

# *Heritage Data Form*

ITEM DETAILS								
<b>Name of Item</b>	Rose Bay Uniting Church and Wesley Hall Group							
<b>Other Name/s Former Name/s</b>	Rose Bay Methodist Church and Wesley Hall Group							
<b>Item type (if known)</b>	Group/complex							
<b>Item group (if known)</b>	Church and Church Hall							
<b>Item category (if known)</b>	Built and Moveable							
<b>Area, Group, or Collection Name</b>	Rose Bay Methodist Church and Wesley Hall Group							
<b>Street number</b>	518a							
<b>Street name</b>	Old South Head Road							
<b>Suburb/town</b>	Rose Bay					<b>Postcode</b>	2029	
<b>Local Government Area/s</b>	Woollahra							
<b>Property description</b>	Lot 37 Section A DP 4567.							
<b>Location - Lat/long</b>	<b>Latitude</b>				<b>Longitude</b>			
<b>Location - AMG (if no street address)</b>	<b>Zone</b>			<b>Easting</b>			<b>Northing</b>	
<b>Owner</b>	Uniting Church in Australia Property Trust of NSW.							
<b>Current use</b>	Church: leased to dance school; Wesley Hall: Vacant							
<b>Former Use</b>	Church and Church Hall; subsidised child care centre (long term), community meetings and classes.							
<b>Statement of significance</b>	<p>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 extended by the Methodist community as the suburb around it was established and quickly developed.</p> <p>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.</p> <p>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</p>							

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	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.	
<b>Level of Significance</b>	State <input type="checkbox"/>	Local <input checked="" type="checkbox"/>

DESCRIPTION	
<b>Designer</b>	The church building was designed in 1904 by the architecture and engineering firm AL and G McCredie and Sons, with substantial additions in 1924 by architect DE Walsh. The adjacent Wesley Hall was designed in 1929 by architect Byera Hadley, with modern amenities added in the 1970s.
<b>Builder/ maker</b>	The builders of the successive stages are likely to be documented in Church records.
<b>Physical Description</b>	<p>The Church is very recognisably styled in a modest Late 19<sup>th</sup>, early 20<sup>th</sup> century interpretation of the Gothic Revival. Its restrained, more obvious ecclesiastical stylistic gestures are mixed with curiously domestic timber trim in the decorative woodwork of the main façade. The Church has a steeply pitched coupled roof with its ridge paralleling Dover Road, and a tripartite gable treatment to its main Eastern façade. A high, ridge-terminating gable is set above an East-facing rose window with its roughcast plastered and battened gable wall set off by a timber curved decorative joinery screen that is supported on struts each side. Two lower side gables partner the main gable, and were formerly set above the entry porches, with inward facing, opposing doors. These porches are now effectively vestibules, entered via an added central parapet-enclosed and flat roofed main entry porch, which must have offered greater weather protection for arriving worshippers.</p> <p>At the North-West corner, a small gabled entry porch, also described as the Vestry, allows direct entry to the Church and robing space for the clergy. On the opposing South West corner, hidden from the primary views, a larger gabled addition houses a former School Room with East and West-facing external doors.</p> <p>The steeply pitched roof of the Church is clad with diagonally laid asbestos cement shingles; these are trimmed with terracotta ridging of alternating crested and plain pieces. The shingles extend to the roofs of the additions, with similar ridge tiles.</p> <p>The walls of the Church are of a mid-brown "Sydney Commons" type laid as face work, in a simple stretcher bond. The walls are divided into bays by attached stepped buttresses extending up to the eaves. These flat utilitarian devices feature pointed moulded cement copings at the step points. The brickwork rises from roughly dressed and coursed, random sized sandstone rubble base walls. On the main Church exterior, the brickwork includes contrasting red face brick bands and arched heads to the pointed lancet windows.</p> <p>On the South School Room addition, the pointed heads and bands appear to have been continued in red-ochre colour-washed or stained courses rather than red face bricks. On the East facing main façade, the walls have been colour-washed with a yellow ochre, seemingly to integrate the brickwork of the two gabled former porches with the later central parapet porch, but the wash also adds contrast to the white painted roughcast panels, moulded string courses and pointed brick arches of the</p>

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parapet-frieze emphasising the porch.

