of the Commonwealth of Australia in the Two World Wars and Australian Servicemen who died in Greece during the Second World War whilst members of the armed forces of the Commonwealth of Australia was unveiled by His Excellency Lieut. General Sir Eric Woodward KCMG CB CBE DSO Saturday 24th November 1962

The Church was consecrated by Archbishop Ezekiel.



Figure 32 – Consecration of the Foundation Stone, 1962

Source: St George Rose Bay on Instagram: <https://www.instagram.com/p/CkqF0obMDF5/>

²⁵ *The Daily Telegraph*, 19 December 1940. 'Providing Comforts for Greek Soldiers'. Accessed online: <https://trove.nla.gov.au/newspaper/article/248820213?searchTerm=rose%20bay%20greek>



Figure 33 – St George Rose Bay upon completion

Source: *St George Rose Bay* on Instagram: <https://www.instagram.com/p/CjU1sDhFij/>



Figure 34 – 1965 Aerial imagery of the subject site showing the newly constructed Church

Source: Department of Customer Service Historical Aerials Viewer

Following the opening of the Church, there were early modifications as detailed in BA1963/193. There is little historical documentation detailing the opening of the Church; early alterations or additions; or even functions, beyond the broadcasting of Greek-Australian socialite marriages within the *Australian Women's Weekly*. These records however do not provide photographs of the Church interiors or exterior.



Figure 35 – Aerial imagery of the Church in 1982

Source: Department of Customer Service Historical Aerials Viewer

Several alterations and additions were undertaken over the following years. These included:

- BA 1984/1094
- BA 1986/392
- BA 1991/310
- DA 309/2002 for Alterations and Additions to the existing place of worship, which included the extension of the southern plane of the Church to incorporate an administration area



Figure 36 – 2005 aerial imagery of the site showing the addition to the south

Source: Department of Customer Service Historical Aerial Imagery Viewer

Notable additions or alterations on site included the inclusion of new stained-glass windows which were installed in 2021; the installation of a metal spiral staircase to provide access to the belltower; and the recent renovation of the lower ground-floor community hall.

4.5. THE ARCHITECTS: FOWELL, MANSFIELD & MACLURCAN

The architectural firm Fowell, Mansfield and Maclurcan are regarded by Apperley et al., as key practitioners of the Post-War Ecclesiastical style.²⁶ The firm was formed by Joseph Charles Fowell, Donald Maclurcan and John Mansfield.

4.5.1. Joseph Fowell

Joseph Charles Fowell was a Catholic Australian born architect who trained under Leslie Wilkinson at the University of Sydney from 1919. In 1926 Fowell partnered with Kenneth McConell and together they won a competition to design B.M.A House and also designed St Anne's Shrine in Bondi which received the 1935 Sulman Award. Fowell designed over forty churches in New South Wales and Victoria and mostly designed

²⁶ *Ibid.*

Catholic Churches. He was a fellow of the Royal Australian Institute of Architects; served as vice-president in 1941-2 and 1946-7 and later received its gold medal in 1962.

4.5.2. John Mansfield

John Mansfield was born in Double Bay in 1906 and trained as an architect under Leslie Wilkinson at the University of Sydney from 1929. Initially Mansfield was a modest architect, designing additions to the Tudor House School at Moss Vale and a Georgian mansion at Vaucluse. He joined Fowell in 1939 and later joined the National Trust of Australia. Here he specialised in the remodelling of historic houses, altering Rona, (Bellevue Hill), Springfield (Goulburn), and Harrington Park (Narellan), and also redecorated and restored the Sydney Town Hall and Kirribilli House. Additionally, he specialised in educational buildings throughout the Eastern Suburbs, Waverley and North Sydney.

4.5.3. Donald Maclurcan

Donald Maclurcan studied architecture at the Sydney Institute of Technology in Ultimo and after serving in World War II he returned to Sydney to work as an architect. Here he joined Fowell and Mansfield as a partner in 1946 and had a particular interest in civic works, working for the Snowy Mountains Engineering Authority, the Department of Main Roads and Railways, and the Metropolitan Water Sewerage and Drainage Board. Also a Catholic, Maclurcan was a member of the Catholic Building and Finance Committee; was the President of the Illuminating Engineers; and was the first Chairman of the Zoological Parks Board of NSW. He was appointed a Knight Commander of the Order of Saint Gregory by the Catholic Church.

4.5.4. Fowell, Mansfield & Maclurcan

Fowell's firm was joined by John Mansfield in 1939 and Donald Maclurcan in 1946, operating as Fowell Mansfield and Maclurcan. In 1962 they were joined by O.R. Jarvis. The firm designed the Sydney County Council Building in 1960 and the Gladesville Bridge in 1965, which won the Royal Australian Institute of Architects civic design award.

Church buildings designed by Fowell Mansfield and Maclurcan included the Orient Line Building (2-6 Spring Street, 1943); St Augustine's Church (Meehan Street, Yass, 1956); P&O, Church of St Rose (Collaroy Plateau, 1967); the Memorial Chapel and Studies Wing at St Paul's College (The University of Sydney) and St Neri's at Northbridge (1941) and St Paul's Church, Ryde (1934).

Enquiries at the Australian Institute of Architects (NSW) archives has not found any profile for the firm of Fowell, Mansfield & Maclurcan.

5. COMPARATIVE ANALYSIS

5.1. INTRODUCTION

This comparative analysis section provides two key comparative analyses to evaluate the heritage significance of St George Greek Orthodox Church, Rose Bay. The comparative analysis comprises two parts: a comparative analysis of places of worship designed by the architects Fowell, Mansfield & Maclurcan; followed by a comparative analysis of Greek Orthodox Churches within Sydney.

5.2. FOWELL, MANSFIELD & MACLURCAN & THE POST-WAR ECCLESIASTICAL STYLE

5.2.1. Preamble

5.2.1.1. Fowell, Mansfield & Maclurcan

For a background history on Fowell, Mansfield and Maclurcan please refer to Section 3.6.4. Overall, Fowell, Mansfield and Maclurcan are recognised as prominent practitioner of the Post-War Ecclesiastical style, having designed numerous religious buildings, yet also involved in adaptive reuse and civil infrastructure projects.²⁷ Across the firm, the three partners appear to have had vastly differing interests and areas of architectural expertise. Fowell and Maclurcan – both practicing Catholics – designed numerous Churches, particularly Catholic churches in the mid-20th century, which typically expressed qualities of the Post-War Ecclesiastical style, which (as discussed in Section 3.6.2) was heavily influenced by austerity, modernism, the Internationalist style.

The work of Fowell prior to the mid-20th century was highly traditional with influences of Gothic and Romanesque styles. His early works (arguably also his most important) include the British Medical Association (BMA) Building, St Anne's Catholic Church at Bondi, St Mary's at North Sydney demonstrate typical characteristics of the Inter-War Gothic style, with decorative masonry and features. From the 1940s the firm began to design more restrained, stripped modernist structures utilising simple brickwork, bold forms and large proportions, with relatively limited religious iconography.

This comparative analysis has sought to focus on religious buildings designed by Fowell, Mansfield & Maclurcan, with particular preference given to structures located within Inner Sydney, notably Woollahra and neighbouring LGAs; buildings which have attributed heritage significance; and structures which are of a similar architectural style.

In addition to the structures noted below, prominent alterations and additions by Fowell, Mansfield & Maclurcan which have been omitted from this comparative analysis include:

- Alterations to Baxter's Lodge (Sydney LEP 2012 I86 and University of Sydney s170 Register) and the Parramatta Road Lodge (University of Sydney s170 Register) at the University of Sydney;
- Relocation and rebuilding of the St Charles Borromeo Catholic Church and Cemetery, which was originally designed by Augustus Pugin (Ryde Local Environmental Plan 2014 I147)
- Hemsley House, forming part of the St Luke's Hospital Group at Elizabeth Bay (Sydney LEP 2012 I599)

5.2.1.2. Post-War Ecclesiastical Style

The Post-War Ecclesiastical Style brought about a period of austerity and loss of skilled workforces in the period following World War II (1939-1945), and subsequently, the grandeur, expense and intricacy of 'Revival' styles were no longer desired and seen as 'shams'.²⁸ Combined with the growing popularity of modernism and the International style, the days of grand religious structures were gone. However, Church bodies and communities still expected that a Church should "look like a Church."²⁹ This was first expressed through stripped versions of Medieval Churches comprising face brick yet retaining Medieval forms, with buttresses, crenellations and lancet and/or quatre-foil windows and the Cross-Church form with apse,

²⁷ Apperley, R., et al., 1989, p.271.

²⁸ Apperley, R., et al., 1989, p.212.

²⁹ *Ibid.*

bellowers, and narthex.³⁰ More 'Unorthodox' forms diverged from this and became a rectangular or circular shape which served the purpose of bringing the congregation and clergy closer together. As summarised by Apperley et al., the Post-War style had the following characteristics:

The style was applied to educational as well as religious buildings; simplified interpretations of medieval architecture, including continuation of Inter-War trends.

Exterior Characteristics

Massing simple and often asymmetrical, even though planning tended to be traditionally symmetrical. Insistent verticality. Towers sometimes attenuated, sometimes traditional. Needle-like spires arising from low-pitch roofs. Walls commonly of undecorated face brickwork. Low-pitch roofs. Pointed arch forms interpreted as shallow inverted V-shapes.

5.2.2. Comparative Analysis

A select group of places of worship designed by Fowell, Mansfield & Maclurcan has been compiled below in Table 1.

Table 1 – Comparative examples – Places of worship designed by Fowell, Mansfield & Maclurcan

St Anne's Church, North Bondi	
Address	60 Blair Street, North Bondi
Date Established	1934
Architect	Fowell and McConnell
Heritage Listing	NSW State Heritage Register (SHR 01706) Waverley Local Environmental Plan 2012 (L376) Royal Australian Institute of Architects Register (4703278) Register of the National Trust of Australia
Statement of Significance	
<p><i>St Anne's Church is of State significance as a fine and representative example of the Inter-war Romanesque style. A Catholic church largely built in the 1930s but completed in the 1960s to the competition-winning design of Joseph Fowell and Kenneth McConnell, the decorative scheme is restrained but features highly-crafted timber, brick and sandstone detailing. It has a careful integration of furniture and fittings also largely designed by the architects that includes an ingenious and possibly unique ventilation system (recently dismantled but stored on site). Winner of the Royal Australian Institute of Architects' 1935 Sulman Award, this is the only church to win this prestigious award as a complete design, and has been described as 'perhaps the highlight of ecclesiastical architecture in interwar Sydney'. Its representative significance is enhanced by its continuing role and positioning as a landmark element in a church-school precinct of buildings. This precinct also represents the establishment of the Bondi Beach Parish of the Catholic Church and its importance as a place of worship for the local Catholic community through several generations.</i></p>	

³⁰ Ibid.

St Anne's Church, North Bondi



Figure 37 – St Anne's Church, North Bondi exterior

Source: Wikipedia, photograph by 'Collywolly'³¹



Figure 38 – Interior of St Anne's Church

Source: Ry Lim³²

St Mary's Church, North Sydney

Address	264 Miller Street, North Sydney
Date Established	1939
Architect	Fowell, McConnell and Mansfield
Heritage Listing	North Sydney LEP 2014 (I0971) Register of the Australian Institute of Architects (ID 4700815)
Statement of Significance	
<i>The prime Catholic Church in North Sydney and the direct successor to the original Catholic church on this site. An impressive and remarkable building of monumental scale in a prominent location.</i>	

³¹ 'Collywolly', 5 November 2018. 'St Anne's Catholic Church, 60 Blair Street, Bondi, New South Wales.' Accessed online https://en.wikipedia.org/wiki/File:St_Anne%27s_Catholic_Church_Bondi-2.jpg

³² Ry Lim, n.d. 'St Anne's Catholic Church.' Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/7282-st-anneand%2339%3Bs-catholic-church>

St Mary's Church, North Sydney



Figure 39 – St Mary's Church exterior

Source: Peter Liebeskind³³



Figure 40 – Interior of St Mary's Church

Source: Peter Miller³⁴

St Paul's Memorial Chapel & Studies wing, St Paul's College, University of Sydney

Address	City Road, St Paul's College, Camperdown
Date Established	1960
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	Register of the Australian Institute of Architects (ID 4703278)
Statement of Significance	
N/A	
Note: St Paul's Memorial Chapel is identified by Apperley et al. as a key example of the Post-War Ecclesiastical style	

³³ Peter Liebeskind, 2017. 'St Mary's Church. Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/7326-st-maryand%2339%3Bs-church>

³⁴ Peter Miller, 2019 'St Mary's Catholic Church – North Sydney.' Flickr. Accessed online: <https://www.flickr.com/photos/64210496@N02/48326274447>

St Paul's Memorial Chapel & Studies wing, St Paul's College, University of Sydney



Figure 41 – St Paul's Memorial Chapel exterior

Source: St Paul's College³⁵



Figure 42 – Interior of St Paul's Chapel

Source: St Paul's College³⁶

St Joseph's Catholic Church, Neutral Bay

Address	16 Lindsay Street, Neutral Bay
Date Established	1941
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	Not Listed
Statement of Significance	
N/A	

³⁵ St Paul's College, n.d. 'Chapel and North Quad.' Accessed online: <https://www.stpauls.edu.au/home/chapel-and-n-quad/>

³⁶ St Paul's College, n.d. 'Chapel.' Accessed online: <https://www.stpauls.edu.au/chapel/>

St Joseph's Catholic Church, Neutral Bay



Figure 43 – St Joseph's exterior

Source: Wikimedia Commons, 'Sardaka'³⁷



Figure 44 – St Joseph's Interior

Source: Network for Good³⁸

Holy Family Roman Catholic Church, Parkes

Address	29 Currajong Street, Parkes
Date Established	1942
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	N/A
Statement of Significance	
N/A	

³⁷ 'Sardaka', 2012. 'St Josephs, Neutral Bay, Sydney.' Accessed online:

[https://commons.wikimedia.org/wiki/File:\(1\)_St_Josephs_Catholic_Church.jpg](https://commons.wikimedia.org/wiki/File:(1)_St_Josephs_Catholic_Church.jpg)

³⁸ Network for Good, St Joseph's Rose Bay. Accessed online: <https://www.networkforgood.com.au/>

Holy Family Roman Catholic Church, Parkes



Figure 45 – Holy Family Roman Catholic Church
Source: Church Histories³⁹



Figure 46 – Interior of the Holy Family Roman Catholic Church
Source: Holy Family Parish Parkes on Facebook

St Raphael's War Memorial Catholic Church, Queanbeyan

Address	47 Lowe Street, Queanbeyan
Date Established	1956
Architect	Fowell, Mansfield and Maclurcan
Heritage Listing	N/A
Statement of Significance	
N/A	

³⁹ Australian Christian Church Histories, 2022. 'Parkes, NSW – Holy Family Catholic.' Accessed online: <https://www.churchhistories.net.au/church-catalog/parkes-nsw-holy-family-catholic>

St Raphael's War Memorial Catholic Church, Queanbeyan



Figure 47 – Exterior of St Raphael's

Source: Henry Moulds for Places of Pride, AWM⁴⁰



Figure 48 – Interior of St Raphael's

Source: John Huth for Australia's Christian Heritage⁴¹

St Joseph's Roman Catholic Church, Uralla

Address	14 Bridge Street, Uralla
Date Established	1967
Architect	Fowell Mansfield and Maclurcan
Heritage Listing	Uralla Local Environmental Plan 2012 I23
Statement of Significance	
<p><i>New St Joseph's Catholic Church is a striking testament to its era of construction in the late 1960s and when there was a surge in population growth providing a confidence to build a new church and use a modernist architectural style. It remains in use by its congregation and the adjoining school. This is the only building of this architectural style in the Uralla Shire, and there are no other Catholic war memorial churches in New England. Construction of the church as a war memorial provides the opportunity to research the diversity of war memorials found throughout Uralla, the wider district and New England Region.</i></p>	

⁴⁰ Henry Moulds, n.d. St Raphael's War Memorial Church. Places of Pride. Accessed online: <https://placesofpride.awm.gov.au/memorials/263652>

⁴¹ John Huth, 2017. St Raphaels Catholic Church. Australia's Christian Heritage. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/2447-st-raphaeland%2339%3Bs-catholic-church>

St Joseph's Roman Catholic Church, Uralla



Figure 49 – Exterior of St Joseph's

Source: John Huth for Churches Australia⁴²

St Augustine's Church, Yass

Address Meehan Street, Yass

Date Established 1941

Architect Fowell and McConnell

Heritage Listing N/A

Statement of Significance or Description

St Augustine's is a simple mid-century ecclesiastical structure with a 40ft nave constructed with 'light golden' brick face, supported with reinforced concrete columns internally. The clerestory windows are elongated rectangular forms with a low pitched arch. Towards the rear of the cruciform structure there is are transepts of a lower height. The interior was finished with a timber clad ceiling and the chapel was decorated with decorative coloured ceramic tiling. The side chapels housed stone altars and the high altar was place in front of a timber reredos.

The foundation stone for St Augustine's was set in April 1954 ⁴³The design was influenced by the bishop who wanted to emphasise the "vertical motif" The church's bell was repurposed from an older version of St Augustine's located across the street, it was moved to the new bell tower in 1955. The church also houses a collection of four sculptures by Tom Bass AM, commissioned by Archbishop Young.

The church was significant to the local Catholic community who raised over £3500 to cover the costs of its construction in 1954. It was opened by archbishop Sir Guilford Young, who had been the youngest archbishop in the world. While the structure of St Augustine's is relatively simple, it showcases the vertical motif common to many mid-century churches in New South Wales.

⁴² John Huth 2018, St Joseph's Catholic Church. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/catholic/directory/4127-st-josephand%2339%3Bs-catholic-church>

⁴³ The Sydney Morning Herald, 6 April 1954, p.12. accessed via http://nla.gov.au/nla_news-article18418736

St Augustine's Church, Yass



Figure 50 – Exterior of St Augustine's Church

Source: Paul McCarthy Wikimedia Commons⁴⁴

5.2.3. Discussion

The St George Greek Orthodox Church in Rose Bay was designed by Fowell, Mansfield & Maclurcan, and opened in 1962. As such, this places the St George Orthodox Church as the second 'youngest' Church within the body of work of Fowell, Mansfield & Maclurcan. The firm's early Churches (St Anne's and St Mary's) are relatively traditional in style and materials as Inter-War Churches which had not yet been impacted by societal changes which resulted in the development of the Post-War Ecclesiastical style, notably Post-War modernity and austerity. The firm's first foray into Post-War Ecclesiastical style – a significant modern style popular for approximately half a century of which Fowell, Mansfield & Maclurcan were practitioners of some prominence – occurred in the early 1940s with the design and construction of St Augustine's Church (Yass), St Joseph's Church (Neutral Bay), and the Holy Family Roman Catholic Church (Parkes). As such, the St George Greek Orthodox Church is a late example within the body of work of Fowell, Mansfield & Maclurcan, with key prominent examples of the Post-War Ecclesiastical style predating St George's by approximately 20 years. St George Greek Orthodox Church is largely contemporaneous with the examples of Post-War Ecclesiastical architecture provided in the comparative examples above, however the St George Greek Orthodox Church (as will be discussed below) cannot be considered a fine or early example of this style of architecture, as it has been noted above that the style had been practiced by Fowell, Mansfield and Maclurcan for approximately 20 years prior to their design of St George.

Stylistically, the St George Greek Orthodox Church does not demonstrate the key qualities of the work of Fowell, Mansfield & Maclurcan or the Post-War Ecclesiastical style of which they were somewhat known practitioners. The other examples noted within this comparative analysis more clearly demonstrate characteristics of the Post-War Ecclesiastical style, notably large massing of brickwork, vertical 'slit' style windows, freestanding crosses, medieval inspired campaniles, and Romanesque towers. It is noted that the examples included within this comparative analysis are excellent examples of this style and of the work of Fowell, Mansfield & Maclurcan (and are, accordingly, afforded protection as heritage items). Comparatively, the St George Greek Orthodox Church features very few characteristics of this style. Furthermore, the St George Greek Orthodox Church does not exemplify the landmark qualities seen at all other comparative examples (perhaps with exception to the St Paul's Chapel, noting the prominent Victorian character of its setting which required a more restrained response to a modern addition).

Example Churches seen in this comparative analysis feature prominent massing and scale, with large proportions often further exacerbated by their placement on podiums or raised ground. The landmark qualities and power attributed to the buildings is often intensified by plain brick walls and skewed balance of solid and void to thick masonry walls. This contrasts with St George at Rose Bay. The St George Greek Orthodox Church features comparatively modest proportions and height, with the bulk and massing of the Church reduced by the triple-arched protruding entrance and shallow-pitched roofline, the contrast of the

⁴⁴ Paul McCarthy, 2005. *St Augustine's Church (Catholic)*, Meehan St, Yass. Accessed online: https://en.wikipedia.org/wiki/Joseph_Charles_Fowell#/media/File:StAugustinesYass.JPG

render against the brickwork, and the presence of the open cupola upon a belltower (reminiscent of Spanish Mission or Inter-War Mediterranean styles rather than the typical Romanesque influence) which is proportionate to the height of the building, rather than dominating it in height, as is seen at other examples, notably St Augustine's. Perhaps their finest example of the Post-War Ecclesiastical style is the St Paul's Chapel at the University of Sydney which utilised a distinctive form, concrete and steel materiality, and is characterised by the bold and bright stained glass windows, which comprise much of a façade and clearly demonstrate principles of modernity in an architectural expression.

By contrast, St George is heavily restrained, featuring limited decorative elements at both the exterior or interior, therefore veering from many other examples shown above. The St George Church furthermore shies from many of the distinctive bold forms, shapes and proportions which characterise the Post-War Ecclesiastical style, including any circular, arched or A-frame forms or colossal fleches which ordinarily contribute to the landmark qualities and architectural/aesthetic significance of the style.

Internally, the St George Greek Orthodox Church is not a fine example of the work of Fowell, Mansfield & Maclurcan. The St George Church – other than relatively simple timber-lined vaulted ceiling – is very restrained. The spatial volume of the room and the lack of decorative elements embedded within the architecture of the building itself, do not contribute to a sense of grandeur typical of religious buildings and seen at many of the other examples of Fowell, Mansfield and Maclurcan's work. Typically, the interior architectural designs of Fowell, Mansfield and Maclurcan has utilised grand and ornate altar forms (such as large, recessed stone altars and arches) to portray a sense of grandeur and of the sacred. This is expressed successfully at all other Church examples by the architects, even at the St Paul's College Chapel, in which the highly decorative stained glass presents a distinctive modern altar. The elements which contribute to interiors of the St George Orthodox Church largely include the *iconostasis* and the various icons upon the walls. It is noted that these elements – all of which are central to the practicing of the Church as a Greek Orthodox Church – are moveable items which are portable, not fixed within the building, and which – while being of paramount importance to the function and use of the Church – do not form part of the inherent architectural expression of the Church. Therefore, any important interior aesthetics at the Church is directly connected to the use of the Church rather than the architecture itself.

The interior and exterior of the Church has furthermore been altered – and therefore has experienced a reduction in integrity – through the ongoing alterations and additions to the building, notably the replacement of all stained-glass windows.

As such, the St George Greek Orthodox Church, as a late and relatively pedestrian example of the works of Fowell, Mansfield & Maclurcan, does not demonstrate the key characteristics of the firm's work, nor of the Post-War Ecclesiastical style. The St George Greek Orthodox Church does not demonstrate the landmark qualities, distinctive architectural expression, nor external or internal design components which typically characterise the works of Fowell, Mansfield & Maclurcan and the Post-War Ecclesiastical style more broadly.

5.3. GREEK ORTHODOX CHURCHES & LATE-20TH CENTURY IMMIGRANT NOSTALGIC STYLE IN SYDNEY

5.3.1. Preamble

5.3.1.1. Byzantine Style

The Byzantine style appeared in the 4th century AD and initially combined elements of the Hellenic/Roman Basilica with typical architectural features popular in the (former) eastern Roman Empire in Constantinople.⁴⁵ Reaching the West through portable illustrations and travelling tradesmen, the Byzantine style rapidly travelled throughout Italy and through to Spain, where it became popular particularly in Tuscany, Venice, and Sicily.⁴⁶

Key elements of the style include domed ceilings; (often freestanding) belltowers; elliptical and centrally planned internal spaces, such as the Cross-Plan; and use of thick mortar layers to create a monolithic

⁴⁵ Britannica, n.d. 'Byzantine architecture.' *Encyclopedia Britannica*. Accessed online: <https://www.britannica.com/art/Byzantine-architecture>

⁴⁶ Kostoff, S., 1995. *A History of Architecture Settings and Ritual*, p.295, 318.

appearance to masonry facades. Also common was the presence of a squinch; pendentive; coffered ceilings; and richly inlaid decorative elements featuring marble, tiles or gold.⁴⁷

Each of these elements refer to early Roman and Christian basilica in the first few centuries AD.⁴⁸ Notably, the Byzantine architectural style is entangled with the presence of Byzantine mosaics, which are "physically inseparable from the architectural frame of their buildings, their placement takes advantage of [the] frame of their buildings, their placement takes advantage of this frame to set up a ceremonial hierarchy of parts basic to the theatre of liturgy housed therein, and their subject informs this theatre with precise theological meaning."⁴⁹

Throughout the Medieval period ecclesiastical architecture was broadly divided in different styles, with the Byzantine style contrasting with Gothic architecture. In this period, the cross-in-square design of Churches and the decorative mosaics and frescos were reduced in density.⁵⁰ Elements of the Byzantine style became popular again in the early 20th century to some extent, with some elements of Byzantine-Islam architectural styles appearing in Inter-War Spanish Mission and Mediterranean styles.⁵¹

5.3.1.2. Late-20th Century Immigrant Nostalgic Style

The Late 20th-Century Immigrant Nostalgic style can be broadly read as the replication of traditional foreign architectural forms within Australia. As Post-War migration boomed, migrant families initially settled in Australia in poor-quality cramped housing in industrial suburbs, and upon finding their feet after years of labour, came to purchase their own land and were finally able to build houses for themselves and their families.⁵² As Apperley et al. state, the 'Immigrant Nostalgic' style was born from the ambition to show a "recollection of the culture from which they had come."⁵³

5.3.2. Comparative Analysis

A select group of Greek Orthodox Churches in Sydney has been compiled below.

Table 2 – Comparative examples – Greek Orthodox Churches in Sydney

Saints Constantine & Helen Greek Orthodox Church	
Address	366-378 King Street, Newtown
Date Established	1856-62
Architect	N. Trengrovse
Style	Victorian Academic
Heritage Listing	Sydney Local Environmental Plan 2012 (L1015)
Statement of Significance	
<p><i>The Saints Constantine and Helen Church is an early building for Newtown and a good example of a mid Victorian Academic Style church which makes a positive contribution to the streetscape. The site dates from the key period of development for King Street and the Newtown area as a direct result of subdivision of large villa estates. It has a strong association with the history of Congregational Worship and education</i></p>	

⁴⁷ Britannica, n.d. 'Byzantine architecture.'

⁴⁸ Kostoff, S., 1995, p.318-9.

⁴⁹ Kostoff, S., 1995. *A History of Architecture Settings and Ritual*, p.8-9.

⁵⁰ Kostoff, S., 1995 p.395.

⁵¹ Apperley, R., Irving, R., and Reynolds, P., 1989. *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*.

⁵² Apperley, R., et al., 1989, p.271.

⁵³ *Ibid*.

Saints Constantine & Helen Greek Orthodox Church

among the working class residential population of Newtown in the 19th and early 20th centuries. It has been associated with the Greek Orthodox Church since the 1970s.



Figure 51 – Saints Constantine & Helen Greek Orthodox Church, Newtown exterior

Source: Sydney City - Blogspot⁵⁴



Figure 52 – Interior of Saints Constantine & Helen Greek Orthodox Church

Source: Flickr, photograph by 'Newtown Graffiti'⁵⁵

St Catherine Greek Orthodox Church

Address	180 Coward Street, Mascot
Date Established	1993
Architect	Unknown
Style	Late 20 th -Century Immigrant Nostalgia / Ecclesiastical
Heritage Listing	-

⁵⁴ '25 October 2020. 'Newtown, church hall.' Accessed online <https://sydney-city.blogspot.com/2020/10/newtown-church-hall.html>

⁵⁵ Newtown Graffiti, 2 February 2013. 'Greek Orthodox Church, III.' Flickr. Accessed online: https://www.flickr.com/photos/newtown_graffiti/8436991865

St Catherine Greek Orthodox Church



Figure 53 – St Catherine Greek Orthodox Church, Mascot exterior

Source: Churches Australia⁵⁶



Figure 54 – Interior of St Catherine Greek Orthodox Church

Source: Ava Me Photography⁵⁷

St Raphael's Greek Orthodox Church

Address	29 Forbes Street, Liverpool
Date Established	c.1967
Architect	Unknown
Style	Late-20 th century Byzantine Revival
Heritage Listing	-

⁵⁶ Churches Australia, n.d. 'St. Catherine Greek Orthodox Church.' Accessed online <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7172-st.-catherine-greek-orthodox-church>

⁵⁷ Ava Me Photography, n.d. 'st catherine greek orthodox mascot.' Accessed online: <https://avamephotography.com.au/tag/st-catherine-greek-orthodox-mascot/>

St Raphael's Greek Orthodox Church



Figure 55 – St Raphael's Greek Orthodox Church, Liverpool exterior

Source: Peter Liebeskind - Churches Australia⁵⁸



Figure 56 – Interior of St Raphael's Greek Orthodox Church

Source: Greek City Times⁵⁹

St Nicholas Greek Orthodox Church

Address	205 Livingstone Road, Marrickville
Date Established	1966
Architect	Unknown
Style	Late-20 th century Byzantine Revival
Heritage Listing	Inner West Local Environmental Plan 2022 (I1255)
Statement of Significance	
<p><i>This is a major landmark in the area, the towers and domes being visible from many points in the Municipality. It is representative of the strong influence exerted by the large Greek population of the area and is an important item illustrating [sic] the changing social and cultural character of Marrickville.</i></p>	

⁵⁸ Peter Liebeskind, 5 January 2018. 'St Raphael's Greek Orthodox Church.' Churches Australia. Accessed online <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7026-st-raphaeland%2339%3Bs-greek-orthodox-church>

⁵⁹ Greek City Times, n.d. Accessed online: <https://greekcitytimes.com/2021/05/05/greek-church-liverpool-closed/>

St Nicholas Greek Orthodox Church



Figure 57 – St Nicholas Greek Orthodox Church, Marrickville exterior

Source: Maksym Kozlenko Wikimedia Commons⁶⁰



Figure 58 – Interior of St Nicholas Greek Orthodox Church

Source: Orthodox Times⁶¹

St Nectarios Greek Orthodox Church

Address	26 Railway Parade, Burwood
Date Established	1879
Architect	William Boles
Style	Victorian Free Gothic
Heritage Listing	Burwood Local Environmental Plan 2012 (I96)
Statement of Significance	
<p><i>St. Nectarios Greek Orthodox Church has historic significance as the first Methodist Church in Burwood, built in c.1879 in the Victorian Free Gothic style and since c.1970, the church has continued as a Greek Orthodox Church. The church significantly retains its overall scale, form and character and architectural qualities such as a symmetrical facade featuring a projecting gabled entry porch flanked by small bays with slate covered roofs, stone wall buttresses and pinnacles, a large decorative rose window, pointed arched leadlight windows with pointed labels and decorative stone tracery. The church has social significance for the part it played in the influx of migrants into the local community and for its use in religious activity and social events.</i></p>	

⁶⁰ Maksym Kozlenko, 17 November 2007. Greek Orthodox Parish of Saint Nicholas, Marrickville. Accessed online: https://commons.wikimedia.org/wiki/File:Greek_Orthodox_Parish_of_Saint_Nicholas,_Marrickville.jpg

⁶¹ Orthodox Times, 30 April 2021. Accessed online: <https://orthodoxtimes.com/the-vespers-of-the-descent-from-the-cross-at-st-nicholas-marrickville-sydney/>

St Nectarios Greek Orthodox Church



Figure 59 – St Nectarios Greek Orthodox Church, Burwood exterior

Source: J Bar Wikimedia Commons⁶²



Figure 60 – Interior of St Nectarios Greek Orthodox Church

Source: Greek Herald⁶³

Church of the Resurrection of Christ, Our Lady of the Myrtles and St Elesia

Address	16-20 Belgrave Street, Kogarah
Date Established	Unknown
Architect	Unknown
Style	Post-War Ecclesiastical / Byzantine Revival
Heritage Listing	-

⁶² J Bar, 26 August 2007. Burwood Greek Orthodox Church. Accessed online: https://commons.wikimedia.org/wiki/File:Burwood_Greek_Orthodox_Church.JPG

⁶³ Markellos Petropoulos, 8 September 2020. The Greek Herald. Accessed online: <https://greekherald.com.au/community/church/st-nectarios-burwood-marks-50th-anniversary-with-touching-ceremony/>

Church of the Resurrection of Christ, Our Lady of the Myrtles and St Eleasa



Figure 61 – Kogarah Greek Orthodox Church, exterior

Source: J Bar Wikimedia Commons⁶⁴



Figure 62 – Interior of Kogarah Greek Orthodox Church

Source: Skipping Stone Photography⁶⁵

Holy Trinity Greek Orthodox Church

Address	626-630 Bourke Street, Surry Hills
Date Established	1898
Architect	CR Summerhayes
Style	Inter-War Romanesque
Heritage Listing	NSW State Heritage Register (SHR 01816) Sydney Local Environmental Plan 2012 (L1452)
Statement of Significance	
<p><i>The Ayia Trias (Holy Trinity) Greek Orthodox Church has state significance as the first dedicated Greek Orthodox church to be built in Australia. Constructed in 1898 to serve the growing migrant Orthodox community in Sydney, the Holy Trinity Church (along with the land it sits on and the adjacent priest's residence) was funded entirely by the congregation. Since the late nineteenth century when the early members migrated and settled in Sydney, the church has been a centre of stability to its congregation and a place where people could meet and practice their traditional culture, values and language. The subsequent interaction and support network was essential to the settlement of these communities in Australia and, as a result, the Holy Trinity Greek Orthodox Church has been a dedicated place for Christian Orthodox worship for over 100 years.</i></p>	

⁶⁴ J Bar, 1 April 2007. Kogarah. Accessed online: https://commons.wikimedia.org/wiki/File:Kogarah_Greek_Orthodox_1.JPG

⁶⁵ Skipping Stone Photography, n.d. Accessed online: <https://christening.skippingstone.com.au/blog/2014/10/16/geoffrey-greek-orthodox-christening-sydney>

Holy Trinity Greek Orthodox Church



Figure 63 – Holy Trinity Greek Orthodox Church, Surry Hills exterior

Source: *The Dictionary of Sydney*⁶⁶



Figure 64 – Interior of Holy Trinity Greek Orthodox Church

Source: *NSW State Heritage Inventory*⁶⁷

Saint Paraskevi Greek Orthodox Church

Address	47-51 Balmoral Street, Blacktown
Date Established	1986
Architect	Unknown
Style	Late-20 th century Byzantine
Heritage Listing	-

⁶⁶ Jenny McInerney, 2009. 'Holy Trinity Greek Orthodox church, Bourke Street, Surry Hills 2009' *The Dictionary of Sydney*. Accessed online: <https://dictionaryofsydney.org/media/3014>

⁶⁷ Lucy Moore, January 2010. 'Church interior with view towards altar'. *NSW State Heritage Inventory*. Accessed online: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=5055453>



Figure 65 – Saint Paraskevi Greek Orthodox Church, Blacktown exterior

Source: Churches Australia⁶⁸

Figure 66 – Interior of Saint Paraskevi Greek Orthodox Church

Source: Facebook⁶⁹

Saint Gerasimos Greek Orthodox Church	
Address	21 Henry Street, Leichhardt
Date Established	1986
Architect	Unknown
Style	Late-20 th century Byzantine Revival
Heritage Listing	-

⁶⁸ N.d. 'St Paraskevi Greek Orthodox Church' Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/6317-st-paraskevi-greek-orthodox-church>

⁶⁹ Saint Paraskevi Greek Church Blacktown. Facebook. Accessed online: <https://www.facebook.com/SaintParaskeviGreekOrthodoxChurchBlacktown/photos/a.538188219555836/6316888111685789/?type=3>

Saint Gerasimos Greek Orthodox Church



Figure 67 – Saint Gerasimos Greek Orthodox Church, Blacktown exterior

Source: Churches Australia⁷⁰



Figure 68 – Interior of Saint Gerasimos Greek Orthodox Church

Source: The Wedding Architect⁷¹

St Sophia & Three Daughters Greek Orthodox Church

Address	411A Bourke Street, Surry Hills
Date Established	1880
Architect	William Boles
Style	Victorian Gothic Revival
Heritage Listing	Sydney Local Environmental Plan 2012 (L1433)
Statement of Significance	
<i>This church has an important example of a surviving non-conformist chapel interior. The rear school house and library express the educational role of the church.</i>	

⁷⁰ 2020. 'St Gerasimos Greek Orthodox Church' Churches Australia. Accessed online: <https://www.churchesaustralia.org/list-of-churches/denominations/orthodox-all/directory/7001-st.-gerasimos-greek-orthodox-church>

⁷¹ N.d. The Wedding Architect. Accessed online: <https://theweddingarchitect.com.au/greek-orthodox-christening-photographer-sydney-ecco-ristorante-elias/>

St Sophia & Three Daughters Greek Orthodox Church



Figure 69 – St Sophia & Three Daughters Greek Orthodox Church, Surry Hills exterior

Source: St Sophia & Three Daughters Greek Orthodox Church⁷²



Figure 70 – Interior of St Sophia & Three Daughters Greek Orthodox Church

Source: Google Business Site⁷³

5.3.3. Discussion

The comparative examples of other Greek Orthodox Churches demonstrate the long and successful history of the Greek-Australian community in Sydney, including both the purchase of older Church buildings (built by different denominations in the late-19th or early-20th century) as well as the construction of purpose-built Churches funded by the Greek Archdiocese and the broader Greek-Australian community. St George Greek Orthodox Church in Rose Bay belongs to this latter category of community-funded Churches which were built to serve the local Greek Orthodox population, most of which were notably established in the post-War period following the large wave of Greek and Cypriot migration to Australia.

Stylistically, the comparative examples show a diversity of architectural expression which largely relate to the period of construction. The older Church buildings – most of which were established by other denominations prior to being purchased by the Greek Orthodox Church – are relatively typical, if not uninteresting, examples of late-19th century Churches which invoked characteristics of the Gothic Revival style (with Saint Nectarios in Burwood providing perhaps the most refined and expressive example).

⁷² N.d. St Sophia & Three Daughters Greek Orthodox Church. Accessed online: <https://stsophia.org.au/about/>

⁷³ N.d. St Sophia & Three Daughters Greek Orthodox Church, Surry Hills. Accessed online: <https://stsophiaparish.business.site/>

The later, post-War buildings which were purpose-built as Greek Orthodox Churches, on the other hand, make clear references to the Byzantine style and, at their exteriors, include domed rooflines, belltowers (often on either side of the main building, providing a sort of 'framing' device), and the use of masonry (or blockwork) construction to create a monolithic appearance at the exterior. From the above examples, this language is most clearly expressed at Saint Gerasimos in Leichhardt, Saint Nicholas in Marrickville, and Saint Catherine in Mascot. With the exception of the singular, open belltower, St George in Rose Bay cannot be said to meaningfully exhibit any of these key characteristics of the Byzantine style.

It is, however, at the interiors of the Churches where the Byzantine style is – or is not – most evident. To varying degrees, the comparative examples presented above take advantage of the building envelope as framing device, enabling the set up of the ceremonial hierarchy of parts with respect to circulation, frescoes, and other decorative devices. The elaborate richness of the Byzantine aesthetic is, from the above examples, most clearly expressed at Saint Catherine in Mascot, St Sophia & Three Daughters in Surry Hills, Church of the Resurrection of Christ, Our Lady of the Myrtles and St Elesia in Kogarah, Saints Constantine and Helen Church in Newtown, Saint Nectarios in Burwood, and Saint Raphael in Liverpool (although all of the examples contain examples of the elaborate fresco and decorative work typical of Byzantine-style Churches). In comparison, St George in Rose Bay is notable for its absence of any such permanent ornamentation, with all decorative elements related to moveable carved timberwork (which is found in all Greek Orthodox Churches and, in some instances – such as at Saint Nectarios – is brass, not timber).

While the Byzantine influences remain largely visible across most of the post-War comparative examples, it is nonetheless evident that these Church buildings draw on other trends brought in by Greek and Cypriot immigrants in the post-War period. To varying extents, all of these post-War Churches exhibited characteristics of Immigrant Nostalgia, most notably through the use of arches and columns (some with Classical-inspired capitals). With the inclusion of St George in Rose Bay, each of the post-War examples contain aesthetic signifiers of 'Greekness' (noting that some of the examples express this aesthetic more than others). St George in Rose Bay represents a pared-back – if pedestrian – example of this 'Greek' style, with the only notable feature being the expressed trio of arches at the front entry.

Similar to other Greek Orthodox Churches (Saints Constantine & Helen in Newtown, St Sophia & Three Daughters in Surry Hills, among others), St George in Rose Bay also serves important community functions alongside the primary Church use. St George houses a reception hall (with commercial kitchen) and a small Greek language school in the basement level of the building.

6. SIGNIFICANCE ASSESSMENT

6.1. WHAT IS HERITAGE SIGNIFICANCE?

Before making decisions to change a heritage item, an item within a heritage conservation area, or an item located in proximity to a heritage listed item, it is important to understand its values and the values of its context. This leads to decisions that will retain these values in the future. Statements of heritage significance summarise the heritage values of a place – why it is important and why a statutory listing was made to protect these values.

6.2. HERITAGE LISTING

The subject site is not listed under the Woollahra LEP 2014 and is not located within any HCA listed on the Woollahra LEP 2014. The subject site is located directly opposite one item of local significance listed on the Woollahra LEP 2014, being the *Royal Sydney Golf Club – Clubhouse and interiors, grove of approx.. 20 Broad-Leafed Paperbarks along Norwich Road* (I318).

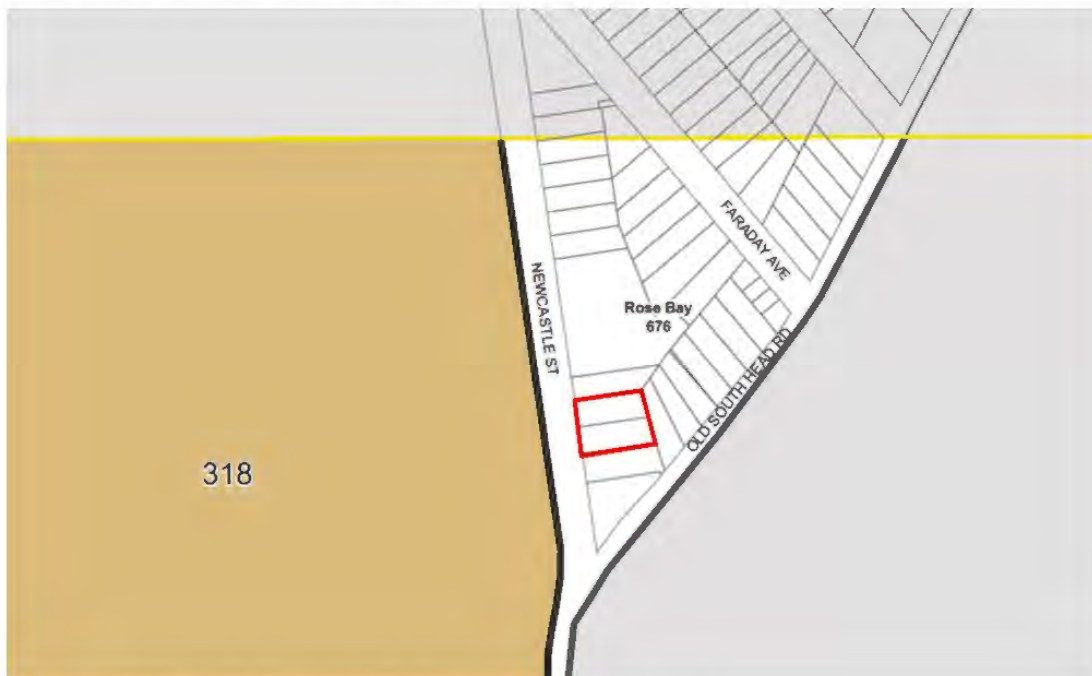


Figure 71 – Extract of heritage map with the subject site outlined in red

Source: Woollahra LEP 2014 Heritage Map HER_006

6.3. SIGNIFICANCE ASSESSMENT

The Heritage Council of NSW has developed a set of seven criteria for assessing heritage significance, which can be used to make decisions about the heritage value of a place or item. There are two levels of heritage significance used in NSW: state and local. The following assessment of heritage significance has been prepared in accordance with the 'Assessing Heritage Significance' guides.

Note: where Urbis concurs with Council's assessment (or parts thereof), this has been directly transposed into the revised assessments.

Table 3 – Assessment of Heritage Significance

Criterion	Council Assessment	Urbis Assessment
A – Historic <i>An item is important in the course or pattern of the local area's (or NSW's) cultural or natural history</i>	<p><i>As part of the Rose Bay Estate subdivision of the former Point Piper Estate, the St George Greek Orthodox Church at Rose Bay has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War One era and the growing presence of migrant communities that settled in the area during this time.</i></p> <p><i>The St George Greek Orthodox Church has local historical significance as an example of a church that was commissioned in NSW to honour the service of Australian soldiers of Greek heritage who lost their lives in World War One and World War Two and also Australian soldiers who lost their lives in Greece during World War Two. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</i></p>	<p>The St George Greek Orthodox Church, Rose Bay, was constructed in 1962, following the purchase of the land at 90-92 Newcastle Street in 1958 and the subsequent demolition of the earlier c.1910 dwelling, <i>Sonoma</i>. The construction of the Greek Orthodox Church is not associated with the key period of development in the area, being the subdivision of the Rose Bay Estate from the late 1800s and in the early 1900s.</p> <p>From 1945 following the end of the Second World War (1939-1945), a boom in migration from central and Eastern Europe resulted in a new wave of multicultural migrants to various parts of Sydney. Greek migration in particular increased in this period, however historical documentation including statistical Census data shows that there was limited settlement of Greek people in the Eastern Suburbs (including Rose Bay) and Sydney city, with outer, semi-industrial suburbs such as Marrickville, Belmore, Kogarah, and parts of Randwick proving the most popular areas for settlement. These areas developed a strong Greek presence and cultural centres.</p> <p>While the construction date of the St George Greek Orthodox Church coincides with this period of Post-War migration, this historical event had little impact or influence on the Woollahra LGA. The construction of the St George Greek Orthodox Church has a dubious historical connection with this period of settlement and does not reflect the growing presence of migrant communities in Sydney during the post-War period.</p> <p>It is recognised that the Greek-Australian story of cooperation and collegiality in the First (1914-1918) and Second World Wars (1939-1945) more broadly is significant, however, the</p>

Criterion	Council Assessment		Urbis Assessment	
			<p>connection to Greek Orthodox ANZACs at St George Church Rose Bay is irresolute, limited to an external plaque and regular prayers within Church services. The motivation for the inclusion of these plaques and dedication of the Church as a War Memorial is unsubstantiated and was not able to be determined from historical research or the Archives of St George Greek Orthodox Church itself. Furthermore, the built form and use of the Church maintains no meaningful association with this history.</p> <p>Therefore, the subject site does not reach the threshold of local significance.</p>	
	<p><u>Guidelines for Inclusion</u></p> <p>shows evidence of a significant human activity <input type="checkbox"/></p> <p>is associated with a significant activity or historical phase <input checked="" type="checkbox"/></p> <p>maintains or shows the continuity of a historical process or activity <input checked="" type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/></p> <p>provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/></p> <p>has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/></p>	<p><u>Guidelines for Inclusion</u></p> <p>shows evidence of a significant human activity <input type="checkbox"/></p> <p>is associated with a significant activity or historical phase <input type="checkbox"/></p> <p>maintains or shows the continuity of a historical process or activity <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>has incidental or unsubstantiated connections with historically important activities or processes <input checked="" type="checkbox"/></p> <p>provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/></p> <p>has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/></p>
B – Associative	<p>The St George Greek Orthodox Church is significant for its association with migrant communities that settled in NSW following World War One. Since its construction and</p>		<p>The St George Greek Orthodox Church has been a place of worship which has facilitated continuity and celebration of Greek customs, religious practice, and traditions in Sydney's</p>	

Criterion	Council Assessment	Urbis Assessment
<i>An item has strong or special associations with the life or works of a person, or group of persons, of importance in the local area's (or NSW's) cultural or natural history</i>	<p>consecration, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.</p> <p>The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War One and World War Two, and also Australian soldiers who lost their lives in Greece during World War Two. The church is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p>	<p>Eastern suburbs since its construction and consecration in 1962. While the place has been used by the Greek Orthodox Community, the St George Greek Church is not at the centre of one of the many Sydney suburbs which have large and significant Greek populations which changed the character of the area following Post-War migration throughout the mid-20th century. The St George Greek Orthodox Church has not served as a focal point of cultural, educational and philanthropic life in a large Greek community nor has it been essential for the ongoing practice and celebration of their customs, traditions and language in Woollahra, as there has not been a demonstrable or significant Greek community within this part of Sydney.</p> <p>While the St George Greek Orthodox Church was dedicated as an ANZAC Memorial, this is an unsubstantiated, incidental connection with Australia's military history. The only physical embodiment of this memorial is two simple stone plaques on the front façade of the building, which are not situated in a prominent location. Preliminary interviews with the Church Board and parishioners have noted that there is no ongoing connection with the ANZAC legacy, with no additional or special services held on ANZAC Day or on Remembrance Day. The War Memorial and ANZAC connection is not reinforced elsewhere throughout the Church and the naming of the Church as St George – a military Saint – is coincidental and historical documentation notes that the Church was consecrated and named as the Church of St George prior to the decision to dedicate it as a War Memorial Church.</p>

Criterion	Council Assessment		Urbis Assessment	
			Therefore, the subject site does not reach the threshold of local significance.	
	<u>Guidelines for Inclusion</u> shows evidence of a significant human occupation <input type="checkbox"/> is associated with a significant event, person, or group of persons <input checked="" type="checkbox"/>	<u>Guidelines for Exclusion</u> has incidental or unsubstantiated connections with historically important people or events <input type="checkbox"/> provides evidence of people or events that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/>	<u>Guidelines for Inclusion</u> shows evidence of a significant human occupation <input type="checkbox"/> is associated with a significant event, person, or group of persons <input type="checkbox"/>	<u>Guidelines for Exclusion</u> has incidental or unsubstantiated connections with historically important people or events <input checked="" type="checkbox"/> provides evidence of people or events that are of dubious historical importance <input checked="" type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association <input type="checkbox"/>
C – Aesthetic An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in the local area (or NSW)	The St George Greek Orthodox Church is a fine example of the work of the prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan. Joseph Charles Fowell is recognised as a prominent Australian twentieth century architect, particularly renowned for his ecclesiastical architecture with numerous buildings being heritage listed. The St George Greek Orthodox Church is an interesting example of a Greek Orthodox War Memorial Church that incorporates elements of the Byzantine style typically associated with ANZAC memorials, with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield and Maclurcan. Within its surroundings streetscape setting, the church has landmark qualities. Therefore, St George Greek		The St George Greek Orthodox Church building was designed by Fowell, Mansfield & Maclurcan, who were an Inter-War and mid-century architecture firm who specialised in the Post-War Ecclesiastical style. The firm however are not highly significant or prominent architects and no profile of the firm exists in the AIA archives (while this would be assumed for prominent and prestigious architecture firms). The firm designed several Church buildings throughout NSW, generally of the Post-War Ecclesiastical style, a modern style which flourished after the end of the Second World War and was characterised by austerity, modernity, and Internationalism. The St George Greek Orthodox Church does not demonstrate the key characteristics of the Post-War Ecclesiastical style nor of the Byzantine Style, and is not a fine example of the work of	

Criterion	Council Assessment	Urbis Assessment
	<p><i>Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</i></p>	<p>Fowell, Mansfield and Maclurcan, as demonstrated by a comparative analysis of their works.</p> <p>The St George Greek Orthodox Church is a modest and unadorned (for a religious building) example of a Greek Orthodox Church. The design of the Church building has little influence from the Byzantine style, with these influences combined with standard post-War design language and finishes (including, to some extent, the Immigrant Nostalgia). The Church itself cannot be identified as a true Church in the Byzantine style, as it diverges from the typical Basilica form, omits key architectural elements such as domes, and – arguably most importantly – has not been designed from the inside out to accommodate significant icons and moveable elements, which in a true Byzantine style Church must be located in particular, sacred parts of the Church and led to the development of the typical Byzantine form.</p> <p>The building therefore is not readily recognisable as a Greek Orthodox Church. This is clearly demonstrated when comparing St George to other Greek Orthodox Churches found throughout Sydney. It is a modest structure which does not demonstrate true landmark qualities, nor the sense of grandeur and otherworldliness which was expressed through decorative elements, large scale, and domineering materiality.</p> <p>Internal fabric & elements which are most closely associated with typical Greek Orthodox Churches are the moveable items (carved timber iconostasis, framed paintings of icons, and other items), the likes of which are found in all Greek Orthodox Churches around the world. The absence of any elaborate decorative features (such as <i>polyeleos</i> style chandeliers or</p>

Criterion	Council Assessment		Urbis Assessment	
			frescoed walls), together with the simple open plan and the other ordinary finishes, results in an aesthetically simple place of worship when compared to other examples of Greek Orthodox Churches.	
			Therefore, the subject site does not reach the threshold of local significance.	
	<u>Guidelines for Inclusion</u> shows or is associated with, creative or technical innovation or achievement <input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement <input type="checkbox"/> is aesthetically distinctive <input checked="" type="checkbox"/> has landmark qualities <input checked="" type="checkbox"/> exemplifies a particular taste, style or technology <input type="checkbox"/>	<u>Guidelines for Exclusion</u> is not a major work by an important designer or artist <input type="checkbox"/> has lost its design or technical integrity <input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded <input type="checkbox"/> has only a loose association with a creative or technical achievement <input type="checkbox"/>	<u>Guidelines for Inclusion</u> shows or is associated with, creative or technical innovation or achievement <input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement <input type="checkbox"/> is aesthetically distinctive <input type="checkbox"/> has landmark qualities <input type="checkbox"/> exemplifies a particular taste, style or technology <input type="checkbox"/>	<u>Guidelines for Exclusion</u> is not a major work by an important designer or artist <input checked="" type="checkbox"/> has lost its design or technical integrity <input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded <input type="checkbox"/> has only a loose association with a creative or technical achievement <input type="checkbox"/>
D – Social An item has strong or special association with a particular community or cultural group in the local area (or NSW) for	Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and		Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and	

Criterion	Council Assessment	Urbis Assessment
social, cultural or spiritual reasons	<p>religious activities for more than five decades providing an important part in the community's sense of place.</p> <p>The St George Greek Orthodox Church also has social significance for its ability to recognise and commemorate members of Australia's Greek community who served and lost their lives defending Australia during World War One and World War Two, and Australian soldiers who fought in Greece during World War Two. Demonstrative of this social significance, the building is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p>	<p>religious activities for more than five decades providing an important part in the community's sense of place.</p> <p>The connection to Greek Orthodox ANZACs is limited to an external plaque and regular prayers within Church services. The built form, in and of itself, maintains no meaningful association with this history, although it is recognised that this is an important part of the Greek-Australian story (albeit one which can be just as easily communicated outside the physical confines of the Church). The Church does not hold any special services on ANZAC Day or Remembrance Day to further commemorate the ANZACs.</p> <p>Preliminary conversations with the Church Board have revealed a connection with the movable heritage and the sense of community rather than with the fabric or building itself and this could be further explored through a formal community engagement process and subsequent analysis of the results.</p> <p>As such, while it is likely that the site would be able to demonstrate social significance at the local level for its importance to the Greek-Australian community in the vicinity of the Church, it is likely that this association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides.</p> <p>Therefore, it is strongly recommended that the social significance of the place be further investigated in order to reach a definitive conclusion prior to listing of the building on the Woollahra LEP 2014.</p>
	<p><u>Guidelines for Inclusion</u></p> <p><u>Guidelines for Exclusion</u></p>	<p><u>Guidelines for Inclusion</u></p> <p><u>Guidelines for Exclusion</u></p>

Criterion	Council Assessment		Urbis Assessment	
E – Research potential <i>An item has potential to yield information that will contribute to an understanding of the local area's (or NSW's) cultural or natural history</i>	<i>is important for its associations with an identifiable group</i> <input checked="" type="checkbox"/>	<i>is only important to the community for amenity reasons</i> <input type="checkbox"/>	<i>is important for its associations with an identifiable group</i> <input checked="" type="checkbox"/>	<i>is only important to the community for amenity reasons</i> <input type="checkbox"/>
	<i>is important to a community's sense of place</i> <input checked="" type="checkbox"/>	<i>is retained only in preference to a proposed alternative</i> <input type="checkbox"/>	<i>is important to a community's sense of place</i> <input checked="" type="checkbox"/>	<i>is retained only in preference to a proposed alternative</i> <input checked="" type="checkbox"/>
	<p><i>It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. St George Greek Orthodox Church would not meet the threshold for local or State significance under this criterion.</i></p>		<p>It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources.</p> <p>Therefore, the St George Greek Orthodox Church does not meet the threshold for local or State significance under this criterion.</p>	
	<p><u>Guidelines for Inclusion</u></p> <p><i>has the potential to yield new or further substantial scientific and/or archaeological information</i> <input type="checkbox"/></p> <p><i>is an important benchmark or reference site or type</i> <input type="checkbox"/></p> <p><i>provides evidence of past human cultures that is unavailable elsewhere</i> <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p><i>the knowledge gained would be irrelevant to research on science, human history or culture</i> <input type="checkbox"/></p> <p><i>has little archaeological or research potential</i> <input checked="" type="checkbox"/></p> <p><i>only contains information that is readily available from other resources or archaeological sites</i> <input type="checkbox"/></p>	<p><u>Guidelines for Inclusion</u></p> <p><i>has the potential to yield new or further substantial scientific and/or archaeological information</i> <input type="checkbox"/></p> <p><i>is an important benchmark or reference site or type</i> <input type="checkbox"/></p> <p><i>provides evidence of past human cultures that is unavailable elsewhere</i> <input type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p><i>the knowledge gained would be irrelevant to research on science, human history or culture</i> <input type="checkbox"/></p> <p><i>has little archaeological or research potential</i> <input checked="" type="checkbox"/></p> <p><i>only contains information that is readily available from other resources or archaeological sites</i> <input type="checkbox"/></p>
F – Rarity	<p><i>The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek</i></p>		<p>The St George Greek Orthodox Church is the only Greek Orthodox Church located within the present-day boundaries of</p>	

Criterion	Council Assessment	Urbis Assessment
<i>An item possesses uncommon, rare or endangered aspects of the local area's (or NSW's) cultural or natural history</i>	<p><i>Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church.</i></p> <p><i>Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</i></p>	<p>the Woollahra LGA, however this should not equate to fulfilling the criterion of rarity value. The neighbouring LGAs of the City of Sydney and Waverley contain heritage-listed Greek Orthodox Churches within its section of Paddington) which have been demonstrated to be more significant examples of Orthodox Churches and are less than 5km from the subject site. By nature, a church is a particular type of institutional building which provide a singular service for the benefit of the wider public and accordingly, few are required within certain districts, which accounts for the small number of Orthodox Churches within Woollahra and should not be conflated as rarity.</p> <p>It is also noted that Metropolitan Sydney has over 30 Greek Orthodox Churches, located in areas which have sufficient Greek Orthodox populations to serve. As such, while many are located in the inner- and outer-western suburbs, there also remain a number of Greek Orthodox Churches within the inner east and south. As such, as a typology they cannot be considered rare, relative to the population of Greek Orthodox people more broadly.</p> <p>Furthermore, the comparative analysis within this Heritage Assessment has demonstrated that the St George Greek Orthodox Church is not a rare example of the works of Fowell, Mansfield and Maclurcan, nor of the Post-War Ecclesiastical style, with several examples of greater importance within the vicinity of the subject site.</p> <p>With respect to the ANZAC connection, it has been previously established that nothing relating to the built form – aside from two stone plaques – is understood as embodying this</p>

Criterion	Council Assessment		Urbis Assessment	
			association. The building itself is a pedestrian example of a Greek Orthodox Church.	
			On this basis, the threshold for rarity value cannot be meaningfully fulfilled.	
	<u>Guidelines for Inclusion</u> <i>provides evidence of a defunct custom, way of life or process</i> <input type="checkbox"/> <i>demonstrates a process, custom or other human activity that is in danger of being lost</i> <input type="checkbox"/> <i>shows unusually accurate evidence of a significant human activity</i> <input type="checkbox"/> <i>is the only example of its type</i> <input checked="" type="checkbox"/> <i>demonstrates designs or techniques of exceptional interest</i> <input type="checkbox"/> <i>shows rare evidence of a significant human activity important to a community</i> <input type="checkbox"/>	<u>Guidelines for Exclusion</u> <i>is not rare</i> <input type="checkbox"/> <i>is numerous but under threat</i> <input type="checkbox"/>	<u>Guidelines for Inclusion</u> <i>provides evidence of a defunct custom, way of life or process</i> <input type="checkbox"/> <i>demonstrates a process, custom or other human activity that is in danger of being lost</i> <input type="checkbox"/> <i>shows unusually accurate evidence of a significant human activity</i> <input type="checkbox"/> <i>is the only example of its type</i> <input checked="" type="checkbox"/> <i>demonstrates designs or techniques of exceptional interest</i> <input type="checkbox"/> <i>shows rare evidence of a significant human activity important to a community</i> <input type="checkbox"/>	<u>Guidelines for Exclusion</u> <i>is not rare</i> <input checked="" type="checkbox"/> <i>is numerous but under threat</i> <input type="checkbox"/>
G – Representative	The St George Greek Orthodox Church is fine and representative of the ecclesiastical buildings designed by architectural practice Powell Mansfield & Maclurcan. The		The St George Greek Orthodox Church is found to be a poor example of its type, embodying scant features of the Byzantine style in which other Greek Orthodox Churches are designed.	

Criterion	Council Assessment	Urbis Assessment
<p>An item is important in demonstrating the principal characteristics of a class of the local area's (or NSW's):</p> <ul style="list-style-type: none"> cultural or natural places; or cultural or natural environments 	<p>church is also a fine example of a Greek Orthodox War Memorial Church that was constructed in the post-war era to commemorate the loss of life that was experienced across the country during World War One and World War One. A comparative study of the St George Greek Orthodox Church with other Greek Orthodox war memorial churches, both extant and demolished, indicates the building retains similar elements and design features that are representative of this typology. There are no other Greek Orthodox churches within the Woollahra LGA. Because of its deliberate design as a war memorial church, the St George Greek Orthodox Church is a significant variation to other examples of traditional Greek Orthodox churches in Sydney. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p>	<p>The building is a simple, gable-roofed structure (noting that domed roofs are much more typical of Greek Orthodox Churches) with a somewhat atypical yet relatively modest belltower with open cupola, and internally contains none of the elaborate decorative ornamentation which would usually be expected of a Greek Orthodox Church.</p> <p>The building was designed by architects Fowell, Mansfield & Maclurcan – records of whom are not kept by the Australian Institute of Architects Archives – who designed a number of ecclesiastical structures in NSW in the post-War period. A comparative analysis of St George Greek Orthodox Church to a selection of their other works has found that this particular building is demonstrably not one of their better works but, rather, is a pedestrian example of a suburban church building which was, likely, not designed with a great deal of regard for the typical Byzantine language of Greek Orthodox churches.</p> <p>As a war memorial church, the only physical embodiment of this aspect of the history of the place is found in stone plaque at the primary façade, but nowhere else across the building. As such, it is not the church building itself which demonstrates associations with Greek Orthodox ANZACs but, rather, the intangible memorialising of these fallen soldiers.</p> <p>Accordingly, the criterion for representative value cannot be fulfilled.</p>
	<p><u>Guidelines for Inclusion</u></p> <p>is a fine example of its type <input checked="" type="checkbox"/></p>	<p><u>Guidelines for Exclusion</u></p> <p>is a poor example of its type <input type="checkbox"/></p>
		<p><u>Guidelines for Inclusion</u></p> <p>is a fine example of its type <input type="checkbox"/></p>
		<p><u>Guidelines for Exclusion</u></p> <p>is a poor example of its type <input checked="" type="checkbox"/></p>

Criterion	Council Assessment		Urbis Assessment	
	has the principal characteristics of an important class or group of items <input type="checkbox"/>	does not include or has lost the principal characteristics of a type <input type="checkbox"/>	has the principal characteristics of an important class or group of items <input type="checkbox"/>	does not include or has lost the principal characteristics of a type <input checked="" type="checkbox"/>
	has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/>	does not represent well the characteristics that make up a significant variation of a type <input type="checkbox"/>	has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/>	does not represent well the characteristics that make up a significant variation of a type <input checked="" type="checkbox"/>
	is the only example of its type <input type="checkbox"/>		is the only example of its type <input type="checkbox"/>	
	is a significant variation to a class of items <input checked="" type="checkbox"/>		is a significant variation to a class of items <input type="checkbox"/>	
	is part of a group which collectively illustrates a representative type <input type="checkbox"/>		is part of a group which collectively illustrates a representative type <input type="checkbox"/>	
	is outstanding because of its setting, condition or size <input type="checkbox"/>		is outstanding because of its setting, condition or size <input type="checkbox"/>	
	is outstanding because of its integrity or the esteem in which it is held <input type="checkbox"/>		is outstanding because of its integrity or the esteem in which it is held <input type="checkbox"/>	

6.4. STATEMENT OF SIGNIFICANCE

The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

7. CONCLUSION

Urbis has been engaged by the Board of Directors of St George Greek Orthodox Church to prepare the following Heritage Assessment for the St George Greek Orthodox Church, located at 90-92 Newcastle Street, Rose Bay (subject site). The subject site is located within the Woollahra Local Government Area (LGA) and is administered under the Woollahra Local Environmental Plan (LEP) 2014.

The subject site is not currently a listed heritage item and is not located in any Heritage Conservation Area listed on the Woollahra LEP 2014. However, the subject site has been proposed for listing by Woollahra Municipal Council as of 27 September 2022.

The Heritage Assessment has been prepared to assess the potential heritage significance of the subject site and determine if it may reach the threshold of local significance and therefore warrant listing on the Woollahra LEP 2014.

This Heritage Assessment has reached the following conclusions:

- The St George Greek Orthodox Church was constructed in 1962 by the architecture firm Fowell, Mansfield and Maclurcan.
- The subject building does not exemplify any significant architectural style and does not reach the threshold of significance under the criteria identified within the *Heritage Act 1977*. The St George Greek Orthodox Church may have social significance to its community, however it is undetermined if this social significance is linked to the fabric of the building and it is recommended that community engagement is undertaken to determine the potential social significance.

Urbis have prepared the following statement of significance for the St George Greek Orthodox Church:

The St George Greek Orthodox Church Rose Bay was established in 1962 and was designed by the architecture firm Fowell, Mansfield and Maclurcan. The construction of the subject building does not represent the key period of historical development in Rose Bay or Woollahra more generally. While the construction of the Church coincides with the growth of the Greek Orthodox Church and Greek migration in the Post-War period the opening of the Church is not directly associated with a significant Greek settlement or cultural centre, as the Woollahra LGA was not a prominent place of Greek migration. While a Greek Orthodox Church, St George Greek Orthodox Church is not directly associated with a prominent Greek community or suburb which was a popular place of settlement in the Post-War period. While the St George Greek Orthodox Church was dedicated as a War Memorial Church and has plaques which commemorate the ANZACs of Greek origin, these plaques are not in prominent places, do not have a substantial role within the day-to-day use of the Church, and are not associated or celebrated further with special services on ANZAC Day or Remembrance Day.

The St George Greek Orthodox Church was designed by the Post-War Ecclesiastical architects Fowell, Mansfield and Maclurcan however it does not demonstrate the key aspects of the Post-War Ecclesiastical style, nor the Byzantine style. A detailed comparative analysis has shown that the St George Greek Orthodox Church is not a fine or representative example of the work of Fowell, Mansfield and Maclurcan or of any significant architectural style. The interior of the Church is undecorated and all religious iconography or paraphernalia connected to the use of the building as a Greek Orthodox Church is moveable, not inherent within the building structure itself.

Although social significance has not been formally assessed, the Church may be of importance to the local Greek Orthodox community. The building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades, and may contribute to the community's sense of place. Noting the simple, unadorned nature of the building, as well as changes over time to meet the changing needs of its users, is likely that this social association is vested not in the physical fabric of the building itself but, rather, in the sense of belonging that the institution provides. Urbis recommends that a community engagement program involving quantifiable survey is undertaken to ascertain the significant elements of the Church in the eyes of its community.

Therefore, the site does not demonstrate historical, associative, aesthetic, or technical significance, nor does it exhibit rarity or representative values.

Therefore, Urbis have assessed that the St George Greek Orthodox Church does not reach the threshold of local significance and that community engagement should be undertaken to determine the potential social significance of the place prior to any potential listing on the Woollahra LEP 2014.

8. DISCLAIMER

This report is dated 11 November 2022 and incorporates information and events up to that date only and excludes any information arising, or event occurring, after that date which may affect the validity of Urbis Pty Ltd (**Urbis**) opinion in this report. Urbis prepared this report on the instructions, and for the benefit only, of Board of the Saint George Greek Orthodox Church (**Instructing Party**) for the purpose of a potential heritage listing (**Purpose**) and not for any other purpose or use. To the extent permitted by applicable law, Urbis expressly disclaims all liability, whether direct or indirect, to the Instructing Party which relies or purports to rely on this report for any purpose other than the Purpose, and to any other person which relies or purports to rely on this report for any purpose whatsoever (including the Purpose).

In preparing this report, Urbis was required to make judgements which may be affected by unforeseen future events, the likelihood and effects of which are not capable of precise assessment.

All surveys, forecasts, projections and recommendations contained in or associated with this report are made in good faith and on the basis of information supplied to Urbis at the date of this report, and upon which Urbis relied. Achievement of the projections and budgets set out in this report will depend, among other things, on the actions of others over which Urbis has no control.

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This report has been prepared with due care and diligence by Urbis and the statements and opinions given by Urbis in this report are given in good faith and in the reasonable belief that they are correct and not misleading, subject to the limitations above.



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10 November 2022

Shona Lindsay
Woollahra Council
536 New South Head Road
Double Bay NSW 2028

Dear Shona,

RESPONSE TO PROPOSED HERITAGE LISTING OF 172-178 OXFORD STREET, WOOLLAHRA, SYDNEY CHEVRA KADISHA

INTRODUCTION AND BACKGROUND

Urbis have been engaged by Reid & Vesley to prepare the following response to the proposed heritage listing of the site owned by Sydney Chevra Kadisha, 172-178 Oxford Street Woollahra (herein referred to as the subject site).

Urbis was engaged by the owners of the subject site in 2014 and 2018 for works approved to the site including (but not limited to) the demolition of the western wing and the construction of new office spaces. These works were approved under Development Application (DA) 541/2014. Urbis prepared the Heritage Impact Statement (HIS) that accompanied the original DA in addition to a number of HISs for additional Modifications in 2018. Urbis is therefore familiar with the subject site.

In 2014, Urbis prepared a Heritage Assessment that also concluded that the subject site met the criteria for Heritage Listing and therefore, Urbis agrees with the proposed heritage listing in principle. However, we have prepared this letter to request that additional information and detail be included in the inventory sheet for the site. This additional information has been outlined below.

RESPONSE AND RECOMMENDATIONS TO PROPOSED INVENTORY SHEET

Urbis have reviewed the proposed inventory sheet for the subject site and agree with the proposed heritage listing for the site in principle, however this is contingent on the following comments and recommendations.

- While the Recommended Management does state, *Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible*, the inventory sheet does not go on to specify the gradings of significance across the site. Therefore, the Recommended Management should be updated to include a recommendation for a Conservation Management Plan (CMP), or Conservation Management Schedule (CMS) be prepared to clearly identify the gradings of significance across the site.

172-178 Oxford Street Woollahra_Response to Heritage Listing



- In addition, as the western wing was constructed in c.1981 and has been approved for demolition. The inventory sheet should be clear that this structure is an item of neutral significance and therefore, future proposals (outside of the approved DA 541/2014) that may seek the demolition or alterations to this structure would be acceptable.
- In addition, the Recommended Management should be updated to acknowledge development potential to the western end of the site, as currently approved under DA 541/2014.
- The Recommended Management should be updated to clearly state the works currently approved to the site under DA 541/2014 are able to be undertaken regardless of the proposed heritage listing. While these works are acknowledged on the inventory sheet in "Modification and Dates", the Recommended Management should clarify that these works are expected to be undertaken.
- The Inventory sheet does not itemise all items of moveable heritage. Therefore, it is recommended that a Schedule of Significant Moveable Heritage is also included in the Recommended Management. This will ensure clarity on the items considered to contribute to the heritage significance of the site.
- State Heritage Listing should not be pursued until a more detailed heritage assessment of the building, including significance mapping and moveable heritage schedule has been completed.

CONCLUSION

In principle, Urbis agree with the proposed heritage listing on the site. However, the Inventory Sheet should be updated to ensure the significance of the elements and wings are clearly identified and the development potential of the site is acknowledged.

Please contact the undersigned with any questions regarding the information above.

Kind regards,

A handwritten signature in black ink, appearing to read "Stephen Davies", followed by a small dot.

Stephen Davies
Director, Heritage





HERITAGE ASSESSMENT



Former Vaocluse Uniting Church—3 Russell Street, Vaocluse
Prepared for the Uniting Church NSW & ACT
October 2022

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Acknowledgement of Country

We acknowledge the Gadigal and the Birrabirragga people of the Eora Nation as the Traditional Owners of this land we now call Vacluse and recognise that sovereignty has never been ceded. We support the Uluru Statement from the Heart to achieve justice, recognition, and respect for all First Nations people.

Touring the Past Pty Ltd

History—Heritage—Interpretation

Author: Patrick Wilson

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Cover image: View to the subject place from Russell Street.

Primary and secondary materials utilised in the preparation of this report are acknowledged and referenced in captions or footnotes.

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DATE	VERSION	PREPARED BY
28.10.22	Issued for submission/LLP	Patrick Wilson

HERITAGE **ASSESSMENT**—FORMER VAUCLUSE UNITING CHURCH



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1 INTRODUCTION

1.1 Purpose

This Heritage Assessment has been prepared on the instruction of the Uniting Church NSW & ACT, the property owner of the *Former Vacluse Uniting Church*, located at 3 Russell Street, Vacluse (the subject place).

On 27 September 2022, the Woollahra Municipal Council informed the property owner that as part of the *Places of Worship Heritage Study* (draft, September 2022), the subject place had been identified as embodying heritage significance at the local level. A heritage inventory sheet, entitled 'Vacluse Uniting Church site – former 1909 Vacluse Congregational Church building and 1960 A-frame church building, including interiors and moveable heritage', forms the basis of the council's heritage assessment.

Consequently, the council officers have formally recommended that the subject place be included under Schedule 5 of the *Woollahra Local Environmental Plan* as an individual heritage item. It is understood that this recommendation will be reviewed by a Local Planning Panel (LPP), which will advise the council's Environmental Planning Committee (EPC) on whether to proceed with the heritage listing and/or if the proposed Heritage Inventory Sheet should be adopted as it stands or amended.

This report provides the LLP with an independent assessment of the council officer's recommendation to apply a site-specific heritage listing to the *Former Vacluse Uniting Church*.

Regarding nomenclature, it is the understanding of this report that the subject church no longer accommodates an active congregation, nor is it the intention of the Uniting Church NSW & ACT to re-establish religious services at the subject place. Accordingly, this report refers to the subject place as the *Former Vacluse Uniting Church*.

1.2 Methodology

The author of this report is an experienced heritage consultant and accredited professional historian and the assessment is made pursuant to the Expert Witness Code of Conduct in Schedule 7 of the *Uniform Civil Procedure Rules 2005* (NSW).

Terminology and principles in this document are informed by sound heritage assessment processes, namely *The Australia ICOMOS Charter for Places of Cultural Significance*, *The Burra Charter* (rev. 2013) and the NSW Heritage publications, *Assessing heritage significance* (2001) and *Investigating heritage significance* (2021).

This assessment is informed by a non-invasive inspection of the exterior and interior of the subject place undertaken in October 2022.

1.3 Sources of Information

The major sources utilised in the preparation of this report follow:

- Aerial photographs—Metromap, Apple Maps, Historical Imagery Viewer
- Bruce Pratt, *A century of service: the story of the Vacluse Congregation Church*, 1939
- Digitised newspapers via Trove
- Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America*, University of Minnesota Press, 2015
- Uniting Church Archive—various photographs and pamphlets



- Woollahra Municipal Council, *Heritage Inventory Sheet: Vaucluse Uniting Church Site – former 1909 Vaucluse Congregational Church building and 1960 A-frame church building, including interiors and moveable heritage*, undated
- Woollahra Municipal Council, (Draft) *Heritage Study: Places of Worship, Woollahra LGA*, September 2022

Due to the timeline of this assessment, the series of archived drawings related to the subject place and cited in the *Heritage Inventory Sheet* were not able to be assessed in person prior to the submission of this report.

1.4 Location

The subject place—a single parcel of land legally described as Lot 7, Section 5, DP4400—is located on the southwest side of Russell Street in the suburb of Vaucluse. It comprises three main built sections; the 'old' church building (1909) and the A-frame church (1960). These two primary parts are linked by a small flat-roofed volume.



Aerial photograph of the subject place, outlined in red, with the three main sections identified.
(Source: Metromap, June 2022)

1.5 Existing Heritage Status

The subject place is not currently affected by an individual heritage listing (local or state) or encompassed within a heritage conservation area. There are no other designated heritage assets in the immediate or broad vicinity of the place either.

An R2 Low Density Residential planning overall affects the subject place.



2 HISTORICAL SUMMARY

2.1 Place-specific

The subject land derives from a 1795 grant of 25 acres (approx. 10 ha) in the Parish of Alexandria, County of Cumberland, made to Robert Cardell, a private in the New South Wales Corps. Around 1802, this holding was purchased by Sir Henry Browne Hayes, 'a convict adventurer',¹ who was responsible for the construction of the original 'Vaulcluse House', the namesake of the locale. In 1822, the military officer Captain John Piper incorporated Hayes' property into his extensive portfolio before it was then (date unclear) acquired by the prominent colonial figure William Charles Wentworth.²

At its height, the Wentworth estate was nearly 400 acres (approx. 161 ha) and included much of the contemporary suburb of Vaulcluse. It was progressively broken up from the 1850s, with the subject allotment established in the as the 'Vaulcluse Estate, 3rd subdivision' as Allotment 7 in Section 5. After interest was shown in the property by the Congregational Union, Thomasine Fisher—the eldest daughter of W.C. Wentworth—donated it to the church.³ A Certificate of Title was issued in April 1909.⁴



Vaulcluse Estate, 3rd Subdivision with the subject allotment shaded red.
(Source: SLNSW, <https://collection.sl.nsw.gov.au/digital/pX4e7ZQ24DpEx>)

- ¹ N. S. Lynravn, 'Hayess, Sir Henry Brown (1762-1832)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, 1966, available online
- ² Perusal of several Parish of Alexandria Parish maps (HLRV); and James Jervis, *The History of Woollahra: A Record of Events from 1788 to 1960*, Woollahra Municipal Council, p6
- ³ 'Congregational', *Maitland Weekly*, 20 June 1908, p6
- ⁴ Certificate of Title, vol. 1962, folio 152



Congregationalism was a Nonconformist Christian denomination that held that each local congregation was self-governing and independent of any central controlling body. Congregationalists, also known as Independents, effectively began in Australia in the 1830s. Its 19th-century and early 20th-century adherents were predominantly urban and middle-class. In 1977, the Congregational Union of Australia combined with the Methodist and Presbyterian Churches to form the Uniting Church in Australia—the current owners of the subject place.

Previous to the procurement of the subject property, two other buildings had been built in the municipality for the Congregational Church. The earliest, known as the *South Head Independent Chapel* and colloquially as the 'Church with the Chimney', had been erected around 1839 on Old South Head Road (approx. 212-214). It was demolished following storm damage in 1910.⁵ It was followed in 1891 by the *Watson Bay and South Head Congregational Church*, which was constructed at the corner of Robertson Place and Dunbar Street. It no longer survives.⁶

A Gothic-style brick church had been constructed at the rear of the subject place by September 1909. For clarity, this original building is referred to by this report as the 'old' church. Mary Wentworth, the wife of Fitzwilliam Wentworth (son of W.C. Wentworth) was the guest of honour.⁷ Despite comprehensive press coverage of the opening/dedication ceremony, including the provision of the contract price (£724), no architect or practice was identified.⁸ Research to date has not shed further light on the designer. This lack of attention given by the Congregationalists and reporters to the architect's identity suggests it was not someone of particular contemporary note.

A sketch of the 'old' church, reproduced below, shows it as a street-facing gabled form. The existing rear east-west wing is not depicted. This sketch (dated May) may detail an earlier design with the rear wing having been added during construction, as it shares a close design affinity with the front section. On the basis of the available evidence, though, it is just as probable that the rear wing was an early addition (present by at least the 1930s, see photographs page over) built to mimic the front section.



Sketch of the proposed Congregational Church, May 1909 (built by September). Only the upper course of the sandstone plinth remains visible due to the ground level at the site having been raised. (Source: courtesy of Vaucluse Uniting Church Archives)

- ⁵ 'An Old Landmark', *Evening News*, 6 February 1909, p11; and 'An Old Church Blown Away', *Evening News*, 19 July 1910, p4
- ⁶ Bruce Pratt, *A Century of Service: The Story of the Vaucluse Congregational Church*, published 1939, np
- ⁷ 'Brevities', *Evening News*, 20 September 1909, p1
- ⁸ For instance, see 'New Congregational Church', *Sydney Morning Herald*, 20 September 1909, p5



In 1933, an organ was relocated to the 'old' church from St. Mary's Catholic Church in Newcastle, where it had been installed in 1873. This organ was then moved to the upper gallery of the A-frame church in the wake of its construction (see below, 1960). The organ is stamped with the name 'Chappell & Co.'. The latter was a major London-based musical instrument company (est. 1810) that commissioned a standard range of organs from independent English producers for resale. The organ is said to be an example of the 'Drawing-Room Organ' model and could have been built by Gray & Davison (bellow weights are marked 'JG', John Grey, albeit this could be the result of salvage/recycling).⁹

The architect David Gillespie (a Congregationalist) was reported as preparing alterations for the 'old' church in 1935.¹⁰ The nature of these modifications or whether they occurred is not known with certainty, but it could have related to the construction of the eastern lean-to.



Undated photograph, like early 1930s, showing façade and the presence of east lean-to addition (red arrow). Note its frontage has also been deleted.
(Source: courtesy of Vacluse Uniting Church Archives)



Late 1930s photograph of the 'old' church's Gothic-style façade with Arts & Crafts detailing.
(Source: Bruce Pratt, *A century of service: the story of the Vacluse Congregation Church*, 1939)

In 1960, the existing A-frame church was constructed at the front of the subject place, forward of the 'old' church.¹¹ As part of this new work, the majority of the 'old' church's façade was removed. Of its front elevation, only the upper section of its street-facing gable (minus the decorative timber bargeboard) and outer sections of its brick walls were retained. A small flat-roofed link was also built between the 'old' church and the A-frame church. The motivation of the congregation behind this drastic move is not known.

The architectural practice responsible for the A-frame church was Booker & Wilson.¹² This firm was established by Lawrence C. Booker and Geoffrey E. Wilson in the late 1940s and continued until around 1980. Their output was varied, including churches, banks, shops, factories, service stations, Housing Commission developments, and private domiciles.

⁹ See 'Organs of Sydney', *Organ Music Society of Sydney*, undated, <http://members.ozemail.com.au/~mqarmby/VacluseUC.html>, accessed 22 October 2022

¹⁰ 'Opportunities for Business', *Construction and Real Estate Journal*, 17 April 1935, p1

¹¹ Building application BA1959/285 (dated 1959) as cited in the Woollahra Municipal Council, (Draft) *Heritage Study: Places of Worship*, Woollahra LGA, September 2022, p46

¹² Original plans, Booker & Wilson, cited in the cited in the Woollahra Municipal Council, (Draft) *Heritage Study: Places of Worship*, p143



Booker & Wilson have not been subject to scholarly or heritage study or appear to have achieved any widespread architectural or community attention in the postwar period or since.¹³ Some of their architectural drawings (over 400) are archived at the State Library of NSW (the *Former Vacluse Uniting Church* is not listed in this inventory).¹⁴



1943 aerial photograph of the subject place, outlined in dashed red, depicting the 'old' church building situated at the rear of the property. A path flanked by trees leads from Russell Street to the front elevation.
(Source: Metromap)

For its versatile form and cost-effectiveness, the A-frame church proved a popular postwar religious design in Australia and overseas during the 1950s, particularly in the United States. Its origins are multifaceted but non-Australian. Early and iconic prototype examples are Frank Lloyd Wright's First Unitarian Society Meeting House in Madison, Wisconsin (1949-51) and Eero Saarinen's Kramer Chapel for the Concordia Seminary in Fort Wayne, Indiana (1953-58). The A-frame form had fallen out of favour with many architects and church leaders by the early-to-mid 1960s, by which time it was increasingly viewed as stale/overused. A-frame houses—often do-it-yourself builds—remained popular across Australia, especially in holidaying areas, into the 1970s.¹⁵

¹³ A perusal of key Sydney architectural history publications yielded no mention of Booker and Wilson. (Graham Jahn, *Sydney Architecture*, Watermark Press, 1997; Philip Goad and Julie Willis, eds., *The Encyclopedia of Australian Architecture*, Cambridge University Press, 2017; Davina Jackson, *Australian Architecture: A History*, Allen & Unwin, 2022; and the NSW Heritage Inventory database)

¹⁴ Booker and Wilson: collection of architectural drawings, PXD 787, SLNSW, <https://archival.sl.nsw.gov.au/Details/archive/110312366>

¹⁵ Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America*, University of Minnesota Press, 2015, *passim*



Following the opening of the A-frame church opening the 'old' church was repurposed as a Sunday School and childcare centre (plaque in rear wing records 'Dilys Lewis Memorial Kindergarten', which could have been an early postwar name). This part of the subject place continues to be utilised as a childcare centre run by a private operator.

In 1961, the children's book author and illustrator Pixie O'Harris (1903-91) painted a series of murals in the rear wing of the 'old' church. A recent entry about O'Harris is available in the *Australian Dictionary of Biography*.¹⁶ O'Harris artistic output over her long career was prolific, including that of murals, for which her work in the context of children's institutions (hospitals and the like) is widely regarded. Her involvement at the subject place is probably due to a family connection instead of an express commission.¹⁷



1978 aerial photograph of the subject place, outlined in red, showing the traduced 'old' church and A-frame church. (Source: Historical Imagery, NSW Government)

¹⁶ Robert Holden, 'O'Harris, Pixie (1903-1991)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, 2021, available online

¹⁷ The father of Bruce W.F. Pratt, the husband of O'Harris, was a Congregational Minister. Bruce's brother, Douglas Pratt produced a sketch of the subject place in the 1960s, implying an interest or involvement in the site.