The pointed timber-framed windows and boarded doors of the Church are amongst its more "Gothic" details. The windows variously include slightly different opening sashes and leadlight glazing that is mostly generic in design but there are two commemorative windows – one to Ebenezer Vickery, the land donor, and one to those of the congregation who gave war service. The simple ledged framed and boarded doors continue the modesty of the building while including some attractive period hardware. The later, central entrance porch with pointed doors gives into the two former entry porches whose inner doors open directly to the nave. This is divided into six (6) bays by the placement of windows and the exposed faces of the chords, collar ties and tie rods of the main roof trusses, largely concealed by the coved, boarded and varnished ceiling linings. The flat boarded timber floor of the nave occupies four (4) bays, the remaining two (2) at the West end elevated for the Altar Table, Communion Rail, Choir Bays, organ and Pulpit (or "Rostrum").

The Altar Table is set in front of a tall varnished, fine joinery panelled *reredos* or altar screen, which is in turn lent emphasis by its placement against a tall, shallow, pointed niche with moulded architrave let into the plastered back wall of the Church. The low timber rails to the Choir Bays are elaborately carved in an arcaded and panelled detail, featuring individually carved columns supporting solid but thin arched panels. The pulpit or rostrum is integrated with the Northern rail. The Choir Bay rails and "Rostrum" are recorded in the 1974 Church history as having come from the first Methodist church in New South Wales. All this fine timber joinery is varnished. Similarly-finished doors to the North and South give access to the Vestry/Porch and School Room respectively. These are simply finished spaces with modest details resembling the Church.

## The Wesley Hall

Approved by Council and built in 1929, the Wesley Hall is a substantial two storey hall and school structure, comprising a commodious first floor hall space able to seat 300 people, set above a ground floor which was designed to provide equal kindergarten and main class room spaces, a smaller class room and library, with Secretary's room and kitchen. Placed close to the Western rear of the Church (separated by only twelve feet), the Hall is set at right angles to the earlier building with its principal façade to Dover Road, and its expansive gabled roof, clad in the same asbestos cement diamond pattern shingles and terracotta ridging - forming a backdrop to the Church.

The building was impressively detailed in the "Romanesque Revival" manner favoured for ecclesiastic buildings by the architect, Byera Hadley, as an alternative to the Gothic Style he could also competently deliver. Robustly detailed in the same dappled common brickwork as the Church, with a four-centred arch pointed principal door and main hall window of timber multi pane glazing carrying resonances to it from the Church, the Hall is a plain but quietly accomplished building, complementing the Church and its setting while pursuing an ambitious and necessarily functional program.

The broad gable, pointed openings, wide and flat English bond buttresses and multi-paned sashes of the main Northern façade give way to simpler details in the rear Southern end and the East and West side elevations. Light is admitted to the interiors through multiple windows along the sides, timber-framed sash windows with square, expressed cement rendered lintels. On the Eastern side a bracket-supported eaves extension formerly sheltered a steel fire escape, which has now been removed and replaced by a brick piered and concrete slab stair assembly and walkway, with rear toilets for the Hall and Child Care Centre and a stair connecting the Hall with the ground floor and narrow intervening