1960s sketch of the A-Frame church, link, and the 'old church' by Douglas Pratt, an Australian artist.
(Source: courtesy of Vaucluse Uniting Church Archives)



1989 photograph of the subject place. No eucalyptus tree. Conifers are shown as juvenile.
(Source: Bruce Crosson, Vaucluse Uniting Church (formerly Vaucluse Congregational Church, 150th anniversary, pf002006, Woollahra Library)



3 PHYSICAL ANALYSIS

3.1 Subject place

The subject property is a rectangular allotment that slopes moderately to the north. Two primary buildings are situated at the place, both former Congregational/Uniting churches. The 1909 'old' church is located at the rear of the place, nearly hard to the back boundary, while the 1960 A-frame Church is situated at a medium setback from Russell Street, slightly offset from the earlier building. Both are positioned closer to the south boundary, allowing for a moderate side setback in the north. The 'old' church is utilised as a privately operated daycare centre. The A-frame church is vacant.



3D model of the subject place, facing southwest across Russell Street. (Source: Apple Maps)

Existing landscaping at the place relates to the postwar development phase. Original elements include the central concrete front garden path and flanking front sandstone retaining wall/fence with a salmon-coloured brick soldier course. These retaining walls are of brick only back from the street boundary. Only one of the conifer trees noted in the *Heritage Inventory Sheet* remains. This planting is associated with the development of the 1960 A-frame church. The eucalyptus tree is a more recent planting (not apparent in the 1989 photograph). All other fencing is non-original.



Front garden.

3.1.1 'Old' Church

The Gothic-style late Federation (1909) 'old' church building is a large building with a T-form and cross-gabled roof clad in original slate tiles with terracotta cresting. The roof has exposed rafters with a boarded soffit. Surmounting the street-facing apex is a terracotta ball finial, behind which is a copper-clad spire/bell-cote. The north-facing gable has been, along with the church's façade, removed and/or concealed by the 1960 flat-roofed link. This gable end's decorative timber bargeboard has also been lost. Only a pair of lancet windows (louvres) and a small section of roughcast finish survive from the original front elevation, which was the intended focal point of the design and encompassed the building's most distinctive and decorative elements. The side-facing gable ends are of plain brick with a high-situated half-moon window (difficult to view from the property because of setback, not clear if evident in the east gable end).

The 'old' church is constructed of a variegated brown brick in a stretcher course on a sandstone plinth (concealed in parts by a rise in ground level). Original mortar joints are tinted white and flush. Some crude repointing with a cementitious mortar has occurred, especially to the rear wing's west elevation. A more reddish brick is present to a central band and employed as voussoirs for the regularly spaced lancet windows—a typical aspect of ecclesiastical Gothic design by the Federation years. The west elevation also displays engaged piers with stepped sandstone (rock-faced, dressed margins) caps. These were never installed or have been excised from the east elevation.

Original windows are divided into three panels, with an operable awning in the middle section. All sections, where intact, are multipaned with leadlighting (restrained sinuous/floral pattern and teardrop motifs) and coloured/textured glazing. Bullnosed or angled brick sills are also evident.



Attached to the west elevation is a small later addition skillion-roofed brick volume, which now acts as the main entrance to the 'old' church. It was likely added in 1960 as a new entrance to the 'old' church building following the loss of its original front gabled porch. Internally within this space is an infilled lancet window (formerly external). A new double door has also been inserted into the original west elevation.

A contemporary sun-shade element is also lightly attached to part of the west elevation.

The unadorned lean-to brick wing (metal cladding) attached to the east elevation of the 'old' church is a later (pre-1960) addition and conceals the original lancet windows along this side wall.



(Above) Bell-cote viewed from the west side setback.

(Left) Close-up of the 'old' church's remnant section of façade.



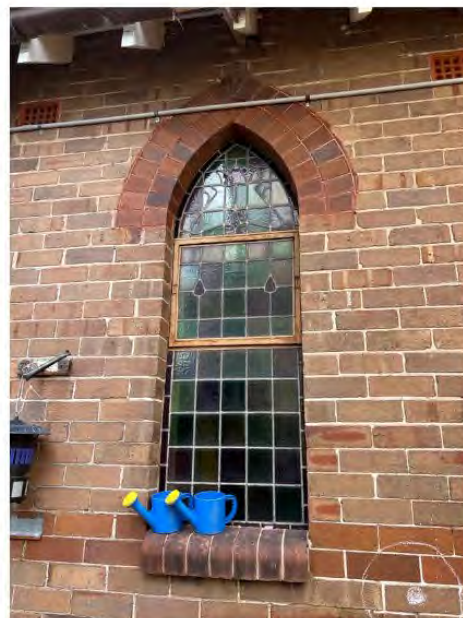
West elevation, facing north.



View along west elevation, facing south, towards the side volume/entrance (red arrow), which is a later addition (see interior page over).



Crude mortar patching/repointing, rear wing, west elevation



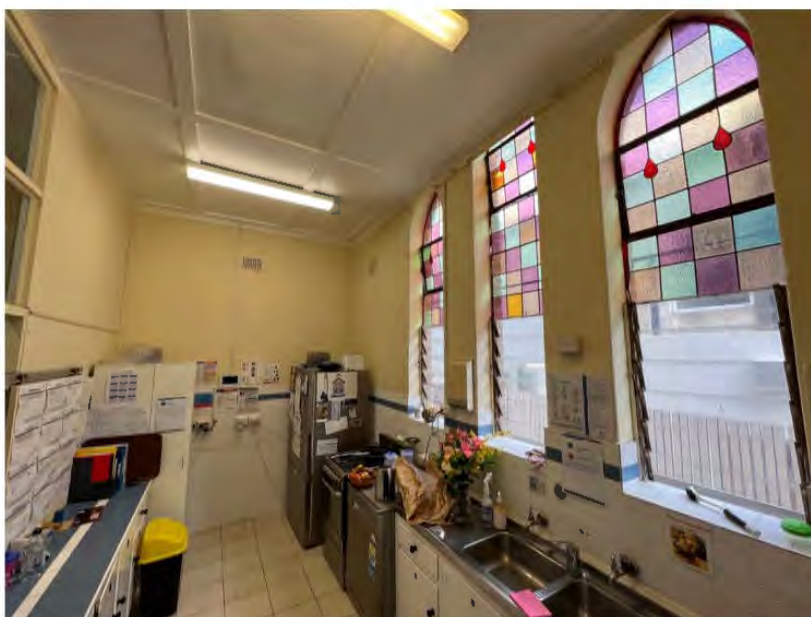
Window detail, west elevation. Note operable middle panel.



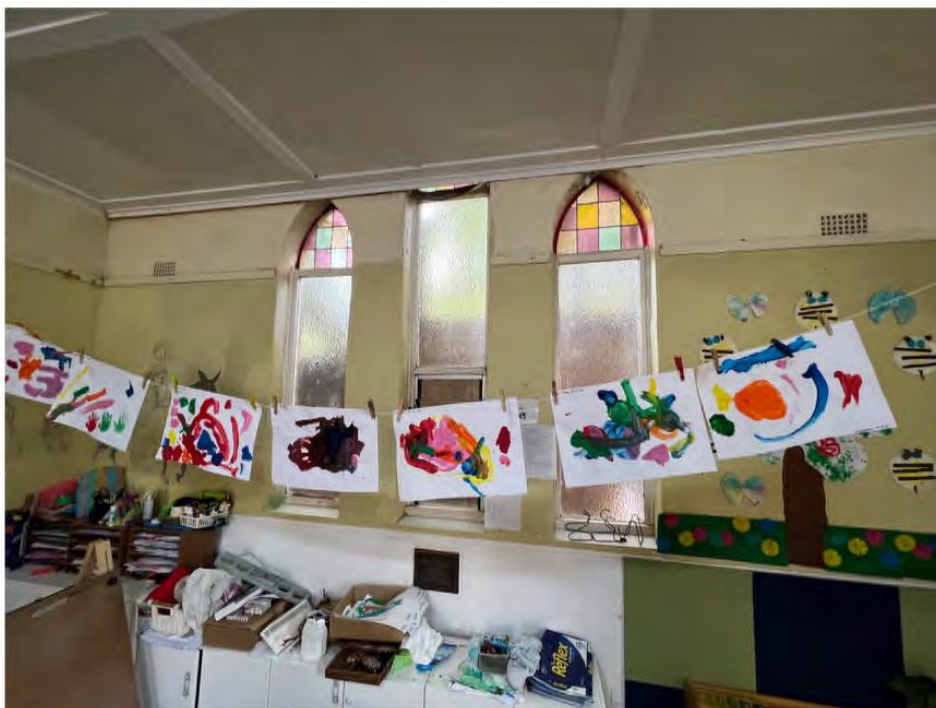
The original layout of the 'old' church is that of the nave (north/south) and rear hall (west/east). The latter's west section has been subdivided to create a kitchen. Remaining elements of interest in these spaces include the faceted timber ceiling (stained boards) and dado railing in the nave, formerly external lancet windows (mainly east elevation), stained glass/leadlighting (some sections lost), and the Pixie O'Harris murals/morality stories. The latter are painted on the plaster walls of the rear wing (not all painted representations appear to have been completed by O'Harris).



Interior of likely later addition entrance—note imprint of former lancet window (red arrow).



View to subdivided kitchen, western end of the rear hall section. Note removal of lower window panel.



East-facing windows, rear hall section. Note the awkward intersection of the later addition ceiling with windows (modified).



Representative photograph of Pixie O'Harris mural, rear wall of hall.



Former location of the façade, facing into to the nave within the footprint of the flat-roofed link.



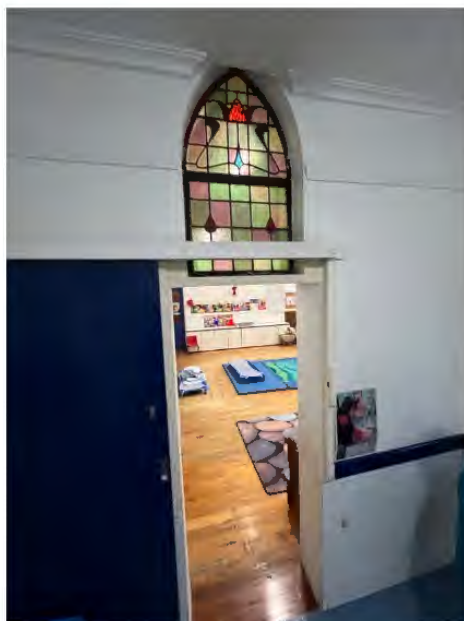
Former façade (left), ceiling of flat-roofed link (centre).



Timber ceiling and slender moulded timber beams, nave, facing north.



South wall, nave. Note bull's eye window above the central pointed arch with classicised columns. Arch repeated elsewhere with timber doors—all standard ecclesiastical Gothic.



Formerly external lancet windows (part removed), east elevation of nave, from later addition eastern wing.



Formerly external lancet window, east elevation of nave, from later addition eastern wing.

3.1.2 A-frame Church

The A-frame Church (1960) has a triangular, street-facing form with a steeply pitched roof clad in original concrete tiles. Indicative of the more mature versions of the A-frame type, its roof rests on medium-height side walls (as opposed to low or no walls). The front eaves are deep and the soffit lined with battened sheeting.

The building is constructed of a variegated salmon brick on a concrete slab. The façade is dominant and symmetrical, featuring a projecting flat-roofed and rendered porch entrance with raised concrete deck. Original double-leafed timber-framed and glazed entrance doors with sidelights and a terrazzo threshold remain. Above the porch is a slightly recessed bay that features a simplified affixed metal cross and light decorative brickwork (projecting header/soldier bricks). Near the base of the front brick wall is also a band of regularly spaced projecting header bricks. Such elements lightly articulate the otherwise plain surface treatment of the frontage.

The east elevation is divided into bays by square brick piers. Each bay features floor-to-ceiling hopper windows/fixed panes of frosted, ambler glazing. Frames are original unpainted aluminium. A similar arrangement is evident in the west elevation but is partly concealed by a lightweight sandbox related to the daycare centre at the rear of the subject place.

There is a two-storey flat-roofed brick volume between the A-frame form and 'old' church, described as the 'link' in this report.

The A-frame Church's internal layout is intact. The vestibule has parquet flooring, original doors, and an internal timber-framed glazed screen (patterned glass). The nave is a voluminous space with laminated timber beams/trusses ('glulams', widely available in the postwar period, eliminated complicated joinery). The ceiling is battened with textured sheeting. The chancel is slightly raised and there is a metal cross affixed centrally in a recessed bay, continuing the design of the façade internally. The gallery, where the organ is situated, has



concrete, tiered seating. The floorboards are original throughout. Internal walls are predominantly of exposed brick with some rendered and timber-sheeted sections. Memorials and commemorative plaques are attached throughout; some have been relocated from the earlier church. Moveable furniture and religious paraphernalia are stacked/stored/present throughout the interior.



Frontage.



East elevation. Note retaining wall.



West elevation, partly concealed by sandbox.



Two-storey rear link, remaining section of 'old' church right of frame.



Vestibule, doors to nave.



Vestibule, glazed screen, separating nave.



Nave, facing altar.



Nave, facing gallery.



Organ, gallery.

An organ is situated at the rear of the gallery. It was reported to have been 'drastically altered' during its relocation to the *Former Vaucluse Uniting Church* in 1933. Original components are: 'ornately-carved lower casework, stopknobs, keyboards, keyboard cheeks, pedalboard, composition pedals, nameplate, swell shutter control, action, cone-tuned pipework and pitch'. Known alterations include:

- Display pipe decorations overpainted (silver),
- New timber panels, left side of the case,
- Two pedals have been removed,
- Bellows converted from a double to single rise,
- Hand-blowing apparatus has been removed,
- Tremulant installed.¹⁸

3.2 Sight Lines

The A-frame Church is conspicuous from Russell Street and visible 'in the round'.

The rear situated/concealed 'old' church is far less visible and effectively restricted to a narrow vantage point, oblique/west of the frontage from Russell Street or the opposite footpath. A limited section of the 'old' church's roof can be viewed in the east from the public realm as well.

¹⁸ 'Organs of Sydney', Organ Music Society of Sydney, undated, <http://members.ozemail.com.au/~mquarmby/VaucluseUC.html>, accessed 22 October 2022



Subject place from opposite Russell Street.



Subject place from opposite Russell Street, extent of 'old' church's public realm visibility.



4 HERITAGE POTENTIAL

4.1 Introduction

Measures undertaken to recognise and protect places of cultural heritage value in Woollahra represent a statutory duty of the council and are to be encouraged, as the conservation of the historic environment is integral for a community's sense of continuity, sense of place, and identity.

Yet, such measures must be based on demonstrated significance, which is only ascertainable from a rigorous analysis of a place from a heritage perspective. In the absence of such appraisal and/or robust scrutiny and peer review, the council can run the risk of adding places of little apparent significance that, counterproductive to their legitimate intent, diminish the value of heritage items in the eyes of the community and present problematic management scenarios. It is a profound decision to apply a site-specific conservation overlay to a property—effectively mandating an element's proscriptive retention and conservation into perpetuity. It should not be taken lightly.

The following discussion stems from the findings of the council-prepared *Heritage Inventory Sheet* (the same content, minus footnotes, as the *Heritage Study: Places of Worship*) and the analysis undertaken in sections 2 and 3 of this report.

4.2 Intactness and Integrity

A vital aspect of any heritage assessment is to determine the level of intactness of the remaining building fabric. Typically, places of individual significance are largely intact, including their form, original material palette, and detailing. In some instances, a greater degree of alteration may be acceptable if the item is rare or considered to embody a high level of historical or another type of significance.

In regard to the issue of intactness and integrity, the useful definitions provided by *The Victorian Heritage Register Criteria and Threshold Guidelines* (rev. 2019) are noted:

- *Intactness*: refers to the degree to which a place or object retains its significant fabric. Intactness should not be confused with condition – a place may be highly intact but the fabric may be in a fragile condition.
- *Integrity*: refers to the degree to which the heritage values of the place or object are still evident and can be understood and appreciated (for example, the degree to which the original design or use of a place or object can still be discerned). If considerable change to a place or object has occurred (through encroaching development, changes to the fabric, physical deterioration of the fabric etc.) the values may not be readily identifiable and the place or object may have low-level integrity.

Typically, the issue of intactness and integrity—the ability to 'read' a place as to how it appeared or functioned originally or has evolved over time (if such developments contribute to its heritage value)—is considered critical in determining heritage significance.

At the subject place, it can be said that the A-frame Church is remarkably intact, with no modifications of note identified.

On the other hand, the 'old' church building is highly altered, having lost the majority of its façade (its primary elevation) because of the construction of the A-frame Church and the intermediary flat-roofed link. The virtual concealment of the 'old' church from Russell Street by this postwar development has also eroded the 'old' church's integrity. The construction of lean-to additions on both sides of the original church and the possible addition of the rear gabled wing, while not particularly intrusive changes, also contribute to its low overall level of



intactness and integrity to the building's original presentation. It is noted that few of the major changes could be readily or practically reversible.

4.3 Comparative Analysis

As part of the (Draft) *Heritage Study: Places of Worship* (refer to Part 13), the council has undertaken an analysis of heritage-listed religious buildings, both in the municipality and further afield.

Those comparators identified outside the municipality, while certainly of contextual relevance, are of less importance to the assessment at hand, as the subject place is only required to be demonstrated as significant within the boundaries of its local government area to be considered as locally significant.

The *Heritage Study* notes that 18 religious buildings (churches, synagogues, chapels, rectory buildings) are subject to individual heritage listings in Woollahra. The majority derives from the late 19th century, with less from the Federation and interwar period and only a handful from the postwar years.

In the *Heritage Inventory Sheet* for the subject place, it is noted that the *Former Vacluse Uniting Church* is 'not comparable' (p3) with other heritage-listed religious sites in the municipality. Such a statement correct in the sense that there are no other places in the LGA where an earlier church has been effectively 'refaced' by the construction of a later church. This sequence of development does appear to be distinct to the subject place for religious buildings in Woollahra—likely because it was such an unsympathetic approach to integrating the new with the old within the municipality. This lack of comparators is not a positive.

The *Heritage Inventory Sheet* has not undertaken a specific comparative analysis of the 'old' church at the subject place, a late Federation period (broadly 1895-1915) example of the Gothic style. It is noted that only one other known heritage-listed church in the LGA dates from the Federation years—*Rose Bay Uniting Church*, 518A Old South Head Road, Rose Bay (no. 683, WLEP), which was built 1904.

Two other federation period churches are proposed for listing as part of the *Heritage Study: Places of Worship*; namely, *Paddington Church of Christ* at 116-122 Paddington Street, Paddington, constructed 1901, and *St Andrews Scots Presbyterian Church* at 2 Carlisle Street, Rose Bay, built 1913.

These four Federation period places are architecturally distinctive in their own right and—fundamentally—far more intact than the 'old' church at the subject place, with all retaining their façade. It is noted that the Gothic idiom, which remained a popular approach to ecclesiastical design across the 19th and 20th centuries, is well represented in the municipality's list of heritage churches.

There are three other heritage-listed postwar religious buildings in Woollahra (*Emanuel Synagogue*, *Wentworth Memorial Church*, and *HMAS Chapel*). These postwar churches are idiosyncratic, exhibiting different variants of modernism and social/religious layers within the municipality. The A-frame Church at the subject place is distinguished by its typology that, while not uncommon more broadly across the 1950s/60s NSW, is unusual within the specific context of the municipality. No other example (surviving, at least) of this triangular form has come to light in Woollahra.

The *Heritage Study/Heritage Inventory Sheet* discusses several other examples of postwar A-frame churches outside the municipality's boundaries. These exemplify notable examples of the triangular typology, with more complicated or sculptured forms, articulated/modulated designs, varied materials, extensive glazing, and/or the involvement of celebrated period architects. While not the conclusion reached by the *Heritage Study* or *Heritage Inventory Sheet*, these further afield examples highlight the more representative/modest qualities of the A-frame Church at the subject place.



4.4 Discussion of Significance

Set out below is an assessment of the merits of applying a site-specific heritage listing to the *Former Vacluse Uniting Church*, grouped under the heritage criteria specified in the *Heritage Inventory Sheet* prepared by the council.

To be identified as a place of local significance and warrant the application of a site-specific overlay, a place should meet one or more of the eight criteria specified in *Assessing Heritage Significance* (2001). This methodology sets out Guidelines for Inclusion and Guidelines for Exclusion under each criterion. It is broadly accepted that the relevant criteria's requisite threshold should be satisfied substantially; that is, to a convincing or compelling extent as opposed to an incidental way. As noted, the municipal boundaries are the geographic confines for this exercise when assessing local significance.

The Statement of Significant proposed by the council for the subject place follows:

The Vacluse Uniting Church is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.

Collectively, the former 1909 Vacluse Congregational Church building and [the] 1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time.

As a restrained and representative example of late twentieth[-]century ecclesiastical church design, the A-frame church is aesthetically distinctive. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which [that] collectively illustrates a representative type. There are no other examples of this building typology within the Municipality.

Since the turn of the twentieth century, the site has been the ongoing location and focus of worship, activities and ceremony for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.

The following discussion examines the attribution of significance and applies the criteria, with a focus on those specified, to the subject place.

Criterion (A) Historical Significance

The Vacluse Uniting Church site, comprising the 1909 Congregational Church building and later A-frame church building that was constructed for the Vacluse Congregational Church community in 1960, has local historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations in this part of Sydney since the turn of the twentieth century.

The A-frame church has some historical significance as an element of post-war ecclesiastic development of Vacluse, during which time a large number of churches were built across Sydney and wider NSW to cater for a growing population. Therefore, Vacluse Uniting Church would reach the threshold for local significance under this criterion. Vacluse Uniting Church would not reach the threshold for State significance under this criterion.

Discussion

- It is generally agreed that the A-frame Church at the subject place is reflective of postwar church building and religious activities in the municipality—part of a broader expansion of organised religion over the 1950s and



1960s, which is an important theme in the shaping of the municipality and, more broadly, NSW. The A-frame Church's capacity to illustrate the Congregationalist experience in the municipality is also of some note.

- However, it is not supported that the 'old' church exemplifies a degree of historical significance sufficient to be listed under criterion A. The chief reason for this divergence from the *Heritage Inventory Sheet's* assessment is the impaired integrity and low intactness of the 'old' church, which meaningfully reduces its capacity to be attributed with or interpreted for its historical significance, especially from the public realm.
- Other far more intact examples of Federation-period church buildings are currently protected or proposed for heritage listing, ensuring that religious buildings from this era are well represented in the municipality's historic urban landscape.
- The 'old' church, while of interest and relevance to Congregational worship and contribution in the municipality, is not the only means by which this group's 'story' can be expressed by a built form. The more easily interpreted and understood A-frame Church at the subject place is a better reflection of the Congregationalist presence in the history of the municipality.
- The council's Statement of Significance alleges that the presence of both the 'old' church and A-frame Church at the subject place 'demonstrate[s] the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time.' This point is inconclusive. It is not clear what 'pattern of growth' is being identified. That an older church is superseded by a new church is not uncommon or notable in local or broader history. What is of perhaps interest, albeit not in a heritage sense, is why the Congregationalist accepted such an adverse impact on the integrity/intactness of the 'old' church in supporting the erection of the A-frame Church (shifting aesthetic tastes, desperation for space?, etc.).
- In the opinion of this report, the allocation of historical significance, as opposed to general historical interest, to the 'old' church has not been substantiated. The 'old' church's low level of intactness and integrity prevents it from satisfying sufficiently any of the requisite thresholds for this or other criteria.

Criterion (C) Aesthetic Significance

The A-frame church building on the site is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. It is noted the architects Booker & Wilson designed numerous churches in NSW along with commercial buildings, banks, shops and factories. As such, the A-frame building on the site is not considered to be a major work by the practice. As the building is situated amidst residential development of comparable scale, it is not visually prominent within the surrounding streetscape and is not considered to have landmark qualities.

The 1909 church building on the site is not considered to have aesthetic significance. The historic building has been subject to alterations and additions that have diminished its design integrity. Construction of the A-frame church building has reduced the landmark qualities of the original church building on the site within the surrounding streetscape.

Therefore, the 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vacluse Uniting Church would not reach the threshold for State significance under this criterion.

Discussion

- It is agreed that the 'old' church (1909) does not embody aesthetic significance due to the effective erasure of its façade, which has detracted significantly from its original design and presentation.



- It is accepted that no weight should be given to the design of the A-frame church by the practice Booker & Wilson. Other than being an active firm in NSW during the postwar period, no evidence has emerged to substantiate this firm as noteworthy, celebrated, innovative, etc. The involvement of professional architects at the A-frame church has resulted in a good, functional design that conforms with the principal characteristics of the typology. All points that would be a better fit under criterion G.
- The A-frame church is professed to have aesthetic significance by virtue of its 'striking spatial qualities' under discussion for criterion C; however, there is no elucidation of this criterion in the Statement of Significance, which emphasises the building's representative value—a point agreed with by this report (see below).
- In the opinion of this report, the A-frame Church does not embody aesthetic significance. Its spatial qualities, while eye-catching as intended by the typology, are exceedingly typical for its type, particularly by 1960, and stem entirely from the architect's rendition of a well-established postwar modernist design form. This is not an example of the A-frame church at its postwar finest. The design language is conventional for the type.
- It is also difficult to reconcile how a building is supposed to be aesthetically 'distinctive' and, at the same time, broadly illustrative of a particular class of place. Generally, it is increasingly being accepted that potential individual heritage items it is one or the other—esthetic or representative, not both. In this case, the A-frame Church at the subject place is far better understood and managed as a representative example as opposed to a distinguished architectural design.

Criterion (D) Social Significance

Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time.

Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.

Discussion

- The *Heritage Inventory Sheet* acknowledges it has not undertaken a social significance survey or study as part of the place assessment or broader study. Its absence is unfortunate and unnecessary, particularly considering the relative ease with which the evidence required to support the attribution of social significance can be garnered in the contemporary period through social media and digital means.
- It is insufficient in the current day to rely on the expression of doubt associated with the qualifier of likely when alleging social significance.
- The assertion that the subject site is a 'place of 'community memory' reads as a vague, feel-good platitude rather than a definitive/measurable attribute manifested by the subject place.
- In order to prove social significance, it is generally accepted that a concrete contemporary group has to be identified and their attachment to the place proven as longstanding and existing.
- It could be possible to prove the existence of a concrete group in this case, that of the Uniting Church congregation. Yet, considering this group has dispersed and the building is no longer utilised for religious purposes, nor is there any active push to re-establish it as such to the report's knowledge, this social value presents as historical rather than based in the present day, which it would need to be in order to satisfy criterion D. The strong required connection between a community group and the place is no longer 'live'.



- It would be a 'long bow' to suggest that the broader NSW Uniting Church community has a verifiable, specific attachment to the subject place, as opposed to the raft of other active congregations/church buildings that are actively worshiped at.
- It is agreed that the various plaques and memorials at the A-frame Church are significant fabric, but such an acknowledgment does not establish social significance in of itself.

Criterion (F) Rarity

While there are numerous examples of A-frame church buildings of comparable design and construction across Sydney and the wider NSW, the form and design of the 1960 A-frame building on the site is rare within the Woollahra LGA. There are no other examples of this type within the Municipality.

*Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion.
Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.*

Discussion

- By virtue of being the sole known example of its distinctive type in the municipality, the A-frame Church is appropriately recognised as being rare at the municipal level.

Criterion (G) Representativeness

The Vaucluse Uniting Church is representative of churches built in both the early and mid-twentieth century. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, given that they were economical to construct whilst achieving striking spatial qualities. The existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type.

While the historic 1909 church building on the site has attributes that are representative of a congregational church building of its time, the building has been subject to alterations and is not considered to be a fine example of this type.

*Therefore, the 1960 A-frame building would reach the threshold for local significance under this criterion.
Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.*

Discussion

- Heritage places should satisfy Criterion g if they represent, or are a good example of, an aspect of an area's past that has been important in shaping the present. Determining whether the threshold is reached partly rests on identifying the 'class' a site belongs to and how well it demonstrates its characteristics
- A-frame churches ranged widely from economical, prefabricated structures to substantial, high-end architect-designed examples. To date, no broad typological study has been undertaken for A-frame churches in NSW or Australia. Still, they appear to have surged in popularity during the 1950s as a 'fresh' design that bucked the sometimes critiqued starkness/severity of much modernist design before tapering off during the 1960s as more trite/clichéd in the eyes of architects and religious leaders.
- As an intact, typical example of the postwar A-frame church typology, this part of the subject place is accepted as embodying representative significance. The key element that underlies this value is its external built triangular form.
- It is agreed that the 'old' church building, due to its compromising modifications, is not significant under this criterion.



Interior and Moveable heritage items

The proposed Statement of Significance states: 'The significance of the church building is enhanced by the associated collection of moveable heritage items.'

Discussion

- The assertion about moveable heritage items lacks specificity. Nor is any mention of the interior of either the 'old' church or A-frame Church provided in the Statement of Significance, despite a suggestion elsewhere in the *Heritage Inventory Sheet* that internal elements are of heritage value. These absences would have ongoing problematic management implications.
- Several moveable items are noted in the *Heritage Inventory Sheet* for the A-frame Church—namely, 'timber furnishings include [sic] baptismal font, lectern, and early timber pews at gallery level and other timber furniture possibly salvaged from the original 1909 church' (p2).
- Further, the *Heritage Inventory Sheet* specifies 'numerous fixed items of heritage interest ... including original external signage, commemorative plaques, metal crucifixes and fixed timber furnishings comprising pulpit, pews and a historic organ located at gallery level within the 1960 church' (pp2-3).
- The *Heritage Inventory Sheet* does not explain or justify why some original elements, internal elements and moveable elements should be considered 'heritage', other than they are original and/or their presence 'enhances' the overall significance of the place. Such an analysis is not systematic.
- This unsubstantiated attempt to manage the interiors and furniture appears to be occurring in the context of a Sydney-wide attitudinal shift of the last few years at the council level that internal controls de rigueur for individual heritage places. This should not be accepted uncritically. It is noted that across Australia, the application of internal heritage controls at the scale of local individual heritage items, even former religious buildings like churches, is the exceptional rather than the rule and where done, executed with preciseness concerning the space/element/fabric.¹⁹
- In the view of this report, the internal elements of note at the A-Frame Church are only as follows; vestibule, laminated timber beams and ceiling (nave), the central uninterrupted and soaring volume (nave), gallery, and all embedded plaques/memorials (internal/external), and the attached metal crucifix (altar). All other elements, even those which are of quality, are not integral to the heritage management of the place.
- There are no furnishings (inbuilt or otherwise) of sufficient heritage significance to warrant being recorded in situ or preserved at the subject place. Considering the necessity of finding a new use for the A-frame Church, in particular, the suggestion that furniture likely surplus to requirements might need to be considered as significant is onerous for the property owner and/or future user/s.
- The relocation of furniture or the non-original/modified organ currently at the place to other more active locations within the broader Uniting Church network would be a sensible and not undesirable outcome. In the opinion of this report, such an endeavour does not require management by an LGA authority.
- The wall murals painted by O'Harris in the rear room of the 'old' church are also noted in the *Heritage Inventory Sheet* (p2). It is ambiguous if they are considered a significant element in the *Inventory Sheet* or just an element that is noted. As the *Inventory Sheet* acknowledges that the 'old' church building would not meet the threshold for listings under aesthetic or representative significance due to its compromised exterior,

¹⁹ For instance, the Victorian Environment, Land, Water and Planning *Applying the Heritage Overlay Planning Practice Note 1* (August 2018) states in reference to internal controls that such provisions 'should be applied sparingly and on a selective basis to special interiors of high significance (p4).'



it is unbalanced to then suggest—through discussion in the description of the *Inventory Sheet*—that aspects of its interior are nonetheless significant.

- While the Pixie O'Harris murals are certainly a curious, even delightful artistic element of the 'old' church, it is not possible to ascribe them with heritage value in the absence of, at least, a high-level comparative assessment of their creator's broader body of work. As noted, O'Harris is understood to have been responsible for a large number of murals, chiefly commissioned works in children's institution settings. It is likely that not all of these works are of heritage value. Not all of these works are likely of heritage value, though they seem to have occurred in more prominent settings than the 'old' church building.

4.5 Proposed Management Recommendations

The *Heritage Inventory* provides several management recommendations, as follows:

It is recommended that the Vaucluse Uniting Church site – former 1909 Vaucluse Congregational Church building and 1960 A-frame church building, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.

A moveable heritage inventory is to be undertaken for the heritage item.

A moveable heritage strategy is to be conducted for any future works to the heritage item.

The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.

Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.

Discussion

- Having regard to the discussion above, it is the finding of this report that only the A-frame Church and some of its specific internal elements are worthy of inclusion as an individual heritage item under Schedule 5 of the WLEP.
- A conservation management plan should be prepared to guide the future use and management of the A-frame Church's significance. Any application for future development affecting listed building features should be accompanied by a professionally-prepared heritage impact statement.
- It is not accepted that any of the identified moveable elements at the 'old' church or A-frame building are of such manifest significance to the subject place as to deserve inclusion in the Statement of Significance, as previously discussed. The preparation of a moveable heritage inventory is burdensome on the owner and, in the absence of persuasive reasoning why, presents as unnecessary.
- References to sympathetic and appropriately located change are generic and unnecessary and should be deleted. Guidelines for managing change at heritage places already form a strong part of the WLEP and *Woollahra Development Control Plan*.
- The reference to retaining, maintaining, and conservation elements of 'high significance' runs counter to best practice (all significance is equal + conservation does not necessarily equate with retention) and should be deleted. If kept, it would be more appropriate to state that the A-frame church should be conserved in a manner sensitive to its original design.



5 CONCLUSION

5.1 Recommendations

A summary of this report's position and recommendations to the LLP follow:

- Clarity about what is and is not significant at the subject place requires further resolution of the *Heritage Inventory Sheet*.
- Crucially, it is the finding of this report that the case for listing the 'old' church building at the subject place is not strong, which is implicitly acknowledged on several occasions in the *Heritage Inventory Sheet*. The effective loss of its façade, combined with the unsympathetic relationship established between it, the A-frame Church, and the public realm in 1960, has, in this opinion of this report, negated any potential heritage value.
- It would be highly unusual for a building without a generally intact façade to be heritage listed. Because of its low integrity and intactness, the 'old' church building's significance cannot be demonstrated to satisfy the requisite thresholds of any heritage criteria.
- Be that as it may, why describing the 'old' church as no longer significant, it would not be inappropriate to note in the *Heritage Inventory Sheet* that it retains some fine architectural elements, namely its coloured glazing, copper bell-cote, leadlighting/coloured glazing, and Pixie O'Harris murals, etc., to encourage their sympathetic treatment (for example, conservation, salvage, archival recording, interpretation, etc.) in the context of future change.
- In the instance that the LLP still sees fit to attribute heritage value to the 'old' church building, this assessment should be appropriately tempered and the building recognised as having comparably less significance than others of its type in the municipality or the A-frame Church at the subject place. In particular, a far more substantive assessment would be required to establish what internal elements the council considers to be significant at the 'old' church.
- With qualifications, it is concurred with the *Heritage Inventory* that the A-frame Church has sufficient heritage significance under the historical (A), rarity (F), and representative (G) criteria to warrant heritage listing at the local level.
- It is recommended that the nature of this heritage value be revised to better reflect the significance of the A-frame Church. Additionally, that the attribution of aesthetic (C) and social (D) significance to the A-frame Church be excised from the *Heritage Inventory Sheet*, as they cannot be demonstrated adequately.
- Optimally, the extent of the heritage listing would only be applied to the footprint of the A-frame Church and the frontage of the subject property, excluding the rear half of the place, which contains the flat-roofed link and 'old' modified church. Such an approach is common in other states but not general practice in NSW.
- In lieu of the above option, it is recommended that should the subject place be listed, its item name be altered to reflect what about the site is of significance; i.e. the *Former Vacluse Uniting A-frame Church, including specific internal elements*. This name, in combination with the proposed Statement of Significance (see below), would better reflect what the significant elements at the subject place, yielding better management clarity for the property owner and consent authority.
- Accepting the above, the *Heritage Inventory Sheet* should be revised to reflect that the 1960 'link' element, which is completely unremarkable, and the defaced 'old' church, including its interior, should be explicitly



identified as not significant or, should the LLP disagree with the assessment of this report, of less significance than the A-frame Church building.

- The 'blanket' provision of internal controls, as implied by the *Heritage Inventory Sheet*, to the A-frame Church is not warranted by the significance of the existing, relatively modest/restrained interior and would prove unnecessary burdensome for the property owner and consent authority in navigating future change and management, should the listing proceed.
- It is recommended by this report that only a limited number of noteworthy elements in the interior of the A-frame Church be specified as significant in the ultimately adopted Statement of Significance and *Heritage Inventory Sheet*. These recommended elements are laminated timber beams and ceiling (nave), the central uninterrupted and soaring volume (nave), gallery, and all embedded plaques/memorials (internal/external), and the attached metal crucifix (altar).
- Given the above-proposed recommendations, it was considered appropriate to propose a revised draft Statement of Significance, which is set out below. The author of this report is open to engaging further with the council in resolving the statement, which will form an integral management tool for any heritage place.

Proposed Statement of Significance

The Former Vacluse Uniting A-frame Church, constructed in 1960, is of historical and representative significance. The building was designed by the architectural practice Booker & Wilson, who adopted the then tried-and-true postwar A-frame form. Elements of particular significance are its steeply-pitched triangular form, concrete roof tiles, salmon brick walls, original openings, including unpainted aluminium frames and frosted/coloured glazing, façade composition, and rendered entrance porch with original doors and terrazzo threshold. The significant internal elements are the vestibule, laminated timber beams and ceiling treatment in the nave (battened textured sheeting), along with its central uninterrupted and soaring volume and large attached metal crucifix, the upper gallery, and all embedded/affixed plaques and memorials. The front garden retaining walls/fence and central path are original and complementary to the A-frame Church.

The Former Vacluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.

The A-frame Church is of representative significance as an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for postwar ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture. While more traditional symbolic allusions to church design, like the building's verticality, simplified metal crucifixes, and entrance porch, are well-integrated and impart a sense of repose and reverence. It is the singular example of its type in the municipality.

Some internal elements, as specified, are notable and contribute to the intactness and interpretability of the former worship space as well as the church's original design.

[Either provide in Statement of Significance or include in the Heritage Inventory Sheet]

The modified late Federation Gothic-style church (1909) at the rear of the property, which initially accommodated the Congregationalist, has been severely modified and is not significant. The flat-roofed link between the A-frame and rear churches is also not significant.

- It is also advised by this report that the wording of the *Heritage Inventory Sheet's* recommendations should be reworded as follows:



It is recommended that the A-frame Church and specific interior elements at the *Former Vaucluse Uniting Church, including specific internal elements* at 3 Russell Street, Vaucluse, be included under Schedule 5 of the *Woollahra Local Environmental*.

A conservation management plan should be prepared to guide the future use and management of the A-frame Church's significance. Any application for future development affecting listed building features should be accompanied by a professionally-prepared heritage impact statement.

Conservation actions at the A-frame church should be informed by *The Australia ICOMOS Charter for Places of Cultural Significance*, *The Burra Charter* (rev. 2013) and relevant council heritage policy.

(If deemed necessary for inclusion) The A-frame church, including specified elements, should be conserved in a manner sensitive to its original design.

- There are some minor errors in the *Heritage Inventory Sheet* that should be corrected:
 - Delete reference to the 1960 A-frame church as 'post-modern', p1. It is an example of postwar modernist or modern religious design, not 'post-modern'.
 - Paragraph 6, p5. The date provided for the Vaucluse Uniting Church appears to be incorrect.
 - Note that the A-frame Church is no longer actively utilised as a place of worship.

5.2 Summary

In sum, this report finds the *Heritage Inventory Sheet* is broadly correct, with some qualification, in attributing significance to the A-frame Church at the subject place. This building, along with specific internal elements, is heritage worthy at the local level and its listing is supported. Other elements at the subject place, including the 'old' church due to its compromised intactness and integrity, have not been determined as significant.

The property owner is in concurrence with the findings and recommendations of this document to the LLP. Without prejudice, it is the understanding of this report that the property owner would not seek to contest the inclusion of the subject place under Schedule 5 of the WLEP if the listing was amended to be commensurate with the assessment set out in this expert opinion.

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

ITEM DETAILS			
Name of Item	Paddington Church of Christ, including interiors and moveable heritage		
Former name			
Item type	Built		
Address	Number 116-122	Street Paddington Street	Suburb Paddington
Property description	Lots 20, 21, & 22, Sec 1, DP 180		
Use	Current Place of worship Vacant		Former Place of worship, Kindergarten
Statement of significance	<p>The Paddington Church of Christ is of local heritage significance for its historical, associative, aesthetic, social, rarity, and representative heritage values.</p> <p>Constructed at the turn of the twentieth century, the church building represents the ongoing pattern of development of Paddington and evidences the growth of religious and community organisations that were occurring in this part of Sydney at the time.</p> <p>The church is designed in the Romanesque revival style and is of fine architectural character, detail and scale, including the inset rose window, exposed timber trusses and stained glass windows.</p> <p>▲ The Paddington Church of Christ has landmark qualities within the surrounding Victorian era streetscape and conservation area, and since its construction the building has contributed to and complemented this residential setting in a largely unaltered state.</p> <p>Since its establishment more than one century ago, the church has been the ongoing location and focus of worship and activities for a section of the local community. The significance of the church building is enhanced by the associated collection of moveable heritage items.</p>		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Walter Sydney Newman Architect		
Builder	Unknown		
Construction years	1901		

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Physical Description	<p>The Paddington Church of Christ is located on the northern side of Paddington Street, Paddington. Erected in 1901, the early twentieth century church building was designed in the Romanesque Revival style and is of face brick construction. The church building presents to the street as two storeys in height with a parapet gabled roof form. Located on a steeply sloped site, the church building features a basement level. To the rear of the site fronting Paddington Lane is a two-storey 1970s brick residence that is associated with the Paddington Church of Christ.</p> <p>Exterior</p> <p>The symmetrical two-storey church building is constructed of face brick with a parapeted gable roof that is clad with terracotta tiles, which in turn are capped by terracotta ridge ornaments. The exterior of the church building's design is defined by engaged brick piers and decorative dichromatic brickwork comprising string courses and soldier courses to fenestration. Characteristic of the church's Romanesque Revival style, fenestration is relatively small in relation to the wall area. The windows at street level are of rectangular amber leaded glass design, while fenestration at the lower basement level comprises timber framed double hung sash windows.</p> <p>The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front façade includes a centrally located inset rose window that is framed by brick entablature, and decorative dark-red string courses. A small brick porch is located off the front façade. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The porch has a copper-clad hipped roof. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing.</p> <p>The front (southern) elevation of the church features the parapeted gable fronting Paddington Street, which is defined by brick entablature and cement rendered fascia with shell motifs. The front façade includes a centrally located inset rose window that is framed by brick entablature and decorative dark-red string courses. A small brick porch is located off the front façade which was not part of the original construction and provided an enclosed entrance. The brick porch comprises two arched entries to the sides with stairs and a blind arch to the street frontage, all of which are defined by arched dark-red soldier courses. The street boundary of the church site has a low brick and cement rendered wall with traditional palisade iron fencing constructed c.1995.</p> <p>The side (eastern and western) and rear (northern) elevations of the church building are relatively simple in design compared to the principal façade. The side elevations feature brick piers with fenestration to both street level and basement level. The western elevation of the church building features a side entry to the main church space that is accessed via a pair of timber French doors with leaded glass panes and fanlight. Face brickwork to the western elevation includes red brick stringcourses and soldier courses to fenestration, while the brickwork to the eastern elevation has been painted. <u>An elevated concrete stair provides access to the rear 1970s two-storey residential building from the Church.</u> The rear elevation comprises a painted weatherboard wall, which is understood to have originally been temporary in nature at the time of the church's construction until additional funds were acquired for its completion. These improvements to the rear wall were not carried out.</p> <p>Interior</p> <p>At ground floor level, the church interior comprises vestibule with tiled flooring and the two-storey scale rectangular space containing the nave, altar, vestry, office and store. The small vestibule features timber panelled</p>
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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	<p>doors, tiled flooring and rendered walls. An original moulding with the inscription 'Paddington Church of Christ' is located in the door leading to the nave. The nave comprises a large open space with polished timber floorboards and rendered walls that are defined by coloured glass windows. The roof trusses are exposed, and the ceiling is lined with timber boards. The church altar comprises a raised carpeted podium with a centrally located tiled baptism bath. The altar is backed by decorative timber panelling that conceals a vestry/store space to either side. Timber pews, brass light fittings and a small number of moveable items are within the nave, which is otherwise relatively restrained in adornment. A timber panelled office is located within the nave near the entry doors. The basement level of the church includes an open hall space with carpet flooring, stage, toilets, kitchen and store.</p> <p>Moveable heritage There are several moveable heritage items within the Paddington Church of Christ. Timber furnishings within the nave include early timber pews, lectern, table and piano.</p> <p>Fixed items There are numerous fixed items of heritage interest at the Paddington Church of Christ including external signage, commemorative plaques, fixed timber boards and panelling.</p> <p>Church residence The rear of the site includes the late twentieth century residence associated with the Paddington Church of Christ. The two-storey 1970s residence is of face brick construction with a steeply sloped tiled roof. The fenestration to the residence comprises timber framed casement windows. The residence and rear of the site is bordered by a high masonry wall, garage door and driveway crossings to Paddington Lane. <u>Access from the Church includes an elevated concrete stair.</u></p> <p>Setting The Paddington Church of Christ is within the residential streetscape of Paddington Street, which is located within the Paddington Heritage Conservation Area. The setting of the church is enhanced by the presence of large street tree plantings that line Paddington Street and the historic character of surrounding development, which mainly comprises two storey Victorian era terrace housing. Distant views towards the Paddington Church of Christ are relatively obscured by the plantings and surrounding terraces.</p> <p>The rear of the Paddington Church of Christ site backs onto Paddington Lane. The laneway is predominantly lined by modern garages and garage with loft structures. Views towards the Paddington Church of Christ building from vantage points along Paddington Lane are largely obstructed by the late twentieth century church residence located at the rear of the Paddington Church of Christ site, which fronts the laneway.</p>
Physical condition	<p>The Paddington Church of Christ main church building is in good condition. All of the brick work and timber work appear to be in good condition. Repairs to the main church building and its roof were carried out in 2019 following damage sustained during a hail storm. The stain glass windows are in good condition.</p> <p><u>Since the initial site inspection in 2019 a representative of the owners has informed Council that extensive water damage has occurred to the lower ground floor causing mould.</u></p>

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Heritage inventory sheet

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Modification and Dates	DA 1971/227/1 Proposed 3 storey residence (not approved) BA 1972/988/1 Internal alterations BA 1972/1408/1 Alterations and additions BA 1988/358/1 Construction of store under manse BA 1995/486/1 New boundary fence DA 2008/11 Installation of air conditioners
Archaeological potential	No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Further comments	Comparative Analysis
	<p><u>St Stephen's Anglican Church, 1 Bellevue Park Road, Bellevue Hill</u> Constructed during the 1920s and designed in the Romanesque style, the St Stephen's Anglican Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the form of the church, which is of red face brick construction under a parapeted gable roof that is clad with terracotta tiles. It is noted St Stephen's Anglican Church is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the St Stephen's Anglican Church building features an asymmetric tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p> <p><u>St Columba Uniting Church— church and interiors, Ocean Street, Woollahra (corner Ocean Street and Forth Street)</u> Constructed at the end of the nineteenth century and designed in the early Federation era, the building is a fusion of the Romanesque and Free Classical styles. The St Columba Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with stone bands, under a parapeted gable roof that is clad with terracotta tiles. Unlike the Paddington Church of Christ, the St Columba Uniting Church features a tower element. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p> <p><u>Church of Christ, 31 Bridge Street, Epping</u> Constructed in 1928 and designed in the Inter-War architectural style with hallmarks of the Romanesque style, the Epping Church of Christ building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the use face brick and terracotta roof tiles. It is noted the Epping Church of Christ building is an example of the Inter-War Romanesque style, while the Paddington Church of Christ (designed in the Federation Romanesque style) is an earlier example of this stylistic revival. Unlike the Paddington Church of Christ, the Epping Church building features a dark face brick construction, an arcaded entranced porch, arched triple light windows with leadlight glass.¹ The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ.</p> <p><u>St Saviour's Anglican Church, 117-119 Young Street, Redfern</u> Constructed in 1885, the church building is designed in the Romanesque Revival style. The building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of polychromatic brick construction with decorative brick entablature under a parapeted gable roof that is clad with terracotta tiles. There is an entry vestibule to the front elevation. The church features a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. As a Victorian Romanesque style church building, St Saviour's Anglican Church is an earlier example of this stylistic revival <u>and is associated with A & C Blacket, and is in continued use today.</u></p> <p><u>Botany Uniting Church, 1355 Botany Road, Botany</u> Constructed in 1902 to replace the original chapel, the building is designed in the Federation era. The building is ecclesiastical in form but simplistic in its detailing, which is consistent with the teachings of the Methodist Church. The Botany Uniting Church building displays design characteristics that are consistent with the Paddington Church of Christ.</p>

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	<p>This includes the symmetrical form of the church, which is of red face brick construction under a parapeted gable roof, and lancet windows. Unlike the Paddington Church of Christ, the Botany Uniting Church building has minimal adornment. The church does not feature a centrally located inset rose window, decorative coursings, brick entablature or motifs, as is present on the principal elevation of the Paddington Church of Christ. The building has undergone significant repairs since a fire damaged the church in 1984.</p> <p><u>Blackheath Baptist Church, 6 Bundarra Street, Blackheath</u> Constructed in 1928, the church building is designed in the Inter-War Romanesque style. The Baptist Church building displays design characteristics that are consistent with the Paddington Church of Christ. This includes the symmetrical form of the church, which is of red face brick construction with bichromatic brickwork and decorative banding, under a parapeted gable roof that is clad with terracotta tiles, and pointed arch leadlight windows. There is an entry vestibule to the front elevation. The church does not feature a centrally located inset rose window, as is present on the principal elevation of the Paddington Church of Christ. Instead, it retains an arched triple light window group. <u>The Church has a prominent corner location, contributing to its landmark status, and is in continued use today.</u></p> <p><u>St Francis of Assisi's Catholic Church, 457-459 Oxford Street Paddington</u> Founded in 1889 as a Roman Catholic Church dedicated to St Francis of Assisi, the church was designed by Architect John B Barlow. It was completed in its current form in 1918. As an earlier example of a church building in the Victorian Romanesque and Academic Gothic styles St Francis of Assisi is a comparative example of how the Romanesque style developed into the Federation period. It also has a rose window, although the overall design of the Paddington Church of Christ building is more restrained which was typical of the Federation Romanesque style.</p> <p><u>Paddington Uniting Church Group including buildings, and their interiors and grounds, 395 Oxford Street, Paddington</u> Founded in 1877 as a Wesleyan Methodist Church, it was designed by Thomas Rowe in the Victorian Romanesque style. This example demonstrates the earlier use of the Romanesque style in Paddington, with the use of modelled semicircular arches, and small openings in the walls. The Paddington Uniting Church main building does not utilise a rose or wheel window which was typical of the Romanesque style.</p>
	<p style="text-align: center;">HISTORY</p> <p>Aboriginal ethno-history The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.</p> <p>Paddington suburb history The first land grant in the area of Paddington comprised 100 acres (40.4 hectares) that was promised in 1823 by Governor Brisbane to Robert Cooper, James Underwood and Francis</p>

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¹ Heritage NSW, NSW State Heritage Inventory, 'Church of Christ', n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=2245022>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Ewen Forbes. The three commenced a distillery on the land in 1824, although the grant was not formally gazetted until 1831. Following a breakdown of this partnership, Underwood assumed the majority of the grant. In 1839, Underwood subdivided a large portion of this landholding as the "Paddington Estate". The subdivision extended along the northern side of Oxford Street between Juniper Hall and Jersey Road to Paddington Street, and was named after the London Borough of that name.

In 1841, construction of the Victoria Barracks commenced. The Barracks were built to accommodate members of the New South Wales Corps formerly housed in the town of Sydney. Construction works were undertaken by a large number of stonemasons, quarrymen, carpenters and labourers.² The Victoria Barracks provided an impetus for early development in Paddington, with the suburb thereafter emerging as a place of residence for people directly and indirectly associated with the military establishment. The first church was constructed in the village directly opposite the barracks.

Reflective of the rapid population growth occurring in the area, the Municipality of Paddington was proclaimed on 20th April 1860. By 1863, there were 535 dwellings in the suburb. Improvements in public transport, including the arrival of the steam tram service in 1881, increased the popularity of Paddington as a place of residence for people working in the city and nearby districts. Residential development was primarily undertaken by speculative buildings and landlords, who purchased land and erected rows of terrace housing for letting and financed construction of each new house by the sale of the last. Along a section of The Old South Head Road between Boundary Street and Jersey Road emerged the local 'high street', which was renamed Oxford Street in 1885.

Despite a short lull in the growth of the area during the economic depression of the 1890s, Paddington's development was generally completed within the first decade of the twentieth century. Outbreak of the bubonic plague resulted in a shift of public attitude towards inner-city terrace housing, which came to be considered 'slums'.³

Churches in Paddington include the St George's Anglican Church and the Paddington Church of Christ. Other churches along Oxford Street fall within the City of Sydney local government area.

While Paddington remained a mainly working class area, a growing number of migrant workers and families settled in the area following World War I. In the 1960s, many students and artists moved to Paddington due to the affordability of rental properties. Growing interest in the historical and aesthetic qualities of the area resulted in Paddington's heritage protection and also increasing gentrification from this time onwards.

Paddington Church of Christ

During the mid-1870s, the remaining land owned by James Underwood in Paddington was subdivided as the "Underwood Estate". This subdivision resulted in the existing layout of the streets and small residential allotments that are characteristic of the area. The Paddington Church of Christ is located on land that is of Lots 23-25 in Section 1 of the Underwood Estate. The 1885-1895 Surveyor General's map and 1886 Metropolitan Detail Series (Paddington Sheet No.16) map of the area indicates that at this time, the subject property was vacant. It is therefore assumed the existing church on the site, which was constructed at the turn of the century, was the first building on the subject property.

The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. In 1871 the Church of Christ was established in Adelaide, by H.S. Earl and T.J. Gore. By 1892 meetings began being held in Sydney, in the Oddfellows' Hall in Woollahra. The organisation had nine members at that time, which expanded to 58 members by June 1898. Thomas Bagley suggested that land be found to accommodate the growing population, raising the £360 required for the land, before its purchase in 1899.¹

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² Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: <https://dictionaryofsydney.org/entry/paddington>

³ Garry Wotherspoon, 'Paddington' Dictionary of Sydney, 2012. Accessed online 11/2/2020 at: <https://dictionaryofsydney.org/entry/paddington>

Heritage inventory sheet

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Prior to the establishment of the extant Paddington Church of Christ, the congregation was accommodated in the Oddfellows' Hall located at Queen Street, Woollahra. The growth in members of the congregation resulted in the requirement for a larger building by 1900. Paddington Street was selected as the location of the new church, being described by Reverend J.W. Gillett as 'a most desirable place, and in the midst of a dense population, many of whom do not attend any church'.⁴

Tenders were invited by Architect Welter Newman in 1901 for the erection of a Church in Paddington Street, Paddington.⁵

Completion of the construction of the Paddington Church of Christ was commemorated on 9 November 1901 with the laying of a foundation stone by Mr G. P. Jones, a prominent member of the congregation. The building was estimated to cost £1,120, with the lower floor level to be used as a Sunday School. At this time, the congregation comprised around 160 members.⁶ Thomas Bagley was the minister until 1905, undertaking missions throughout Australia during his time at Paddington.

Architect Walter Newman was born in Sydney and educated at St. James School and later attended Fort Street Model School.⁷ Notable works include the Grace Brothers at Broadway and a wharf extension, cargo sheds and stores for W. Howard Smith & Sons at King Street, Sydney.⁸ Tender notices indicate he also designed a cottage in Killara (1904) and a six roomed cottage in Gordon (1898).

In 1948 a kindergarten was established within the site, initially called the Jack and Jill War Memorial Kindergarten. In 1972 works were proposed to the Church building to facilitate the improved use of the site for the kindergarten, including the construction of a children's toilet block at the rear of the Church building, and a new manse and outdoor covered play area, at the rear of the site. The interior of the lower ground floor also underwent modifications, including alterations to the kitchen and the introduction of new storage and office spaces. No works were proposed to the Church. A Development Application for a three storey building at the rear was rejected. In 1973 the kindergarten was renamed the Paddington Church of Christ Kindergarten.

By 1995, when a new palisade and sandstone fence was proposed along the Paddington Street boundary of the site, the upper floor level plans indicated that the storage, preparation and office areas, had been introduced within the Church, in addition to the porch constructed to enclose the original entrance off Paddington Street.

In 2015 the Church had to close the kindergarten, after 67 years, due to extensive alterations and additions that would have been required to ensure compliance, which were deemed unsustainable due to the nature and condition of the building.

In 2016 services also ceased at the Church, and storms resulted in water damage and required extensive roof works. The subject site has been predominantly vacant since 2016, excluding the residential tenancy which continues to be leased at the rear of the site.

The Paddington Church of Christ is still in the same use today with only minor alterations occurring to the main building.

HISTORICAL THEMES

Australian Theme	State Theme	Local Theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church

⁴ REV. J.W. GILLETT AND THE PADDINGTON CHURCH OF CHRIST. (1900, August 9). *The Daily Telegraph* (Sydney, NSW : 1883 - 1930), p. 3. Retrieved March 5, 2021, from <http://nla.gov.au/nla.news-article237322004>

⁵ BUILDING AND CONSTRUCTION (1901, August 22). *The Daily Telegraph* (Sydney, NSW : 1883 - 1930), p. 4. Retrieved September 1, 2022, from <https://trove.nla.gov.au/newspaper/page/25660564>

⁶ LAYING A FOUNDATION STONE. PADDINGTON CHURCH OF CHRIST. (1901, November 11). *The Daily Telegraph* (Sydney, NSW : 1883 - 1930), p. 7. Retrieved February 7, 2020, from <http://nla.gov.au/nla.news-article237372823>

⁷ *The Cyclopaedia of NSW*, P. 421.

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

HERITAGE SIGNIFICANCE ASSESSMENT					
Historical significance SHR criteria (a)	<p>The Paddington Church of Christ has historical significance as part of the pattern of early twentieth century development of Paddington deriving from the subdivision of the Underwood Estate.</p> <p>The building has historical significance for its ability to demonstrate the pattern of growth and development of religious and community organisations of Paddington at the turn of the twentieth century, and the continuation of this activity <u>until it ceased being used as a church in 2016</u>. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td> <input type="checkbox"/> shows evidence of a significant human activity <input checked="" type="checkbox"/> is associated with a significant activity or historical phase <input checked="" type="checkbox"/> maintains or shows the continuity of a historical process or activity </td> <td> <input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows evidence of a significant human activity <input checked="" type="checkbox"/> is associated with a significant activity or historical phase <input checked="" type="checkbox"/> maintains or shows the continuity of a historical process or activity	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association
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Historical association significance SHR criteria (b)	<p>This site has been associated and <u>continuously used</u> by the Churches of Christ since its foundation in 1901 <u>until 2016</u>, having moved from a Queen Street temporary hall in Woollahra. The Churches of Christ are autonomous Christian nondenominational congregations arising from the American Restoration Movement, a 19th century evangelical movement seeking the unifications of all Christians. <u>The subject site had a strong association with the prominent figures within the local Church of Christ community. This includes but is not limited to Thomas Bagley and G. Parker Jones.</u> Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td> <input checked="" type="checkbox"/> shows evidence of a significant human occupation <input checked="" type="checkbox"/> is associated with a significant event, person, or group of persons </td> <td> <input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> shows evidence of a significant human occupation <input checked="" type="checkbox"/> is associated with a significant event, person, or group of persons	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association
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Aesthetic significance SHR criteria (c)	<p>The Paddington Church of Christ is of aesthetic significance as an aesthetically distinctive example of the Federation Romanesque style church within the Municipality. <u>The building demonstrates characteristics associated with the Romanesque Revival style, including the brick coursing detailing, the inset rose window, and the symmetrical proportions of the building.</u> The building is of fine architectural character, detail and scale, and retains landmark qualities within the surrounding Victorian era streetscape and conservation area. <u>The interior includes significant elements including stained glass windows, timber panelled ceiling and exposed timber trusses.</u></p> <p>Since its construction at the turn of the twentieth century, the church has contributed to and complemented this residential setting in a largely unaltered state.</p>				

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Heritage inventory sheet

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	<p>The church building contains a collection of significant moveable objects that add to the intactness and aesthetic significance of the Paddington Church of Christ. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td><input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement</td> <td><input type="checkbox"/> is not a major work by an important designer or artist</td> </tr> <tr> <td><input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement</td> <td><input type="checkbox"/> has lost its design or technical integrity</td> </tr> <tr> <td><input checked="" type="checkbox"/> is aesthetically distinctive</td> <td><input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded</td> </tr> <tr> <td><input checked="" type="checkbox"/> has landmark qualities</td> <td><input type="checkbox"/> has only a loose association with a creative or technical achievement</td> </tr> <tr> <td><input checked="" type="checkbox"/> exemplifies a particular taste, style or technology</td> <td></td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement	<input type="checkbox"/> is not a major work by an important designer or artist	<input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement	<input type="checkbox"/> has lost its design or technical integrity	<input checked="" type="checkbox"/> is aesthetically distinctive	<input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded	<input checked="" type="checkbox"/> has landmark qualities	<input type="checkbox"/> has only a loose association with a creative or technical achievement	<input checked="" type="checkbox"/> exemplifies a particular taste, style or technology	
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<p>Social significance SHR criteria (d)</p>	<p>Although social significance has not been formally assessed, it is assumed the Paddington Church of Christ retains significance for its congregation, having been the venue for activities and worship for a small section of the local community for almost 120 years <u>until 2016</u>.</p> <p><u>The subject site has had a strong association with the Church of Christ denomination, in use for Church services from 1901 until 2016, and extends beyond the Church building itself, to the local kindergarten, in use from 1948 until 2016. Although the subject site no longer has an active Church of Christ congregation, the association with the Church of Christ denomination is a key part of the history of the site and its overall development. Elements of the social significance of the site are reflected in the potted history document by the Kindergarten c.2015, reflecting the importance of the institution to the local community.</u></p> <p>It is anticipated the church building would retain memories and associations for members of the congregation spanning several generations, therefore being important to the community's sense of place. Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td><input checked="" type="checkbox"/> is important for its associations with an identifiable group</td> <td><input type="checkbox"/> is only important to the community for amenity reasons</td> </tr> <tr> <td><input checked="" type="checkbox"/> is important to a community's sense of place</td> <td><input type="checkbox"/> is retained only in preference to a proposed alternative</td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> is important for its associations with an identifiable group	<input type="checkbox"/> is only important to the community for amenity reasons	<input checked="" type="checkbox"/> is important to a community's sense of place	<input type="checkbox"/> is retained only in preference to a proposed alternative						
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<p>Technical/Research significance SHR criteria (e)</p>	<p>The Paddington Church of Christ building appears to have been the first building on the site. As such, the site has little archaeological research, and the existing building does not yield any potential for technical or scientific research information that would not be available from other sources. The Paddington Church of Christ would not meet the threshold for local or State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td><input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information</td> <td><input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture</td> </tr> <tr> <td><input type="checkbox"/> is an important benchmark or reference site or type</td> <td><input checked="" type="checkbox"/> has little archaeological or research potential</td> </tr> <tr> <td><input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere</td> <td><input checked="" type="checkbox"/> only contains information that is readily available from other resources or archaeological sites</td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information	<input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture	<input type="checkbox"/> is an important benchmark or reference site or type	<input checked="" type="checkbox"/> has little archaeological or research potential	<input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere	<input checked="" type="checkbox"/> only contains information that is readily available from other resources or archaeological sites				
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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Rarity SHR criteria (f)	<p>The Paddington Church of Christ building remains as one of a small number of Federation Romanesque style churches in the Woollahra Municipality although is the only Church of Christ example. It is one of the earliest Church of Christ Churches within NSW. Its intactness, ownership and continuous use by the Churches of Christ community are rare in Paddington and in the Woollahra municipality.</p> <p>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td> <input type="checkbox"/> provides evidence of a defunct custom, way of life or process <input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/> shows unusually accurate evidence of a significant human activity <input type="checkbox"/> is the only example of its type <input type="checkbox"/> demonstrates designs or techniques of exceptional interest <input checked="" type="checkbox"/> shows rare evidence of a significant human activity important to a community </td> <td> <input type="checkbox"/> is not rare <input type="checkbox"/> is numerous but under threat </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> provides evidence of a defunct custom, way of life or process <input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/> shows unusually accurate evidence of a significant human activity <input type="checkbox"/> is the only example of its type <input type="checkbox"/> demonstrates designs or techniques of exceptional interest <input checked="" type="checkbox"/> shows rare evidence of a significant human activity important to a community	<input type="checkbox"/> is not rare <input type="checkbox"/> is numerous but under threat
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Representativeness SHR criteria (g)	<p>The Paddington Church of Christ building is a fine example of the type of ecclesiastic development occurring in Paddington in the early decades of the twentieth century, particularly in its Federation Romanesque style. The church has been well maintained and retains key design features and elements that are characteristic of this style, such as the gable parapet, decorative dichromatic brickwork, terracotta ridge ornaments, and small fenestration. This is similar to the other examples of Romanesque style churches located within the LGA.</p> <p>The church can demonstrate attributes typical of the religious buildings and material culture of the Church of Christ denomination, such as the moveable heritage collection and the baptism bath.</p> <p>Therefore, the Paddington Church of Christ would reach the threshold for local significance under this criterion. The Paddington Church of Christ would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td> <input checked="" type="checkbox"/> is a fine example of its type <input checked="" type="checkbox"/> has the principal characteristics of an important class or group of items <input checked="" type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/> is a significant variation to a class of items <input type="checkbox"/> is part of a group which collectively illustrates a representative type <input type="checkbox"/> is outstanding because of its setting, condition or size <input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held </td> <td> <input type="checkbox"/> is a poor example of its type <input type="checkbox"/> does not include or has lost the range of characteristics of a type <input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> is a fine example of its type <input checked="" type="checkbox"/> has the principal characteristics of an important class or group of items <input checked="" type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/> is a significant variation to a class of items <input type="checkbox"/> is part of a group which collectively illustrates a representative type <input type="checkbox"/> is outstanding because of its setting, condition or size <input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held	<input type="checkbox"/> is a poor example of its type <input type="checkbox"/> does not include or has lost the range of characteristics of a type <input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type
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Integrity	<p>The Paddington Church of Christ main church building is substantially in original condition and retains a high degree of integrity. No major works</p>				

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	have been undertaken to the church building since its construction, and changes are generally limited to minor alterations and additions.			
RECOMMENDATIONS				
Recommendations	<p>It is recommended that the Paddington Church of Christ, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.</p> <p><u>A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site.</u></p> <p>A moveable heritage inventory is to be undertaken for the heritage item.</p> <p>A moveable heritage strategy is to be conducted for any future works to the heritage item.</p> <p>The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.</p> <p><u>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.</u> <u>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.</u></p>			
INFORMATION SOURCES				
Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2022	Woollahra Council
<u>Study</u>	<u>GBA Heritage</u>	<u>Peer Review Heritage Assessment, 116-122 Paddington Street, Paddington</u>	<u>2022</u>	<u>Woollahra Council</u>
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection
Photographic	Woollahra Municipal Council	Historical photograph	1980s	Woollahra Libraries Local History Digital Archive
Article	The Daily Telegraph	Building and Construction	Thursday 22 August 1901, p.4	Trove (NLA)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

AUTHOR OF THIS REPORT	
Name	Date
Shona Lindsay – Senior Heritage Officer, Woollahra Council	August November 2022



IMAGES	
Image Caption	Historical photograph of the Paddington Church of Christ in the 1980s.



Image Year	1980s	Image author and Copyright Holder	Woollahra Libraries Local History Digital Archive
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Heritage inventory sheet


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IMAGES			
Image Caption	Photograph of the Church, date unknown. Note the presentation to Paddington Street, the timber picket fence and the stair entrance from the public domain.		
			
Image Year	Undated	Image author and Copyright Holder	A.B. Maston, Jubilee Pictorial History of Churches of Christ in Australasia
IMAGES			
Image Caption	View to front of Paddington Church of Christ building.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption		View of main church space within Paddington Church of Christ.	
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption		Detail view of baptism bath within Paddington Church of Christ (original feature, later retiled).	
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

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Heritage inventory sheet

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IMAGES			
Image Caption	View of main church space within Paddington Church of Christ, showing timber pews and leaded glass windows.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption	View of 1970s residence at rear of site.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

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ITEM DETAILS			
Name of Item	St Andrews Scots Presbyterian Church, including interiors and moveable heritage		
Former name			
Item type	Built		
Address	Number 2	Street Carlisle Street	Suburb Rose Bay
Property description	Lot 1, DP 724928 & Lot 1, DP 966535		
Use	Current Place of worship		Former Place of worship
Statement of significance	<p>St Andrews Scots Presbyterian Church is of local significance under the historical, associative, aesthetic, social, research potential, rarity, and representative criterion.</p> <p>St Andrews Scots Presbyterian Church is of historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. St Andrews Scots Presbyterian Church is located on a prominent corner site, and has aesthetic significance as a fine example of the Federation Gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son on a prominent corner site.</p> <p>The building retains an excellent collection of high quality stained glass windows that date to 1885, and which were part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City.</p> <p>St Andrews Scots Presbyterian Church has historical and social significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area since the early twentieth century. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. It is rare as being a fine and representative example of a Federation gothic style ecclesiastical building in the Woollahra LGA.</p> <p>The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.</p>		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Power and Adam		
Builder	Messers. D. McRae and Son		
Construction years	1913		

Heritage inventory sheet

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<p>Physical Description</p>	<p>St Andrews Scots Presbyterian Church was constructed in 1913 in the Federation gothic style by builders Messers. D. McRae and Son. It is 67ft by 28ft and has two transepts, vestry and three entrance porches. The Church can accommodate over 400 people. It has a steeply pitched roof and is constructed with sandstone footings, brown face brick walls, timber rafters, hammer beam roof internally and slate roof externally.</p> <p>Exterior The exterior of St Andrews Scots Presbyterian church has sandstone footings, brown face brick walls and a slate roof. The windows are of cast concrete and are of a lancet style with filigree decoration, and the walls have a string course above and below the windows. The doors are made from timber. The roof has exposed rafter eaves. There is a low sandstone fence on the street boundaries.</p> <p>Interior The internal walls are brown face brick and the roof has a hammer beam roof with timber rafters. The timbers are Oregon and left in natural colour. The windows are of cast concrete. The rafters, fittings, and windows were all transferred from St Andrews Scots Kirk in Kent Street to the new church when it was rebuilt in Rose Bay.</p> <p>Windows The windows have cast concrete that support the original windows transferred from the former church. The windows are lancet with tracery and decorative mouldings. Karla Whitmore, in her book "Stained Glass Pioneers of Sydney – John Falconer and Frederick Ashwin", says: "The Original Scots Presbyterian church behind St Andrew's Cathedral was built in 1834 and rebuilt in Rose Bay in 1913 retaining the original pews, organ and windows. A brick building by architect Power and Adams with an open rafted ceiling, it has windows by Lyon, Cottier & Co and "Mr Falconer of Pitt St south (SMH 12 July 1875). A 2 light window in the north transept and another in the south transept with the same design as at St Stephen's, Newtown, are recognizably by Falconer and Ashwin. The Gothic inscription on both windows has the date June 1875 making the figurative window the earliest example of Ashwin's work with Falconer. While the autumn colours suggest Falconer, the solid figures sculptured curled hair are Ashwin". "The large west window depicting King David and St Paul is by Lyon, Cottier and Co. It is an artistically impressive example of the Aesthetic style. After visiting the church in 2012 Martin Harrison, author of Victorian Stained Glass (1980) attributed the window to Daniel Cottier".</p> <p>Moveable heritage Moveable heritage items identified in the site visit include the timber chairs near the altar. A moveable heritage inventory is to be prepared for the church.</p> <p>Fixed items The rafters, font, pews, fittings, organ, memorial tablets, windows and pulpit rostrum were all transferred from the Kent Street church to the new church when it was rebuilt in Rose Bay in 1913. The pews, pulpit rostrum and font were all made locally. There is a foundation stone on the exterior of the building on the western elevation.</p> <p>Organ The organ is a Hill and Sons organ, built in 1884 and installed in the original St Andrew's Scots Church in Kent Street in 1885. It was transferred to the Rose Bay church in 1913. The leather from the bellows has been replaced, otherwise the organ is in original condition. It is now powered by electricity but can be pumped by hand if required. It is in excellent condition.</p> <p>Memorial tablets</p>
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Heritage inventory sheet

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	<p>The memorial tablets include: Richard Cunningham, Government Botanist of the Colony; Allan Cunningham (1839), botanist and explorer; Dr John McGarvie (1853), the foundation minister and prominent educationalist; and others.</p> <p>Church Hall The hall is located directly east of the Church building. It was originally constructed in 1919 as the school hall for the church. The hall is single storey with a basement level which responds to the site topography with slopes towards the north. It is constructed with stone footings, brick walls that are painted, and a later corrugated metal roof. The original building application states that the roof was originally slate. The walls feature decorative banding at the top of the windows, and brick dentils to the top of the walls. The roof has exposed rafter eaves. The windows are timber framed, double hung sash windows with four panes and set in pairs. The glass windows are mostly original and have a textured frosted finish.</p> <p>Setting St Andrews Scots Presbyterian Church is located on a corner site, therefore offering vantages from Dover Road and Carlisle Street. It is set in a predominately residential area. The church has mature trees along the Council strip on the Dover Road frontage, and a mature tree within the church boundaries along Carlisle Street.</p>
Physical condition	<p>St Andrews Scots Presbyterian Church is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stain glass windows are in good condition. The organ remains in original condition except for the addition of an electric blower. Pitchford & Garside restored the instrument in 1975.</p>
Modification and Dates	<p>BA 1919/384 New school hall R. Crook (Builder) BA 836/1993 New face brick rear toilets to hall- Van Rooijen & Partners Chartered Architects. BA 342/1952 Extensions to existing church hall -Kenneth McConnel Architects BA 351/1966 Alterations and additions to church hall- Finlay Munro DA 426/2011 Alterations and additions to a church hall for child care centre - JCA Architects Pty Ltd</p>
Archaeological potential	<p>No known historic archaeological potential. Identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.</p>

Heritage inventory sheet

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Further comments	Comparative analysis
	<p><u>St George's Anglican Church—church and interiors, 245 Glenmore Road, Paddington</u> Constructed in the Victorian Free Gothic style, St George's is a predecessor to the Federation Gothic style of St Andrews Scots Presbyterian Church. Similarities include the face brick with stone dressings, steeply pitched roof, lancet windows with stained glass, and timber floors and ceilings. The floorplan differs in that St George's follows a simple rectangle plan, whereas St Andrews Scots follows a crucifix.</p> <p><u>St Andrew's Presbyterian Church and Grounds, 11-13 Harold Street, Forbes</u> Built in Victorian Gothic style the church is an older style than the church in Rose Bay, but demonstrates the type of architecture emerging in response to St Andrew's Presbyterian churches in NSW. It has a similar pitched roof and use of fenestration.</p> <p><u>St Clement's Anglican Church and Cemetery, 18-20 Church Street, Yass</u> The church is an early example of the Gothic style. A similar organ is located within St Clement's Anglican Church, although it was designed by William Davidson. The organ is a fine example of a nineteenth century organ, made in a similar time as the one in St Andrews. It is said to be "more tonally subdued, with a focus on unison colours" than other William Davidson organs.</p> <p><u>St Stephen's Presbyterian Church, 54 Crane Street, Ballina</u> St Stephen's Presbyterian Church is an example of Federation Gothic architecture, similar to St Andrews. It has face brick and similar gothic arch/lancet windows. The use of a spire tower is a differentiation between the two churches.</p> <p><u>St Brendan's Catholic Church, including interiors, Johnston Street, Annandale</u> Although of a different denomination, St Brendan's Catholic Church is an example of the use of the Federation Gothic ecclesiastical style in Sydney. It has a similar pitched roof, wall buttresses, pointed arched openings, and sandstone details and trims.</p> <p><u>St Paul's Church and neighbourhood centre, including interiors, 665A Darling Street, Rozelle</u> St Paul's Church is an example of a Federation Gothic style church, with a similar roof form and stone details to St Andrews. It has a stone base with brick and stone buttresses and steep pitched gable roof clad in slate. The main façade differs with having the entrances on the front rather than the sides like St Andrews.</p>
HISTORY	
<p>Aboriginal ethno-history The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.</p>	

Heritage inventory sheet

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Rose Bay suburb history

Rose Bay is a suburb in Eastern Sydney in the Woollahra LGA. It was named after George Rose, A British Treasury official.¹ Around 1805, the first Europeans who settled in the area comprised convicts operating Salt Boilers near the bay. From the early nineteenth century until 1920, Rose Bay was occupied by market gardens.

The suburb of Rose Bay was originally part of land granted to John Piper, Thomas Benson, Thomas Galvin, Richard Partridge, John Foster, William Piper, W. Jenkins, and S. Breakwell. These land grants were consolidated in 1830 to form a larger grant for Daniel Copper and Solomon Levey that consisted of 1130 acres. The land grant was later surveyed and subdivided by T.L. Mitchell in 1844 to become the Point Piper Estate.² This was wholly owned by Daniel Cooper by 1847. This land grant was subdivided and purchased by prominent and wealthy members of the area.

The Municipality of Woollahra was established in 1860. Due to the remoteness of Rose Bay at the time, the area was not involved in the suburban development of the 1880s, seemingly to be an area reserved for the rich.

Rose Bay developed with the construction of roads and public transport in the form of ferries and trams, this included establishment of a tram service along New South Head Road in 1903. Consolidation of public transport encouraged people of different socio-economic backgrounds to move to the area as land became more affordable, resulting in rental housing development throughout the suburb.

As the central flat land of Rose Bay was occupied by the golf course and market gardens, residential development was forced towards the northern and south-western ends of the suburb, forming short streets along the beachfront.³

The first church in Rose Bay was the Methodist Church built in 1904 at the corner of Dover and Old South Head Roads, now used by the Uniting Church. St Andrews Scots Church opened in 1913 and still remains as a Presbyterian Church. St Paul's Anglican Church opened in 1918 and was closed in 1991. The Roman Catholic St Mary Magdalene Church opened in 1920, and the St George's Greek Orthodox Church was established in 1962.⁴

Rose Bay developed into an 'urban garden' in the Inter-War period, with a peak in housing development and flat building in the 1920s.⁵ This heralded the end of the use of the area for market gardening. In 1921, the Rose Bay area received electric power lines.⁶ The rapid post-war development and residential consolidation in the area coincided with a growing presence of migrant communities in Rose Bay.

Sydney's Eastern suburbs remain as a center for Sydney's Jewish community. Rose Bay has one of the largest Jewish populations in NSW, with immigrants settling in the area mainly from Israel, South Africa and Russia.

St Andrew's Scots Presbyterian Church

The second St Andrew's Scots Church in Sydney was built in 1835 and was located in Sydney City behind St Andrew's Cathedral near Town Hall. The erection of the church was presided over by Colonel Snodgrass and a Government grant of land at the rear of the Sydney Town Hall was offered. Colonel Snodgrass laid the foundation stone in late 1833 and in September 1835 the church was opened for public worship.⁷ The original building cost 2000 pounds.

This church contained elements that were later reused in the St Andrews Scots Presbyterian Church in Rose Bay. A new block was purchased in Ian Street but was later discarded as unsuitable and sold. The first Church in Sydney was sold in 1910, with the last service held on 5 November 1911 and the building was demolished soon after.

¹ Broomham, R. 1984. *Rose Bay Thematic History*.

² Broomham, R. 1984. *Rose Bay Thematic History*.

³ Hughes, Truman, and Ludlow, 1984. *Heritage Study for the Municipality of Woollahra. Volume 1*.

⁴ Broomham, R. 1984. *Rose Bay Thematic History*.

⁵ Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars*.

⁶ Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars*, pg. 12.

⁷ *A New Kirk*. Sydney Morning Herald. Monday 3 November 1913, pg. 10.

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

The site for the existing Church in Rose Bay was originally part of W. Jenkins 50 acre land grant that would later be consolidated to form the 1130 acre Point Piper Estate. The land formed Lots 12 and 13 of Section 1 of a re-subdivision of the Carlisle Estate. Plans for a new church at Rose Bay were submitted and approved in November 1912 and the current Church was opened on 1 November 1913. St Andrews Scots Presbyterian Church was built by Messers. D. McRae and Son at a cost of nearly 4000 pounds exclusive of land.⁸ A newspaper article states that the architects were Power and Adam.⁹ It contains stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), cedar pews, stone font, memorial plaques and communion plate (1839) which came from the former St Andrew's Scots Church at Bathurst Street. The Manse was erected in 1915 at a cost of \$1,400.

The clergy of St Andrews Scots Presbyterian Church have consisted of: Rev Dr J. McGarvie (1853); Rev J. Dougall (1853 – 1868); Rev R. Lewers (1869 – 1873); Rev W.M. White (1873 – 1884); Rev A. Miller (1885 – 1896); Rev J. Edwards (1914 – 1937); and Rev T. McDougall (1938).

In 1917 it was decided that the parish required a hall so that in 1918 the foundation stone was laid and the building completed in 1921 on the corner of boundaries of Carlisle Street and lan lane. The building is a painted brick building above a lower ground floor with foundations of sandstone. The shingled steeply roofed building with brick gable is in the Free Federation interpretation of a modified neo gothic style with a brick parapetted roof entrance wing.

Hill & Son supplied an organ in 1885 for the original St Andrew's Scots Church (situated behind St Andrew's Cathedral) which has survived intact. It was paid for by using a £500 legacy from Captain Owen Hughes. The organ was opened with a concert on 28th July, 1885.¹⁰ The main church building is still used by the Presbyterian congregation, with the only noted alterations and additions occurring to the church hall.

HISTORICAL THEMES

Australian Theme	State Theme	Local Theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Presbyterianism

⁸ *Buildings and Works. Progress of the Trade*. The Sydney Morning Herald. Tuesday 4 November 1913, pg. 5.

⁹ *A New Kirk*. Sydney Morning Herald. Monday 3 November 1913, pg. 10.

¹⁰ Sydney Organ, 'St Andrew's Scot Church', n.d., Accessed online at: <https://www.sydneyorgan.com/StARose.html>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

HERITAGE SIGNIFICANCE ASSESSMENT										
Historical significance SHR criteria (a)	<p>St Andrews Scots Presbyterian Church has historical significance for demonstrating the pattern of development of the Presbyterian Church in Sydney and the Woollahra area. The site has a high degree of historical significance as it has continued in its function as a church and for its associated community since the early twentieth century. The church demonstrates the expansion of Rose Bay during the Federation period. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839) which have historical significance as demonstrating the continuity of the Presbyterian Church. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.</p>									
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Historical association significance SHR criteria (b)	<p>St Andrews Scots Presbyterian Church is associated with the Presbyterian congregation. It is associated with one of the first Presbyterian Churches built in NSW and the first Presbyterian congregation in NSW. The elements that are associated with the first church include the cedar pews, stone font, memorial plaques and communion plate (1839). Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.</p>									
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Heritage inventory sheet

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<p>Aesthetic significance SHR criteria (c)</p>	<p>St Andrews Scots Presbyterian Church has aesthetic significance as a fine example of the Federation gothic style constructed in 1913 by architects Power and Adam and builders Messers. D. McRae and Son. The Church has landmark qualities being located on a prominent corner site. The building retains an excellent collection of high quality stained glass windows that date to 1885 which were originally part of the original St Andrew's Scots Church built in 1835 and located in Sydney City behind St Andrew's Cathedral. The 'barn-Gothic' rafters are of aesthetic significance, dating to 1885 from the original Church in the City. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement</td><td><input type="checkbox"/> is not a major work by an important designer or artist</td></tr> <tr> <td><input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement</td><td><input type="checkbox"/> has lost its design or technical integrity</td></tr> <tr> <td><input checked="" type="checkbox"/> is aesthetically distinctive</td><td><input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded</td></tr> <tr> <td><input checked="" type="checkbox"/> has landmark qualities</td><td><input type="checkbox"/> has only a loose association with a creative or technical achievement</td></tr> <tr> <td><input checked="" type="checkbox"/> exemplifies a particular taste, style or technology</td><td></td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement	<input type="checkbox"/> is not a major work by an important designer or artist	<input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement	<input type="checkbox"/> has lost its design or technical integrity	<input checked="" type="checkbox"/> is aesthetically distinctive	<input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded	<input checked="" type="checkbox"/> has landmark qualities	<input type="checkbox"/> has only a loose association with a creative or technical achievement	<input checked="" type="checkbox"/> exemplifies a particular taste, style or technology	
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<p>Social significance SHR criteria (d)</p>	<p>St Andrews Scots Presbyterian Church has social significance for being a place of worship and community for the Presbyterian congregation in the local area since the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input checked="" type="checkbox"/> is important for its associations with an identifiable group</td><td><input type="checkbox"/> is only important to the community for amenity reasons</td></tr> <tr> <td><input checked="" type="checkbox"/> is important to a community's sense of place</td><td><input type="checkbox"/> is retained only in preference to a proposed alternative</td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> is important for its associations with an identifiable group	<input type="checkbox"/> is only important to the community for amenity reasons	<input checked="" type="checkbox"/> is important to a community's sense of place	<input type="checkbox"/> is retained only in preference to a proposed alternative						
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<p>Technical/Research significance SHR criteria (e)</p>	<p>The elements that are associated with the first church, including the cedar pews, stone font, memorial plaques and communion plate (1839) and the stained glass windows, 'barn-Gothic' rafters, the 'Hill' organ (1885), have potential to provide a reference type about the early formation and practices of the Presbyterian congregation in Sydney.</p> <p>The church was the first building on the site, therefore the archaeological potential of the site is low. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information</td><td><input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture</td></tr> <tr> <td><input checked="" type="checkbox"/> is an important benchmark or reference site or type</td><td><input type="checkbox"/> has little archaeological or research potential</td></tr> <tr> <td><input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere</td><td><input type="checkbox"/> only contains information that is readily available from other resources or archaeological sites</td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information	<input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture	<input checked="" type="checkbox"/> is an important benchmark or reference site or type	<input type="checkbox"/> has little archaeological or research potential	<input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere	<input type="checkbox"/> only contains information that is readily available from other resources or archaeological sites				
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Heritage inventory sheet

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<p>Rarity SHR criteria (f)</p>	<p>St Andrews Scots Presbyterian Church is the only example of a Federation Gothic church within the Woollahra LGA. Although other Federation Gothic churches exist in the wider Sydney area, the style is rare for ecclesiastical architecture in Woollahra LGA. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th data-bbox="539 584 927 611">Guidelines for inclusion</th><th data-bbox="927 584 1284 611">Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td data-bbox="539 611 927 927"> <input type="checkbox"/> provides evidence of a defunct custom, way of life or process <input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/> shows unusually accurate evidence of a significant human activity <input checked="" type="checkbox"/> is the only example of its type <input type="checkbox"/> demonstrates designs or techniques of exceptional interest <input type="checkbox"/> shows rare evidence of a significant human activity important to a community </td><td data-bbox="927 611 1284 927"> <input type="checkbox"/> is not rare <input type="checkbox"/> is numerous but under threat </td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> provides evidence of a defunct custom, way of life or process <input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/> shows unusually accurate evidence of a significant human activity <input checked="" type="checkbox"/> is the only example of its type <input type="checkbox"/> demonstrates designs or techniques of exceptional interest <input type="checkbox"/> shows rare evidence of a significant human activity important to a community	<input type="checkbox"/> is not rare <input type="checkbox"/> is numerous but under threat
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<p>Representativeness SHR criteria (g)</p>	<p>St Andrews Scots Presbyterian Church is representative of the growth of the Presbyterian Church in Sydney and the Woollahra LGA in the late nineteenth to early twentieth centuries. The building is a representative and fine example of ecclesiastical architecture built in the early twentieth century. Therefore, St Andrews Scots Presbyterian Church would reach the threshold for local significance under this criterion. St Andrews Scots Presbyterian Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th data-bbox="539 1167 927 1193">Guidelines for inclusion</th><th data-bbox="927 1167 1284 1193">Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td data-bbox="539 1193 927 1581"> <input checked="" type="checkbox"/> is a fine example of its type <input checked="" type="checkbox"/> has the principal characteristics of an important class or group of items <input checked="" type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/> is a significant variation to a class of items <input type="checkbox"/> is part of a group which collectively illustrates a representative type <input type="checkbox"/> is outstanding because of its setting, condition or size <input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held </td><td data-bbox="927 1193 1284 1581"> <input type="checkbox"/> is a poor example of its type <input type="checkbox"/> does not include or has lost the range of characteristics of a type <input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type </td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> is a fine example of its type <input checked="" type="checkbox"/> has the principal characteristics of an important class or group of items <input checked="" type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity <input type="checkbox"/> is a significant variation to a class of items <input type="checkbox"/> is part of a group which collectively illustrates a representative type <input type="checkbox"/> is outstanding because of its setting, condition or size <input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held	<input type="checkbox"/> is a poor example of its type <input type="checkbox"/> does not include or has lost the range of characteristics of a type <input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type
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<p>Integrity</p>	<p>St Andrews Scots Presbyterian Church is substantially in original condition and retains a high degree of integrity. No development applications have been lodged for works to the main church building since the construction of the church. The church hall has had alterations and additions which are discussed below.</p>				

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

RECOMMENDATIONS				
Recommendations	It is recommended that the St Andrews Scots Presbyterian Church, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.			
	<u>A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site.</u>			
	A moveable heritage inventory is to be undertaken for the heritage item.			
	A moveable heritage strategy is to be conducted for any future works to the heritage item.			
	The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.			
<u>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.</u>				
<u>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.</u>				
INFORMATION SOURCES				
Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2022	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection
Photographic	State Library of NSW	Historical photograph	Unknown	State Library of NSW
AUTHOR OF THIS REPORT				
Name Shona Lindsay – Senior Heritage Officer, Woollahra Council			Date <u>August-November</u> 2022	


Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption		View of front of church from Dover Road, western elevation	
			
Image Year	2019	Image author and Copyright Holder	Shona Lindsay (Woollahra Municipal Council)

Heritage inventory sheet


Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption	View of front of church on the western elevation, showing decorative filigree, tracery, lancet window, stained glass, face brick, and stone base		
			
Image Year	2019	Image author and Copyright Holder	Shona Lindsay (Woollahra Municipal Council)

IMAGES			
Image Caption		View of organ in north transept	
			
Image Year	2019	Image author and Copyright Holder	Shona Lindsay (Woollahra Municipal Council)

Heritage inventory sheet


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IMAGES			
Image Caption	View of nave and pews looking towards rear of church		
			
Image Year	2019	Image author and Copyright Holder	Shona Lindsay (Woollahra Municipal Council)

IMAGES			
Image Caption		View of stained glass windows	
			
Image Year		2019	Image author and Copyright Holder
			Shona Lindsay (Woollahra Municipal Council)

Heritage inventory sheet

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IMAGES			
Image Caption		Organ	
			
Image Year		Image author and Copyright Holder	
2019		Shona Lindsay (Woollahra Municipal Council)	

IMAGES			
Image Caption		View of north-eastern church hall, originally constructed for a school hall	
			
Image Year	2019	Image author and Copyright Holder	Shona Lindsay (Woollahra Municipal Council)

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ITEM DETAILS			
Name of Item	St George Orthodox Church and war memorial, <u>including interiors and moveable heritage</u>		
Former name			
Item type	Built		
Address	Number 90-92	Street Newcastle Street	Suburb Rose Bay
Property description	Lots 15 & 16, Sec D, DP 5092		
Use	Current Place of worship	Former Place of worship	
Statement of significance	<p>The St George Greek Orthodox Church and war memorial is of local heritage significance for its historical, associative, aesthetic, social, rarity and representative values. The church reflects the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time. Since its construction and consecration in 1962, the church building has supported the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs for generations of that community. Designed by prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan, the St George Greek Orthodox Church is considered to be a fine and representative example of their ecclesiastical buildings. The church building is an interesting example of a Greek Orthodox War Memorial Church, which combines elements of the Byzantine style typically associated with ANZAC memorials with the traditional Greek Orthodox Church style. As a Greek Orthodox war memorial church, the St George Greek Orthodox Church has significance for its associations with Australia's defence history, commemorating members of Australia's Greek community who served and lost their lives in during World War I and World War II, and Australian soldiers who fought in Greece during World War II. There is only one other known example of this type of Greek Orthodox war memorial church remaining in Sydney.</p>		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Fowell, Mansfield & Maclurcan		
Builder	Cirvan Bros Pty Ltd		
Construction years	1962		
Physical Description	<p>Constructed in 1962, the St George Greek Orthodox Church is an example of a late twentieth century ecclesiastical style church. It was designed by architects Fowell, Mansfield & Maclurcan and built by Cirvan Bros Pty Ltd. Dedicated as a war memorial, the church fronts Newcastle Street as a combination of the classic Greek Orthodox church style merged with elements of the simplified Byzantine style that is typical of Australian war memorial architecture. The building is set back from the street and sides, and is elevated on a tiered podium to the front.</p> <p>Exterior The St George Greek Orthodox Church is a blond face brick building with a concrete tiled gabled roof featuring a bell tower to the front. The front (west) façade of the building features the main entry porch and a niche window. The square bell tower is located on the northern side of the front</p>		

1/20

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	<p>façade, is of brick construction and is capped with an open rendered concrete dome with metal crucifix above.</p> <p>The main entrance porch of the church is accessed via a series of concrete and terrazzo stairs from street level, and is defined by three centrally located double doors that are detailed with projecting white-painted round arched masonry fins. The upper portions of the arched openings are infilled above a projecting shelf, and are decorated with religious motifs, with the two outer arches including one larger central cross with five smaller crosses surrounding. The northern cross features Ancient Greek lettering (the language of the Church), while the southern cross includes a dual-fish motif – 'Ichthys' – which references the Biblical story of the multiplication of loaves and fishes.</p> <p>The niche window is centrally located above the entry porch and has rendered masonry crucifix in front of a four pane fixed window. The side (north and south) façades of the church feature tall multi-pane windows with amber colour glass and side entry doors. The rear (east) façade of the church features three apses that are capped with copper roofing and flashing. The brickwork also features breezeblock-style ventilation at the lower courses of the windows and two doors which provide access into the lower ground-floor community hall.</p> <p>Interior</p> <p>As an inspection of the interior of the St George Greek Orthodox Church was unable to be carried out as part of this assessment, the description below is considered preliminary and is based on available photography of the church's interior and the heritage assessment provided by Urbis.¹ The description is to be verified by a site inspection of the item's interior.</p> <p>At ground floor level, the church interior comprises a two-storey scaled rectangular space containing the vestibule with mezzanine/gallery above, central nave, sanctuary and altar, vestry spaces, offices, stores and stairs. The vestibule and nave feature timber parquet flooring and rendered walls with timber panelling to the lower portion. The ceiling of the nave has triple vaulted barrel arches that are lined with timber boards. Adornment within the nave is relatively restrained. The nave contains timber pews, chandelier light fittings, church art and a small number of moveable items. In front of the sanctuary is the iconostasis, a traditional screen that is decorated with religious symbolism and motifs. Flooring surrounding the iconostasis comprises green marble tiling. The sanctuary is arranged traditionally into three areas, each with a dome ceiling. The basement level of the church includes a hall with hardwood timber flooring, vestibule with terrazzo flooring, toilets, kitchen and store. The St George Church is entered through the central door on the western primary façade in which the visitor walks directly into the narthex, the vestibule connection. The narthex includes the timber staircase to the mezzanine floor on the north side; and there are timber icon stands (εικονοστάσια – iconostasia) either side at the entrance to the nave. At ground floor level, the church interior comprises a two-storey scaled rectangular space containing the vestibule with mezzanine/gallery above, central nave, sanctuary and altar, vestry spaces, offices, stores and stairs.</p> <p>The flooring throughout the Church is parquet timber with loose rugs throughout, and tiled stairs which lead to the iconostasis and the sanctuary. The church has rendered walls with timber panelling to the lower portion. The ceiling of the Church features a triple-vaulted timber board ceiling, while the walls have timber linings to the wainscoting and are rendered and overpainted above. The walls include some framed, painted icons. There are vertically proportioned stained glass windows</p>
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¹ St George Rose Bay 'Our Parish'. Accessed online at: <http://www.stgeorgeroscbay.org.au/who-we-are/our-parish/>

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	<p>throughout the interior, and while the openings remain in the original locations, the glazing itself was installed in 2021 as a result of a donation to the Church.</p> <p>At the rear of the nave is the iconostasis <i>τεμπλον</i> – <i>templon</i>, located on a raised platform which separates the main church from the sanctuary behind the iconostasis. The timber iconostasis is a portable timber structure which features the 'Beautiful Gate' (<i>ωραῖος</i> – <i>horaïos</i>, accessed only by the clergy) in the middle, with painted icons including Jesus, John the Baptist, St George, Mary with infant Jesus on either side of the beautiful gate, and with Biblical scenes within the arches above the main panels. Flooring surrounding the iconostasis comprises green marble tiling. The sanctuary is accessible to clergy only and was not able to be inspected by Urbis, however is understood to feature the rear of the iconostasis, and three recessed arches, the central one of which features an icon of Jesus on the Cross.</p> <p>The building ceiling contains chandeliers, however these are relatively ordinary contemporary chandeliers, not the more ornate <i>Πολυέλεος</i> – <i>polyeleos</i> style chandelier typical of Greek Churches. There are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.</p> <p>The lower ground-level of the Church features a hall used for community events and a weekend Greek language school. The space comprises typical plasterboard walls and ceiling, contemporary timber floorboards, a timber stage and a contemporary kitchen in the southeast corner.</p> <p>Moveable heritage items As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of moveable heritage items is not possible. The heritage assessment by Urbis notes that there are portable timber pews throughout the nave of the church, symmetrically arranged on either side of the aisle and in rows.</p> <p>Fixed items, interior and exterior As an inspection of the interior of the St George Greek Orthodox Church could not be carried out as part of this assessment, a description of internal fixed items is not possible.</p> <p>External fixed items include two plaques. One plaque commemorates the dedication of the church as a war memorial to Australian soldiers of Greek origin that took part in the two world wars and Australian servicemen who died in Greece during the Second World War. It was unveiled by Lieut. General Sir Eric Woodward on 24 November 1962.</p> <p>One is a foundation stone that was laid on the 23 April 1961 by his Eminence Archbishop Ezekiel. It notes the architects as Fowell, Mansfield & Maclurcan and the builders as Cirvan Bros Pty Ltd.</p> <p>Setting The St George Greek Orthodox Church is located on the eastern side of Newcastle Street. It is located opposite the heritage listed Royal Sydney Golf Links, which is largely screened by dense foliage. The church building is situated within a predominantly residential streetscape setting, with original Federation era single storey dwellings and some recent multi-dwelling developments located immediately adjacent, along the eastern side of Newcastle Street.</p>
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Physical condition	As an inspection of the interior of the St George Greek Orthodox Church was unable to be carried out as part of this assessment, a description of the building's condition is not possible. The exterior appears to be in good condition.
Modification and Dates	BA 1960/745 – New church (Fowell, Mansfield & Maclurcan) BA 1963/193 – Occupation certificate BA 1984/1094 – New stage hall (Complan Structural Designs) BA 1986/392 – New fence (Nicholson & Evans Consulting Engineers) BA 1991/310 – Air-conditioning (Property Technologies Consulting Engineers) DA 2002/309 – New addition to the church building (ESZ Architects)
Archaeological potential	No known historic archaeological potential. Identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.
Further comments	<p>Comparative analysis</p> <p>There are no other places of worship that are comparable to the St George Greek Orthodox Church located within the Woollahra LGA.</p> <p><u>St Spyridon Greek Orthodox War Memorial Church, 78 Gardeners Road, Kingsford</u> The extant heritage listed building on the site was constructed during the 1970s and designed by M.Z. Avramidis. The building is of a simplified East Mediterranean style. Like the St George Greek Orthodox Church, St Spyridon is a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War One and World War Two, although it is a later example of this unusual typology.</p> <p><u>St Ioannis Greek Orthodox War Memorial Church, Parramatta (demolished), 11 Hassall Street, Parramatta</u> The St Ioannis Greek Orthodox War Memorial Church in Parramatta was constructed in 1965. The building was of blond face brick construction, and was flanked by towers. The building has since been demolished.</p> <p>Like the St George Greek Orthodox Church, St Ioannis Greek Orthodox War Memorial Church was a Greek Orthodox church building that was designed specifically to commemorate Australian Greek soldiers who fought in World War One and World War Two. The building was designed and constructed at a similar date. The building has since been demolished, which increases the rarity of the St George Greek Orthodox Church.</p> <p><u>St Mary's North Sydney, 264 Miller Street, North Sydney</u> The extant building on the site was constructed during the 1930s from stone salvaged from an earlier church on the site. The building was also designed by prominent architectural firm Fowell, McConnell & Mansfield, although unlike the St George Greek Orthodox Church it is in the Inter-War Romanesque style.</p> <p><u>St Joseph's Catholic Church, Neutral Bay, 16 Lindsay Street, Neutral Bay</u> Constructed in 1941, St Joseph's Catholic Church was also designed by Fowell, McConnell & Mansfield in the Inter-War Art Deco style. The building is a moderately sized church of blonde face brick church construction with a terracotta tile roof and rectangular end tower. The church features narrow rectangular steel framed windows. Although it is designed in a different style, the St George Greek Orthodox Church displays common characteristics to this church building.</p> <p><u>St Nicholas Greek Orthodox Church, 205 Livingstone Road, Marrickville</u> The St Nicholas Greek Orthodox Church is of rendered masonry construction with two brick and reinforced concrete masonry bell towers</p>

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	<p>on either side of the primary façade, each covered by a copper capped dome. Similar to the St George Greek Orthodox Church at Rose Bay, the concept of establishing a Greek Orthodox Church in Marrickville started in the 1950s due to the large Greek community residing in the area at the time. It was also similarly constructed in the 1960s but was funded by the local community, while the St George Greek Orthodox Church was initially opened as a War Memorial Church.</p> <p>Like the St George Greek Orthodox Church, the building references the Classic Greek Orthodox Chapel style and also exhibits the Byzantine style characteristics, including but not limited to bell towers and copper capped domes. Although designed in different materials, the buildings are of a similar architectural style. The St Nicholas Church is located in a landmark position.</p>
HISTORY	
	<p>Aboriginal ethno-history</p> <p>The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Gadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.</p>
	<p>Rose Bay suburb history</p> <p>Rose Bay is a suburb in Eastern Sydney in the Woollahra LGA. It was named after George Rose, A British Treasury official.² Around 1805, the first Europeans who settled in the area comprised convicts operating Salt Boilers near the bay. From the early nineteenth century until 1920, Rose Bay was occupied by market gardens.</p> <p>The suburb of Rose Bay was originally part of land granted to John Piper, Thomas Benson, Thomas Galvin, Richard Partridge, John Foster, William Piper, W. Jenkins, and S. Breakwell. These land grants were consolidated in 1830 to form a larger grant for Daniel Copper and Solomon Levey that consisted of 1130 acres. The land grant was later surveyed and subdivided by T.L. Mitchell in 1844 to become the Point Piper Estate.³ This was wholly owned by Daniel Cooper by 1847. This land grant was subdivided and purchased by prominent and wealthy members of the area.</p> <p>The Municipality of Woollahra was established in 1860. Due to the remoteness of Rose Bay at the time, the area was not involved in the suburban development of the 1880s, seemingly to be an area reserved for the rich.</p> <p>Rose Bay developed with the construction of roads and public transport in the form of ferries and trams, this included establishment of a tram service along New South Head Road in 1903. Consolidation of public transport encouraged people of different socio-economic backgrounds to move to the area as land became more affordable, resulting in rental housing development throughout the suburb.</p> <p>As the central flat land of Rose Bay was occupied by the golf course and market gardens, residential development was forced towards the northern and south-western ends of the suburb, forming short streets along the beachfront.⁴</p> <p>The first church in Rose Bay was the Methodist Church built in 1904 at the corner of Dover and Old South Head Roads, now used by the Uniting Church. St Andrews Scots Church opened in 1913 and still remains as a Presbyterian Church. St Paul's Anglican Church opened in 1918</p>

² Broomham, R. 1984. *Rose Bay Thematic History*.

³ Broomham, R. 1984. *Rose Bay Thematic History*.

⁴ Hughes, Truman, and Ludlow, 1984. *Heritage Study for the Municipality of Woollahra Volume 1*.

Heritage inventory sheet

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and was closed in 1991. The Roman Catholic St Mary Magdalene Church opened in 1920, and the St George's Greek Orthodox Church was established in 1962.⁵

Rose Bay developed into an 'urban garden' in the Inter-War period, with a peak in housing development and flat building in the 1920s.⁶ This heralded the end of the use of the area for market gardening. In 1921, the Rose Bay area received electric power lines.⁷ The rapid post-war development and residential consolidation in the area coincided with a growing presence of migrant communities in Rose Bay.

Sydney's Eastern suburbs remain as a center for Sydney's Jewish community. Rose Bay has one of the largest Jewish populations in NSW, with immigrants settling in the area mainly from Israel, South Africa and Russia.

St George Greek Orthodox Church

The establishment of Newcastle Street in 1875 to connect Old South Head Road and New South Head Road resulted in increased development in the area. In 1893, a nearby parkland that is now the Royal Sydney Golf Club was founded comprising a 9 hole course. At the turn of the century, the area around Rose Bay underwent change and rapid subdivision following the breakup of the Cooper Estate.

The subject property, formerly part of William Piper's 80 acre land grant and subsequently the 37-acre allotment bounded by Dover Street, Old South Head Road, Newcastle Street and New South Head Road that came under the ownership of Daniel Cooper, became part of the Rose Bay Estate subdivision. The St George Greek Orthodox Church is located on land that is of Lots 15 and 16 in Section D of the Rose Bay Estate. In circa 1910, a residence 'Sonoma' was built on the subject property by Otto Landahl. The subject site was purchased by The Greek Orthodox Parish of St Paul, Rose Bay on 29 May 1958.⁸ A mortgage was taken out from the Bank of New South Wales in September 1961 which enabled the construction of the church itself. The 'Sonoma' residence was demolished around 1962 to allow for the construction of the St George Greek Orthodox Church.

The concept of establishing a Greek Orthodox church in the Eastern suburbs of Sydney started in 1956, reflecting the broader ethnic mix in the area following World War I.⁹ In 1960, a building application for the Greek Orthodox church at Rose Bay was lodged as BA1960/745. The church was designed by prominent architects Fowell, Mansfield & Maclurcan, who designed a large number of churches in Sydney and wider NSW. The architectural firm Fowell, Mansfield and Maclurcan are regarded by Apperley et al., as key practitioners of the Post-War Ecclesiastical style.¹⁰ The firm was formed by Joseph Charles Fowell, Donald Maclurcan and John Mansfield. Church buildings designed by Fowell Mansfield and Maclurcan included the Orient Line Building (2-6 Spring Street, 1943); St Augustine's Church (Meehan Street, Yass, 1956); P&O, Church of St Rose (Collaroy Plateau, 1967); the Memorial Chapel and Studies Wing at St Paul's College (The University of Sydney) and St Neri's at Northbridge (1941) and St Paul's Church, Ryde (1934).

The construction of the church was completed in early 1962, and the church was subsequently opened as Saint Paul War Memorial Church. On 8 April 1962, the church was consecrated by Archbishop Ezekiel. The church was dedicated as a War Memorial by the Governor of New South Wales, Sir Eric Woodward, on 24 November 1962. The War Memorial Church commemorates Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II.¹¹

HISTORICAL THEMES

⁵ Broomham, R. 1984. *Rose Bay Thematic History*.

⁶ Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars*.

⁷ Broomham, R. October 2002. *The Urban Garden: Double Bay and Rose Bay Between the Wars*, pg. 12.

⁸ Vol.Fol 2045-68

⁹ St George Rose Bay 'Our Parish', Accessed online at: <http://www.stgeorgerosbay.org.au/who-we-are/our-parish/>

¹⁰ Apperley et al. 1989

¹¹ NSW War Memorials Register 'St George Church Rose Bay'. Accessed online at: <https://www.war memorialsregister.nsw.gov.au/content/st-george-greek-orthodox-church>

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Australian Theme	State Theme	Local Theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
3. Developing local, regional and national economies	Events-Activities and processes that mark the consequences of natural and cultural occurrences	Memorial
7. Governing	Defence-Activities associated with defending places from hostile takeover and occupation	War memorials
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church

HERITAGE SIGNIFICANCE ASSESSMENT				
Historical significance SHR criteria (a)	<p>As part of the Rose Bay Estate subdivision of the former Point Piper Estate, the St George Greek Orthodox Church at Rose Bay has local historical significance for its ability to reflect the rapid pattern of development of Rose Bay in the post-World War I era and the growing presence of migrant communities that settled in the area during this time.</p> <p>The St George Greek Orthodox Church has local historical significance as an example of a church that was commissioned in NSW to honour the service of Australian soldiers of Greek heritage who lost their lives in World War I and World War II and also Australian soldiers who lost their lives in Greece during World War II. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p>			
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<p>Historical association significance SHR criteria (b)</p>	<p>The St George Greek Orthodox Church is significant for its association with migrant communities that settled in NSW following World War I^{One}. Since its construction and consecration in 1962, the church building has been the focus for worship and the continuity and celebration of Greek customs and traditions in Sydney's Eastern suburbs.</p> <p>The St George Greek Orthodox Church has significance for its associations with Australia's defence history. The church is dedicated as a war memorial that provides a place of commemoration for Australian soldiers of Greek heritage who lost their lives in World War I^{One} and World War II^{Two}, and also Australian soldiers who lost their lives in Greece during World War II^{Two}. The church is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td><input type="checkbox"/> shows evidence of a significant human occupation</td> <td><input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes</td> </tr> <tr> <td><input checked="" type="checkbox"/> is associated with a significant event, person, or group of persons</td> <td><input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance</td> </tr> <tr> <td></td> <td><input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association</td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows evidence of a significant human occupation	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes	<input checked="" type="checkbox"/> is associated with a significant event, person, or group of persons	<input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance		<input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association				
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<p>Aesthetic significance SHR criteria (c)</p>	<p>The St George Greek Orthodox Church is a fine example of the work of the prominent Inter-War architectural firm Fowell, Mansfield & Maclurcan. Joseph Charles Fowell is recognised as a prominent Australian twentieth century architect, particularly renowned for his ecclesiastical architecture with numerous buildings being heritage listed. The St George Greek Orthodox Church is an interesting example of a Greek Orthodox War Memorial Church that incorporates elements of the Byzantine style typically associated with ANZAC memorials, with the traditional Greek Orthodox Church style. The church displays simple and restrained design elements of these styles, whilst also stylistically consistent with the work of Fowell, Mansfield & Maclurcan. Within its surrounding streetscape setting, the church has landmark qualities. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td><input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement</td> <td><input type="checkbox"/> is not a major work by an important designer or artist</td> </tr> <tr> <td><input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement</td> <td><input type="checkbox"/> has lost its design or technical integrity</td> </tr> <tr> <td><input checked="" type="checkbox"/> is aesthetically distinctive</td> <td><input type="checkbox"/> Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded</td> </tr> <tr> <td><input checked="" type="checkbox"/> has landmark qualities</td> <td><input type="checkbox"/> has only a loose association with a creative or technical achievement</td> </tr> <tr> <td><input type="checkbox"/> exemplifies a particular taste, style or technology</td> <td></td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement	<input type="checkbox"/> is not a major work by an important designer or artist	<input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement	<input type="checkbox"/> has lost its design or technical integrity	<input checked="" type="checkbox"/> is aesthetically distinctive	<input type="checkbox"/> Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded	<input checked="" type="checkbox"/> has landmark qualities	<input type="checkbox"/> has only a loose association with a creative or technical achievement	<input type="checkbox"/> exemplifies a particular taste, style or technology	
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Social significance SHR criteria (d)	<p>Although social significance has not been formally assessed, it is assumed the St George Greek Orthodox Church is held in high esteem by members of the Parish and the broader Greek Orthodox community of Sydney. In addition to regular Sunday church services, the building has been a focal point for the local Greek Orthodox community for significant celebrations and events including weddings, baptisms, funerals and religious activities for more than five decades providing an important part in the community's sense of place.</p> <p>The St George Greek Orthodox Church also has social significance for its ability to recognise and commemorate members of Australia's Greek community who served and lost their lives defending Australia during World War One and World War ITwo, and Australian soldiers who fought in Greece during World War ITwo. Demonstrative of this social significance, the building is listed on the NSW War Memorials Register. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td><input checked="" type="checkbox"/> is important for its associations with an identifiable group</td> <td><input type="checkbox"/> is only important to the community for amenity reasons</td> </tr> <tr> <td><input checked="" type="checkbox"/> is important to a community's sense of place</td> <td><input type="checkbox"/> is retained only in preference to a proposed alternative</td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> is important for its associations with an identifiable group	<input type="checkbox"/> is only important to the community for amenity reasons	<input checked="" type="checkbox"/> is important to a community's sense of place	<input type="checkbox"/> is retained only in preference to a proposed alternative		
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Technical/Research significance SHR criteria (e)	<p>It is considered that any archaeological potential on the site would have been removed during the construction of the existing church building with basement level. The building does not yield any potential for technical or scientific research information that would not be available from other sources. Therefore, the St George Greek Orthodox Church would not meet the threshold for local or State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td><input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information</td> <td><input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture</td> </tr> <tr> <td><input type="checkbox"/> is an important benchmark or reference site or type</td> <td><input checked="" type="checkbox"/> has little archaeological or research potential</td> </tr> <tr> <td><input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere</td> <td><input type="checkbox"/> only contains information that is readily available from other resources or archaeological sites</td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information	<input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture	<input type="checkbox"/> is an important benchmark or reference site or type	<input checked="" type="checkbox"/> has little archaeological or research potential	<input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere	<input type="checkbox"/> only contains information that is readily available from other resources or archaeological sites
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Heritage inventory sheet

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<p>Rarity SHR criteria (f)</p>	<p>The St George Greek Orthodox Church is the only example of its type in the Municipality. While there are numerous Greek Orthodox churches in Sydney and NSW, the St George Greek Orthodox Church has rarity as one of a very small number of churches of its type – being a Greek Orthodox war memorial church. There is only one other known Greek Orthodox war memorial church remaining in Sydney, the St Spyridon Greek Orthodox War Memorial Church, which is listed as a local heritage item on the Randwick Local Environmental Plan 2012. The only other being the St Ioannis Greek Orthodox War Memorial Church dating to 1965 has since been demolished. The loss of this comparable building type increases the rarity of the St George Greek Orthodox Church.</p> <p>Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th data-bbox="422 896 718 918">Guidelines for inclusion</th> <th data-bbox="718 896 991 918">Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td data-bbox="422 918 718 1149"> <p><input type="checkbox"/> provides evidence of a defunct custom, way of life or process</p> <p><input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost</p> <p><input type="checkbox"/> shows unusually accurate evidence of a significant human activity</p> <p><input checked="" type="checkbox"/> is the only example of its type</p> <p><input type="checkbox"/> demonstrates designs or techniques of exceptional interest</p> <p><input type="checkbox"/> shows rare evidence of a significant human activity important to a community</p> </td> <td data-bbox="718 918 991 1149"> <p><input type="checkbox"/> is not rare</p> <p><input type="checkbox"/> is numerous but under threat</p> </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<p><input type="checkbox"/> provides evidence of a defunct custom, way of life or process</p> <p><input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost</p> <p><input type="checkbox"/> shows unusually accurate evidence of a significant human activity</p> <p><input checked="" type="checkbox"/> is the only example of its type</p> <p><input type="checkbox"/> demonstrates designs or techniques of exceptional interest</p> <p><input type="checkbox"/> shows rare evidence of a significant human activity important to a community</p>	<p><input type="checkbox"/> is not rare</p> <p><input type="checkbox"/> is numerous but under threat</p>
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1 (1/2)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<p>Representativeness SHR criteria (g)</p>	<p>The St George Greek Orthodox Church is fine and representative of the ecclesiastical buildings designed by architectural practice Fowell Mansfield & Maclurcan. The church is also a fine example of a Greek Orthodox War Memorial Church that was constructed in the post-war era to commemorate the loss of life that was experienced across the country during World War I and World War II. A comparative study of the St George Greek Orthodox Church with other Greek Orthodox war memorial churches, both extant and demolished, indicates the building retains similar elements and design features that are representative of this typology. There are no other Greek Orthodox churches within the Woollahra LGA. Because of its deliberate design as a war memorial church, the St George Greek Orthodox Church is a significant variation to other examples of traditional Greek Orthodox churches in Sydney. Therefore, St George Greek Orthodox Church would reach the threshold for local significance under this criterion. St George Greek Orthodox Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th data-bbox="438 913 718 936">Guidelines for inclusion</th><th data-bbox="718 913 965 936">Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td data-bbox="438 947 718 969"><input checked="" type="checkbox"/> is a fine example of its type</td><td data-bbox="718 947 965 969"><input type="checkbox"/> is a poor example of its type</td></tr> <tr> <td data-bbox="438 969 718 1003"><input type="checkbox"/> has the principal characteristics of an important class or group of items</td><td data-bbox="718 969 965 1003"><input type="checkbox"/> does not include or has lost the range of characteristics of a type</td></tr> <tr> <td data-bbox="438 1003 718 1070"><input checked="" type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity</td><td data-bbox="718 1003 965 1070"><input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type</td></tr> <tr> <td data-bbox="438 1070 718 1104"><input checked="" type="checkbox"/> is a significant variation to a class of items</td><td></td></tr> <tr> <td data-bbox="438 1104 718 1137"><input type="checkbox"/> is part of a group which collectively illustrates a representative type</td><td></td></tr> <tr> <td data-bbox="438 1137 718 1171"><input type="checkbox"/> is outstanding because of its setting, condition or size</td><td></td></tr> <tr> <td data-bbox="438 1171 718 1216"><input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held</td><td></td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> is a fine example of its type	<input type="checkbox"/> is a poor example of its type	<input type="checkbox"/> has the principal characteristics of an important class or group of items	<input type="checkbox"/> does not include or has lost the range of characteristics of a type	<input checked="" type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity	<input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type	<input checked="" type="checkbox"/> is a significant variation to a class of items		<input type="checkbox"/> is part of a group which collectively illustrates a representative type		<input type="checkbox"/> is outstanding because of its setting, condition or size		<input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held	
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<p>Integrity</p>	<p>As an inspection of the interior of the St George Greek Orthodox Church was unable to be carried out as part of this assessment, a description of the building's intactness is not possible. The exterior appears to be intact.</p>																

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Heritage inventory sheet


Based on the NSW Heritage Office State Heritage Inventory sheet

RECOMMENDATIONS					
Recommendations	<p>It is recommended that the St George Greek Orthodox Church <u>and war memorial, including interiors and moveable heritage</u> be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.</p> <p><u>A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site.</u></p> <p>It is recommended that an internal inspection be conducted of the church and any moveable heritage noted. If found to be intact the interiors and any moveable heritage should be added to the heritage listing.</p> <p>If moveable heritage is uncovered then a moveable heritage inventory is to be undertaken for the heritage item. A moveable heritage strategy is to be conducted for any future works to the heritage item.</p> <p>The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.</p> <p><u>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place.</u> <u>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved.</u> <u>Elements identified as intrusive should be removed when possible.</u></p>				
	INFORMATION SOURCES				
	Type	Author/Client	Title	Year	Repository
	Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2022	Woollahra Council
	<u>Study</u>	<u>Urbis</u>	<u>Heritage Assessment, St George Greek Orthodox Church</u>	<u>2022</u>	<u>Woollahra Council</u>
Plans	Various	Subdivision Plans	Various	State Library of NSW	
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection	
AUTHOR OF THIS REPORT					
<p>Name Shona Lindsay – Senior Heritage Officer, Woollahra Council</p>				<p>Date <u>August/November</u> 2022</p>	

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption	View looking north east across Newcastle Street towards the front (west) elevation of the St George Greek Orthodox Church.		
			
Image Year	2021	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption	View looking south east across Newcastle Street towards the St George Greek Orthodox Church.		
			
Image Year	2021	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View looking south east across Newcastle Street towards the St George Greek Orthodox Church.		
			
Image Year	2022	Image author and Copyright Holder	Wai Wai Liang (Woollahra Municipal Council)

IMAGES			
Image Caption	View of side fence St George Greek Orthodox Church.		
			
Image Year	2022	Image author and Copyright Holder	Wai Wai Liang (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption	View of sign at entrance of St George Greek Orthodox Church.		
			
Image Year	2022	Image author and Copyright Holder	Wai Wai Liang (Woollahra Municipal Council)

IMAGES			
Image Caption	View of plaque commemorating the dedication of the church as a war memorial		
			
Image Year	2022	Image author and Copyright Holder	Wai Wai Liang (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of foundation stone of church		
			
Image Year	2022	Image author and Copyright Holder	Wai Wai Liang (Woollahra Municipal Council)


IMAGES			
Image Caption	View of Templon		
			
Image Year	Undated	Image author and Copyright Holder	St George Orthodox Church

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

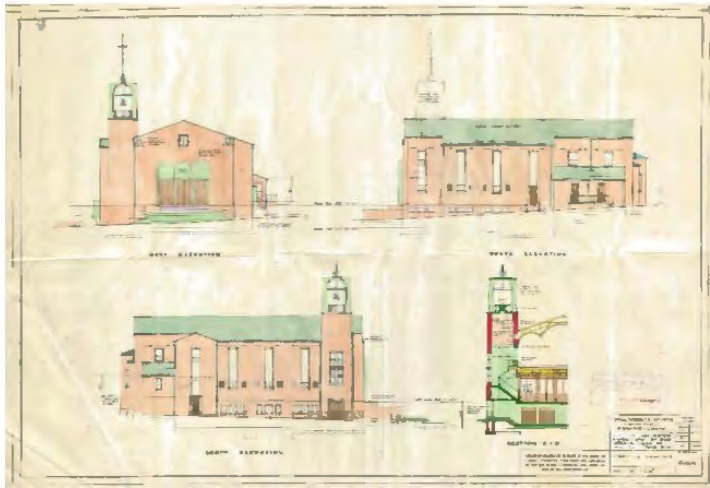
IMAGES			
Image Caption		Image of the Templon, Nave Vaulted Ceiling and chandeliers	
			
Image Year	Undated	Image author and Copyright Holder	St George Orthodox Church

IMAGES			
Image Caption		Image of Saint George on the Templon	
			
Image Year	Undated	Image author and Copyright Holder	St George Orthodox Church

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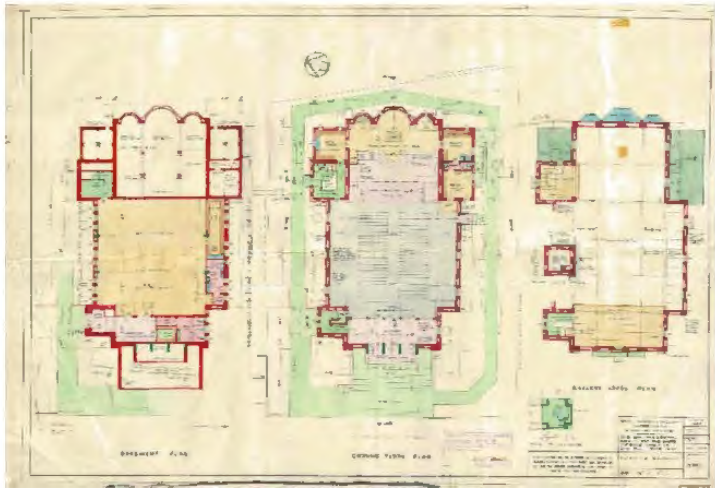
Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Original plan of church		
			
Image Year	1960	Image author and Copyright Holder	Woollahra Municipal Council

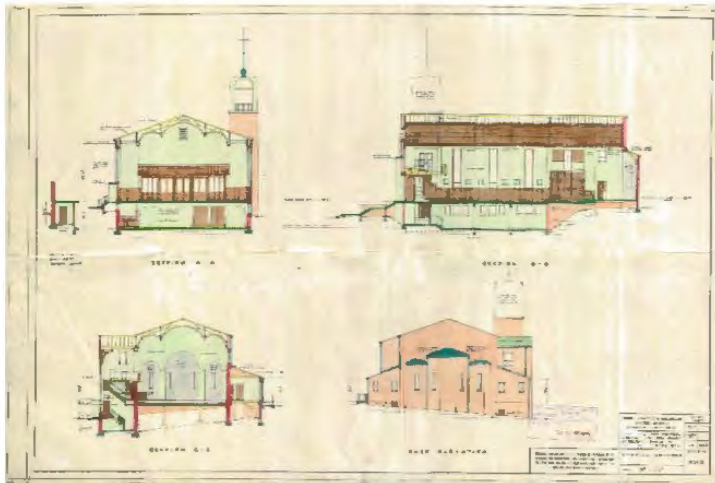
Heritage inventory sheet

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IMAGES			
Image Caption		Original plan of church	
			
Image Year	1960	Image author and Copyright Holder	Woollahra Municipal Council

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Original plan of church		
			
Image Year	1960	Image author and Copyright Holder	Woollahra Municipal Council

Heritage inventory sheet

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ITEM DETAILS			
Name of Item	Sydney Chevra Kadisha, including interiors and moveable heritage		
Former name			
Item type	Built		
Address	Number 172-178	Street Oxford Street	Suburb Woollahra
Property description	Lot 1, DP 85862		
Use	Current Place of worship	Former Place of worship	
Statement of significance	<p>The Sydney Chevra Kadisha building is of State significance and has important historical, associative, aesthetic, social, research potential, rarity and representative heritage values. The building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia during the early nineteenth century to practice ritual and burial rights for the Colony's Jewish population. Constructed in the mid-twentieth century to accommodate the growing requirements of the Sydney Chevra Kadisha, the building evidences the cultural influences occurring globally during the post-World War II era. The Sydney Chevra Kadisha building is the primary mortuary chapel servicing the Jewish community of Sydney and wider NSW, and is the only one of this type in the State. As such, the building retains profound personal memories, values and associations for generations of mourners, volunteers and staff whom are connected with this place, and is in constant use. The building was designed by prominent Modernist architect Samuel Lipson of Lipson & Kaad Architecture, and is an excellent example of Post-War architecture reflecting the European influences of Lipson's practice. The building's distinctive interior and exterior remain substantially unaltered since its construction, and the building has strong landmark qualities within its context.</p>		
Level of significance	State: YES	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Samuel Lipson of Lipson & Kaad Architecture		
Builder	Unknown		
Construction years	1949-1952		

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Heritage inventory sheet

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Physical Description	<p>Constructed between 1949 and 1952, the Sydney Chevra Kadisha building is a Post-war Modernist style building designed by prominent architect Samuel Lipson of Lipson and Kaad Architecture as a mortuary chapel for the Sydney Jewish community. While the building retains characteristics of its style, this Modernist place of worship incorporates shapes, motifs and elements that specifically refer to traditional Orthodox Synagogue design. The building is situated on an unusual wedge shaped site between two roads and is on a north to south gradient. The building's northern elevation contains lower ground levels facing Wallis Street and the southern elevation comprises the main ground level facing Oxford Street.</p> <p>The Sydney Chevra Kadisha building is raised on a small podium, and comprises two sections that are separated by a small internal courtyard: the eastern (chapel) wing and the western wing. The eastern (chapel) wing is located to the east of the courtyard.</p> <p>Exterior</p> <p>The eastern (chapel) wing is of red textured face brick construction with a hipped terracotta tiled roof concealed behind decorative parapets. There are three entry points to the east wing: the principal entry is on the southern elevation fronting Oxford Street, the secondary entry is at the lower ground level on the northern elevation fronting Wallis Street and includes an entry point for vehicles, and the third entry is located on the building's narrow eastern elevation. The simple massing of the eastern (chapel) wing follows a predominance of solid over void, which is offset by decorative brickwork, entablature and fenestration detailing. Biforate windows on the eastern wing are defined by rendered decorative mouldings surmounted by round headed arches with religious motifs. The narrow entry at the eastern end of the chapel wing features external decorative iron balustrade and gates with motifs and garden beds. Entry points to the building are framed by rendered detailing. The eastern wing has a lower ground floor with vehicular access from Wallis Street.</p> <p>The western wing is a three storey building used for administrative purposes, and is of red face brick construction with a hipped and flat roof. <u>It was constructed in c.1981.</u> The western wing is accessed at lower ground level via Wallis Street and ground level via Oxford Street. The principal elevation of the western wing faces Oxford Street and includes rendered elements framing fenestration and the entry point, a decorative iron balustrade with motif. Remaining elevations of the western wing are relatively simple. The interior of the western wing comprises reception, offices and residential accommodation.</p> <p>Interior</p> <p>Internally, the chapel within the eastern wing comprises five parts including an entrance area, nave exterior, nave interior, the altar and the Kohanim room. In accordance with Jewish Law, the Kohanim room provides a designated room for a Kohen to attend a funeral procession and is physically separated from the main building. Detailed elements within the interior of the chapel include mouldings and cornices, ornate columns, leaded glass windows dedicated by members of the local community, ornate light fixtures, timber panel boards, timber doors and timber pews.</p> <p>The lower ground floor of the eastern wing contains the Tahara room, hearse vehicle parking, staff room, two WC's and a coffin store.</p> <p>Moveable heritage</p> <p>There are several movable heritage items at the Sydney Chevra Kadisha, including framed historical photographs of the building and Sydney Chevra Kadisha office bearers, commemorative trowel and spade</p>
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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	<p>associated with the laying of the foundation stone, and other framed items including framed prayer located within the Tahara room.</p> <p>Fixed items The Sydney Chevra Kadisha building and site features numerous fixed items, including several foundation stones to the exterior, commemorative plaques and ornate fixtures within the chapel wing, and commemorative plaque within the Tahara room at lower ground level.</p> <p>Setting The Sydney Chevra Kadisha is situated on an east-west orientation along a narrow wedge shaped site, and occupies a prominent position between Oxford Street and Wallis Street. The building is within the Woollahra Heritage Conservation Area, which predominantly comprises Victorian era residential development. Directly opposite the site on the southern side of Oxford Street is the heritage listed Centennial Park and Centennial Park Reservoir. Surrounding development is generally two storeys in height. Within this context, the Sydney Chevra Kadisha is a landmark in its surrounding setting.</p>
Physical condition	The Sydney Chevra Kadisha building is in good condition. All of the brick work, stone work, and timber work appear to be in good condition. The stained and leaded glass windows are in good condition.
Modification and Dates	<p>BA 1995/427 - New mortuary in basement level and covered store (Fred Heilpern Architects)</p> <p>BA 1995/812 - Air-conditioning (January Engineering)</p> <p>DA 2014/541 - Alterations and additions, including demolition of the western (administration wing) and new three storey addition (Tobias Partners)</p>
Archaeological potential	No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.
Further Comments	<p>Comparative analysis</p> <p><u>Emanuel Synagogue, 7-9 Ocean Street, Woollahra</u> Both the Emanuel Synagogue and the Sydney Chevra Kadisha have been designed by Samuel Lipson and constructed in the Inter-War Post-Modernist Functionalist style. They also both exhibit face brick walls and are in landmark positions, set back from the street by forecourts. However, they were constructed approximately 10 years apart. The Sydney Chevra Kadisha was constructed as a mortuary chapel and the organisation itself is considered to be the oldest Jewish organisation in Australia, while the Emanuel Synagogue was constructed as the first liberal synagogue in Australia.</p> <p><u>Red Cross House (Former "Hoffnung & Co Warehouse), 153-159 Clarence Street, Sydney</u> The heritage-listed Red Cross House building was originally designed as a warehouse and constructed in 1938/9 in the functionalist architectural style. Similar to Sydney Chevra Kadisha, the subject building was also designed by Samuel Lipson. However, the warehouse was designed in conjunction with Robertson Marks and McCredie. Although of a similar architectural style and materials, the two structures differ in their scale and form, due to their different uses.</p> <p><u>The Central Synagogue and War Memorial, Bondi Junction (since demolished and rebuilt), 15 Bon Accord Avenue, Bondi Junction</u> Almost a decade after the Sydney Chevra Kadisha was built, the Central Synagogue designed by Lipson & Kaad (Samuel Lipson and Peter Kaad) was constructed in 1960 in Bondi Junction after a new site was purchased for the synagogue. It is noted that the first Central Synagogue was founded in 1913 in Paddington, moving to the corner of Grosvenor and</p>

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Heritage inventory sheet

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	<p>Grafton Streets in Bondi Junction in 1921.¹ Similar to Lipson's Sydney Chevra Kedisha, the Central Synagogue also displayed elements of the modernist architectural style including the use of clean lines and rectangular shapes. However, the buildings used different materials. Similar to the Sydney Chevra Kedisha, the Central Synagogue was also located in a prominent landmark location. On 25 September 1994, the Central Synagogue designed by Lipson & Kaad was destroyed in a fire. By the late 1990s, a new synagogue was constructed and replaced the destroyed 1960s synagogue.²</p>
HISTORY	
<p>Aboriginal ethno-history</p> <p>The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Gadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.</p> <p>Woollahra suburb history</p> <p>Woollahra comprises land that was part of the Point Piper Estate originally owned by Captain John Piper. The Point Piper Estate was the largest estate within the Municipality, and by the 1820s it covered an area of 1,130 acres of land in Woollahra, parts of Edgecliff, Double Bay, Point Piper, Bellevue Hill and Rose Bay. In 1827, the estate was taken over by importing and trading firm Cooper and Levey after Piper fell into financial difficulties. By 1847, the estate became the sole property of Daniel Cooper.</p> <p>Between 1850 and 1853, Cooper arranged for a portion of the Point Piper Estate to be offered for sale and lease. In April 1853 builder William Wallis and ironmonger Charles Scott purchased 25 acres at Upper Paddington (today known as West Woollahra). Wallis and Scott subdivided the land into 346 allotments 'suited for first-class Villa Residences' which were offered for sale by auction on 19th December 1854.</p> <p>Development in Upper Paddington was slow until the establishment of the regular public transport service using a two horse drawn omnibus to the city. This resulted in an increase in residents moving to the area, with settlement focused near the ridge line running along South Head Road. Residential consolidation in the area coincided with the break-up and sale of Levey's holdings, which resulted in the establishment of large residences for the wealthy interspersed with small holdings for working class residents.</p> <p>The area, which was located close to the construction sites of the large mansions and in proximity of the city, attracted tradespeople ranging from stone masons, carpenters and painters. The mixed character of the area is a result of the pattern of residential development in West Woollahra. During the 1870s, a building boom resulted in the construction of most of the surviving Victorian cottages and terraces in the area. Establishment of the suburban tram service consolidated residential settlement in the area, which continued into the 1920s.</p> <p>During the mid-twentieth century, the area was relatively neglected. However, in the ensuing decades there was a marked increase in the number of commercial buildings along Queen Street. The locality has since become fashionable and upmarket.</p> <p>Woollahra has numerous places of worship including Emanuel Synagogue, Sephardi Synagogue, Sydney Chevra Kadisha, All Saints Anglican Church, St. Columba Uniting Church, Seventh Day Adventist Church, Holy Cross Catholic Church, and the former Uniting Church which is now a private residence.</p>	

¹ The Central Synagogue, 'Who We Are', n.d., Accessed online at: <https://www.central-synagogue.com.au/about.aspx>

² The Central Synagogue, 'Who We Are', n.d., Accessed online at: <https://www.central-synagogue.com.au/about.aspx>

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Sydney Chevra Kadisha

The subject property comprises land that was part of the Point Piper Estate originally owned by Captain John Piper.

In 1866 William Wallis became the owner of the subject property and numerous other lots in the vicinity. These properties were further subdivided and sold off in the decades that followed. The Surveyor General's map from 1885 to 1895 indicates that at this time, the subject property remained vacant despite development of the surrounding area. The Sydney Chevra Kadisha building is located on land that is of Lots 13 (part), 14, 15 and 16 in Section G of the Wallis and Scott's subdivision.

In 1817 the Sydney Chevra Kadisha was founded when a group of twenty Jewish convicts were permitted to form a society to conduct their own burials and perform the last rites in accordance with Jewish Law. This was the first Jewish organisation to be established in Australia. Arrival of Jewish free settlers resulted in the growth of the Jewish community in the colony and establishment of several early synagogues in Sydney's centre.

In 1878, these synagogues merged to form the Great Synagogue that still stands on Macquarie Street. In 1912, the current Sydney Chevra Kadisha was established by Rabbi Francis Lyon Cohen and Reverend Marcus Einfeld to provide a permanent mortuary chapel for members of the Jewish community. In 1924, the Sydney Chevra Kadisha acquired its first premises in Chippendale near the Mortuary Station at Redfern, which serviced special funeral trains carrying mourners and coffins to the Rookwood Necropolis.

The outbreak of World War I resulted in increased numbers of Jewish refugees settling in Australia. This, in turn, increased the demand for the Chevra and prompted the acquisition of the current site on 27th February 1947. Samuel Lipson of the prominent Lipson & Kaad architectural practice was soon after commissioned to design the extant building. The foundation stone was laid in 1948. Upon completion on 23 March 1952, the building was consecrated by Chief Rabbi of the Commonwealth, Dr Israel Brodie. Since its construction, the Sydney Chevra Kadisha building has continued to function as the only Jewish mortuary chapel in NSW. Several minor alterations and additions have been carried out on the building since its construction, although it remains largely intact.

HISTORICAL THEMES

Australian Theme	State Theme	Local Theme
2. Peopling Australia	Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples	Place or object that exhibits an identifiable ethnic background
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Practising Judaism
9. Marking the phases of life	Birth and Death-Activities associated with the final stages of human life and disposal of the dead.	Funerary synagogue

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Heritage inventory sheet

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HERITAGE SIGNIFICANCE ASSESSMENT					
Historical significance SHR criteria (a)	<p>The Sydney Chevra Kadisha building is of State historical significance for its ability to provide tangible evidence of increased Jewish immigration patterns during the post-World War I era and the associated growth of religious and spiritual activities in NSW and the local area. In operation as the only dedicated Jewish mortuary chapel in NSW since 1952, the building is a place of great importance to the local and wider NSW Jewish community. The Sydney Chevra Kadisha building makes an important contribution to the historical value of Woollahra. It has historical significance as an element of the development and cultural influences occurring in the locality and wider NSW during the post-World War I era.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td> <input type="checkbox"/> shows evidence of a significant human activity <input checked="" type="checkbox"/> is associated with a significant activity or historical phase <input checked="" type="checkbox"/> maintains or shows the continuity of a historical process or activity </td> <td> <input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows evidence of a significant human activity <input checked="" type="checkbox"/> is associated with a significant activity or historical phase <input checked="" type="checkbox"/> maintains or shows the continuity of a historical process or activity	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association
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<input type="checkbox"/> shows evidence of a significant human activity <input checked="" type="checkbox"/> is associated with a significant activity or historical phase <input checked="" type="checkbox"/> maintains or shows the continuity of a historical process or activity	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association				
Historical association significance SHR criteria (b)	<p>The Sydney Chevra Kadisha building is associated with the Sydney Chevra Kadisha, the first Jewish organisation founded in Australia. Sydney Chevra Kadisha was founded in 1817 to fulfil the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Sydney Chevra Kadisha has been the sole provider of Jewish funerals in NSW for over 200 years, and the Sydney Chevra Kadisha building is the primary mortuary chapel. The Sydney Chevra Kadisha building therefore has strong associational significance for the Sydney and wider NSW Jewish community. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th> <th>Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td> <input type="checkbox"/> shows evidence of a significant human occupation <input checked="" type="checkbox"/> is associated with a significant event, person, or group of persons </td> <td> <input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows evidence of a significant human occupation <input checked="" type="checkbox"/> is associated with a significant event, person, or group of persons	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association
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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<p>Aesthetic significance SHR criteria (c)</p>	<p>The Sydney Chevra Kadisha building is associated with the work of Samuel Lipson of Lipson & Kaad Architecture, a prominent Australian architectural practice working in Sydney from the 1930s until the 1960s. The Lipson & Kaad architectural practice is cited as having designed several of the era's best buildings, many of which were photographed by iconic Australian photographer Max Dupain. Lipson's Sydney Chevra Kadisha building has aesthetic significance as a prominent twentieth century landmark in the surrounding streetscape and wider Woollahra area. The building retains key characteristics of its Post-war Modernist style combined with a unique fusion of Orthodox Synagogue elements and design details. The building's interior and exterior remains substantially intact since its construction. Occupying a prominent corner location, the unusual wedge shaped site of the Sydney Chevra Kadisha has influenced the aesthetically distinctive design and appearance of the building, which has landmark qualities and contributes to the aesthetic value of the local area. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement</td><td><input type="checkbox"/> is not a major work by an important designer or artist</td></tr> <tr> <td><input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement</td><td><input type="checkbox"/> has lost its design or technical integrity</td></tr> <tr> <td><input checked="" type="checkbox"/> is aesthetically distinctive</td><td><input type="checkbox"/> Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded</td></tr> <tr> <td><input checked="" type="checkbox"/> has landmark qualities</td><td><input type="checkbox"/> has only a loose association with a creative or technical achievement</td></tr> <tr> <td><input type="checkbox"/> exemplifies a particular taste, style or technology</td><td></td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement	<input type="checkbox"/> is not a major work by an important designer or artist	<input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement	<input type="checkbox"/> has lost its design or technical integrity	<input checked="" type="checkbox"/> is aesthetically distinctive	<input type="checkbox"/> Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded	<input checked="" type="checkbox"/> has landmark qualities	<input type="checkbox"/> has only a loose association with a creative or technical achievement	<input type="checkbox"/> exemplifies a particular taste, style or technology	
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<p>Social significance SHR criteria (d)</p>	<p>Although social significance has not been formally assessed, it is assumed the Sydney Chevra Kadisha building retains considerable social significance. The Sydney Chevra Kadisha building provides an important spiritual focus for activities and processes relating to the sacred obligation of attending, in accordance with Jewish Law, to Jewish Persons who pass away. Since its construction in 1952, the Sydney Chevra Kadisha building is the only mortuary chapel that exclusively services the Jewish community in Sydney and wider NSW. The Sydney Chevra Kadisha building is assumed to retain profound personal memories, values and associations for the mourners, volunteers and staff whom are connected with this place. The facility is in constant use, and there are no other examples of this type of place in NSW. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input checked="" type="checkbox"/> is important for its associations with an identifiable group</td><td><input type="checkbox"/> is only important to the community for amenity reasons</td></tr> <tr> <td><input checked="" type="checkbox"/> is important to a community's sense of place</td><td><input type="checkbox"/> is retained only in preference to a proposed alternative</td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input checked="" type="checkbox"/> is important for its associations with an identifiable group	<input type="checkbox"/> is only important to the community for amenity reasons	<input checked="" type="checkbox"/> is important to a community's sense of place	<input type="checkbox"/> is retained only in preference to a proposed alternative						
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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Technical/Research significance SHR criteria (e)	The Sydney Chevra Kadisha building appears to be the first building constructed on the site. As such, the site has little archaeological potential. However, as the Sydney Chevra Kadisha building is the only one of its type in Sydney and wider NSW, the building is considered to be an important benchmark/reference type. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.	
	Guidelines for inclusion <input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information <input checked="" type="checkbox"/> is an important benchmark or reference site or type <input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere	Guidelines for exclusion <input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture <input type="checkbox"/> has little archaeological or research potential <input type="checkbox"/> only contains information that is readily available from other resources or archaeological sites
Rarity SHR criteria (f)	The Sydney Chevra Kadisha building is significant as the only Jewish mortuary chapel and funerary home exclusively serving the Jewish community that is in operation in NSW. This gives the building rarity at a local and State level. Therefore, Sydney Chevra Kadisha would reach the threshold for local and State significance under this criterion.	
	Guidelines for inclusion <input type="checkbox"/> provides evidence of a defunct custom, way of life or process <input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/> shows unusually accurate evidence of a significant human activity <input checked="" type="checkbox"/> is the only example of its type <input type="checkbox"/> demonstrates designs or techniques of exceptional interest <input checked="" type="checkbox"/> shows rare evidence of a significant human activity important to a community	Guidelines for exclusion <input type="checkbox"/> is not rare <input type="checkbox"/> is numerous but under threat

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

Representativeness SHR criteria (g)	The Sydney Chevra Kadisha building is fine and representative of an Inter-War ecclesiastical building designed by prominent Modernist architect Samuel Lipson. Lipson was responsible for the design of several synagogues in Sydney, including the nearby local heritage listed Emanuel Synagogue in Woollahra (1941). This Inter-War religious building by Lipson features elements and architectural characteristics that are consistent with the design of the Sydney Chevra Kadisha building, including face brickwork defined by subtle decoration including high parapeted façade, moulded decorative cement panels with religious motifs and stained glass windows. The Sydney Chevra Kadisha building is an outstanding example of the work of Samuel Lipson. Therefore, Sydney Chevra Kadisha would reach the threshold for local significance under this criterion.												
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Integrity	The Sydney Chevra Kadisha building remains highly intact. The main chapel wing in particular retains a high degree of integrity, and has been subject to few alterations and additions. It is noted a major development application involving reconstruction of the administrative western wing was approved under DA2014/541.												

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

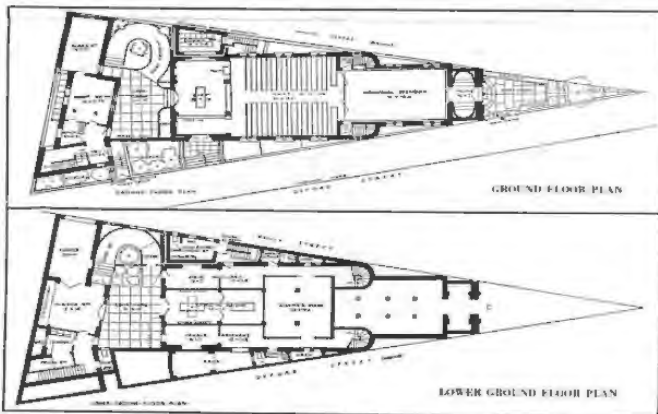
RECOMMENDATIONS				
Recommendations	It is recommended that the Sydney Chevra Kadisha, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.			
	It is recommended that the Sydney Chevra Kadisha, including interiors and moveable heritage be nominated on the State Heritage Register.			
	A moveable heritage inventory is to be undertaken for the heritage item.			
	A moveable heritage strategy is to be conducted for any future works to the heritage item.			
	<p><u>A Conservation Management Plan (CMP), or Conservation Management Schedule (CMS) is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site.</u></p> <p>The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.</p> <p>Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.</p> <p><u>It is noted that the works approved under DA2014/541/2 have not been enacted.</u></p>			
INFORMATION SOURCES				
Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2022	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection
AUTHOR OF THIS REPORT				
Name Shona Lindsay – Senior Heritage Officer, Woollahra Council			Date <u>August-November</u> 2022	

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption		Architectural drawings of the Sydney Chevra Kadisha building.	
			
Image Year	Undated	Image author and Copyright Holder	Sydney Chevra Kadisha

IMAGES			
Image Caption		Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing.	
			
Image Year	1950s	Image author and Copyright Holder	Sydney Chevra Kadisha

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption		Historical photograph c1950s of the Sydney Chevra Kadisha building, showing eastern chapel wing (west wing seen in background).	
			
Image Year	1950s	Image author and Copyright Holder	Sydney Chevra Kadisha


IMAGES			
Image Caption		Historical photograph taken 1982 showing the Sydney Chevra Kadisha building.	
			
Image Year	1982	Image author and Copyright Holder	Woollahra Libraries Local History Digital Archive

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Heritage inventory sheet


Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption	View across Oxford Street showing side (south) elevation of Sydney Chevra Kadisha building.		
			
Image Year	2019	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption	View across Wallis Street showing side (north) elevation of Sydney Chevra Kadisha building.		
			
Image Year	2019	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption	View of the nave interior showing arches supported on ornate columns, timber pews and timber panel boards.		
			
Image Year	2019	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption	View within the nave interior showing timber pews, and leaded glass windows.		
			
Image Year	2019	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of coffin stand on the altar within the nave interior.		
			
Image Year	2019	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

ITEM DETAILS			
Name of Item	Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage		
Former name	Vaucluse Congregational Church		
Item type	Built		
Address	Number 3	Street Russell Street	Suburb Vaucluse
Property description	Lot 7, Sec 5, DP 4400		
Use	Current 1960s A-frame Church – Vacant 1909 Church – Childcare Centre Place of worship		Former Place of worship
Statement of significance	<p>The Vaucluse Uniting Church site is of local heritage significance for its historical, aesthetic, social, rarity and representative heritage values.</p> <p>Collectively, the former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building demonstrate the pattern of growth of religious and community organisations that were occurring in this part of Sydney at the time. The Former Vaucluse A-frame Church is historically significant as an illustration of postwar church-building activity in the municipality by the Congregationalists, later the Uniting Church (from 1977), who had worshipped at the place since 1909.</p> <p>A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. The church is a restrained and representative example of late twentieth century ecclesiastical church design designed by architectural practice Booker & Wilson; the A-frame church is aesthetically distinctive. The A-frame Church is an intact and substantial masonry example of its typology, which surged in international popularity over the 1950s as a cost-effective and flexible solution for post-war ecclesiastical design. Its bold triangular geometry and pared-back character are evocative of modernist architecture.</p> <p>A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, and the existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type. There are no other examples of this building typology within the Municipality. Since the turn of the twentieth century, the site has been the ongoing location and focus of worship, activities and ceremony for a section of the local community. The significance of the 1960 church building is enhanced by the associated collection of moveable heritage items.</p>		
Level of significance	State: NO	Local: YES	
Heritage listings	None		
DESCRIPTION			
Designer	Booker & Wilson Architects - A-frame church		
Builder	Unknown		
Construction years	1909 – former Vaucluse Congregational Church 1960 – former A-frame church		

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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

<p>Physical Description</p>	<p>The site of the Vaucluse Uniting Church comprises two church buildings. The original 1909 church building is located at the rear southern end of the site. The northern end of the site with street frontage to Russell Street is occupied by the <u>former 1960 post-modern-style A-frame</u> church building. The original 1909 building located at the rear of the site is not readily visible from the surrounding streetscape and is largely obscured by the 1960 church building. The <u>original 1909</u> church is no longer used as a place of worship and has been used as a childcare facility since the 1960s. <u>The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020.</u></p> <p>Exterior – 1960 A-frame church building</p> <p>The 1960 church on the site is a distinctive A-framed building on concrete foundations constructed of face brickwork with a steeply sloping <u>triangular roof form</u> that is clad with concrete tiles and timber bargeboards to ends. The front (north) elevation of the modern church features decorative textured brickwork and a large centrally located metal crucifix above the main covered entry containing timber framed glazed doors <u>and a terrazzo threshold</u>. Fenestration to the side elevations of the church comprises large aluminium framed windows with frosted and amber coloured glass panes. The rear (south) elevation includes a small linking structure between the two churches that was added at the time of the 1960 church's construction.</p> <p>The landscaping at the front of the site includes low sandstone and brick boundary walls along the street frontage and the main entry path, which is framed to each side by small conifer plantings and a eucalyptus tree to the north. The conifer plantings are seen as saplings in an historical photograph taken at the 1960 opening ceremony of the new church building, and are accompanied by commemorative plaques. <u>Only one of these conifer trees remain.</u></p> <p>Exterior – 1909 church building</p> <p>The historic 1909 church building at the site's rear is of face brick construction under a cross gabled roof with slate tiles and terracotta ridge capping. The front elevation of the old church building comprises an open gabled front with render finish, featuring timber ventilators and a small copper-clad spire with bell. The majority of the main wall to the front elevation was removed with the construction of the adjoining 1960 A-frame church building.</p> <p>The early twentieth century church building retains original fenestration including leaded coloured glass windows and timber doors. Decorative brickwork to the church's exterior include pointed arched dark-red soldier courses to fenestration and dark red string courses. The rear church building comprises the main church space and adjoining church hall.</p> <p>Interior - 1960 A-frame church building</p> <p>The interior of the 1960 A-frame church comprises a vestibule with parquet flooring, cloak room, nave, altar, vestry, choir vestry, W.Cs, and a new stage adjoining the existing church building. The nave features face brickwork walls with large windows. The plasterboard lined ceilings of the church are set behind the large exposed timber and steel roof frame, which creates a dramatic interior spatial effect within the central nave space.</p> <p>Furnishings and fittings within the nave include timber flooring, timber pews and altars, suspended light fixtures, and a large metal crucifix</p>
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Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

	<p>mounted to the wall of the dais. A historic "Chappell & Co" organ dating from 1873 is located within the church at gallery level. The organ was originally in the St Mary's Catholic Church at Newcastle, and was later acquired and relocated to the Vaucluse Uniting Church.</p> <p>Interior - 1909 church building Internally, some of the spaces within the 1909 church building have been adapted for its current use as a childcare facility. The front wall of the original 1909 church was largely removed at the time of the construction of the 1960 church, when a linking structure was created between the two church buildings. It is noted that the main church space within the 1909 church retains original timber ceilings, <u>dado railing in the nave</u>, timber floorboards and leaded glass windows, along with an early timber pew matched in design to those now located at gallery level within the 1960 A-frame church. Wall murals designed and painted by Pixie O'Harris in 1961 remain in the church hall.</p> <p>Organ An organ is situated at the rear of the gallery. It was reported to have been 'drastically altered' during its relocation to the <i>Former Vaucluse Uniting Church</i> in 1933. Original components are: 'ornately-carved lower casework, stopknobs, keyboards, keyboard cheeks, pedalboard, composition pedals, nameplate, swell shutter control, action, cone-tuned pipework and pitch'. Known alterations include: <ul style="list-style-type: none"> • Display pipe decorations overpainted (silver), • New timber panels, left side of the case, • Two pedals have been removed, • Bellows converted from a double to single rise, • Hand-blowing apparatus has been removed, • Tremulant installed.¹ </p> <p>Moveable heritage There are several moveable heritage items within the Vaucluse Uniting Church. Timber furnishings include baptismal font, lectern, and early timber pews at gallery level and other timber furniture possibly salvaged from the original 1909 church.</p> <p>Fixed items There are numerous fixed items of heritage interest at the Vaucluse Uniting Church including original external signage, commemorative plaques, metal crucifixes and fixed timber furnishings comprising pulpit, pews and a historic organ located at gallery level within the 1960 church.</p> <p>Setting The Vaucluse Uniting Church is sited within a low-scale residential setting on the southern side of Russell Street, Vaucluse. The surrounding area features a variety of early to late twentieth century houses that are generally between one and two storeys in height. Russell Street slopes downwards to the north west, and distant glimpsed views of Sydney Harbour are obtained from the street frontage to the church.</p>
Physical condition	The Vaucluse Uniting Church buildings are in good condition. The brick work, stone work and timber work to both buildings appear to be in good condition. The stain glass windows are in good condition.

¹ 'Organs of Sydney', Organ Music Society of Sydney, undated, <http://members.ozemail.com.au/~mqurnby/VaucluseUC.html>, accessed 22 October 2022.

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Heritage inventory sheet

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Modification and Dates	<p>BA 1914/9097 - New wing to original church building</p> <p>BA 1937/9127 - New classrooms to original church building</p> <p>BA 1959/285 - New A Frame church building – Booker and Wilson Architects</p> <p>DA 1996/132 - Increase child care hours of operation and number of places, and increase number of places</p> <p>DA 1996/976 - Long day care centre including associated alterations and additions</p> <p>DA 2002/586 – Increase number of places</p>
Archaeological potential	No known historic archaeological potential. Not identified as being on potentially sensitive land on the Aboriginal sensitivity mapping.
Further comments	<p>Comparative analysis</p> <p>There are no other places of worship that are comparable to the Vaucluse Uniting Church located within the Woollahra LGA.</p> <p><u>Christ Church Northern Beaches, 3 King Street, Manly Vale</u> Although the A-frame church itself is not a local or state-listed heritage item, the St Peter's Church Hall located at 1 King Street, obscured behind the existing A-framed church is a heritage item listed in the Warringah LEP 2011. The heritage-listed hall was constructed in 1927 and was moved to the rear of the site to allow for the construction of the existing church. However, the exteriors and interiors display high integrity and many of the external and internal fabric still remains. The hall continues to be used by the church and church groups. It has timber weatherboard clad walls and a gabled roof.</p> <p>Similar to the Vaucluse Uniting Church, the Christ Church is an A-frame building constructed of face brick with a steeply sloping roof. The Christ Church exhibits a large expanse of glass along its primary façade and is setback from the street.</p> <p><u>St Dunstan's/ Macquarie Anglican Church, 114 Lovell Road, Denistone East</u> Although the exact date of construction of the St Dunstan's Anglican Church is not clear, it was constructed by 1965. Similar to the Vaucluse Uniting Church, the St Dunstan's Church is an A-frame building constructed of brick masonry with a steeply sloping roof. However, the subject church is of blonde brick construction. The roof covering the A-framed church is covered with metal sheeting and supported by open web steel trusses which connect from the ground to the ridge of the roof. In addition, there are openings along the sides of the church which allow light into the interiors. Coloured glazing is also noted to the top of the A-frame and a large cross is located in the centre of the primary façade of the church building. The entrance to the building is located to the side, under a flat roof form. Similar to the Vaucluse Uniting Church, the St Dunstan's Anglican Church is set back from the street.</p> <p><u>St Kevin's Catholic Church Warringah, 46-50 Oakes Avenue, Dee Why</u> Constructed in 1961, the St Kevin's Catholic Church was designed by Gibbons & Gibbons.² Similar to the Vaucluse Uniting Church, it has a triangular front façade. However, its frame is of precast thin reinforced concrete assembled on steel pipes designed by Concrete Industries.³ Smaller triangular elements are repeated on the side elevations of the church. The primary elevation is entirely glazed, with the smaller triangular elements on the side elevations also entirely glazed, allowing light into the building. It is noted that an enclosed entrance porch is located along the primary façade allowing access into the building. Similar to the external</p>

² Heritage NSW, NSW State Heritage Inventory, 'St Kevin's Catholic Church', n.d., Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/View/Item?itemId=2610052>

³ Modern Movement in NSW. A thematic study. HerCon Consulting for the Heritage Council of NSW. 2013

Heritage inventory sheet

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	<p>design of the church, the interiors of the St Kevin's Catholic Church exhibits a curved roof.</p> <p><u>St Andrews Uniting Church, 19 Gippsland Street, Jindabyne</u> Constructed in 1966, the St Andrews Uniting Church is historically significant for its association with the establishment of the new town of Jindabyne.⁴ Representative of the post-war ecclesiastical architectural style, the building is of an A-framed construction and is covered by a steeply pitched roof. The roof is covered with galvanized iron which is supported by low granite walls.⁵ The primary façade is entirely glazed, while the rear gable end is punctured by small windows. The church is in a landmark position, and overlooks Lake Jindabyne. A timber weatherboard hall covered with a corrugated metal roof is also located within the site. The hall was relocated during the construction of the A-framed church, and was originally a Snowy Hydro building.⁶</p> <p><u>St Bartholomew's Church of England, 15-19 Denison Street, Crookwell NSW</u> Similar to the Vaucluse Uniting Church, the St Bartholomew's Church of England was also constructed in the 1960s, and is representative of the A-frame ecclesiastical architectural style. The St Bartholomew's Church of England was designed by prominent architect Robert George Warren and replaced two previous churches on the site (constructed 1866 and 1904). Warren's design includes a steeply pitched roof and floor to ceiling glazing along the primary elevation which has been broken up by vertical brick columns and an awning.⁷ The interiors of the church exhibit stained glass windows, timber lined ceilings, framing and walls.</p> <p><u>Sovereign Grace Bible Church, 327-329 Blaxland Road, Ryde, NSW</u> Similar to the Vaucluse Uniting Church, the Sovereign Grace Bible Church was constructed as an A-frame church. It utilizes the typical steeply pitched roof, face brick, concrete tile roof, and has a central glazed front.</p>
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⁴ Heritage NSW, NSW State Heritage Inventory, 'St Andrews Uniting Church', 25 May 2009, Accessed online at: <https://www.hms.heritage.nsw.gov.au/App/Item/View/Item?itemId=2410031>

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⁷ Ibid.

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HISTORY

Aboriginal ethno-history

The coastal regions of Sydney between Port Jackson and Botany Bay are the ancestral territories of the Eora people. The traditional owners of the land now within the Woollahra Council area were the Cadigal (Gadigal) and the Birrabirragal people. In common with other tribes living by Sydney Harbour, the Gadigal lived in harmony with the natural resources within their country, fishing from canoes or hunting the animals that lived in surroundings. The tribe appears to have moved within their territory in response to the seasons and family connections. Shell middens and other archaeological remains in the area provide material evidence of many centuries of sustained connection to the land that also sustained them. The arrival of white settlers caused the wholesale disruption of traditional life and the cultural practices of the Eora people generally. Despite enormous challenges, today many Indigenous people identify as Eora and maintain cultural practices and a connection to Country.

Vaucluse suburb history

The area of Vaucluse comprises land that was originally granted to Thomas Laycock (80 acres), Frances MacGlynn (40 acres), William Charles Wentworth (370 acres), Robert Cardell (25 acres) and Francis Mitchell (39 acres). The suburb was named after the nearby historic Vaucluse House, which was built by Sir Henry Brown Hayes and later occupied by Wentworth.

Owning the largest parcel of land, Wentworth was influential in the development of the suburb and subdivision of his estate commenced as early as 1838. In early March 1838, Wentworth engaged surveyor Peter Lewis Bemis to subdivide the southern and eastern parts of his estate into 94 villa allotments that were between two and six acres. The Vaucluse Estate subdivision included new roads connecting the two government roads to South Head.

The Vaucluse Estate subdivisions of 1838 comprised the largest and second earliest sale of land in private ownership fronting the southern shore of the harbour. In 1833, the government released land on Darling Point for sale. Between Darling Point and Wentworth's Vaucluse Estate was the Cooper Estate, which was not subdivided until the early 1850s. Beyond Wentworth's Vaucluse Estate was Watsons Bay, the majority of land within which was not subdivided until the 1850s.

During the early twentieth century, the promise of a tram extension to Watsons Bay resulted in the ongoing subdivision of large allotments in the area of Vaucluse. Between 1902 and 1915, fifteen separate releases from Wentworth's Vaucluse Estate resulted in hundreds of town allotments being offered in the area.

Places of worship in Vaucluse include St Michael's Anglican Church which was opened in 1877, the Vaucluse Uniting Church which opened in 1902, and the Wentworth Memorial Church which dates to 1965. Kincoppal School also contains a church building within the school grounds.

Vaucluse Uniting Church

In the early twentieth century, the land that is now occupied by the Vaucluse Uniting Church was still in the ownership of the Wentworth family. The Vaucluse Uniting Church is located on land that comprises Lot 7 in Section 5 of the land within the 3rd subdivision of the Wentworth's Vaucluse Estate in 1904.

The Vaucluse Congregational Church was established as early as 1839 as the South Head Independent Chapel, also known as the "Church with the Chimney", located on South Head Road.⁸ At this time, there were no public means of transport to and from Sydney. In 1891, a new mission hall called the "Watsons Bay and South Head Congregational Church" was established on the corner of Robertson Place and Dunbar Street. By 1908, this church had fallen into a state of disrepair.⁹

In February 1909, tenders were called for construction of a new Congregational Church on the Vaucluse Estate. This church is the extant building that is located at the rear of the subject property at 3 Russell Street, Vaucluse. The land for the new church, valued at £136, was gifted to the Congregational Union of New South Wales by Mrs Fisher, a member of the Wentworth family.¹⁰ The foundation stone was set on 22 May 1909. The church was constructed that year.

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and was dedicated with an opening ceremony occurring on 18 September 1909 to a full congregation. The church was opened for worship by Mrs Fitzwilliam Wentworth. The contract price of the church's construction amounted to around £700.¹¹

In 1933, an organ was relocated to the 1909 church from St. Mary's Catholic Church in Newcastle, where it had been installed in 1873. This organ was then moved to the upper gallery of the A-frame church in the wake of its construction (see below, 1960). The organ is stamped with the name 'Chappell & Co.'. The latter was a major London-based musical instrument company (est. 1810) that commissioned a standard range of organs from independent English producers for resale. The organ is said to be an example of the 'Drawing-Room Organ' model and could have been built by Gray & Davison (bellow weights are marked 'JG', John Grey, albeit this could be the result of salvage/recycling).¹²

The architect David Gillespie (a Congregationalist) was reported as preparing alterations for the 1909 church in 1935.¹³ The nature of these modifications or whether they occurred is not known with certainty, but it could have related to the construction of the eastern lean-to.

Congregationalism was a Nonconformist Christian denomination that held that each local congregation was selfgoverning and independent of any central controlling body. Congregationalists, also known as Independents, effectively began in Australia in the 1830s. Its 19th-century and early 20th-century adherents were predominantly urban and middle-class. In 1977, the Congregational Union of Australia combined with the Methodist and Presbyterian Churches to form the Uniting Church in Australia—the current owners of the subject place.

Previous to the procurement of the subject property, two other buildings had been built in the municipality for the Congregational Church. The earliest, known as the *South Head Independent Chapel* and colloquially as the 'Church with the Chimney', had been erected around 1839 on Old South Head Road (approx. 212-214). It was demolished following storm damage in 1910.¹⁴ It was followed in 1891 by the *Watson Bay and South Head Congregational Church*, which was constructed at the corner of Robertson Place and Dunbar Street. It no longer survives.¹⁵

In 1959 a building application was lodged with Woollahra Council as BA1959/285 for the construction of a new church on the site, directly adjoining the existing Vaucluse Congregational Church building. The new church was designed by architectural practice Booker & Wilson Architects. This firm was established by Lawrence C. Booker and Geoffrey E. Wilson in the late 1940s and continued until around 1980. Their output was varied, including churches, banks, shops, factories, service stations, Housing Commission developments, and private dwellings. The present A-frame church building was subsequently opened in 1960. As part of this new work, some of the 1909 façade was removed to allow for a small link structure between the two churches.

For its versatile form and cost-effectiveness, the A-frame church proved a popular postwar religious design in Australia and overseas during the 1950s, particularly in the United States. Its origins are multifaceted but non-Australian. Early and iconic prototype examples are Frank Lloyd Wright's First Unitarian Society Meeting House in Madison, Wisconsin (1949-51) and Eero Saarinen's Kramer Chapel for the Concordia Seminary in Fort Wayne, Indiana (1953-58).

Following the opening of the A-frame church opening the 1909 church was repurposed as a Sunday School and childcare centre (plaque in rear wing records 'Dilys Lewis Memorial Kindergarten', which could have been an early postwar name). This part of the subject place continues to be utilised as a childcare centre run by a private operator.

¹¹ Bruce Pratt, *A Century of Service: The Story of Vaucluse Congregational Church 1839-1939*

¹² Bruce Pratt, *A Century of Service: The Story of Vaucluse Congregational Church 1839-1939*

¹³ NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald (NSW: 1842 - 1954)*, p. 5. Retrieved March 5, 2021, from <http://nla.gov.au/nla.news-article15108496>

¹⁴ NEW CONGREGATIONAL CHURCH. (1909, September 20). *The Sydney Morning Herald (NSW: 1842 - 1954)*, p. 5. Retrieved March 5, 2021, from <http://nla.gov.au/nla.news-article15108496>

¹⁵ See 'Organs of Sydney', *Organ Music Society of Sydney*, undated.

<http://members.ozemail.com.au/~inquiry/VaucluseUC.html>, accessed 22 October 2022.

¹⁶ 'Opportunities for Business', *Construction and Real Estate Journal*, 17 April 1935, p.1.

¹⁷ 'An Old Landmark', *Evening News*, 6 February 1909, p.11; and 'An Old Church Blown Away', *Evening News*, 19 July 1910, p.4.

¹⁸ Bruce Pratt, *A Century of Service: The Story of the Vaucluse Congregational Church*, published 1939, np.

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<p>In 1961, the children's book author and illustrator Pixie O'Harris (1903-91) painted a series of murals in the rear wing of the 1909 church. O'Harris artistic output over her long career was prolific, including that of murals, for which her work in the context of children's institutions (hospitals and the like) is widely regarded. Her involvement at the subject place is probably due to a family connection instead of an express commission.¹⁶</p> <p>The 1960 A-frame church building ceased being used as a church when the church dissolved in mid 2020.</p>		
HISTORICAL THEMES		
Australian Theme	State Theme	Local Theme
8. Culture-Developing cultural institutions and ways of life	Religion-Activities associated with particular systems of faith and worship	Church

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HERITAGE SIGNIFICANCE ASSESSMENT					
<p>Historical significance SHR criteria (a)</p>	<p>The Vaucluse Uniting Church site, comprising the 1909 Congregational Church building and later A-frame church building that was constructed for the Vaucluse Congregational Church community in 1960, has local historical significance for its ability to demonstrate the <u>development and pattern of growth</u> continuity and development of religious and community organisations in this part of Sydney since the turn of the twentieth century. The A-frame church has <u>some</u> historical significance as an element of post-war ecclesiastic development of Vaucluse, during which time a large number of churches were built across Sydney and wider NSW to cater for a growing population. Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.</p> <table> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> <tr> <td> <input type="checkbox"/> shows evidence of a significant human activity <input checked="" type="checkbox"/> is associated with a significant activity or historical phase <input checked="" type="checkbox"/> maintains or shows the continuity of a historical process or activity </td><td> <input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association </td></tr> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows evidence of a significant human activity <input checked="" type="checkbox"/> is associated with a significant activity or historical phase <input checked="" type="checkbox"/> maintains or shows the continuity of a historical process or activity	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association
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<p>Historical association significance SHR criteria (b)</p>	<p>The Vaucluse Uniting Church has some significance for its association with the prominent local Wentworth family. This association is not readily apparent and is in connection with the former church building to the rear of the site, and is unlikely to reach the threshold for local or State significance under this criteria. Therefore, Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.</p> <table> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> <tr> <td> <input type="checkbox"/> shows evidence of a significant human occupation <input type="checkbox"/> is associated with a significant event, person, or group of persons </td><td> <input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input checked="" type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association </td></tr> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows evidence of a significant human occupation <input type="checkbox"/> is associated with a significant event, person, or group of persons	<input type="checkbox"/> has incidental or unsubstantiated connections with historically important activities or processes <input checked="" type="checkbox"/> provides evidence of activities or processes that are of dubious historical importance <input type="checkbox"/> has been so altered that it can no longer provide evidence of a particular association
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¹⁶ The father of Bruce W.F. Pratt, the husband of O'Harris, was a Congregational Minister. Bruce's brother, Douglas Pratt produced a sketch of the subject place in the 1960s, implying an interest or involvement in the site.