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	<p>yard space. New gates in the masonry Northern boundary wall allow direct entry to the Hall from Dover Road.</p> <p><b>The Wesley Hall Internally</b></p> <p>A brick stair tower at the North-West corner of the Hall houses the internal main staircase to the upper level hall, and acts as the formal entrance lobby for each level. The stair is solidly detailed in an Arts and Crafts manner with heavy square lined balustrades and treads and the walls are left as plain face brickwork.</p> <p>The ground floor School Rooms, now combined spaces, are plastered with simple square trim, all painted. By contrast, the upper level Hall has dark "liver brick" walls ("OK Bricks") in common bond extending up to a moulded brick capping, plastered frieze, and panelled fibrous cement ceiling linings. The Hall is divided into six (6) bays by five (5) expressed 'principals' (trusses), ceiled off at the collar ties, with central ventilation panels to the roof void at the apex. Similarly, to the Church, the roof structure is lightened by tie and suspension rods. Tall paired timber sash windows line each side. The most southern bay is raised as a stage platform with timber panelled "retiring spaces" to each side. The Hall floor is timber parquetry laid on top of a timber floor structure while the ground floor has conventional timber boarded floors on joists and piers.</p> <p>In the 1970s a two-level service wing was attached to the Eastern and Southern elevations of the Hall, incorporating a new stair in lieu of the steel fire escape, and providing toilets and covered access between the Hall and the Church.</p>
<p><b>Physical condition and Archaeological potential</b></p>	<p>The sound design and construction of the Church and Wesley Hall have meant that they have remained in a good, largely sound condition despite necessarily impecunious management. Sound construction using well-chosen materials can only resist the agents of deterioration for so long, but the Church and Hall present without major apparent difficulties, and with the usual issues related to necessarily withheld or slowed maintenance. Issues would include:</p> <ul style="list-style-type: none"> <li>- The roofs, which appear to retain long-standing asbestos tile cladding, need review to ensure the safety of their materials, and the absence of decay and sound fixing of integral flashings and the timberwork – which also requires painting;</li> <li>- Rainwater goods, flashings and associated drainage need to have proven soundness and functionality, from roof to kerb and gutters or main storm-water drains;</li> <li>- Minor areas of brickwork require repointing or joints and minor cracking; embedded steel members and lintels need checking and any preventative maintenance;</li> <li>- The stone base walls of the buildings should be checked for salt induced decay of stone, loss of pointing and any structural movement; as the building was detailed with slate and bitumen-coated lead damp-proof courses, moisture levels and any salt efflorescence need identification and attention;</li> <li>- Joinery elements need review and repair as necessary before maintenance painting;</li> <li>- Internal finishes, fixings and services need review and minor overhaul as required.</li> </ul> <p>Assessment of internal fibrous cement linings which are likely to be asbestos reinforced, should be undertaken to confirm their acceptability in safety terms.</p> <p>The buildings appear, overall, to be in a sound condition eminently capable of careful maintenance and repair to suit their continued, appropriate use.</p> <p>The Aboriginal heritage values of the site, and its potential archaeological heritage of the site have not</p>

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	been assessed.				
<b>Construction years</b>	<b>Start year</b>	c1905	<b>Finish year</b>	1970s	Circa <input type="checkbox"/>
<b>Modifications and dates</b>	<p><b>The Church</b></p> <p>How the Church was originally arranged is not clear, but alterations to the Church began in the 1920s, with "additions" recorded by Council that year including electric lighting replacing the gas lights, which had earlier replaced the original lamps. Evidence of these changes is suggested by the various base fittings surviving on the boarded ceiling linings. Research in Church and Council archives may provide additional documentary evidence.</p> <p>In 1924, more substantial changes leading to the present plan form of the building were designed by architect Dallas E. Walsh, and the Council stamped approved plans and specifications for these works survive. Comparison of these documents with the fabric of the Church suggests:</p> <ul style="list-style-type: none"> <li>- the Church had already reached its current footprint when these works were proposed; no works are depicted for the floor of the present Choir and Altar area, and viewed from the external access hatch, the sandstone piers under the Church floor appear consistent throughout;</li> <li>- former windows in the Western wall of the Church, shown as being bricked up in these plans, can still be read in the exterior brickwork of the rear wall; the specification calls for the re-use of these sash windows in the new School Room;</li> <li>- the Southern wall between the nave and new School Room addition was raised in height and plastered to suit the new ceiling line of the School Room addition, and a window was also bricked up;</li> <li>- the specification calls for removal of the dividing walls and doors between the Church and existing School Room, saving the doors for re-use;</li> <li>- the alteration of the brickwork of the North elevation, called up in Walsh's specification, was undertaken to better integrate the new Vestry/Porch and make the face brickwork consistent; common bricks were specified with string courses and opening arches of contrasting "OK Bricks"; new pointed windows forming part of this work may explain the visible joinery differences present, although the specification required these windows to "match in every respect" the existing pointed windows; the lower Vestry/Porch floor level, three steps down from the Church interior rather than equal to the nave as drawn, may have been an economy measure;</li> <li>- the new roof to the Western end of the Church was to be "of similar construction" and "similar pitch" to the existing; the new roof areas shown on the drawings were to be covered in 20 x 10" slates selected to match the existing "as far as possible", re-using those salvaged slates and <i>"in the event of not being able to procure the same color (sic), removing and rearranging the whole to the directions and satisfaction of the committee or their representative. Understanding to be arrived at with the Representative while tendering and before signing up on this matter...".</i> The roof was to be <i>"finished complete with crested terracotta hips, ridges and finials also cowels (sic) to match those existing as shown...";</i></li> <li>- the new main front entry porch, carefully integrated with the existing porches' brickwork, required bricking up of a window in the original East nave wall, and required demolition of the <i>"existing belfry,</i></li> </ul>				

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*bell, roof and piers as far as is shown on the drawings*". The drawings sighted for this report did not show this work, but others, yet to be discovered in Church or Council archives may do so.