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<p>Aesthetic significance SHR criteria (c)</p>	<p>The A-frame church building on the site is a restrained late twentieth century ecclesiastical building. The building has been subject to few alterations and additions since its construction. A-frame churches were designed and built for their striking spatial qualities, and the building is considered to be aesthetically distinctive. It is noted the architects Booker & Wilson designed numerous churches in NSW along with commercial buildings, banks, shops and factories. As such, the A-frame building on the site is not considered to be a major work by the practice. As the building is situated amidst residential development of comparable scale, it is not visually prominent within the surrounding streetscape and is not considered to have landmark qualities.</p> <p>The 1909 church building on the site is not considered to have aesthetic significance. The historic building has been subject to alterations and additions that have diminished its design integrity. Construction of the A-frame church building has reduced the landmark qualities of the original church building on the site within the surrounding streetscape.</p> <p>Therefore, the 1960 A-Frame church building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement</td><td><input type="checkbox"/> is not a major work by an important designer or artist</td></tr> <tr> <td><input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement</td><td><input type="checkbox"/> has lost its design or technical integrity</td></tr> <tr> <td><input checked="" type="checkbox"/> is aesthetically distinctive</td><td><input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded</td></tr> <tr> <td><input type="checkbox"/> has landmark qualities</td><td><input type="checkbox"/> has only a loose association with a creative or technical achievement</td></tr> <tr> <td><input type="checkbox"/> exemplifies a particular taste, style or technology</td><td></td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> shows or is associated with, creative or technical innovation or achievement	<input type="checkbox"/> is not a major work by an important designer or artist	<input type="checkbox"/> is the inspiration for a creative or technical innovation or achievement	<input type="checkbox"/> has lost its design or technical integrity	<input checked="" type="checkbox"/> is aesthetically distinctive	<input type="checkbox"/> its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded	<input type="checkbox"/> has landmark qualities	<input type="checkbox"/> has only a loose association with a creative or technical achievement	<input type="checkbox"/> exemplifies a particular taste, style or technology	
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<p>Social significance SHR criteria (d)</p>	<p>Although social significance was not formally studied for this assessment, it is noted Vaucluse Uniting Church likely has social significance as a centre of worship for the local community for more than a century. The Vaucluse Uniting Church is a place of community memory. The A-frame church building on the site contains memorials and plaques to commemorate individuals associated with the church over time.</p> <p>Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input type="checkbox"/> is important for its associations with an identifiable group</td><td><input type="checkbox"/> is only important to the community for amenity reasons</td></tr> <tr> <td><input checked="" type="checkbox"/> is important to a community's sense of place</td><td><input type="checkbox"/> is retained only in preference to a proposed alternative</td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> is important for its associations with an identifiable group	<input type="checkbox"/> is only important to the community for amenity reasons	<input checked="" type="checkbox"/> is important to a community's sense of place	<input type="checkbox"/> is retained only in preference to a proposed alternative						
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Technical/Research significance SHR criteria (e)	<p>The existing church buildings appear to have been the first buildings on the site. As such, the site has little archaeological research, and the existing buildings do not yield any potential for technical or scientific research information that would not be available from other sources.</p> <p>Therefore, the Vaucluse Uniting Church would not reach the threshold for local or State significance under this criterion.</p> <table border="1"> <thead> <tr> <th data-bbox="438 725 719 748">Guidelines for inclusion</th> <th data-bbox="719 725 984 748">Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td data-bbox="438 748 719 891"> <input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information <input type="checkbox"/> is an important benchmark or reference site or type <input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere </td> <td data-bbox="719 748 984 891"> <input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture <input type="checkbox"/> has little archaeological or research potential <input checked="" type="checkbox"/> only contains information that is readily available from other resources or archaeological sites </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> has the potential to yield new or further substantial scientific and/or archaeological information <input type="checkbox"/> is an important benchmark or reference site or type <input type="checkbox"/> provides evidence of past human cultures that is unavailable elsewhere	<input type="checkbox"/> the knowledge gained would be irrelevant to research on science, human history or culture <input type="checkbox"/> has little archaeological or research potential <input checked="" type="checkbox"/> only contains information that is readily available from other resources or archaeological sites
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Rarity SHR criteria (f)	<p>While there are numerous examples of A-frame church buildings of comparable design and construction across Sydney and the wider NSW, the form and design of the 1960 A-frame building on the site is rare within the Woollahra LGA. There are no other examples of this type within the Municipality.</p> <p>Therefore, Vaucluse Uniting Church would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.</p> <table border="1"> <thead> <tr> <th data-bbox="438 1084 719 1106">Guidelines for inclusion</th> <th data-bbox="719 1084 984 1106">Guidelines for exclusion</th> </tr> </thead> <tbody> <tr> <td data-bbox="438 1106 719 1335"> <input type="checkbox"/> provides evidence of a defunct custom, way of life or process <input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/> shows unusually accurate evidence of a significant human activity <input checked="" type="checkbox"/> is the only example of its type <input type="checkbox"/> demonstrates designs or techniques of exceptional interest <input type="checkbox"/> shows rare evidence of a significant human activity important to a community </td> <td data-bbox="719 1106 984 1335"> <input type="checkbox"/> is not rare <input type="checkbox"/> is numerous but under threat </td> </tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> provides evidence of a defunct custom, way of life or process <input type="checkbox"/> demonstrates a process, custom or other human activity that is in danger of being lost <input type="checkbox"/> shows unusually accurate evidence of a significant human activity <input checked="" type="checkbox"/> is the only example of its type <input type="checkbox"/> demonstrates designs or techniques of exceptional interest <input type="checkbox"/> shows rare evidence of a significant human activity important to a community	<input type="checkbox"/> is not rare <input type="checkbox"/> is numerous but under threat
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<p>Representativeness SHR criteria (g)</p>	<p>The Vaucluse Uniting Church is representative of churches built in both the early and mid-twentieth century. A-frame church buildings were popularly built during the 1960s and 1970s in Sydney and wider NSW, given that they were economical to construct whilst achieving striking spatial qualities. The existing A-frame building on the site is therefore considered to be part of a group which collectively illustrates a representative type.</p> <p>While the historic 1909 church building on the site has attributes that are representative of a congregational church building of its time, the building has been subject to alterations and is not considered to be a fine example of this type.</p> <p>Therefore, the 1960 A-frame building would reach the threshold for local significance under this criterion. Vaucluse Uniting Church would not reach the threshold for State significance under this criterion.</p> <table border="1" data-bbox="438 896 965 1176"> <thead> <tr> <th>Guidelines for inclusion</th><th>Guidelines for exclusion</th></tr> </thead> <tbody> <tr> <td><input type="checkbox"/> is a fine example of its type</td><td><input type="checkbox"/> is a poor example of its type</td></tr> <tr> <td><input type="checkbox"/> has the principal characteristics of an important class or group of items</td><td><input type="checkbox"/> does not include or has lost the range of characteristics of a type</td></tr> <tr> <td><input type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity</td><td><input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type</td></tr> <tr> <td><input type="checkbox"/> is a significant variation to a class of items</td><td></td></tr> <tr> <td><input checked="" type="checkbox"/> is part of a group which collectively illustrates a representative type</td><td></td></tr> <tr> <td><input type="checkbox"/> is outstanding because of its setting, condition or size</td><td></td></tr> <tr> <td><input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held</td><td></td></tr> </tbody> </table>	Guidelines for inclusion	Guidelines for exclusion	<input type="checkbox"/> is a fine example of its type	<input type="checkbox"/> is a poor example of its type	<input type="checkbox"/> has the principal characteristics of an important class or group of items	<input type="checkbox"/> does not include or has lost the range of characteristics of a type	<input type="checkbox"/> has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity	<input type="checkbox"/> does not represent well the characteristics that make up a significant variation of a type	<input type="checkbox"/> is a significant variation to a class of items		<input checked="" type="checkbox"/> is part of a group which collectively illustrates a representative type		<input type="checkbox"/> is outstanding because of its setting, condition or size		<input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held	
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<input type="checkbox"/> is outstanding because of its setting, condition or size																	
<input type="checkbox"/> is outstanding because of its integrity or the esteem in which it is held																	
<p>Integrity</p>	<p>The Vaucluse Uniting Church 1960 A-frame building is substantially in its original condition and retains a high degree of integrity both externally and internally.</p> <p>The historic 1909 church to the rear of the site has been subject to several changes since its construction and has a lower degree of integrity and intactness. A link structure was built in the 1960s between the two churches.</p>																

11/19

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

RECOMMENDATIONS				
Recommendations	It is recommended that the Vaucluse Uniting Church site - former 1909 Vaucluse Congregational Church building and former 1960 A-frame church building, including interiors and moveable heritage be listed as a heritage item in Schedule 5 (Environmental Heritage) of the Woollahra Local Environmental Plan 2014.			
	A heritage management document is to be prepared by a suitably qualified heritage consultant to assess the significance of all fabric and provide appropriate conservation policies to guide future development on the site.			
	A moveable heritage inventory is to be undertaken for the heritage item.			
	A moveable heritage strategy is to be conducted for any future works to the heritage item.			
	The impact of future works on the heritage significance of the heritage item are to be assessed against the relevant provisions of the Woollahra LEP 2014 and in accordance with the Heritage Council of NSW publication 'Statements of Heritage Impact' as contained in the NSW Heritage Manual. Proposed works are to be guided by the conservation principles and guidelines of the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter) 2013.			
Any changes to the place should be appropriately located and be sympathetic to the identified heritage significance of the place. Elements of high significance should be retained, maintained and conserved. Elements identified as intrusive should be removed when possible.				
INFORMATION SOURCES				
Type	Author/Client	Title	Year	Repository
Study	Woollahra Council (Shona Lindsay and Charlotte Simons)	Heritage Study of Places of Worship, Woollahra LGA	2022	Woollahra Council
Study	Touring the Past	Heritage Assessment, Former Vaucluse Uniting Church—3 Russell Street, Vaucluse	2022	Woollahra Council
Plans	Various	Subdivision Plans	Various	State Library of NSW
Record	Woollahra Municipal Council	Building Application Records	Various	Woollahra Local Studies Collection
AUTHOR OF THIS REPORT				
Name Shona Lindsay – Senior Heritage Officer, Woollahra Council			Date August November 2022	

Formatted: Centered

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Historical photograph of the Vaucluse Congregational Church (extant building to rear of site prior to construction of 1960 church)		
			
Image Year	Undated	Image author and Copyright Holder	The Story of Vaucluse Congregational Church 1839-1939

13/19

Heritage inventory sheet


Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	<u>Undated photograph, like early 1930s, showing façade and the presence of east lean-to addition</u>		
			
Image Year	<u>Undated</u>	Image author and Copyright Holder	<u>Vaucluse Uniting Church Archives</u>
IMAGES			
Image Caption	<u>Vaucluse Uniting Church (formerly Vaucluse Congregational Church), 150th anniversary, 22 October 1989</u>		
			
Image Year	<u>1989</u>	Image author and Copyright Holder	<u>Woollahra Library Local History Digital Archive</u>

Heritage inventory sheet


Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View from Russell Street to the Vaucluse Uniting Church		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council))

IMAGES			
Image Caption	View showing steeply pitched roof form of the 1960 A-frame church.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet


IMAGES			
Image Caption	Detail view showing church spire of 1909 church building located at the rear of the site.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption	Detail view of leaded glass windows and piers along the side elevation of the 1909 church building.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View towards altar showing the nave interior within the Vaucluse Uniting Church.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption		View of timber pews and frosted windows within the nave.	
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

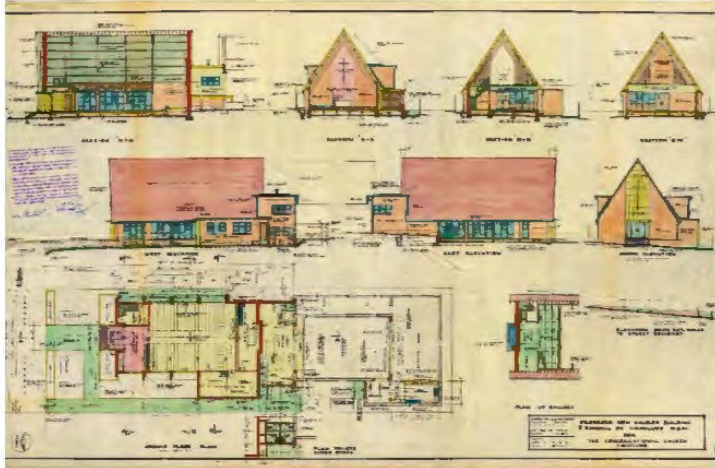
Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	View of rear wall to main church space showing leaded glass highlight window, decorative mouldings and timber doors.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

IMAGES			
Image Caption	Decorative mural paintings to walls within the 1909 church building drawn by Pixie O'Harris in 1961.		
			
Image Year	2020	Image author and Copyright Holder	Charlotte Simons (Woollahra Municipal Council)

Heritage inventory sheet

Based on the NSW Heritage Office State Heritage Inventory sheet

IMAGES			
Image Caption	Original 1960s plans of A-frame church building		
			
Image Year	1960	Image author and Copyright Holder	Woollahra Municipal Council

Item No: D2
Subject: **PLANNING PROPOSAL - HERITAGE LISTING OF FOUR SITES IN THE DOUBLE BAY COMMERCIAL CENTRE**
Author: Kristy Wellfare, Senior Strategic Heritage Officer
Approvers: Anne White, Manager - Strategic Planning & Place
Scott Pedder, Director - Planning & Place
File No: 22/118247
Purpose of the Report: To seek the advice of the Woollahra Local Planning Panel in relation to a planning proposal to list four sites in the Double Bay Commercial Centre as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Local Environmental Plan 2014
To seek the advice of the Woollahra Local Planning Panel in relation to the nomination of the Gaden House at 2A Cooper Street (24 Bay Street) Double Bay to the State Heritage Register.
Alignment to Delivery Program: Strategy 4.2 Conserving our rich and diverse heritage.

Recommendation:

- A. THAT the Woollahra Local Planning Panel advises Council to proceed with the planning proposal to list the following sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra Environmental Plan 2014:
- i. *(former) InShoppe building, 45A Bay Street (Lot 1 DP 208325)*
 - ii. *Cooper's Corner, 475-479 New South Head Road, Double Bay (Lot 1 DP13051)*
 - iii. *Royal Oak Hotel, 28 Bay Street (Lot 1 DP 60445 and Lot 1 DP 570584)*
 - iv. *Twenty-one, 21-25 Knox Street (Lot 1 DP 208922)*
- B. That the Woollahra Local Planning Panel provides advice to Council staff to proceed with the nomination to the State Heritage Register of Gaden House at 2A Cooper Street (24 Bay Street) Double Bay (Lots 11 and 12 in DP 4606).

Executive Summary:

The purpose of this report is to seek the advice of the Woollahra Local Planning Panel (Woollahra LPP) on the listing of the following sites in Double Bay as local heritage items in Schedule 5 and on the Heritage Map of the *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014):

- i. *(former) InShoppe building, 45A Bay Street (Lot 1 DP 208325)*
- ii. *Cooper's Corner, 475-479 New South Head Road, Double Bay (Lot 1 DP13051)*
- iii. *Royal Oak Hotel, 28 Bay Street (Lot 1 DP 60445 and Lot 1 DP 570584)*
- iv. *Twenty-one, 21-25 Knox Street (Lot 1 DP 208922)*

We recommend that the Woollahra LPP provides advice to Council to proceed with the planning proposal at **Attachment 2**.

Council staff are also seeking feedback from the Woollahra LPP on the proposed nomination to the State Heritage Register (SHR) of Gaden House at 2A Cooper Street (24 Bay Street) Double Bay (Lots 11 and 12 in DP 4606).

Discussion:

Reason for report to the Woollahra Local Planning Panel

On 27 September 2018, the Minister for Planning issued a Local Planning Panel Direction – Planning Proposals:

- A Council to whom this direction applies is required to refer all planning proposals to be prepared after 1 June 2018 to the local planning panel for advice, unless the council's general manager determines that the planning proposal relates to:
 - a) the correction of an obvious error in a local environmental plan
 - b) matters that are of a consequential, transitional, machinery or other minor nature, or
 - c) matters that council's general manager considers will not have any significant adverse impact on the environment or adjoining land.
- When a planning proposal is referred to the panel, it must be accompanied by an assessment report prepared by council staff setting out recommendations, including whether or not the planning proposal should proceed.
- A proposal is to be referred to the local planning panel before it is forwarded to the Minister under section 3.34 of the Environmental Planning and Assessment Act 1979 (the Act).

In this case, the planning proposal is required to be referred to the Woollahra LPP because the General Manager has not made a determination in regard to items 1 (a), (b) or (c), above.

Background

On 26 April 2021 Council considered a Notice of Motion (NOM 16.5) regarding the potential heritage significance of properties located in the Double Bay centre. At this meeting, it was resolved:

THAT Council:

- A. *Notes the following properties in the Double Bay Centre are identified as character buildings in Chapter D5 Double Bay: Section 5.6.3.8 Heritage items and character buildings of the Woollahra DCP 2015 and that those buildings have a positive contribution to the streetscape and architectural character of the area:*
 - 37 Bay Street
 - 35 Bay Street
 - 29-33 Bay Street
 - 9 Bay Street
 - 11 Bay Street
 - 13 Bay Street
 - 15 Bay Street
 - 21-25 Knox Street.
- B. *Notes the following additional character buildings which are considered to positively contribute to the streetscape and architectural character of the Double Bay Centre:*
 - 39-43 Bay Street and 17-19 Bay Street: the existing terraces on the eastern side of Bay Street between Short Street and New South Head Road
 - 28 Bay Street: Royal Oak Hotel
 - 12 Bay Street: the existing two storey terrace.
- C. *Requests staff to undertake, as a matter of urgency, a report to investigate the potential heritage significance of the buildings identified in paragraphs A and B above in order to identify whether these sites warrant listing as:*
 - (a) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
 - (b) an item on the State Heritage Register under the Heritage Act 1977 and/or;
 - (c) part of a heritage conservation area in the WLEP.

In the background to the Notice of Motion it was noted that:

It has become apparent through discussions with staff that many significant buildings in the Double Bay Centre do not currently enjoy heritage protection under the WLEP and that those items may have cultural and architectural heritage significance to the communities residing in the municipality. A proper identification and assessment of such buildings needs to be undertaken to address the current position as a matter of urgency, given current development in the area and the review of the planning controls for the area that is currently underway.

On 14 February 2022 Council also considered a Notice of Motion (NOM 16.16) regarding strengthening protections for character buildings and at this meeting it was resolved:

THAT staff prepare a report on any avenues that may be available to strengthen protections for Character buildings in the Woollahra municipality and in Double Bay in particular.

In response to both Council decisions, in February 2021, Council staff engaged Lucas Stapleton Johnston & Partners Pty Ltd (LSJ Architects) to prepare the *Double Bay Centre Heritage Review of Character Buildings*, henceforth referred to as the Double Bay Heritage Study.

Character buildings

Figure 1 below is an extract from the *Chapter D5 Double Bay Centre* of the *Woollahra Development Control Plan 2015* (Woollahra DCP 2015).



Figure 1: Character buildings in the Double Bay Centre, identified in Chapter D5 of the Woollahra DCP 2015

This extract identifies the buildings in the Double Bay Centre which are identified as character buildings in the Woollahra DCP 2015. It is noted that the Woollahra DCP 2015 contains the following statement:

These have high streetscape value because of their strong architectural character and the way in which they address the street:

However, character buildings in the Woollahra DCP 2015 do not have any statutory heritage protection via Clause 5.10 of the *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014). Accordingly, these character buildings are increasingly under development pressure for demolition.

Whilst the Council decision mentioned above identified most of these character buildings, it did not address all of them. The character buildings absent from the NOM are:

- Coopers Corner, 475-479 New South Head Road;
- 45A Bay Street;
- 24-26 Bay Street¹; and
- 14 Bay Street.

Accordingly, the Double Bay Heritage Study reviewed the heritage significance of the following 18 properties.

- 1) 9 Bay Street (legally described as Lot 1 DP 84004)
- 2) 11 Bay Street (legally described as Lot 1 DP 996522)
- 3) 12 Bay Street (legally described as Lot 19 DP 4606)
- 4) 13 Bay Street (legally described as Lot 1 DP 196874)
- 5) 14 Bay Street (legally described as Lot 18 DP 4606)
- 6) 15 Bay Street (legally described as Lot 1 DP 996523)
- 7) 17 Bay Street (legally described as Lot 1 DP 203535)
- 8) 19 Bay Street (legally described as Lot 1 DP 90466)
- 9) 28 Bay Street: Royal Oak Hotel (legally described as Lot 1 DP 570584 and Lot 1 DP 60445)
- 10) 29-33 Bay Street (legally described as Lots B,C,D, DP 162727)
- 11) 35 Bay Street (legally described as Lot A DP 162727)
- 12) 37 Bay Street (legally described as Lot B DP 371452)
- 13) 39 Bay Street (legally described as Lot A DP 371452)
- 14) 41 Bay Street (legally described as Lot 21 DP 998825)
- 15) 43 Bay Street (legally described as Lot 22 DP 78412)
- 16) 45A Bay Street (legally described as Lot 1 DP 208325)
- 17) 21-25 Knox Street (legally described as Lot 1 DP 208922)
- 18) Coopers Corner, 475-479 New South Head Road (legally described as Lot 1 DP 13051)

Figure 2 below identifies all the buildings that were then considered in the Double Bay Heritage Study, either shown in yellow or with a red border.

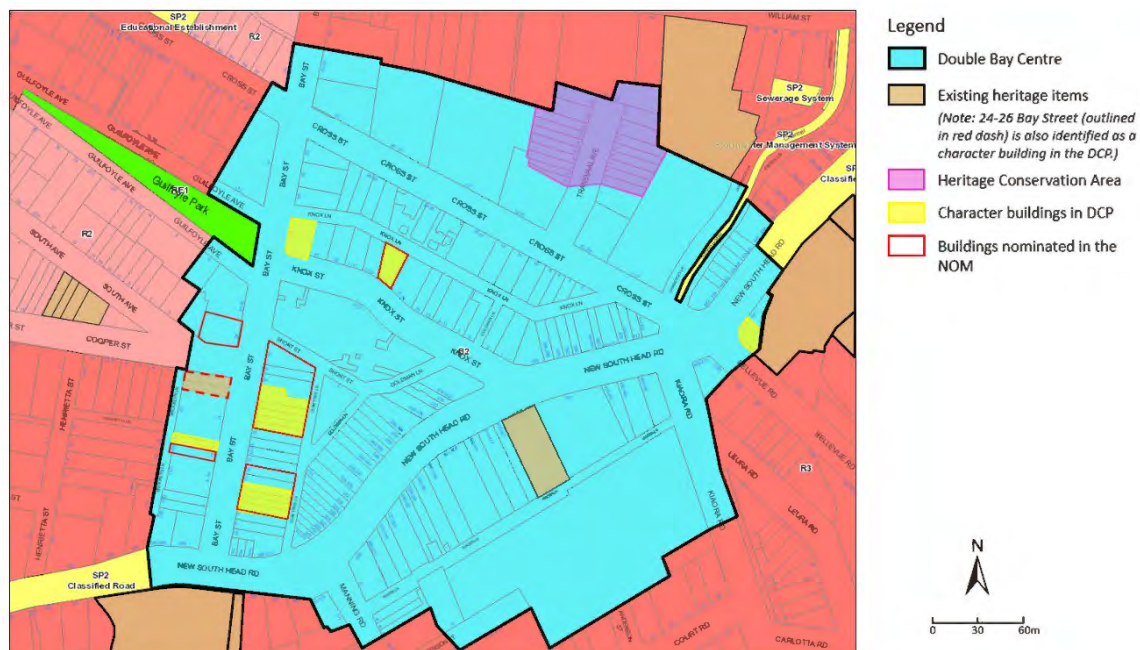


Figure 2: Woollahra LEP 2014 zoning map, with sites included in the Double Bay Heritage Study shown in yellow and/or bounded in red

¹24-26 Bay Street (2A Cooper Street) otherwise known as Gaden House was listed as a heritage item in the Woollahra Local Environmental Plan 2014 on 6 September 2019.

In preparing the Double Bay Heritage Study, LSJ were asked to assess whether each of the properties should be individually listed as:

- a local heritage item in Schedule 5 of Woollahra LEP 2014 and/or if any of the properties should form part of one or more heritage conservation areas (HCA) to be listed in Schedule 5 of Woollahra LEP 2014.
- an item on the State Heritage Register under the *Heritage Act 1977*.

Draft Double Bay Heritage Study

The Draft Double Bay Heritage Study (see **Attachment 1**) was prepared in accordance with the document titled *Assessing heritage significance*, published by the NSW Heritage Office in 2001 and *Investigating heritage significance: A guide to identifying and examining heritage items in NSW*, published by Heritage NSW in 2021.

Each of the 18 properties listed above were assessed against the seven criteria in the guidelines (see **Table 1** below). Each criterion has inclusions and exclusions guidelines which are used to assist in the assessment process. If an item meets one of the seven heritage criteria at a local level, and retains the integrity of its key attributes, it can be considered to have local heritage significance.

Table 1: NSW Heritage assessment criteria summary

Criteria		
(a)	Historic significance	<i>An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(b)	Associational significance	<i>An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(c)	Aesthetic significance	<i>An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area)</i>
(d)	Social significance	<i>An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons</i>
(e)	Technological significance/research potential	<i>An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(f)	Rarity	<i>An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area)</i>
(g)	Representativeness	<i>An item is important in demonstrating the principal characteristics of a class of NSW's</i> <ul style="list-style-type: none"> • <i>cultural or natural places; or</i> • <i>cultural or natural environments.</i> • <i>or a class of the local area's</i> • <i>cultural or natural places; or</i> • <i>cultural or natural environments.</i>

To be assessed for State significance an item will meet more than one of the seven heritage criteria at a State level, or if an item satisfies only one of the criteria, the item is of such particular significance to NSW that it should be listed.

It is noted that during initial discussions with LSJ it was suggested that the area of Bay Street (south) between New South Head Road and Cooper/Short Streets would have warranted listing as a HCA to protect the majority of the remaining "character buildings" in the Double Bay Centre. However, the majority of the buildings in this area are now the subject of approved development applications for demolition, resulting in the imminent removal of many of these buildings. Accordingly, LSJ concluded that proposing an HCA is not appropriate.

Having assessed the 18 sites against the significance criteria in the Heritage NSW guidelines, it was concluded that the following sites meet the threshold for listing as items of local heritage significance. A summary of the assessment of each of these sites against the significance criteria is provided in **Table 2**.

Table 2: NSW Heritage criteria assessment summary (Local significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
'Twenty-one', 21-25 Knox Street	✓	✓	✓	P	✓	✓	✓
Cooper's Corner	✗	✓	✓	P	✓	✓	✓
Royal Oak Hotel	✓	✓	✓	✓	✓	✓	✓
45A Bay Street	✓	✓	✓	P	✓	✓	✓

Note: P means that the building may have potential significance under this criterion.

For Gaden House it was concluded that based on the comparative analysis and as established in the heritage assessment undertaken by Anne Warr (2018), the building also meets the heritage criteria at the State level as summarised in **Table 3** below:

Table 3: NSW Heritage criteria assessment summary (State Significance)

Property	(a) historic	(b) association	(c) aesthetic	(d) social	(e) technical/ research	(f) rarity	(g) representative
Gaden House	✓ State	✓ State	✓ State	✓ State	✓ State	✓ State	✓ Local

The Double Bay Heritage Study report by LSJ recommended that four sites be included in Schedule 5 of the Woollahra Local Environmental Plan 2014 as local heritage items, being:

- i. (former) *InShoppe building*, 45A Bay Street (Lot 1 DP 208325)
- ii. *Cooper's Corner*, 475-479 New South Head Road, Double Bay (Lot 1 DP13051)
- iii. *Royal Oak Hotel*, 28 Bay Street (Lot 1 DP 60445 and Lot 1 DP 570584)
- iv. *Twenty-one*, 21-25 Knox Street (Lot 1 DP 208922)

In addition, based on the comparative analysis undertaken as part of this report with respect to other work by the architect Neville Gruzman, the following recommendation is made:

"Gaden House, No. 24 Bay Street (No. 2A Cooper Street) should be nominated for inclusion on the NSW State Heritage Register. Refer to previous heritage assessment *Gaden House, 2A Cooper Street, Double Bay: A Heritage Assessment* prepared by Anne Warr Heritage Consulting (2018) and accompanying inventory sheet for State heritage listing."

https://www.woollahra.nsw.gov.au/_data/assets/pdf_file/0006/199113/Planning_proposal_-_Gaden_House_-_Heritage_Proposal_-_Appendix_2_-_Heritage_Significance_Assessment_-_4_September_2018.PDF

Gaden House was listed as a local heritage item in 2019 (Item 681) and was recommended to be nominated for listing as a heritage item of State significance on the State Heritage Register. The matter was considered but ultimately not listed. This site has been reconsidered as part of the comparative analysis undertaken for the Double Bay Heritage Study and, upon review, the recommendation for State listing has been reiterated by LSJ.

The LSJ report also recommended that additional objectives and controls within D5.4.4 Bay Street (south) of the *Woollahra DCP* 2015 to protect and enhance the historic character of the locality and the historic buildings located within it. This is intended to form part of a future project as part of the amendments to DCP provisions associated with the progression of the *Draft Double Bay Centre Planning and Urban Design Strategy*.

The sites

The five sites that are the subject of this report are summarised below.

“Twenty-one”, 21-25 Knox Street

“Twenty-one” is located at 21-25 Knox Street, Double Bay, on the northern side of Knox Street between Bay Street and Goldman Lane. The site is legally described as Lot 1 in DP 208922. Existing development on the site comprises a part two storey and part three storey commercial building of rendered masonry construction accommodating shops and offices, with double fronted curved glass façade and arcade. The building was designed by Douglas Forsyth-Evans and is identified in the Double Bay Heritage Study as “a stylish Moderne building”.



Figure 3: 21-25 Knox Street January 2022 (Source: LSJ, 2022)

Coopers Corner, 475-479 New South Head Road

“Cooper’s Corner” is located at 475-479 New South Head Road, Double Bay, on the corner of Bellevue Road. The site is legally identified as Lot 1 in DP 13051. Existing development on the site consists of a curved, three-storey mixed use commercial and residential flat building of masonry construction featuring dark face brick and render in the Arts & Crafts Style with tiled roof and distinctive chequerboard gable designed by Edwin R. Orchard, a noted architect of the Arts & Crafts style. At the southeast of the main building is a two storey postwar addition of brick construction with crenelated parapet and aluminium windows, constructed c.1959-61.



Figure 4: Coopers Corner, January 2022 (Source: LSJ, 2022)

Royal Oak Hotel, 28 Bay Street

The Royal Oak Hotel is located at 28 Bay Street, Double Bay, on the corner of South Avenue. The site comprises two allotments, legally identified as Lot 1 DP570584 and Lot 1 DP 60445. Existing development on the site consists of a two storey commercial hotel building of rendered masonry construction with a hipped Marseilles tile roof. The original hotel was constructed on the site in c.1869, with the current building on the site being rebuilt in the Inter-war Georgian Revival Style by Prevost, Synott & Ruwald for Tooth & Co in 1924.

Existing development on adjoining sites consists of a four-storey commercial building at 30-36 Bay Street known as Pallas House to the north of the site, and a 1.5 storey residential cottage of masonry and tile construction at 3 South Avenue to the west of the site.



Figure 5: Royal Oak Hotel January 2022 (Source: LSJ, 2022)

(former) In Shoppe building, 45A Bay Street

The building formerly known as the InShoppe building is located at 45A Bay Street, Double Bay. It is located on the corner of Knox Street and is alternatively known as 43 Knox Street. The site is legally identified as Lot 1 DP 208325. Existing development on the site consists of a four storey mixed use commercial building with basement, of rendered masonry construction with vertically proportioned glazing. 45A Bay Street is an example of the work of noted architect Neville Gruzman, who was a former Mayor of the Woollahra Municipality. The building exhibits many of the characteristics of Gruzman's work the reliance on horizontality, stepped forms, and a contrast between heavy masonry forms and lightweight bands of glazing.

Existing development on the neighbouring site to the east at 41 Knox Street comprising a four storey commercial building accommodating the Savoy Hotel and ground floor level shops.



Figure 6: 45A Bay Street, January 2022 (Source: LSJ, 2022)

Gaden House, 24-26 Bay Street (2A Cooper Street)

Gaden House is located at 24-26 Bay Street (also known as 2A Cooper Street). The site comprises two allotments, legally identified as lots 11 and 12 in DP 4606. The site accommodates Gaden House, a mixed use commercial building (retail and office), with three-storeys above ground and a lower ground level. The building occupies the entire site bounded by Cooper Street, Bay Street, Brooklyn Lane and the neighbouring site at 16 Bay Street, Double Bay. Gaden House was designed in 1969 by Sydney architect, Neville Gruzman, and was opened by Premier Askin in 1971. The ground floor level is raised above street level and was designed with seven retail tenancies, five facing Cooper Street and two facing Bay Street. A lobby extends from the Cooper Street frontage to a spiral stair linking the ground floor to the two upper storeys, which are currently used as offices. A separate, external staircase allows access to the lower ground level, which was originally designed for D'Arcy's restaurant and one retail tenancy.



Figure 7: 24 Bay Street (2A Cooper Street) April 2021 (Source: Google Street view)

Planning Proposal

Consistent with the recommendations of the Draft Double Bay Heritage Study, a planning proposal (see **Attachment 2**) has been prepared to list the following sites as local heritage items in Schedule 5 and on the Heritage Map of the Woollahra LEP 2014:

- i. *(former) InShoppe building, 45A Bay Street (Lot 1 DP 208325)*
- ii. *Cooper's Corner, 475-479 New South Head Road, Double Bay (Lot 1 DP13051)*
- iii. *Royal Oak Hotel, 28 Bay Street (Lot 1 DP 60445 and Lot 1 DP 570584)*
- iv. *Twenty-one, 21-25 Knox Street (Lot 1 DP 208922)*

The planning proposal has been prepared in accordance with section 3.33 of the *NSW Environment Planning and Assessment Act 1979* and the document prepared by the NSW Department of Planning and Environment titled *Local Environmental Plan Making* (December 2021).

The planning proposal satisfies the requirements of section 3.33 of the Act as it includes:

- A statement of the objectives or intended outcome of the amendment to Woollahra LEP 2014.
- An explanation of the provisions that are to be included in the amendment to Woollahra LEP 2014.
- The justification for the objectives, outcomes and provisions and the process for their implementation.
- Details of the community consultation that is to be undertaken.

The objective of the planning proposal is to recognise the heritage significance of these four sites in Double Bay, and provide these sites with the appropriate level of statutory heritage protection consistent with its identified significance. Heritage listing aims to provide the sites with ongoing protection and recognition of the heritage significance of each site.

Relationship to strategic planning framework

The planning proposal has strategic and site specific merit. The planning proposal is consistent with the relevant objectives of *Greater Sydney Region Plan: A Metropolis of Three Cities* (2018) and the actions of the *Eastern City District Plan* (2018).

The planning proposal is consistent with the Council's Community Strategic Plan titled *Our Woollahra 2030: Our community, our place, our plan*. Notably, the planning proposal meets the following strategy within Goal 4 (Well-planned neighbourhood) under the theme Quality places and spaces:

- 4.3 Protect local heritage, including significant architecture and the natural environment.

The planning proposal is also consistent with the Woollahra Local Strategic Planning Statement (approved by Council on 24 February 2020). In particular, the planning proposal is consistent with Planning Priority 5 under the theme of Liveability:

- Planning Priority 5 Conserving our rich and diverse heritage.

The planning proposal is consistent with the *Standard Instrument – Principal Local Environmental Plan* and all other applicable State environmental planning policies and applicable section 9.1 directions.

Options:

As a consequence of this report, the Woollahra LPP may provide advice to Council to proceed with a planning proposal to list four sites as local heritage items in the Woollahra LEP 2014.

Alternatively, the Woollahra LPP may resolve not to support the preparation of a planning proposal or require staff to make amendments.

Any person or organisation can nominate a place or object believed to be of state significance for listing on the State Heritage Register. Nominations are made by completing the SHR nomination form, which is currently being prepared by Council staff. The Woollahra LPP may also choose to provide advice to Council staff with regards to the nomination to list Gaden House at 2A Cooper Street (24 Bay Street) on the SHR under the *Heritage Act, 1977*.

Community Engagement and / or Internal Consultation:

The land owners were notified on 25 February 2022, that the Double Bay Heritage Study was underway. Subsequent to this, Council's heritage consultant Kate Denny of LSJ attended a site visits on 17 and 18 March 2022 of the publicly available areas of all properties. An internal inspection was also undertaken for the Royal Oak Hotel at 28 Bay Street.

On 21 October 2022, a copy of the heritage inventory sheets was provided to the owners of each of the four affected properties, and responses were requested by 18 November 2022 (which equates to four weeks). This is our usual notification period for a heritage study of this nature.

Notification was undertaken by post, and by email where the owners electronic information was known.

Various responses were received on behalf of the owners of the following sites (**Attachment 3**) indicating that they would be seeking independent heritage advice and asking for additional time of up to three months in which to procure this advice:

- (former) *InShoppe building*, 45A Bay Street (Lot 1 DP 208325)
- *Royal Oak Hotel*, 28 Bay Street (Lot 1 DP 60445 and Lot 1 DP 570584)
- *Twenty-one*, 21-25 Knox Street (Lot 1 DP 208922)

Due to our meeting schedules, additional time could not be granted beyond 25 November 2022.

On behalf of 45A Bay Street, preliminary advice was received from Zoltan Kovacs Architect, and this is included at **Attachment 3**. In summary, the submission requests that the matter be deferred from the Woollahra LPP, as concerns were raised regarding the proposal to list the building and that the assessment included a number of errors and omissions. The following issues were raised, and the table below provides a response from LSJ.

Issue raised in submission

Whilst Neville Gruzman did design the building, his intentions for the site which were part of his vision for Double Bay, were not carried out, because disputes quickly arose between the architect and the client over building costs (the cost estimate was too high and there were concerns over the feasibility of construction). The pedestrian bridge was dropped and the client instructed the architect to simplify the design. Gruzman refused to comply. As this conflict is not addressed in the study, their assessment of local historical significance will need a review.

Written evidence has been found that Neville Gruzman formally resigned from the project and transferred intellectual property rights to the owners. That is why it does not appear in the list of Neville Gruzman's body of work. This is not addressed.

The building was extensively redesigned by Gergely & Pinter Architects Pty Ltd in 1973 to effect cost savings. They provided full architectural services for documentation and construction supervision. The building is more reflective of their involvement than that of Neville Gruzman. This is not addressed.

The Gergely & Pinter redesign resulted in a very different building, as built. The LSJ study has not evaluated the differences between the original intentions and the result, weakening the case for aesthetic significance.

The LSJ study has not provided a comparative analysis between the property and 'Gaden House' (24 Bay Street, Double Bay), which is also by Neville Gruzman and recently listed as a heritage item. A

Response from Council's consultant

Council's consultants were asked to respond to the submission regarding 45A Bay Street, with the following matters raised in response:

The letter from Zoltan Kovacs references specific written evidence regarding the history of the development of the building, which we do not have access to. Further detailed research of that information, as well as an internal inspection of the building would assist in identifying how this matter is progressed.

We acknowledge that 45a Bay Street is not a fine example of the work of Gruzman, and the recommendation for listing is not based on the architectural/technical significance of the building. Rather, the property was put forward as potentially warranting heritage listing as being part of a group of late 20th century buildings along Bay Street that relate to the redevelopment of the area instigated by Council and underpinned by Gruzman's approach to urban planning; and for being one of a group of buildings within the same commercial precinct with direct associations with Gruzman, which is considered to be rare. These aspects of significance are also acknowledged by Anne Warr (as part of the assessment of Gaden House) and Professor Phillip Goad:

The collection of three Gruzman commercial buildings in Bay Street contributed to the growing cosmopolitan and international nature of Double Bay from the 1970s when it embodied a sophistication unknown in most Sydney suburban shopping centres (Warr, 2018:42).

As noted by Professor P. Goad, the significance of the architecture of Neville Gruzman is the special place that it occupies in the development of postwar architecture in Australia (Gruzman & Goad 2006:17).

As noted in the report: No. 45a Bay Street, although not as architecturally fine as Gaden House, nor as exciting or innovative as Gruzman's numerous residential designs, it nevertheless is an important building within the context of the historical development of Bay Street and redevelopment scheme for the Double Bay Centre

Issue raised in submission

comparison is essential to establish the real aesthetic significance of the property. The LSJ study has not identified the Builder, calling it 'unknown'. Whilst the submitter has evidence that the builder was George Coleman Constructions Pty Ltd of 76 Carrington Road, Waverley.

The above show that Gruzman's involvement was limited. The suggested connection with In Shoppe Pty Ltd may also be tenuous as ownership of the property and the company by the same individuals does not automatically confer associative significance. The property was never In Shoppe's flagship store; they had a small outlet on the Knox Street side. The LSJ study has not shown that evidence exists that still connects the embassies and the Imperial Peking Restaurant to the place. The LSJ study has confused facts about historical associations and social significance and these will need careful reassessment.

A site inspection revealed a simple, ordinary commercial interior. For example, the coffered concrete ceilings proposed by Gruzman were dropped from the final design. The interiors are based entirely on the work of Gergely & Pinter and the LSJ study errs when it assigns technical/research significance on the basis of Gruzman's construction methodologies.

LSJ did not undertake an interior site inspection. The submission states that the interiors are ordinary, lacking in aesthetic value and technical/research significance. The validity of the study's findings in terms of aesthetic significance, technical/research significance, representativeness and integrity are questioned.

Response from Council's consultant

that was underway in the early 1970s. Together with Gaden House, the Mainline Building, Bay House and No. 16-22 Bay Street, No. 45a Bay Street forms part of a group of late 20th century commercial buildings that are in direct contrast to the small scale, finer grained converted terrace housing that up until the 1970s had defined the character of the Bay Street retail precinct. It is also of note that Bay Street contains two examples of the work of a noted Modernist architect.

The aspects of significance identified with respect to 45a Bay as being part of a group and representative of the 1970s commercial redevelopment of the Double Bay Centre was highlighted in personal communications by Professor Goad (22/06/2022) as referenced in the Double Bay Heritage Study document: You're right about the building individually – but I would not be so swift to dismiss the building altogether as with Gaden House, also in Double Bay and in the same street (24a and 45), an argument could be made that the two buildings should be seen together as an unusual and rare attempt by a postwar architect to bring high-style modernism to an everyday commercial shopping precinct, i.e. develop a language of glass, solar blade fins and stepped back forms etc. as an idiom for retail and commerce. If this was a 19th century shopping precinct and the same architect also did more than one building, significance would be drawn to the collection. I think that a similar argument could be made here.

I would also ask the question – where else in Sydney suburbs is there an example of more than one commercial/retail building in the same precinct by the same architect that attempts something similar? I suspect very few (especially any of any distinction) – hence, while not of state significance, an argument for local significance can be developed, especially as Gruzman had his office in Woollahra, did the Rudy Komon Gallery in Paddington, as well as houses in Darling Point – i.e. he had significant influence locally.

Further research into the surviving Gruzman buildings throughout the Woollahra LGA would be of benefit to gain a greater understanding of his influence on the architecture of the eastern suburbs of Sydney, and to further understand the context of 45a Bay Street.

Even though, as suggested, 45a Bay street, appears to have been finalised by another, noted architectural firm (Gergely & Pinter), and Gruzman's original design may not have been realised, the associations with Gruzman still stands. The involvement of Gergely & Pinter however would alter the suggested statement of significance as put forward in the inventory sheet for 45a Bay Street and a further analysis of Gruzman plans and the Gergely & Pinter plans would need to be undertaken to understand where Gruzman's involvement began and ended in the final building.

In summary, the comments and additional information submitted by Zoltan Kovacs on behalf of the owners of 45A Bay Street are noted. However, the response from Council's consultant emphasises that the proposed heritage listing is not solely based on the aesthetic significance of the building. Rather, it is its place within the context of the collection of Gruzman buildings in Double Bay and its remaining legible association with Gruzman himself that supports the proposed local heritage listing.

The matters raised questioning the veracity of the assessment of this building are based on the inventory sheet that was provided to the owners. The larger Double Bay Heritage assessment report demonstrates that a comparative analysis of Gruzman's architecture has been carried out as part of the Double Bay Heritage Study (**Attachment 1**, p.55-58). The comparative analysis establishes that the cantilevering and horizontality of the building is a key characteristic of Gruzman designs.

The remaining claims in the submission from Zoltan Kovacs are yet to be verified. However, Council staff recommend that the planning proposal proceeds on the basis that LSJ carries out further research in order to address all the matters raised in the submission, and that this further research is reported to a meeting of Council.

A submission was also received from Edward Malouf of the Royal Hotel Group in response to the proposed listing of the building at 28 Bay Street. The following issues were raised, and the table below provides a response from LSJ.

Issue raised in submission

I met councils heritage consultant who conducted the report and the inspection. We spend probably 20 minutes walking through the building internal and naturally externally.

After the inspection I asked what she thought of the chances of the Royal Oak being suitable for a heritage listing, her answer was "there is no way I could possibly recommend to council that this property should be a heritage item, there is not enough original features internally and externally, there has been too many changes over the years for it be considered"

She then went on to say that if council was to consider making the Double Bay centre a Heritage Conservation area that she would recommend "that the exposed rafters under the eaves would have some heritage value"

Naturally I did not bother engaging with a heritage consultant back at the beginning of the year to do our own report, until now that I have received this letter of wanting to heritage list 28 bay street Double Bay. I do find this whole process somewhat strange to say the least.

I request that we are given an extension to undertake our own heritage study / report of 28 Bay Street.

Response from Council's consultant/staff

The submission regarding 28 Bay Street was forwarded to Council's Consultant for their response, with the following advice received:

At the time that the site inspection was conducted, the Double Bay Heritage Review project had two objectives:

- To determine whether a heritage conservation area was warranted over any part of the Double Bay Centre encompassing the character buildings and*
- Whether any of the character buildings warranted listing as local heritage items.*

In our opinion the Royal Oak Hotel has historical significance, as being a hotel building that has existed on the site since 1869 (albeit in different built forms), and as one of the earliest commercial buildings to be constructed in the Double Bay Centre. The existing building, although of some aesthetic significance and with significant associations with architectural firm Prevost, Synod & Ruwald, can no longer be considered to be intact or of high integrity, although its upper level externally and the roof form remain substantially intact to their 1928 configuration and detailing.

Given that the building had lost integrity, the initial recommendation was for this building to be included within a heritage conservation area covering the southern end of Bay Street and to be identified as a Contributory Item. However, subsequent to the site inspection, the consideration of a heritage conservation area was no longer relevant given the number of recent development approvals that had been issued resulting in the demolition of a number of buildings along the southern end of Bay Street. As such, a heritage conservation area would not be warranted given

the diminishment of the historical character of the street should the development approvals be implemented. This then required a re-examination of those individual Character buildings along Bay Street to consider whether they warranted listing as local heritage items. It is within this context that The Royal Oak Hotel has now been recommended for potential heritage listing, based on its historical significance and associational significance, as mentioned above.

Should the property be listed as local heritage item, it would be our recommendation that the inventory sheet allow for future development work to occur in support of the ongoing use of the place as a public hotel. Aspects of the building that should be conserved are the overall form and configuration of the building, including the roof, and the fabric and detailing of the roof and exteriors of the first-floor level, including (but not only) the exposed eaves rafters.

In response to the request for an extension to carry out a further heritage assessment, staff note that the matter will not be forwarded to a meeting of Council until February 2023, which would permit additional time to have a heritage assessment undertaken for the building in response to the Double Bay Heritage Study.

The submission received from 21-25 Bay Street also sought a deferral of the LPP matter until they could procure their own consultant advice. For the reasons identified above, this request could not be accommodated beyond 25 November 2022. Staff note that the matter will not be forwarded to a meeting of Council until February 2023, which would permit additional time to have a heritage assessment undertaken for the building in response to the Double Bay Heritage Study.

No other community engagement has been undertaken to date. Public exhibition of the planning proposal will be undertaken in due course and in accordance with the Gateway determination conditions and the *NSW Environment Planning and Assessment Act 1979* should the planning proposal proceed.

Policy Implications:

Should Council resolve to progress a planning proposal (having considered the advice of the Woollahra LPP), and should the planning proposal progress to finalisation, there will be policy implications by listing the properties as heritage items in the Woollahra LEP 2014.

From 16 March 2022 to 27 May 2022, Council exhibited the *Draft Double Bay Centre Planning and Urban Design Strategy* (the Strategy), a document that if adopted by Council will guide future development in the Double Bay Centre. The draft strategy recommends built form strategies that aim to protect and preserve Double Bay, while providing a strengthened framework to guide future development in the Centre.

Council staff are currently in the process of reviewing the Strategy in light of the issues raised in submissions. The Draft Double Bay Heritage Study is being used to inform the Strategy, and due to their heritage significance (and subject to the advice from the Woollahra LPP and future decisions of Council) these four properties may be removed from the Strategy in terms of any potential development uplift.

Financial Implications:

NIL

Resourcing Implications:

Staff resources will be associated with progressing a planning proposal which will include managing the public exhibition and preparing a post exhibition report to a meeting of Council. Staff resource implications will also be associated with progressing a nomination to the SHR.

Conclusion:

This report seeks the advice of the Woollahra LPP on a planning proposal to list four sites in Double Bay as local heritages item in Schedule 5 and on the Heritage Map of Woollahra LEP 2014.

The planning proposal satisfies the requirements of section 3.33 of the Act as it includes:

- A statement of the objectives or intended outcome of the amendment to Woollahra LEP 2014.
- An explanation of the provisions that are to be included in the amendment to Woollahra LEP 2014.
- The justification for the objectives, outcomes and provisions and the process for their implementation.
- Details of the community consultation that is to be undertaken.

We recommend that the Woollahra LPP provides advice to Council to proceed with the planning proposal at **Attachment 2** to list the subject sites as local heritage items in the Woollahra LEP 2014.

Staff also seek the advice of the Woollahra LPP in relation to the nomination to list Gaden House as a property on the SHR under the *Heritage Act, 1977*.

Attachments

1. Double Bay Centre Heritage Review Character Buildings (including inventory sheets)
2. Planning proposal - Double Bay Heritage Study - Draft
3. Submissions - Redacted

Double Bay Centre Heritage Review of Character Buildings



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Woollahra Municipal Council

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Executive Summary

This report is an assessment of the potential heritage significance of a number of individual buildings located within the Double Bay Centre, the main commercial precinct for the suburb of Double Bay. This heritage assessment report has been prepared for Woollahra Municipal Council by Lucas, Stapleton, Johnson & Partners.

On the 26th April 2021, Woollahra Council considered a Notice of Motion (NOM 16.5) regarding the potential significance of properties located in the Double Bay Centre (see Appendix B). Council resolved that, as a matter of urgency, a report to investigate the potential heritage significance of a nominated list of buildings be carried out in order to identify whether these sites warrant listing as:

- (a) a local heritage item in the *Woollahra Local Environmental Plan 2014 (WLEP)*; and/or
- (b) an item on the *State Heritage Register* under the *Heritage Act 1977* and/or;
- (c) part of a heritage conservation area in the *WLEP*.

The properties identified as warranting heritage assessment are, in the main, those that have been identified as “character buildings” in Chapter D5 Double Bay: Section 5.6.3.8 Heritage Items and Character Buildings of the *Woollahra Development Control Plan (DCP) 2015*. These buildings have been identified as having a positive contribution to the streetscape and character of the area.

In addition, Council noted that there were other buildings that could be considered to be “character buildings” (although not identified in Chapter D5 Double Bay of the *Woollahra CP 2015*), and these buildings are also to be assessed as to their heritage values.

This heritage assessment report involved the following:

- Site inspections and survey all of the nominated properties (Section 3: Physical Evidence)
- Researching the history of the properties to inform the heritage assessment (Section 2: Historical Evidence);
- Providing an overview of each building’s style to establish whether it is a representative example (Section 3: Physical Evidence);
- Undertaking a comparative analysis of other architectural works by the architect/builder of the properties (Section 4: Heritage Assessment);
- Carrying out an assessment of heritage significance of each property (Section 4: Heritage Assessment);
- Preparing a brief survey sheet for each property inspected (Appendix A);
- Making recommendations in response to Woollahra Council’s Notice of Motion (NOM 16.5) (Section 5: Recommendations).

Following submission of the draft report, a request was made by Council for the following to also be considered as part of the preparation of this report, with specific reference to the feasibility of implementing any heritage conservation area within the Double Bay Centre:

- *Draft Double Bay Centre Planning and Urban Design Strategy*, Woollahra Council, May 2022; and
- Recently approved development applications, particularly for new mixed-use development along the east and west sides of Bay Street (south).

Based on the analysis undertaken in the preparation of this report in relation to the historical context, historical associations and physical evidence of each of the subject properties, and the subsequent assessment of significance, the following recommendations are provided:

- No. 21-25 Knox Street should be listed as a local heritage item (does not warrant listing as a State heritage item).
- Cooper's Corner, No. 475-479 New South Head Road should be listed as a local heritage item (does not warrant listing as a State heritage item).
- The Royal Oak Hotel, No. 28 Bay Street should be listed as a local heritage item (does not warrant listing as a State heritage item).
- No. 45A Bay Street should be listed as a local heritage item (does not warrant listing as a State heritage item).
- The area of Bay Street (south) between New South Head Road and Cooper/Short streets warrants listing as a heritage conservation area to protect the majority of "character buildings" in the Double Bay Centre; however, due to the extent of already approved development within this area, the implementation of a heritage conservation area may not be appropriate.

In addition, based on the comparative analysis undertaken as part of this report with respect to the architectural works of Neville Gruzman (architect for No. 45A Bay Street), the following recommendation is made:

- Gaden House, No. 24 Bay Street (No. 2A Cooper Street) should be nominated for inclusion on the NSW State Heritage Register. Refer to previous heritage assessment *Gaden House, 2A Cooper Street, Double Bay: A Heritage Assessment* prepared by Anne Warr Heritage Consulting (2018) and accompanying inventory sheet for State heritage listing.

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Appendices

Appendix A: Double Bay Centre Character Buildings Survey Sheets

A1

Appendix B: Woollahra Council Notice of Motion (NOM 16.5)

A125

1. Introduction

This report is an assessment of the potential heritage significance of a number of individual buildings located within the Double Bay Centre, the main commercial precinct for the suburb of Double Bay.

This heritage assessment report has been prepared for Woollahra Municipal Council by Sean Johnson, Kate Denny and Jessica Kroese of Lucas, Stapleton, Johnson & Partners. The history components of the report have been prepared by Nicholas Jackson and Kate Denny.

1.1. Background to the Study

On the 26th April 2021, Woollahra Council considered a Notice of Motion (NOM 16.5) regarding the potential significance of properties located in the Double Bay Centre (see Appendix B). Council resolved that, as a matter of urgency, a report to investigate the potential heritage significance of a nominated list of buildings be carried out in order to identify whether these sites warrant listing as:

- (a) a local heritage item in the *Woollahra Local Environmental Plan 2014 (WLEP 2014)*; and/or
- (b) an item on the *State Heritage Register* under the *Heritage Act 1977* and/or;
- (c) part of a heritage conservation area in the *WLEP*.

The properties identified as warranting heritage assessment are, in the main, those that have been identified as “character buildings” in Chapter D5 Double Bay: Section 5.6.3.8 Heritage Items and Character Buildings of the *Woollahra Development Control Plan (DCP) 2015*. These buildings have been identified as having a positive contribution to the streetscape and character of the area.

In addition, Council noted that there were other buildings that could be considered to be “character buildings” (although not identified in Chapter D5 Double Bay of the *Woollahra DCP 2015*), and these buildings are also to be assessed as to their heritage values.

1.1.1. The Brief

The brief for this report outlined the following tasks:

- Undertake site inspections and survey all of the nominated properties (Section 3: Physical Evidence)
- Research the history of the properties to inform the heritage assessment (Section 2: Historical Evidence);
- Provide an overview of each building’s style to establish whether it is a representative example (Section 3: Physical Evidence);
- Undertake a comparative analysis of other architectural works by the architect/builder of the properties and/or of the architectural style to establish whether any of the properties are representative of a type or of an architect’s design (Section 4: Heritage Assessment);
- Using the process and heritage assessment criteria contained in the New South Wales Heritage Office Guidelines *Assessing Heritage Significance* (2001), carry out an assessment of heritage significance of each property (Section 4: Heritage Assessment);

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- Prepare a brief survey sheet for each property inspected (Appendix A);
- Make a recommendation as to whether any of the properties should be individually listed as a local heritage item in Schedule 5 of Woollahra LEP 2014 and/or if any of the properties should form part of one or more heritage conservation areas to be listed in Schedule 5 of Woollahra LEP 2014 (Section 5: Recommendations);
- Make a recommendation as to whether any of the properties should be individually listed as an item on the State Heritage Register under the *Heritage Act 1977* (Section 5: Recommendations);
- If any of the properties are recommended for heritage listing, prepare recommendations for the management of the item/s (Section 5: Recommendations);
- For each potential heritage conservation area, provide the following to be incorporated into the Woollahra DCP 2015 (Section 5: Recommendations):
 - a desired future character;
 - general recommendations for its management; and
 - a list of contributory items.

Following submission of the draft report, a request was made by Council for the following to also be considered as part of the preparation of this report, with specific reference to the feasibility of implementing any heritage conservation area within the Double Bay Centre:

- *Draft Double Bay Centre Planning and Urban Design Strategy*, Woollahra Council, May 2022; and
- Recently approved development applications, particularly for new mixed-use development along the east and west sides of Bay Street (south) including:
 - Nos. 2 and 4-10 Bay Street and 294-298 New South Head Road: Demolition of existing buildings and construction of new five storey shop top housing development (DA2021/69)
 - No. 14 Bay Street (character building): Demolition of the existing terrace house and construction of a new 5 storey shop top housing development (DA2020/449)
 - No. 17 Bay Street: Substantial alterations and additions of an existing commercial building to facilitate a shop top housing development consisting of two-levels of commercial and two-level residential dwelling with rooftop terrace (DA2022/65)
 - Nos. 19-27 Bay Street: Demolition of the existing buildings and construction of a five-storey commercial development with four levels of basement parking (DA2021/535)
 - No. 21-27 Bay Street: Demolition of existing buildings and construction of a new five-storey commercial premises building including three basement levels, vehicular access via Guntree Lane and provision of a through-site pedestrian link (DA2021/14).

1.2. The Study Area

The suburb of Double Bay is located within the eastern suburbs of Sydney, in the local government area of Woollahra Municipal Council, the Parish of Alexandria, County of Cumberland.

The Double Bay Centre (DBC), the focus of this report, is the commercial centre of Double Bay and consists of a triangular portion of land defined by New South Head Road to the south, Bay Street to the west and Cross Street to the north (refer to Figure 1.1 below). The DBC contains a wide range of commercial buildings dating from the late 19th century to recent development. Evidence of the historic pattern of development throughout the centre is evident in the architectural styles and building forms of the building stock that defines the centre, as well as the subdivision pattern and alignment of the roads.

The Double Bay Centre contains a small number of local heritage items: Gaden House, No. 24 Bay Street (2A Cooper Street) (Item No. I681), and The Golden Sheaf Hotel, Nos. 423-431 New South Head Road (Item No. I208), as well as a single archaeological site at the former Double Bay Compressed Air Ejector Station (Item No. A2). A section of the *Transvaal Heritage Conservation Area* (C7) is located in the north-east portion of the Double Bay Centre. Refer to Figure 1.1 below for the location of existing heritage items.

The majority of the buildings that have been nominated for assessment are located along the southern portion of Bay Street, Double Bay with other individual buildings of interest identified on Knox Street and New South Head Road, Double Bay. The individual properties that are the subject of this heritage assessment are as follows:

- 9 Bay Street (Lot 1 DP 84004)
- 11 Bay Street (Lot 1 DP 996522)
- 12 Bay Street (Lot 19 DP 4606)
- 13 Bay Street (Lot 1 DP 196874)
- 14 Bay Street (Lot 18 DP 4606)
- 15 Bay Street (Lot 1 DP 996523)
- 17 Bay Street (Lot 1 DP 203535)
- 19 Bay Street (Lot 1 DP 90466)
- 28 Bay Street: Royal Oak Hotel (Lot 1 DP 570584 and Lot 1 DP 60445)
- 29, 31 and 33 Bay Street (Lots B, C, D, DP 162727)
- 35 Bay Street (Lot A DP 162727)
- 37 Bay Street (Lot B DP 371452)
- 39 Bay Street (Lot A DP 371452)
- 41 Bay Street (Lot 21 DP 998825)
- 43 Bay Street (Lot 22 DP 78412)
- 45A Bay Street (Lot 1 DP 208325)
- 21-25 Knox Street (Lot 1 DP 208922)
- 475-479 New South Head Road: Coopers Corner (Lot 1 DP 13051)

1.3. Methodology

The form and methodology of this report follows the general guidelines for conservation management plans outlined in the following documents:

- *The Conservation Plan*, J. S. Kerr, Australia ICOMOS, Seventh edition, 2013
- *Australia ICOMOS Charter for Places of Cultural Significance (The Burra Charter)*, Australia ICOMOS Inc., 2013
- *Assessing Heritage Significance*, Heritage NSW, 2001
- Heritage NSW's publication *Heritage Manual*, 2002 including the publication *Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas* (1996).

1. Introduction

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1.3.1. Terms

This report adheres to the use of terms as defined in the Australia ICOMOS *Burra Charter* (see Appendix 1).

Place: means a geographically defined area that may include elements, objects, spaces and views. Place may have tangible and intangible dimensions. The term place is defined under the *Burra Charter* and is used to refer to sites and areas of cultural significance.

Abbreviations

c.	circa	No.	Number
DBC	Double Bay Centre	SHR	State Heritage Register
DP	Deposited Plan	SLNSW	State Library NSW
LRS	Land Registry Services, NSW	SR	State Records
LSJ	Lucas, Stapleton, Johnson & Partners Pty Ltd	WDCP 2015	<i>Woollahra Development Control Plan 2015</i>
ML	Mitchell Library	WLEP 2014	<i>Woollahra Local Environmental Plan 2014</i>
NLA	National Library of Australia		

1.3.2. Exclusions

This report addresses only the European cultural significance of the place. This report does not address Aboriginal heritage significance (archaeology and cultural values).

Historical archaeology and the ecological values of the locality have also not been addressed as part of this study.

1.3.3. Limitations

The inspection of the interiors of the subject properties for this study was dependant on permission being granted by the relevant owners of the properties. Woollahra Council contacted all owners of the properties the subject of this report requesting permission for LSJ Architects to undertake internal inspections. Only a small number of relevant owners responded. As such, not all of the interiors of the subject properties have been inspected as part of this study (refer to individual survey sheets identifying which properties were inspected internally).

External site inspections of all subject properties and their settings were undertaken as part of this study.

1.3.4. Copyright of Images

The images and photographs (except those of the authors) used in this report have been reproduced for this report only. Copyright continues to reside with the copyright owners and permission must be sought for their use in any other document or publication. Unless otherwise stated, photographs are by the authors.

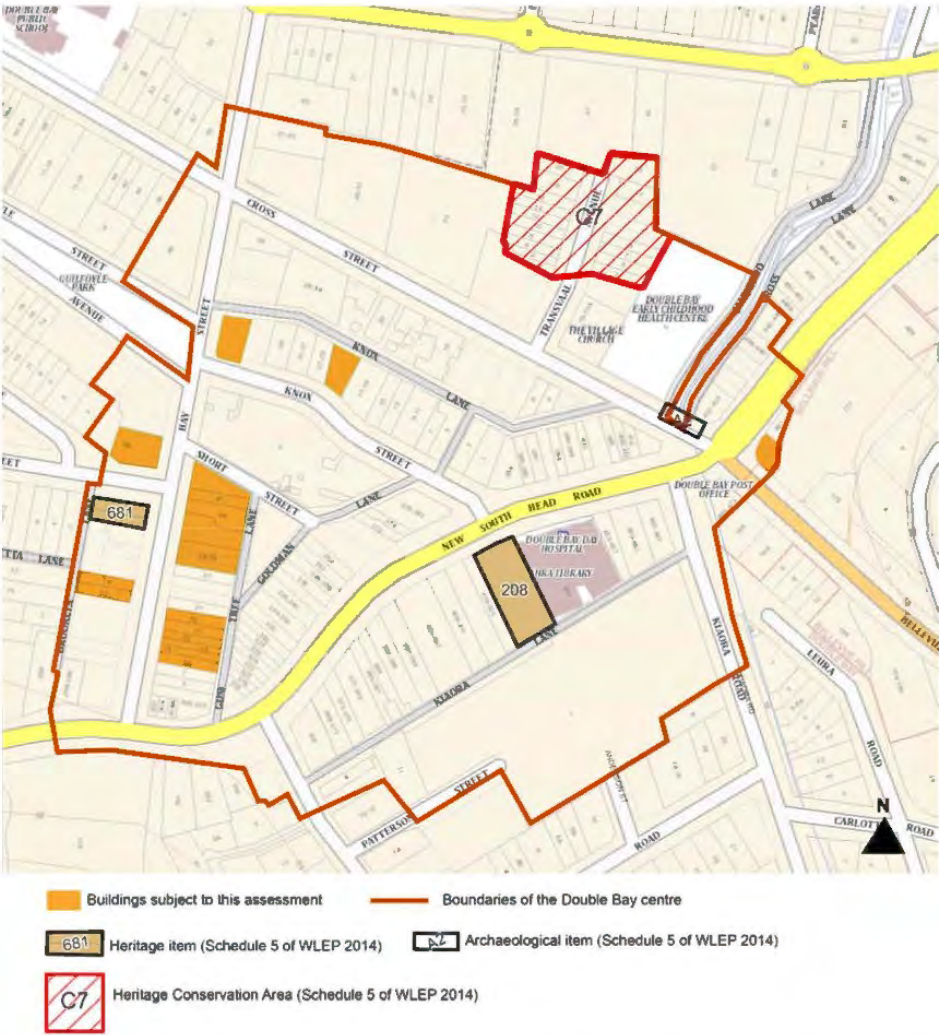


Figure 1. 1: Map of the Double Bay Centre study area showing buildings subject to this assessment and existing heritage items. Source: SIXMaps/WLEP2014

1. Introduction

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2. Historical Evidence

2.1. Introduction

The following historical overview of the development of the Double Bay Centre has been prepared by Nicholas Jackson and Kate Denny to provide context of the historical development of the “character buildings”, the subject of this report. Where discussed in the following history, the “character buildings” are bolded.

The Woollahra Local Government Area is situated on Gadigal and Birrabirragal land along the southern side of Sydney Harbour between the harbour mouth at South Head and Rushcutters Bay and includes the suburb of Double Bay.

This Heritage Review report documents the European occupation of the locality only, and the cultural significance of the place in this context. This report therefore does not represent a complete history of the place or represent the perspectives of Gadigal and Birrabirragal Traditional Owners in relation to the colonial impacts on the suburb of Double Bay. For further information regarding the Aboriginal history of the Woollahra LGA, refer to the *Woollahra Local Government Area Aboriginal Heritage Study*, prepared by Coast History & Heritage (2021).

2.2. Historical Development of the Double Bay Centre

The “character buildings” that are the subject of this report are located within the principal commercial centre of Double Bay, known as the Double Bay Centre, with the largest number located along the southern end of Bay Street. Bay Street forms the boundary between the government declared Village Reserve and the Point Piper Estate.

2.2.1. The Point Piper Estate

The Double Bay Centre is located in part of the land grant promised to Captain John Piper in 1816 and issued in 1820, together with another grant that collectively comprised an area of 690 acres. The grant stretched from the eastern side of Darling Point and Ocean Street eastwards to Rose Bay and southwards to Old South Head Road in what is now Paddington and Woollahra and included the whole of Point Piper. These grants were later acquired by Daniel Cooper and his then business partner Solomon Levey.

Daniel Cooper (1785-1853, Daniel Cooper I) was an emancipist who, on his pardon in 1821, went on to become a successful businessman, investing in local shipping and becoming a partner in a flour mill (later to become the Waterloo Company and later still known as Cooper & Levey). Joining with another emancipist Solomon Levey (1794-1833), Cooper and Levey purchased the Point Piper Estate in 1826, with a further purchase by Cooper alone of 190 acres of land in 1827. Title to the land was confirmed in 1830 and by 1847, Daniel Cooper was the sole owner of the property, residing in John Piper’s former residence Henrietta Villa at Point Piper. Cooper returned to England in 1831, continuing to manage his colonial interests through his London office.

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In 1853, following Cooper's death, the whole of the Point Piper Estate was inherited by his nephew, Sir Daniel Cooper (1821-1902, Daniel Cooper II), who managed the estate as a trustee from 1854 to 1869. The terms of Daniel Cooper I's will were such that the land could not be released (sold) during the period of trusteeship. However, leasing of the land was permissible.¹



Figure 2. 1: Detail from undated (1820s) map of the Parish of Alexandria showing John Piper's combined land of 690 acres known as the Point Piper Estate. The approximate location of the Double Bay Centre is circled. Source: Historical Land Records Viewer (HLRV)/New South Wales Land Registry Services (NSW LRS)

2.2.2. Double Bay Village Reserve

In 1830 the government decided that the frontage to Double Bay would be ideal for a Village Reserve and rescinded part of the Point Piper estate lands. The rescission included 20 acres of low-lying ground that Governor Macquarie in 1821 had previously set aside from sale for a future botanic garden, although it never eventuated (see Figure 2.1 which indicates an area on the western side of Double Bay noted "Garden").²

The village area encompassed the whole of the bay frontage and the western side of Bay Street across to Ocean Street and was surveyed in 1834 by James Larmer who set out 50 allotments of a half-acre each within a network of streets named South, Ocean, Cross, William, Bay, Adelaide, and the now removed Marine Parade. A watercourse crossing through the lands became Swamp Street, later renamed Guilfoyle Avenue. The village was connected to New South Head Road (surveyed in 1831) by Ocean Avenue and Bay Streets, although the reserve did not extend to New South Head Road, terminating instead at what was to become Holt Street.

¹ Broomham, R., *Land Dealings on the Point Piper Estate*, Woollahra Research Project, p. 13

² Broomham R, *Double Bay-Thematic History*, 2006 (Broomham 2006)



Figure 2. 2: Detail from map entitled Mrs Darling's Point to South Head Road, dated between 1833 and 1837, showing the location of the Double Bay village reserve. Source: SLNSW Z/M2 811.1811/1837/1

As the Village Reserve was no longer part of the Point Piper Estate, the allotments could be sold freehold, and they were advertised for sale in August 1834.³ Cooper however reclaimed the allotments of land fronting the bay to the east of The Steyne (the village square) and between Ocean and Bay Street, south of South Street, excluding these lands from any prospective sales.

Despite the government's hopes for a future bayside fishing village attracting mechanics and fishermen, instead the area developed more along the lines of a semi-rural outpost and the locality appears to have been gradually developed for cottages and farmlets (including the so called "temporary summer residence" of Samuel Terry).⁴ For example, in 1840, three allotments of land were advertised for sale, with one containing a "capital Cottage upon this lot, in good condition and fit for the occupation of a respectable family, it contains Four Good Rooms upon the Ground Floor and one above"; while another allotment was described as: "the land is of a rich description and at present under cultivation, having an excellent crop of Barley upon the ground".⁵

Although the population of Double Bay was very small, by 1840 at least one public house existed, the Halfway House or Halfway House Tea Gardens, owned by John Stuart.⁶ This was followed in the late 1860s by the **Royal Oak Hotel** on the corner of Bay and Cooper Streets and by the 1870s the Royal Double Bay Hotel on the corner of Ocean Street and New South Head Road.

³ "Village at Double Bay- Allotments for Sale"; *NSW Government Gazette*, Wednesday 13th August 1834 (Issue No. 128), p. 128

⁴ "Advertising", *The Sydney Morning Herald*, Monday 27th July 1840, p. 8

⁵ "Advertising", *The Sydney Morning Herald*, Monday 15th June 1840, p. 5

⁶ "Public Houses", *The Sydney Morning Herald*, Monday 27th April 1840, p. 2

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Figure 2. 3: Undated, ca 1835, sketch of the government village of Double Bay as planned (edged red) and with the portions (edged yellow) claimed by Daniel Cooper and Solomon Levey at the time and removed from the dedicated village. The allotments in the government village were available for purchase with freehold title. Otherwise, the east side of Bay Street and the west side of Bay Street south of Cooper Street were within Cooper's grant, which was sold in leasehold from the mid 1850s. Source: NSW State Archives and Records Surveyor General Fieldbook Vol. 5 fol. 18



Figure 2. 4: Detail of the plan of Point Piper Estate of 1844 prepared by Thomas L Mitchell showing the extent of development undertaken from 1835 within the village. Also recorded was the low-lying swamp land (yellow tint) that attracted market gardeners and nursery men to Double Bay. This same survey was included in TL Mitchell's 'Trigonometrical survey of Port Jackson' published in London in 1853. Source: State Library of NSW (ZM2 811.181/1844/2)

The relatively slow rate of development in the Double Bay village was due in part to its isolation. Although a jetty was constructed at Double Bay in 1869, the Watson's Bay ferry service was infrequent and expensive and access to Double Bay relied mainly on road transport. Initially transport to Double Bay was via private carriages and a relatively expensive horse bus service and this situation was not to improve until the mid to late 1800s.

A further impediment to the development of the Double Bay village was due to the Cooper family's continued ownership of the land surrounding the government Village Reserve and the restrictions on the sale of this land.

In 1851, James Cooper (no relation), attorney for Daniel Cooper I, advertised that the Point Piper Estate was now on the market, noting that land at Rushcutter's Bay, Double Bay, South Head Road, Botany and the North Shore was available to let on lease "for market gardeners and suburban residences."⁷

James Cooper's idea that the area of Double Bay was suitable for market gardeners was realised from the 1850s and gardeners and nurserymen took up much of the land to the east of Bay Street, which, due to being low-lying and intersected by creeklines, was substantially swamp (see Figure 2.3).⁸ Michael Guilfoyle's three and half acre Exotic Nursery was located between South Avenue and The Steyne from 1851 to 1873. By the late 1880s, much of this land had been taken up by Chinese market gardeners.⁹

⁷ Broomham, R. 2001, p. 10

⁸ State Archives NSW Surveyor General Fieldbook Vol. 5 fol. 18

⁹ Broomham, R.; p. 11

Those who purchased leaseholds throughout the Point Piper Estate surrounding Double Bay either amalgamated the allotments for villas with expansive gardens overlooking Sydney Harbour (such as Cranbrook, Redleaf and Gladswood Gardens), or held onto the land for speculative purposes and future subdivision. Gentlemen's villas were also developed along the harbour front land to the east of The Steyne (such as Banksia and Hulverston).

During this period Double Bay was considered a "favourite place of suburban residence", and in an 1871 article, Double Bay together with Darling Point was described as the "fashionable suburb of Sydney".¹⁰



Figure 2. 5: Detail of 1855 plan of the Point Piper Estate lands indicating the extent of the land surrounding the Double Bay village that had been taken up following James Cooper's advertisement. Allotments edged in red indicate 99 year leases, while those edged in green were freehold title, which at this time was only Woolcott's land on the eastern side of Bay Street at the intersection of New South Head Road. Source: State Library of NSW (Z/M4 811.1812/1855/1)

The economic boom of the 1880s in Sydney and the growing demand for suburban housing finally encouraged the development of land already leased. Improvements to transportation from the city to Double Bay also played an important role in the development of the area. In 1881, a tram service had commenced along Old South Head Road, although Double Bay could only be reached by foot from the tram line. Eventually a cable tram service to Ocean Avenue was opened in 1894, and by 1896 it had been extended right through Double Bay.¹¹

In the mid-1880s, Daniel Cooper III, the eldest son of Daniel Cooper II and inheritor of the Point Piper Estate, placed the remainder of his land in the hands of real estate developers Batt and Purves. Subsequently, from 1885 the Point Piper Estate lands from Double Bay to Rose Bay through to Paddington, Woollahra and Bellevue Hill gradually developed in line with market demand,¹² although Double Bay continued to remain a mainly residential area.

In 1883 Double Bay Public School opened on the corner of William and Ocean Streets indicating the growth of the community in the area. Based on the *Sands Directory* of 1889, Cross Street contained a mix of residences (namely cottages and villas), interspersed with fuel merchants, contractors, a greengrocer, gardeners, a dairyman and a grazier, as well as an architect and a draftsman. A similar diversity of occupants is also listed for Cooper, Short and William Streets.¹³

¹⁰ Gruzman, N., 1971; *Double Bay Shopping Centre*, p. 31

¹¹ Broomham 2006

¹² Broomham, R., 2001; p. 37

¹³ *Sands Sydney, Suburban and Country Commercial Directory* (Sands Directory), 1889

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This pattern of residential development with scattered trades and commercial premises through the Double Bay village and surrounds continued into the early 20th century (such as **No. 39 Bay Street** which was originally a motor garage trading as J & S Galbraith, established in c1915), with businesses such as grocers, fruiterers, hairdressers, bootmakers, butchers etc. located mainly along New South Head Road (although due to road widening of the 1930s, many of these early buildings were later demolished).¹⁴



Figure 2. 6: Detail of Higginbotham & Robinson's commercial map of Map of the Municipality of Woollahra published in 1889. The extent of subdivision undertaken in Double Bay prior to 1889 is shown in this map. Woolcott's subdivision of late 1885 with its narrow allotments presents as a prominent land release. Source: State Library of NSW (Z/M4 811.181/1889/1)

By the late 1880s through to the first decade of the 20th century, speculative developers who had purchased the leaseholds over the land surrounding the Village Reserve began to make available small housing blocks in freehold that were popular for cottages. It is also during this period that terrace housing began to appear, notably along the southern end of Bay Street, including **Nos. 9 to 17 Bay Street** and **Nos. 29 to 37 Bay Street**.

In the re-subdivisions new streets were formed including Transvaal Avenue and Knox Street by Edward Knox Harkness between 1900 and 1903. Knox Street was connected to a cul-de-sac, The Retreat (since removed), which carried through to Bay Street. With the emerging resident population came places of worship, with the first, in 1904, being the Presbyterian Hall in Cross Street (that site is now a carpark).¹⁵

¹⁴ Sands Directory, 1919

¹⁵ Broomham, R., 2006

2.2.3. Inter War Development of the Double Bay Centre

The Inter-war period marked the spread of the Inter-war flat buildings throughout much of the eastern suburbs of Sydney. Typically, the Inter-war flat is of dark face brick with a tiled hipped roof and up to a height of 6 to 7 storeys, although many were only of two to four storeys in height. Although instigated by developers and investors, they were often architect designed in a range of architectural styles used commonly in-house designs and were distinctly domestic in appearance. Initially located on New South Head Road around Edgecliff, they gradually moved along this main roadway eastwards. At Double Bay they replaced many of the older cottages and villas developed from the 1850s to the 1880s, including along Cross Street, Short Street and William Street.¹⁶

According to Rosemary Broomham (2001), in the year 1921, 56 new buildings were erected in the Double Bay-Rose Bay area, comprised of 42 houses, 6 residential flat buildings, 8 combined shops and dwellings and an additional 7 existing houses were converted into residential flat buildings. By 1928, although the number of new builds had barely changed (rising from 56 to 57 in the Double Bay-Rose Bay area), more than half were residential flat buildings and by 1938, the percentage of residential flat buildings rose to 70% of the total number of new builds in the locality.¹⁷ An example includes **No. 43 Bay Street**, originally a two storey, face-brick residential flat building, constructed in 1926.



Figure 2. 7: 1930 aerial photograph of the Double Bay Centre showing its distinctly residential appearance as suburb at that time, with commercial buildings fronting New South Head Road between Bay Street and Cross Street. Source: NSW Spatial Services Historical Imagery Viewer

This was also the period of shop-top housing, often fronting main thoroughfares (such as New South Head Road) and consolidating the commercial centres of the suburbs through which these roadways passed. At Double Bay, although commercial premises such as motor garages and grocers could be found at intersections throughout the original Village Reserve lands, the majority of businesses were located along New South Head Road.

¹⁶ Broomham, R., 2006; p. 9

¹⁷ Broomham, R., 2001; p. 33

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However, during the Inter-war period, the shopping precinct of Double Bay began to be extended back (northwards and westwards) from New South Head Road, taking in Bay Street, Knox Street and Cross Street. Unlike Rose Bay where shop buildings were more often purpose built, at Double Bay most were created by adding shop fronts to existing houses (a practice that continued well into the late 20th century and is evidenced in many of the commercial buildings located along Bay Street). Notably, in 1938, a Miss Jane Ramsay erected 7 new shops on Bay Street, in the Woolcott Subdivision, extending the shopping precinct back from the main road.¹⁸ **Cooper's Corner, No. 475-479 New South Head Road**, is a grander example of the shop top housing building, constructed in 1928 and located on a prominent corner at the northern end of the Double Bay commercial centre.

2.2.4. Post WWII immigration and Late 20th century development

By the mid-20th century, a high proportion of Sydney's wealthy residents lived in the Woollahra municipality and the city of Sydney continued to be the main shopping centre for day-to-day needs, with only minor purchases being made from local shopping centres. Until the 1950s, the commercial centre of Double Bay remained predominantly along New South Head Road, with shop top housing, as well as a cinema and two hotels; and it was just one of a number of local shopping centres found in the area along with Edgecliff, Rose Bay, Rose Bay North and Vaucluse.

The end of WWII marked the beginning of a notable shift in Australian society and culture as a result of the entry of migrants, displaced by the war. Between 1945 and 1965, two million immigrants arrived in Australia, including the first government sanctioned non-British migrants.¹⁹ This notable influx of people transformed Australian society, including Sydney and Double Bay, where new migrants could find suitable accommodation in the Inter-War residential flat buildings that threaded their way through the eastern suburbs. Migrants from European countries established businesses, shops and restaurants, contributing to the "Europeanization" of the urban areas and the establishment of the "café society".

"My grandfather, a Hungarian Jewish immigrant, started Twenty One in 1958," says Michael Schiffer, who now runs the café with his father George. "Back then Double Bay had very few shops; just a couple of milk bars, and two pubs ... the Golden Sheaf and the Royal Oak. Grandfather put chairs and tables out on the footpath; nobody else was doing it at the time, he didn't even ask the council's permission. He also imported one of the first espresso machines in Sydney."²⁰

In 1960, Woollahra Council decided to attract business and commercial interest in Double Bay by providing better facilities.²¹ This included the acquisition of off-street parking space, the redevelopment of properties on Knox Street and the widening and extending of Knox Street to Bay Street by taking in the former The Retreat.

In 1962, Council acquired a large portion of land bounded by Knox Street, Bay Street, Short Street and Goldman Lane and decided to develop the site. Known at the time as the Knox Street Redevelopment, the land was tendered for lease on a 99-year basis with the condition that the land be developed and was to include a first-floor free parking deck constructed over the whole land, with shops, offices, professional rooms, showrooms, shopping arcades and public toilets at ground floor

¹⁸ Broomham, R., 2001; p. 97

¹⁹ National Museum of Australia, www.nma.gov.au/defining-moments/resources/postwar-immigration-drive

²⁰ Article: "From Cool to Daggy and back again: How Sydney's Double Bay got its mojo back", *The Sydney Morning Herald: Domain*, 14th March 2018

²¹ Gruzman, N., 1971; p. 35

and a car parking area and commercial business, hostel and other accommodation on the upper floors.²² In 1966 the Cosmopolitan Centre at Nos. 2- 4 Knox Street opened.



Figure 2. 8: 1951 aerial photograph of the Double Bay Centre, which still appears as predominantly residential with the commercial area concentrated along New South Head Road. Source: NSW Spatial Services Historical Imagery Viewer



Figure 2. 9: Early 1960s aerial photograph of the Double Bay Centre, prior to the development of the Cosmopolitan Centre but showing the large, open air carpark area fronting Short Street and Goldman Lane created by the demolition of Inter-war flat buildings. Council was to develop almost this entire block. By this time, Knox Street had been extended to Bay Street, removing The Retreat. Source: *Double Bay Centre Redevelopment Scheme*, 1971

²² Minutes of WMC Ordinary Council Meeting 28th May 1962 and 12th November 1962

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At this time, Council also encouraged a revitalisation process via alterations and extensions to many old buildings in Knox, Bay and Cross Streets, while seeking to retain the architectural character of existing facades where possible.²³

The approach worked and Double Bay became a vogueish place to meet and shop, catering for the cafe-set, with food, clothing, and general goods for sale in Double Bay that would otherwise have been hard to find.²⁴ According to Carla Zampatti in 1980, the only geographically stylish areas where women were their own fashion experts, were "Double Bay on a Saturday morning and South Yarra."²⁵

Double Bay was, some thought, a social phenomenon masquerading as a shopping centre where the "in" people went.²⁶ In a 2004 article entitled "Paradise Lost", John Gyrfas, a Hungarian immigrant and former Double Bay restaurant owner (Dee Bee's café) reminisced about the hey days of Double Bay in the 1960s and 1970s, noting that what had started as a place for homesick Europeans, very quickly became hot. "The Australians caught on very quickly to the ambience of Double Bay... Nobody else had the cafes and the boutiques. People came from everywhere. There was Barry Humphries, Bob Hawke, Sonia McMahon, Sir Peter Abels, society women with beautiful hats. It was the place to see and be seen."²⁷



Figure 2. 10: Article about a luncheon and fashion parade at Eliza's arranged by the social committee of the Alliance Francaise. Source: *The Australian Women's Weekly* Wednesday 6th May 1970 p. 11



Figure 2. 11: *Walkabout* Vol 36 No. 7 (1st July 1970)



Figure 2. 12: *The Australian Jewish Times*, Thursday 17th December 1987 p. 20



Figure 2. 13: *The Daily Telegraph*, Sunday 2nd April 1960, p 13

²³ Development Planning & Research Associates, 1971; p. 35

²⁴ Broomham, R., 2006

²⁵ Article: "Carla Zampatti", *The Australian Women's Weekly*, Wednesday 17th September 1980, p. 19

²⁶ *Walkabout*, July 1970

²⁷ Article: "Paradise Lost", *The Sydney Morning Herald*, 29th November 2004

Although the Knox Street/Cosmopolitan Centre Development of the 1960s firmly established the Double Bay Centre as the commercial heart of the suburb, the pattern of development of commercial buildings being located along New South Head Road and reaching backwards (north and west) through the former swamp lands (now Knox Street) can be seen to have commenced in the mid to late 19th century.

Double Bay Centre Redevelopment Control Code 1971

Following the success of the Knox Street/Cosmopolitan Centre Development, Woollahra Council sought to further encourage commercial development within the Double Bay Centre and the *Double Bay Centre Redevelopment Control Code*, was exhibited in 1969 (as the *Interim Redevelopment Control Code Double Bay Street Shopping Centre and Environs*). The Interim Code was prepared by Woollahra Council and consultant town planners Development Planning & Research Associates, and it provided for a redevelopment zone between William Street and New South Head Road, east of Bay Street. It included as Objective 1: 'To preserve and develop the established "village character" of the Double Bay Shopping Centre.'²⁸

Following public exhibition of the Interim Code it became clear that the community was strongly opposed to the plan, objecting to the limitations placed on future development opportunities and height restrictions (amongst other issues).²⁹ One of the loudest voices of opposition was Neville Gruzman (architect and Honorary Landscape Consultant for Woollahra Council) who pointed out that very few streets within the Double Bay Centre could be considered to have a "village character", noting that "Double Bay had not been a village since widening of New South Head Road began in 1939 although it once was."³⁰

Although Gruzman acknowledged that Bay Street alone could be considered to have a village atmosphere due to the predominance of rows of terrace housing (although altered for commercial/retail uses) and small residential flat buildings, he also suggested that such character would not remain for much longer due to (assumed) development pressures on the locality for larger scale commercial development.³¹

Subsequently, Neville Gruzman was engaged as a consultant to the consultant planners to prepare a revised Redevelopment Scheme. Gruzman's view was that the Double Bay Centre should be developed as a two-level shopping centre with offices above. He promoted the proposition that future development of the locality should move away from the village-like atmosphere of Bay Street. His proposal for No. 45a Bay Street (constructed 1975-78) sought to demonstrate how this could be achieved.

The resultant *Double Bay Redevelopment Scheme: Redevelopment Control Code* was presented to Woollahra Council in 1971. The plan zoned both sides of Bay Street, Knox Street, New South Head Road, and the south side of Cross Street as a "Zone A" precinct allowing a range of commercial uses, even though commercial development in the forms of shops and restaurants had been permitted since the mid-1960s and conversion of existing buildings into commercial premises (shops and other businesses) had been occurring anyway since the 1950s. However, the Code also allowed for bonus Floor Space Ratio for commercial development (either new buildings or alterations to existing buildings) if the development scheme provided for arcades, colonnades, interconnections between

²⁸ Gruzman, N.; 1971; p. 66

²⁹ Ibid.; p. 52

³⁰ Ibid.; p. 70

³¹ Ibid.; p. 69

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buildings to encourage pedestrian movement at first floor level, landscaping and architectural detailing to the exteriors.³²



Figure 2. 14: The planning scheme prepared by Development Planning & Research Associates in 1971 for consideration by Woollahra Council, showing the proposed commercial zoning of the Double Bay Centre. Source: *Double Bay Centre Redevelopment Scheme*, 1971

The Redevelopment Scheme resulted in a number of new commercial buildings being constructed along Bay Street in the late 1960s and 1970s that interrupted the predominantly residential scale of the streetscape. These buildings were: the Mainline Building, No. 32 Bay Street (1968),³³ Bay House, No. 2 Guilfoyle Avenue (1971), Neville Gruzman's Gaden House, No. 24 Bay Street (2A Cooper Street) (1971), No. 16-22 Bay Street by Mainline Constructions (1975, since demolished and replaced with new multi-level mixed use building) and No. 45a Bay Street also by Neville Gruzman (1975-78).



Figure 2. 15: No. 45a Bay Street



Figure 2. 16: Gaden House, No. 24 Bay Street (2A Cooper Street)



Figure 2. 17: Mainline building, No. 32 Bay Street, constructed 1968. Source: www.realcommercial.com.au

³² Development Planning and Research Associates, 1971; *Double Bay Redevelopment Scheme: Redevelopment Control Code*

³³ Mainline Corporation Ltd was one of Australia's largest construction companies during the late 1960s and early 1970s and was responsible for building some of Australia's most notable landmark buildings before its collapse in 1974 (https://en.wikipedia.org/wiki/Mainline_Corporation).



Figure 2. 18: 1978 aerial photograph of the Double Bay Centre illustrating the impact of the Double Bay Redevelopment Scheme on the bulk and scale of late 20th century development, notably along the central portion of Bay Street. Source: NSW Spatial Services Historical Imagery Viewer

Recent Development

Following the apparent rush to take advantage of the new development scheme for the Double Bay Centre that occurred in the 1970s, development throughout the Centre slowed in the main until the 21st century. Along Bay Street (south), alterations and additions to the original/early terrace housing continued in order to modernise the appearance of the buildings and to accommodate modern commercial/retail uses, however, bulk and scale remained fairly consistent, and the 19th century/early 20th century development continues to dominate. Two notable exceptions are the four to five storey mixed use building replacing the Mainline Building at No. 16-22 Bay Street (approved in 2012) and the four-storey mixed use building at No. 4-10 Bay Street (assumed constructed in the 1980s).

Recently however a series of development applications for new, multi-level developments have obtained approval for properties along Bay Street (south). These include:

- Nos. 2 and 4-10 Bay Street and 294-298 New South Head Road: Demolition of existing buildings and construction of new five storey shop top housing development (DA2021/69)
- No. 14 Bay Street (character building): Demolition of the existing terrace house and construction of a new 5 storey shop top housing development (DA2020/449)
- No. 17 Bay Street: Substantial alterations and additions of an existing commercial building to facilitate a shop top housing development consisting of two-levels of commercial and two-level residential dwelling with rooftop terrace (DA2022/65)
- Nos. 19-27 Bay Street: Demolition of the existing buildings and construction of a five-storey commercial development with four levels of basement parking (DA2021/535)

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- No. 21-27 Bay Street: Demolition of existing buildings and construction of a new five-storey commercial premises building including three basement levels, vehicular access via Gumtree Lane and provision of a through-site pedestrian link (DA2021/14).

Aside than the proposal for No. 14 Bay Street which is identified as a character building and is an early 20th century terrace house, the majority of the historic terrace houses, including all other identified character buildings located along Bay Street (south) will remain.

Other notable changes in the Double Bay Centre include the proposal to form a new public plaza along Knox Street (funded under the NSW Government Public Spaces Legacy Program) and in May 2022 Woollahra Council exhibited the *Draft Double Bay Centre Planning and Urban Design Strategy* providing guidelines for the future development of the Double Bay Centre.

Much like the previous *Double Bay Centre Redevelopment Control Code*, the current draft strategy acknowledges the village character of Bay Street, outdoor dining and diversity of businesses that define the locality. However, it is also noted that recent developments in the Centre have exceeded height and density limits and the Centre is going through a built form transition. The draft strategy aims to control and coordination this transition in a way that “reinforces Double Bay’s village character”.



Figure 2. 19: 2021 aerial photograph of the Double Bay Centre. Source: Woollahra Municipal Council

2.3. Historical Subdivision

The following provides brief historical outlines of the streets and immediate surrounds of the “character buildings”. For individual histories of the “character buildings”, refer to Appendix A: Survey Sheets.

2.3.1. Bay Street

Bay Street was formed as a public road in the Village Reserve of Double Bay, established by the colonial government in 1834, and formed the eastern boundary of the Reserve lands. The road was one of two (the other being Ocean Avenue) within the village accessing the bay from New South Head Road.

The west side of Bay Street, north of Cooper Street is within the new village that was subdivided into large allotments that were made available for purchase with freehold title from the 1830s.

All land on the eastern side of Bay Street and on the western side of Bay Street to the south of Cooper Street remained in the hands of the Cooper family, as part of the Point Piper Estate, portions of which were sold in leasehold to Walter Scott in 1857³⁴ and James Pindulles Edwards in 1862.³⁵

In 1886 the portion of land on the eastern side of Bay Street fronting New South Head Road on the south was purchased freehold by William Prout Woolcott.³⁶

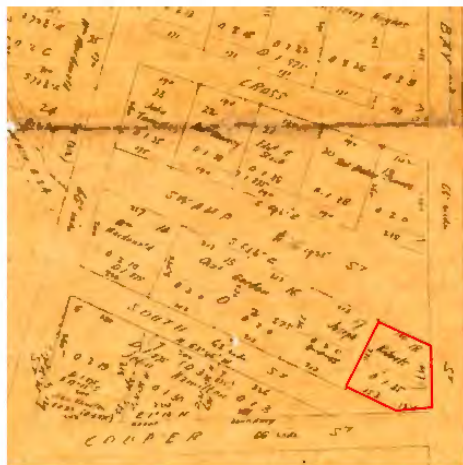


Figure 2. 20: Detail from a sketch plan of the Double Bay area (undated, assumed 1830s), showing the names of the original land-owners of the allotments within the Double Bay Village Reserve. Roberts is shown as the owner of Lot 18 (outlined in red) where the Royal Oak Hotel would eventually be constructed. Source: SLNSW, Z/SP/D9/71



Figure 2. 21: Detail of the plan of Point Piper Estate of 1855 (with later annotations) showing the location of the three early land-owners, Edwards, Scott and Woolcott, of the southern end of Bay Street. Source: State Library of NSW (ZM4 811.1812/1855/1)

³⁴ Old System Lease Book 61 No. 572

³⁵ Old System Lease Book 84 No. 310

³⁶ Old System Conveyance Book 334 No. 276

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Village Reserve

The Royal Oak Hotel at **No. 28 Bay Street** (on the northern side of the intersection with Cooper Street) is sited within one Village Reserve allotments. Lot 18 of the Village Reserve was purchased by Joseph Roberts in 1835 (see Figure 2.9 above). However, it was not until c.1869 that the land was developed by then owner, stonemason and contractor Joseph Gale, who built the original Royal Oak Hotel.



Figure 2. 22: A photograph of Bay Street in the early 1870s made by the American and Australasian Photographic Company. Looking north down Bay Street towards Gale's Royal Oak Hotel (indicated with an arrow) and the cottage opposite beside Short Street. The area in the foreground at right was subdivided in 1885 in Woolcott's subdivision and formed part of the swamp lands, behind which were the market gardens. Source: State Library of NSW (ON 4 Box 56 No. 238)



Figure 2. 23: Detail from Metropolitan detail series plan Woollahra Sheet 20 showing a portion of the Double Bay Village Reserve and its level of development in 1889. The footprint of the Royal Oak Hotel is seen fronting Bay Street the intersection with Cooper and South Streets (indicated with an arrow). Source: SLNSW, M Ser 4 811.17/1

James Pindulles Edwards

J. P. Edwards (1821-1908) migrated to Australia in the mid-19th century and married Charlotte the daughter of Captain George Banks in 1855. Banks was an early settler of Double Bay and the uniting of the Edwards and Banks families may be the reason that Edwards also settled in the locality. James made a career in the development of the railway system in NSW, initially as a contractor and later as a stationmaster. In 1860, he was elected as a councillor for Woollahra Council and served at various times on the improvement, finance and water committees of Council and was chairman of the Double Bay Reserve committee.³⁷

Edwards's leasehold between Cross Streets and what is now Short Street was traversed by a creek and elsewhere comprised swamp land. The western portion of Knox Street now traverses this former creek/swamp. These natural resources were exploited for market gardens, and within the pocket of higher ground a cottage was built beside Short Street (there were other developments fronting Cross Street).

The multi-storey commercial building at **No. 45a Bay Street**, developed in 1976, to designs by architect Neville Gruzman is located within Edwards' leasehold land.

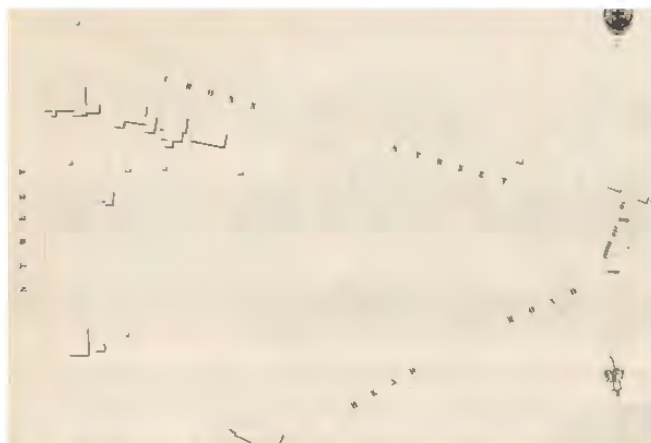


Figure 2. 24: Detail from Metropolitan detail series plan Woollahra Sheet No. 24 dated 1889 (tracing of an earlier, 1887?, survey) showing the leasehold land of J.P. Edwards. At this time, the land that would become Knox Street and The Retreat was in use as a market garden then owned by the Macpherson family. Source: SLNSW, M Ser 4 811.17/1

Walter Scott

Walter Scott esq. of Eskdale, Seaham was the managing agent for Dr Walter Scott of Wallalong, Hunter Valley, his uncle.³⁸

Scott's leasehold comprised the land on the western side of Bay Street rising to a New South Head Road frontage (on the south) within which Scott developed a villa estate called Brooklyn (see Figure 2.11). In 1877, the leasehold of Brooklyn house and garden was purchased by William Prout Woolcott,³⁹ however, it was not until 1905 that the former Scott lands were subdivided as the Brooklyn Estate.

The vendor was Mrs Frances Leonora Mackay (1845-1915), the widow of grazer Duncan Forbes Mackay (1834-1887) of Dulcalmah at Singleton. Mrs Mackay in 1904 had purchased the leasehold of Brooklyn from the executors of Woolcott's estate,⁴⁰ and the Cooper family sold her the freehold also

³⁷ www.woollahra.nsw.gov.au/library/local_history/council_history/electing_the_first_council/first_councillors

³⁸ https://www.freesettlerorfelon.com/walter_scott1.htm

³⁹ Old System Assignment of Lease Book 172 No. 765

⁴⁰ Old System Assignment of Lease Book 774 No. 788

2. Historical Evidence

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in that year.⁴¹ The Brooklyn Estate land release of 1905 formed 17 allotments fronting Bay Street and a laneway (Brooklyn Lane) to service them. Each of allotments was narrow at 20 feet, but deep at 100 feet.

Nos. 12 and 14 Bay Street are located within the Brooklyn Estate lands.



Figure 2. 25: Detail from Metropolitan detail series plan Woollahra Sheet 19 dated 1889 showing the leasehold land of Walter Scott, with his residence fronting Henrietta Street. This portion of Bay Street has not been developed by this time. Source: SLNSW, M Ser 4 811.17/1

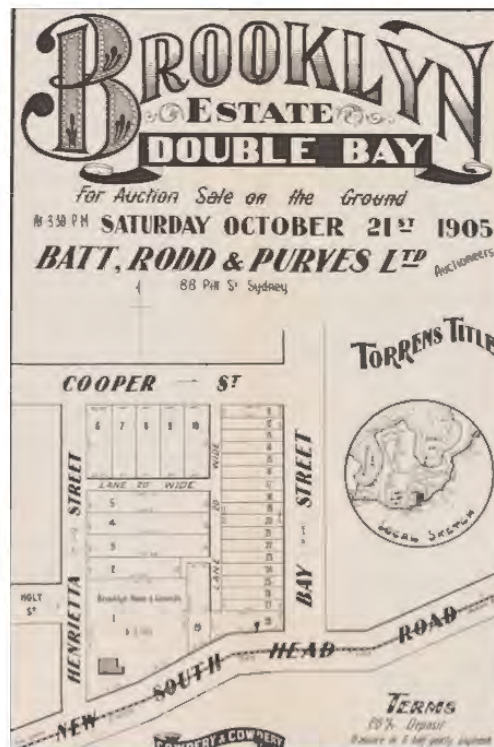


Figure 2. 26: Plan of the Brooklyn Estate land release of 1905 that formed the allotments on the west side of Bay Street. Source: NLA, LFSP 719-F50

William Prout Woolcott

William Prout Woolcott (1826-1887) was a house and estate agent in Sydney. His land, located on the east side of Bay Street between New South Head Road and Short Street was conveyed by the Cooper family in 1886 to Woolcott for 4550 pounds,⁴² although Woolcott had possession by late 1885. This sale was in freehold.

In late 1885 Woolcott subdivided his land to form 22 allotments fronting the east side of Bay Street, and 18 allotments fronting New South Head Road. Each allotment was narrow at 20 feet, but deep (110 feet in the instance of the Bay Street allotments). To service these allotments two narrow (20 feet) laneways, now known as Gum Tree Lane and Goldman Lane, were formed. As Woolcott had purchased the freehold from the Cooper family, these allotments came with freehold title, which was uncommon in Double Bay in the nineteenth century beyond the Village Reserve lands.

⁴¹ Not registered

⁴² Old System Conveyance Book 334 NO. 276

Woolcott died unexpectedly in 1887 and eventually the bulk of his subdivision was purchased in 1889 by Augustus Timewell Fleay (1837-1905), an accountant.⁴³ In the intervening years a number of sales had been made and these were registered by Fleay in 1889.

Nos. 9 to 19 Bay Street and Nos. 29 to 43 Bay Street are located in the Woolcott Subdivision.



Figure 2. 27: Detail from Metropolitan detail series plan Woollahra Sheet No. 24 dated 1889 showing the freehold land of W. P. Woolcott. At this time, none of the “character buildings” located along Bay Street are shown to have been constructed. The alignment of Short Street is seen (indicated with an arrow). Source: SLNSW, M Ser 4 811.17/1



Figure 2. 28: The subdivision plan of William Prout Woolcott's land release of late 1885. The sales were in freehold in a district otherwise characterised by leasehold title. Source: SLNSW, Double Bay Subdivision Plan No. 29

2.3.2. Knox Street

Knox Street is within the Cooper family leasehold of $2\frac{3}{4}$ acres situated between New South Head Road and Cross Street that was leased to Gooy Chum (see Figure 2.11 above) and was developed as a market garden in the nineteenth century.

In 1901 the Cooper family sold the freehold of around $1\frac{1}{4}$ acres of the former leasehold to Mrs Mary Ann Harkness, the wife of Edward Knox Harkness.⁴⁴ The sale comprised the eastern portion of Knox Street (from No. 21) to New South Head Road, which had been formed by 1902.⁴⁵

Harkness (1864-1924) has been considered the most active speculative builder in Double Bay in the first two decades of the twentieth century. An outcome of his building activity was the making of new streets such as Knox and Transvaal.⁴⁶ As part of his speculative building activity, Harkness built a number of cottages (the exception being the flats at No.19 Knox Street) on the north side of Knox

⁴³ Old System Conveyance Book 404 NO. 815

⁴⁴ Old System Conveyance Book 693 No. 352

⁴⁵ Torrens Title CT 1432-3

⁴⁶ Broomham 2006

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Street in the early 1900s,⁴⁷ inclusive of the first development of No. 21 Knox Street sold by Harkness in 1905.⁴⁸



Figure 2. 29: Detail from a photograph of the late 1870s depicting the market garden (looking northeast) where Knox Street is today. New South Head Road is seen in the foreground and Cross Street is seen defining the northern boundary of the market garden lands. Source: State Library of NSW (SPF/652)

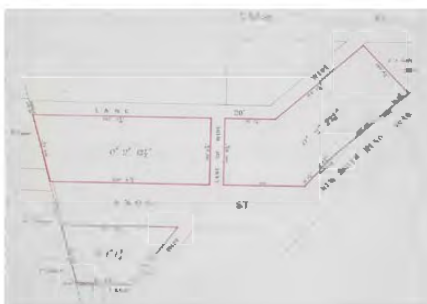


Figure 2. 30: The extent Harkness's land fronting Knox Street. Harkness had purchased the freehold of the land in 1901 and he formed Knox Street. Prior to the 1950s the western termination of Knox Street was No. 21. Source: NSW Land Registry Services (CT 1432-3)

In the early 1950s Woollahra Council implemented a road improvement scheme that reconfigured the western end of Knox Street and merged it with the The Retreat, a short cul-de-sac off Bay Street formed in about 1900. When fully implemented, by the early 1960s it seems, this continued Knox Street west to the intersection with Bay Street. This work formed part of the overall redevelopment of Knox Street brought about by Woollahra Council in an attempt to attract business and commercial interest in Double Bay.

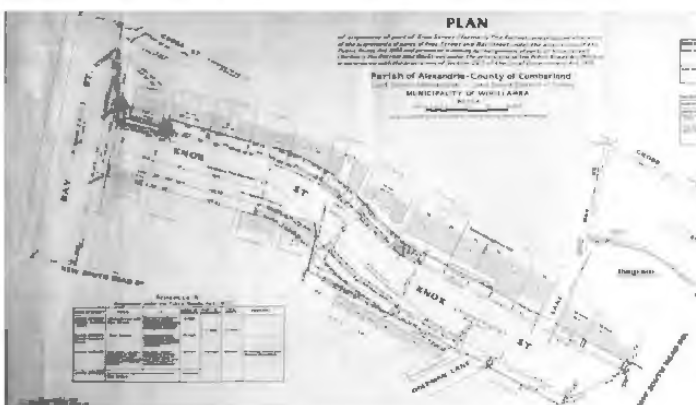


Figure 2. 31: Plan of the new Knox Street after reforming by Woollahra Council undertaken from 1952 to the early 1960s. In the process The Retreat was consigned to history. This survey is dated 1963. Source: Woollahra Library (M20)

⁴⁷ Woollahra Council Rate Valuation - Double Bay Ward 1904, entry for Knox Street

⁴⁸ Torrens Title Dealing 410786

The first new development in Knox Street of this era was the shopping arcade at Nos. **21-25 Knox Street** designed in 1955 by architect Douglas Forsyth-Evans (1899-1968).⁴⁹ Also built in 1955 were shops at No. 3 Knox Street,⁵⁰ and a bank at the intersection to New South Head Road,⁵¹ with both now demolished.

Redevelopment of the western section of Knox Street (formerly The Retreat) commenced in 1959 with new shopping arcades and offices.⁵² The Cosmopolitan Centre at No. 4 Knox Street was built in 1966 and the multi-level commercial building at **No. 45a Bay Street**, which stretches between Knox Street and Knox Lane, was erected in 1978.



Figure 2. 32: Knox Street looking east towards New South Head Road in the 1950s before the redevelopment by Woollahra Council. Source: Woollahra Library, Acc. No. pf008026 1950s



Figure 2. 33: Photograph of Knox Street 1959 looking west towards The Retreat prior to redevelopment. Source: Woollahra Library, Acc. No. pf008007



Figure 2. 34: Photograph of Knox Street in 1977 looking east towards New South Head Road, taken from an upper level of the Cosmopolitan Centre. Source: Woollahra Library, Acc. No. pf004719



Figure 2. 35: Photograph of Knox Street in the 1970s looking west after redevelopment. Source: Woollahra Library, Acc. No. pf006360/0098

⁴⁹ Woollahra Council Building Application 58/55

⁵⁰ Woollahra Council Building Application 90/55

⁵¹ Woollahra Council Building Application 210/55

⁵² Woollahra Council Building Applications 82/59, 371/59, 429/59

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2.3.3. New South Head Road

New South Head Road was surveyed in 1831 and formed by 1834. The road, one of the principal arterial roads within the municipality of Woollahra was widened in the inter-war era of the twentieth century to the width seen today.

The “character building” at Nos. 475-479 New South Head Road, known as Cooper’s Corner is located on the north-east corner of the intersection of New South Head Road and Bellevue Road, within the former Colebrook estate lands.

Colebrook, originally located to the northeast of the Double Bay Centre, was built by William Augustine Duncan in the early 1860s. Duncan migrated to Australia in 1837 as a Catholic school teacher, however he soon moved on to a career in publishing, being the founding editor of the *Australasian Chronicle*, a Catholic newspaper of the time. Through this newspaper he pushed for the expansion of representative institutions in the colony over the entrenched class interests of the major land-owners and squatters. After his support of Governor Gipps in the land crisis of 1844 Duncan was rewarded with a customs position at Morton Bay. He remained in the customs service for the remainder of his career reaching the position of NSW Collector General of Customs in 1859, a position he held until his retirement in 1881.



Figure 2. 36: The plan of subdivision of Colebrook undertaken in 1923 that formed the allotment of Nos. 475-479 New South Head Road. Source: SLNSW, Edgecliff Subdivision Plan No. 8

In 1923 the grounds of Colebrook, originally extending back to Fairfax Road, were subdivided into 9 blocks and it appears the house itself was converted into flats. It is also at this time that Cooper’s Corner, Nos. 475-479 New South Head Road on the corner of New South Head and Bellevue Roads was built. This landmark corner development was built in 1928 and designed by architect Edwin Roy Orchard (1891-1963).⁵³

In 1960 it was announced that the historic Colebrook mansion was to be demolished and a seventeen storey unit block built in its place. It is this building which now bears the name Colebrook. A small memento of the original house may be seen today at Lyne Park, Rose Bay where the gates from Colebrook now form the entrance to the Rose Bay War Memorial.⁵⁴

⁵³ Woollahra Council Building Application 297/28

⁵⁴ https://www.woollahra.nsw.gov.au/_data/assets/pdf_file/0015/16044/Colebrook.pdf

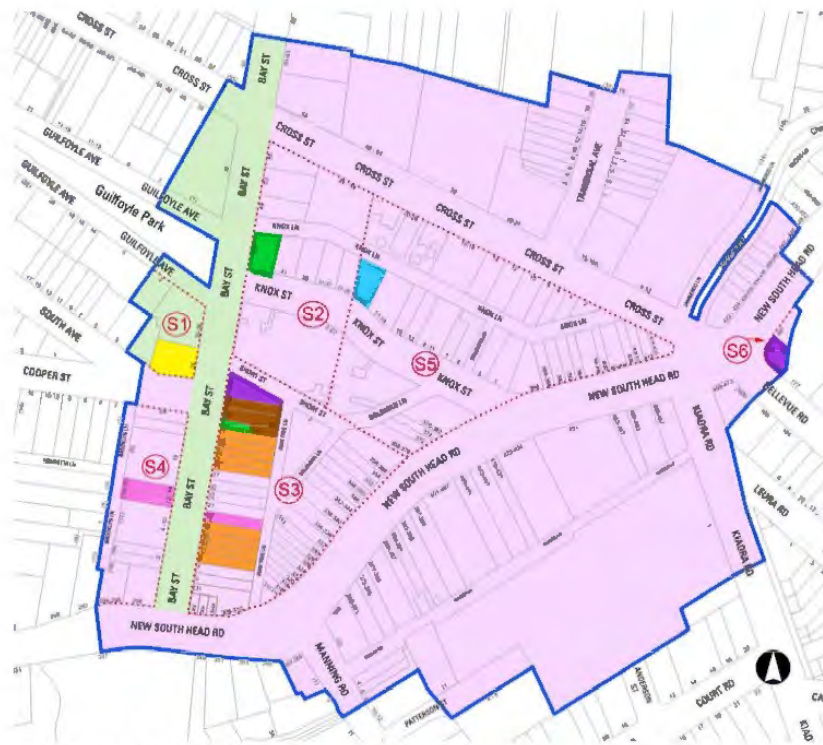
2.4. Historical Development of the Subject Properties

The following table provides a brief outline of subject buildings, their date of construction, known architect and date of conversion from residential to commercial use as follows. Refer also to Figure 2.34 below.

Property Address	Building Type	Architect/Builder	Date of Construction	Date of Conversion
Bay Street West				
12 Bay Street	Terrace house	Possibly John Foley (builder, first owner)	c1908	1972
14 Bay Street	Terrace house	Unknown	1914	1967
28 Bay Street (Royal Oak Hotel)	Hotel	First build: unknown Second build: Prevost, Synott & Ruwald	c1869 Rebuilt 1924-25	-
Bay Street East				
9 Bay Street	Terrace house	possibly Samuel Beaumont (first owner)	1889	1910 and 1964
11 Bay Street	Terrace house	Unknown	1897	1967
13 Bay Street	Terrace house	Unknown	1897	1966
15 Bay Street	Terrace house	Unknown	1897	1965
17 Bay Street	Terrace house	Unknown	1894	1960
19 Bay Street	Terrace house	Unknown	c1901	1954
29 Bay Street	Terrace house	Unknown	1892	1925 and 1968
31 Bay Street	Terrace house	Unknown	1892	1968
33 Bay Street	Terrace house	Unknown	1892	1968
35 Bay Street	Terrace house	Unknown	1892	1958
37 Bay Street	Terrace house	Unknown	c1898 & c1976	c1976
39 Bay Street	Commercial	Unknown	1991	-
41 Bay Street	Commercial	Scott Wilson, designer	1995	-
43 Bay Street	Residential Flat building	Charles Arthur Smith (builder and owner)	1926	1962
45a Bay Street	Commercial	Neville Gruzman, architect	1975-78	-
Knox Street				
21-25 Knox Street	Commercial	Douglas Forsyth-Evans, architect	1954	-
New South Head Road				
475-479 New South Head Road	Shop top housing	Edwin Roy Orchard, architect	1928	-

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DOUBLE BAY CENTRE HISTORICAL PHASES OF DEVELOPMENT

- Double Bay Centre
- Double Bay Village Reserve (established 1834)
- Point Piper Estate lands (granted 1820)

CONSTRUCTION PHASES OF THE CHARACTER BUILDINGS

- 1860-1869
- 1885-1899
- 1900-1919
- 1920-1929
- 1950-1959
- 1970-1979
- 1980-1989
- 1990-1999

SUBDIVISION PHASES

- | | |
|--|---|
| S1 Double Bay Village Reserve 1834 | S4 Brooklyn Estate 1905 |
| S2 James Pindulles Edwards 1862 | S5 Mary Ann & Edward Knox Harkness 1901 |
| S3 Woolcott land release 1885 | S6 Colebrook Mansion and Grounds 1923 |

Figure 2. 37: Diagram showing the historical phases of development. The above diagram does not take into account later changes to the nominated character buildings or the phases of development for other buildings throughout the Double Bay Centre.

3. Physical Evidence

3.1. Introduction

A site inspection of the Double Bay centre and the nominated properties was undertaken in March 2022 and each building was recorded and photographed. Preliminary research into each building was undertaken to identify the date, architect (where known) and original and/or early use of the place and has been condensed and presented in Section 3.3 below. Refer also to the separate inventory sheets for each property for further information (Appendix A).

3.2. General Description

The Double Bay Centre is located in the suburb of Double Bay and forms the commercial focus of the area. The boundaries of the Double Bay Centre follow generally the triangular area formed by the intersection of Cross Street, to the north, New South Head Road to the southeast and Bay Street to the west, while a number of laneways and minor streets provide cross-connections through the area.

Medium to high-density commercial development is concentrated around these primary streets, while the surrounding area comprises low-to-medium density residential development. The *Transvaal Avenue* heritage conservation area is also located within the Double Bay Centre, and which comprises semi-detached single storey Federation cottages, all converted for commercial use.

The area comprises a mix of building periods, types and styles, ranging from converted Victorian terrace houses, modernist offices, later infill development and contemporary flat buildings. The prevalence of converted residences for commercial use, and the later accumulations and additions to the rear of the properties, reflects the rapid change from residential to commercial uses that occurred in the locality in the mid-20th century.



Figure 3.1: Map of Double Bay Centre (outlined in orange), showing buildings subject to this assessment (in yellow). Source: SIXMaps.

3. Physical Evidence

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3.2.1. Bay Street

Generally

Bay Street forms the boundary between the two primary land grants that form present day Double Bay.

The eastern side of Bay Street and western side south of Cooper Street forms part of the Point Piper Estate, later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The western side of Bay forms part of the Double Bay Village Reserve, which was subdivided into large allotments that were made available for purchase with freehold title from the 1830s.

Bay Street comprises the main shopping street in the Double Bay Centre and extends from New South Head Road at the south end, all the way north to the Double Bay Wharf. It is a moderately trafficked two-lane road with on-street parking to both sides, and the length of the street is lined with well-established Chinese elms (*Ulmus parvifolia*) on the footpath and in the roadway, which provide a consistent canopy over the road, particularly to the southern end of the street.

The footpath to either side of Bay Street is wide, and partially covered by awnings of varying heights and style. Street furniture is located on the footpath to serve the restaurants and cafes that occupy Bay Street and collectively lend the street a pedestrian scale.

The area is characterised by a mix of commercial buildings of varied periods and styles, as well as some contemporary residential flat buildings. Guilfoyle Park intersects midway along Bay Street and provides an area of open space for pedestrian use.

Character of Bay Street

Bay Street (south)

The built fabric of Bay Street (south) consists, in the main of, late 19th and early 20th century terrace housing that has been sympathetically converted for retail/commercial use in the mid to late 20th century. Physical change is concentrated on the ground level street frontage, retaining the configurations, detailing and forms of the original terrace houses, including moulded rendered parapets running across groups of terraces and upper-level balconies, some cantilevered over the footpath. The result is a commercial precinct of a distinctly domestic scale (2 storeys), form and detailing, particularly on the eastern side of the street.

In the majority, these historic terrace houses are those that are identified as being the "character buildings", however, there are also a number of other historic terrace houses and buildings of architectural interest located within Bay Street (south) that could be considered to be "character buildings"; these are: Nos. 3 to 9 Bay Street and No. 4 Bay Street. Given the brief for this report, these additional historic buildings have not been assessed as to their histories or significance.

In amongst the historic building fabric are also a number of late 20th century commercial developments that do not correspond to the scale, form or detailing of the rows of terrace houses located along the eastern side of Bay Street (south). These later buildings (No. 2 Bay Street, Nos. 6-10 Bay Street, Nos. 16-22 Bay Street, Nos., 17-19 Bay Street, Nos. 23-25 Bay Street and No. 27 Bay Street) disrupt the fine grain historic character of Bay Street (south), although the large commercial developments on the western side of the street are setback from the predominant front building line which somewhat lessens their visual impact.

A strong contributing feature of the mixed historical residential/commercial character of Bay Street (south) is the treatment of the public domain, with mature street tree plantings of Chinese elm (*Ulmus parvifolia*) and traditional style street lighting, creates a sense of enclosure that enhances the intimacy of the locality.

The fine grain, low scale development comprising the southern end of Bay Street (south of Short Street), combined with the heavy canopy of trees overhead provides a dense, 'enclosed' character to the area, in contrast to the larger allotments at the northern end of Bay Street (north of Short Street). As such, long range views up or down Bay Street are limited from the southern end of the street.



Figure 3.2: View towards Nos. 35-41 Bay Street, on the eastern side of Bay Street.

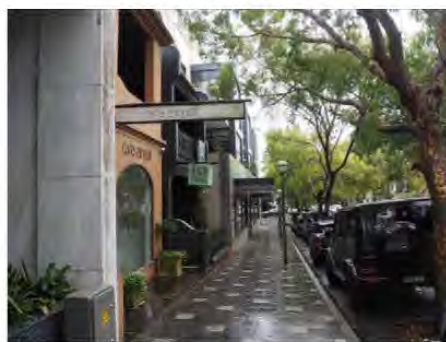


Figure 3.3: Looking north up Bay Street, from No. 12 Bay Street. The later development of Nos. 16-18 Bay Street is seen in the background.



Figure 3.4: Mix of 19th century terrace housing (Nos. 13 and 15 Bay Street) adjacent to former terrace housing with detracting alterations (Nos. 17 and 19 Bay Street)



Figure 3.5: Looking south down Bay Street.



Figure 3.6: Nos. 3 to 7 Bay Street (not identified as "character buildings")



Figure 3.7: No. 4 Bay Street (not identified as "character buildings")

3. Physical Evidence

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Bay Street (central)

Bay Street (south) culminates around the intersections of Cooper Street, Knox Street, Short Street and Guilfoyle Avenue and this central area is defined by buildings of a larger scale including the Royal Oak Hotel, No. 28 Bay Street, the former residential flat building at No. 43 Bay Street, and the commercial development at No. 45a Bay Street (along with other more recent developments) which, together with the heritage listed Gaden House, No. 24 Bay Street (2A Cooper Street), serve as transition elements between the traditional residential character in the south to the contemporary commercial character of the Double Bay Centre.



Figure 3.8: Looking south down Bay Street, at the intersection of Bay Street and Cross Street.



Figure 3.9: Looking north up Bay Street, at the intersection of Bay Street and Cooper Street. The Royal Oak Hotel is visible in the foreground.



Figure 3.10: No. 45a Bay Street at the intersection of Bay and Cross Streets.



Figure 3.11: Gaden House, No. 24 Bay Street (2A Cooper Street) at the intersection of Bay and Cooper Streets.

Bay Street (north)

The northern end of Bay Street is characterised by larger allotments with 2-4 storey commercial buildings dating predominantly from the mid to late 20th century and aligned to the footpath. Buildings located at intersections are oriented to address both streets, often with corner entries.

The northern end of Bay Street appears more open, comprising larger scale buildings and allotments. This is further emphasised by the intersection of Bay Street, Knox Street, Knox Lane and Guilfoyle Park at a central point along Bay Street. As a result, long range views northward towards Double Bay Wharf and Double Bay itself are available, as are clear views down the side streets and cross laneways.



Figure 3.12: Long view looking south down Bay Street from near the intersection of William Street in Bay Street (north).
Source: Google Streetview

Gum Tree Lane

Gum Tree Lane is a narrow laneway located to the east of Bay Street, running parallel to Bay Street from New South Head Road to Short Street. The rear of the buildings fronting Bay Street and New South Head Road face onto this laneway. Many of the buildings along Bay Street have had one to three storey rear wings constructed to accommodate new or expanded uses, with some original features and forms still visible. Most of the rear additions extend the full length of the rear of the property to align with the street and incorporate garages or carports.

Although of little aesthetic interest, the modified rear wings and secondary buildings located to the rear of the Bay Street (south) terrace houses are evidence of the dramatic change of use from residential to commercial that commenced in the mid-20th century, with a number of the rear buildings having been constructed to house workshops for the fashion and interior design businesses of the 1950s and 1960s.

The laneway is largely devoid of vegetation, and where rear additions have not been constructed, the rear of the properties comprise concrete parking areas or back of house services.



Figure 3.13: Looking south down Gum Tree Lane.



Figure 3.14: Looking north up Gum Tree Lane.

Brooklyn Lane

Brooklyn Lane is a narrow laneway located to the west of Bay Street, running parallel to Bay Street from New South Head Road to Cooper Street, however, does not intersect with New South Head Road. The rear of the buildings fronting Bay Street and Henrietta Street to the west face onto this laneway, which largely comprises vehicular entry to underground carparking, or handstand areas. There is little vegetation and buildings are either built to the boundary, or setback to provide carparking.

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Figure 3.15: Looking south down Brooklyn Lane.



Figure 3.16: Looking north up Brooklyn Lane, towards Cooper Street.

3.2.2. Knox Street

Generally

Knox Street is located at the centre of the Double Bay Centre and extends east to west from New South Head Road to Bay Street. Knox Lane is located parallel to the north. It is a wide, moderately trafficked two lane road with on-street parking to both sides. There is little vegetation, excepting some low hedging and small trees within the median strip.

The area is characterised by a mix of commercial buildings of varied periods and styles. Buildings are primarily built to the front boundary and follow the curve of the street.

Character of Knox Street

The southern side of Knox Street comprises the development/planning undertaken in the 1970s and comprises large allotments that occupy entire blocks. Most of the southern side of Knox Street is defined by the Cosmopolitan Centre, a five storey commercial building with hotel, which has been built to the boundary and follows the curve of the street. As such, it forms a defined, impermeable boundary along almost the entire length of the street, in contrast to the lower-scale, mixed character of the northern side opposite.

The western section of Knox Street that now intersects Bay Street was formerly a cul-de-sac called The Retreat, removed in the early 1960s as part of the redevelopment works undertaken by Woollahra Council in the 1950s and 1960s.

The northern side of Knox Street appears more fragmented and varied, comprising of commercial buildings of varying styles, ages, heights, and forms. While most buildings have been constructed to align to the front boundary, many also feature recesses or arcades within or between buildings to create a highly articulated street frontage.

The wide street and little vegetation along Knox Street means that clear views are available eastward and westward along Knox Street, however due to the curve of the street direct views are somewhat limited. The Golden Sheaf Hotel on New South Head Road is visible looking eastward along much of Knox Street, while mid-range views through to Guilfoyle Park are available westward. The monolithic form of the Cosmopolitan Centre blocks any available views southward.

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Figure 3.17: Looking east mid-way along Knox Street.



Figure 3.18: Looking east up Knox Street, at the intersection of Knox Street and Bay Street.



Figure 3.19: Looking west along Knox Street



Figure 3.20: View north through Goldman Lane from Knox Street towards Knox Lane

Knox Lane

Knox Lane is a narrow, one-way laneway located to the north of Knox Street, running parallel to Knox Street from Bay Street, before turning northward to intersect with Cross Street. The rear of buildings fronting Knox Street and Cross Street face onto this laneway and provide access to off-street garages. In addition, a number of shopfronts located at the rear of buildings and a residential flat building principally front Knox Lane. On street parking is available to the northern side of the laneway, which otherwise comprises a footpath to either side of the street and minimal vegetation.

Due to the narrowness and curve of the laneway, views east and west along the laneway are largely restricted.



Figure 3.21: Looking west along Knox Lane.



Figure 3.22: Looking east along Knox Lane

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3.2.3. New South Head Road

Generally

New South Head Road is a historically significant road connecting the CBD to South Head. The road intersects the Double Bay Centre along its eastern side, traversing north-east to south-west and intersecting to Bay Street, Knox Street and Cross Street, enclosing the triangular area of land that defines the Double Bay Centre.

New South Head Road is a heavily trafficked, six lane road with on street parking available for small lengths along the road. At the northern end of New South Head Road is a busy intersection at which a number of principal through-roads intersect.

The area of New South Head Road located within the Double Bay Centre is characterised by attached two storey shop top housing and terrace houses, converted for entirely commercial uses and contemporary two-to-four storey commercial buildings, built to the street frontage with awnings at ground level over the footpath.

Character of New South Head Road

The narrow subdivision pattern along New South Head Road dates from the interwar period, where shop-top housing was constructed fronting main thoroughfares (such as New South Head Road), consolidating the majority of commercial uses in the Double Bay Centre to New South Head Road at this time.

Much of the shop-top buildings located along both sides of New South Head Road still remain, however have since been altered and converted for only commercial use. The northern side of New South Head Road in particular retains its overall fine grain character and consistency in scale, form, and style, albeit all have been altered. Some stylistic decorative elements, parapets, and chimneys also remain and form part of the streetscape.

The southern side of New South Head is less consistent, comprising larger scale contemporary commercial buildings, including the amalgamation of allotments, and as such does not form a consistent streetscape.

Buildings that are landmarks or are of otherwise interesting design are located at the intersection of New South Head Road and other principal streets within the Double Bay Centre. These include the Golden Sheaf Hotel and National Australian Bank building at the intersection of New South Head Road and Knox Road, and Cooper's Corner at the intersection of New South Head Road, Cross Street and Bellevue Road, all taking into consideration in their designs their prominence in views along New South Head Road.

Due to the curve in the road, views eastward along New South Head Road terminate in a clear view of Coopers Corner, set against a backdrop of vegetation and a residential flat building, while views westward look towards the heavily vegetated and steep slope upwards to the ridge of Ocean Street, punctuated by residential flat buildings at the lower and upper slope.



Figure 3.23: Looking northeast at the intersection of New South Head Road and Knox Street.



Figure 3.24: Looking towards Coopers Corner, at the intersection of New South Head Road and Cross Street.



Figure 3.25: Looking southwest towards the northern side of New South Head Road.

3. Physical Evidence

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3.3. Description of the Character Buildings





Research into each building was undertaken to identify the date, architect (where known) and original and/or early use of the place and historical associations. This preliminary information is presented below. For detailed descriptions of the nominated “character buildings” refer to Appendix A: Survey Sheets.

Address	Description	Photograph
Bay Street (east side)		
9 Bay Street (Lot 1 DP 84004)	Date	1889
	Form/Type	Single terrace house
	Architectural style	Victorian terrace
	Architect/s	Unknown
	Original and Current Use	Residential and Commercial / Commercial
11 Bay Street (Lot 1 DP 996522)	Date	c1897
	Form/Type	Terrace house (one of three)
	Architectural style	Victorian terrace
	Architect/s	Unknown
	Original and Current Use	Residential and Commercial / Commercial
11 Bay Street (rear) (Lot 1 DP 996522)	Date	1967
	Form/Type	Rear addition
	Architectural style	Functional
	Architect/s	Unknown
	Original and Current Use	Commercial / Commercial
13 Bay Street (Lot 1 DP 196874)	Date	1897
	Form/Type	Terrace house (one of three)
	Architectural style	Victorian terrace
	Architect/s	Unknown
	Original and Current Use	Residential and Commercial / Commercial

Address	Description		Photograph
15 Bay Street (Lot 1 DP 996523)	Date	c1897	
	Form/Type	Terrace house (one of three)	
	Architectural style	Victorian terrace	
	Architect/s	Unknown	
	Original and Current Use	Residential and Commercial / Commercial	
15 Bay Street (rear) (Lot 1 DP 996523)	Date	1978	
	Form/Type	Rear addition	
	Architectural style	Functional	
	Architect/s	Unknown	
	Original and Current Use	Commercial and Garage / Commercial and Garage	
17 Bay Street (Lot 1 DP 203535)	Date	1894	
	Form/Type	Single terrace house	
	Architectural style	Contemporary commercial (significantly altered)	
	Architect/s	Unknown	
	Original and Current Use	Residential and Commercial / Commercial	
17 Bay Street (rear) (Lot 1 DP 203535)	Date	1964	
	Form/Type	Rear addition	
	Architectural style	Contemporary (significantly altered)	
	Architect/s	Unknown	
	Original and Current Use	Residential and Commercial / Residential and Commercial	
19 Bay Street (Lot 1 DP 90466)	Date	c1901	
	Form/Type	Single terrace house	
	Architectural style	Contemporary commercial (significantly altered)	
	Architect/s	Unknown	
	Original and Current Use	Residential and Commercial / Commercial	






3. Physical Evidence

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Address	Description		Photograph
19 Bay Street (rear) (Lot 1 DP 90466)	Date	1954	
	Form/Type	Rear addition	
	Architectural style	Contemporary commercial (significantly altered)	
	Architect/s	Unknown	
	Original and Current Use	Residential and Commercial / Commercial	
	Original and Current Use	Hotel / Hotel	
29 -33 Bay Street (Lot B, C, D DP 162727)	Date	1894	
	Form/Type	Terrace house (one of four)	
	Architectural style	Victorian terrace	
	Architect/s	Unknown	
	Original and Current Use	Residential and restaurant/ Commercial	
35 Bay Street (Lot A DP 162727)	Date	1894	
	Form/Type	Terrace house (one of four)	
	Architectural style	Victorian terrace	
	Architect/s	Unknown	
	Original and Current Use	Residential and commercial/ Commercial	
37 Bay Street (Lot B DP 371452)	Date	1886, 1976 (infill addition)	
	Form/Type	Terrace house and infill addition	
	Architectural style	Victorian terrace	
	Architect/s	Unknown, Bruce L. Hains, Architect (infill development)	
	Original and Current Use	Residential and commercial / Restaurant	
39 Bay Street (Lot A DP 371452)	Date	1991	
	Form/Type	Commercial building	
	Architectural style	Contemporary commercial	
	Architect/s	Humphrey and Edwards Architects	
	Original and Current Use	Garage (demolished) / Commercial and residential	





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3. Physical Evidence

Address	Description		Photograph
41 Bay Street (Lot 21 DP 998825)	Date	1995	
	Form/Type	Single storey cottage	
	Architectural style	Contemporary (interpretation of simple weatherboard cottage)	
	Architect/s	Scott Williams	
	Original and Current Use	Commercial	
43 Bay Street (and 1 Short St) (Lot 22 DP 78412)	Date	1926, 1996 (extension)	
	Form/Type	Residential flats	
	Architectural style	Interwar	
	Architect/s	Charles Arthur Smith (builder)	
	Original and Current Use	Residential flats / commercial	
45A Bay Street (Lot 1 DP 208325)	Date	1975	
	Form/Type	Multi-storey commercial	
	Architectural style	Modernist	
	Architect/s	Neville Gruzman	
	Original and Current Use	Mixed commercial / Mixed commercial	
Bay Street (west side)			
12 Bay Street (Lot 19 DP 4606)	Date	c1908	
	Form/Type	Terrace house	
	Architectural style	Mediterranean/Spanish	
	Architect/s	Unknown	
	Original and Current Use	Residential/Commercial	
14 Bay Street (Lot 18 DP 4606)	Date	1914	
	Form/Type	Terrace house	
	Architectural style	Victorian Italianate	
	Architect/s	Unknown	
	Original and Current Use	Residential/Commercial	

3. Physical Evidence

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Address		Description	Photograph
28 Bay Street: Royal Oak Hotel (Lot 1 DP 60445)	Date	c1869 / 1924-5	
	Form/Type	Hotel	
	Architectural style	Inter-war Georgian revival/ Mediterranean	
	Architect/s	Prevost, Synott & Ruwald	
	Original and Current Use	Hotel	
Knox Street			
21-25 Knox Street (Lot 1 DP 208922)	Date	1955	
	Form/Type	Shopping Arcade	
	Architectural style	Moderne	
	Architect/s	Douglas Forsyth-Evans and Associates	
	Original and Current Use	Restaurant, offices / Restaurant, barber, offices	
New South Head Road			
Coopers Corner, 475- 479 New South Head Road (Lot 1 DP 13051)	Date	1928	
	Form/Type	Corner flat building	
	Architectural style	Arts and crafts	
	Architect/s	Edwin Roy Orchard	
	Original and Current Use	Shop top housing	
Coopers Corner, 475- 479 New South Head Road (eastern addition) (Lot 1 DP 13051)	Date	1959-61	
	Form/Type	Side addition	
	Architectural style	Functional	
	Architect/s	Magoffin & Poiner	
	Original and Current Use	Travel agency and record bar / Commercial	

4. Assessment of Significance

4.1. Introduction

The brief for this report requires an assessment of the cultural significance of the following:

- The individual character buildings as to whether they meet the threshold for individual heritage listing (local and/or State); and
- The locality (or parts thereof) as to whether it meets the threshold for listing as a heritage conservation area (local).

The Australia ICOMOS *Burra Charter* defines cultural significance as aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups. (*Burra Charter*, Article 1.2).

The assessment of the significance of a place requires an evaluation of the fabric, uses, associations and meanings relating to the place, from which a detailed statement of significance can be formulated.

4.1.1. NSW Heritage Assessment Criteria

The NSW heritage assessment criteria, as set out in *Assessing Heritage Significance* (2001) encompasses the five types of significance identified by the *Burra Charter*, expressed in a more detailed form by the following criteria:

- Criterion (a) An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area).
- Criterion (b) An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area).
- Criterion (c) An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or in local area).
- Criterion (d) An item has strong or special association with a particular community or cultural group in NSW (or local area) for social, cultural or spiritual reasons.
- Criterion (e) An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).
- Criterion (f) An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area).
- Criterion (g) An item is important in demonstrating the principal characteristics of a class of NSW's cultural or natural places or environments (or a class of the local area's cultural or natural places or environments).

Heritage NSW recommends that all criteria be referred to when assessing the significance of an item, even though only complex items will be significant under all criteria. Heritage NSW also recommends that items be compared with similar items of local and/or State significance in order to fully assess their heritage significance. (Refer to Section 4.4 Comparative Analysis).

4.2. Existing Heritage Status

The Double Bay Centre is not identified as a heritage conservation area and none of the properties the subject of this report are listed as local heritage items under the *Woollahra Local Environmental Plan (LEP) 2014*. However, a section of the *Transvaal Heritage Conservation Area (C7)* is located in the north-east portion of the Double Bay Centre and the area contains two local heritage items: Gaden House, No. 24 Bay Street (2A Cooper Street) (Item No. I681), The Golden Sheaf Hotel, 423-431 New South Head Road (Item No. I208), as well as a single archaeological site at the former Double Bay Compressed Air Ejector Station (Item No. A2). Refer to Figure 1.1 for the location of existing heritage items.

Under Chapter D5: Double Bay Centre of the *Woollahra Development Control (DCP) 2015*, the Double Bay Centre is identified as being: “a unique local centre, which enjoys a privileged position near the southern edge of Sydney Harbour at the base of a large natural amphitheatre. Its accessibility and distinctive landscape quality evoke an appealing cosmopolitan character that is warmly valued by local residents and users of the centre.”¹

The Double Bay Centre contains a mix of retail, commercial, service and residential buildings of varying ages, styles and architectural interest. High quality small-scale speciality retailing defines the image and character of the Double Bay Centre and is concentrated along New South Head Road, Knox Street, Cross Street and Bay Street. Laneways and plazas provide a further layer of interest and arcaded commercial buildings are a distinctive feature of the Double Bay Centre.

Chapter D5 Double Bay Centre of the *Woollahra DCP 2015* provides the following descriptions of the character of the streets and laneways that contain the subject properties:

Part	Street	Existing Character
D5.4.3	New South Head Road	New South Head Road is a historically significant road connecting the city to South Head. The road traverses the Double Bay Centre where it has a strong curved form punctuated with vistas of green at either end. The quality and scale of existing buildings do not yet realise the potential of the space.
D5.4.4	Bay Street (south)	Bay Street connects New South Head Road with the harbour. Its north-south orientation results in the street being sunny throughout the day. It is lined by modest buildings on narrow lots, with irregular setbacks at street level and street trees. Together the elements contribute to an intimate and relaxed atmosphere. There are a number of buildings that have been identified as character buildings in Section 5.6.3.8 Heritage items and character buildings. These include several Victorian terraces that have been modified for retail use.
D5.4.5	Bay Street (centre)	The central section of Bay Street is focused on Guilfoyle Park, which together with the surrounding streets, creates a generous area of open space. This space is defined and contained by the buildings on Bay Street and Guilfoyle Avenue.
D5.4.6	Knox Street	Knox Street is located at the physical centre of Double Bay, and has high value retail premises. The street section is asymmetrical with the Cosmopolitan Centre having a higher form to the south. The lower built edge to the north is fragmented and varied, and

¹ Woollahra DCP 2015, Chapter D5, p. 1

Part	Street	Existing Character
		some buildings suggest street level connections to other streets. The street has a pronounced curve which is articulated by the buildings on the north side and the lower levels of the Cosmopolitan Centre.
D5.4.8	The Lanes	Most of the lanes are currently the “back” of lots. These are characterised by their lack of pedestrian amenity and extensive vehicle crossovers and tend to be visually blighted by service areas and unscreened rubbish areas.
D5.4.10	Short Street	The building on the northern side of Short Street, and its extensive vehicle crossovers, establishes an overbearing scale and unmodulated façade which dominates the spatial quality of Short Street.
D5.4.11	Gumtree Lane	Gumtree Lane is spatially defined by the discontinuous two storey built form on its west side and the lane geometry that creates a central triangular site.

4.2.1. Character Buildings

Under Part 5.6.3.8 Heritage Items and Character Buildings of the Woollahra DCP 2015, a number of buildings located within the Double Bay Centre have been identified as character buildings.

Character buildings are defined as being those properties that: “have high streetscape value because of their strong architectural character and the way in which they address the street...”.

Although character buildings have no identified heritage values and are not subject to the same level of protection or consideration as local heritage items and/or contributory buildings located within a heritage conservation area, they are nevertheless subject to additional development controls aimed at achieving the following objectives:

- O1 *Protect and enhance heritage items and conservation areas.*
- O2 *Encourage the sensitive adaptation or reuse of buildings that contribute to the spatial definition of the urban spaces they address.*

The character buildings identified within Part 5.6.3.8 of the Woollahra DCP 2015 are as follows:

- Coopers Corner, 475-479 New South Head Road;
- Twenty One, 21-25 Knox Street;
- 45A Bay Street;
- 24-26 Bay Street;
- 14 Bay Street;
- 37 Bay Street;
- 35 Bay Street;
- 29-33 Bay Street;
- 9 Bay Street;
- 11 Bay Street;
- 13 Bay Street; and
- 15 Bay Street.

Since the development of the Woollahra DCP 2015, No. 24 Bay Street (2A Cooper Street) (Gaden House) has been listed as a local heritage item under Schedule 5 of the Woollahra LEP 2014 (Item No. 681). (Note: based on the comparative analysis undertaken as part of this report with respect to other works by the architect of Gaden House, Neville Gruzman, it is the opinion of the authors of this report that Gaden House should be nominated for inclusion on the NSW State Heritage Register.)

4. Assessment of Significance

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In addition, Council has also identified the following properties as being worth considering as character buildings and/or as local heritage items:

- Royal Oak Hotel, 28 Bay Street;
- 12 Bay Street;
- 17 Bay Street;
- 19 Bay Street;
- 39 Bay Street;
- 41 Bay Street; and
- 43 Bay Street.

4.3. Local and State Historical Themes

Guidelines from Heritage NSW emphasise the role of history in the heritage assessment process and a list of state historical themes has been developed by the NSW Heritage Council. These themes assist in determining comparative significance and prevent one value taking precedence over others. In this case, the place is associated with the following NSW State Historical Themes:

State Historical Theme	National Historical Theme	Historical Associations
Commerce	3 Developing local, regional and national economies	<ul style="list-style-type: none"> • Royal Oak Hotel, initially constructed in c.1869, one of the oldest commercial properties in the Double Bay Centre. • No. 21-25 Knox Street, constructed 1954, one of the first purposes built commercial buildings on Knox Street. • Rapid change of use to commercial/retail that occurred from the 1950s to former residential buildings along Bay Street in particular
Towns, suburbs and villages	4 Building settlements, towns and cities	<ul style="list-style-type: none"> • Establishment of the Double Bay Village Reserve (1834) • Subdivision of former Point Piper Estate throughout the late 19th and early 20th century, resulting in allotments and street alignments. • Subsequent initial development of the locality as a predominantly residential precinct with commercial development concentrated along New South Head Road • Change of use and gradual spread of commercial development into former residential precincts from the Inter-war period. • Groups of terrace housing along Bay Street.
Land tenure		
Accommodation		
Labour	5 Working	<ul style="list-style-type: none"> • Sympathetic alterations to terrace housing along Bay Street to accommodate commercial/retail uses.

State Historical Theme	National Historical Theme	Historical Associations
		<ul style="list-style-type: none"> Separate rear buildings and/or extended rear wings to Bay Street terraces to accommodate workshops. Purpose built commercial buildings of architectural note, designed by known architects.

4.4. Comparative Analysis

As per the publication *Assessing Heritage Significance* (2001), Heritage NSW recommends that items be compared with similar items of local and/or State significance in order to fully assess their heritage significance. Therefore, in order to establish whether any of the buildings the subject of this report warrant listing as individual heritage items, a comparative analysis is required.

Amongst the identified group of character buildings located within the Double Bay Centre are a small group of buildings that are distinctive in terms of their architectural design and still retain architectural merit regardless of the extent of change. These character buildings have been identified as having significant historical associations with architects of note, as per the following:

Property	Architect
Royal Oak Hotel, 28 Bay Street	Prevost, Synott & Ruwald
45A Bay Street	Neville Gruzman
Cooper's Corner, 475-479 New South Head Road	Edwin Orchard
21-25 Knox Street	Douglas Forsyth Evans

In order to determine whether these buildings may warrant individual listing as local heritage items, a comparative analysis of the works of the above architects has been undertaken as follows:

4.4.1. Douglas Forsyth Evans

Evans (1899-1968) trained as an architect in Sydney under Varney Parkes and was registered as an architect in 1923 and in 1930, he worked with L.G.H McCredie. He was a member of the Sydney Technical College Architectural Club and the Ku-ring-gai Tree Lovers' Civic League. His sister, Annie Wyatt, was the founder of the National Trust of Australia, and Douglas was the first honorary architect for the National Trust.

Of his pre-war works Marton Hall (1938), Margaret Street, Wynyard is considered the most significant, comprising 16 floors of bachelor flats (since demolished), which attracted considerable attention for its height and stylish Moderne facade.²

² Pickett, C. and Butler-Bowdon, C., "Evans, Douglas Forsyth", cited in *The Encyclopedia of Australian Architecture*, Goad, P. & Willis, J. eds. Cambridge University Press, 2012

4. Assessment of Significance

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Figure 4. 1: Early photograph of Marton Hall, Wynyard (now demolished). Source: www.flickr.com/photos/9028007



Figure 4. 2: Detail from article about Marton Hall in *Decoration and Glass*, showing the entry arrangement. Source: *Decoration and Glass*, Vol. 6, No. 3 (1st July 1940), p. 9



Forsyth Evans was at his most productive during the 1950s, producing several distinctive apartment buildings and in 1954 he designed the commercial building at **No. 21-25 Knox Street**, Double Bay. Other examples of Forsyth Evans's work are as follows:

Property	Image
<p>Chilterns, 593 New South Head Road, Rose Bay</p> <p>Local heritage item: Woollahra LEP 2014, Item No. 320 and included in the <i>RAIA Register of Significant Buildings in NSW</i>.</p> <p>Constructed in 1952, the residential flat building comprises a three-storey concrete framed structure set over a tapering cantilevered slab supported on a central row of massive, oval shaped, tapered columns or piloti above an open ground floor car park. Within the building's externally expressed concrete frame are infill walls of timber framed glazing and solid panelling providing a pattern of varied openings with awning sash windows, large 'picture' windows and low-level fixed glazing. The building is of local significance by virtue of its aesthetic form being a rare and early example in Australia of European Modernism (the International Style) reflecting the influence of Swiss-French Architect Le Corbusier's 'Unite' apartment buildings constructed in provincial France after World War 2. The building is also significant for the involvement of the noted structural engineer Peter Miller, acknowledged for his later design achievements in the use of reinforced and precast concrete structures. Referred to as the "flat on stilts", its unusual design garnered much attention when first constructed, and it was profiled in <i>Building</i> magazine.</p>	 <p>Figure 4. 3: Chilterns, as it appeared shortly after completion. Source: <i>Building, Lighting and Engineering</i>, 24 July 1953, p. 23</p>

Property	Image
<p>North Water, 13 King Avenue, Balgowlah</p> <p>Local heritage item: Manly LEP 2013, Item No. I17</p> <p>Constructed in 1937 for publisher David Hampton. As originally designed, the two-storey residence consisted of polychrome banded brick and painted stucco with flat roof. The symmetrical front consists of squared flanks with flat roofs and a central cylindrical section with overhanging flat eave. The central section has a vertical obscure glass window which is triangular in section. Unfortunately, the polychrome brickwork has been rendered over and a large flat roofed garage constructed in front of the house. The house was profiled in <i>Australian Home Beautiful</i> shortly after completion.</p>	 <p>Figure 4. 4: Photograph of North Water from <i>Australian Home Beautiful</i> magazine, December 1st 1937, p. 25</p>
<p>Glenhurst Gardens, 11 Yarranabee Road, Darling Point</p> <p>Architect D. Forsyth Evans was engaged to design what was dubbed “the largest block of home units in Australia” by builders Stuart Brothers, to replace the Victorian mansion Glenhurst in 1959. New technology was used for the slab and lift construction of the building, and during marketing, mention was made of the 200ft per minute lifts leading down to the foyer at one end, and garage at the other. In order to maximise views of the garden and harbour, and allow for cross breezes, the architect designed Glenhurst Gardens to have an ambulatory, which was a very different approach to apartment building design. (www.glenhurstgardens.com.au/history)</p>	 <p>Figure 4. 5: Glenhurst Gardens shortly after construction in 1959. Source: SLNSW< ON 388/Box 043/Item 099</p>
<p>Catalina Restaurant, Lyne Park, Rose Bay</p> <p>Originally constructed as the Caprice nightclub and opened in 1957 by noted nightclub owner Jim Bendrodt to designs by D. Forsyth Evans. It has since held a number of restaurants including Sails, Views, Seven Seas and now Catalina. Working with the late architect Leigh Prentice, the current owners gutted the building and rebuilt it to a classic design in the 1990s.</p>	 <p>Figure 4. 6: J.C. Bendrodt's new Caprice restaurant shortly after construction in 1956. Source: SLNSW, Australian Photographic Agency - 02281</p>

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Property	Image
<p>Watergleam, 21 East Crescent, McMahon's Point</p> <p>'Watergleam' is a 17-storey block of 82 bedsits and one- and two-bedroom flats, built in 1965 to designs by D. Forsyth Evans. The property, between East Crescent Street and Lavender Bay, includes a nine-floor car park and swimming pool. The 'slip-form' construction method allowed the concrete shell to be erected in only 13 weeks. (Stanton Library, North Sydney Council)</p>	 <p>Figure 4. 7: Recent photograph of Watergleam. Source: www.raywhite.com</p>
<p>Seven Seas, 2 Parkes Street, Kirribilli</p> <p>Seven Seas, Kirribilli was constructed in 1958 to designs by D. Forsyth Evans and was one of the first slab format apartment blocks built in Australia; and one of the first Sydney buildings constructed using lift slab concrete floors.</p>	 <p>Figure 4. 8: Sevens Seas, Kirribilli. Source: www.property.com</p>

Conclusion

Douglas Forsyth Evans was an innovative and fashionable architect of the 1930s to the 1950s, drawn to International Modernist architectural styles, however, until recently little attention has been paid to his output and few of his buildings are listed as heritage items, despite their architectural attributes. His seemingly long collaboration with noted structural engineer Peter Owen Miller AM (of Miller Milston Ferris) is an important aspect to his success as a designer of large-scale Post War International Modernist style apartment buildings.

Based on the above examples of his work, Forsyth Evans allowed for a degree of "quirkiness" to be incorporated into his smaller scale work as opposed to his more formal International Modernist style designs for his large-scale apartment buildings. Hence, Chiltern Flats, the former Caprice nightclub, North Water, Balgowlah (his own house) and No. 21-25 Knox Street, have a playfulness in their overall form and detailing. Combining stepped and curved forms, an emphasis on horizontality, glazed walls, and expressed structural concrete framing, Forsyth Evans still utilised the new architectural language of Post-war International style architecture within his smaller works.

No. 21-25 Knox Street is a representative example of Evans's smaller scale work. As originally constructed, the building combined a stepped built form moving away from the street frontage, combined with a strong entry statement of two, two storied bowed shop frontages with open arcade between, that visually and physically invites the passer-by into the building. Originally of face brick with rendered banding and Marseille tiled roof, the building combined old-fashioned detailing with Modernist elements of large glass areas, contrasting textures and contrasting non-rectangular shapes with rectangular forms and horizontality. Similar design features are also found in the form and detailing of Chiltern Flats, the former Caprice nightclub and North Water, Balgowlah.



As one of the first purpose-built commercial buildings to be constructed on Knox Street, the arcaded form of the building set a pattern of development that has become a defining element in the Double Bay Centre. Constructed in 1954, No. 21-25 Knox Street, was consciously designed by Evans as a fashionable, retail/commercial building, that played an important part in the establishment of the “cosmopolitan” character of the precinct.

4.4.2. Edwin Orchard

Edwin (Ted) Roy Orchard was born at Mosman Bay, Sydney and schooled at Sydney Boys High School with later training at Sydney Technical College. He commenced his articles under John Burcham Clamp in 1907 and his name appears frequently at this time winning IA NSW student prizes. He began his own practice in 1912 in Pitt Street and one of his earliest known works is the extant house at 35 Muston Street, Mosman (1912). Soon after he designed houses in Lindfield, Neutral Bay, Mosman, Bondi Junction, Manly, Cremorne and Clifton Gardens. These houses were erected by 1915 and *Building* magazine featured the work in an article ambitiously titled “Australian domestic architecture, how ‘type’ is evolved” suggesting that Sydney architects, were, due to the city’s topography, developing a characteristic Australian style. Orchard continued to practice principally throughout the Lower North Shore of Sydney until in 1931 he relocated to Queensland (perhaps because of a lack of work due to the Depression).



Orchard was a prolific and talented architect and his work was featured, on numerous occasions, in the premier architectural periodical of the time *Building* magazine. Orchard, together with contemporaries Morris and Hallegan and B.J. Waterhouse and Lake, is considered one of Sydney’s noted exponents of Arts & Crafts architecture.

In 1928, Orchard designed the mixed commercial and residential development now known as **Cooper’s Corner, 475-479 New South Head Road**, Double Bay. Other examples of Orchard’s work include the following:

Property	Image
<p>Cazna flats, 10-12 East Crescent, McMahon’s Point</p> <p>Local heritage item: North Sydney LEP 2013, Item No. I0465</p> <p>Constructed in c.1917, Cazna Flats is a three-storey brick apartment building with undercroft area, on a rusticated ashlar foundation with hipped tile roof. The top floor walls are roughcast rendered, with shingles to the lower spandrels of the enclosed corner verandahs which splay to form small eaves on the middle floor. It is a distinctive and prominent inter war flat building that makes a strong contribution to the streetscape.</p>	 <p>Figure 4. 9: Cazna Flats. Source: lsre.com.au/rental/apartment-nsw-mcmahons-point</p>
<p>Melton Flats, 116-118 Victoria Street Potts Point</p> <p>Local heritage item: Sydney LEP 2014, Item No. 1177</p> <p>Constructed c.1918, Melton Flats are of historical significance as providing evidence of the early 20th century redevelopment of Potts Point for high rise apartments. They are of aesthetic significance as a fine and locally rare example of a Federation Arts and Crafts style residential flat building.</p>	 <p>Figure 4. 10: Melton Flats. Source: wiki commons</p>

4. Assessment of Significance

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Property	Image
<p>Alabama Flats, 7 Ithaca Road, Elizabeth Bay</p> <p>Local heritage item: Sydney LEP 2012, Item No. I589</p> <p>Constructed in 1925, Alabama Flats is a good example of an inter-war flat building, having a mixture of design elements from Spanish Mission and Arts and Crafts styles, which makes a positive contribution to the streetscape.</p> <p>The building is a three storey Inter-War residential flat building constructed of rendered brickwork with timber double hung windows and timber doors, with a high parapet with bracketed cornice screening a simple skillion roof form, and deep balconies with robust masonry columns and bracketed supports on each level.</p>	 <p>Figure 4. 11: Alabama Flats. Source: Google Maps Street view</p>
<p>Daniel's Building, 68-70 Oxford Street, Darlinghurst</p> <p>Local heritage item: Sydney LEP 2012, Item No. I387</p> <p>Constructed in c1912, the Daniel's Building is part of an architecturally consistent group of buildings that were the result of the resumption and widening of Oxford Street between Whitlam and Taylor Squares. The building designed by architect Edwin R Orchard, is a fine example of Federation Freestyle architecture, makes an important contribution to the streetscape.</p>	 <p>Figure 4. 12: Daniel's Building. Source: Heritage Impact Statement: 56-76 Oxford Street, Darlinghurst, Rod Howard & Associates 2009, p3</p>

Conclusion

Cooper's Corner, 475-479 New South Head Road, Double Bay is an unusual and distinctive example of the retail and flat building architecture of Edwin Orchard. Sited in a landmark position, at the intersection of New South Head Road and Bellevue Road, Orchard took advantage of the location in his designs with a rounded face brick elevation and panelled tiled roof following the curve taking in the intersection and the main, decorative elevation fronting New South Head Road, with a chequered gabled parapet which draws. The building is unified across its frontage through the use of moulded render details to the inset balcony and spandrels.

The design of the building is an eclectic mix of the Californian bungalow influenced residential flat building with Arts & Crafts style elements, for which Orchard is well known. Cooper's Corner displays a number of key architectural design features that Orchard employed in his work including the shouldered gable ends with rendered design, rendered spandrel panels, extensive use of face brick with brick motifs giving the appearance of quoining, gabled tiled roof with terracotta hip and ridge capping and multi-pane double hung sash windows.

Cooper's Corner is one of only a small number of retail and residential flat buildings known to be designed by Orchard, who is more commonly associated with Arts & Crafts style bungalows, thus is considered to be a rare example of Orchard's commercial work. Despite the changes undertaken to the ground level shop frontages, the building remains a strong, architectural feature and landmark building within the Double Bay Centre.


4.4.3. Neville Gruzman

Neville Gruzman (1925-2005), born in Sydney and raised in Bondi and Bellevue Hill, commenced studying architecture at the University of Sydney in 1946. The major influences from his student days were architect, educator and cartoonist George Molnar and landscape painter Lloyd Rees. His first built work was while still a student: Lapin House, Rose Bay (1952) for his aunt (still extant). During the 1950s, Gruzman travelled to Europe and Japan, with the latter greatly influencing his future work.

Gruzman mostly built residential houses in Sydney, of which a number are recognised as local heritage items. His works are varied forms of Modernism known as Organic Modernism, or Regionalism; some show a strong influence by the works of Frank Lloyd Wright. His houses were consistently published in the late 1950s and early 1960s. In 1983, a commemorative exhibition devoted to Gruzman's work was held at the RAlA NSW Chapter, and another retrospective in 1992 at the Rex Irwin Gallery in Sydney.




Gruzman became a central figure in the distinctive architectural identity to emerge in Sydney in the 1950s and 1960s. He was a public and often contentious figure, serving as mayor of Woollahra Council in 1996. As he resided in the LGA, examples of Gruzman's work can be found throughout the area and he was heavily involved with the redevelopment of the Double Bay Centre in the late 1960s and early 1970s.


Aside from **No. 45a Bay Street** which he designed in 1975 and Gaden House, No. 24 Bay Street (2A Cooper Street) (see below), Gruzman designed a number of buildings throughout Double Bay including the Wentworth Bowling Green, R.G. Menzies building (location unknown), Double Bay Steak House in the Knox Arcade, 15 Knox Street; Vardi Restaurant, 29 Knox Street, as well as the conversion of **No. 11 Bay Street** for Barbara McKewan interiors. Other examples of Gruzman's work include the following:

Property	Image
<p>Gaden House, No. 24 Bay Street (2A Cooper Street), Double Bay</p> <p>Local heritage item: Woollahra LEP 2014, Item No. 681</p> <p>Constructed in 1970-71, Gaden House was developed as a suburban branch office for the established firm of solicitors, Gaden, Bowen and Stewart.</p> <p>It is a three-storey commercial building with lower ground level and opened by Premier Robert Askin in 1971. Its form and appearance were intended to stand out. Designed as a piece of light sculpture hovering above a white terrazzo podium, each façade was modelled by deep louvres on the east (angled vertical), north (horizontal) and west (vertical) elevations. The exterior and lobby were originally decorated with a Michael Kitching sculpture that made its way inside and up the circular glass, precast concrete and stainless-steel stair which led to the two levels of offices. The upper spaces were distinguished by a special ceiling system devised by Gruzman which both uniformly lit the space and acted as a giant plenum for the air-conditioning system. (Gruzman & Goad 2006: 152)</p>	 <p>Figure 4. 13: Gaden House. Source: Heritage NSW</p>

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Property	Image
<p>Empire Hotel 30-32A Darlinghurst Road, Potts Point</p> <p>Local heritage item: Sydney LEP 2012, Item No. I2291</p> <p>The building which houses the former Les Girls theatre nightclub, is a three storey modernist building with a curved corner by the Sydney architect Neville Gruzman, constructed in 1961-62. This mixed-use building was designed to incorporate retail uses to the ground floor, a theatre restaurant on the first floor and commercial offices on the top floor. By 1965 both upper floors were functioning as night clubs.</p> <p>The building has significance as it dates from a key period in the development of Potts Point from residential uses to specific mixed-use commercial uses. The architectural form and detail of the site is evident in the design of a mixed-use commercial building designed and built during the early 1960s. The design of this building was associated with a significant phase of cosmopolitan life within Potts Point where retail uses faced the street and night club uses were located to the upper level.</p>	 <p>Figure 4. 14: Empire Hotel. Source: City of Sydney Archives</p>
<p>Former Chadwick House and Garden, 82 Arthur Street, Forestville</p> <p>Local heritage item: Warringah LEP 2011, Item No. I139</p> <p>The Chadwick House and garden, Forestville, designed by prominent architect Neville Gruzman, designed in 1961 and built by 1974 with additions in 1968 & 1976 retains a high degree historical significance as one of Gruzman's best known buildings and is highly regarded as an outstanding work of architecture by the architectural profession.</p> <p>A remarkable, unusual house in the Australian context, comprised of interlocking hexagonal forms and constructed of timber and bush stone, stepping down its site and engaging with its complex bush garden. Oversailing, timber-framed parasol roofs, stepped like the floors and terraces. Unfinished stone walls internally, with clear finished timber joinery imparting a "cave-like" character to the interiors. Extended twice for the original client by the original architect.</p>	 <p>Figure 4. 15: Former Chadwick House in its garden setting. Source: www.realestate.com</p>
<p>Goodman House, 17 North Arm Road Middle Cove</p> <p>Local heritage item: Willoughby LEP 2012, Item No. I153</p> <p>Goodman House was the first house designed by Neville Gruzman after returning from Japan in 1955 and shows the influence of his study of traditional Japanese temples in its use of post-and-beam construction, black timberwork, copper panels and curved Japanese-inspired surfaces. It was built for a physician, Ben Goodman.</p>	 <p>Figure 4. 16: Goodman House, Middle Cove. Source: rorythearchitect.tumblr.com</p>

Property	Image
<p>Rosenberg Hills House, 36 Banks Avenue, Turramurra</p> <p>Local heritage item: Ku ring gai LEP 2015, Item No. I488</p> <p>Built for Sam Rosenberg, a nudist, in 1966 Gruzman's idea was to build a series of hills that surround the site on three sides making it visually and acoustically private. Later (19836), the house was expanded for a family with three children. The building is referred to by Philip Goad as a product of two iconic 20th-century houses (Wright's Fallingwater and Mies van der Rohe's Farnsworth House) that created the ultimate diagram of abstract shelter in the landscape</p>	 <p>Figure 4. 17: Rosenberg Hills House, Turramurra. Source: www.hotel-hotel.com.au/stories/iconic-australian-houses</p>
<p>Gruzman House, 4 - 8 Oswald Street Darling Point (1958, 1965, 1995)</p> <p>Gruzman's own house is a hidden sanctuary, entirely private and distant from noise (Philip Goad). Constructed in 1958, with later alterations in 1956 and 1995, The living area was joyous, with its classical organic interior embellished with a collection of paintings, sculpture, and porcelain. Jørn Utzon has judged that the house possessed the best living room in Australia. Another focus point is Gruzman's wife's dressing room with infinite light reflections from the mirrors on the walls on all four sides and on the ceiling.</p>	 <p>Figure 4. 18: Gruzman House, Darling Point. Source: www.domain.com</p>

Conclusion

No. 45a Bay Street, Double Bay is one of a relatively small number of commercial buildings designed by Neville Gruzman, whose work mostly consisted of residences.

Gruzman's work did not consistently adhere to any identified style or school of architecture. Each project responded to its site and client with its own architectural solutions. As such, there is great diversity across his body of work, although there is also commonality including material selection, strong horizontality in form, expressed structural components and large areas of glazing.

No. 45a Bay Street is similar in form to the heritage listed Gaden House, with an emphasis on horizontality, stepped forms, masonry cantilevered construction and large sheets of glazing, although without the delicacy of structure and reliance on natural light that is exhibited at Gaden House. With its boldly coloured, heavy cantilevered levels, supporting columns, projecting dark metal louvres and what appears to be smoked glazing to the upper levels, No. 45A Bay Street is a large scale and imposing building, although somewhat obscured by street trees. The deep cantilevering over the ground level means that the retail spaces are set well back from the street frontage forming a paved plaza fronting both Bay and Knox streets.

Gruzman was instrumental in the redevelopment of the Double Bay Centre in the early 1970s, being appointed Honorary Landscape Consultant to Woollahra Council in 1967 to design a planting scheme to "beautify" the Double Bay Centre and as a consultant to Development and Planning Research Association in 1969, the firm who developed the Double Bay Centre Redevelopment Scheme (1971).

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Gruzman advocated the redevelopment of the Double Bay Centre as a two-level shopping centre with offices above. He promoted the proposition that future development of the locality should move away from the village-like atmosphere of Bay Street and embrace the precedents set by the Mainline Building, No. 32 Bay Street (1968), Bay House, No. 2 Guilfoyle Avenue (1971), his own Gaden House, No. 24 Bay Street (2A Cooper Street) (1971) and the later development of No. 16-22 Bay Street also by Mainline Constructions (1975, since demolished). His proposal for No. 45a Bay Street sought to demonstrate how this could be achieved.


No. 45a Bay Street, although not as architecturally fine as Gaden House, nor as exciting or innovative as Gruzman's numerous residential designs, it nevertheless is an important building within the context of the historical development of Bay Street and redevelopment scheme for the Double Bay Centre that was underway in the early 1970s. Together with Gaden House, the Mainline Building, Bay House and No. 16-22 Bay Street, No. 45a Bay Street forms part of a group of late 20th century commercial buildings that are in direct contrast to the small scale, finer grained converted terrace housing that up until the 1970s had defined the character of the Bay Street retail precinct. It is also of note that Bay Street contains two examples of the work of this noted Modernist architect.

4.4.4. Prevost, Synott & Ruwald



The architectural firm of Prevost, Synott & Ruwald was formed in Sydney in 1924 consisting of partners Reginald Argyle de Tessier Prevost (1887-1942), Reymond Synnot (1888-1965) and Cyril Christian Ruwald (1895-1959). The firm was particularly well known for its hotel designs and between 1924 and 1931, the three partners produced dozens of hotels in Sydney suburbs and regional NSW towns for Tooth's brewery, drawing on an eclectic mix of the Mediterranean, Georgian Revival and English Domestic Revival styles.³

Synott departed the firm in 1931 and concentrated on residential work, followed by Ruwald in 1935/36. Prevost continued on, joining with Sydney Anchor in 1937 and together they designed a number of noted Steamlined Moderne hotels. Prevost also undertook a number of Moderne hotel commissions in the late 1930s and 40s, including the Golden Sheaf Hotel, Double Bay.

The Royal Oak Hotel, No. 28 Bay Street, was remodelled in 1924-25, by Prevost, Synott & Ruwald. A selection of other listed hotel buildings by the firm are as follows:

Property	Image
<p>Court House Hotel, 189 Darlinghurst Road, Darlinghurst</p> <p>Local heritage item: Sydney LEP 2012, Item No. I415</p> <p>The Court House Hotel is a four-storey building located on a prominent corner site. The three upper levels are designed in the Inter War Free Classical style and have face brick walls with decorative mouldings and cornices of cement render. The parapet is interrupted by a pediment at the corner of the building and by a raised section in the Bourke Street façade that contains decorative plaques and a cartouche.</p>	 <p>Figure 4. 19: Court House Hotel in 1930. Source: ANU Archives Tooth & Co. Ltd.</p>

³ "Prevost, Synott & Ruwald" by J. Willis and A. Higham, cited in *The Encyclopedia of Australian Architecture*, P. Goad and J. Willis (eds), 2012, Cambridge University Press, Melbourne, p. 561-2

Property	Image
<p>Brighton Hotel, 75-77 Oxford Street, Darlinghurst</p> <p>Local heritage item: Sydney LEP 2012, Item No. I390</p> <p>The Brighton Hotel is a four-storey building located on a prominent site. The ground floor level retains a number of wide openings that formed part of the 1934 alterations by Prevost, Synott & Ruwald. The first and second storey sections of the facades are overlaid with a grid of classically derived mouldings, cornices and pilasters.</p>	 <p>Figure 4. 20: Brighton Hotel in 1956. Source: CoS Archives</p>
<p>Tempe Hotel, 735 Princes Highway, Tempe</p> <p>Local heritage item: Marrickville LEP 2011, Item No. I300</p> <p>Rebuilt by Prevost, Synott & Ruwald in 1929.</p> <p>This two-storey hotel has a painted brick façade and rendered brick side elevations. The roof is steeply pitched, hipped and gabled, with a large central gable with timber ventilator to the façade. The roof is clad in corrugated steel. The building contains Victorian period details with an Inter-war period Free Classical style façade added.</p>	 <p>Figure 4. 21: Tempe Hotel in 1930 Source: ANU Archives Tooth & Co. Ltd.</p>

Conclusion

The Royal Oak Hotel, 28 Bay Street, Double Bay is an example of the early work of Prevost, Synott & Ruwald in the Inter-war Georgian Revival style. Although still relatively intact to its exterior detailing at the upper level and retaining its overall form, the hotel has been extensively altered at ground level and internally. Regardless, the surviving original details and form of the hotel continue to contribute to the historic character of Bay Street, Cooper Street and South Avenue.

The Royal Oak Hotel is also a representative example of the hotel work of Prevost, Synott & Ruwald. All three were skilled architects, capable of working in the range of architectural styles that were fashionable at the time (1920s-1930s) and the Royal Oak Hotel, albeit altered, retains evidence of the Inter-war Georgian Revival detailing employed by the firm. Along with Art Deco, Functionalist and Free Classical styles, the Georgian Revival style was popular for both new and modified hotels. Although relatively simple in detailing, as a suburban hotel, the Royal Oak Hotel is comparable to other Tooth & Co. hotels designed by their in-house architects and despite the alterations to the ground level facades, the overall form and detailing of the upper-level facades continue to make a strong contribution to the Bay Street streetscape.

4.5. The Significance of the Character Buildings

The assessments of significance undertaken for the individual properties the subject of this report have been prepared in accordance with the guidelines set out in the NSW Heritage Office and Planning NSW's publication, *Assessing Heritage Significance* (2001).

4.5.1. Summary Statements of Significance

The following Table 4.1 provides the suggested summary statement of significance for each of the identified character buildings and identifies whether or not the property is considered to meet the threshold for individual listing as a heritage item (local and/or State). For the full statement of significance for each property, refer to Appendix A: Survey Sheets.

It is worth noting that *Criterion (d): Social Significance* has not been formally assessed. Rather the statements made under this criterion are assumptions based on the history of the place.

Table 4. 1: Summary Statements of Significance for the Character Buildings

Address	Summary Statement of Significance	Recommended for Listing? (local or State)
Bay Street (East side)		
9 Bay Street (Lot 1 DP 84004)	<p>No. 9 Bay Street is of only minor significance as a Victorian terrace house (constructed 1889) that, as part of a group of similar building types in the immediate vicinity contributes to the historic, residential character of the Bay Street (south) streetscape, although it is one of numerous similar buildings located throughout the Woollahra LGA.</p> <p>No. 9 Bay Street has some social significance for its associations with Donald Horn Hall, a noted interior designer of the mid-to-late 20th century who contributed to the establishment of the "cosmopolitan" character of the Double Bay Centre.</p> <p>The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work was not undertaken by an architect of note and is not of architectural interest.</p>	Does not meet the criteria for local or State listing.
11 Bay Street (Lot 1 DP 996522)	<p>Although originally constructed as part of a group of late Victorian terrace houses (together with Nos. 13 and 15), No. 11 Bay Street has been substantially altered with very few surviving original details and makes minimal contribution to the historic character of the Bay Street (south) streetscape.</p> <p>No. 11 Bay Street has some social significance for its associations with Barbara McKewan, a noted socialite interior designer of the late 20th century who contributed to the establishment of the "cosmopolitan" character of the Double Bay Centre, and evidence of her occupation remains in the form</p>	Does not meet the criteria for local or State listing.

Address	Summary Statement of Significance	Recommended for Listing? (local or State)
	<p>of a painted sign on the former rear workshop building.</p> <p>The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work was undertaken by noted architect Neville Gruzman, what physical evidence survives is not of architectural interest.</p>	
13 Bay Street (Lot 1 DP 196874)	<p>No. 13 Bay Street, as a late Victorian terrace house, is of some aesthetic significance as one of a group of three terraces (alongside No. 11 and 15), that together contributes to the historic, residential character of the Bay Street (south) streetscape, although it is one of numerous similar buildings located throughout the Woollahra LGA.</p> <p>The historic use of the place by Lloyd Lomas, hairdresser, since the mid 1970s is also of note as a contributing factor in the view of the Double Bay Centre as a “cosmopolitan” shopping precinct, although Lloyd Lomas is not well known today.</p> <p>The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work was not undertaken by an architect of note and is not of architectural interest.</p>	Does not meet the criteria for local or State listing.
15 Bay Street (Lot 1 DP 996523)	<p>No. 15 Bay Street, as a late Victorian terrace house, is of some aesthetic significance as one of a group of three terraces (alongside No. 11 and 13), that together contributes to the historic, residential character of the Bay Street (south) streetscape, although it is one of numerous similar buildings located throughout the Woollahra LGA. The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century; and the sympathetic alterations undertaken by noted architect Espie Dods in the late 1970s, although the works are of little architectural interest.</p> <p>No. 15 Bay Street has some social significance for its associations with Morson Clift and his business Cassano Couture, a premier dressmaker of the late 20th century who contributed to the establishment of the “cosmopolitan” character of the Double Bay Centre, although Clift and his business is not well known today.</p>	Does not meet the criteria for local or State listing.
17 Bay Street (Lot 1 DP 203535)	<p>No. 17 Bay Street is of little significance as a substantially altered late Victorian terrace house, with very few surviving details, that makes minimal contribution to the historic character of the Bay Street (south) streetscape. The building is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid-20th century, and forms part of the historical development of the Double Bay Centre.</p>	Does not meet the criteria for local or State listing.

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Address	Summary Statement of Significance	Recommended for Listing? (local or State)
19 Bay Street (Lot 1 DP 90466)	No. 19 Bay Street is of little significance as a substantially altered late Victorian terrace house with very few surviving details and that makes minimal contribution to the historic character of the Bay Street (south) streetscape. The building is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid-20 th century, and forms part of the historical development of the Double Bay Centre.	Does not meet the criteria for local or State listing.
29, 31 and 33 Bay Street (Lots B, C, D, DP 162727)	Nos. 29-33 Bay Street, as a group of late Victorian terrace houses together with No. 35 Bay Street, is a contributing element to the historic character of the Bay Street (south) streetscape and are of minor aesthetic significance as a group of terraces that remain somewhat intact to their street presentation. The buildings are also of minor significance for demonstrating in their built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century, although the work was not undertaken by an architect of note and is not of architectural interest. It is one of numerous similar buildings located throughout the Woollahra LGA. The historic use of the place by Eliza's Restaurant from 1968/9 until at least the 1990s is of note as a contributing factor in the view of the Double Bay Centre as a "cosmopolitan" shopping precinct, although the restaurant is no longer well known.	Does not meet the criteria for local or State listing.
35 Bay Street (Lot A DP 162727)	No. 35 Bay Street, as one of a group of late Victorian terrace houses (alongside Nos. 29-33 Bay Street), is a contributing element to the historic character of the Bay Street (south) streetscape and is of minor aesthetic significance as a terrace that remains somewhat intact to its street presentation. The building is also of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century, although the work was not undertaken by an architect of note and is not of architectural interest. It is one of numerous similar buildings located throughout the Woollahra LGA.	Does not meet the criteria for local or State listing.
37 Bay Street (Lot B DP 371452)	No. 37 Bay Street, as a former Victorian terrace house, continues to contribute to the historic character of the Bay Street (south) streetscape, although its significance is degraded by the later addition (albeit sympathetic in form, scale and detailing) on its northern side. No. 37 Bay Street is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century, although the work was not undertaken by an architect of note and is not of architectural interest and it is one of numerous similar buildings located throughout the Woollahra LGA.	Does not meet the criteria for local or State listing.

Address	Summary Statement of Significance	Recommended for Listing? (local or State)
39 Bay Street (Lot A DP 371452)	No. 39 Bay Street, as a modern two-storey commercial building, is of some significance in forming part of the historical development of the Double Bay Centre, although this incidental. As a modern infill development, it is sympathetic in scale, form and configuration to the predominant late Victorian and early 20 th century character of the immediate locality but is not of aesthetic or historical significance in itself.	Does not meet the criteria for local or State listing.
41 Bay Street (Lot 21 DP 998825)	41 Bay Street, as a modern single storey cottage is of some significance in forming part of the historical development of the Double Bay Centre. As a modern infill development it is sympathetic in scale, form and configuration to the historical character of the locality, but is not of historical or aesthetic significance in itself.	Does not meet the criteria for local or State listing.
43 Bay Street (Lot 22 DP 78412)	No. 43 Bay Street, as an early 20 th century residential flat building converted to commercial use, is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century, and forms part of the historical development of the Double Bay Centre, although the building itself is not of historic or aesthetic significance. The historic use of the place since at least the early 1970s by renown model agency, Vivien's, Australia's first model agency with no school of deportment attached is also of note as a contributing factor in the view of the Double Bay Centre as a "cosmopolitan" shopping precinct.	Does not meet the criteria for local or State listing.
45A Bay Street (Lot 1 DP 208325)	No. 45A Bay Street is of significance as a representative example of the work of noted architect Neville Gruzman (1925-2005), who was a central figure in the distinctive architectural identity of Sydney of the mid 20 th century and had a significant influence on the architecture and planning of Double Bay in the mid to late 20 th century. Exhibiting many of the characteristics found in Gruzman's work the reliance on horizontality, stepped forms, and a contrast between heavy masonry forms and lightweight bands of glazing, No. 45A Bay Street makes a strong contribution to the commercial identity of Bay Street and the Double Bay Centre. No. 45A Bay Street is considered rare as being one of a group of buildings all designed by the one architect of note, Neville Gruzman, located within one commercial precinct. No. 45A Bay Street, Gaden House, No. 24 Bay Street (2A Cooper Street), No. 11 Bay Street, the former Double Bay Steak House, No. 15 Knox Street; and the former Vardi Restaurant, 29 Knox Street are a rare group of buildings that demonstrate Gruzman's dedication to the redevelopment of the Double Bay Centre and his attempts to introduce a Post-war Modernist architectural language to the locality.	Meets the criteria for listing (local). Does not meet the criteria for State listing.