While these documents do not clarify the exact original format of the Church, since they are dated some twenty years after its first construction, great emphasis was placed in the extension of the Church on retaining its original architectural detailing and presentation. This was successful, and the building presents complete and carefully integrated across its phases of building. Walsh's 1924 drawings suggest that the footprint of the Church was not extended, but that the nave was lengthened by inclusion of the former schoolroom, replaced by the new southern school room extension. The nave roof was extended over this former school room, as called for in the drawings and specification. Either a phase of construction is not yet understood, or the original school room was built larger than initially described. Church records might clarify this.

Measures of economy appear to have been adopted in the use of colour-stained string courses and arches to match original bricks, and the lowered Vestry/Porch floor; the "Eureka" slate roof, a product of Californian origin, may have proven difficult to match (or impractical to extend) and explain the complete roof of asbestos cement shingles with metal "*cowels*". On further enquiry, Church records will possibly clarify this.

## **The Wesley Hall**

The drawings and specifications by architect Byera Hadley similarly illuminate the presentation and detailing of the Wesley Hall as built. Of particular interest are the amendments made to the building's design through changes in the specifications, obviously to secure substantial costs savings. These are central to the building's finished appearance:

- the stepped parapet treatment of the North front gable was foregone for a more regular timber barge treatment;
- Contrasting OK bricks for arches and string courses were deleted;
- the intended reinforced concrete upper level (the Hall) floor structure and main stair were foregone for timber, with more "industrial" jarrah floor boards and parquetry;
- tiled window sills became cement render;
- the roof was covered in "16" x 16" *grey asbestos cement tiles in lieu of Marseilles pattern tiles specified*" which were noted in the master specification as "*French tiles*";
- the pivot sashed, pointed windows intended for the Hall at the first floor became the square headed box frame double hung sashes still extant;
- the hammer beams, posts and curved struts of the Hall's trussed ceiling were omitted;
- French polishing of handrails, copper name lettering, leadlight glass and the "Celotex" ceiling linings were amongst other embellishments foregone; the timber detailed entrance gates became standard wire "Buzzacotts" gates, and the angled corners of the main stair hall were squared up.

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	<p>Together the drawings and specifications for the Hall show how again, the Church Committee and their architect strove to achieve a harmonious compatibility in the completed building, in the face of increasing construction costs. The changing economies of building construction and practice are also evident, in the deletion of traditional embellishments and the reliance upon an engineer for the detailed design of structural elements.</p> <p>Woollahra Council records reveal a sequence of Building Applications for the site beginning as early as 1920. The alterations and additions to the church up to 1929 are documented through these records, and their understanding may be enhanced by Methodist Church records, yet to be researched.</p> <ul style="list-style-type: none"> <li>• 1920: application no. 266, additions</li> <li>• 1920: application no. 358, additions (electric lighting?)</li> <li>• 1924: application no. 465, additions by D.E. Walsh, main entrance porch, Dover Road vestry porch, school room, brick boundary wall constructed, original bell and belfry removed.</li> <li>• 1929: application no. 199, school hall (Wesley Hall) Byera Hadley</li> <li>• 1957: application no. 294, additions</li> <li>• 1959: application no. 122, garage [?]</li> <li>• 1971: application no. 1494, alterations and repairs, toilets and covered way [?]</li> <li>• 1975: application no. 542, alterations and additions</li> <li>• 1976: application no. 272, alterations and additions</li> </ul> <p>Various drawings are held in Council's archives for the 1924 Walsh designed additions, and for the 1929 Hadley designed Wesley Hall.</p>
<b>Further comments</b>	<p>Moveable Heritage items – a draft inventory</p> <p>Following the site inspection on 8 February 2018, the following items were identified as moveable heritage items. The provenance of each item, however, has not been determined and a few items described in the literature are no longer visible or have been removed. While a thorough search for moveable heritage should be undertaken (including the subfloor areas), a draft inventory has been prepared by Dr. Bogle as follows.</p> <p><b>The Wesley Hall</b></p> <ul style="list-style-type: none"> <li>• 1. Two 19th century-style settles, level 2</li> <li>• 2. Gothic revival style trestle table base in cupboard at rear of hall, level 2</li> <li>• 3. Unidentified timber medallion (honour board or hymnal notice board?). [Inaccessible] cupboard rear of hall, on level 2</li> <li>• 4. Ornate timber table top in cupboard rear of hall, level 2</li> </ul>