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Address	Summary Statement of Significance	Recommended for Listing? (local or State)
	The building is of significance as forming part of the historical development of the Double Bay Centre, in particular, the post war development of the area and the aspirations of the local council to develop Double Bay into a commercial centre and Neville Gruzman's influence on the redevelopment scheme of the 1970s. No. 45A Bay Street was designed specifically to reinforce the new architectural language and built form being introduced along Bay Street in the late 20 th century as part of the redevelopment of the Double Bay Centre.	
Bay Street (West side)		
12 Bay Street (Lot 19 DP 4606)	12 Bay Street, as an early 20 th century terrace house, is a contributing element to the historic character of the Bay Street (south) streetscape. The building is of some aesthetic significance as a relatively intact (externally) terrace house in the Spanish/Mediterranean style, although it is one of numerous similar buildings located throughout the Woollahra LGA. The building is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century, although the work is not of architectural interest. No. 12 Bay Street has some social significance for its associations with noted Australian fashion designer Carla Zampatti AC OMRI who has occupied the building since 1978, and whose presence in Double Bay contributed to the establishment of the "cosmopolitan" character of the Double Bay Centre.	Does not meet the criteria for local or State listing.
14 Bay Street (Lot 18 DP 4606)	No. 14 Bay Street, as a largely intact early 20 th century terrace house, is a contributing element to the historic character of the Bay Street (south) streetscape and is one of numerous similar buildings located throughout the Woollahra LGA. The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century.	Does not meet the criteria for local or State listing.
28 Bay Street: Royal Oak Hotel (Lot 1 DP 570584 and Lot 1 DP 60445)	The Royal Oak Hotel, No. 28 Bay Street, is of significance as being one of the oldest surviving commercial buildings located within the Double Bay Centre (originally constructed c.1869) and as a representative example of the work of noted architectural firm Prevost, Synott & Ruwald, who rebuilt the hotel in 1924 for Tooth & Co. Designed in the Inter-war Georgian Revival style, the building has some aesthetic significance and its surviving external features including overall form, Marseille tile roof, arcaded balconies (now enclosed), blind arched recesses with classical swags, and classically inspired balustrades, make a strong contribution to the historic character of Bay Street and the immediate surrounds.	Meets the criteria for listing (local). Does not meet the criteria for State listing.

Address	Summary Statement of Significance	Recommended for Listing? (local or State)
Knox Street		
21-25 Knox Street (Lot 1 DP 208922)	<p>Nos. 21-25 Knox Street is of historic and aesthetic significance for its associations with notable architect Douglas Forsyth Evans, who designed the building in 1954. The playfulness expressed in the form of the building, with a strong entry statement of double fronted curved glass façade and arcade, visually and physically inviting the passer-by into the building, is a feature of Forsyth Evans smaller scale work and representative of his architectural style. The building combines old-fashioned detailing with Modernist elements of large glass areas, contrasting textures and contrasting non-rectangular shapes with rectangular forms and horizontality and similar design features are also found in the form and detailing of Forsyth Evans's other works: Chiltern Flats, the former Caprice nightclub and North Water, Balgowlah. The place is also rare as one of a small number of known extant buildings by noted architect Douglas Forsyth-Evans.</p> <p>As one of the first purpose-built commercial buildings to be constructed on Knox Street, the arcaded form of the building set a pattern of development that has become a defining element in the Double Bay Centre. Constructed in 1954, No. 21-25 Knox Street, was consciously designed by Evans as a fashionable, retail/commercial building, that played an important part in the establishment of the "cosmopolitan" character of the precinct.</p> <p>The place also has some social significance for its associations with Café 21, who have occupied the building since 1959 and as a contributing factor in the establishment of the "cosmopolitan" character of the Double Bay Centre in the late 20th century.</p>	<p>Meets the criteria for listing (local).</p> <p>Does not meet the criteria for State listing.</p>
New South Head Road		
Coopers Corner, 475-479 New South Head Road (Lot 1 DP 13051)	<p>No. 475-479 New South Head Road is of significance as a landmark commercial/residential building, designed in the Arts & Crafts style by noted architect Edwin R. Orchard and is a rare example of Orchard's commercial work. Sited on a prominent corner, the place benefits from broadscale views from the south and west and the unusual form of the building has been designed with its prominent corner location in mind. The building is representative of Orchard's work as one of the lead proponents of Arts & Crafts style architecture and the place has landmark qualities due to its siting, form, scale and architectural detailing.</p> <p>No. 475-479 New South Head Road is also of significance for demonstrating in its built fabric the change from residential to commercial uses that occurred in the locality in the early to mid 20th century, and forms part of the historical development of the Double Bay Centre and is rare as a surviving historic building within the principal commercial street of New South Head Road within the Centre.</p>	<p>Meets the criteria for listing (local).</p> <p>Does not meet the criteria for State listing.</p>

4.6. Potential Heritage Conservation Area

As per the brief, one of the aims of this report is to determine whether the identified “character buildings” warrant protection via inclusion within a heritage conservation area in the WLEP 2014.

The NSW Heritage publication *Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas* (Heritage Office and Dept. of Urban Affairs and Planning, 1996) provides a definition of a heritage conservation area as follows:

There is widespread community recognition that a particular precinct, streetscape, suburb, landscape, town or group of buildings, can have particular heritage values which distinguish it from other places and from its surroundings. These values are rooted in the area's history, although it may also be worthy of protection because of its urban design and neighbourhood amenity qualities.

A heritage conservation area is more than a collection of individual heritage items. It is an area in which the historical origins and relationships between the various elements create a sense of place that is worth keeping.⁴

A heritage area is identified by analysing its heritage significance and the special characteristics which make up that significance. Heritage areas include such elements as street and subdivision layout, pattern of development, landscape elements, buildings of various styles, forms, types and functional uses, historical or symbolic sites, streetscapes and skylines, urban spaces, landmarks, and internal and external views.

4.6.1. Applying the NSW Heritage Criteria to Conservation Areas

The publication *Assessing Heritage Significance* provides guidelines for the inclusion or exclusion of an item, place, or area under each of the NSW heritage assessment criteria (see Section 4.5.1 above). These guidelines are pointers to assist in making an assessment against this criterion but should not constrict the consideration.

Likewise, the publication *Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas* (1996) also provides a useful guide for the assessment of the cultural significance of a whole area. As with an individual building or item, the heritage significance of an area is embodied in the actual fabric or physical remains, its relationship with its setting, and the photographs, public records and associated documents which help tell its story.⁵ The publication provides a method by which the NSW heritage assessment criteria can be applied to a whole area or precinct by providing inclusion guidelines for each criterion as follows:

Criterion (a): Historical Significance

- The ability to reveal the cultural, political or economic development of a precinct.

Criterion (b): Historical Associations

- Clear associations with the life or activities of a prominent individual, group or institution.

⁴ Heritage Office & Dept. of Urban Affairs and Planning, 1996; *Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas*, p. 3

⁵ Ibid. p. 7

- An area may reflect historic events (even where there is little or no visible physical evidence of the events).
- Areas associated with important designers.

Criterion (c): Aesthetic Significance

- Ability to demonstrate important creative accomplishments that influence (or challenge) society's standards of beauty or refinement of design.

Criterion (d): Social Significance

- Areas that provide a focus of identity for groups or for the community as whole.

Criterion (e): Technical/Research Significance

- Potential to provide information vital for research, or for interpretation and education.

Criterion (f): Rarity

- A rare surviving example of something once widespread but now scarce.
- Unique or rare in construction, function and design.

Criterion (g): Representativeness

- Established via a comparative analysis with other similar areas to determine whether it is a good example of its type, optimal development of its type or a significant variation of a type.

The integrity of an area is also to be considered. The degree to which an area retains the particular values and character that were an integral part of its original design or historical development must also be considered. The integrity of an area may be evident in the retention of original materials or setting, or the maintenance of its associations.

4.6.2. Assessment of Significance of Bay Street (south)

The following statement of significance based on the foregoing analysis in this report has been prepared in accordance with the guidelines set out in the NSW Heritage Office and Planning NSW's publication, *Assessing Heritage Significance* (2001) and *Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas* (1996).

The following assessment only addresses Bay Street (south), as this is the area that contains the majority of the identified "character buildings" within the Double Bay Centre.

Criterion (a) Historical Significance

Bay Street, Double Bay is of historical significance on a local level as forming the boundary between the Double Bay Village Reserve, established in 1834 (western side of the street) and the Point Piper Estate (eastern side of the street). Together with New South Head Road, Bay Street forms the basis for the eventual commercial development of the Double Bay Centre, and it still retains one of the oldest commercial buildings in Double Bay, the Royal Oak Hotel, No. 28 Bay Street, established c.1869 (substantially rebuilt in 1924).

Bay Street (south) retains physical evidence of major historical phases of development in its alignment, the cross streets of Cross Street, Short Street and South Avenue, and the subdivision pattern resulting from the land releases of the Double Bay Village Reserve (1830s), the Woolcott Estate (1886) and the Brooklyn Estate (1905). The current configurations of the Bay Street (south) terrace houses are the result of the historical progression of development in the Double Bay Centre, from the

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initial phase of subdivision and residential development to the rapid development of the locality as a commercial precinct that occurred from the 1950s, driven by market forces and reinforced by council planning controls.

Meets the criterion.

Assessing Heritage Significance (2001)	
Guidelines for Inclusion	
Show evidence of a significant human activity	No
Is associated with a significant activity or historical phase	Yes
Maintains or shows the continuity of a historical process or activity	No
Guidelines for Exclusion	
Has incidental or unsubstantiated connections with historically important activities or processes	No
Provides evidence of activities or processes that are of dubious historical importance	No
Has been so altered that it can no longer provide evidence of a particular association.	No
Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas (1996)	
Guidelines for Inclusion	
The ability to reveal the cultural, political or economic development of a precinct.	Yes

Criterion (b) Historical Associational Significance

Bay Street contains buildings with known historical associations to architects of note including Neville Gruzman (Gaden House and 45a Bay Street) and Prevost, Synott & Ruwald (the Royal Oak Hotel). The involvement of Neville Gruzman in the development of individual buildings along Bay Street, coupled with his involvement in the development of the *Double Bay Redevelopment Scheme: Redevelopment Control Code* (1971) is noteworthy and his influence on the future planning of the Double Bay Centre remains clearly evident today.

In addition, many of the Bay Street (south) terraces also have historical associations with architects of note, including E.M. Nichols (11 Bay St), Neville Gruzman (11 Bay Street), McConnel Smith and Johnson (13 Bay St) and Espie Dods (15 Bay St). However, the work of these architects was minimal and is now difficult to distinguish given the extent of later changes. No architect of note has been identified as being responsible for the initial design and construction of the Bay Street (south) terrace houses.

The individual properties along Bay Street (south) may also be of significance on a local level for their historical associations with past owners/occupiers and retail outlets, known for their contribution to the social life of Sydney in the 1950s through to the 1970s, including Carla Zampatti fashion designer, Lloyd Lomas hairdresser, Morson Clift dressmaker, Vivien's model agency, Barbara McKewan Interior Designs, Eliza's Restaurant and others, who contributed to the "cosmopolitan" character of the Double Bay Centre, for which the locality is known.

Meets the criterion.

Assessing Heritage Significance (2001)	
Guidelines for Inclusion	
Show evidence of significant human occupation	No
Is associated with a significant event, person or group of persons	Yes
Guidelines for Exclusion	
Has incidental or unsubstantiated connections with historically important people or events	Yes
Provides evidence of people or events that are of dubious historical importance	No

Has been so altered that it can no longer provide evidence of a particular association.	No
Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas (1996)	
Guidelines for Inclusion	
Clear associations with the life or activities of a prominent individual, group or institution.	Yes
An area may reflect historic events (even where there is little or no visible physical evidence of the events).	Yes
Areas associated with important designers.	Yes

Criterion (c) Aesthetic Significance

The properties located on Bay Street (south), including Nos. 9 to 19 Bay Street, Nos. 12 & 14 Bay Street and Nos. 29 to 37 Bay Street still retain their overall forms and detailing as per their original construction and are clearly recognisable as terrace houses. Although altered to their street frontages, this work, undertaken in the late 20th century, is generally sympathetic and has resulted in a consistency in form and detailing accommodating a range of non-residential uses.

The surviving architectural detailing of the street frontages including decorative parapets, cantilevered verandahs, ironwork, traditional timber framed doors and windows, front gardens and fences etc. results in a historic character that continues to define Bay Street (south), regardless of the introduction of later developments and the potential future development of greater bulk and scale within the streetscape. This historic residential character of Bay Street (south) is further reinforced by surviving adjacent historic terrace houses (not identified as “character buildings”), the Royal Oak Hotel, the former flat building at No. 43 Bay Street amongst others.

The treatment of the public domain, with mature street trees and traditional style street lighting reinforces the historic, residential character of the area, and provides a sense of intimacy and enclosure that reinforces the distinctive characteristics of the street.

Meets the criterion.

Assessing Heritage Significance (2001)	
Guidelines for Inclusion	
Shows or is associated with, creative or technical innovation or achievement	No
Is the inspiration for a creative or technical innovation or achievement	No
Is aesthetically distinctive	Yes
Has landmark qualities	No
Exemplifies a particular taste, style or technology	No
Guidelines for Exclusion	
Is not a major work by an important designer or artist	No
Has lost its design or technical integrity	No
Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded	No
Has only a loose association with a creative or technical achievement	No
Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas (1996)	
Guidelines for Inclusion	
Ability to demonstrate important creative accomplishments that influence (or challenge) society's standards of beauty or refinement of design.	No

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Criterion (d) Social Significance

As part of the historic development of the Double Bay Centre from the late 1950s which resulted in the former terrace housing being converted to retail/commercial uses, Bay Street (south) played an important role in the development of the “cosmopolitan” character of the precinct, and the past and current occupiers and owners who contributed to this social identity may be valued by local residents and the broader population of the Woollahra LGA.

Potential to meet the criterion.

Assessing Heritage Significance (2001)	
Guidelines for Inclusion	
Is important for its associations with an identifiable group	No
Is important to a community's sense of place	No
Guidelines for Exclusion	
Is only important to a community for amenity reasons	No
Is retained only in preference to a proposed alternative	No
Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas (1996)	
Guidelines for Inclusion	
Areas that provide a focus of identity for groups or for the community as whole.	Potential

Criterion (e) Research Potential

Bay Street (south), due to its history of development and historical associations, has the potential to offer further information with respect to the social history of Double Bay and the influence of post World War II migrants on the cultural, fashion and social life of Sydney in the mid 20th century, as well as further information into the works of a range of noted architects. Although information gained from further research into the Bay Street properties is also available elsewhere throughout the Double Bay Centre, given the similar history of development.

Does not meet the criterion.

Assessing Heritage Significance (2001)	
Guidelines for Inclusion	
Has the potential to yield new or further substantive scientific and/or archaeological information	No
Is an important benchmark or reference site or type	No
Provides evidence of past human cultures that is unavailable elsewhere	No
Guidelines for Exclusion	
The knowledge gained would be irrelevant to research on science, human history or culture	Yes
Has little archaeological or research potential	Yes
Only contains information that is readily available from other resources or archaeological sites	Yes
Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas (1996)	
Guidelines for Inclusion	
Potential to provide information vital for research, or for interpretation and education.	No

Criterion (f) Rarity

The history of development of the Bay Street (south) locality is not considered rare within the Woollahra LGA, as the conversion of terrace houses for retail/commercial uses forming a characterful retail precinct is found throughout the LGA, in particular throughout Paddington and Woollahra.

Does not meet the criterion.

Assessing Heritage Significance (2001)	
Guidelines for Inclusion	
Provides evidence of a defunct custom, way of life or process	No
Demonstrates a process, custom or other human activity that is in danger of being lost	No
Shows unusually accurate evidence of a significant human activity	No
Is the only example of its type	No
Demonstrates designs or techniques of exceptional interest	No
Shows rare evidence of a significant human activity important to a community	No
Guidelines for Exclusion	
Is not rare	Yes
Is numerous but under threat	No
Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas (1996)	
Guidelines for Inclusion	
A rare surviving example of something once widespread but now scarce.	No
Unique or rare in construction, function and design.	No

Criterion (g) Representativeness

The Bay Street (south) area is a representative example of a retail/commercial precinct that developed via the adaptation of late 19th and early 20th century terrace housing, that retains evidence of the history of original residential development of area and subsequent patterns of development. Similar commercial/retail precincts located within former residential streets of higher integrity can be found throughout the Woollahra LGA.

Does not meet the criterion.

Assessing Heritage Significance (2001)	
Guidelines for Inclusion	
Is a fine example of its type	No
Has the principal characteristics of an important class or group of items	No
Has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity	No
Is a significant variation to a class of items	No
Is part of a group which collectively illustrates a representative type	No
Is outstanding because of its setting, condition or size	No
Is outstanding because of its integrity or the esteem in which it is held	No
Guidelines for Exclusion	
Is a poor example of its type	No
Does not include or has lost the range of characteristics of a type	No
Does not represent well the characteristics that make up a significant variation of a type	Yes
Conservation Areas: Guidelines for Managing Change in Heritage Conservation Areas (1996)	
Guidelines for Inclusion	
Established via a comparative analysis with other similar areas to determine whether it is a good example of its type, optimal development of its type or a significant variation of a type.	No

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Summary Statement of Significance

Bay Street (south), between New South Head Road and Cooper Street/Short Street, is of significance on a local level as a distinct locality that retains evidence of the initial phase of subdivision in the 1830s, 1880s and early 1900s, subsequent residential development of the late 19th and early 20th centuries, and the rapid re-development of the locality as a commercial/retail precinct that occurred from the late 1950s, driven by market forces and reinforced by council planning controls.

The area is of aesthetic significance as a historic streetscape defined by terrace housing sympathetically altered to accommodate retail/commercial uses, enhanced by individual buildings of architectural note and mature tree plantings. The locality has a sense of enclosure and the fine grain, low scale development of Bay Street (south), bookended by New South Head Road and the Royal Oak Hotel and No. 43 Bay Street, forms an enclave of historic and aesthetic interest.

Forming part of the Double Bay Centre, Bay Street (south) is of significance for its historical associations with numerous architects, owners and occupiers of note and fashionable businesses, that together contributed to the establishment and development of the “cosmopolitan” character of the Double Bay Centre as a whole, a social identity that persists to date. The mid 20th century phase of development of Bay Street (south) formed part of an important period of influence by post World War II migrants and others, on the cultural, fashion and social life of Sydney.

4.7. Conclusion

4.7.1. “Character Buildings”

The majority of the “character buildings” located within the Double Bay Centre are clustered in the southern half of Bay Street between New South Head Road and Short Street and Cooper Street/South Avenue and consist of late 19th or early 20th century terrace houses converted for commercial/retail uses in the latter half of the 20th century.

As a result of the historical development of the area and the extent of change that has occurred to the individual buildings, most of the “character buildings” located along Bay Street (south) cannot be considered to be representative examples of terrace housing (of which there are many excellent examples already listed as local heritage items throughout the Woollahra LGA, notably in Paddington); nor are they representative of suburban retail/commercial development, which the more typical example would be the corner shop and/or shop top housing (examples of which are already listed as local heritage items throughout the Woollahra LGA).

As such, it is not recommended that the individual terrace houses assessed as part of this report be listed as heritage items (either local or State).

In addition, the “character buildings” of No. 43 Bay Street (former residential flat building), No. 39 Bay Street (commercial building) and No. 41 Bay Street (commercial building), are either sympathetic later introductions in the streetscape or have undergone substantial change and have lost their integrity. These buildings therefore are also not recommended for listing as heritage items (either local or State).

However, there are a small number of “character buildings” that are known to have been designed by architects of note and that are distinctive, historic landmark buildings within the Double Bay Centre. These are:

- No. 21-25 Knox Street;
- Cooper's Corner, No. 475-479 New South Head Road;
- No. 45A Bay Street; and
- The Royal Oak Hotel, No. 28 Bay Street.

Based on the assessments undertaken as part of this report, it is recommended that the above four properties warrant listing as local heritage items under Schedule 5 of the *Woollahra Local Environmental Plan 2014*.

The above properties however do not warrant listing as State heritage items under the *NSW Heritage Act 1977*.

4.7.2. Potential Bay Street (south) Heritage Conservation Area

Based on the assessment undertaken of the history and current configuration of the "character buildings" located along Bay Street (south), the southern end of Bay Street between New South Head Road (in the south) and Cooper Street and Short Street (in the north) could be included as a heritage conservation area under Schedule 5 of the *Woollahra Local Environmental Plan 2014*.

Characterised by late 19th and early 20th century residential development, Bay Street (south) contains physical evidence of three subdivisions: the Double Bay Village Reserve (1834), the Woolcott Estate (1886) and the Brooklyn Estate (1905), which remain discernible in the alignment of the roads and laneways and in the allotments to both sides of Bay Street.

The built fabric of Bay Street (south) consists, in the main of, late 19th and early 20th century terrace housing that has been sympathetically converted for retail/commercial use in the mid to late 20th century. Physical change is concentrated on the ground level street frontage, retaining the configurations, detailing and forms of the original terrace houses, including moulded rendered parapets running across groups of terraces and upper-level balconies, some cantilevered over the footpath. The result is a commercial precinct of a distinctly domestic scale (2-3 storeys), form and detailing, despite the later introduction of larger scale commercial buildings.

A strong contributing feature of the mixed historical residential/commercial character of Bay Street (south) is the treatment of the public domain, with mature street tree plantings of Chinese elm (*Ulmus parvifolia*) and traditional style street lighting, creating a sense of enclosure that enhances the intimacy of the locality.

However, based on a series of recently approved development applications to increase the height of buildings along Bay Street (south), it appears that the street is at a point of transition in terms of its built form. Coupled with the recent exhibition of the *Draft Double Bay Centre Planning and Urban Design Strategy* (2022), it appears there is a tangible push for greater bulk and scale to be permitted throughout the Double Bay Centre, including along parts of Bay Street (south).

The *Draft Double Bay Centre Planning and Urban Design Strategy* (Draft Strategy) acknowledges that Bay Street has evolved as one of the locality's most popular precincts, and the southern end of the street (between Short Street and New South Head Road) is defined by "a unique built form character, including several well-maintained two storey terraces used for commercial purposes". In seeking to control and coordinate development pressures in a way that "reinforces Double Bay's village character", the Draft Strategy suggests that developments with greater building heights (6 storeys with

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4 storey wall height fronting Bay Street) should be concentrated at the intersection of Bay Street and New South Head Road only, thus forming a gateway into the historic precinct.

The Draft Strategy also acknowledges the existing identified “character buildings”, taking into account their heritage values, and suggests that these buildings within Bay Street (south) and their immediately adjoining neighbours continue to conform to the existing building height requirements as per Clause 4.3 of the *Woollahra Local Environment Plan 2014* (i.e. 14.5 metres or approximately 4 storeys).



Figure 4.22: Detail from *Draft Double Bay Centre Planning and Urban Design Strategy* (2022) detailing the Urban Design Principles identified for Bay Street (south). Properties shaded in red/brown indicate sites available for increased heights and properties outlined in purple are those identified as “sensitive adaptation of character buildings”. Source: *Draft Double Bay Centre Planning and Urban Design Strategy*, Woollahra Municipal Council, p. 42

However, as previously discussed, latterly a number of development applications have been approved that breach this height limit along Bay Street (south) with Nos. 2-10, 14 and 19-27 Bay Street all approved for five storeys mixed use buildings. In addition, Gaden House, No. 24 Bay Street (2A Cooper Street), is currently undergoing works to add a further two storeys, resulting in a five-storey building once complete.

It should be noted however, that other than No. 14 Bay Street which is a “character building” and has consent for demolition and replacement with a new five storey mixed use building, at the time of writing, all other “character buildings” along Bay Street (south) are to be retained and will continue to benefit from the existing building height control of 14.5 metres.

In addition, those 19th century terrace houses and other historic or architecturally distinctive buildings not identified as being “character buildings” (i.e. No. 2 Bay Street and Nos. 3 to 9 Bay Street), are also to be retained and will continue to benefit from the existing building height control of 14.5 metres. The heritage values of these buildings are yet to be assessed.

In considering a potential Heritage Conservation Area that encompasses Bay Street (south), it would be remiss to not also consider the potential impacts of recently approved developments on the identified heritage values and character of the locality.

Should Council be of the mind to implement a heritage conservation area (HCA) encompassing Bay Street (south), the recommended area (between New South Head Road and Cooper/Short streets) would result in approximately nine (9) contributory buildings with a further six (6) potential contributory buildings (to be assessed), as well as one local heritage item and one potential local heritage item (refer to Figure 4.23 below). Later development within the boundaries of the potential

HCA would be considered to be either Neutral (if sympathetic in form, scale and detailing) or Intrusive (if unsympathetic in form, scale and detailing).

However, should the already approved developments for Nos. 2-10, 14 and 19-27 Bay Street be implemented, and at this stage there is no suggestion otherwise, then the number of buildings considered to be Intrusive (i.e. unsympathetic to the form and scale of the historic adjacent development) would be substantially increased (refer to Figure 4.24 below).

In addition, given that already approved development involves site amalgamations and buildings of five storeys, the bulk and scale of this new development will visually and physically overwhelm the fine grained, two storey terrace houses that currently define the character of the area. Notably, the western side of Bay Street (south) will be almost exclusively large scale, mixed used buildings of 5 storeys, with a single two storey terrace house “character building” (No. 12 Bay Street) isolated in the middle of the streetscape.



Figure 4.23: Locality plan outlining Potential HCA for Bay Street (south) identifying contributory, neutral and intrusive buildings, proposed local heritage items and potential contributory buildings.

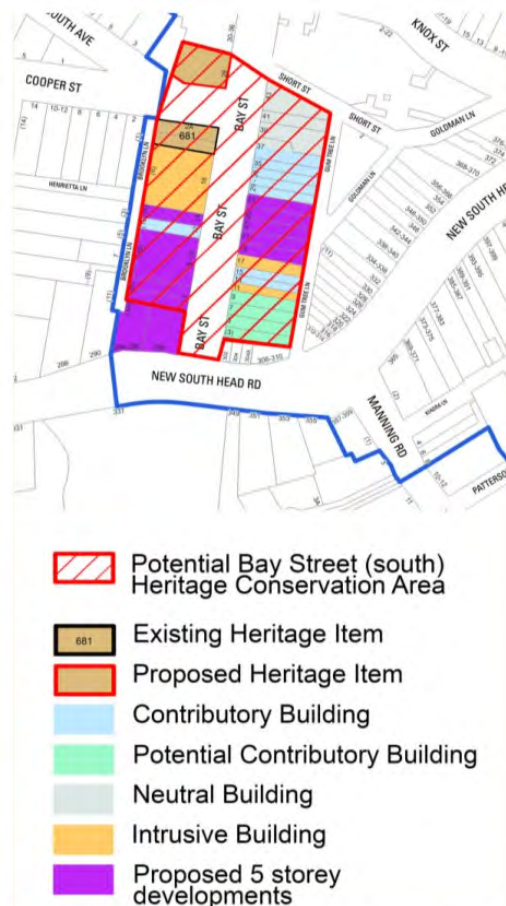


Figure 4.24: Locality plan outlining Potential HCA for Bay Street (south) identifying contributory, neutral and intrusive buildings, proposed local heritage items and potential contributory buildings, overlaid with the location of already approved 5 storey mixed use developments.

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Given the above and considering the potential negative impacts that the already approved development will have on the historic character of Bay Street (south) and on the individual “character buildings”, it appears that future development will substantially degrade the attributes of any recommended heritage conservation area. Within this context, recommending a heritage conservation area for Bay Street (south) is not appropriate.

However, this situation should not be interpreted as meaning that the identified heritage values of Bay Street (south) and the individual “character buildings” and other historic and architecturally distinct buildings located along the street are not worth protecting.

5. Recommendations

5.1. Introduction

The overall aim of this study is to determine whether the “character buildings” located within the Double Bay Centre warrant listing as local heritage items and/or State heritage items and/or if any of the properties should form part of one or more heritage conservation areas.

Based on the analysis undertaken in the preparation of this report in relation to the historical context, historical associations and physical evidence of each of the subject properties, and the subsequent assessment of significance, the following recommendations are provided:

- No. 21-25 Knox Street should be listed as a local heritage item (does not warrant listing as a State heritage item).
- Cooper’s Corner, No. 475-479 New South Head Road should be listed as a local heritage item (does not warrant listing as a State heritage item).
- The Royal Oak Hotel, No. 28 Bay Street should be listed as a local heritage item (does not warrant listing as a State heritage item).
- No. 45A Bay Street should be listed as a local heritage item (does not warrant listing as a State heritage item).
- The area of Bay Street (south) between New South Head Road and Cooper/Short streets warrants listing as a heritage conservation area to protect the majority of “character buildings” in the Double Bay Centre; however, due to the extent of already approved development within this area, the implementation of a heritage conservation area may not be appropriate.

In addition, based on the comparative analysis undertaken as part of this report with respect to the architectural works of Neville Gruzman (architect for No. 45A Bay Street), the following recommendation is made:

- Gaden House, No. 24 Bay Street (No. 2A Cooper Street) should be nominated for inclusion on the NSW State Heritage Register. Refer to previous heritage assessment *Gaden House, 2A Cooper Street, Double Bay: A Heritage Assessment* prepared by Anne Warr Heritage Consulting (2018) and accompanying inventory sheet for State heritage listing.

5.2. Recommendations for Local Heritage Listings

The following are recommendations for properties that are considered to warrant listing as **local heritage items** under Schedule 5 of the *Woollahra Local Environmental Plan 2014*. These recommendations are based on site inspections and preliminary research undertaken for this report.

Recommendations have been indicated in Table 5.1. Refer also to Appendix A for copies of inventory sheets for the individual properties listed below.

5. Recommendations

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Table 5. 1: Recommendations for local heritage listings for individual buildings in the Bay Street (south) HCA.

Address	Summary Statement of Significance	Comment
21-25 Knox Street (Lot 1 DP 208922)	<p>Nos. 21-25 Knox Street, as a post-war shopping arcade is significant for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, and forms part of the historical development of the Double Bay Centre and the post-war aspirations of the local council to develop Knox Street and Double Bay into a commercial centre.</p> <p>The place is of aesthetic significance as a largely intact shopping arcade in the Moderne style, designed by noted Sydney architect Douglas Forsyth-Evans. The place also has some social significance for its associations with Café 21, who have occupied the building since 1959 and as a contributing factor in the establishment of the “cosmopolitan” character of the Double Bay Centre in the late 20th century.</p>	<p>Meets the criteria for historical, associational, aesthetic, technical rarity and representative significance on a local level.</p> <p>Potential for social significance at a local level.</p> <p>Does not meet the criteria for State heritage listing.</p>
Coopers Corner, 475-479 New South Head Road (Lot 1 DP 13051)	<p>No. 475-479 New South Head Road is of significance as a landmark commercial/residential building, designed in the Arts & Crafts style by noted architect Edwin R. Orchard and is rare example of Orchard’s commercial work. Sited on a prominent corner, the place benefits from broadscale views from the south and west and the unusual form of the building has been designed with its prominent corner location in mind.</p> <p>No. 475-479 New South Head Road is also of significance for demonstrating in its built fabric the change from residential to commercial uses that occurred in the locality in the early to mid 20th century, and forms part of the historical development of the Double Bay Centre.</p>	<p>Meets the criteria for associational, aesthetic, technical research, rarity & representative significance on a local level.</p> <p>Potential for social significance at a local level.</p> <p>Does not meet the criteria for State heritage listing.</p>
28 Bay Street: Royal Oak Hotel (Lot 1 DP 570584 and Lot 1 DP 60445)	<p>The Royal Oak Hotel, No. 28 Bay Street, is of significance as being one of the oldest surviving commercial buildings located within the Double Bay Centre (originally constructed c.1869) and as a representative example of the work of noted architectural firm Prevost, Synott & Ruwald, who rebuilt the hotel in 1924 for Tooth & Co.</p> <p>Designed in the Inter-war Georgian Revival style, the building has some aesthetic significance and its surviving external features including overall form, Marseille tile roof, arcaded balconies (now enclosed), blind arched recesses with classical swags, and classically inspired balustrades, make a strong contribution to the historic character of Bay Street and the immediate surrounds.</p>	<p>Meets the criteria for historical, associational, aesthetic, social, technical rarity and representative significance on a local level.</p> <p>Does not meet the criteria for State heritage listing.</p>
45A Bay Street (Lot 1 DP 208325)	<p>No. 45a Bay Street is of significance as a representative example of the work of noted architect Neville Gruzman (1925-2005), who was a central figure in the distinctive architectural identity of Sydney of the mid 20th century and had a significant influence on the architecture and planning of Double Bay in the mid to late 20th century. Exhibiting many of the characteristics found in Gruzman’s work the</p>	<p>Meets the criteria for historical, associational, aesthetic, technical research, rarity & representative significance on a</p>

Address	Summary Statement of Significance	Comment
	<p>reliance on horizontality, stepped forms, and a contrast between heavy masonry forms and lightweight bands of glazing, No. 45a Bay Street makes a strong contribution to the commercial identity of Bay Street and the Double Bay Centre.</p> <p>No. 45A Bay Street is considered rare as being one of a group of buildings all designed by the one architect of note, Neville Gruzman, located within one commercial precinct. No. 45A Bay Street, Gaden House, No. 24 Bay Street (2A Cooper Street), No. 11 Bay Street, the former Double Bay Steak House, No. 15 Knox Street; and the former Vardi Restaurant, 29 Knox Street are a rare group of buildings that demonstrate Gruzman's dedication to the redevelopment of the Double Bay Centre and his attempts to introduce a Post-war Modernist architectural language to the locality.</p> <p>The building is of significance as forming part of the historical development of the Double Bay Centre, in particular, the post war development of the area and the aspirations of the local council to develop Double Bay into a commercial centre and Neville Gruzman's influence on the redevelopment scheme of the 1970s. No. 45A Bay Street was designed specifically to reinforce the new architectural language and built form being introduced along Bay Street in the late 20th century as part of the redevelopment of the Double Bay Centre.</p>	<p>local level.</p> <p>Potential for social significance at a local level.</p> <p>Does not meet the criteria for State heritage listing.</p>

5.3. Potential Heritage Conservation Area

As previously discussed, (see Section 4.7 of this report), based on the assessment undertaken of the history and current configuration of the "character buildings" located along Bay Street (south), Bay Street between New South Head Road (in the south) and Cooper Street and Short Street (in the north) warrants listing as a heritage conservation area under Schedule 5 of the *Woollahra Local Environmental Plan 2014*.

Should Council be of the mind to implement a heritage conservation area (HCA) encompassing Bay Street (south), the recommended area (between New South Head Road and Cooper/Short streets) would result in approximately nine (9) contributory buildings with a further six (6) potential contributory buildings (to be assessed), as well as one local heritage item and one potential local heritage item (refer to Figure 4.23).

Characteristics of Bay Street (south)

The following (Table 5.2) outlines the principal characteristics of the Bay Street (south) area that are considered to positively contribute to the heritage significance and historical character of the area:

5. Recommendations

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Table 5. 2: Positive characteristics of the Bay Street (south) area

Aspect	Positive Characteristics
Subdivision Pattern	<ul style="list-style-type: none"> Alignment of principal road: Bay Street. Alignment of intersecting roads and laneways: Cooper Street, South Avenue, Short Street, Brooklyn Lane and Gum Tree Lane. Surviving allotments dating from the initial phases of subdivision of the Double Bay Village Reserve, the Woolcott Estate and the Brooklyn Estate.
Landscape Elements	<ul style="list-style-type: none"> Established street trees along Bay Street. Traditional style lamp posts.
Views	<ul style="list-style-type: none"> Long and mid-range views up and down Bay Street from New South Head Road of street frontages through street tree plantings. Mid-range views from intersecting roads of street frontages through street tree plantings. Short to mid-range views from laneways to rear roofscape of terrace groups.
Siting of Buildings	<ul style="list-style-type: none"> Located on the street frontage or set back from street frontage with front fences (metal palisade) and small front gardens. Later infill commercial buildings set back from street frontage with paved plazas along frontages. Accommodating outdoor dining within front setbacks of former terrace houses.
Scale and Forms of Buildings	<ul style="list-style-type: none"> Two to three storey Victorian terrace houses, individual or small groups of two to four (some with basements below street level), with hipped roofs behind parapets, and flat roofed rear wings and secondary buildings. Corner buildings of two storeys with prominent roofs of architectural merit and/or traditional in form and detailing. Rear wings and secondary buildings of two to three storeys with flat roofs, located on street alignment.
Detailing	<ul style="list-style-type: none"> Terrace housing: face brick (often now painted) or rendered masonry exteriors with tiled roofs, upper-level balconies, some cantilevered; decorative moulded render detailing to parapets and facades; timber framed doors and windows; French doors to upper-level balconies. Corner buildings: rendered masonry with hipped tiled roofs.
Land Use	<ul style="list-style-type: none"> Former residential buildings (terrace housing) converted for use as retail/commercial premises.
Signage	<ul style="list-style-type: none"> Commercial signage restricted to ground level facades and fascias of balconies and awnings.

Recent Development within Bay Street (south)

It is noted that a number of development applications have recently been approved along Bay Street (south) with Nos. 2-10, 14 and 19-27 Bay Street all approved for five storeys mixed use buildings, as well as site amalgamations. In addition, Gaden House, No. 24 Bay Street (2A Cooper Street), is currently undergoing works to add a further two storeys, resulting in a five-storey building once complete.

Should these recent approvals be implemented then a series of new development on both the east and west sides of Bay Street (south), within the boundaries of the suggested HCA, will be introduced that will substantially detract from the historic and aesthetic significance of Bay Street (south). The resultant bulk and scale of the recent approvals will visually and physically overwhelm the “character buildings”, on both sides of the street and substantially degrade the attributes of any recommended heritage conservation area.

Within this context, recommending a heritage conservation area for Bay Street (south) is not appropriate.

As previously stated, this situation should not be interpreted as meaning that the identified heritage values of Bay Street (south) and the individual “character buildings” and other historic and architecturally distinct buildings located along the street are not worth protecting.

5.3.1. Existing DCP Controls

Bay Street (south) is already recognised by Council as a distinct precinct and is described in Chapter D5 Double Bay Centre of the Woollahra DCP 2015 as per the following:

Bay Street connects New South Head Road with the harbour. Its north-south orientation results in the street being sunny throughout the day. It is lined by modest buildings on narrow lots, with irregular setbacks at street level and street trees. Together the elements contribute to an intimate and relaxed atmosphere.

The “intimate and relaxed atmosphere” of Bay Street is concentrated at the southern end of the street, while the central section (around Guilfoyle Park) and the northern end (leading to the wharf), differ in character and do not contain the density of historic residential built fabric that is found at the southern end.

Should Council decide not to implement a Heritage Conservation Area for the Bay Street (south) locality, there is nevertheless an opportunity for additional controls to be included within the Woollahra DCP 2015 to assist in protecting the heritage values, historical character and historic buildings that define the Bay Street (South) locality in its current configuration.

For any additional DCP controls that may be introduced with respect to Bay Street (south), the overall intent should be to achieve the following:

- Maintain the historical residential character that defines Bay Street (south).
- Encourage retention of the overall form, scale and detailing of the surviving historic terrace houses fronting the east and west sides of Bay Street (south).
- Respect the established front building alignments of surviving terrace rows.
- Encourage the retention of shared architectural details (i.e. parapets) and continuity in form and scale across rows of terrace housing.
- Encourage the reconstruction/restoration of missing historic architectural details to terrace houses, particularly to their street frontages.
- Discourage the reproduction of historic or traditional architectural detailing in contemporary development.
- Maintain and enhance street tree plantings to unify the streetscape and provide landscape screening to detracting sites.

5. Recommendations

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Appendix A


Double Bay Centre Character Buildings Survey Sheets

Appendices

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ITEM DETAILS	
Name of Item	-
Address	9 Bay Street
Lot DP/SP	Lot 1 DP 84004
Building Type	Single terrace house
Current use	Cosmetic Surgery clinic
Former Use	Residential/Commercial
DESCRIPTION	
Designer	Unknown
Builder/ maker	Unknown (possibly Samuel Beaumont, carpenter, the first owner)
Physical Description	<p>Located on eastern side of Bay Street within a row of mixed terrace housing, all converted for commercial/retail uses.</p> <p>Wide two-storey terrace house with basement level to rear, with rendered masonry frontage and ornate rendered parapet with date 1889. Painted brick to side and rear elevations.</p> <p>The first floor balcony is cantilevered over the footpath and has a concave hipped roof of corrugated metal. The timber posts and metal balustrade appear to be modern and are an unconvincing reproduction.</p> <p>Ground floor frontage altered via introduction of a large shop window and new timber front door.</p> <p>Evidence remains of alterations at rear of the property with one window and door to the rear wing having been bricked up and the lightwell has been infilled sometime between 1966 and 2002.</p> <p>The rear yard to Gum Tree Lane has been largely covered in asphalt and used for carparking. No evidence of earlier rear outbuildings remain.</p> <p>Based on documentary evidence, interiors have been altered including removal of partition walls and removal of original stair.</p>
Recent Photos	  <p>Figure 1 (above): Ground level frontage of No. 9 Bay Street, 2022</p> <p>Figure 2 (left): Street frontage (west elevation) of No. 9 Bay Street, 2022</p>

			Figure 3 (left): Rear of no. 9 Bay Street, viewed from Gum Tree Lane, 2022
Site Inspection	Exterior: Yes	Interior: No	
Physical condition	Good		
Construction Date	1889		
Modifications and dates	<p>1939: Addition of a bathroom (BA 144/1939)</p> <p>1966: Alterations and internal reconfiguration. New toilet block and changes to frontage to create shop window, including new door (DA 143/1966)</p> <p>Between 1966 and 2002: Infill of rear lightwell</p> <p>1987: Internal alterations (BA 1271/1987)</p> <p>1996: Internal alterations (BA 869/1996 and DA 211/1996)</p> <p>2002: Change of use to real estate office and associated new office fitout (DA 932/2002)</p> <p>2011: Proposed change of use to lower ground and ground floor to a hairdressing salon including associated fitout (DA 393/2011)</p> <p>2018: External alterations & additions to commercial terrace (DA 154/2018)</p>		
HISTORY			
Historical notes	<p>The allotment of No. 9 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 6 in Section 1). This allotment was conveyed in 1892 to carpenter Samuel Beaumont (1838-1929) for 95 pounds, however Beaumont had possession of the land by 1887.</p> <p>By 1889 Beaumont had erected a dwelling occupied by him and his family, which by the late 1890s had been part converted into a shop. By 1915 the shop was let by a bootmaker.</p> <p>Beaumont died at his residence in 1929, and members of his family continued to own the property until 1938 when it was sold to public servant Binden Blood Smythe (1895-??) for 1099 pounds. Smythe undertook an addition of a bathroom in 1939.</p> <p>The well-known architect Samuel Lipson owned the property between 1959 and 1964 (it is not known whether Lipson was responsible for any of the changes to the building), and after this by interior decorator Donald Horn Hall from 1964 to his death in 1972.</p> <p>Donald “Don” Hall was an interior designer who alongside Deric (Frederick) Deane operated an interior decoration studio “Deane and Hall” until the partnership was dissolved in 1954. Hall later moved to a shop in Double Bay (No. 9 Bay Street), known as “Duveen Interiors.” Noted interior designer Merle du Boulay is also listed as having worked “Duveen” at No. 9 Bay Street in 1971.</p> <p>Hall was a contemporary of many other high-profile interior designers, including Marion Best, Barbara McKewan and Tom Gillies, many of whom also occupied studios in the Edgecliff, Double Bay and Woollahra areas.</p>		

A5

APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	<p>No. 9 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 9 Bay Street is associated with Donald Horn Hall, a noted interior designer of the mid-to-late 20th century, whose presence in Double Bay in the 1960s and 70s contributed to the establishment of the "cosmopolitan" character of the Double Bay Centre, although Donald Horn Hall is not well known today.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>No. 9 Bay Street is of some aesthetic significance as a late Victorian terrace house, which retains its upper level with ornate rendered parapet and cantilevered balcony (albeit altered), and which remains relatively intact to its street presentation. Regardless of the ground level alterations, the form and configuration of the upper-level street façade contributes to the historic character of the immediate locality.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology

APPLICATION OF CRITERIA	
	<p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
<p>Social significance SHR criteria (d)</p>	<p>No. 9 Bay Street, as a former late Victorian terrace house, converted for commercial use in the mid-to-late 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar building types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre and Bay Street in particular, however social significance has not been formally assessed. Its history of use by noted interior designer Donald Horn Hall may be of some value to the local community as a contributing factor in the establishment of the “cosmopolitan” character of the Double Bay Centre in the late 20th century, although Donald Horn Hall is not well known today.</p> <p>Potentially meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community’s sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
<p>Technical/Research significance SHR criteria (e)</p>	<p>No. 9 Bay Street, as a former late Victorian terrace house has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>No. 9 Bay Street, as a former late Victorian terrace house is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a

APPLICATION OF CRITERIA	
	<p>community</p> <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>No. 9 Bay Street is a representative example of a former late Victorian terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that has resulted in the historical character of Bay Street (south), although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	<p>Considering the extent of physical change, No. 9 Bay Street, has little integrity as an example of a late Victorian terrace house.</p>
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>No. 9 Bay Street is of only minor significance as a Victorian terrace house (constructed 1889) that, as part of a group of similar building types in the immediate vicinity contributes to the historic, residential character of the Bay Street (south) streetscape, although it is one of numerous similar buildings located throughout the Woollahra LGA.</p> <p>No. 9 Bay Street may have some social significance for its associations with Donald Horn Hall, a noted interior designer of the mid-to-late 20th century who contributed to the establishment of the “cosmopolitan” character of the Double Bay Centre.</p> <p>The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work was not undertaken by an architect of note and is not of architectural interest.</p>
Level of Significance	<p>Does not meet the threshold for listing.</p>
Recommendations	<p>Not recommended for listing as a local or State heritage item.</p>
LIST OF REFERENCES	
<p><i>Government Gazette of the State of New South Wales</i>, “Private Advertisements,” 27th August 1954 (Issue No. 134), p. 2666.</p> <p>Old System Conveyance Book 488 No. 836; Book 1834 No.985</p>	

APPLICATION OF CRITERIA

Sand's Directory

<https://www.smh.com.au/national/designer-mixed-colour-with-tact-20120312-1uvs4.html>

Rooms on View 1971, catalogue of an exhibition held to celebrate the Twentieth anniversary of the Society of Interior Designers of Australia, 1971. Caroline Simpson Library and Research Collection, Record No. 14467.

Torrens Title Vol. 5090 Fol. 160



Woollahra Council Building Application 144/39; 143/66


Woollahra Council Rate Valuation - Double Bay Ward 1887, entry 2470; 1893, entry 178; 1897, entry 177



<https://www.daa0.org.au/bio/frederick-deane/people/>

<https://www.daa0.org.au/bio/don-hall/biography/>

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ITEM DETAILS	
Name of Item	Leinster
Address	11 Bay Street
Lot DP/SP	Lot 1 DP 996522
Building Type	Terrace house (one of three with No. 13 and No. 15).
Current use	Retail Store (vacant)
Former Use	Residential/Commercial
DESCRIPTION	
Designer	Unknown
Builder/ maker	Unknown
Physical Description	<p>Located on the eastern side of Bay Street, the southmost of a group of three terrace houses.</p> <p>Two storey terrace, with basement level below Bay Street level. The frontage of No. 11 was realigned with the footpath around 1967 and a new fibre cement? and glazed front façade was later constructed to this same alignment around 1995. A metal (?) awning over the ground floor shop window and door projects over the footpath.</p> <p>While the street frontage of No. 11 has been significantly altered and no longer appears as a group with No. 13 and 15, the original parapet with its rendered decoration survives across all three terraces and is partially visible from the street.</p> <p>Access to the rear of the property is via Gum Tree Lane. A two-storey masonry block with corrugated metal roof addition, constructed in 1967, is located at the rear and extends to the rear boundary. The ground floor open carport has since been enclosed.</p> <p>Based on documentary evidence, the interiors have been altered, including removal of partitions, new openings, and internal finishes.</p>
Recent Photos	<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>Figure 1: Street frontage of No. 11 Bay Street, 2022. Note parapet remains visible behind later addition shop front.</p> </div> <div style="text-align: center;">  <p>Figure 2: Rear of No. 11 Bay Street, 2022</p> </div> </div>



		Figure 3: Rear of No. 11 Bay Street. The painted sign for Barbara McKewan Interiors is just visible on the side of the rear addition, 2022
Site Inspection	Exterior: Yes	Interior: No
Physical condition	Fair	
Construction date	c1897	
Modifications and dates	<p>1953: Internal and external alterations to residence, including infill of balcony with louvres. (DA 294/1953)</p> <p>1967: Construction of new rear wing and change of use to commercial. Alterations to front façade (DA 303/1967)</p> <p>1967: Awning (BA 462/1967)</p> <p>1967: Realigned frontage (BA 1967/307)</p> <p>Unknown 1969? New carport to rear</p> <p>1995: New shopfront and internal works for Christofle (BA 1018/1995 and DA 1814/1995)</p>	
HISTORY		
Historical notes	<p>The allotment of No. 11 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 7 in Section 1). This allotment, and also Lot 8, was conveyed in 1892 to Miss Maria Josephine Byrne (died 1935) for 190 pounds. These two allotments today comprise Nos. 11-15 Bay Street. Byrne undertook no development by the early 1890s, however by the late 1890s a terrace of three houses had been completed. In the instance of No. 11 Bay Street the house was named ‘Leinster’ and first appears in the <i>Sands Directory</i> in 1897, resided in by Thomas Griffin.</p> <p>In 1902 Miss Byrne sold these properties to stationer Herbert Tuke (1842-1913) of Paddington for 1100 pounds, and he and later members of family owned the row of three terraces, letting them out, until 1934. Between 1934 and 1935 the owner was builder Richard Newlands Danks (1900-1986). Between 1935 and 1952 the owner was Miss Joan Wostenholm Rundle.</p> <p>In 1952 Mrs Litchfield (nee Rundle) sold the properties to Mrs Julia Walsh of Burradoo for 3,100 pounds. Possibly the dwelling was damaged by fire in 1953 for in that year Mrs Walsh lodged a building application to undertake a reconstruction. The works involved enclosing the front balcony and the enclosing of the rear second floor balcony and the insertion of a bathroom and the rebuilding of the stairs. The works were detailed by architect Eric Nicholls.</p> <p>Mrs Walsh died in 1958 and her executors sold the properties individually, with No. 11 Bay Street being conveyed to Eleven Bay Street Pty Ltd in 1966 for \$32,000. The conversion to shop premises occurred in 1967, including a new front façade and the addition of a second level to the rear wing and a rear carport. The works were reportedly designed by noted architect Neville Gruzman and detailed by C. C. Phillips, architect and the property was used by</p>	

	<p>Barbara McKewan Interiors. A painted sign for the business is still seen on the north elevation of the rear wing (visible from Gum Tree and Goldman's Lane to the north).</p> <p>Barbara McKewan was an interior designer of note who operated her own studio out of No. 11 Bay Street. McKewan was an exhibitor of a number of model rooms as part of the Society of Interior Designers Australia (SIDA) exhibitions of display rooms held between 1953 and 1986, organised in conjunction with other groups, often charities. They presented idealized spaces, often for known Australian or International personalities and were generally very popular with the public and featured in newspapers and magazines of the day. Other exhibitors included members of SIDA, including Hilda Abbott, Marion Hall Best, Barbara Bridges, D Chalmers, Roger Dunn, Tom Gillies, Don Johnston, Stuart Low, Don Shaw, Ruth Sloane, Joyce Tebbutt, Mary White, and Frank Wilson.</p> <p>The building was completely remodeled in 1995 for Christofle Paris including a new shop frontage and internal layout. The works to the front façade as shown on the plans do not seem to have been fully implemented.</p>
Historical Images	<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>Figure 4: The street frontage of No. 11 Bay Street, not dated</p> </div> <div style="text-align: center;">  <p>Figure 5: Proposed new shopfront for Christofle (BA 1018/1995 and DA 1814/1995)</p> </div> </div>
APPLICATION OF CRITERIA	
<p>Historical significance SHR criteria (a)</p>	<p>No. 11 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association


<p>Historical association significance SHR criteria (b)</p>	<p>No. 11 Bay Street is associated with Barbara McKewan, a noted socialite interior designer of the late 20th century (although no longer well known today), whose presence in Double Bay in the 1960s and 70s contributed to the establishment of the “cosmopolitan” character of the Double Bay Centre.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association.
<p>Aesthetic significance SHR criteria (c)</p>	<p>No. 11 Bay Street is of minimal aesthetic significance as one of a group of three altered Victorian terrace houses (albeit altered). The place is no longer intact to its original configuration, although the original parapet remains visible and makes a small contribution to the historical character of the locality. The later rear workshop building has no aesthetic attributes.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
<p>Social significance SHR criteria (d)</p>	<p>No. 11 Bay Street, as a former late Victorian terrace house, converted for commercial use in the mid 20th century, minimally contributes to historic character of the streetscape along the southern end of Bay Street. Its history of use by noted interior designer Barbara McKewan may be of some value to the local community as a contributing factor in the establishment of the “cosmopolitan” character of the Double Bay Centre in the late 20th century, although Barbara McKewan is not well known today.</p> <p>Potentially meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community’s sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>No. 11 Bay Street, as a former late Victorian terrace house has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area.</p> <p>Does not meet the criterion.</p>

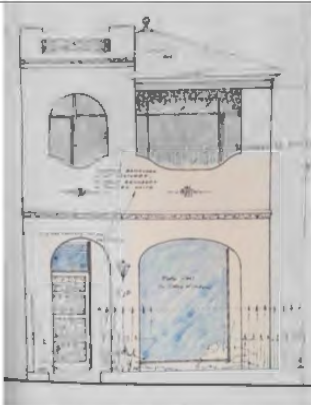

	<p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>No. 11 Bay Street as a former late Victorian terrace house is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>No. 11 Bay Street is a representative example of a former late Victorian terrace house (albeit substantially altered) that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that eventuated in the Double Bay Centre as we know it today, although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
<p>Integrity</p>	<p>Considering the extent of physical change, 11 Bay Street, has little integrity as an example of a late Victorian terrace house.</p>

STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>Although originally constructed as part of a group of late Victorian terrace houses (together with Nos. 13 and 15), No. 11 Bay Street has been substantially altered with very few surviving original details and makes minimal contribution to the historic character of the Bay Street (south) streetscape.</p> <p>No. 11 Bay Street has some social significance for its associations with Barbara McKewan, a noted socialite interior designer of the late 20th century who contributed to the establishment of the “cosmopolitan” character of the Double Bay Centre, and evidence of her occupation remains in the form of a painted sign on the former rear workshop building.</p> <p>The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work was undertaken by noted architect Neville Gruzman, what physical evidence survives is not of architectural interest.</p>
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State heritage item.
LIST OF REFERENCES	
<p><i>Rooms on view 1971: [catalogue of an exhibition held to celebrate the Twentieth anniversary of the Society of Interior Designers of Australia, 1971. Caroline Simpson Library and Research Collection, record No. 14467.</i></p> <p><i>The Australian Women's Weekly</i> “Rooms on View, 1971” September 1, 1971, p21.</p> <p>Old System Conveyance Book 485 No. 255; Book 718 No. 453; Book 1718 No. 623; Book 1692 No. 745; Book 2817 No. 777; Book 2240 No. 986</p> <p>Woollahra Council Building Application 294/53; 1018/1995</p> <p>Woollahra Council Development Application 303/67</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1893, entry 179; 1897, entry 178</p>	

ITEM DETAILS	
Name of Item	Fernleigh or Fairleigh / Kinwarra
Address	12 Bay Street (and 10 Brooklyn Lane)
Lot DP/SP	Lot 19 DP 4606
Building Type	Single terrace house
Current use	Retail Store
Former Use	Residential/commercial
DESCRIPTION	
Designer	Unknown
Builder/ maker	John Foley
Physical Description	<p>Located on the western side of Bay Street, amongst a mixed streetscape of terrace housing and 2-4 storey office buildings.</p> <p>No. 12 Bay Street is a two-storey painted brick and render building with hipped Marseilles tile roof, currently painted in a honey-orange colour. The rendered front façade comprises arched openings to both the ground floor and first floor balcony and gives the building a Spanish character.</p> <p>Excepting the ground floor shop window, the full height glazing to both levels is recessed behind the rendered façade.</p> <p>The ground floor of the place functions as a retail outlet for Carla Zampatti, while the second floor is used as an office. Internally, documentary evidence suggests that the interiors have been altered in the past, including the removal of internal partitions, demolition of the original stair and construction of a new stair within a brick addition in the side passageway on the north of the building.</p> <p>The 2 storey painted masonry rear wing functions as a separate commercial building known as 10 Brooklyn Lane, access via the laneway and the side passage of No. 12 Bay Street. The rear wing appears to have originally been constructed as two storeys and was extended and altered in the early 1970s in a sympathetic style. It is similarly painted in a honey-orange colour and features arched windows to both the ground and first floor.</p> <p>The rear yard has been concreted over and is used for vehicle parking.</p>
Recent Photos	<div>  <p>Figure 1: Street frontage of No. 12 Bay Street</p> </div> <div>  <p>Figure 2: Upper floor of no 12, Bay Street, 2022</p> </div>

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			Figure 3: Rear of No. 12 Bay Street, viewed from Brooklyn Lane
Site Inspection	Exterior: Yes	Interior: No	
Physical condition	Good		
Construction date	c.1908		
Modifications and dates	1972: Internal alterations, new toilet block to rear and alterations to frontage (DA 1496/1972) 1986: Internal alterations (BA 316/1986)		
HISTORY			
Historical notes	<p>The allotment of No. 12 Bay Street (Lot 19) was formed in 1906 in the Brooklyn Estate land release (Deposited Plan 4606). This allotment was purchased in 1906 by builder John Foley (died 1916). The Title Deed included a covenant that any new building should be of brick with a build cost greater than 250 pounds. In c.1908 Foley had erected the dwelling called Fairleigh or Fernleigh. Foley did not reside there, as the <i>Sands Directory</i> indicates that an Edward Tobin was living at Fernleigh House in 1908.</p> <p>In 1912 Foley sold the property to Miss Matilda McGuinness (died 1943), and members of the McGuinness family later owned and occupied it until 1970. The McGuinness family called this house Kinwarra.</p> <p>The use as a dwelling seems to have continued until the early 1970s and in 1972 was converted to a shop, for Mario Bartalesi (then owner). Bartalesi was already established in the Double Bay area, with a leather goods shop in Cross Street.</p> <p>The 1972 works comprised the restoration of the Mediterranean style front façade (repair of render and painted white) and included alterations to the front elevation of the building behind the face (new shop window, entry door and glazing to first floor level), removal of internal partitioning to form showroom with office and store at ground floor level and offices at first floor level, demolition of original stair and construction of a new stair within a brick addition in the side passageway on the north of the building. The two storey rear wing was also extended. The works were detailed by Oswald Deomedede and Associates, architects.</p> <p>In 1973 the property was in use for the manufacture and sale of men's and women's clothing by Mario and Vera Bartalesi.</p> <p>By 1978 the premises was in use by Carla Zampatti (1942-2021), the well-known Australian fashion designer, as a boutique and this use continues today. Carla Zampatti AC OMRI has been awarded a number of honours for her work in the Australian fashion and textile industries including Companion of the Order of Australia, Centenary Medal for service to Australian society in business leadership and was named Designer of the Year in 1994. In 2004 the Government of Italy appointed her a Commander of the Order of Merit of the Italian Republic and she received the Australian Fashion Laureate Award in 2008. Zampatti also holds two honorary doctorates from the University of Western Sydney and the University of Wollongong.</p>		



Historical Images	  <p>Figure 4: Front Elevation on Bay Street DA 1496/1972</p> <p>Figure 5: Ground and first floor plans, DA 1496/1972</p>
APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	<p>12 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826. The land on which the property is located was sold leasehold to Walter Scott in 1857 and forms part of the Brooklyn Estate subdivision of 1905.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 12 Bay Street is associated with Carla Zampatti, noted Australian fashion designer who has occupied the building since 1978, and whose presence in Double Bay since this time contributed to the establishment of the “cosmopolitan” character of the Double Bay Centre, however this is one of a number of Carla Zampatti retail outlets located throughout Sydney.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance

	<ul style="list-style-type: none"> has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>12 Bay Street is of some aesthetic significance as an early 20th century terrace with Spanish/Mediterranean features. While the interiors have been altered, the street frontage and rear remain largely intact and contribute to the historic character of the immediate locality, although it is one of numerous similar building types located throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement is the inspiration for a creative or technical innovation or achievement is aesthetically distinctive has landmark qualities exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is not a major work by an important designer or artist has lost its design or technical integrity its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>12 Bay Street, as a former early 20th century terrace house, converted for commercial use in the mid 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar building types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre. Its history of use by noted Australian fashion designer Carla Zampatti may be of some value to the local community as a contributing factor in the establishment of the “cosmopolitan” character of the Double Bay Centre in the late 20th century, although social significance has not been formally assessed.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is important for its associations with an identifiable group is important to a community’s sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is only important to the community for amenity reasons is retained only in preference to a proposed alternative
Technical/ Research significance SHR criteria (e)	<p>12 Bay Street as a former early 20th century terrace house has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area.</p> <p>As a terrace house of a distinct Spanish/Mediterranean character, No. 12 Bay Street has the potential to provide some information into the application of the Spanish/Mediterranean architectural style to modest single terrace houses, although this information is available elsewhere and any information uncovered would not be new or substantial.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> has the potential to yield new or further substantial scientific and/or archaeological information is an important benchmark or reference site or type provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p>



	<ul style="list-style-type: none"> the knowledge gained would be irrelevant to research on science, human history or culture has little archaeological or research potential only contains information that is readily available from other resources or archaeological sites
Rarity SHR criteria (f)	<p>12 Bay Street as a former early 20th century terrace house with Mediterranean/Spanish characteristics is somewhat rare in the immediate locality of the Double Bay Centre, being the only Mediterranean style building in the study area; although it is not a rare architectural style and numerous other examples are located throughout the eastern suburbs of Sydney.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity is the only example of its type demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is not rare is numerous but under threat
Representativeness SHR criteria (g)	<p>No. 12 Bay Street is a representative example of a former early 20th century terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that eventuated in the Double Bay Centre as we know it today. The Mediterranean/Spanish features as applied to an early 20th century terrace is representative of a distinct variation of a type, however No. 12 Bay Street cannot be considered to be good example of the type and is of moderate integrity.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is a fine example of its type has the principal characteristics of an important class or group of items has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity is a significant variation to a class of items is part of a group which collectively illustrates a representative type is outstanding because of its setting, condition or size is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is a poor example of its type does not include or has lost the range of characteristics of a type does not represent well the characteristics that make up a significant variation of a type
Integrity	<p>While the interiors have been altered, the exterior of 12 Bay Street retains much of its original features, and as such the place has a moderate level of integrity as an example of early 20th century terrace house.</p>

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STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>12 Bay Street, as an early 20th century terrace house, is a contributing element to the historic character of the Bay Street streetscape (south). The building is of some aesthetic significance as a relatively intact (externally) terrace house in the Spanish/Mediterranean style, although it is one of numerous similar buildings located throughout the Woollahra LGA. The building is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work is not of architectural interest.</p> <p>No. 12 Bay Street has some social significance for its associations with noted Australian fashion designer Carla Zampatti AC OMRI who has occupied the building since 1978, and whose presence in Double Bay contributed to the establishment of the “cosmopolitan” character of the Double Bay Centre.</p>
Level of Significance	Does not meet the threshold for listing.
Recommendation	Not recommended for listing as a local or State heritage item.
LIST OF REFERENCES	
<p>Advertising, <i>The Australian Jewish Times</i>, Friday 24th September 1965, p. 7</p> <p>Stockists, <i>The Australian Women's Weekly</i>, Wednesday 18th October 1978, p. 153</p> <p>Torrens Title Dealing 445208; 646598; 445208 Transfer of Lot 19</p> <p>Woollahra Council Development Application 1496/1972</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1909 entry 462</p>	

ITEM DETAILS	
Name of Item	Hazelmere
Address	13 Bay Street
Lot DP/SP	Lot 1 DP 196874
Building Type	Terrace house (one of three with No. 11 and No. 15).
Current use	Hair Salon
Former Use	Residential/Commercial
DESCRIPTION	
Designer	Unknown
Builder/ maker	Unknown
Physical Description	<p>Located on the eastern side of Bay Street, No. 13 Bay Street forms part of a group of three Italianate terrace houses (together with Nos. 11 and 15 Bay Street). No. 13 and 15 Bay Street retain most of their original details, while No. 11 Bay has a new street frontage. The original parapet with its rendered decoration survives across all three terraces.</p> <p>No. 13 Bay Street is a three-storey rendered terrace, painted a light pink, with the joinery, fence and (now infilled) balcony fascia painted black.</p> <p>The ground floor elevated off street level, and basement level are both accessible via steps. The original cast iron palisade fence to the front boundary remains.</p> <p>The balcony of No. 13 is enclosed with full height glazing and a fabric awning is located over both the first floor and ground floor windows. The straight, corrugated metal roof of the balcony appears non-original.</p> <p>A large shopfront window, matching that at No. 15, encloses the ground level verandah adjacent to the entry portico. Rendered decoration to the front entry surround survives and the front door has been relocated into the original portico entry archway.</p> <p>Alterations to the rear as it presently exists were likely undertaken in 1975. The rear elevation comprises a three storey addition clad with fibrous cement sheeting with metal-framed windows and a smaller additional brick extension with metal corrugated roof to the ground floor.</p> <p>The rear yard is accessed from Gum Tree Lane. It is paved in brick and enclosed by a metal palisade vehicle access gate and used for carparking.</p> <p>The interiors have been altered somewhat in the past, however documentary evidence suggests that internal changes have been relatively minor.</p>
Recent Photos	<div>  <p>Figure 1: Street frontage of No. 13 Bay Street, 2022</p> </div> <div>  <p>Figure 2: Rear of No. 13 Bay Street</p> </div>



Site Inspection	Exterior: Yes	Interior: No
Physical condition	Good	
Construction date	1897	
Modifications and dates	<p>1964: Internal alterations and extension to rear of existing two lower levels. add rooms to existing 3 storey terrace dwelling at rear (DA 923/1964)</p> <p>DA 39/1966 - Convert terrace to shop</p> <p>1976: Change of use of lower ground level to milliners from residence. Remainder of building used as an antiques store (DA 82/1967)</p> <p>1970: Construction of new 2 storey addition to rear (not undertaken as per drawings) (DA 30/1970)</p> <p>1975: Alterations and additions related to use as hairdresser (BA 1064/1975)</p> <p>1981: Alterations to rear wing (DA 980/1981)</p> <p>1997: Internal reconfiguration related to use as a hairdresser (DA 1064/1997)</p>	
HISTORY		
Historical notes	<p>The allotment of No. 13 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 8 in Section 1). This allotment and also Lot 7 was purchased in 1892 by Miss Maria Josephine Byrne for 190 pounds. These two allotments today comprise Nos. 11-15 Bay Street. Byrne undertook no development by the early 1890s, however by the late 1890s a terrace of three houses had been completed.</p> <p>In the instance of No. 13 the house was named 'Hazelmere' and first appears in the <i>Sands Directory</i> in 1897, with J. Gilmore as occupant.</p> <p>In 1902 Miss Byrne sold these properties to Herbert Tuke of Paddington for 1100 pounds, and he and later members of family owned and let them until 1934. Between 1934 and 1935 the owner was builder Richard Newlands Danks. Between 1935 and 1952 the owner was Miss Joan Wostenholm Rundle.</p> <p>In 1952 Mrs Litchfield (formerly Rundle) sold the properties to Mrs Julia Walsh of Burradoo for 3,100 pounds. Mrs Walsh died in 1958 and her executors sold individually the properties, with No. 13 Bay Street being conveyed in 1960 for 6000 pounds.</p> <p>Additions and alterations were undertaken in 1964 to provide additional bedrooms and bathrooms at the rear at basement and ground floor levels, with the change to a shop use occurring in 1966 (antiques dealer with residence at basement level). In 1967, the basement level underwent a change of use for millinery manufacturing and retail.</p> <p>At some point prior to 1970, a new external stair was constructed within the front yard providing access into the basement level via the conversion of a window into a door. The ground level front façade was also altered to provide a shop window at the same alignment as the front wall of the entry porch.</p> <p>An application for a two storey rear addition was approved in 1970 although was never constructed as the rear yard remains undeveloped and used as a parking area. The last approved internal reconfiguration occurred in 1997.</p> <p>Lloyd Lomas hairdressers has occupied the property since the mid 1970s. From the late 1960s through to the 1980s, Lloyd Lomas was a well-known 'society hairdresser' who appeared in numerous magazines discussing the latest trends in women's hair styles.</p>	


<p>Historical Images</p>	 <p>(Above) Figure 3: Frontages of Nos. 13 and 15 Bay Street, 1990s</p>  <p>(Right) Figure 4: Page from the <i>Australian Women's Weekly</i>, 1979 featuring hair styled by Lloyd Lomas, and clothes by Carla Zampatti, who occupies No. 12 Bay Street opposite.</p>
<p>APPLICATION OF CRITERIA</p>	
<p>Historical significance SHR criteria (a)</p>	<p>13 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Historical association significance SHR criteria (b)</p>	<p>13 Bay Street is associated with Lloyd Lomas, hairdresser, who has occupied the property since the mid 1970s, and his association with the Double Bay Centre in the mid to late 20th century enhanced the "cosmopolitan" character of the locality, although Lloyd Lomas is not well known today.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p>

	<ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>13 Bay Street is of some aesthetic significance as one of a group of three late Victorian terrace house that remains largely intact externally and internally (assumed), that contributes to the historic character of the immediate locality.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>13 Bay Street, as a former late Victorian terrace house, converted for commercial use in the mid 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar buildings types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre, however social significance has not been formally assessed.</p> <p>Its long occupation by fashion hairdresser Lloyd Lomas may be of some value to the local community as a contributing factor in the establishment of the “cosmopolitan” character of the Double Bay Centre in the late 20th century, although Lloyd Lomas is not well known today.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community’s sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
Technical/ Research significance SHR criteria (e)	<p>No. 13 Bay Street, as a former late Victorian terrace house has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area. Any information uncovered would not be new or substantial.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human

	<p>history or culture</p> <ul style="list-style-type: none"> • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>13 Bay Street, as a former late Victorian terrace house is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>13 Bay Street is a representative example of a former late Victorian terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that eventuated in the Double Bay Centre as we know it today, although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
<p>Integrity</p>	<p>No. 13 Bay Street has undergone some minor internal and external alterations and as such the place has a moderate level of integrity as an example of a late Victorian terrace house.</p>
STATEMENT OF SIGNIFICANCE	
<p>Summary Statement of significance</p>	<p>No. 13 Bay Street, as a late Victorian terrace house, is of some aesthetic significance as one of a group of three terraces (alongside No. 11 and 15), that together contributes to the historic, residential character of the Bay Street (south) streetscape, although it is one of numerous similar buildings located throughout the Woollahra LGA.</p>

	<p>The historic use of the place by Lloyd Lomas, hairdresser, since the mid 1970s is also of note as a contributing factor in the view of the Double Bay Centre as a “cosmopolitan” shopping precinct, although Lloyd Lomas is not well known today.</p> <p>The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work was not undertaken by an architect of note and is not of architectural interest.</p>
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State heritage item.
LIST OF REFERENCES	
<p>Old System Conveyance Book 485 No. 255; Book 718 No. 453; Book 1692 No. 745; Book 1718 No. 623; Book 2240 No. 986; Book 2551 No. 411</p> <p><i>The Australian Women's Weekly</i>, 31 October 1979, p 142.</p> <p>Woollahra Council Building Applications 923/64; 490/66; 82/1967; 13/70; 1064/75</p> <p>Woollahra Council Development Application 30/1970; 980/1981; 1064/1997</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1893, entry 180; 1897, entry 179</p>	

ITEM DETAILS	
Name of Item	Dunolly
Address	14 Bay Street
Lot DP/SP	Lot 18 DP 4606
Building Type	Single terrace house
Current use	Hair Salon
Former Use	Residential/commercial
DESCRIPTION	
Designer	Unknown
Builder/ maker	Unknown
Physical Description	<p>Located on the western side of Bay Street, amongst a mixed streetscape of terrace housing and 2-4 storey office buildings.</p> <p>No. 14 Bay Street is a painted brick terrace (originally face brick) with an unusual Art Nouveau cast iron balcony balustrade, non-matching cast iron valences to ground and first floor, bullnose verandah roof and rough cast rendered panels in parapet. All elements of the building have been uniformly painted an unsympathetic dark grey.</p> <p>The building entry is set back from the street, and the cast iron palisade fence and gate remain intact to enclose a small front porch. Front door, frame, transom and fanlight appears to be intact. A glass shop window has been inserted relatively recently.</p> <p>A recent first floor addition of fibre cement(?) with standing seam metal roofing has been constructed above the existing rear wing. A 1953 drawing shows a proposal for a first floor addition to the rear, however it was not approved and differs from that constructed.</p> <p>The side passage/lightwell has also been infilled on the ground level with a new single story concrete(?) and corrugated metal roof structure. The rear yard has been concreted over and is used as a parking space.</p> <p>There is little documentary evidence of changes that occurred following 1967. It appears that the building has been somewhat altered, but some evidence of its original internal detailing and configuration survives.</p>
Recent Photos	<div style="display: flex; justify-content: space-around;">   </div> <p>Figure 1: Street frontage of No. 14 Bay Street, 2022</p> <p>Figure 2: Rear of No. 14 Bay Street, viewed from Brooklyn Lane, 2022</p>


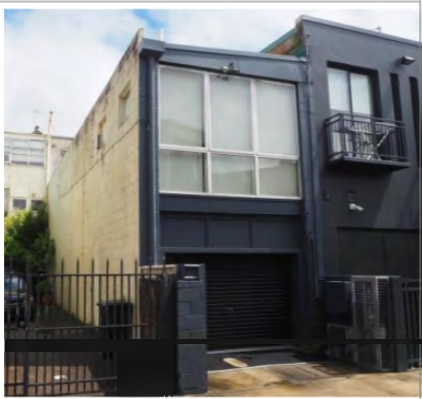
Site Inspection	Exterior: Yes	Interior: No
Physical condition	Good	
Construction date	c1909	
Modifications and dates	1953: Construction of 1st floor level sunroom at rear of residence (not approved) (DA 303/1953) 1967: Convert terrace to home furnishers shop (BA 710/1967) 2020: Demolition of the existing terrace house and construction of a new 5 storey shop top housing development (DA2020/449)	
HISTORY		
Historical notes	<p>The allotment of No. 14 Bay Street (Lot 18) was formed in 1906 in the Brooklyn Estate land release (Deposited Plan 4606). This allotment was purchased in 1909 by Richard Alexander McDougall (died 1943), clerk, of Paddington.</p> <p>By 1909 McDougall had already arranged for the building of a dwelling called Dunolly, which he occupied.</p> <p>By 1934 the building had been converted to flats, although it had been returned to a single residence by 1953.</p> <p>In 1938 McDougall sold the allotment to master builder Charles Amos Baker. Later in 1938 Baker sold the property to the Bernard family who owned it until the 1970s.</p> <p>The change in use to a shop occurred in 1967, when it was converted for use as a home furniture shop (detailed by J. Nisbet, architect). In 1973, the building was in use for the retail of cookware and imported foods and in 1976 it was in use as a fashion boutique.</p>	
Historical Images	 <p>Figure 3: Ground floor and first floor plan for proposed first floor rear addition (not approved), showing the layout of the original house. DA 303/1953</p>	
APPLICATION OF CRITERIA		
Historical significance SHR criteria (a)	<p>12 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826. The land on which the property is located was sold leasehold to Walter Scott in 1857 and forms part of the Brooklyn Estate subdivision undertaken in 1905.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial</p>	

	<p>uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, , although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Historical association significance SHR criteria (b)</p>	<p>Although associated with accomplished Sydney architect John Nisbet, who undertook the sympathetic conversion work in 1967, his work at No. 14 Bay Street is unremarkable.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Aesthetic significance SHR criteria (c)</p>	<p>14 Bay Street is of some aesthetic significance as an early 20th century terrace house that remains relatively intact externally and internally (assumed) contributes to the historic character of the immediate locality, however it is not aesthetically distinctive.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
<p>Social significance SHR criteria (d)</p>	<p>14 Bay Street, as a former early 20th century terrace house, converted for commercial use in the mid 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar buildings types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre, although social significance has not been formally</p>

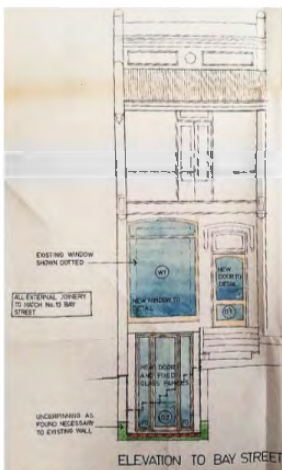
	<p>assessed.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is important for its associations with an identifiable group is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is only important to the community for amenity reasons is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>14 Bay Street as a former early 20th century terrace house has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area and any information uncovered would not be new or substantial.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> has the potential to yield new or further substantial scientific and/or archaeological information is an important benchmark or reference site or type provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> the knowledge gained would be irrelevant to research on science, human history or culture has little archaeological or research potential only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>While a particularly intact example, 14 Bay Street as a former early 20th century terrace house is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity is the only example of its type demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is not rare is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>14 Bay Street is a representative example of a former early 20th century terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that has resulted in the historical character of Bay Street (south), although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is a fine example of its type has the principal characteristics of an important class or group of items

	<ul style="list-style-type: none"> • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	No 14 Bay Street has undergone some minor internal and external alterations and as such the place has a moderate to high level of integrity as an example of an early 20 th century terrace house.
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	No. 14 Bay Street, as a largely intact early 20 th century terrace house, is a contributing element to the historic character of the Bay Street (south) streetscape and is one of numerous similar buildings located throughout the Woollahra LGA. The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century.
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State heritage item.
LIST OF REFERENCES	
<p><i>Sand's Directory</i>, 1909 Torrens Title Dealing 517130; C712290 Torrens Title Vol. 1948 Fol. 238 Woollahra Building Application Index (white series) Woollahra Council Building Application 710/1967 Woollahra Council Development Application 303/1953 Woollahra Council Rate Valuation - Double Bay Ward 1914, entry 544; 1934, entry 51</p>	

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ITEM DETAILS	
Name of Item	Avenel
Address	15 Bay Street
Lot DP/SP	Lot 1 DP 996523
Building Type	Terrace house (one of three with No. 11 and No. 13).
Current use	Commercial/Office space
Former Use	Residential/Commercial
DESCRIPTION	
Designer	Unknown
Builder/ maker	Unknown
Physical Description	<p>Located on the eastern side of Bay Street, No. 15 Bay Street forms part of a group of three Italianate terrace houses (together with Nos. 11 and 13 Bay Street). No. 15 and 13 Bay Street retain most of their original details, while No. 11 Bay has a new street frontage.</p> <p>No. 15 Bay Street is a three-storey rendered terrace house, painted grey with details picked out in black.</p> <p>The ground floor elevated off street level, and basement level are both accessible via steps. The original cast iron palisade fence to the front boundary remains.</p> <p>The first floor balcony of No. 15 appears to retain much of its original detailing, including tracery, decorative metal balustrade and possibly French window with fanlight. The original parapet with its rendered decoration survives across all three terraces.</p> <p>A large shopfront window, matching that at No. 13, encloses the ground level verandah adjacent to the entry portico. Rendered decoration to the front entry surround survives and the front door has been relocated into the original portico entry archway.</p> <p>A two-storey masonry rear addition with corrugated metal roof was constructed in 1978, which occupies the entire allotment to the rear boundary. The ground level of the addition comprises a parking space with garage door, accessible from Gum Tree Lane, while the upper floor windows have been recently replaced.</p> <p>Internally, the building has been substantially altered, although some evidence survives of its original configuration.</p>
Recent Photos	<div>  <p>Figure 1: Street frontage of No. 15 Bay Street</p> </div> <div>  <p>Figure 2: Rear of No. 15 Bay Street, viewed from Gum Tree Lane</p> </div>



Site Inspection	Exterior: Yes	Interior: No
Physical condition	Good	
Construction date	c1897	
Modifications and dates	<p>1965: Alterations and additions to ground floor rear workshop for Cassano fashions (DA 436/1965)</p> <p>1965: Frock shop and workshop, including new shopfront window (DA 15/1965)</p> <p>1978: New frontage, including new shop window and door, and rear and internal works (BA 932/78)</p> <p>2002: Change of Use Shop fitout as a day spa with associated signage (DA 239/2002)</p> <p>2002: Alteration and/or Additions to existing Mechanical Ventilation (DA 518/2002)</p>	
HISTORY		
Historical notes	<p>The allotment of No. 15 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 8 in Section 1). This allotment and also Lot 7 was purchased in 1892 by Miss Maria Josephine Byrne for 190 pounds. These two allotments today comprise Nos. 11-15 Bay Street. Byrne undertook no development by the early 1890s, however by the late 1890s a terrace of three houses had been completed.</p> <p>In the instance of No. 15 Bay Street, the house was named ‘Avenal’ and although the building forms one of a row of three terraces, it does not appear in the Sands Directory until 1898, one year after its adjoining terraces at Nos. 11 and 13 Bay Street.</p> <p>In 1902 Miss Byrne sold these properties to Herbert Tuke (1842-1913) of Paddington for 1100 pounds, and he and later members of family owned and let them until 1934. Between 1934 and 1935 the owner was builder Richard Newlands Danks (1900-1986). Between 1935 and 1952 the owner was Miss Joan Wostenholm Rundle.</p> <p>In 1952 Mrs Litchfield (formerly Rundle) sold the properties to Mrs Julia Walsh of Burradoo for 3,100 pounds. No. 15 Bay Street was conveyed by Mrs Walsh in 1955 to the widowed Mrs Hope Stewart for 3300 pounds.</p> <p>In 1965 a building application was submitted for internal alterations and the documentation notes that the building was already in commercial use by this time. In 1962, the property had changed hands to John Venters Beresford, a manufacturer’s agent, who may have been responsible for the change of use.</p> <p>The works undertaken in 1965 included altering the ground floor level front facade to provide a shop window at the same alignment as the front wall of the entry porch (similar to the work undertaken at No. 13 Bay Street), internal reconfiguration and new rear wing and carport, extended with a second level in 1966. The rear wing extension provided a workroom for the making of clothes for Cassano, premium dressmakers of the 1950s and 1960s.</p> <p>Cassano, was established by Morson Clift and Hal Hertzberg. Morson Clift worked with the royal dressmaker, Madame Handley Seymour in the 1930s. Returning to Australia pre-WWII, Clift initially established a salon in the Trust Building, Castlereagh Street and made clothes for the visiting Ballets Russes. Following the war, Clift returned to Australia and in 1955 went into business with his partner Hal Hertzberg and for 30 years they dressed Sydney’s elite.</p> <p>In 1978, a new external stair was constructed within the front yard providing access into the basement level via the conversion of a window into a door, a new</p>	

	front door and an enlarged shop window and alterations to the rear elevation of the rear wing. The works were detailed by 'society architect' Espie Dods, a noted late 20 th century architect who designed many houses for high profile clients in Sydney, particularly the eastern suburbs and noted for his sympathetic treatment of old buildings.
Historical Images	 <p>Figure 3: Architectural plans by architect Espie Dods for alterations to the street frontage, dated 1978 (BA 932/78)</p>
APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	<p>15 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 15 Bay Street is associated with Espie Dods, a noted 'society architect' of the late 20th century, who undertook sympathetic alterations to the building in 1978, although the work is minor. The place also has significance for its associations with Morson Clift and Cassano Couture, the premier dressmakers of the 1950s and 1960s, although their names are not well known today.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p>

	<ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>15 Bay Street is of some aesthetic significance as one of a group of three late Victorian terrace house that remains largely intact externally to the Bay Street frontage and contributes to the historic character of the immediate locality.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>15 Bay Street as a former late Victorian terrace house, converted for commercial use in the mid 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar building types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre, although social significance has not been formally assessed.</p> <p>Its long occupation by premier dressmaker Morson Clift and his business Cassano Couture may be of some value to the local community as a contributing factor in the establishment of the “cosmopolitan” character of the Double Bay Centre in the late 20th century, although Clift and Cassano Couture are not well known today.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community’s sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
Technical/ Research significance SHR criteria (e)	<p>15 Bay Street has some minor potential to yield information regarding the work of noted architect Espie Dods, although the information would not be substantial and is available from other sources.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere.