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	<p><b>The Church</b></p> <ul style="list-style-type: none"><li>• 5. Timber 19th century style table with turned feet, former school room</li><li>• 6. Timber pews from sanctuary (now on chancel)</li><li>• 7. Two ornate timber chairs with sugar-twist backs, robing room/vestry</li><li>• 8. Three ornate timber flower stands (turned and/or carved) in sanctuary and robing room/vestry</li><li>• 9. Gothic revival timber altar (reredos), communion table and timber cladding with memorial plaque donated as a memorial to Mrs A. Foster, 1934</li><li>• 10. Timber pulpit in sanctuary donated as a memorial to Mrs A. Foster, 1934. Gothic Revival timber trestle table in sanctuary</li><li>• 11. Gothic revival deacon's chair, robing room/vestry</li><li>• 12. Hymnal board on chancel</li><li>• 13. Marble baptismal fount "In memory of Mrs Mark Blow", robing room/vestry</li><li>• 14. Ornate carved choir rails</li><li>• 15. Estey bellows organ removed (1957)</li><li>• 16. Art nouveau style brass and iron door pulls on inside of nave entry doors</li><li>• 17. Church bell, removed and transferred to the Byera Hadley-designed Annesley School, Bowral (date uncertain)</li><li>• 18. A 1905 framed photograph of the church was referred to in the church history as hanging in the church, but was not present during site inspection.</li></ul> <p>Fixed items, interior and exterior of the Church</p> <ul style="list-style-type: none"><li>• 1. Engraved brass plaque, In Memoriam, Ada Foster (1934) for donation of pulpit, choir stall and timber altar<sup>1</sup></li><li>• 2. Marble honour board 1914-1918 War</li><li>• 2. 1914-1918 War stained glass window</li><li>• 3. Ebenezer Vickery, MLA stained glass window</li><li>• 4. Charles Lambourne Dewley marble memorial (1942)</li><li>• 5. Engraved brass plaque (Alice Perry In Memoriam) fixed to pulpit) and unidentified chair</li><li>• 6. Exterior/engraved marble foundation plaque Mrs Mark Blow (1904)</li></ul>
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<sup>1</sup> "Memorial to Mrs. A. Foster." *Sydney Morning Herald*, 10 July 1935, p.8



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- 7. Exterior/ inlaid marble foundation plaque Mrs C.L. Dewley (1924)
- 8. Exterior/inlaid marble foundation plaque E. Vickery MLC (1904)
- 9. Exterior/inlaid marble foundation plaque Miss D.E. Stevens (1924)
- 10. Exterior/engraved trachyte foundation plaque Mrs Josiah Mason (1929)/Wesley Hall
- 11. Exterior/engraved trachyte foundation plaque Rev James Colwell (1929)
- G.P. Walsh. "Vickery, Ebenezer (1827-1906) Australian Dictionary of