	<p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> the knowledge gained would be irrelevant to research on science, human history or culture has little archaeological or research potential only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>15 Bay Street as a former late Victorian terrace house is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity is the only example of its type demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is not rare is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>15 Bay Street is a representative example of a former late Victorian terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that has resulted in the historical character of Bay Street (south), although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is a fine example of its type has the principal characteristics of an important class or group of items has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity is a significant variation to a class of items is part of a group which collectively illustrates a representative type is outstanding because of its setting, condition or size is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is a poor example of its type does not include or has lost the range of characteristics of a type does not represent well the characteristics that make up a significant variation of a type
<p>Integrity</p>	<p>No 15 Bay Street has undergone some minor internal and external alterations and as such the place has a moderate level of integrity as an example of a late Victorian terrace house.</p>
STATEMENT OF SIGNIFICANCE	
<p>Summary Statement of significance</p>	<p>No. 15 Bay Street, as a late Victorian terrace house, is of some aesthetic significance as one of a group of three terraces (alongside No. 11 and 13), that together contributes to the historic, residential character of the Bay Street (south) streetscape, although it is one of numerous similar buildings located throughout the Woollahra LGA. The building is of minor significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred</p>

	<p>in the locality in the mid 20th century; and the sympathetic alterations undertaken by noted architect Espie Dods in the late 1970s, although the works are of little architectural interest.</p> <p>No. 15 Bay Street has some social significance for its associations with Morson Clift and his business Cassano Couture, a premier dressmaker of the late 20th century who contributed to the establishment of the “cosmopolitan” character of the Double Bay Centre, although Clift and his business is not well known today.</p>
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State item.
LIST OF REFERENCES	
<p>https://www.afr.com/politics/architects-to-the-rich-and-or-famous-19930903-k5m6z</p> <p>Clive Lucas, Stapleton and Partners. <i>Heritage and Contemporary Architecture: Engaging with the Architects as Part of Local Heritage Listing</i>. AICOMOS.</p> <p><i>The Australian Jewish Times</i>. “Statement in excellence in colonial-style home.” 16 March 1990.</p> <p>Article: “He knew high society's secrets” by M. McGinness, <i>The Sydney Morning Herald</i>, 15th March 2007</p> <p>Old System Conveyance Book 485 No. 255; Book 718 No. Book 745; Book 1718 No. 623; Book 2240 No. 986; Book 2347 No. 439</p> <p>Woollahra Council Building Application 436/64; 932/78</p> <p>Woollahra Council Development Application 15/1965</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1893, entry 179; 1897, entry 180</p>	

ITEM DETAILS		
Name of Item	Catherstone	
Address	17 Bay Street	
Lot DP/SP	Lot 1 DP 203535	
Building Type	Single Terrace House	
Current use	Beauty Salon / Commercial/ Residential	
Former Use	Residential/Commercial	
DESCRIPTION		
Designer	Unknown	
Builder/ maker	Unknown	
Physical Description	<p>Located on eastern side of Bay Street within a row of mixed terrace housing, all converted for commercial/retail uses.</p> <p>No. 17 Bay Street is a wide two-storey terrace, with modern façade aligned to the street. The façade is plain, rendered and painted dark grey with a line of square windows at first floor level. The parapet and flanking balcony wall of the original terrace can just be seen above the facade.</p> <p>A later addition, with rendered facade and corrugated metal roof and parapet is located at the rear of the property and accessible via Gum Tree Lane. A single-storey addition in this location was first constructed in 1960, and a first-floor studio added in 1964.</p> <p>The rear façade was significantly altered in 1998 and now comprises a rear entry and shop window to the ground floor and two Juliet balconies to the first floor.</p> <p>No space for parking is available at the property or to the rear lane.</p>	
Recent Photos	<div></div> <div></div> <div><p>Figure 1: Street frontage of No. 17 Bay Street</p><p>Figure 2: Rear of No. 17 Bay Street, viewed from Gum Tree Lane.</p></div>	
Site Inspection	Exterior: Yes	Interior: No
Physical condition	Good	
Construction date	1894	

A41

Modifications and dates	<p>1960: New shopfront and new single storey rear wing. Bottling and packaging cosmetics</p> <p>1964: Replace pitched roof with reinforced concrete slab at rear with new roof garden and second storey studio (BA 879/1964 and DA 1226/1964)</p> <p>1968: Change of use from factory to interior decorator office (BA 346/1968)</p> <p>1987: Alterations to front elevation (DA 756/1987)</p> <p>1994: Internal works and new facades for National Wide Realty (BA 111/1994)</p> <p>1998-1999: Alterations to rear façade and addition of second storey over existing rear wing (DA 277/98)</p> <p>2022: Substantial alterations and additions of an existing commercial building to facilitate a shop top housing development consisting of two-levels of commercial and two-level residential dwelling with rooftop terrace (DA2022/65)</p>
HISTORY	
Historical notes	<p>The allotment of No. 17 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 9 in Section 1). This allotment was conveyed to Edwin Arthur Board (1855-1922) in 1887 for 120 pounds. Board arranged for the building of a dwelling occupied by him and his family by the early 1890s, which was called Catherstone and first appears in the <i>Sands Directory</i> in 1894.</p> <p>Board died in 1922 at No. 17 Bay Street, but it was some decades later, in 1956, when the executors of his Will sold the property. The purchasers were sisters Mrs Gwendoline Lucy Abdy (died 1984) and Miss Eulalie Irene Ray (died 1980).</p> <p>There was a change in owners in 1960, and the change to a commercial use (bottling and packaging of cosmetics for Mrs Bainbridge-Hawker) occurred at this time with a new shopfront that extended the front façade and new single storey rear wing.</p> <p>Based on archival architectural plans dated 1960s, it appears that Catherstone was of a similar appearance and configuration as the adjacent terraces at Nos. 13 and 15 Bay Street, with a projecting entry porch at ground level with balcony over, a distinctive design feature of this row of terrace houses.</p> <p>In 1964 a new roof garden and studio over the rear wing rear were built. In 1965, a part of the building was approved for use as research and service laboratories for A. L. Mather. The change to a retail space occurred in 1968 for an interior decorator.</p> <p>Later approved changes were a new shopfront to the rear premises in 1987, internal works (Graham Ormsby and Associates, architects) and new facades in 1994 (Christopher Owens Designs).</p> <p>The current configuration of the Bay Street and Gum Tree Lane facades date from 1998 (Cyril Smith & associates, architects).</p>

Historical Images	
	
<p>Figure 3: Architectural plans dated 1960 by Travaux Pty Ltd showing alterations to the original terrace house to accommodate the manufacture and sale of cosmetics by Mrs. Bainbridge-Hawker.</p> <p>Figure 4: The second floor addition to the rear under construction, 1965 (DA 1226/1964). The rear extensions to the neighbouring property at No. 19 Bay Street is also visible.</p>	
APPLICATION OF CRITERIA	
<p>Historical significance SHR criteria (a)</p>	<p>17 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Historical association significance SHR criteria (b)</p>	<p>17 Bay Street is not associated with any known persons or events of significance.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events

	<ul style="list-style-type: none"> • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>17 Bay Street is of minimal aesthetic significance as a late Victorian terrace house (substantially altered). The place is no longer intact to its original configuration, although the parapet and flanking balcony wall of the original terrace remain visible and make a minor contribution to the historical character of the locality. The later rear addition has no aesthetic attributes of note.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities <p>exemplifies a particular taste, style or technology</p> <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>17 Bay Street, as a substantially altered former late Victorian terrace house that makes minimal contribution to historic character of Bay Street (south), is unlikely to be valued by the local community.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
Technical/ Research significance SHR criteria (e)	<p>17 Bay Street as a former late Victorian terrace house that has been substantially altered, has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
Rarity SHR criteria (f)	<p>17 Bay Street, as a former late Victorian terrace house that has been substantially altered, is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p>



	<p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
Representativeness SHR criteria (g)	<p>Although substantially altered, No. 17 Bay Street is a representative example of a former late Victorian terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that eventuated in Bay Street (south) as we know it today, although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	<p>Considering the extent of physical change, 17 Bay Street, has little integrity as an example of a late Victorian terrace house.</p>
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>No. 17 Bay Street is of little significance as a substantially altered late Victorian terrace house, with very few surviving details, makes minimal contribution to the historic character of the Bay Street (south) streetscape.</p> <p>The building is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid-20th century, and forms part of the historical development of the Double Bay Centre.</p>
Level of Significance	<p>Does not meet the threshold for listing.</p>
Recommendations	<p>Not recommended for listing as a local or State item.</p>

LIST OF REFERENCES


Old System Conveyance Book 2399 No. 779; Book 2554 No. 787

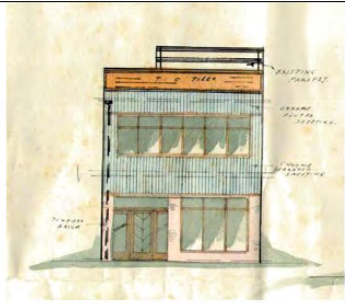
Woollahra Council Building Application 1897, entry 182; 491/60; 879/1964; 1226/64; 28/1965;
346/1968; 111/1994

Woollahra Council Development Application 756/1987; 277/1998

ITEM DETAILS	
Name of Item	Orlando (formerly)
Address	19 Bay Street
Lot DP/SP	Lot 1 DP 203535
Building Type	Single Terrace House
Current use	Beauty Salon
Former Use	Residential/Commercial
DESCRIPTION	
Designer	Unknown
Builder/ maker	Unknown
Physical Description	<p>Located on eastern side of Bay Street within a row of mixed terrace housing, all converted for commercial/retail uses.</p> <p>No. 19 Bay Street is a modern office building with double height Modernist glass façade, steel beam and bold rendered frame. Likely a significant reworking of a terrace of which little original remains.</p> <p>A rendered brick two storey addition with rooftop terrace and garage to ground level is located facing Gum Tree Lane and has been largely altered since its initial construction around 1954-1965.</p> <p>Internally, the building has been significantly altered, with the majority of partitions removed, as well as a portion of the first floor to create an atrium space at the entry.</p>
Recent Photos	<div>  <p>Figure 1: Street frontage of No. 19 Bay Street, 2022</p> </div> <div>  <p>Figure 2: Rear of No. 19 Bay Street, viewed from Gum Tree Lane, 2022</p> </div>
Site Inspection	<div>Exterior: Yes</div> <div>Interior: No</div>
Physical condition	Good
Construction date	c1901
Modifications and dates	<p>1954: Construction of new rear addition (artist's display studio and garage), new shopfront and rear frontage to existing two storey residence (BA 303/1954)</p> <p>DA 886/1961: internal (works unknown)</p>

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	<p>1972: Change of use to hairdresser (DA 913/1972)</p> <p>DA 1332/1985 (works unknown)</p> <p>1995: Internal works (BA 528/1995)</p> <p>2006: New shopfront and rear elevation and internal alterations (DA 575/2006)</p> <p>2021: Demolition of the existing buildings Nos. 19 to 27 Bay Street and construction of a five-storey commercial development with four levels of basement parking (DA2021/535)</p>
HISTORY	
Historical note	<p>The allotment of No. 19 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 10 in Section 1). This allotment and also Lot 11 was purchased in 1887 by Mrs Mary Smith Banks (died 1927), wife of Richard Jones Banks (1838-1920), for 250 pounds. These two allotments today comprise Nos. 19-21 Bay Street. Banks undertook no development by the late 1890s, however by the 1900s a dwelling had been erected that was called Orlando and appears in the <i>Sands Directory</i> in 1901 occupied by Mrs. M.A. MacLaughlin.</p> <p>Mrs. Banks sold No. 19 Bay Street in 1921 to milk vendor Frederick William Trow Bayley (1864-1933) for 960 pounds, although according to the <i>Sands Directory</i>, he had been residing at the premises since 1905. Bayley ran his milk business from this address.</p> <p>Bayley died in 1933 at No. 19 Bay Street, but it was some decades later, in 1954, when the executors of his Will sold the property. The purchasers were property developers or builders Busch & Fischer Pty Ltd.</p> <p>Alterations were undertaken in 1954 for a new rear addition, new shopfront and new frontage to the laneway.</p> <p>In 1972, the premises was approved for use as a hairdressing salon.</p> <p>The existing shopfront, rear elevation and internal configuration of the building dates from 2006.</p>
Historical Images	 <p>Figure 3: Front and rear elevations of proposed new rear addition (BA 303/1954)</p>

	 <p>Figure 4: Proposed front elevation, 1954. (BA 303/1954)</p>
	APPLICATION OF CRITERIA
<p>Historical significance SHR criteria (a)</p>	<p>19 Bay Street is of some historical significance on a local level for forming of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826, and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Historical association significance SHR criteria (b)</p>	<p>19 Bay Street is not associated with any known persons or events of significance.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Aesthetic significance SHR criteria (c)</p>	<p>19 Bay Street is of some of little aesthetic significance as a late Victorian terrace house, which has been significantly altered.</p> <p>Does not meet the criterion.</p>

	<p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
<p>Social significance SHR criteria (d)</p>	<p>19 Bay Street, as a substantially altered former late Victorian terrace house, converted for commercial use in the mid 20th century, minimally contributes to historic character of the streetscape along the southern end of Bay Street and is unlikely to be valued by the local community.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>19 Bay Street as a substantially altered late Victorian house, has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>19 Bay Street, as a substantially altered late Victorian house, is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a

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	<p>community</p> <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness</p> <p>SHR criteria (g)</p>	<p>Although substantially altered, No. 19 Bay Street is a representative example of a former late Victorian terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development, although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	<p>Considering the extent of physical change, 19 Bay Street, has little integrity as an example of a late Victorian terrace house.</p>
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>No. 19 Bay Street is of little significance as a substantially altered late Victorian terrace house with very few surviving details and that makes minimal contribution to the historic character of the Bay Street (south) streetscape.</p> <p>The building is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid-20th century, and forms part of the historical development of the Double Bay Centre.</p>
Level of Significance	<p>Does not meet the threshold for listing.</p>
Recommendations	<p>Not recommended for listing as a local or State item.</p>
LIST OF REFERENCES	
<p>Old System Conveyance Book 400 No. 189; Book 1217 No. 595; Book 2315 No. 398</p> <p><i>Sand's Directory</i></p> <p>Woollahra Council Building Applications 305/54; 913/72; 72/1972</p> <p>Woollahra Council Development Application 575/2006</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1893, entries 182-183; 1908, entry 403</p>	

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ITEM DETAILS	
Name of Item	Royal Oak Hotel
Address	28 Bay Street and 1 South Avenue
Lot DP/SP	Lot 1 DP 570584 and Lot 1 DP 60445
Building Type	Hotel
Current use	Hotel
Former Use	Hotel
DESCRIPTION	
Designer	Original: Joseph Gale (assumed) 1924 rebuild: Prevost, Synott & Ruwald architects
Builder/ maker	Unknown
Physical Description	<p>The Royal Oak Hotel is located on the western side of Bay Street, on the corner of Bay Street and Cooper Street.</p> <p>It is a two-storey rendered masonry hotel with textured finish and hipped Marseilles tile roof with exposed rafters.</p> <p>The first floor has arcaded balconies (now enclosed), blind arched recesses with classical swags, and classically inspired balustrades giving the building an inter-war Georgian Revival or Mediterranean style appearance.</p> <p>The ground level facades have been altered with new openings and are tiled in dark green with timber framed doors and windows.</p> <p>The original rear yard has been enclosed to form a new gaming area, with covered area and outdoor deck above.</p> <p>Internally, the hotel has been much changed over the years, including most of the internal finishes, fittings, partitions, and the stairs. Some evidence of the early configuration of the place remains in the upper level with moulded ceilings, timber joinery and at least two or three original room layouts.</p>
Recent Photos	 <p>Figure 1: Street frontage of the Royal Oak Hotel, at the intersection of Bay Street and Cooper Street, 2022</p>



Figure 2: Bay Street frontage of the Royal Oak Hotel, 2022



Figure 3: Cooper Street frontage of the Royal Oak Hotel and No. 1 South Avenue, 2022



Figure 4: Surviving evidence of original interior configuration and detailing at first floor level.



Figure 5: Surviving evidence of original interior configuration and detailing at first floor level.

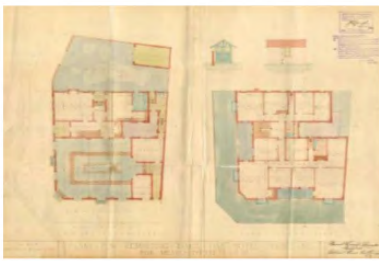



Figure 6: Surviving evidence of original interior configuration and detailing at first floor level.

Site Inspection	Exterior: Yes	Interior: Yes
Physical condition	Good	
Construction date	c1869 / 1924-5	
Modifications and dates	1920: Internal reconfigurations (DA 355/1920) 1924: Complete rebuild of hotel (DA 224/1924) 1934: Internal alterations to form a saloon bar (BA 257/1934) 1939: New 3 bay arched windows to Bay and Cooper Street frontages.	

	<p>1951: Alterations and additions, beer garden and WCs, demolition of garage (BA 338/1951)</p> <p>1953: Alterations to rear WCs and interiors along north side (DA 47/1953)</p> <p>BA 190/1959: Works unknown</p> <p>1963: Internal refurbishment and enclosing of beer garden (DA 163/1963)</p> <p>1964: Demolition of incinerator and new opening on Cooper Street frontage (BA 18/1964)</p> <p>1965: Cut back awning and replace (BA 183/1965)</p> <p>1978 Internal works</p> <p>2000: Alterations and additions to existing hotel, footpath restaurant license, extension of trading hours (283/2000)</p> <p>2001: Internal alterations and additions and minor external alterations (DA 11/2001)</p> <p>2001: New covered outdoor structure, BBQ and store (DA 776/2001)</p> <p>2001: Minor alterations, remove corner window and replace with door (DA 76/2001)</p> <p>2012: Hotel Alterations and additions to the rear of the Royal Oak Hotel including a new gaming area, covered area and outdoor deck with hours of operation for this area generally consistent with the approved hours of operation for the hotel, footpath seating, the removal of one tree and ancillary landscaping. (DA 387/2012)</p>
HISTORY	
Historical notes	<p>The southern side of Bay Street west of Cooper Street is within the government Village Reserve of Double Bay, established in 1834. In the instance of No. 28 Bay Street it was within Lot 18 of the Village purchased by Joseph Roberts in 1835. Shortly after, in 1838 Roberts sold Lot 18 together with Lot 17 that he also acquired in 1835, to Edward Robert Stack for 80 pounds. In 1853 Stack sold both allotments to Thomas Sutcliffe Mort for 350 pounds. Mort's interest in the land is thought to have been speculative. That interest had waned by 1868 when Mort sold Lot 17 & 18 to Henry Steriker Killick (clerk of Woollahra Council) for 600 pounds.</p> <p>In March 1869, a portion of Killick's land was purchased by Joseph Gale (1816-1890), stonemason and contractor, in the amount of 400 pounds. The land was located at the intersection of Bay and Cooper Streets and already contained a "messuage or dwelling house". In September 1869, Joseph Gale received a license for the Bay Street hotel, Double Bay. A month later, the hotel was known as the Royal Oak Hotel. It is assumed that the "dwelling house" sold to Gale in 1869 was in fact the hotel building and it seems probable that Gale was responsible for its construction. Gale was born at Oakhampton in England, and it is also assumed he named the hotel after his place of birth, although the name Royal Oak was a fairly popular name for a hotel at this time with others found in Paddington and the city of Sydney.</p> <p>Between 1872 and 1920 the hotel was owned and licensed by members of the Mortimer family, initially William (1823-1900), and after 1898 by his son Henry Walter (1861-1922).</p> <p>The Sydney brewers Tooth & Co purchased the freehold in 1920 and retained it until 1990. While Tooth & Co undertook some improvements in 1920, in 1924 the company planned to rebuild the hotel along modern lines and a full</p>

	<p>set of drawings was completed. These plans were approved by the Metropolitan Licensing Board in February 1925 (BA. 559/24).</p> <p>The new hotel was designed by the partnership of architects Reginald Argyle de Tessler Provost (1887-1942), Raymond William Synott (1891-1971) and Cyril Christian Ruwald (1895-1959). The firm was particularly well known for its hotel designs and between 1924 and 1931, the three partners produced dozens of hotels in Sydney suburbs and regional NSW towns for Tooth's brewery, drawing on an eclectic mix of the Mediterranean, Georgian Revival and English Domestic Revival styles.</p> <p>When re-opened in 1925 the Royal Oak Hotel comprised on the ground floor a large public bar with a U plan counter, two private parlours, a dining room and kitchen beside it. The first floor comprised nine bedrooms with communal sitting room and bathroom for guests. The whole site was cleared of the nineteenth century structures.</p> <p>Following the sale of the hotel in 1990, more substantial changes have occurred involving the internal reconfiguration of the ground and first floor levels and removal of the majority of the 1920s internal detailing and features, including the U plan counter. The ground floor level exteriors fronting Bay and Cooper Streets have been completely re-modelled and the rear beer garden enclosed.</p> <p>The long association with brewer/hoteliers Tooth & Co means that the building is well-documented archivally in local, state and national repositories, as well as in records held by Woollahra Council. These records support interpretation of the building's history of physical change over time in line with the local community's expectations.</p>
<p>Historical images</p>	<div data-bbox="563 1120 949 1366"> </div> <div data-bbox="563 1366 949 1422"> <p>Figure 7: The first Royal Oak Hotel in about 1870.</p> </div> <div data-bbox="949 1120 1356 1377"> </div> <div data-bbox="949 1377 1356 1467"> <p>Figure 8: Undated, possibly 1920s, photograph of stables of the first Royal Oak Hotel</p> </div> <div data-bbox="563 1467 949 1713"> </div> <div data-bbox="563 1713 949 1780"> <p>Figure 9: The Royal Oak Hotel in 1930 soon after it was remodelled in 1925.</p> </div> <div data-bbox="949 1467 1356 1747"> </div> <div data-bbox="949 1747 1356 1825"> <p>Figure 10: This detail of a government survey published in 1895 recorded the first Royal Oak Hotel and its outbuildings</p> </div>



	 <p>Figure 11: Provost, Synott and Ruwald's floor plans of the new Royal Oak Hotel designed in 1924</p>	 <p>Figure 12: Provost, Synott and Ruwald's elevations and section of the new Royal Oak Hotel designed in 1924.</p>
APPLICATION OF CRITERIA		
<p>Historical significance SHR criteria (a)</p>	<p>The Royal Oak Hotel, No. 28 Bay Street is of historical significance on a local level for forming part of the historical development of the Double Bay Village Reserve, established by the government in 1834. The hotel was constructed in c.1869, making it one of the oldest commercial buildings within the Double Bay Centre and has been in continuous use as a hotel since that time. Although the building was entirely rebuilt in 1924, it retains its original name, entry configuration and siting at the corner of Bay and Cooper Streets.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association 	
<p>Historical association significance SHR criteria (b)</p>	<p>No. 28 Bay Street is associated with noted hotel architects Prevost, Synott & Ruwald, who designed the remodelled Royal Oak Hotel in 1924 for then owners Tooth & Co. The architectural firm designed numerous hotels in NSW between 1924 and 1931 for Tooth & Co., a highly successful and influential brewer and hotelier company.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association 	
<p>Aesthetic significance</p>	<p>No. 28 Bay Street is of aesthetic significance as a hotel designed by noted architectural firm Prevost, Synott & Ruwald in the Inter-war Georgian Revival style. The hotel makes a strong contribution to the historic character of the</p>	


SHR criteria (c)	<p>immediate locality and retains architectural details of note including the overall form of the hotel, Marseille tile roof, exposed rafters, arcaded balconies (now enclosed), blind arched recesses with classical swags, and classically inspired balustrades. Although the ground level facades have been altered (sympathetically), and little evidence of the original internal configuration and detailing remains, the hotel serves as a charming transition between the residential character to the west of Bay Street and the commercial development to the east.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
<p>Social significance SHR criteria (d)</p>	<p>No. 28 Bay Street is likely to be of some value to the local community as a contributing element to the historic character of the western side of the Double Bay Centre and as one of the oldest surviving commercial buildings to be located in the area. As a hotel in continuous operation since 1869, the place is likely to be of social significance to the local residents as an historical gathering place and recreational venue.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>As a hotel almost entirely rebuilt in 1924 by noted architectural firm Prevost, Synott & Ruwald, No. 28 Bay Street may have potential to yield further information regarding the design of hotels for Tooth & Co. and by Prevost, Synott & Ruwald. The Royal Oak Hotel retains evidence of its evolution as an early 20th century Sydney pub and together with the archival records of its adaptation over time, it demonstrates the processes of change in buildings of its type, responding to the changing needs of the community which it continues to serve.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture



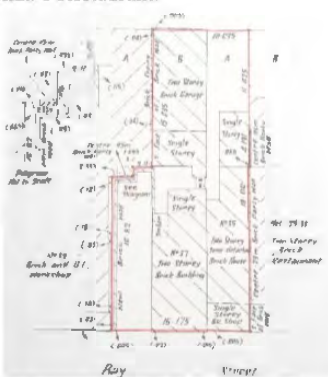
	<ul style="list-style-type: none"> • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
Rarity SHR criteria (f)	<p>Originally constructed in c.1869 (and substantially altered in 1924), the Royal Oak Hotel, is rare as the oldest surviving commercial building located on Bay Street and possibly within the Double Bay Centre. The name of the hotel and its siting at the corner of Bay and Cooper Street, can be traced back to the original building. As a hotel building designed for Tooth & Co by architects Prevost, Synott & Ruwald, the Royal Oak Hotel is not rare being one of dozens of hotels with a similar history located throughout Sydney and NSW. However, being one of only two hotel buildings located within the Double Bay Centre, with historical links to the early commercial development of the area, the Royal Oak Hotel is considered rare within the immediate locality.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
Representativeness SHR criteria (g)	<p>No. 28 Bay Street is a representative example of a hotel building designed by Prevost, Synott & Ruwald for Tooth & Co in the Inter-war Georgian Revival style. The Royal Oak Hotel is one of a number of similar, suburban hotels that remain extant throughout NSW.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	<p>Given the extent of change (internally and externally), The Royal Oak Hotel, No. 28 Bay Street has a moderate to little level of integrity, although the exteriors at first floor level and the roof form have a relatively high level of integrity to their 1924 configuration.</p>

STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>The Royal Oak Hotel, No. 28 Bay Street, is of significance as surviving evidence of the historical development of the Double Bay Village Reserve, established by the government in 1834s and as being one of the oldest surviving commercial buildings located within the Double Bay Centre (originally constructed c.1869), and the oldest surviving commercial building located on Bay Street, making the place rare within the local context. The place is also of historical significance and rarity on a local level for being in continuous operation as the Royal Oak Hotel since 1869.</p> <p>The hotel has significant historical associations with noted architectural firm Prevost, Synott & Ruwald, who rebuilt the hotel in 1924 for then owners Tooth & Co., an historically significant brewer/hotelier company of the 19th and 20th centuries in NSW.</p> <p>Designed in the Inter-war Georgian Revival style, the hotel is a representative example of the work of Prevost, Synott & Ruwald. The building has some aesthetic significance for its surviving upper-level external features including its overall form, Marseille tile roof, arcaded balconies (now enclosed), blind arched recesses with classical swags, and classically inspired balustrades. The hotel makes a strong contribution to the historic character of Bay Street and a charming transition between the residential and commercial precincts on the western side of the Double Bay Centre.</p>
Level of Significance	Local significance
Recommendations	The Royal Oak Hotel (excluding interiors) should be listed as a local heritage item in Schedule 5 of the Woollahra LEP 2014. Does not warrant listing as a State heritage item.
LIST OF REFERENCES	
<p>Old System Conveyance Book L No. 719; Book 28 No. 722; Book 110 No. 291; Book 128 No. 537, Book 112 No. 998</p> <p>Primary Applications 17958 and 10445</p> <p>State Records NSW Plans 70407-70413</p> <p>Torrens Title Dealing 12656; A361223; Z48854</p> <p>"Water Police Court", <i>The Sydney Morning Herald</i>, Wednesday 11th August 1869, pg. 9 and Wednesday 31st January 1872, pg. 2</p> <p>"Borough Council", <i>The Sydney Morning Herald</i>, Friday 3rd September 1869, pg. 2</p>	

ITEM DETAILS	
Name of Item	-
Address	29-33 Bay Street
Lot DP/SP	Lots B, C, D DP 162727
Building Type	Group of terrace houses
Current use	Restaurant, commercial (vacant)
Former Use	Residential, restaurant

DESCRIPTION	
Designer	Unknown
Builder/ maker	Unknown
Physical Description	<p>Located on the eastern side of Bay Street, Nos. 29-33 and 35 together form a group of four terraces within a row of mixed terrace housing, all converted for commercial/retail uses.</p> <p>Nos 29-33 Bay Street are two storey terraces with rendered façades, moulded string courses in parapet, concave curved verandah roofs, modern steel balustrades, modern joinery, and modern shop fronts at ground level.</p> <p>The original parapet and line of balcony roofs are visible from the street and contribute to the character of the streetscape.</p> <p>The terraces are set back further from the street than the neighbouring buildings. The original ground floor front walls to all three buildings have been removed and new glazing inserted in alignment with the balconies above.</p> <p>Internally, all three terraces have been amalgamated to form one restaurant space. Additions to the rear have been constructed at varying times since the mid-20th century.</p> <p>A later addition brick boundary wall encloses a covered courtyard to the rear of Nos. 31 and 33, while a later garage/food store is located at the boundary of No. 29.</p> <p>The interiors have been significantly altered, including the removal of the dividing walls between nos. 31 and 33, partition walls, and original finishes.</p>
Recent Photos	<div>  <p>Figure 1: Street frontage of 29-33 Bay Street, 2022.</p> </div> <div>  <p>Figure 2: Rear of nos. 31-33 Bay Street, from Gum Tree Lane, 2022.</p> </div>



			Figure 3: Rear of No. 29 Bay Street, from Gum Tree Lane, 2022
Site Inspection	Exterior: Yes	Interior: No	
Physical condition	Good		
Construction date	c1894		
Modifications and dates	<p>1968: 29-33 Bay Street: Restaurant and wine bar with florist, first floor hair dresser and health salon (DA 124/1968)</p> <p>1968 Change of use to restaurant – Eliza’s</p> <p>1969: Convert first floor residence to store room (DA 103/1969)</p> <p>1972: Amalgamation of 31 and 33 (DA 90/1972)</p> <p>1974: Eliza’s Restaurant – extension, likely to rear ground floor of No. 29 (DA 214/1974)</p> <p>1990: Eliza’s restaurant - internal works (DA 910/1990)</p>		
HISTORY			
Historical notes	<p>The allotments of Nos. 29-33 Bay Street were formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 15-16 in Section 1). This allotment and also Lot 17 (No. 35 Bay Street) were purchased in 1891 by Robert Kirkham (1865-1896) for 352 pounds 10 shillings. These two allotments today comprise Nos. 29-35 Bay Street.</p> <p>Subsequently, in 1892 Kirkham conveyed the two allotments to Thomas Henry Holdship (1864-1910) for 330 pounds. While Kirkham was a building contractor, the loss on the sale in 1892 indicates Holdship, a merchant, arranged for the building of the terrace of four dwellings (Nos. 29-35). In the instance of Nos.29-33 Bay Street the houses were named Falaine (No. 29), Wairoa/Kiora (No. 31), and Tarawera (No. 33). By 1925 No. 29 Bay Street had been converted to a grocery shop and dwelling.</p> <p>Between 1902 and 1935 the owner was estate agent Walter George Duke Allerton (died 1933). From 1935 the owner was builder Richard Newland Danks (1900-1986). Danks undertook a subdivision in 1958 to form individual title to each of the properties, with Nos 29-33 Bay Street (Lots B, C and D) being conveyed to Ravenswood Investment Pty Ltd for \$31,000 in 1969.</p> <p>Around 1968 and 1969 alterations were undertaken to convert all three premises to a restaurant trading as Eliza’s Restaurant offering French cuisine, smorgasbord and wine bar, with the upper floor spaces being converted to a hairdresser and beauty salon. Eliza’s was a fashionable place to go to, used for fashion shoots and appearing in magazines of the day in the social pages. New works to accommodate its popularity were undertaken in 1974 and 1990.</p>		

<p>Historical Images</p>	 <p>Figure 4: The street frontage of Nos. 29-33 Bay Street in 1975 when the premises were Eliza's Restaurant.</p>  <p>Figure 5: Proposed works to interior of Nos. 31 and 33 Bay Street, and rear of Nos. 29 and 35 Bay Street, 2009</p>  <p>Figure 6: Survey Plan of Nos. 37 and 37 Bay Street, 1975</p>
<p>APPLICATION OF CRITERIA</p>	
<p>Historical significance SHR criteria (a)</p>	<p>Nos. 29-33 Bay Street are of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotments forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in the built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Historical association significance SHR criteria (b)</p>	<p>Nos. 29-33 Bay Street are associated with the fashionable and popular Eliza's Restaurant, which occupied the premises form 1968/9 to at least the 1990s and its associations with the Double Bay Centre in the mid to late 20th century enhanced the "cosmopolitan" character of the locality, although the restaurant is</p>

	<p>no longer well known.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> shows evidence of a significant human occupation is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events provides evidence of people or events that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association
<p>Aesthetic significance</p> <p>SHR criteria (c)</p>	<p>29-33 Bay Street is of some aesthetic significance as a group of four (alongside No. 35 Bay Street) late Victorian terrace houses (albeit substantially altered) that retain their upper level and parapet and form part of a group of similarly altered terrace houses. Regardless of the ground level alterations, the form and configuration of the upper level street façades contribute to the historic character of the Bay Street (south) streetscape.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement. is the inspiration for a creative or technical innovation or achievement. is aesthetically distinctive. has landmark qualities. exemplifies a particular taste, style or technology. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is not a major work by an important designer or artist has lost its design or technical integrity. its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded. has only a loose association with a creative or technical achievement.
<p>Social significance</p> <p>SHR criteria (d)</p>	<p>29-33 Bay Street, as a group of former late Victorian terrace houses (alongside No. 35 Bay Street), converted for commercial use in the mid 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar building types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre, although social significance has not been formally assessed.</p> <p>Its long term use as Eliza's Restaurant may be of some value to the local community as a contributing factor in the establishment of the "cosmopolitan" character of the Double Bay Centre in the late 20th century, although the restaurant is no longer well known.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is important for its associations with an identifiable group is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is only important to the community for amenity reasons is retained only in preference to a proposed alternative
<p>Technical/Research significance</p>	<p>29-33 Bay Street as a group of former late Victorian terrace houses (alongside No. 35 Bay Street) has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found</p>

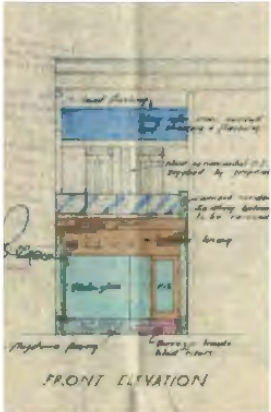
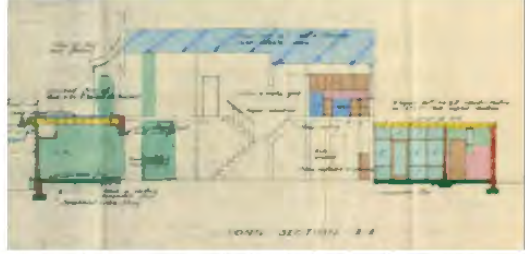

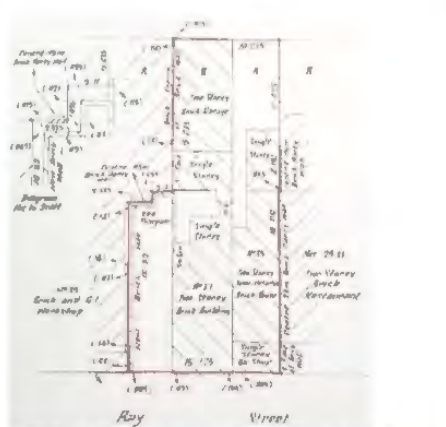
SHR criteria (e)	<p>throughout the Woollahra Local Government Area and any information uncovered would not be new or substantial.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
Rarity SHR criteria (f)	<p>29-33 Bay Street as a group of former late Victorian terrace houses (alongside No. 35 Bay Street) is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
Representativeness SHR criteria (g)	<p>Although substantially altered, Nos. 29-33 Bay Street is a representative as a group of former late Victorian terrace houses (alongside No. 35) that were converted for commercial use in the mid-20th century, and its current configuration is evidence of an historical pattern of development that has resulted in the historical character of Bay Street (south), although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type

	<ul style="list-style-type: none"> • does not represent well the characteristics that make up a significant variation of a type
Integrity	Considering the extent of physical change, 29-33 Bay Street, has little integrity as an example of a group of late Victorian terrace houses.
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>Nos. 29-33 Bay Street, as a group of late Victorian terrace houses together with No. 35 Bay Street), is a contributing element to the historic character of the Bay Street (south) streetscape and are of minor aesthetic significance as a group of terraces that remain somewhat intact to their street presentation. The buildings are also of minor significance for demonstrating in their built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, although the work was not undertaken by an architect of note and is not of architectural interest. It is one of numerous similar buildings located throughout the Woollahra LGA.</p> <p>The historic use of the place by Eliza's Restaurant from 1968/9 until at least the 1990s is of note as a contributing factor in the view of the Double Bay Centre as a "cosmopolitan" shopping precinct, although the restaurant is no longer well known.</p>
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State item.
LIST OF REFERENCES	
<p>Miscellaneous Plan of Subdivision 12727 (now DP 162727)</p> <p>Old System Conveyance Book 480 No. 702; 490 No. 350; 718 No. 642; 1720 No. 525; 2928 No. 904</p> <p><i>Sand's Directory</i>, 1925</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1893, entries 187-189; 1934, entry 17</p> <p>Woollahra Council Development Application 124/1968; 214/1974; 910/1990</p>	

ITEM DETAILS		
Name of Item	Waitara	
Address	35 Bay Street	
Lot DP/SP	Lot A DP 162727	
Building Type	Group of Terraces	
Current use	Retail Store	
Former Use	Residential/Commercial	
DESCRIPTION		
Designer	Unknown	
Builder/ maker	Unknown	
Physical Description	<p>Located on the eastern side of Bay Street, Nos. 29-33 and 35 together form a group of four terraces within a row of mixed terrace housing, all converted for commercial/retail uses.</p> <p>No. 35 Bay Street comprises a two storey terrace with rendered façade, moulded string courses in parapet, concave curved verandah roof, modern steel balustrade, modern joinery, and modern shop fronts. The front façade has been painted uniformly in pink.</p> <p>The original parapet and line of balcony roofs to Nos. 29-35 are visible from the street and contribute to the character of the streetscape.</p> <p>The original balcony has been enclosed by glazing and a rooftop terrace formed over the extended ground floor, with the existing handrail realigned with the new shopfront below.</p> <p>Internally, the building has been much changed. A portion of the original first floor front wall remains however the internal partitions and details have been removed.</p>	
Recent Photos	<div><p>Figure 1: Street frontage of No. 35 Bay Street, 2022</p></div> <div><p>Figure 2: Rear of No. 35 Bay Street, from Gum Tree Lane, 2022</p></div>	
Site Inspection	Exterior: Yes	Interior: No
Physical condition	Good	
Construction date	1894	
Modifications and dates	<p>1958: 35 Bay Street: Internal works and new shopfront and rear addition (DA 261/1958)</p> <p>1963: 35 Bay Street: Internal alterations - shop and residence and new shopfront (BA 1001/1967)</p>	

A67



	<p>1969: 35 Bay Street: Change of use to dress shop from antique shop (DA 258/1969)</p> <p>1969: Alterations to rear carport (DA 816/1969)</p> <p>1974: Reconfiguration new front and rear works (BA 744/1974)</p> <p>1976: Internal alterations - hair salon (DA 504/1976)</p> <p>1991: 35 and 37 Bay Street: Fitouts for retail and offices, and changes to frontages and rear (DA 401/1991)</p> <p>2008: Internal reconfiguration, change of use and new glazing to shopfronts (DA 543/2008)</p> <p>2008: 35 Bay Street: upgrade shopfront, internal alterations (DA 171/2008)</p>
HISTORY	
Historical notes	<p>The allotment of No. 35 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 17 in Section 1). This allotment and also Lots 15-16 were purchased in 1891 by Robert Kirkham, for 352 pounds 10 shillings. These two allotments today comprise Nos. 29-35 Bay Street. Subsequently, in 1892 Kirkham conveyed the two allotments to Thomas Henry Holdship (1864-1910) for 330 pounds. While Kirkham was a building contractor the loss on the sale in 1892 indicates Holdship, a merchant, arranged for the building of the terrace of four dwellings (Nos. 29-35). In the instance of No 35 Bay Street the house was named Waitara.</p> <p>Between 1902 and 1935 the owner was estate agent Walter George Duke Allerton (died 1933). From 1935 the owner was builder Richard Newland Danks (1900-1986). Danks undertook a subdivision in 1958 to form individual title to each of the properties, with No. 35 Bay Street (Lot A) in 1958 being sold to Thomas Oliver Johnson (1915-2001) for 3750 pounds.</p> <p>Johnson converted the building to a shop in 1958 (assumed for antiques) with internal works, new shopfront and rear addition (works by Cranna and Mitchell architects). The shopfront was changed again in 1967 and 1974, and internal alterations also were made. In 1975, No. 35 Bay Street was described as a single storey brick shop and a two storey semi-detached brick house and a single storey building located on Lot A. A new amenities block was constructed to the rear of No. 35 in 1991, possibly replacing an earlier 1954 addition in the same location.</p> <p>The division into two commercial occupants occurred in 1984.</p> <p>During the 1990s, the place housed the Double Bay Bridge Club (now located at No. 45a Bay Street).</p> <p>The most recent approved works were undertaken in 2008 which affected the shop frontage and internal configuration. Works undertaken in 2008 included the sharing of services at the rear of No. 35 Bay with its neighbours to the north, Nos. 37 and 39 Bay Street, to increase the capacity for the restaurant uses at No. 37 Bay Street.</p>

<p>Historical Images</p>	 <p>Figure 3: Proposed works to front elevation, DA 261/1958</p>  <p>Figure 4: Proposed works to No. 35 Bay Street, DA 261/1958</p>  <p>Figure 5: Proposed works to interior of Nos. 31 and 33 Bay Street, and rear of Nos. 29 and 35 Bay Street, 2009</p>  <p>Figure 6: Survey Plan of Nos. 37 and 39 Bay Street, 1975</p>
<p>APPLICATION OF CRITERIA</p>	
<p>Historical significance SHR criteria (a)</p>	<p>35 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826, and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes


	<ul style="list-style-type: none"> • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>35 Bay Street is not associated with any known persons or events of significance.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>35 Bay Street is of some aesthetic significance as one within a group of four (alongside Nos. 29-33) late Victorian terrace houses (albeit altered) that remains relatively intact to its street presentation and contributes to the historic character of the immediate locality.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>35 Bay Street, as one of a group of four (alongside Nos. 29-33) late Victorian terrace houses, converted for commercial use in the mid 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar buildings types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre, although social significance has not been formally assessed.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
Technical/Research significance	<p>35 Bay Street as one of a group of four (alongside Nos. 29-33) late Victorian terrace houses has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area. Any information uncovered</p>

SHR criteria (e)	<p>would not be new or substantial.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity</p> <p>SHR criteria (f)</p>	<p>35 Bay Street as one of a group of four (alongside Nos. 29-33) former late Victorian terrace houses is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness</p> <p>SHR criteria (g)</p>	<p>Although altered, No. 35 Bay Street is a representative example of a former late Victorian terrace houses that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that has resulted in the historical character of Bay Street (south), although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type



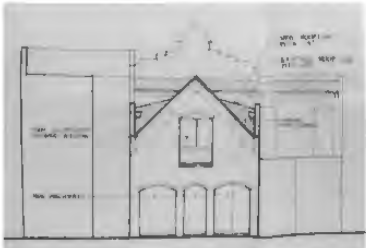
Integrity	Considering the extent of physical change, 35 Bay Street, has little integrity as an example of a late Victorian terrace house.
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	No. 35 Bay Street, as one of a group of late Victorian terrace houses (alongside Nos. 29-33 Bay Street), is a contributing element to the historic character of the Bay Street (south) streetscape and is of minor aesthetic significance as a terrace that remains somewhat intact to its street presentation. The building is also of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20 th century, although the work was not undertaken by an architect of note and is not of architectural interest. It is one of numerous similar buildings located throughout the Woollahra LGA.
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as local or State item.
LIST OF REFERENCES	
<p>BA 1001/1967 BA 744/1974</p> <p>K. J. Austin & CO. Surveyors, survey notes, 25th March 1975</p> <p>Miscellaneous Plan of Subdivision 12727 (now DP 162727)</p> <p>Old System Conveyance Book 480 No. 702; Book 490 No. 350; Book 718 No. 642; Book 1720 No. 525; Book 2248 No. 293</p> <p>Woollahra Council Building Application 361/58</p> <p>Woollahra Council Development Application 200/1984; 543/2008; 171/2008</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1893, entry 190</p>	

ITEM DETAILS	
Name of Item	Zetland
Address	37 Bay Street
Lot DP/SP	Lot A and B DP 371452
Building Type	Terrace house and infill addition
Current use	Restaurant
Former Use	Residential/commercial
DESCRIPTION	
Designer	Unknown (original terrace), Bruce L. Hains, Architect (infill development)
Builder/ maker	Unknown
Physical Description	<p>No. 37 Bay Street is located on the eastern side of Bay Street, within a row of mixed terrace housing, all converted for commercial/retail use.</p> <p>No. 37 comprises two buildings: a converted terrace and later infill of sympathetic form. The southern building is the original two-storey painted brick terrace with rendered decoration, probably originally face brick with rendered details, including an elaborate rendered pedimented parapet with the date 1886. It features a first floor verandah with bullnosed roof, cast iron balustrade and valence, French doors with fanlights. It is unclear whether the joinery is original or a later addition.</p> <p>The northern building is a two-storey painted brick infill dressed up with balcony similar to the southern building, but is otherwise plain and clearly modern.</p> <p>The ground floor to the original terrace has been altered significantly, and the former central passage has been opened up in order to amalgamate the two buildings. Documentary evidence suggests that the upper floor of the southern building has also been altered, including the removal of all existing internal partitions and stairs.</p> <p>To the rear of the property, a covered courtyard is located behind the two buildings. A separate two storey painted brick building, presently used as a salon, is also located behind the original terrace and infill, and fronts Gum Tree Lane. This building shows evidence of its former single storey configuration with steeply pitched roof. Around 1974, an additional storey was added within the roof space of the existing building and new openings created.</p> <p>To the north of the rear building (also behind No. 39), is an open concreted carparking area, covered with a cloth awning.</p>
Recent Photos	<div>  <p>Figure 1: Frontage of the converted terrace at No. 37 Bay Street</p> </div> <div>  <p>Figure 2: Frontage of infill development at No. 37 Bay Street</p> </div>

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			Figure 3: Rear of No. 37 Bay Street, from Gum Tree Lane, 2022
Site Inspection	Exterior: Yes	Interior: No	
Physical condition	Good		
Construction date	1886 and 1976 (infill building)		
Modifications and dates	1969: Alterations to rear carport (DA 816/1969) 1974: Alterations to front and rear (BA 744/1974) 1976: Internal alterations - hair salon (DA 504/1976) 1984: Shop 2 - create separate shop. Coffee Lounge and Real Estate (DA 200/1984) 1991: New fitouts for retail and offices and changes to frontages (DA 401/1991) 2008: Internal reconfiguration, change of use, new glazing to shopfronts (also 35 and 39) (DA 543/2008) 2008: Upgrade shopfront, internal alts (also 35) (DA 171/2008) 2008: Restaurant/Cafe change of use including alterations and additions to the building (543/2008)		
HISTORY			
Historical notes	<p>The terrace house at No. 37 Bay Street is located on Lot 18 in Section 1 of the subdivision undertaken by William Prout Woolcott in 1886.</p> <p>This allotment was purchased in 1892 by James Galbraith for 120 pounds. James Galbraith, a cab proprietor, first appears in the 1898 Sands Directory as residing in Bay Street. In the early 1890s No. 37 comprised vacant land, however a dwelling had been completed by the late 1890s, which was called Zetland. James Galbraith died in 1898 with outstanding debts, which were settled in 1901 by his brother John Galbraith who then acquired No. 37 Bay Street.</p> <p>John Galbraith (1870-1923) carried on his brother's cab business and was a partner with brother Samuel in the motor garage trading as J&S Galbraith at No. 39 Bay Street until he died in 1923. He was an alderman of Woollahra Council representing Double Bay from 1914.</p> <p>After John's death the property came to be owned by members of his family. The extent of Galbraith's property comprised Lot 18 (No. 37. Bay Street), Lots 19 and 20 (No. 39 Bay Street), and Lot 21 (No. 41 Bay Street).</p> <p>In 1948 No. 37 Bay Street was transferred to Galbraith's daughter, Mrs Amy Grace Elizabeth Johnson, who retained ownership until 1968.</p> <p>In 1975, No. 37 Bay Street was described as consisting of a one and two storey brick building with a one and two storey brick garage, located on Lot B. On the northern side of the original terrace house was vacant land (see survey plan below). This was later infilled in c1976 with a new two storey building, in a style sympathetic to the Victorian era terraces that characterised this portion of Bay</p>		



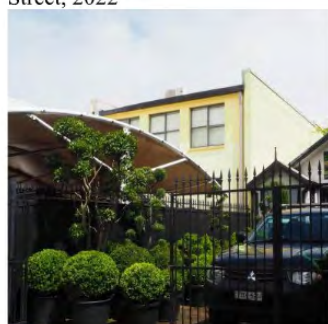
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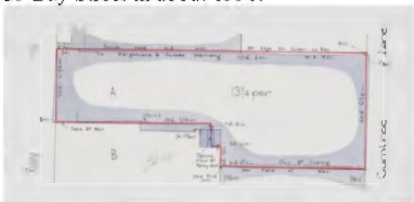
	<p>Street. Other alterations and additions were undertaken in 1976 including conversion of the rear two storey garage into a separate commercial space.</p> <p>In 2008, the property was in use as a jeweller and café with commercial offices in the former rear garage. DA 543/2008 involved the conversion of the rear garage into a hairdressing salon and the amalgamation of the original terrace house with the later addition building on its north to form a restaurant with new glazed shop fronts to both buildings. The change of use included the provision of a kitchen prep area, offices and store located at the rear of No. 39 Bay Street and toilet facilities at the rear of No. 35 Bay Street.</p>
Historical Images	<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>Figure 4: No. 37 Bay Street, c2008</p> </div> <div style="text-align: center;">  <p>Figure 5: The building footprint of No. 37 Bay Street as recorded in 1951 showing a cottage with street verandah and yard to the north.</p> </div> </div> <div style="text-align: center; margin-top: 20px;">  <p>Figure 6: Proposed rear elevation, BA 744/1974</p> </div>
APPLICATION OF CRITERIA	
<p>Historical significance</p> <p>SHR criteria (a)</p>	<p>No. 37 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>The place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance

	<ul style="list-style-type: none"> has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 37 Bay Street is not associated with any known persons or events of significance.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> shows evidence of a significant human occupation is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> has incidental or unsubstantiated connections with historically important people or events provides evidence of people or events that are of dubious historical importance has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>The southern building of No. 37 Bay Street is of some aesthetic significance as a late Victorian terrace house, that while altered, remains relatively intact to its street presentation and contributes to the historic character of the immediate locality.</p> <p>The northern building of No. 37 Bay Street is of little aesthetic significance as a modern infill development, however, is sympathetic to the original building and Bay Street streetscape in its scale, overall form and configuration.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> shows or is associated with, creative or technical innovation or achievement is the inspiration for a creative or technical innovation or achievement is aesthetically distinctive has landmark qualities exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is not a major work by an important designer or artist has lost its design or technical integrity its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>The southern building of No. 37 Bay Street, as a former late Victorian terrace house, converted for commercial use in the mid 20th century, forms part of a distinctive streetscape along the southern end of Bay Street of similar buildings types, that appears to be valued by the community as a contributing element to the historic character of the Double Bay Centre, although social significance has not been formally assessed.</p> <p>As a modern infill development, the northern building of No. 37 Bay Street is unlikely to be valued by the community.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is important for its associations with an identifiable group is important to a community's sense of place (original terrace only) <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is only important to the community for amenity reasons is retained only in preference to a proposed alternative

<p>Technical/ Research significance SHR criteria (e)</p>	<p>The southern building of No. 37 Bay Street as a former late Victorian terrace house has no more potential to yield new information regarding its development and historical use than numerous other similar terrace houses found throughout the Woollahra Local Government Area. Any information uncovered would not be new or substantial.</p> <p>The northern building of No. 37 Bay Street, as a modern infill development has no potential to yield information regarding the development and historical use of the site, formerly vacant land.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>The southern building of No. 37 Bay Street as a former late Victorian terrace house is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>As a modern infill development, the northern building of No. 37 Bay Street is not rare.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>The southern building of No. 37 Bay Street is a representative example of a former late Victorian terrace house that was converted for commercial use in the mid 20th century, and its current configuration is evidence of an historical pattern of development that has resulted in the historical character of Bay Street (south), although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>The northern building of No. 37 Bay Street as a sympathetic infill development is not a representative example of a terrace house.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items

	<ul style="list-style-type: none"> • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	Considering the extent of physical change, No. 37 Bay Street has moderate to little integrity as an example of a late Victorian terrace house.
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>No. 37 Bay Street is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, and forms part of the historical development of the Double Bay Centre.</p> <p>No. 37 Bay Street comprises a late Victorian terrace house with later infill addition. The southern building, comprising a former late Victorian terrace house, is a contributing element to the historic character of the Bay Street (south) streetscape, and which is strengthened by forming part of a group of similar building types in the immediate vicinity, although the work was not undertaken by an architect of note and is not of architectural interest. It is one of numerous similar buildings located throughout the Woollahra LGA.</p> <p>The northern building of No. 37 Bay Street comprises a modern infill development that is sympathetic in form, scale and configuration to the original terrace and streetscape of Bay Street.</p>
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State item.
LIST OF REFERENCES	
<p>'Late Ald Galbraith', <i>Evening News</i>, 1/11/1923, p.9</p> <p>Old System Conveyance Book 487 No. 886</p> <p>Old System Conveyance of Equity of Redemption Book 722 No. 794</p> <p>Torrens Title Vol. 5484 Fol. 79</p> <p>Torrens Title Dealing D84268; K994454</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1893, entry 191; 1897, entry 191</p> <p>Woollahra Council Building Application 574/76, 755/76</p>	

ITEM DETAILS		
Name of Item	-	
Address	39 Bay Street	
Lot DP/SP	Lot 21 DP 998825	
Building Type	Commercial	
Current use	Commercial/Residential	
Former Use	Garage	
DESCRIPTION		
Designer	Humphrey and Edwards Architects	
Builder/ maker	Unknown	
Physical description	<p>Located on the eastern side of Bay Street, the last in a row of mixed terraces, all converted for commercial/retail use.</p> <p>No. 39 is a modern rendered two-storey shop with a flat roof over. The front façade comprises aluminium windows and a frameless glass shop front, flat steel and glass awning with iron balcony in middle.</p> <p>The rear is accessed from Gum Tree Lane and comprises a concreted carparking area with fabric awning over, shared with No. 37.</p>	
Recent Photos		
	<p>Figure 1: Street frontage to No. 39 Bay Street, 2022</p>	<p>Figure 2: Rear of No. 39 Bay Street, from Gum Tree Lane, 2022</p>
		<p>Figure 3: Rear of No. 39 Bay Street, from Gum Tree Lane, 2022</p>
Site Inspection	Exterior: Yes	Interior: No
Physical condition	Good	
Construction date	1991	
Modifications and dates	c1915: Property used as a motor garage 1991: Garage demolished	

	<p>1991: New retail/offices – new 3 storey building on vacant allotment (BA 0081/1991)</p> <p>1994: Change of use – retail fashion (DA 151/1994)</p> <p>1994: Internal alterations (DA 752/1994)</p>
HISTORY	
Historical notes	<p>The allotment of No. 39 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 19 in Section 1). This allotment was purchased in 1892 by timber merchant Robert Laing for 122 pounds 10 shillings. By the late 1890s No. 39 comprised vacant land.</p> <p>In 1903 the property was conveyed to John Galbraith for 130 pounds. Galbraith (1870-1923) was a cab proprietor who also owned the neighbouring No. 37 Bay Street (Lot 18) from 1901. In 1902 Galbraith purchased Lots 20 and 21 (part No. 39 and Nos. 41 Bay Street) from the owner of Woolcott's subdivision, Augustus Timewell Fleay, for 175 pounds.</p> <p>Galbraith died in 1923, and the property came to be owned by members of his family. By 1915 No. 39 Bay Street (then considered No. 37) had been developed by Galbraith into a motor garage trading as J & S Galbraith with his brother Samuel who resided at No. 41 Bay Street.</p> <p>In 1950 No. 39 Bay Street was conveyed to Leslie Chang (1909-2017). Chang was a garage proprietor, and the garage use of the site continued until 1991 when the existing two storey building was built.</p>
Historical Images	<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;">  <p>Figure 4: The motor garage at No. 39 Bay Street in about 1990.</p> </div> <div style="text-align: center;">  <p>Figure 5: No. 39 Bay Street, c2008</p> </div> </div> <div style="text-align: center; margin-top: 10px;">  <p>Figure 6: The building footprint of No. 39 Bay Street as recorded in 1951 showing the motor garage.</p> </div>
APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	<p>No. 39 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> shows evidence of a significant human activity



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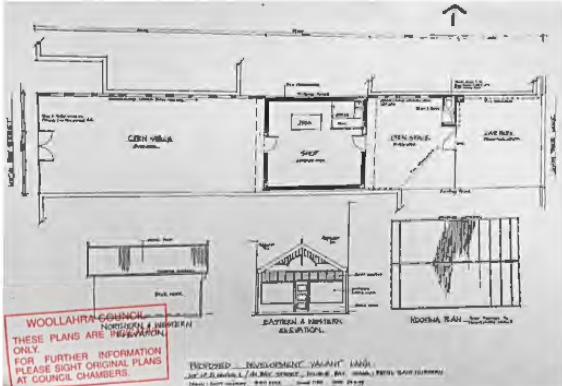
	<ul style="list-style-type: none"> • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 39 Bay Street is not associated with any known persons or events of significance.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>No. 39 Bay Street is of little aesthetic significance as a modern two-storey commercial building, located within a group of converted late Victorian and early 20th century terraces in the immediate vicinity. While the building does not contribute to the historic character of the locality, it is sympathetic in scale, overall form, and configuration to the Bay Street streetscape and character of the locality.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusions:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>No. 39 Bay Street, as a modern two-storey commercial building is unlikely to be valued by the community as it does not contribute to the historic character of the Double Bay Centre, although social significance has not been formally assessed.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons

<p>Technical/ Research significance SHR criteria (e)</p>	<ul style="list-style-type: none"> • is retained only in preference to a proposed alternative <p>No. 39 Bay Street, as a modern two-storey commercial building has no potential to yield information regarding the development and historical use of the site, formerly a garage.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>No. 39 Bay Street, as a modern two-storey commercial building is not considered rare, with numerous examples of similar type buildings found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>No. 39 Bay Street, as a modern two-storey commercial building of indistinct architectural style, is not representative example of a particular type of item.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type

Integrity	No. 39 Bay Street has a high level of integrity and appears to have undergone little change from its original construction.
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	No. 39 Bay Street, as a modern two-storey commercial building, is of some significance in forming part of the historical development of the Double Bay Centre, although this incidental. As a modern infill development it is sympathetic in scale, form and configuration to the predominant late Victorian and early 20 th century character of the immediate locality, but is not of aesthetic or historical significance in itself.
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State item.
LIST OF REFERENCES	
<p>Old System Conveyance Book 487 No. 573; Book 734 No. 732; Book 707 No. 647</p> <p>Sand's Directory, 1930</p> <p>Torrens Title Vol. 5484 Fol. 79</p> <p>Torrens Title Dealing F297273</p> <p>Woollahra Council Building Application 0081/1991</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1897, entry 192</p>	

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ITEM DETAILS	
Name of Item	-
Address	41 Bay Street
Lot DP/SP	Lot 22 DP 78412
Building Type	Single storey cottage
Current use	Commercial
Former Use	Commercial / residential (demolished)
DESCRIPTION	
Designer	Scott Williams
Builder/ maker	Unknown
Physical Description	<p>Located on the eastern side of Bay Street, set far back from the street behind a landscaped garden.</p> <p>No. 41 is a modern single-storey gabled building with brick walls, high level glazed louvres and a fibre cement weatherboard-clad gable with finial. The rear elevation has double fronted gable bays and similarly comprises painted brick walls and fibre cement weatherboard-clad gables.</p> <p>The building at the property was designed in a form and style similar to the original weatherboard cottage previously located on the site.</p> <p>The brick paved rear yard is accessed from Gum Tree Lane and is used for parking. It is lined with plants and enclosed by a metal palisade gate.</p>
Recent Photos	<div>  <p>Figure 1: Street frontage of No. 41 Bay Street, 2022</p> </div> <div>  <p>Figure 2: Rear of No. 41 Bay Street, from Gum Tree Lane, 2022</p> </div>
Site Inspection	Exterior: Yes
	Interior: No
Physical condition	Good
Construction date	1995
Modifications and dates	<p>c1908: Weatherboard cottage constructed</p> <p>c1990: Allotment vacant.</p> <p>1995: New building – plant nursery (BA 404/1995 and DA 1281/1995)</p>

HISTORY	
Historical notes	<p>The allotment of No. 41 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 21 in Section 1). This allotment and neighbouring Lot 20 (part No. 39 Bay Street) was purchased in 1902 by John Galbraith (1870-1923) from the then owner of Woolcott's subdivision, Augustus Timewell Fleay, for 175 pounds. By the late 1890s No. 41 was vacant ground.</p> <p>Subsequently, in 1903 Galbraith sold No. 41 Bay Street (Lot 21) to his brother Samuel for 90 pounds. Samuel (1873-1942) initially was a printer for the Fairfax press, and later went into the motor car hire and garage business with his brother John trading as J & S Galbraith at No. 39 Bay Street. Samuel seems to have erected the weather board cottage that stood on this allotment until the late 1980s or early 1990s. This cottage, called Seskanore, had been built by 1908.</p> <p>After the death of Samuel Galbraith in 1942, his widow sold No. 41 Bay Street to carriers Peter and James Carnovale in 1947 for 450 pounds. By 1957 the building was considered a shop.</p> <p>The whole site was redeveloped in 1995 in a style and form similar to the original weatherboard cottage previously located on the site, although with a greater setback from the street frontage, and has been in use as a plant nursery/landscape design business since that time.</p>
Historical Images	<div style="display: flex; justify-content: space-around;">   </div> <p>Figure 3: The original cottage at No. 41 Bay Street in about 1990. It was built in the early 1900s for Samuel Galbraith who was part owner of the neighbouring motor garage at No. 39 Bay Street</p> <p>Figure 4: The rear of the original cottage at No. 41 Bay Street in about 1990.</p>  <p>Figure 5: Drawings of the proposed new development in 1995</p>



APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	<p>No. 41 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 41 Bay Street is not associated with any known persons or events of significance.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>No. 41 Bay Street is of little aesthetic significance as a modern single storey cottage, however it is designed in a form, style and materiality sympathetic to the original weatherboard cottage previously located on the site and the historic character of Bay Street.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement

<p>Social significance SHR criteria (d)</p>	<p>No. 41 Bay Street, as a modern infill commercial development, is unlikely to be valued by the community, although social significance has not been formally assessed.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>No. 41 Bay Street, as a modern single storey cottage has no potential to yield information regarding the development and historical use of the site, formerly occupied by a single storey cottage of a similar design.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>No. 41 Bay Street, as a modern single storey cottage is not considered rare as it is a recent construction, designed in a form and style similar to the original weatherboard cottage previously located on the site.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>No. 41 Bay Street, as a modern building is not a representative example of a particular type or class of building.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items

	<ul style="list-style-type: none"> • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	No. 41 Bay Street has a high level of integrity and appears to have undergone little change from its original construction.
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	41 Bay Street, as a modern single storey cottage is of some significance in forming part of the historical development of the Double Bay Centre. As a modern infill development it is sympathetic in scale, form and configuration to the historical character of the locality, but is not of historical or aesthetic significance in itself.
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State item
LIST OF REFERENCES	
<p>Obituary, <i>Observer</i>, 12/6/1942, p.1</p> <p>Old System Conveyance Book 707 No. 647; Book 734 No. 917; Book 2025 No. 252</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1908, entry 412; 1897, entry No 194</p> <p>Woollahra Council Building Application 184/57; 404/1995</p> <p>Woollahra Council Rate Valuation - Double Bay Ward</p>	






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A90

ITEM DETAILS	
Name of Item	Bayview
Address	43 Bay Street
Lot DP/SP	Lot 22 DP 78412
Building Type	Residential flats
Current use	Commercial
Former Use	Residential flats
DESCRIPTION	
Designer	Unknown
Builder/ maker	Charles Arthur Smith
Physical Description	<p>Located on the eastern side of Bay Street, at the corner of Bay Street and Short Street.</p> <p>No. 43 is a two storey building containing retail and commercial premises. The exterior has been significantly changed over time, and only the hipped Marseilles tile roof with gable projecting bay remains as evidence of the original building.</p> <p>The building also comprises new-looking beige-coloured rendered walls with rusticated detailing, large format glazing to the ground floor, and sash windows to first floor with Georgian Revival or Mediterranean style shutters.</p> <p>A two-storey extension with rendered walls to match and flat roof has been constructed to the rear, built to the boundary along Short Street and to the rear boundary along Gum Tree Lane, replacing an earlier garage in this location.</p> <p>The triangular shape of the allotment means that the rear of the property is much narrower than the front facing Bay Street.</p>
Recent Photos	<div>  <p>Figure 1: Street frontage of No. 43 Bay Street, 2022</p> </div> <div>  <p>Figure 2: No. 43 Bay Street, from South Street, showing rear extension, 2022</p> </div> <div>  <p>Figure 3: Rear of No. 43 Bay Street, from Gum Tree Lane</p> </div>

A91

Site Inspection	Exterior: Yes	Interior: Yes
Physical condition	Good	
Construction date	1926, 1996 (extension)	
Modifications and dates	1926: New building: "Bayview" flats 1926: Vehicle garages constructed to rear, along Short Street 1962: Conversion of ground floor flats into shop (DA 77/1962) 1973: Internal and external alterations (including conversion of upper floor into offices and new openings to street frontage (BA 421/1972 and DA 664/1973) 1996: Extension along Short Street for Vivien's Models replacing existing garages (BA 1049/1996 and DA 207/1996)	
HISTORY		
Historical notes	<p>The allotment of No. 43 Bay Street was formed in the subdivision undertaken by William Prout Woolcott in 1886 (Lot 22 in Section 1). This allotment was conveyed in 1889 to wood and coal merchant Robert Atkins for 124 pounds 19 shillings, but Atkins had possession of the allotment by 1887 when Woollahra Council rated his wood and coal yard. By the late 1900s the site was assessed as vacant ground, but shortly after, by 1914, a woodyard with stables had been re-established, and this site use was continued into the mid 1920s.</p> <p>The existing building development at No. 43 Bay Street dates from 1926 when builder Charles Arthur Smith purchased the allotment for 500 pounds, and erected a block of flats called Bayview.</p> <p>The rear of this property (now No. 1 South Street) comprised vehicle garaging built in 1926.</p> <p>In 1962, the ground floor flats were converted for retail use (DA 77/1962 McConnell Smith and Johnson architects).</p> <p>From the early 1970s, the building was used for a variety of businesses and shops including hairdressers, dress shop, art gallery, children's clothing and record store amongst others.</p> <p>At some point before 1987, the building underwent a make over and the original face brick exteriors were painted, new shop windows were introduced at ground level to both the Bay Street and Short Street elevations with awnings above and shutters were added to the upper level windows.</p> <p>In 1996, a new two-storey building for commercial offices was constructed replacing the three-storey commercial building at No. 1 Short Street. The works also included amalgamating the new offices with the original flat building, with two shops at ground level facing Bay Street (DA 207/1996 Christopher Owen Designs).</p> <p>From at least the early 1970s, the model agency Vivien's has been located in the building, established by Vivien McDermott. Vivien's Model Management opened in Sydney in 1967 as the first of its kind in Australia-the first model agency with no school of deportment attached. The company had a reputation for representing internationally high-profile models through the 1970s to 1990s, including Claudia Schigger, Sarah O'Hare, and Deborah Hutton. The company is the second longest established model agency in the world.</p>	




<p>Historical Images</p>	<div data-bbox="566 336 957 638">  <p>Figure 4: The residential flat block at No. 43 Bay Street as constructed in the mid 1920s was depicted in this photograph prior to works undertaken in 1973.</p> </div> <div data-bbox="965 336 1364 638">  <p>Figure 5: The Short Street and rear elevations of the residential flat block at No. 43 Bay Street as constructed was depicted in this photograph prior to works undertaken in 1973. Also shown are the garages built in 1926 on the site of No. 1 Short Street.</p> </div> <div data-bbox="566 761 957 1041">  <p>Figure 6: 1987 photograph of the frontage of No. 43 Bay Street</p> </div> <div data-bbox="566 1064 957 1344">  <p>Figure 7: Building application plan for No. 43 Bay Street approved in 1925, but not implemented (BA 371/25).</p> </div> <div data-bbox="965 1064 1364 1344">  <p>Figure 8: 1996 alterations, including new extension to rear for Vivien's Models (BA 1049/1996 and DA 207/1996)</p> </div>
<p>APPLICATION OF CRITERIA</p>	
<p>Historical significance SHR criteria (a)</p>	<p>No. 43 Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands, originally granted to Captain Piper in 1812 and later purchased by Robert Cooper (together with Solomon Levey) in 1826 and subdivided and developed by Cooper's descendants from the 1850s. The allotment forms part of the subdivision of the Woolcott Estate, undertaken in 1886.</p> <p>While significantly altered, the place is also of some historical significance on a local level as clearly demonstrating in its built fabric the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today, although this is incidental and not uncommon.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> shows evidence of a significant human activity

	<ul style="list-style-type: none"> • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 43 Bay Street is associated with renown model agency Vivien's, Australia's first model agency with no school of deportment attached. The company have occupied the property since the early 1970s, and their associations with the Double Bay Centre in the mid to late 20th century enhanced the "cosmopolitan" character of the locality, although the occupancy of the agency is not overt and is not demonstrated in the building fabric.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>While significantly altered internally and externally from its original configuration, No. 43 Bay Street is of some aesthetic significance as a sympathetic conversion of a former residential flat building, using classical stylistic features. The hipped Marseilles tile roof with gable projecting bay remains as evidence of the original building and is sympathetic to the historic character of the Bay Street locality, although the building itself is not distinctive.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>The history and continued use of No. 43 Bay Street by noted modelling agency Vivien's may be of some value to the local community as a contributing factor in the establishment of the "cosmopolitan" character of the Double Bay Centre in the late 20th century, although social significance has not been formally assessed.</p> <p>Potentially meets the criterion.</p>

	<p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is important for its associations with an identifiable group is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is only important to the community for amenity reasons is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>43 Bay Street, as a heavily modified former early 20th century residential flat building, converted for commercial use, has no more potential to yield new information regarding its development and historical use than other similar type buildings located throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> has the potential to yield new or further substantial scientific and/or archaeological information is an important benchmark or reference site or type provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> the knowledge gained would be irrelevant to research on science, human history or culture has little archaeological or research potential only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>43 Bay Street, as an altered early 20th century residential flat building, converted for commercial use, is not considered rare, with numerous similar examples found throughout the Woollahra Local Government Area and NSW.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> provides evidence of a defunct custom, way of life or process demonstrates a process, custom or other human activity that is in danger of being lost shows unusually accurate evidence of a significant human activity is the only example of its type demonstrates designs or techniques of exceptional interest shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> is not rare is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>43 Bay Street, as an altered early 20th century residential flat building, converted for commercial use, is a representative example of other historic development converted from residential into commercial uses, and its current configuration is evidence of an historical pattern of development that eventuated in the Double Bay Centre as we know it today, although the building is not aesthetically distinct or notable and numerous other examples are found throughout the Woollahra LGA.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> is a fine example of its type has the principal characteristics of an important class or group of items has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity

	<ul style="list-style-type: none"> • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	Considering the extent of physical change to the place both internally and externally, No. 43 Bay Street has a low level of integrity as a former early 20 th century residential flat building.
Statement of Significance	<p>No. 43 Bay Street, as an early 20th century residential flat building converted to commercial use, is of some significance for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, and forms part of the historical development of the Double Bay Centre, although the building itself is not of historic or aesthetic significance.</p> <p>The historic use of the place since at least the early 1970s by renown model agency, Vivien's, Australia's first model agency with no school of deportment attached is also of note as a contributing factor in the view of the Double Bay Centre as a "cosmopolitan" shopping precinct.</p>
Level of Significance	Does not meet the threshold for listing.
Recommendations	Not recommended for listing as a local or State item.
LIST OF REFERENCES	
<p><i>Times</i>, "Search is on for super model," 12 May 1995, p16.</p> <p>Old System Conveyance Book 413 No. 272; Book 1433 No. 468</p> <p><i>Sand's Directory</i></p> <p>Woollahra Council Building and Development Application Index (white series)</p> <p>Woollahra Council Development Application 299/1926</p> <p>Woollahra Council Rate Valuation - Double Bay Ward 1887, entry 2483; 1908, entry 413; 1926, entry 25</p> <p>https://viviensmodels.com.au</p>	

ITEM DETAILS	
Name of Item	-
Address	45A Bay Street
Lot DP/SP	Lot 1 DP 208325
Building Type	Multi-storey commercial
Current use	Mixed commercial
Former Use	Mixed commercial
DESCRIPTION	
Designer	Neville Gruzman
Builder/ maker	Unknown
Physical Description	<p>No 45A Bay Street is located on the eastern side of Bay Street, occupying an allotment bounded to the north by Knox Lane, south by Knox Lane, and west by Bay Street. The immediate surrounding streetscape is characterised by a mix of one to five storey commercial and residential flat buildings.</p> <p>The subject building is a mixed-use commercial building of four storeys plus basement, of rendered masonry with vertically proportioned glazing divided by closely spaced aluminium mullions. The external façade is painted in bright colours of orange, yellow and red (originally coloured concrete in shades of blue) and is largely obscured by trees to Bay Street. A paved plaza is located fronting Knox Street and Bay Street with the first and second levels cantilevered over the footpath, supported on concrete columns.</p> <p>The ground floor comprises full length glazing with aluminium mullions and vertical sunshades to all three street frontages. The loading bay on Knox Lane to the north has since been converted into a café.</p> <p>As originally designed, the building contained shops at ground level, restaurant at first floor level and offices at second and third floors. Services and WCs are in the basement and the lift lobby located in the north-eastern corner also provides stair access and other facilities. The original plans also indicate that the ceilings were panelled at levels 1 to 3 and an indication of possible openings were shown for future spiral staircases connecting ground and first floor levels.</p> <p>The interiors to the ground floor appear to have undergone some alteration, including new finishes and ceiling (possibly a false ceiling with original above) and new partitions. However, the intactness of the interiors of the upper levels are unknown.</p>

<p>Recent photos</p>	<div><p>Figure 1: Street frontage to No. 45A Bay Street, 2022</p></div> <div><p>Figure 2: No. 45A Bay Street, viewed from the corner of Bay Street and Knox Street, 2022</p></div> <div><p>Figure 3: Northern side of No. 45A Bay Street from Knox Lane, 2022</p></div>
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A98

Site Inspection	Exterior: Yes	Interior: No
Physical condition	Good	
Construction date	1975	
Modifications and dates	<p>c1924: Construction of a block of nine flats, "Remuera"</p> <p>1973: Demolition of existing flats (BA 342/1973)</p> <p>1975: New commercial building constructed, designed by architect Neville Gruzman (DA 1546/ 1975)</p> <p>1975: Spanish consulate to 3rd floor (DA 269/1975)</p> <p>1976: Czech embassy- Bohemian crystal display to 2nd floor (DA 3/1976)</p> <p>1982: Social centre for card playing- Spanish consulate (DA 116/1982)</p> <p>1994: Change of use to restaurant and internal alterations (DA 075/1994 and BA 292/1994)</p> <p>2000: Office Internal office fit out (1117/2000)</p> <p>2001: A/C plant on roof (DA 915/2001)</p> <p>2003: Change of use to office and new fitout to commercial office space.</p> <p>2004: Convert loading dock on Knox Lane to café (DA 0480/2004)</p> <p>2005: Change of use and fitout for recreation facility - pilates and yoga classes (DA 252/2005)</p> <p>2007: New second floor balcony and door to projecting roof (DA 6/2007)</p> <p>2007: Medical Facility/Service Change of use to medical centre and fitout of premises (108/2007)</p> <p>2009: Office fitout - change of use to bridge centre and fit-out (DA 309/2009)</p> <p>2013: Shop fitout – amalgamate two existing retail shops (1a & 1B) into one retail store, internal alterations & new signage (DA 321/2013)</p> <p>2015: Shop fitout – minor internal works to amalgamate two existing retail tenancies, new finishes, partitions, joinery, infill to existing entry doors & additional vinyl signage to glazing (DA 597/2015)</p> <p>2020: Office - internal alterations including layout modifications to kitchen and toilets (58/2020)</p>	
HISTORY		
Historical notes	<p>This northern part of Bay Street was within a Cooper family leasehold, in this instance the two acres purchased in 1862 by James Puidulles Edwards (1831-1908) with the usual terms of 99 years. By 1875 the owner of this leasehold was Edward Augustus Macpherson (1834-1902), and in 1917 the Macpherson family purchased the freehold of the same area from the Cooper family. Within this leasehold was a cottage by 1888 tenanted by Carlton Boyce and elsewhere there was a nursery/garden. By the early 1900s Macpherson's land retained the cottage, but the neighbouring former nursery had been developed into a residential precinct of cottages along a short cul-de-sac The Retreat (now the western length of Knox Street).</p> <p>In 1924 a portion of the Macpherson's freehold was purchased by estate agent Louis Henry Vincent, Woollahra and his wife Rose Mary. A later owner, from 1928, was builder James Oswald Martin (1883-1955) who erected a block of nine residential flats at No. 45A Bay called Remuera (designed by Edwin Orchard), at</p>	

	<p>an address then known as No. 2 The Retreat.</p> <p>The flats and other buildings were demolished in 1973, and the existing commercial building was completed in 1975 with the architect being Neville Gruzman (1925-2005) for In Shoppe Pty Ltd. The tenants of the new commercial building included the Spanish Consulate and the Czechoslovakian Embassy in the mid 1970s. The popular Imperial Peking restaurant occupied a part of the building for a time and currently the Double Bay Bridge Club is located there. In the mid 2000s the loading dock was converted to a cafe use, and the second floor terrace was extended and made trafficable.</p> <p>The In Shoppe company was started by Eva and David Scheinberg in 1966 in the Imperial Arcade. It was Eva's dream to open a 'mod shop' providing fashion for teenagers influenced by what was happening in London at the time. Throughout the 1960s and 1970s the company expanded to 32 shops and employed numerous designers, some of whom went on to have noted careers in the fashion industry, such as Jill Fitzsimon. Prior to the construction of No. 45a Bay Street, an In Shoppe outlet was located at the corner of Bay and Cross Streets. The company is not well known today.</p> <p>Gruzman is a noted Sydney architect who worked in varied forms of Modernism known as Organic Modernism, or Regionalism; some examples showing a strong influence of Frank Lloyd Wright. Gruzman is most well-known for his residential work. Gaden House located to the south at the corner of Bay and Cooper Streets is a heritage listed example of Gruzman's work. According to Gruzman, "As a result from the Gaden House project, I was asked to design a four-storey building on the corner of Knox and Bay Streets, and the former Barbara McKewan interiors shop at 11 Bay Street, so I had put into Double Bay three sophisticated buildings". (Gruzman & Goad; 2006: 293).</p> <p>Gruzman was mayor of Woollahra Council in 1996 and was instrumental in the redevelopment of the Double Bay Centre in the early 1970s, being appointed Honorary Landscape Consultant to Woollahra Council in 1967 to design a planting scheme to "beautify" the Double Bay Centre and as a consultant to Development and Planning Research Association in 1969, the firm who developed the Double Bay Centre Redevelopment Scheme (1971).</p> <p>It appears that 45a Bay Street was designed to fit in with Gruzman's plans for the redevelopment of Double Bay, moving away from the village-like atmosphere of Bay Street and embracing the precedents set by the Mainline Building, 32 Bay Street (1968), Bay House, 2 Guilfoyle Avenue (1971), his own Gaden House, 24 Bay Street (2A Cooper Street) (1971) and the later development of 16-22 Bay Street also by Mainline Constructions (1975). Gruzman advocated, in particular, the development of the Double Bay Centre as a two-level shopping centre with offices above and the proposal for No. 45a Bay Street sought to demonstrate how this could be achieved. Gruzman himself noted that the new building at 45a Bay Street was "key to this particular proposal" (Gruzman, 1971:44). The original design for the building included pedestrianizing the intersection of Knox and Bay Street, with retail shops over supported by a cantilevered concrete slab; although this ambitious design never eventuated.</p> <p>The collection of three Gruzman commercial buildings in Bay Street contributed to the growing cosmopolitan and international nature of Double Bay from the 1970s when it embodied a sophistication unknown in most Sydney suburban shopping centres (Warr, 2018:42).</p> <p>As noted by Professor P. Goad, the significance of the architecture of Neville Gruzman is the special place that it occupies in the development of postwar architecture in Australia (Gruzman & Goad 2006:17).</p>
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A100

<p>Historical images</p>	<div data-bbox="534 336 957 616"> </div> <div data-bbox="965 336 1372 616"> </div> <div data-bbox="534 694 933 974"> </div> <div data-bbox="965 694 1364 974"> </div> <div data-bbox="534 616 933 672"> <p>Figure 4: Bay Street in the 1980s, looking towards No. 45A (then painted blue)</p> </div> <div data-bbox="965 616 1372 672"> <p>Figure 5: First floor plan of 45A Bay Street, Gruzman Pty Ltd Architects, 1971</p> </div> <div data-bbox="534 974 933 1030"> <p>Figure 6: Western elevation of 45A Bay Street, Gruzman Pty Ltd Architects, 1971</p> </div> <div data-bbox="965 974 1372 1030"> <p>Figure 7: North and south elevations of 45A Bay Street, Gruzman Pty Ltd Architects, 1971</p> </div>
<p>APPLICATION OF CRITERIA</p>	
<p>Historical significance SHR criteria (a)</p>	<p>No. 45A Bay Street is of some historical significance on a local level for forming part of the former Point Piper Estate lands and forming part of the subdivision by James Puidulles Edwards in 1862. The place is also of significance as providing evidence of the involvement of architect Neville Gruzman in the Double Bay Centre Redevelopment Scheme of 1971 and his concerted efforts in encouraging Woollahra Council to support high-level architecture creating a two-level shopping centre with offices above. No. 45a Bay Street is Gruzman's design solution for this proposal.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Historical association significance SHR criteria (b)</p>	<p>No. 45A Bay Street, is associated with noted modernist architect Neville Gruzman, and former Mayor of Woollahra Council, who also designed the nearby Gaden House at No. 24 Bay Street (2A Cooper Street) and refurbished No. 11 Bay Street for interior designer Barbara McKewan and was instrumental in the redevelopment of the Double Bay Centre in 1971. The place is also of significance for its associations with the company In Shoppe Pty Ltd, who developed the building and were, in the 1960s and 1970s, a well regarded and</p>

	<p>popular fashion company of the time, producing their own designs and expanding to 32 shops in Australia, although no longer well known.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Aesthetic significance SHR criteria (c)</p>	<p>No. 45A Bay Street is of aesthetic significance as a commercial building designed by noted architect Neville Gruzman. Although not recognised in publications of Gruzman's work, No. 45A Bay Street is notable for utilising much of the same architectural language evident in his residential work and is comparable with Gaden House in its emphasis on horizontality, stepped forms, the contrast between heavy masonry forms and lightweight bands of glazing and the use of external vertical sunshades. The stepped form and cantilevered upper levels minimise the visual impact of the bulk and scale of the large-scale commercial building, while the use of coloured concrete (since painted in a different colour scheme) makes a bold statement in the Bay Street streetscape.</p> <p>Together with the Mainline Building, 30-36 Bay Street (1968), Bay House, 2 Guilfoyle Avenue (1971), Gaden House, 24 Bay Street (1971) and Nos. 16-22 Bay Street also by Mainline Constructions (1975), No. 45A Bay Street forms part of a group of Post-war Modernist buildings that sought to introduce a new architectural language and built form to Bay Street and the Double Bay Centre generally.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
<p>Social significance SHR criteria (d)</p>	<p>No. 45A Bay Street may be of some value to the local community as commercial building that has contained a number of notable tenants, including embassies, the popular Imperial Peking restaurant, and the Double Bay Bridge Club, although social significance has not been formally assessed. The place may also be of social significance to the wider community of the Woollahra LGA, as an example of the work of architect Neville Gruzman, who worked and resided in the LGA and had a significant influence on the architecture and planning of the area in the mid to late 20th century.</p> <p>Potentially meets the criterion.</p>

	<p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>As a relatively intact Post-war Modernist commercial building, No. 45A Bay Street has the potential to provide new information regarding the commercial works and construction methodologies of noted Sydney architect Neville Gruzman.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>No. 45A Bay Street, as a modern commercial building designed by noted architect Neville Gruzman is uncommon within the portfolio of Gruzman's work, who primarily designed residences throughout Sydney, of which a number remain extant and are recognised on heritage registers.</p> <p>No. 45A Bay Street is considered rare as being one of a group of buildings all designed by a distinguished architect within one commercial precinct. No. 45A Bay Street, together with Gaden House, No. 24 Bay Street (2A Cooper Street), No. 11 Bay Street, the former Double Bay Steak House, 15 Knox Street; and the former Vardi Restaurant, 29 Knox Street are a rare group of buildings that demonstrate Gruzman's dedication to the redevelopment of the Double Bay Centre and his attempt to introduce a Post-war Modernist architectural language to the locality.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>As a Post-war Modernist commercial building designed by architect Neville Gruzman, No. 45A Bay Street is representative of Gruzman's body of work and his interest in Organic or Regional Modernism. The building demonstrates many of the key characteristics of Gruzman's work, including the emphasis on the horizontal and contrasts between heavy masonry forms and the extensive use of</p>

	<p>glazing.</p> <p>No. 45A Bay Street is representative of a historical pattern of development that eventuated in the Double Bay Centre as we know it today. In particular, the post war development of the area and the aspirations of the local council to redevelop the Double Bay Centre and Neville Gruzman's influence on the redevelopment scheme of the 1970s.</p> <p>No. 45A Bay Street is also representative of the group of commercial buildings of the late 1960s and early 1970s, located along Bay Street, all exhibiting Modernist design influences, of a height of 4 storeys with retail at ground level and commercial offices above, developed as part of the redevelopment of the Double Bay Centre and demonstrating a new approach to architecture for a suburban commercial precinct.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	<p>Given the intactness of the exterior façade, No. 45A Bay Street can be said to have a moderate to high level of integrity (internal inspection not undertaken).</p>
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>No. 45a Bay Street is of significance as a representative example of the work of noted architect Neville Gruzman (1925-2005), who was a central figure in the distinctive architectural identity of Sydney of the mid 20th century and had a significant influence on the architecture and planning of Double Bay in the mid to late 20th century. Exhibiting many of the characteristics found in Gruzman's work the reliance on horizontality, stepped forms, and a contrast between heavy masonry forms and lightweight bands of glazing, No. 45a Bay Street makes a strong contribution to the commercial identity of Bay Street and the Double Bay Centre.</p> <p>No. 45A Bay Street is considered rare as being one of a group of buildings all designed by the one architect of note, Neville Gruzman, located within one commercial precinct. No. 45A Bay Street, Gaden House, No. 24 Bay Street (2A Cooper Street), No. 11 Bay Street, the former Double Bay Steak House, 15 Knox Street; and the former Vardi Restaurant, 29 Knox Street are a rare group of buildings that demonstrate Gruzman's dedication to the redevelopment of the Double Bay Centre and his attempts to introduce a Post-war Modernist architectural language to the locality.</p> <p>The building is of significance as forming part of the historical development of the Double Bay Centre, in particular, the post war development of the area and the aspirations of the local council to develop Double Bay into a commercial centre and Neville Gruzman's influence on the redevelopment scheme of the</p>


	1970s. No. 45A Bay Street was designed specifically to reinforce the new architectural language and built form being introduced along Bay Street in the late 20 th century as part of the redevelopment of the Double Bay Centre.
Level of Significance	Local significance
Recommendations	No. 45a Bay Street (excluding interiors) should be listed as a local heritage item in Schedule 5 of the Woollahra LEP 2014. Does not warrant listing as a State heritage item.

LIST OF REFERENCES

NSW Valuer General, Woollahra Council Double Bay Ward 1950, entry 28
 Old System Conveyance Book 1112 No. 643; Book 1238 No. 567; Book 1532 No. 411
 Old System Lease Book 84 No. 310
 Woollahra Council Development Application 467/28; 342/1973; 1546/ 1975; 269/1975; 3/197;
 075/1994; 0480/2004; 6/2007
 Woollahra Council Rate Valuation - Double Bay Ward 1887; 1901 entries 213-222
 Goad, P. & Gruzman, N., 2006; *Gruzman: an Architect and his City*, Craftsmans House, Melbourne
 Gruzman, N., 1971; *Double Bay Shopping Centre: Redevelopment Scheme Analysed*
 Development Planning and Research Associates, 1971; *Double Bay Centre Redevelopment Scheme: Redevelopment Control Code*
 Professor P. Goad, University of Melbourne, pers. Comm. June 2022
 Warr, A., 2018; *Gaden House, 2A Cooper Street, Double Bay: A Heritage Assessment*

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ITEM DETAILS		
Name of Item	“Lands’ Corner”/ “Cooper’s Corner”	
Address	475-479 New South Head Road	
Lot DP/SP	Lot 1 DP 13051	
Building Type	Corner retail/flat building	
Current use	Shop top housing	
Former Use	Shop top housing	
DESCRIPTION		
Designer	Edwin Roy Orchard	
Builder/ maker	Unknown	
Physical Description	<p>Coopers Corner is located on the eastern side of the intersection of New South Head Road and Bellevue Road, a busy intersection at which a number of roads converge. The building is a prominent landmark in the immediate streetscape. The surrounding area along New South Head Road is characterised by a mix of shop top housing of varying ages, commercial buildings, and residential flat buildings.</p> <p>Coopers Corner is an unusual curved, three-storey dark brick and render Arts & Crafts Style shops and flats building with tiled roof and distinctive chequerboard gable. It is largely intact externally and a good and potentially rare example of the commercial work of the noted architect Edwin Roy Orchard.</p> <p>Two new windows on the ground floor on the southern side of the building were constructed in 1957. A two storey brick addition, with crenelated parapet and aluminium framed glazing was constructed in 1959-1961 to the eastern side of the building. The extent of alterations to the interior of the building is unknown.</p>	
Recent Photos	 <p>Figure 1: No. 475-479 New South Head Road, at the corner of New South Head Road and Bellevue Road, 2022</p>	
Site Inspection	Exterior: Yes	Interior: No
Physical condition	Fair	
Construction date	1928	

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Modifications and dates	<p>1928: New building (DA 297/1928)</p> <p>1957: Internal alterations (DA 395/1957)</p> <p>1959: Alterations (DA 330/1959)</p> <p>1959-1961: Extension (DA 513/1959 and BA 406/1961)</p> <p>1961: Alterations and new stairway (BA 547/1961)</p> <p>1967: New aluminium shopfront to No. 477 (BA 123/1967)</p> <p>1968: Cut back awning and repair (DA 714/1968)</p>
HISTORY	
Historical notes	<p>The eastern side of New South Head Road was within a Cooper family leasehold, in this instance the 3&1/2 acres purchased in 1860 by William Augustine Duncan C.M.G., journalist and public servant (1811-1885). Later owners of the leasehold were pastoralist and parliamentarian Sir Patrick Alfred Jennings C.M.G. (1831-1897) between 1881 and 1895, the railway commissioner Edward Miller Gard Eddy (1851-1897) and his wife and later widow between 1895 and 1900, and lastly James Joseph Smith (1843-1921) from 1900 to his death in 1921. Smith was the managing director of Mark Foy's Ltd. where he had been employed since arriving in the colony from Ireland in the 1860s, and had married Mark Foy's youngest daughter, Sophie. The extensive estate was known as Colebrook.</p> <p>Smith died in 1921, and the executors of his estate in 1923 subdivided Colebrook, which since 1900 was in freehold title. This subdivision formed the allotment of No. 475-479 New South Head Road (Lot 1) and another seven lots inclusive of Colebrook within Lot 2 (since demolished).</p> <p>The first owner of No. 475-479 New South Head Road was dispensing chemist George Phillip Knapton (1874-1956) with the allotment being transferred to him in mid 1925. Ownership changed in 1928 with the transfer to Mrs Vittoria Alagna (died 1953), wife of Dr Gaetano Alagna (1884-1952). Dr Alagna came to Australia in 1909 from his native Palermo, Sicily, and then practiced at Werris Creek and later in the Crookwell district. The Alagnas arranged for the building of the block of flats and shops in 1928 with this development being designed by architect Edwin Roy Orchard (1891-1963). In the following year the property was purchased by a syndicate comprising Miss Elizabeth Schneider (whose mother's name was Landes), Mrs Rose Goldstein (born Landes), and jeweller Samuel Landes.</p> <p>Orchard's design for this development comprised three shops fronting the street corner and two floors above each with two flats with the entry to these being from the rear of building off Bellevue Road. When built there was no street address for this property, but it was in the vicinity of what was then No. 385 New South Head Road. By 1931 and after completion the shops were numbered 475-479 and these were tenanted by a confectioner, a hairdresser, and DE Hunt & Co's real estate agency. Very soon after the agency changed to CS Thane. From 1957 the property was owned by estate agent Arthur George Cooper (1911?-2002), and evidently from this time only has the building been known as Cooper's Corner, and prior to this as Landes' Corner, after the owners the Landes family. Cooper incidentally had acquired CS Thane's business by 1940.</p> <p>The building as designed was not substantially altered until the late 1950s and after Cooper purchased it the building acquired a modern two storey commercial building fronting Bellevue Road designed by Magoffin & Poiner, architects, for use as a travel agency and record bar.</p>

Historical Images



Figure 2: This photograph of Double Bay by the American & Australian Photographic Company was taken sometime between 1870 and 1875. It is believed to show Colebrook above the rise of New South Head Road.