## Bibliography

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- "Rose Bay Methodist Church, laying of foundation stones." The Methodist, 10 December 1904, p.6.
- Ray Herbert. "The History of Studley Park." n.d. [www.camdenhistory.org.au/Studley%20Park.pdf](http://www.camdenhistory.org.au/Studley%20Park.pdf). 7 July 2011.
- "New Church at Rose Bay." Daily Telegraph, 20 February 1905, p.3.
- "Leigh College." Sydney Morning Herald, 16 July 1927, p.9
- "New Wesley College." Sydney Morning Herald. 29 January 1916, page 17.
- "Wesley College. A New Chapel." Sydney Morning Herald. 2 June 1919, page 10.
- "George Smith Memorial Hall." Sydney Morning Herald. 12 May 1920, page 8. This hall is described by the journalist as "Romanesque".
- "Rose Bay Methodist Church." Sydney Morning Herald. 4 October 1929, page 7.
- "Memorial to Mrs A. Foster." Sydney Morning Herald, 10 July 1935, p.8
- Assessing Heritage Significance. NSW Heritage Office, 2001, p.9.  
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- James Jarvis "History of Woollahra"1960
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- Hughes Trueman Ludlow, "Woollahra Heritage Study", 1984 (extract)
- Conrad Gargett Ancher Mortlock Murray, S. 1-3 "Heritage Advice Rose Bay Uniting Church" April 2017
- Conrad Gargett Ancher Mortlock Murray, "Building Fabric Analysis report, Rose Bay Uniting Church" August 2017

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<b>HISTORY</b>	
<b>Historical notes</b>	<p>The site, 518a Old South Head Road, Rose Bay, is located within the Woollahra Council LGA. It includes the Rose Bay Uniting Church (the former Methodist Church, built in 1904) and the Rose Bay Uniting Church's Wesley Hall (foundation stone laid 1929). The church and hall were originally built for a Methodist congregation and its liturgy and in this discussion of its history, the site will be identified as the Rose Bay Methodist Church.</p> <p>The two buildings present elevations to Old South Head Road, Dover Road and Dover Lane and form a major part of the south west corner of the intersection of Dover Road and the Old South Head Road. There is one mature tree on site, a western red cedar (<i>Thuja plicata</i>) growing in the Old South Head frontage. Cedar species have religious associations for Christian faiths and appear frequently in church landscaping.</p> <p>Following more than four decades of land grants and purchases by prominent members of the European colonial community, the municipality of Woollahra was established in 1860. With local government came property regulations, infrastructure and public utilities. Transport by improved sealed road, ferries and later trams (the Rose Bay tram from Double Bay to Dover Road was in operation by 1899) accelerated the subdivision of Rose Bay. By 1904, the Rose Bay Estate subdivision and sale (Newcastle Street, Wilberforce Avenue and Dover Road) were underway.</p> <p>At the time of the 1904 Rose Bay Estate subdivision, the church site was astutely acquired and donated by the Honourable Ebenezer Vickery (1827-1906), a member of the NSW Legislative Council. Vickery was a man of vast wealth, with his family fortune based on mining (coal, copper, tin, gold, silver, bismuth) and property speculations. His residence, <i>Edina</i>, is now the War Memorial Hospital, Waverley, and the chaplaincy of the hospital was for many years associated with the Rose Bay Methodist Church.</p> <p>Most significantly for the Rose Bay Methodist Church, Vickery was a devout Methodist with strong associations with the Central Methodist Mission, a Founder of the Sydney Young Men's Christian Association and a leader in the Australian Protestant Defence Association.<sup>2</sup></p> <p>The Church History of 1904-1978<sup>3</sup> records that after preliminary meetings, the first official meeting of the Rosebay Methodist Church Trust was held at "Edina" on 10<sup>th</sup> September 1904. Trustees present were "Rev. F. Colwell (Chairman), Hon. E. Vickery, MLC., Messrs. E. Vickery Jnr., F.W. Firth, C. Corbett, B. Corbett, E. Gowrie Waterhouse, G.A. Bolus, E.F. Vickery, T.N. Robertson, F. Harper, M. Blow, and Rev. T.F. Potts. Mr. E Gowrie Waterhouse was the foundation Secretary and Hon. E. Vickery the foundation Treasurer". From the Church History, early minutes are also noted to have recorded the determination: "The new church at Rose Bay be 28' x 40' with a division of folding doors and that the windows be of Gothic style, with provision for a bell. Cost to be limited to five hundred pounds." The cost limitation was later rescinded and a tender for six hundred and twelve pounds accepted with a construction period of fourteen weeks.</p>

<sup>2</sup> Mr. Ebenezer Vickery biographical summary. <https://www.parliament.nsw.gov.au/members/Pages/member-details.aspx?pk=575>. 8 February 2018.

<sup>3</sup> *History of the Church and Organisations. 70th Anniversary 1904-1974*. Rose Bay Methodist Church, 1974, p.6.