Figure 3: Cooper's Corner in the 1950s. At this time it was known as Lands' Corner, although realtor Cooper had opened his agency by this date. The landmark aspect of this busy intersection at Double Bay was enhanced by the fitting of a clock for the benefit of the locals and travellers.



Figure 4: Cooper's Corner in the 1970s, looking east down Bellevue Road.



Figure 5: Western elevation of Cooper's Corner in the 1980s, from New South Head Road.

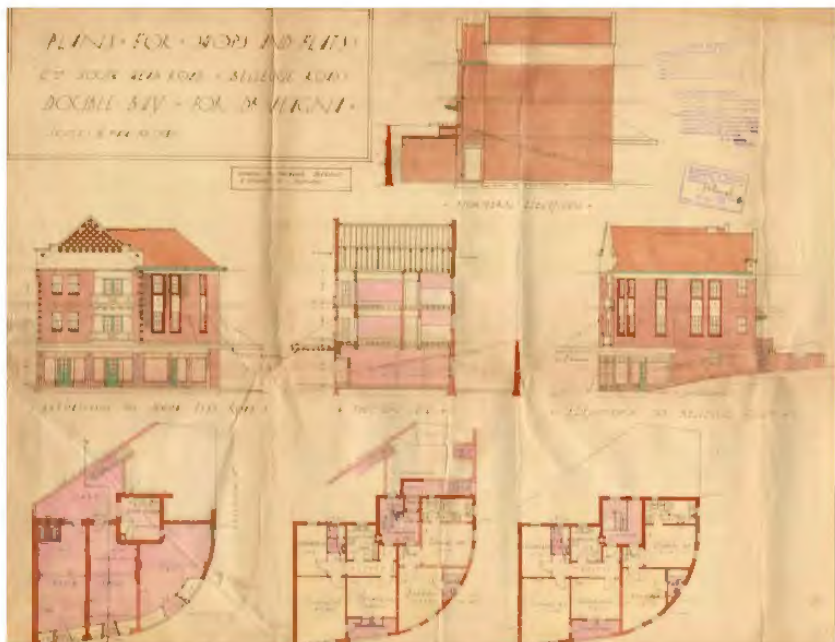


Figure 6: Orchard's building application drawing for Dr Alagna's new development at the corner of New South Head Road and Bellevue Road approved by Woollahra Council in August 1928.

APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	<p>No. 475-479 Bay Street is of historical significance on a local level for forming part of the former Point Piper Estate lands, forming part of the Colebrook Estate lands, subdivided in 1923. The development of the place demonstrates the change from residential to commercial uses that occurred throughout the locality in the early-to-mid-20th century, eventuating in the Double Bay Centre as it is known today, although this history is incidental.</p> <p>Does not meet the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Historical association significance SHR criteria (b)	<p>No. 475-479 is associated with noted architect Edwin Roy Orchard who designed many houses and residential flats, and some commercial buildings throughout Sydney in the early 20th century, a number of which are included on heritage registers. Orchard is appreciated as one of the lead Arts & Crafts style architects in Sydney and “Cooper’s Corner” is a rare example of his commercial work.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
Aesthetic significance SHR criteria (c)	<p>No. 475-479 is of aesthetic significance as an unusual corner residential flat building with commercial ground floor in an eclectic style with Arts and Crafts features, located on a prominent corner within the Double Bay Centre.</p> <p>The building’s curved form is site-specific, deliberately built to address both street frontages to New South Head Road and Bellevue Road and appears as two distinct elevations. The building has landmark qualities, given its prominence in views along New South Head Road, emphasised by its corner configuration.</p> <p>The external façade is largely intact and includes interesting architectural features of an Arts and Crafts style building including the checkerboard gable, brick detailing, moulded render and curved façade.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive

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	<ul style="list-style-type: none"> • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
Social significance SHR criteria (d)	<p>No. 475-479 New South Head Road, as a distinct building located on a prominent corner may be of significance to the local community for its landmark contribution to the character and streetscape of New South Head Road, although social significance has not been formally assessed.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community's sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
Technical/ Research significance SHR criteria (e)	<p>As a residential and commercial flat building constructed by noted architect Edwin Roy Orchard, No. 475-479 New South Head Road has the potential to yield further information regarding Orchard's body of architectural work, particularly applied to commercial buildings.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
Rarity SHR criteria (f)	<p>As a residential and commercial flat building constructed by noted architect Edwin Roy Orchard, No. 475-479 New South Head Road is relatively rare as an example of Orchard's commercial work. Its landmark qualities, form, scale and detailing and historic character are rare survivors of the mid 20th century commercial development along New South Head Road within the Double Bay Centre.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community

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	<p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>As a landmark residential and commercial building of distinctive form in the Arts and Crafts style, No. 475-479 New South Head Road is not representative of typical shop top housing buildings of the early 20th century.</p> <p>The architectural detailing of the building is representative of the work of noted architect Edwin Roy Orchard, who was one of the lead Arts & Crafts style architects in Sydney.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	<p>Given the intactness of the exterior façade, No. 475-479 New South Head Road can be said to have a moderate to high level of integrity (internal inspection not undertaken).</p>
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>No. 475-479 New South Head Road is of significance as a landmark commercial/residential building, designed in the Arts & Crafts style by noted architect Edwin R. Orchard and is a rare example of Orchard's commercial work. Sited on a prominent corner, the place benefits from broadscale views from the south and west and the unusual form of the building has been designed with its prominent corner location in mind. The building is representative of Orchard's work as one of the lead proponents of Arts & Crafts style architecture and the place has landmark qualities due to its siting, form, scale and architectural detailing.</p> <p>No. 475-479 New South Head Road is also of significance for demonstrating in its built fabric the change from residential to commercial uses that occurred in the locality in the early to mid 20th century, and forms part of the historical development of the Double Bay Centre and is rare as a surviving historic building within the principal commercial street of New South Head Road within the Centre.</p>
Level of Significance	Local significance
Recommendations	<p>"Cooper's Corner" No. 475-479 New South Head Road (potentially including its interiors) should be listed as a local heritage item in Schedule 5 of the Woollahra LEP 2014. Does not warrant listing as a State heritage item.</p>

LIST OF REFERENCES
Old System Conveyance Book 66 No. 49; Book 231 No. 729; Book 570 No. 604; Book 668 No. 359; Book 668 No. 35
<i>Sand's Directory</i> 1930
Torrens Title Dealing B251443; B688301; B858204
Torrens Title Dealing G639455
<i>Wise's NSW Post Office Directory</i> , 1948
Woollahra Council Development Application 405/1961
Woollahra Library PF008041

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ITEM DETAILS	
Name of Item	"Twenty-one"
Address	21-25 Knox Street
Lot DP/SP	Lot 1 DP 208922
Building Type	Shopping Arcade
Current use	Restaurant, barber, offices
Former Use	Restaurant, offices
DESCRIPTION	
Designer	Douglas Forsyth-Evans and Associates
Builder/ maker	Unknown
Physical Description	<p>Located on the northern side of Knox Street, within a row of one to three storey, mixed commercial buildings and converted residential flat buildings.</p> <p>No. 21-25 Knox Street is a stylish Moderne 2/3-storey building containing shops and offices, with double fronted curved glass façade and arcade. The building was designed by an architect of note, Douglas Forsyth Evans (designer of the Chilterns, Rose Bay).</p> <p>The façade comprises rendered brick, painted grey, with a masonry base, aluminium windows and steel framing. Previously, the building comprised face brick, with a rendered parapet and banding detail, a distinction lost when the façade was rendered around 2018. The masonry base appears to have been left as existing and the earlier awning removed.</p> <p>Fenestration has been largely replaced in aluminium but one of the curved glass fronts (at No. 21) retains its framing. The central arcade is now roofed over with a glazed awning (intrusive). The biggest change to the external appearance of the place is the new render, however, enough of the form and stylistic intention remains of the street front to make this building of aesthetic and social significance.</p> <p>Internally, the commercial spaces have all been altered with few original details remaining, although the configuration of the original office and retail spaces remain readable and the stair remains.</p> <p>The rear of the property faces Knox Lane and comprises a flat rendered brick wall, painted to match the front elevation, with a decorative brick edging along the parapet. Like the front elevation, it was rendered around 2018. The windows have also been recently replaced with fixed glazing of varying sizes that are asymmetrical within the façade.</p>

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Recent Photos




Figure 1: Street frontage of 21-25 Knox Street, 2022




Figure 2: Rear of 21-25 Knox Street, 2022




Figure 3: Main stair with altered window fronting Knox Lane.


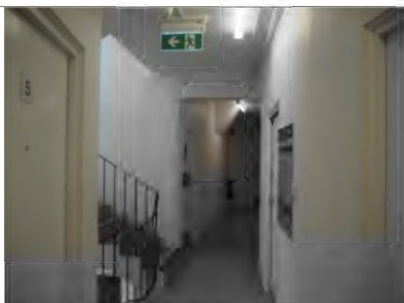


Figure 4: View at ground level looking through to arcade fronting Knox Street.

		
	Figure 5: Internal view of arcade accessed via Knox Street.	Figure 6: Typical hallway.
Site Inspection	Exterior: Yes	Interior: Yes
Physical condition	Good	
Construction date	1955	
Modifications and dates	<p>1955: Erection of shops and office block (BA 58/195)</p> <p>1957: Amendments (DA 112/1957)</p> <p>1957: Extensions to penthouse/caretaker's flat at 2nd floor level</p> <p>1960: Penthouse conversion to architects office with extension and roof garden (DA 426/1960)</p> <p>1977: Café 21 expanded (DA 153/1977)</p> <p>1994: Alterations, only partially undertaken (DA 161/1994) .</p> <p>2010-2013: Windows to rear elevation replaced.</p> <p>2017/8: Construction of roof over central atrium, face brick rendered and painted white to front and rear elevations.</p>	
HISTORY		
Historical notes	<p>The northern side of Knox Street was within a Cooper family nineteenth century leasehold held by Gooy Chum and developed as a market garden in the nineteenth century. The freehold of the land between New South Head Road and Cross Street was sold to Mary Ann Harkness, wife of Edward Knox Harkness in 1901. Harkness (1864-1924) was a builder who worked extensively in Woollahra. He seems to have erected most of the dwellings within his property in Knox Street between No. 21 Knox Street and New South Head Road as speculative developments in the early 1900s.</p> <p>At No. 21 Knox Street was a cottage called 'York' sold by Harkness in 1905. An irregular shape block to the west of No. 21 Knox Street (No. 25 Knox Street) was sold by Harkness in 1921.</p> <p>Prior to the 1950s the western termination of Knox Street was at No. 21, and the irregular block seems to have been accessed from The Retreat (now the western length of Knox Street). Details of the historical use of this block are scant but it seems to have developed by R. Symons in 1928 as a small block of flats, designed by Thompson, Stafford and Marks, architects.</p> <p>In 1938 Miss Olive Merle Maskay Andrews purchased No. 21 Knox Street. Miss Andrews married Anthony Willoughby in 1940, who in 1950 purchased the neighbouring flats to the west. In 1952 Woollahra Council resumed the street frontage to reconfigure the western end of Knox Street and merge it with The Retreat. When implemented this continued Knox Street west to the intersection</p>	

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	<p>with Bay Street. The Willoughbys subsequently consolidated the two properties and arranged for the development in 1955 at Nos. 21-25 Knox Street seen today.</p> <p>The architect for this development was Douglas Forsyth-Evans and Associates whose working drawings are dated January 1955. Evans's development for the Willoughbys in Knox Street was probably one of the earliest commercial buildings to be constructed at Double Bay in the years after the war.</p> <p>Evans (1899-1968) trained as an architect in Sydney under Varney Parkes and was registered as an architect in 1923 and in 1930, he worked with L.G.H McCredie. He was a member of the Sydney Technical College Architectural Club and the Ku-ring-gai Tree Lovers' Civic League. His sister, Annie Wyatt, was the founder of the National Trust of Australia, and Douglas was the first honorary architect for the National Trust.</p> <p>Of his pre-war works Marton Hall (1938), Margaret Street, Wynyard is considered the most significant, comprising 16 floors of bachelor flats (since demolished), which attracted considerable attention for its height and stylish Moderne facade.</p> <p>Forsyth Evans was at his most productive during the 1950s, producing several distinctive apartment buildings. Other examples of Forsyth Evans's work include Chilterns Flats, Rose Bay (listed as a local heritage item), Glenhurst Gardens, Darling Point, North Water, Balgowlah (his own house), Catalina Restaurant, Rose Bay (originally constructed as the Caprice nightclub and opened in 1957 by noted nightclub owner Jim Bendrodt), Watergleam flats, McMahons Point and Seven Seas flats, Kirribilli.</p> <p>The seemingly long collaboration with noted structural engineer Peter Owen Miller AM (of Miller Milston Ferris) is an important aspect to Forsyth Evans's success as a designer of large-scale Post War International Modernist style apartment buildings.</p> <p>No. 21-25 Knox Street has long been associated with Café 21 that commenced trading in 1959, inclusive of management under the Liberiou family between 1991 and 2005. When completed in 1957 the original tenants of this development, then known as No 21 Knox Street, included:</p> <p>Ground floor</p> <ul style="list-style-type: none"> • Shop 1 - Leased by storekeeper Douglas Westhorpe • Shop 2 - Leased by Catherine Balent Pty Ltd • Shop 3 - Leased by Kathleen Leuwen Duck • Shop 4 - Leased by storekeeper Geoffrey Hamilton Smith • Shop 5 - Not registered • Shop 6 - Leased by storekeeper Ralph Leslie Ellis <p>First floor</p> <ul style="list-style-type: none"> • No. 1 - Office of Knox Real Estate Pty Ltd • No. 2 - Leased by Lily Hart • Nos. 3 & 4 - Offices of architect John Patrick • No. 5 - Leased by mechanic Isador Walter • No. 6 - Hairdressers • No. 7 - Leased by Audrey Catherine Nolan • No. 8 - Leased by the Taylors and Glovers <p>When built, the roof level included a penthouse or caretaker's residence, which was converted to an architects' office shortly after in 1960.</p> <p>Alterations were commenced in 1994 that would have reconfigured the Knox Street façade and added a complete third level, although they were not completed. The works did result in creating an opening at ground level providing direct access</p>
--	--

from the arcade through to the Knox Lane at the rear.

In the early 2000s the hipped tiled roof was replaced with a flat roof behind parapets. At some stage, the steel framed windows were replaced with aluminium framed windows and in 2017, a new roof was constructed over the central arcade and the face brick rendered and painted to front and rear elevations.

Historical Images



Figure 7: This photograph of Nos. 21-15 Knox Street in the 1980s recorded the original features of the building as designed by Evans in 1955 inclusive of the steel framed windows and face brick walls to Knox Street.



Figure 8: Photograph of Nos. 21-15 Knox Street in the 1980s



Figure 9: Evan's Knox Street elevation and section of the proposed "shopping block" at No 21 Bay Street.



Figure 10: Evan's Knox Lane elevation and section of the proposed "shopping block" at No 21 Bay Street.



Figure 11: Evan's ground floor plan of the proposed "shopping block" at No 21 Bay Street. This drawing forms part of his set of working drawings dated January 1955.



Figure 12: Evan's ground floor plan of the proposed "shopping block" at No 21 Bay Street. This drawing forms part of his set of working drawings dated January 1955.

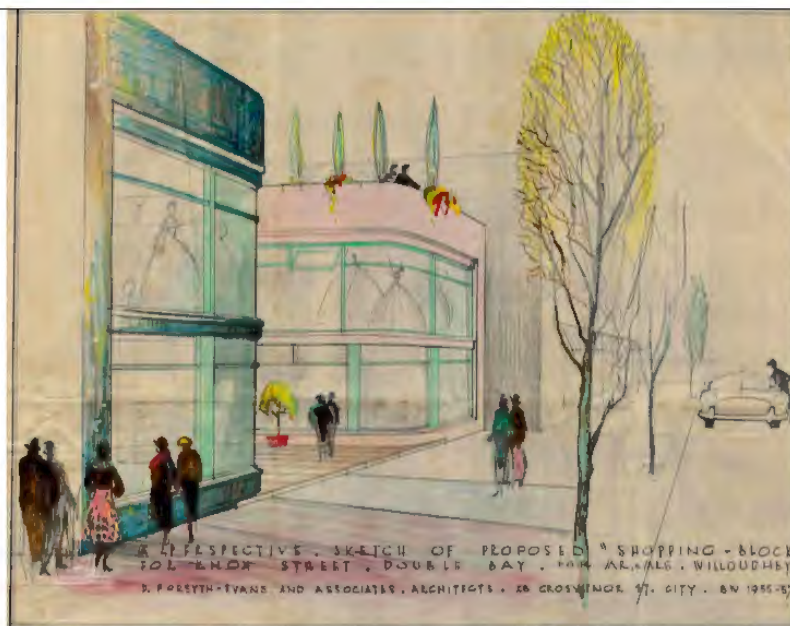


Figure 13: Evan's perspective sketch of the proposed "shopping block" at No. 21 Bay Street. This drawing forms part of his set of working drawings dated January 1955.

APPLICATION OF CRITERIA

<p>Historical significance SHR criteria (a)</p>	<p>No. 21 -25 Knox Street is of historical significance on a local level for forming part of the former Point Piper Estate lands, which were initially developed as market gardens and later purchased and developed by developer Edward Knox Harkness in 1901, for whom the street is named after.</p> <p>The building constructed in 1954, is possibly the first purpose-built commercial building to be constructed on Knox Street post war and the arcaded form of the building set a pattern of development that has become a defining element in the Double Bay Centre. The building demonstrates the post war development of Double Bay (and particularly Knox Street) and the rapid change from residential to commercial uses that occurred throughout the locality in the mid-20th century, eventuating in the Double Bay Centre as it is known today.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human activity • is associated with a significant activity or historical phase • maintains or shows the continuity of a historical process or activity <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important activities or processes • provides evidence of activities or processes that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Historical association significance SHR criteria (b)</p>	<p>No. 21-25 Knox Street is associated with architect Douglas Forsyth Evans, a fashionable and innovative Sydney architect of the early to mid 20th century who worked in the International modern style. Although little is known about Forsyth Evans, he was responsible for a number of notable buildings including Chiltern Flats, Rose Bay, the (now) Catalina Restaurant, Rose Bay and Glenhurst</p>

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	<p>Gardens, Darling Point. Constructed in 1954, No. 21-25 Knox Street, was consciously designed by Evans as a fashionable, retail/commercial building, that played an important part in the establishment of the “cosmopolitan” character of the precinct.</p> <p>No. 21 -25 Knox Street is also associated with Café 21, which commenced trading in 1959, inclusive of management under the Liberiou family between 1991 and 2005 and whose presence in Double Bay has contributed to the “cosmopolitan” character of the Double Bay Centre.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows evidence of a significant human occupation • is associated with a significant event, person, or group of persons <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • has incidental or unsubstantiated connections with historically important people or events • provides evidence of people or events that are of dubious historical importance • has been so altered that it can no longer provide evidence of a particular association
<p>Aesthetic significance SHR criteria (c)</p>	<p>No. 21-25 Knox Street is of aesthetic significance as a relatively intact, stylishly Moderne shopping arcade, designed by architect of note Douglas Forsyth-Evans. While the face brick façade has since been rendered over, the building retains much of its characteristic features, particularly double fronted curved glass façade and arcade (now partially covered) and is a contributing element to the “cosmopolitan” character associated with the locality.</p> <p>Forsyth Evans allowed for a degree of “quirkiness” to be incorporated into his smaller scale work as opposed to his more formal International Modernist style designs for his large-scale apartment buildings. Hence, Chiltem Flats, the former Caprice nightclub, North Water, Balgowlah (his own house) and No. 21-25 Knox Street, have a playfulness in their overall form and detailing. Combining stepped and curved forms, an emphasis on horizontality, glazed walls, and expressed structural concrete framing, Forsyth Evans utilised the new architectural language of Post-war International style architecture within his smaller works, of which No. 21-25 Knox Street is a notable example (albeit altered).</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • shows or is associated with, creative or technical innovation or achievement • is the inspiration for a creative or technical innovation or achievement • is aesthetically distinctive • has landmark qualities • exemplifies a particular taste, style or technology <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not a major work by an important designer or artist • has lost its design or technical integrity • its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded • has only a loose association with a creative or technical achievement
<p>Social significance SHR criteria (d)</p>	<p>The history of use of No. 21-25 Knox Street by Café 21 since 1959 is likely to be of value to the local community as a contributing factor in the establishment of</p>

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	<p>the “cosmopolitan” character of the Double Bay Centre in the mid to late 20th century, although social significance has not been formally assessed.</p> <p>Potentially meets the criterion.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is important for its associations with an identifiable group • is important to a community’s sense of place <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is only important to the community for amenity reasons • is retained only in preference to a proposed alternative
<p>Technical/ Research significance SHR criteria (e)</p>	<p>As a shopping arcade designed in the Moderne style, 21-25 Knox Street may have potential to yield new information regarding the application of this style and its characteristics to commercial buildings. The place has the potential to yield further information regarding the works of architect Douglas Forsyth-Evans and the development of the Moderne style in Australian architecture.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • has the potential to yield new or further substantial scientific and/or archaeological information • is an important benchmark or reference site or type • provides evidence of past human cultures that is unavailable elsewhere. <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • the knowledge gained would be irrelevant to research on science, human history or culture • has little archaeological or research potential • only contains information that is readily available from other resources or archaeological sites
<p>Rarity SHR criteria (f)</p>	<p>No. 21-25 Knox Street is rare within the immediate locality of the Double Bay centre, being the only commercial building designed in the Moderne style and its form and architectural detailing a rare surviving example of the Post-war commercial development of Knox Street and the Double Bay Centre. The place is also rare as one of a small number of known extant buildings by noted architect Douglas Forsyth-Evans.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • provides evidence of a defunct custom, way of life or process • demonstrates a process, custom or other human activity that is in danger of being lost • shows unusually accurate evidence of a significant human activity • is the only example of its type • demonstrates designs or techniques of exceptional interest • shows rare evidence of a significant human activity important to a community <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is not rare • is numerous but under threat
<p>Representativeness SHR criteria (g)</p>	<p>As a shopping arcade constructed in the post-war period, Nos. 21-25 Knox Street is a representative example of the historical pattern of development that eventuated in the Double Bay Centre as we know it today. In particular, it demonstrates the post war development of Knox Street from a residential to commercial precinct.</p> <p>No. 21-25 Knox Street is a representative example of Evans’s smaller scale</p>

	<p>work. Originally of face brick with rendered banding and Marseille tiled roof, the building combined old-fashioned detailing with Modernist elements of large glass areas, contrasting textures and contrasting non-rectangular shapes with rectangular forms and horizontality. Similar design features are also found in the form and detailing of Forsyth Evans's other works: Chiltern Flats, the former Caprice nightclub and North Water, Balgowlah.</p> <p>Meets the criterion on a local level.</p> <p><i>Guidelines for Inclusion:</i></p> <ul style="list-style-type: none"> • is a fine example of its type • has the principal characteristics of an important class or group of items • has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity • is a significant variation to a class of items • is part of a group which collectively illustrates a representative type • is outstanding because of its setting, condition or size • is outstanding because of its integrity or the esteem in which it is held <p><i>Guidelines for Exclusion:</i></p> <ul style="list-style-type: none"> • is a poor example of its type • does not include or has lost the range of characteristics of a type • does not represent well the characteristics that make up a significant variation of a type
Integrity	Nos. 21-25 Knox Street has a moderate to high level of integrity. While the face brick façade has since been rendered, enough of the form and stylistic intention remains of the street frontage to make this building of aesthetic significance.
STATEMENT OF SIGNIFICANCE	
Summary Statement of significance	<p>Nos. 21-25 Knox Street is of historic and aesthetic significance for its associations with notable architect Douglas Forsyth Evans, who designed the building in 1954. The playfulness expressed in the form of the building, with a strong entry statement of double fronted curved glass façade and arcade, visually and physically inviting the passer-by into the building, is a feature of Forsyth Evans smaller scale work and representative of his architectural style. The building combines old-fashioned detailing with Modernist elements of large glass areas, contrasting textures and contrasting non-rectangular shapes with rectangular forms and horizontality and similar design features are also found in the form and detailing of Forsyth Evans's other works: Chiltern Flats, the former Caprice nightclub and North Water, Balgowlah. The place is also rare as one of a small number of known extant buildings by noted architect Douglas Forsyth-Evans.</p> <p>As one of the first purpose-built commercial buildings to be constructed on Knox Street, the arcaded form of the building set a pattern of development that has become a defining element in the Double Bay Centre. Constructed in 1954, No. 21-25 Knox Street, was consciously designed by Evans as a fashionable, retail/commercial building, that played an important part in the establishment of the "cosmopolitan" character of the precinct.</p> <p>The place also has some social significance for its associations with Café 21, who have occupied the building since 1959 and as a contributing factor in the establishment of the "cosmopolitan" character of the Double Bay Centre in the late 20th century.</p>
Level of Significance	Local Significance

Recommendations	No. 21-25 Knox Street (including the ground level arcade and excluding the interiors) should be listed as a local heritage item in Schedule 5 of the Woollahra LEP 2014. Does not warrant listing as a State heritage item.
LIST OF REFERENCES	
Old System Conveyance Book 693 No. 352	
Torrens Title Dealing 410786; A708873; G664921; F232717	
Torrens Title Vol. 7383 Fols. 50 & 51	
<i>Wentworth Courier</i> , 22/6/2005, p.26	
Woollahra Council Building Application 58/55; 372/28	
Woollahra Council Development Application 426/196; 161/1994	
Woollahra Council Rate Valuation - Double Bay Ward 1904, entry for Knox Street	

Appendix B

Woollahra Council Notice of Motion (NOM 16.5)

Appendices

LUCAS STAPLETON JOHNSON & PARTNERS PTY LTD

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Woollahra Municipal Council
Ordinary Council Meeting Minutes

26 April 2021

Item No: 16.5
Subject: NOTICE OF MOTION - DOUBLE BAY HERITAGE
From: Councillors Lucinda Regan, Mark Silcocks, Anthony Marano, Harriet Price, Luise Elsing, Claudia Cullen, Susan Wynne, Mary-Lou Jarvis, Isabelle Shapiro, Peter Cavanagh, Matthew Robertson, Megan McEwin and Toni Zeltzer
Date: 20 April 2021
File No: 21/72688

(Regan/Elsing)

58/21 Resolved without debate:

THAT Council:

- A. Notes the following properties in the Double Bay Centre are identified as character buildings in *Chapter D5 Double Bay: Section 5.6.3.8 Heritage items and character buildings* of the Woollahra DCP 2015 and that those buildings have a positive contribution to the streetscape and architectural character of the area:
- 37 Bay Street
 - 35 Bay Street
 - 29-33 Bay Street
 - 9 Bay Street
 - 11 Bay Street
 - 13 Bay Street
 - 15 Bay Street
 - 21-25 Knox Street.
- B. Notes the following additional character buildings which are considered to positively contribute to the streetscape and architectural character of the Double Bay Centre:
- 39-43 Bay Street and 17-19 Bay Street: the existing terraces on the eastern side of Bay Street between Short Street and New South Head Road
 - 28 Bay Street: Royal Oak Hotel
 - 12 Bay Street: the existing two storey terrace.
- C. Requests staff to undertake, as a matter of urgency, a report to investigate the potential heritage significance of the buildings identified in paragraphs A and B above in order to identify whether these sites warrant listing as:
- (a) a local heritage item in the Woollahra Local Environmental Plan 2014 (WLEP); and/or
 - (b) an item on the State Heritage Register under the Heritage Act 1977 and/or;
 - (c) part of a heritage conservation area in the WLEP.

Adopted

Woollahra Municipal Council
Ordinary Council Meeting Minutes

26 April 2021

Note: In accordance with section 375A of the Local Government Act a Division of votes is recorded on this planning matter.

For the Motion

Against the Motion

Councillor Cavanagh
Councillor Cullen
Councillor Elsing
Councillor Jarvis
Councillor Marano
Councillor Maxwell
Councillor McEwin
Councillor Price
Councillor Regan
Councillor Robertson
Councillor Shapiro
Councillor Shields
Councillor Silcocks
Councillor Wynne
Councillor Zeltzer

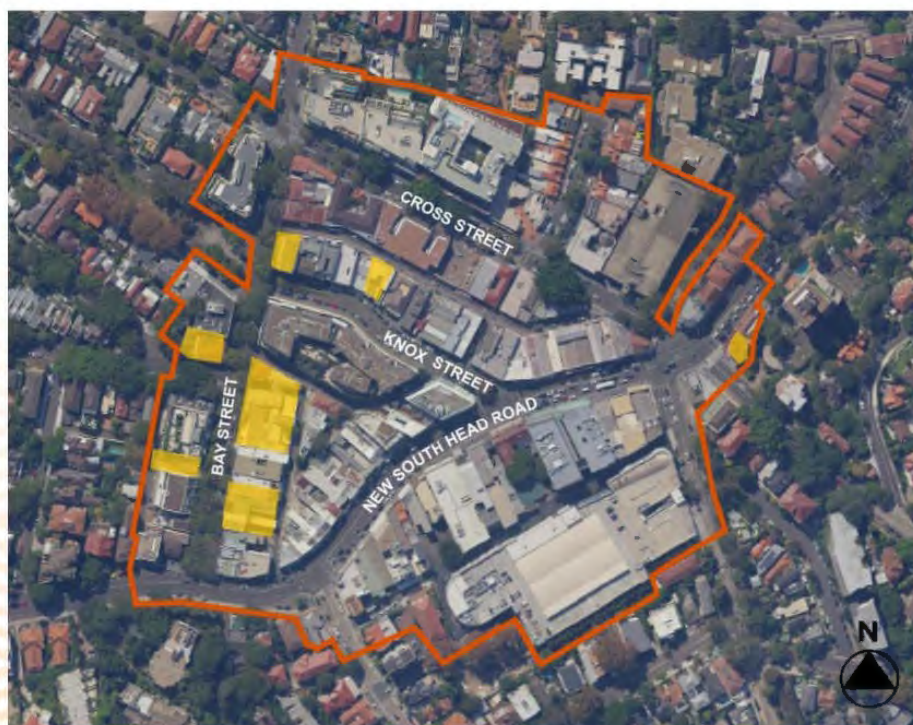
Nil

15/0

Planning Proposal



Double Bay Centre Heritage Study



Version Date:	29 November 2022
Division/Department:	Planning and Place/Strategic Planning
Responsible Officer:	Kristy Wellfare – Strategic Heritage Officer
HPE CM Record Number:	22/196644

Acknowledgement of Country

We acknowledge the Gadigal and Birrabirragal people as the traditional custodians of the land in our local area.

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Supporting documents (circulated separately)

- *Double Bay Centre Heritage Review of Character Buildings*, Lucas Stapleton Johnston and Partners Pty Ltd (LSJ) (14 October 2022)

1. Introduction

1.1. Summary

This planning proposal seeks to amend the *Woollahra Local Environmental Plan 2014* (Woollahra LEP 2014), at Schedule 5 (Environmental heritage) and the Heritage Map, to include four new local heritage items.

These four properties are currently identified as character buildings in the *Woollahra Development Control Plan 2015*. A study by Lucas Stapleton Johnston & Partners Pty Ltd (LSJ) of twenty-two properties titled the *Double Bay Centre Heritage Review Character Buildings Heritage Study* (October 2022) found that four meet the threshold for local heritage significance and should be listed as local heritage items.

1.2. Background

On 26 April 2021 Council considered a Notice of Motion (NOM 16.5) regarding the potential heritage significance of properties located in the Double Bay centre. At this meeting, it was resolved:

THAT Council:

- A. *Notes the following properties in the Double Bay Centre are identified as character buildings in Chapter D5 Double Bay: Section 5.6.3.8 Heritage items and character buildings of the Woollahra DCP 2015 and that those buildings have a positive contribution to the streetscape and architectural character of the area:*
 - 37 Bay Street
 - 35 Bay Street
 - 29-33 Bay Street
 - 9 Bay Street
 - 11 Bay Street
 - 13 Bay Street
 - 15 Bay Street
 - 21-25 Knox Street.
- B. *Notes the following additional character buildings which are considered to positively contribute to the streetscape and architectural character of the Double Bay Centre:*
 - 39-43 Bay Street and 17-19 Bay Street: the existing terraces on the eastern side of Bay Street between Short Street and New South Head Road
 - 28 Bay Street: Royal Oak Hotel
 - 12 Bay Street: the existing two storey terrace.
- C. *Requests staff to undertake, as a matter of urgency, a report to investigate the potential heritage significance of the buildings identified in paragraphs A and B above in order to identify whether these sites warrant listing as:*
 - (a) a local heritage item in the *Woollahra Local Environmental Plan 2014* (WLEP); and/or
 - (b) an item on the State Heritage Register under the Heritage Act 1977 and/or;
 - (c) part of a heritage conservation area in the WLEP.

In the background to the Notice of Motion it was noted that:

It has become apparent through discussions with staff that many significant buildings in the Double Bay Centre do not currently enjoy heritage protection under the WLEP and that those items may have cultural and architectural heritage significance to the communities residing in the municipality. A proper identification and assessment of such buildings needs to be undertaken to address the current position as a matter of urgency, given current development in the area and the review of the planning controls for the area that is currently underway.

In response to the Notice of Motion, Council engaged Lucas Stapleton Johnston and Partners Pty Ltd (LSJ) to undertake a heritage significance assessment for the buildings identified in the notice of motion. In addition to those buildings identified, Council noted that there were other buildings that could be considered to be "character buildings", being 45A Bay Street and 475-479 New South Head Road. These buildings were also assessed for their heritage significance as part of the review.

The *Double Bay Centre Heritage Review of Character Buildings* (circulated separately) included an assessment of the historical context, historical associations and physical evidence of each of the subject properties, and a subsequent assessment of significance for those sites identified as having potential for heritage listing.

Arising from this assessment, the following recommendations were provided by LSJ:

- *No. 21-25 Knox Street should be listed as a local heritage item.*
- *Cooper's Corner, No. 475-479 New South Head Road should be listed as a local heritage item.*
- *The Royal Oak Hotel, No. 28 Bay Street should be listed as a local heritage item.*
- *No. 45A Bay Street should be listed as a local heritage item.*

1.3. Description of this planning proposal

The objective of the planning proposal is to amend Woollahra LEP 2014 to list the properties identified in Table 1 below as local heritage items in Schedule 5 Environmental heritage, Part 1 Heritage items. Heritage listing of these sites will ensure recognition of their significance, as well as provide statutory protection through ensuring that any future development proposals are assessed against the heritage provisions of the Woollahra LEP 2014.

Table 1: Subject sites to which the planning proposal applies

	Item	Address	Lot/DP
1	<i>Twenty-one</i>	21-25 Knox Street, Double Bay	Lot 1 DP 208922
2	<i>Coopers Corner</i>	475-479 New South Head Road, Double Bay	Lot 1 DP 13051
3	<i>Royal Oak Hotel</i>	28 Bay Street, Double Bay	Lot 1 DP570584 and Lot 1 DP 60445
4	<i>(former) In Shoppe building</i>	45A Bay Street, Double Bay	Lot 1 DP 208325

This planning proposal has been prepared in accordance with section 3.33 of the *Environmental Planning and Assessment Act 1979* (EP&A Act 1979) and the document prepared by the Department of Planning, Industry and Environment titled *Local Environmental Plan Making Guideline* (September 2022).

1.4. Assessment of Heritage Significance

A heritage significance assessment was carried out for the Double Bay Commercial Centre by LSJ Heritage Planning & Architecture (LSJ) titled "*Double Bay Centre Review of Character Buildings*" which is separately circulated to this planning proposal.

This assessment reviewed the subject sites in accordance with the document title *Assessing heritage significance*, published by the NSW Heritage Office in 2001 and *Investigating heritage significance*, published by the Heritage NSW in 2021. There are seven criteria used in the process of assessing heritage significance:

Criterion (a) – Historical significance

An item is important in the course, or pattern of NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (b) – Associative significance

An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (c) – Aesthetic/technical significance

An item is important in demonstrating aesthetic characteristics and/or high degree of creative or technical achievement in NSW (or the local area).

Criterion (d) – Social significance

An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.

Criterion (e) – Research potential

An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).

Criterion (f) – Rarity

An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural (or the cultural or natural history of the local area).

Criterion (g) – Representative

An item is important in demonstrating the principal characteristics of NSW's

- cultural or natural places; or*
- cultural or natural environments.(or a class of the local area's cultural or natural places; or cultural or natural environments.)*

Each criterion has inclusion and exclusion guidelines which are used to assist in the assessment process. If an item meets one of the seven heritage criteria at a local level, and retains the integrity of its key attributes, it can be considered to have local heritage significance. To be assessed for State significance an item will meet more than one of the seven heritage criteria at a State level, or if an item satisfies only one of the criteria, the item is of such particular significance to NSW that it should be listed.

The assessment by LSJ concluded that the following sites fulfil the heritage significance criteria at a **local** level:

- *Twenty-one*, 21-25 Knox Street [Lot 1 DP 208922]
- *Coopers Corner*, 475-479 New South Head Road, [Lot 1 DP 13051]
- *Royal Oak Hotel*, 28 Bay Street [Lot 1 DP570584 and Lot 1 DP 60445]
- *(former) In Shoppe building*, 45A Bay Street [Lot 1 DP 208325]

Accordingly, the recommendation of the LSJ report is that these properties be included in Part 1 of Schedule 5 of the Woollahra Local Environmental Plan 2014 and on the Heritage maps.

The inventory sheets for the sites prepared by LSJ, including assessment against all heritage criteria, are included in the information package for this planning proposal. (Separately circulated titled "*Double Bay Centre Review of Character Buildings*")

1.5. Statements of heritage significance

Statements of significance have been prepared for each of the sites that are the subject of this planning proposal, as follows:

1.5.1. *Twenty-one*, 21-25 Knox Street, Double Bay

Nos. 21-25 Knox Street, as a post-war shopping arcade is significant for demonstrating in its built fabric the rapid change from residential to commercial uses that occurred in the locality in the mid 20th century, and forms part of the historical development of the Double Bay Centre and the post-war aspirations of the local council to develop Knox Street and Double Bay into a commercial centre.

The place is of aesthetic significance as a largely intact shopping arcade in the Moderne style, designed by noted Sydney architect Douglas Forsyth-Evans. The place also has some social significance for its associations with Café 21, who have occupied the building since 1959 and as a contributing factor in the establishment of the "cosmopolitan" character of the Double Bay Centre in the late 20th century.

(LSJ, *Double Bay Centre Heritage Review of Character Buildings*, p. A123)

1.5.2. *Cooper's Corner*, 475-479 New South Head Road, Double Bay

No. 475-479 New South Head Road is of significance as a landmark commercial/residential building, designed in the Arts & Crafts style by noted architect Edwin R. Orchard and is a rare example of Orchard's commercial work. Sited on a prominent corner, the place benefits from broadscale views from the south and west and the unusual form of the building has been designed with its prominent corner location in mind. The building is representative of Orchard's work as one of the lead proponents of Arts & Crafts style architecture and the place has landmark qualities due to its siting, form, scale and architectural detailing.

No. 475-479 New South Head Road is also of significance for demonstrating in its built fabric the change from residential to commercial uses that occurred in the locality in the early to mid 20th century, and forms part of the historical development of the Double Bay Centre and is rare as a surviving historic building within the principal commercial street of New South Head Road within the Centre.

(LSJ, *Double Bay Centre Heritage Review of Character Buildings*, p. A112)

1.5.3. The Royal Oak Hotel, 28 Bay Street, Double Bay

The Royal Oak Hotel, No. 28 Bay Street, is of significance as surviving evidence of the historical development of the Double Bay Village Reserve, established by the government in 1834s and as being one of the oldest surviving commercial buildings located within the Double Bay Centre (originally constructed c.1869), and the oldest surviving commercial building located on Bay Street, making the place rare within the local context. The place is also of historical significance and rarity on a local level for being in continuous operation as the Royal Oak Hotel since 1869.

The hotel has significant historical associations with noted architectural firm Prevost, Synott & Ruwald, who rebuilt the hotel in 1924 for then owners Tooth & Co., an historically significant brewer/hotelier company of the 19th and 20th centuries in NSW.

Designed in the Inter-war Georgian Revival style, the hotel is a representative example of the work of Prevost, Synott & Ruwald. The building has some aesthetic significance for its surviving upper-level external features including its overall form, Marseille tile roof, arcaded balconies (now enclosed), blind arched recesses with classical swags, and classically inspired balustrades. The hotel makes a strong contribution to the historic character of Bay Street and a charming transition between the residential and commercial precincts on the western side of the Double Bay Centre.

(LSJ, Double Bay Centre Heritage Review of Character Buildings, p. A60)

1.5.4. (former) In Shoppe building, 45A Bay Street, Double Bay

No. 45a Bay Street is of significance as a representative example of the work of noted architect Neville Gruzman (1925-2005), who was a central figure in the distinctive architectural identity of Sydney of the mid 20th century and had a significant influence on the architecture and planning of Double Bay in the mid to late 20th century. Exhibiting many of the characteristics found in Gruzman's work the reliance on horizontality, stepped forms, and a contrast between heavy masonry forms and lightweight bands of glazing, No. 45a Bay Street makes a strong contribution to the commercial identity of Bay Street and the Double Bay Centre.

No. 45A Bay Street is considered rare as being one of a group of buildings all designed by the one architect of note, Neville Gruzman, located within one commercial precinct. No. 45A Bay Street, Gaden House, No. 24 Bay Street (2A Cooper Street), No. 11 Bay Street, the former Double Bay Steak House, 15 Knox Street; and the former Vardi Restaurant, 29 Knox Street are a rare group of buildings that demonstrate Gruzman's dedication to the redevelopment of the Double Bay Centre and his attempts to introduce a Post-war Modernist architectural language to the locality.

The building is of significance as forming part of the historical development of the Double Bay Centre, in particular, the post war development of the area and the aspirations of the local council to develop Double Bay into a commercial centre and Neville Gruzman's influence on the redevelopment scheme of the 1970s. No. 45A Bay Street was designed specifically to reinforce the new architectural language and built form being introduced along Bay Street in the late 20th century as part of the redevelopment of the Double Bay Centre.

(LSJ, *Double Bay Centre Heritage Review of Character Buildings*, p. A104-5)

2. Existing sites and surrounding context

2.1. *Twenty-one, 21-25 Knox Street*

"Twenty-one" is located at 21-25 Knox Street, Double Bay, on the northern side of Knox Street between Bay Street and Goldman Lane. The site is legally described as Lot 1 in DP 208922. The site is irregular in shape, with a frontage of approximately 11.26m to Knox Street and a rear frontage of approximately 17.11m to Knox Lane and a depth between 23.65m on the western side to 25.05m on the eastern side boundary.

Existing development on the site comprises a part two storey and part three storey commercial building of rendered masonry construction accommodating shops and offices, with double fronted curved glass façade and arcade. Development on adjoining sites consists of a single storey commercial building at 27-29 Knox Street to the west of the site, and a three storey interwar functionalist building of rendered masonry construction to the east of the site at 17-19 Knox Street.



Figure 1: Cadastral map (L) and Aerial Photo (R) of the subject site, shown highlighted in blue.
(Source: Woollahra Maps)



Figure 2: Current site photo, January 2022 (Source: LSJ, 2022)

2.2. Coopers Corner, 475-479 New South Head Road

"Cooper's Corner" is located at 475-479 New South Head Road, Double Bay, on the corner of Bellevue Road. The site is legally identified as Lot 1 in DP 13051. The site is irregular in shape, 221.3m² in area with a curved frontage of approximately 44.655m extending from New South Head Road through to Bellevue Road, a northeastern side boundary of 12.19m, and an irregular rear (eastern) boundary of 16.435m.

Existing development on the site consists of a curved, three-storey mixed use commercial and residential flat building of masonry construction featuring dark face brick and render in the Arts & Crafts Style with tiled roof and distinctive chequerboard gable. At the southeast of the main building is a two storey postwar addition of brick construction with crenelated parapet and aluminium windows, constructed c.1959-61.

Existing development on the adjoining property to the rear (east) consists of a post-war residential flat building, "Colebrook" of at least 15 storeys. Existing development to the north of the site consists of an Interwar era four storey mixed use commercial and residential building of rendered masonry construction.



Figure 3: Cadastral map (L) and Aerial Photo (R) of the subject site, shown highlighted in blue.
(Source: Woollahra Maps)



Figure 4: Current site photo, January 2022 (Source: LSJ, 2022)

2.3. Royal Oak Hotel, 28 Bay Street

The Royal Oak Hotel is located at 28 Bay Street, Double Bay, on the corner of South Avenue. The site comprises two allotments, legally identified as Lot 1 DP570584 and Lot 1 DP 60445. The allotments are irregular in shape and total approximately 774.23m² in area, with a western frontage of 17.64m to Bay Street, an irregular southern frontage of 43.85m to Cooper Street, an irregular northern boundary of 43.81m and an eastern boundary of 25.39m.

Existing development on the site consists of a two storey commercial hotel building of rendered masonry construction with a hipped Marseilles tile roof. Existing development on adjoining sites consists of a four-storey commercial building at 30-36 Bay Street known as Pallas House to the north of the site, and a 1.5 storey residential cottage of masonry and tile construction at 3 South Avenue to the west of the site.



Figure 5: Cadastral map (L) and Aerial Photo (R) of the subject sites, shown highlighted in red.
(Source: Woollahra Maps)



Figure 6: Current site photo, January 2022 (Source: LSJ, 2022)

2.4. (former) In Shoppe building, 45A Bay Street

The building formerly known as the InShoppe building is located at 45A Bay Street, Double Bay. It is located on the corner of Knox Street and is alternatively known as 43 Knox Street. The site is legally identified as Lot 1 DP 208325. The allotment is mostly regular in shape with a splay corner to Bay and Knox Street and a slightly oblique rear boundary to Knox Lane and is approximately 381.01m² in area, with an eastern frontage of approximately 21.69m to Bay Street, a southern frontage of approximately 12.34m to Knox Street with a splay corner of approximately 3.12m. The site has a rear frontage to Knox Lane of approximately 16.51m and an eastern boundary of approximately 25.8m.

Existing development on the site consists of a four storey mixed use commercial building with basement, of rendered masonry construction with vertically proportioned glazing. Existing development on the neighbouring site to the east at 41 Knox Street comprising a four storey commercial building accommodating the Savoy Hotel and ground floor level shops.



Figure 7: Cadastral map (L) and Aerial Photo (R) of the subject sites, shown highlighted in red.
(Source: Woollahra Maps)



Figure 8: Current site photo, January 2022 (Source: LSJ, 2022)

3. Existing planning controls

All sites are subject to the existing planning controls of the Woollahra LEP 2014. The current zone and key development standards that apply to the land under the Woollahra LEP 2014 are summarised in Table 2, as follows:

Table 2: Summary of current development controls

	Zone	Maximum building height (m)	Floor space ratio
21-25 Knox Street Double Bay	B2	14.7m	2.5:1
475-479 New South Head Road, Double Bay	B2	14.7m	1:1
28 Bay Street, Double Bay, and	B2	Part 18.1m, part 14.7m	2.5:1
45a Bay Street, Double Bay	B2	18.1	2.5:1

The objectives of the B2 Local Centre zone in the Woollahra LEP 2014 are:

- *To provide a range of retail, business, entertainment and community uses that serve the needs of people who live in, work in and visit the local area.*
- *To encourage employment opportunities in accessible locations.*
- *To maximise public transport patronage and encourage walking and cycling.*
- *To attract new business and commercial opportunities.*
- *To provide active ground floor uses to create vibrant centres.*
- *To provide for development of a scale and type that is compatible with the amenity of the surrounding residential area.*
- *To ensure that development is of a height and scale that achieves the desired future character of the neighbourhood.*

4. Objectives of planning proposal

The objective of the amendment to Woollahra LEP 2014 is to recognise the heritage significance of four (4) sites in Double Bay and provide these with statutory heritage protection.

The inclusion of these sites as local heritage items will mean any future development proposals either on the subject sites, or on any land within the vicinity, will need to consider the provisions of Clause 5.10 (5) of Woollahra LEP 2014. This will provide a statutory requirement for development proposals to consider the effects of proposed development on the heritage significance of these items.

5. Explanation of provisions

The planning proposal seeks the following amendments to Woollahra LEP 2014:

- Insert a listing for each site in Part 1 (Heritage Items) of Schedule 5 (Environmental Heritage). The exact wording of the amendment will be determined by the Parliamentary Counsel prior to the making of the LEP.
- Amend the Heritage Map to identify four additional heritage items at their relevant addresses.

6. Justification

The planning proposal has strategic merit. The key reason for amending the Woollahra LEP 2014 is that the heritage listing of these sites will ensure their significance is recognised and their ongoing conservation is implemented

These matters are further discussed below in part 6.1 to 6.3.

6.1. Need for planning proposal

1. Is the planning proposal a result of an endorsed local strategic planning statement, strategic study or report?

Yes. The planning proposal is the result of the recommendations found in the heritage study titled "*Double Bay Centre Review of Character Buildings*" prepared by Lucas Stapleton Johnston & Partners Pty Ltd. The report concluded that four of the sites within the scope of the assessment meet the criteria for listing as local heritage items.

2. Is the planning proposal the best means of achieving the objectives or intended outcomes, or is there a better way?

Yes. The objective of the planning proposal is to recognise the heritage significance of the four sites as local heritage items and provide them with statutory heritage protection. Heritage listing will provide ongoing protection and recognition of the heritage significance of the sites.

Other options, such as adding site-specific objectives and controls to Woollahra DCP 2015, or including heritage conservation conditions to a potential development consent, will not provide the same level of heritage protection and recognition.

6.2. Relationship to strategic planning framework

3. Will the planning proposal give effect to the objectives and actions of the applicable regional or district plan or strategy (including exhibited draft plans or strategies)?

Yes. The planning proposal is consistent with the relevant objectives of the *Greater Sydney Region Plan: A Metropolis of Three Cities* (2018) and the relevant planning priorities and actions of the *Eastern City District Plan* (2018), as discussed below.

Greater Sydney Region Plan: A Metropolis of Three Cities

The planning proposal is consistent with the directions and objectives of *Greater Sydney Region Plan: A Metropolis of Three Cities*, particularly objective 13: Environmental heritage is identified. Conserved and enhanced.

Eastern City District Plan

The planning proposal is generally consistent with the planning priorities and actions of the *Eastern City District Plan*, particularly *Planning Priority E6 – Creating and renewing great places and local centres and respecting the District's heritage* and Action 20 by:

- Identifying, conserving and enhancing the environmental heritage of the local area through:
 - engaging with the community early to understand heritage values
 - enhancing opportunities for adaptive reuse and the interpretation of heritage to foster distinctive local places
 - managing and monitoring the cumulative impact of development on the heritage values and character of places

Heritage listing of these four sites will provide ongoing protection and recognition of the heritage significance of these items.

4. Is the planning proposal consistent with a council LSPS that has been endorsed by the Planning Secretary or GSC, or another endorsed local strategy or strategic plan?

Yes. The planning proposal is consistent with the Council's Community Strategic Plan titled *Woollahra 2030 – our community, our place, our plan*. The planning proposal accords with Goal 4: *Well planned neighbourhoods* under the theme Social strategies, specifically 4.2 *Conserving our rich and diverse heritage*.

The planning proposal is also consistent with the *Woollahra Local Strategic Planning Statement 2020*. In particular, the planning proposal is consistent with Planning Priority 5 under the theme Liveability, specifically *Planning Priority 5 Conserving our rich and diverse heritage* and Action 28:

28. *Continue to proactively conserve and monitor heritage in the Municipality including:*

- *reviewing and updating provisions in Woollahra Local Environmental Plan 2014 and Woollahra Development Control Plan 2015*
- *sustainably managing visitation to our heritage conservation areas and destinations • promoting a high standard of urban design in both the public and private domain that respects and communicates with heritage and our heritage conservation areas*
- *supporting implementation of legislation for Aboriginal Heritage.*

5. Is the planning proposal consistent with any other applicable State and regional studies or strategies?

Yes. The planning proposal is not inconsistent with any other relevant State or regional study or strategy.

6. Is the planning proposal consistent with applicable State Environmental Planning Policies?

Yes. The planning proposal is consistent with the *Standard Instrument – Principal Local Environmental Plan* and all other applicable State Environmental Planning Policies (refer to Schedule 1).

7. Is the planning proposal consistent with applicable Ministerial Directions (s.9.1 directions)?

Yes. The planning proposal is consistent with applicable section 9.1 directions (refer to Schedule 2).

6.3. Environmental, social and economic impact

8. Is there any likelihood that critical habitat or threatened species, populations or ecological communities, or their habitats, will be adversely affected because of the proposal?

No. There are no critical habitat areas, threatened species, populations or ecological communities or their habitats present on the subject land. Accordingly, the proposal will not have any impact in this regard.

9. Are there any other likely environmental effects as a result of the planning proposal and how are they proposed to be managed?

No. There are no likely environmental effects that would arise as a result of the planning proposal. Protection of the items will be required when development is proposed, or if there is development proposed in its vicinity. Protection measures are not likely to result in environmental harm and will be managed through the development assessment process.

10. Has the planning proposal adequately addressed any social and economic effects?

Yes. The heritage assessments measured five properties against the criteria for 'cultural significance' as defined in the *Australia ICOMOS Burra Charter*, as meaning the aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

The assessment found that these four sites meet a number of heritage criteria at a local level. While the planning proposal does not have any direct economic effect, it has social impact for the local community that appreciates and enjoys local heritage in the Woollahra LGA.

6.4. Infrastructure (Local, State and Commonwealth)

11. Is there adequate public infrastructure for the planning proposal?

Yes. The planning proposal involves the local heritage listing of four sites and does not involve amendments to the planning controls that will facilitate intensified development.

Currently, all properties have access to adequate public infrastructure such as water, sewer, electricity and telephone services.

There is no significant infrastructure demand that will result from the planning proposal. The existing services that are available to the sites are suitable for the proposal of a local heritage listing in a business zone.

6.5. State and Commonwealth Interests

12. What are the views of State and Commonwealth public authorities consulted in accordance with the gateway determination?

Should the planning proposal proceed to public exhibition, consultation with the relevant public authorities will be carried out. These authorities will include, but are not limited to:

- Heritage NSW
- The National Trust of Australia (NSW).

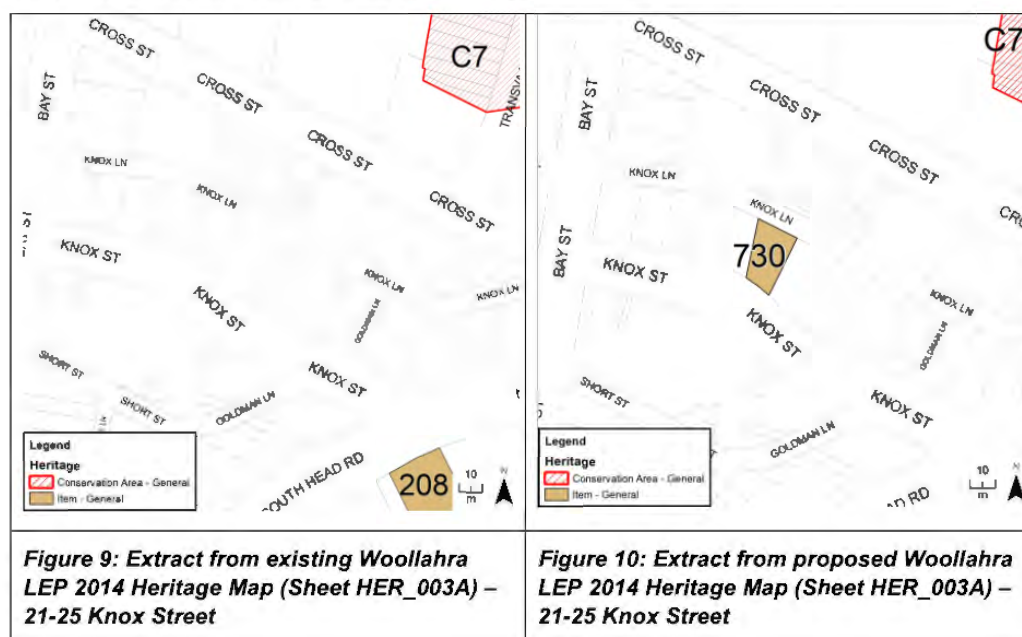
Further consultation will take place with any other authorities identified by the Gateway Determination.

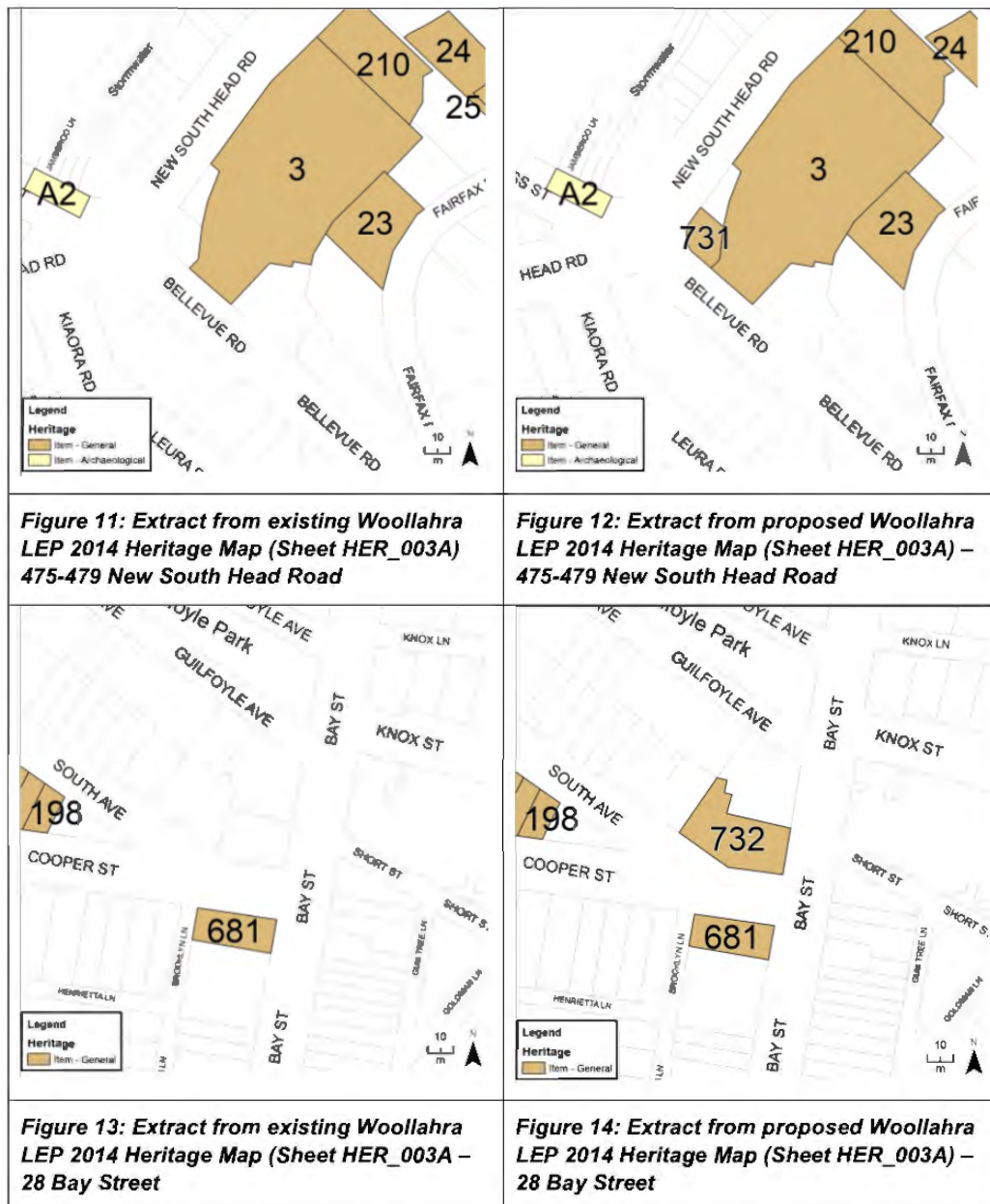
7. Mapping

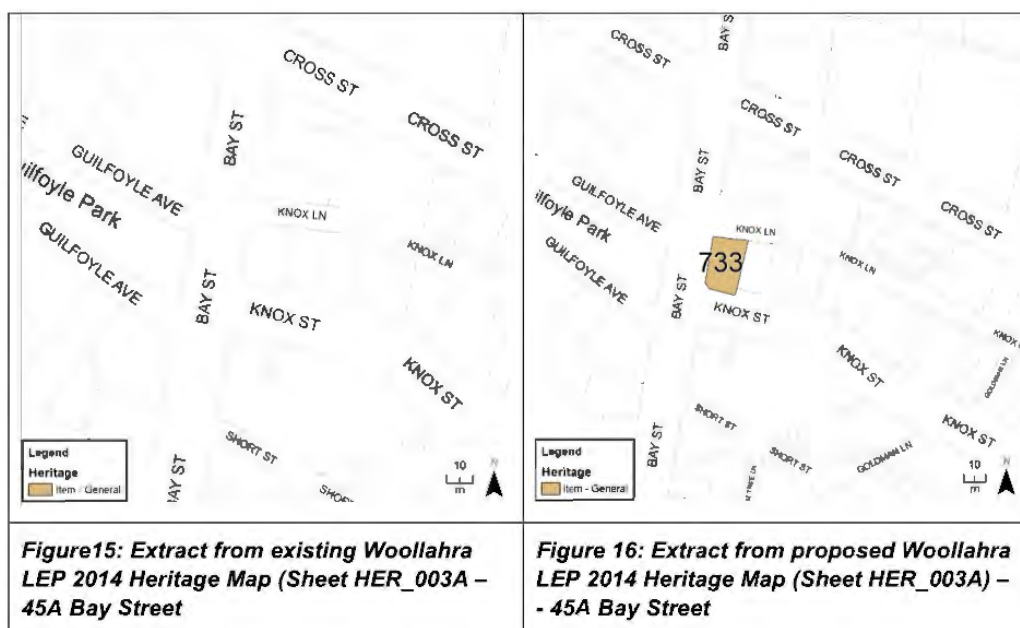
The planning proposal seeks to amend the Woollahra LEP 2014 Heritage Map (Sheet HER_003A) by applying an "Item-General" classification to the following sites:

Item	Address	Lot/DP
<i>Twenty-one</i>	21-25 Knox Street, Double Bay	Lot 1 DP 208922
<i>Coopers Corner</i>	475-479 New South Head Road, Double Bay	Lot 1 DP 13051
<i>Royal Oak Hotel</i>	28 Bay Street, Double Bay	Lot 1 DP570584 and Lot 1 DP 60445
<i>(former) In Shoppe building</i>	45A Bay Street, Double Bay	Lot 1 DP 208325

An extract of the existing and proposed heritage maps are shown in Figures 9 to 16. It should be noted that the heritage item numbers as shown are indicative only and will be subject to confirmation at the finalisation stage.







8. Community consultation

The owners of the properties the focus of the study were notified about the *Double Bay Heritage Study* during the assessment phase and were requested to provide access to their premises. Following the finalisation of the *Draft Double Bay Heritage Study*, the document was circulated to the owners of the affected properties for their information prior to the referral of the planning proposal to the Woollahra Local Planning Panel. At the time of writing, the owners of three of these properties – 45A Bay Street, 28 Bay Street and 21-25 Knox Street – have advised that they will be seeking heritage advice regarding their buildings. Any such advice will be considered during the exhibition stage of the planning proposal.

Public exhibition will be undertaken in accordance with the requirements of the Act and the *Environmental Planning and Assessment Regulation 2021*. It will also have regard to the *Local Environmental Plan Making Guideline* dated 2021 and any conditions of the Gateway Determination.

We recommend that the planning proposal is exhibited for a minimum of 28 days.

Public notification of the exhibition will comprise:

- weekly notice in the local newspaper (the *Wentworth Courier*) for the duration of the exhibition period, when a hardcopy version of that newspaper is being published.
- a notice on Council's website.
- a letter to land owners in the vicinity of each site, which will include every landowner in the Centre.
- notice to local community, resident and business groups such as the Double Bay Residents' Association.

During the exhibition period the following material will be available on Council's website and in the customer service area at Woollahra Council offices:

- the planning proposal, in the form approved by the gateway determination.
- the gateway determination.
- information relied upon by the planning proposal (such as the view analysis and relevant Council reports).
- Woollahra LEP 2014.
- Section 9.1 Directions.

9. Project timeline

As Council is authorised to exercise the functions of the Minister for Planning under section 3.36 of the *Environmental Planning and Assessment Act 1979*, the proposed timeline for completion is as follows:

Plan-making step	Estimated completion
Woollahra Local Planning Meeting	13 December 2022
Environmental Planning Committee recommends proceeding	February 2023
Council resolution to proceed	February 2023
Gateway determination	April 2023
Completion of technical assessment	Usually none required
Government agency consultation	May 2023
Public exhibition period	Same time as agency consultation
Submissions assessment	June 2023
Council assessment of planning proposal post exhibition	July 2023
Council decision to make the LEP amendment	August 2023
Council to liaise with Parliamentary Counsel to prepare LEP amendment	September 2023
Forwarding of LEP amendment to Greater Sydney Commission and Department of Planning and Environment for notification	October 2023
Notification of the approved LEP	November 2023

Schedules

Schedule 1 – Consistency with State Environmental Planning Policies

State environmental planning policy	Comment on consistency
SEPP (Biodiversity and Conservation) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Building Sustainability Index: BASIX) 2004	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Exempt and Complying Development Codes) 2008	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Housing) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Industry and Employment) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP No.65 – Design Quality of Residential Apartment Development	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Planning Systems) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Precincts – Central River City) 2021	Not applicable.
SEPP (Precincts – Eastern Harbour City) 2021	Applicable There are currently no identified state significant precincts located in the Woollahra LGA.

State environmental planning policy	Comment on consistency
SEPP (Precincts – Regional) 2021	Not applicable.
SEPP (Precincts – Western Parkland City) 2021	Not applicable.
SEPP (Primary Production) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Resilience and Hazards) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Resources and Energy) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.
SEPP (Transport and Infrastructure) 2021	Applicable Consistent. The planning proposal does not contain a provision which is contrary to the operation of this policy.

Schedule 2 – Compliance with section 9.1 directions

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
1	Planning systems	
1.1	Implementation of Regional Plans	Applicable and consistent. The planning proposal is consistent with the objectives of the <i>Greater Sydney Regional Plan: A Metropolis of Three Cities</i> , particularly Objective 13: Environmental Heritage is identified, conserved and enhanced. The heritage listing of these four (4) properties will provide ongoing protection of the heritage significance of these items.
1.2	Development of Aboriginal Land Council land	Not applicable. This planning proposal does not affect Aboriginal Land Council land.
1.3	Approval and referral requirements	Applicable and consistent. The planning proposal seeks to heritage list four (4) properties in the Woollahra Local Government Area. This is not expected to require any additional approval or referral requirements. The planning proposal is consistent with this direction.
1.4	Site specific provisions	Applicable and consistent. The planning proposal does not contain any unnecessarily restrictive site specific planning controls.
1	Planning systems – place based	
1.5 – 1.20	Implementation Plans	Not applicable. These plans do not apply to the Woollahra LGA.
2	Design and place	
3	Biodiversity and conservation	
3.1	Conservation zones	Applicable and consistent. The planning proposal will not affect the conservation standards of any environmentally sensitive land.
3.2	Heritage conservation	Applicable and consistent. The planning proposal will not affect the significance of places with environmental heritage. The proposed Heritage listing of four (4) properties in the Woollahra LGA will provide ongoing protection and recognition of the heritage significance of these properties.

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
3.3	Sydney drinking water catchments	Not applicable. This direction does not apply to the Woollahra LGA.
3.4	Application of C2 and C3 zones and environmental overlays in Far North Coast LEPs	Not applicable. This direction does not apply to the Woollahra LGA.
3.5	Recreation vehicle areas	Not applicable. The planning proposal does not apply to sensitive land or land with significant conservation values. It will not allow land to be developed for a recreation vehicle area.
3.6	Strategic Conservation Planning	Not applicable. The planning proposal does not apply to land identified as avoided land or a strategic conservation area under the <i>State Environmental Planning Policy (Biodiversity and Conservation) 2021</i> .
4	Resilience and hazards	
4.1	Flooding	Applicable and consistent. Each of the four sites are located on flood liable land. The planning proposal will not rezone flood liable land or affect the application of controls that ensure that development on flood liable land will not result in risk to life or damage to property. The planning proposal is consistent with the direction.
4.2	Coastal management	Not applicable. The planning proposal will not affect land in a coastal zone.
4.3	Planning for bushfire protection	Not applicable. The planning proposal will not affect bushfire prone land.
4.4	Remediation of contaminated land	Applicable and consistent. The planning proposal does not contain a provision which is contrary to this direction.
4.5	Acid sulfate soils	Applicable and consistent. Existing acid sulfate soils provisions will not be altered by the planning proposal.
4.6	Mine subsidence and unstable land	Not applicable. The planning proposal does not apply to land within a proclaimed Mine Subsidence District or to land identified as unstable.
5	Transport and infrastructure	

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
5.1	Integrating land use and transport	Applicable and consistent. The planning proposal does not contain a provision which is contrary to the aims, objectives and principles of: <ul style="list-style-type: none"> • <i>Improving Transport Choice – Guidelines for planning and development</i> (DUAP 2001), and • <i>The Right Place for Business and Services – Planning Policy</i> (DUAP 2001).
5.2	Reserving land for public purposes	Applicable and consistent. The planning proposal does not amend reservations of land for public purposes.
5.3	Development near regulated airport and defence airfields	Applicable and consistent. The planning proposal does not contain a provision which is contrary to this direction.
5.4	Shooting ranges	Not applicable. The planning proposal does not apply to land adjacent to or adjoining an existing shooting range.
6	Housing	
6.1	Residential zones	Not applicable. The direction does not apply where sites are zoned for residential development.
6.2	Caravan parks and manufactured home estates	The planning proposal will not affect any caravan parks or manufactured housing estates.
7	Industry and employment	
7.1	Business and industrial zones	Applicable. Consistent. The planning proposal does not contain a provision which is contrary to the operation of this direction.
7.2	Reduction in non-hosted short-term rental accommodation period	Not applicable. This direction does not apply to the Woollahra LGA.
7.3	Commercial and retail development along the Pacific Highway, North Coast	Not applicable. This direction does not apply to the Woollahra LGA.
8	Resources and energy	
8.1	Mining, petroleum production and extractive industries	Not applicable. This planning proposal will not affect any of the nominated activities.
9	Primary production	

Planning proposal – Compliance with section 9.1 directions		
Direction		Applicable/comment
9.1	Rural zones	Not applicable. This planning proposal will not affect any rural zones.
9.2	Rural lands	Not applicable. This planning proposal will not affect any rural lands.
9.3	Oyster aquaculture	Not applicable. This planning proposal will not affect any Priority Oyster Aquaculture Areas.
9.4	Farmland of state and regional significance on the NSW Far North Coast	Not applicable. This direction does not apply to the Woollahra LGA.

From: George Karavanas [REDACTED] >
Sent: Sunday, 27 November 2022 7:55 PM
To: Anne White [REDACTED]
Cc: Justin Scheinberg [REDACTED]; Angela Grima [REDACTED]
Stephen Gergely & Pinter PTY LTD ([REDACTED]) Zoltan
Kovacs and Ying Chew [REDACTED] >; Mike Doyle [REDACTED]; Olivia
Payne [REDACTED]
Subject: 45A Bay St, Double Bay - Council Ref SC6577 Proposed Local Heritage Listing

Hi Anne,

Hope all is well.

Please find attached Zoltan Kovacs's brief submission in respect of the heritage listing of the subject site, which was submitted to Council on Friday.

Zoltan's submission articulates the reasons why it is our collective opinion that the proposed listing presented at the Panel meeting should be deferred and we should be given a reasonable opportunity to research and present council a more informed heritage opinion.

I trust this brief submission is of assistance to you in the interim. However, should you wish to discuss this matter further, please do not hesitate to contact our office.

Thank you.

Regards,

[george karavanas](#)

managing director

[REDACTED] paddington street, paddington nsw 2000
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inst: [REDACTED]
co: [REDACTED]
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From: [Mike Doyle](#)
To: [Kristy Welfare](#)
Cc: [Angela Grima](#)
Subject: RE: 45A Bay St, Double Bay - Council Ref SC6577 Proposed Local Heritage Listing
Date: Friday, 25 November 2022 4:53:16 PM
Attachments: [45A Bay Street Double Bay - Proposed Heritage Listing 24 Nov.pdf](#)

Hi Kristy,

I haven't been able to contact George Karavanas from GSA Planning to confirm that our submission has been lodged at Council by 25 November 2022 being the extended date for submissions, consequently I'm attaching the Report dated 23 November 2022 from Zoltan Architects.

Can you please confirm that the Report has now been received by Council.

Thanks

Mike

Mike Doyle | Group Project Manager

GBR REALTY PTY LTD

Unwins Bridge Road, St Peters 2044 Australia

PH [REDACTED] | M [REDACTED]

23/11/2022

To:
General Manager
Woollahra Municipal Council
536 New South Head Road
Double Bay NSW 2028

Attention: Anne White
Manager – Strategic Planning & Place

Dear Anne,

RE: Double Bay Centre Heritage Study
Proposed heritage listing - 45A Bay Street, Double Bay



I am seeking a deferment for this matter from the Local Planning Panel.

I have been engaged by the owners of the building to provide a review of the study and an independent heritage assessment of the building, but as always, my professional opinion is my own and based on my firsthand experience.

As an architect and heritage professional of over thirty years experience, I have a strong interest in Modernist architecture and I am glad to see that society is "catching up" and starting to recognise buildings of the recent past having cultural significance.

In principle I support planning proposals to extend heritage protection to newly identified culturally significant buildings, but it is my firm belief that this process must be well conducted and free of errors as far as possible to be credible. Serious errors in a study reflect poorly on council. Therefore, I would like to register my concern about the proposal to list the property at 45A Bay Street as a heritage item on the basis of the Draft Inventory Sheet prepared by *Lucas Stapleton Johnson Heritage Planning & Architecture (LSJ)*, because the study contains a number of errors and omissions.

I have access to information that challenges the findings of the study, but the nominal extension of time I received to prepare a submission, does not permit a detailed response, thus I am restricted to bring to your notice only a few important points:

- ◆ Neville Gruzman did design the building, but his intentions for the site which were part of his vision for Double Bay, were not carried out, because disputes quickly arose between the architect and the client over building costs (the cost estimate was too high and there were concerns over the feasibility of construction). The pedestrian bridge was dropped and the client instructed the architect to simplify the design. Gruzman refused to comply. As this conflict is not addressed in the LSJ study, their assessment of local historical significance will need review.
- ◆ I have written evidence that Neville Gruzman formally resigned from the project and transferred intellectual property rights to the owners. That is why it does not appear in the list of Neville Gruzman's *oeuvre*. The LSJ study has not addressed this issue.
- ◆ The building was then extensively redesigned by Gergely & Pinter Architects Pty Ltd in 1973 to effect cost savings. They also provided full architectural services for documentation and construction supervision. The building is more reflective of their involvement than that of Neville Gruzman. The LSJ study has not addressed Gergely & Pinter's decisive involvement.
- ◆ The Gergely & Pinter redesign resulted in a very different building, as built. The LSJ study has not evaluated the differences between the original intentions and the result, weakening the case for aesthetic significance.

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- ◆ The LSJ study has not provided a comparative analysis between the property and 'Gaden House' (24 Bay Street, Double Bay), which is also by Neville Gruzman and recently listed as a heritage item. In my opinion a comparison would be essential to establish the real aesthetic significance of the property.
- ◆ The LSJ study has not identified the Builder, calling it 'unknown'. I have evidence that the builder was George Coleman Constructions Pty Ltd of 76 Carrington Road, Waverley.
- ◆ The above cited facts show that Gruzman's involvement was limited. The suggested connection with In Shoppe Pty Ltd may also be tenuous: ownership of the property and the company by the same individuals does not automatically confer associative significance. The property was never In Shoppe's flagship store; they had a small outlet on the Knox Street side. The LSJ study has not shown that any evidence exists that still connects the embassies and the Imperial Peking Restaurant to the place. The LSJ study has confused facts about historical associations and social significance and these will need careful reassessment.
- ◆ Site inspection revealed a very simple, ordinary commercial interior. For example, the coffered concrete ceilings proposed by Gruzman were dropped from the final design. The interiors are based entirely on the work of Gergely & Pinter and the LSJ study errs when it assigns technical/research significance on the basis of Gruzman's construction methodologies.
- ◆ LSJ has not been able to undertake an interior inspection, but I have and found it to be an ordinary commercial interior, lacking in aesthetic value and technical/research significance. The validity of the study's findings in terms aesthetic significance, technical/research significance, representativeness and integrity are still open to question.

I hope for the sake of upholding the integrity and credibility of planning process that the property is removed from the list of potential heritage items to be included in an LEP Amendment until a comprehensive and independent review can be made, and for that reason I seek a deferment from the Local Planning Panel.

Regards

ZOLTAN KOVACS B. Arch (Hons)
Architect

From: [Martin Border](#)
To: [Anne White](#)
Cc: [Kristy Wellfare](#)
Subject: RE: Request for extension - 21-25 Knox St, Double Bay - Proposed Heritage Listing
Date: Friday, 25 November 2022 11:57:42 AM
Attachments: [image001.jpg](#)

Hi Anne & Kirsty,

Hope you are both well.

I have engaged consultants to respond to the Report prepared by Council.

However, as mentioned previously due to the time of year it was received from Council (1 Nov 22) and the consultant's current workload just before the end of the year I will not be able to submit their Report today.

I am pushing hard for them to have their Report completed as soon as possible.

As you know this is not a quick process (Council took 10 months).

I really appreciate your understanding.

Kind regards

Martin Border
Managing Director

Border Group
MPJ Holdings Pty Ltd
Property Investors & Managers
PO Box [REDACTED]
Double Bay NSW 1360

Mob: [REDACTED]

Email: [REDACTED]

From: [Edward Malouf](#)
To: [Kristy Wellfare](#)
Cc: [Jamie Malouf](#); [Susan Wynne](#)
Subject: Royal Oak Hotel Double Bay Proposed local Heritage listing
Date: Tuesday, 15 November 2022 12:41:49 PM
Attachments: [image001.png](#)

Dear Kristy,

Thank you for your time on the phone today. As mentioned I have just opened a letter from council suggesting that the hotel should be a Local Heritage item.

When we were notified earlier this year that council wanted to do a heritage study / report on the building we certainly had no objection to do so.

In fact I met councils heritage consultant who conducted the report and the inspection. We spend probably 20 minutes walking through the building internal and naturally externally.

After the inspection I asked what she thought of the chances of the Royal Oak being suitable for a heritage listing, her answer was "there is no way I could possibly recommend to council that this property should be a heritage item, there is not enough original features internally and externally, there has been too many changes over the years for it be considered"

She then went on to say that if council was to consider making the Double Bay centre a Heritage Conservation area that she would recommend "that the exposed rafters under the eaves would have some heritage value"

Naturally I did not bother engaging with a heritage consultant back at the beginning of the year to do our own report, until now that I have received this letter of wanting to heritage list 28 bay street Double Bay. I do find this whole process somewhat strange to say the least.

I request that we are given an extension to undertake our own heritage study / report of 28 Bay Street.

Respectfully I would also request that once our report is complete we are able to have a meeting with yourself, Ann White, our heritage consultant and the lady who did councils report who I met on site.

Thank you for your time.

Cheers and thank you.

Edward Malouf
Royal Hotels Group

[REDACTED]
[REDACTED]

From: [Martin Border](#)
To: [Kristy Wellfare](#)
Subject: RE: Request for extension - 21-25 Knox St, Double Bay - Proposed Heritage Listing
Date: Friday, 4 November 2022 2:52:30 PM
Attachments: [image001.jpg](#)

Hi Kristy,

Thanks for your reply.

I have now spoken to 2 Heritage Experts and, as mentioned in my email below, due to the time of the year they both have full schedules leading up to the Christmas break in approx 6 weeks' time.

Once again I reiterate that it is unfair that Council has had 10 months to do their assessment of the building however they are only giving me 3 weeks to respond so close to Christmas.

I don't understand the urgency to submit the Report to the Planning Panel in December especially when there are errors and inaccuracies in the Report which need to be corrected.

As you mentioned Council closes for down part of December/January as do the consultants I have contacted and due to the short notice they have other work commitments.

Once again, I respectfully request an extension in the interest of fairness and am happy to co-operate with council (as I did with your consultant) to ensure the Report is corrected before being submitted to the Planning Panel.

Kind regards

Martin Border
Managing Director

MPJ Holdings Pty Ltd
Property Investors & Managers
PO Box [REDACTED]
Double Bay NSW 1360

Mob: [REDACTED]

Email: [REDACTED]

From: [Mike Doyle](#)
To: [Kristy Wellfare](#)
Cc: [Angela Grima](#)
Subject: 45A Bay St, Double Bay – Council Ref SC6577 Proposed Local Heritage Listing
Date: Tuesday, 1 November 2022 3:52:35 PM

Dear Kristy

Thank you for taking my phone call earlier today and spending time discussing the above property. As advised to you the Owners of 45A Bay St, Double Bay (In Shoppe Pty Ltd) have provided us with a copy of Woollahra Council letter dated 20 October 2022 (Council ref No SC6577) in which Council have advised that 45A Bay St has been recommended by Council staff to be listed as a local heritage item in Schedule 5 (environmental Heritage) of the Woollahra Local Environmental Plan 2014.

The Property Owners have requested that we (GBR Realty Pty Ltd) review and manage the information and process (which Council has advised in the above mentioned letter) and to then make recommendations/comments for their review. If required Inn Shoppe can provide a letter of authority confirming our role and appointment.

The property at 45A was approved and built some 50 years ago and with this in mind the purpose of our call to you was for two reasons:-

Firstly the Property Owners nor ourselves have any files or records relating to the original Development Approval and Conditions issued by Woollahra Council – Development Application No 467/28. We are aware it was approved by Woollahra Council in June 1972, but that is the limit of what we have relating to the approval. We are therefore requesting that Council provide us with a copy of the plans and conditions relating to the Development Approval No 467/28 referred above and also a copy of the Building Approval and Conditions which Council would also have had to issue, the time being well prior to PCA's and Construction Certificates. We are happy to pay Councils reasonable costs in sourcing and/or printing this documentation and we can call in and pick up the documents when advised they are ready, alternatively they could be emailed.

Secondly we request an extension of the time to make a submission beyond Friday 18 November 2022, (being the closing date advised by Council). We request the extension on the basis of the following:-

1. the Building is some 50 years old and it takes time to locate, collate and review the necessary documents, complicated by the fact we or the owners don't have the relevant documents.
2. Council has only provided 21 business days for the Property Owners to engage all the required consultants and specialist experts needed to review and then provide recommendations on what is a very complex and important matter i.e. the proposed heritage listing of a building.
3. Based on the above we respectfully request that Council extend the closing date for submissions until Friday 02 December 2022 or a week later to 09 December 2022 if that is possible. This would provide adequate time for matter at hand to receive the proper review

and attention it deserves.

We hope the above is self-explanatory and we look forward to your early response on the two matters raised, if you need to discuss anything related to the above, please call the undersigned.

Regards

Mike

Mike Doyle – Group Project Manager

GBR REALTY PTY LTD

[REDACTED] Unwins Bridge Road, St Peters 2044 Australia

Ph [REDACTED] | M [REDACTED]

From: [Martin Border](#)
To: [Kristy Welfare](#)
Cc: [Records](#)
Subject: 21-25 Knox St, Double Bay - Woollahra Council Heritage Letter
Date: Wednesday, 2 November 2022 12:16:27 PM
Attachments: [21-25 Knox St - Woollahra Council Heritage Report \(21 Oct 22\).pdf](#)
[21-25 Knox St - Woollahra Council Heritage Letter \(21 Oct 22\).pdf](#)

Dear Kristy,

Thank you for your letter dated 21 Oct 22 (attached) regarding 21-25 Knox St, Double Bay.

Please note the letter was only received by my office on 1 Nov 22.

Council has been reviewing the property for approx 10 months however they have only given me till 18 Nov 22 to respond (ie 14 business days).

I have owned the property for just on 30 years and am well aware of the background of the property.

There are points in the Report which need to be corrected to make a fair assessment of the heritage importance of the property.

I also have Council DA & BA approval to make alterations and additions to the building which has been enacted with substantial commencement works already having been carried out.

I am going to appoint a heritage consultant to assess the Report and for them to make their own assessment of the property considering all the facts.

Could you please provide me with 90 days to appoint a heritage consultant and for them to prepare a Report.

Considering how close to the end of the year your Report was received and the time Council had to prepare their Report I feel the time extension is fair and reasonable.

If you have questions please let me know.

Kind regards,

Martin Border
Managing Director

MPJ Holdings Pty Ltd
Property Investors & Managers
PO Box [REDACTED]
Double Bay NSW 1360

Mob: [REDACTED]