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	<p>The Pulpit and Choir Rails were noted in the church history to be of historic interest as <i>'they came from the first Methodist Church in New South Wales, in York Street, Sydney.'</i></p> <p>Vickery's enthusiasm for the Methodist faith can be gauged by his personal expenditure of £10,000 for tent missions during 1901-02<sup>4</sup>. It is notable that the Rose Bay Methodist congregation began its worship in a tent erected on the east side of Old South Head Road while the brick church was under construction.</p> <p>Vickery and Mark Blow, a prominent member of the early congregation, laid the foundation stones on 10 December 1904. The commission for design of the Church had been given to A.L. and G. McCredie, Architects and Consulting Engineers. <i>"City visitors [to the ceremony] will take the Rose Bay tram, alighting at Dover Road."</i><sup>5</sup></p> <p>In 1924, the Trustees determined to enlarge the Church <i>"doubling its size, adding a vestry, a classroom and a porch. On the 29<sup>th</sup> November foundation stones were laid by Rev. F.W. Hynes, Mrs. C.L. Dewley, and Ms. G. Ingham."</i> The architect was Dallas Edward Walsh.</p> <p>Until 1928 the Rose Bay Church had been part of the Waverley Circuit but in that year the Conference of the Church decided to constitute Rose Bay-Vaucluse as an independent circuit. This must have also determined the need for further facilities at Rose Bay, and <i>"the foundation stones of Wesley Hall were laid by Mrs. J. Mason and Rev. J. Colwell on 6<sup>th</sup> July 1929."</i> The Hall was built to the plans of architect Byera Hadley at a cost of three thousand pounds, addressing kindergarten, Sunday School, and the Church community's social needs with the 300-seat hall. An active music program grew from the strength and importance of the Choir, and the Women's Fellowship of the Church contributed not only to the costs of Church building works, but also charitable causes both local and abroad.</p> <p>However, after some fifty years of strong parish life, writing in the Church History of 1974, Rev. J. Fullerton could see the forces of change that would continue the numerical decline of the local Church community: <i>"Times have changed and the population background has altered in ways beyond our imaginings. The profound shift in the denominational affiliations of the area means that the Methodist proportion of the population has greatly diminished.... Before long, Methodism as such will become part of the larger Uniting Church of Australia and we will be a branch of that Church here. In the foreseeable future I can't see more than us being a colony of Christians at Rose Bay. But it will be a robust and continuing colony. I believe that there will always be loyal Christians who will worship and maintain the witness on the Old South Head Road and Dover Road corner and continue the work as it has been so faithfully carried out through the years."</i></p> <p>In 1977 the Methodist Church of Australia, the Presbyterian Church of Australia and the Congregational Union of Australia became, after many years of negotiation, the Uniting Church in Australia. The Rose Bay Uniting Church remained active until 2017, when services ceased at the site, and the church activities moved to the Uniting Church in Russell Street Vaucluse. The church buildings have been rented for low key commercial and community purposes, including subsidised day</p>
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<sup>4</sup> G.P. Walsh. "Vickery, Ebenezer (1827-1906) *Australian Dictionary of Biography*. <http://adb.anu.edu.au/biography/vickery-ebenezer-4779>. 8 February 2018.

<sup>5</sup> "Rose Bay Methodist Church, laying of foundation stones." *The Methodist*, 10 December 1904, p.6.

# *Heritage Data Form*

	care, ballet and dance classes.
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<b>THEMES</b>	
<i>National historical theme</i>	3. Developing local, regional and national economies 4. Building settlements, towns and cities 8. Developing cultural institutions and ways of life 9. Marking the phases of life
<i>State historical theme</i>	Religion: Activities associated with particular systems of faith and worship

<b>APPLICATION OF CRITERIA</b>	
<b>Historical significance</b> SHR criteria (a)	<p>One of the first churches built in the Rose Bay area, and the first Methodist church of this locality, the Rose Bay Methodist church was astutely developed in the context of consolidating residential subdivision. First apparent as an isolated statement of faith, it was soon extended to meet the expanding Methodist activities that were evidence of the growth and development of the Rose Bay community and the denomination. It reflects this early history and the history and endurance of the Church and its use of the site for over 70 years, documented in its fabric and the parish (Circuit) records. The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have <b>local</b> heritage significance under criterion (a). It is considered to meet all three inclusion guidelines at a local level of significance. The group is not considered to have a State level of significance, not having been celebrated or influential at a State level.</p>
<b>Historical association significance</b> SHR criteria (b)	<p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is the work of a series of important, successful early Twentieth-Century architects - A &amp; GL McCredie &amp; Sons, Dallas E Walsh and Byera Hadley. The McCredies' Church of 1904 brought a strong architectural design statement to a local landmark corner for a church community intent on establishing a clear local presence with a building design based on the functionality, modesty and economy reflective of their faith. The successive phases of the Church and Hall reflect the attitudes and practices of early 20<sup>th</sup> Century architecture, of ecclesiastical architecture within the period, and the successively involved architects, with Walsh carefully altering the McCredie Church, and Hadley realising a supporting meeting hall and school complex, in an ambitious but complementary marriage of design and practical construction.</p> <p>The establishing committee of the Church included prominent Methodists including Ebenezer Vickery, MLA, and E.G. Waterhouse, later Prof. of Languages at the University of Sydney, a renowned horticulturalist and client of architect William Hardy Wilson for the outstanding residence "Eryldene".</p> <p>For architects, the design of the Wesley Hall by Byera Hadley has a particular association of interest, for his importance as the benefactor of a rare, major travelling scholarship for architects.</p>

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	<p>The high associative significances of The Rose Bay Uniting Church and Wesley Hall group with these architects and the Methodist community of Rose Bay is enhanced by the associated substantiating documentation and archives of the Church and its remaining moveable heritage of site-specific furniture and memorials.</p> <p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have <b>local</b> significance under criterion (b), for its associations with its successive architects A &amp; GL McCredie &amp; Sons, Dallas E Walsh and Byera Hadley, and with the Methodist community of Rose Bay, which included many prominent individuals, long term residents and community contributors. While associated with important, notable individuals and with prominent architects, based on available evidence, the Group is not considered to attain a State level of significance through or consequent to these associations, having regard to its relative place in the life or the work of these individuals or firms.</p>
<p><b>Aesthetic significance</b> SHR criteria (c)</p>	<p>Through its architectural design, integrity of construction and employment of modest materials in an architectural design language current in Australia across the times of its phased construction, the group exerts a landmark streetscape presence and aesthetic qualities that remain evident to visitors, the local community, and passers-by. The harmonious, compatible elements of the group's composition weld together the stages of growth that the respective architects could contribute to the gradual realisation of the complex, respecting their predecessors' work and the needs of their clients, with which as architects of experience and skill they were both familiar and capable of reconciling.</p> <p>The aesthetic impact of the church complex is supported by the modest curtilage, fence and garden, featuring a single specimen of a Western Red Cedar (<i>Thuja plicata</i>) tree, typical of memorial plantings of the era.</p> <p>The group's local aesthetic significance is enhanced by the associated archive of drawings and specifications, Church records and documents, and the moveable heritage of site-specific furniture in situ, including the altar table, communion rail, reredos, Pulpit, Choir Rails, pews, marble font, hymnal board and flower stands.</p> <p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have <b>local</b> heritage significance under criterion (c). Although locally significant, based on current evidence, the group is not considered to have State significance, having regard to other examples of such groups, and of the work of the architects involved. Its aesthetic and townscape distinction is important locally, but does not elevate it to a State level of significance.</p>
<p><b>Social significance</b> SHR criteria (d)</p>	<p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group has held strong social, cultural and spiritual associations for the Rose Bay Methodist and Uniting Church community. The Methodist community was an identifiable group who built and paid off the church over 60 years, engendering it with a particular local community affiliation. It was the centre of that local community's social, cultural and spiritual life. From submissions to and contact with Council regarding the future of the group by members of the current community, it remains of social and spiritual significance. The Church group has an evident (but untested) significance for the wider community, members of whom have known the group as a long-standing day care centre, dance studio and venue for local community meetings, and other uses.</p>

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	<p>The group also has an interest and relevance for architects and students of architecture and society, as a good representative example of the work of McCredie and Sons, Walsh and Hadley, whose works lost and enduring are representative of architecture and its community role in the late 19<sup>th</sup> Century and early 20<sup>th</sup> Century, now significantly reduced in number, increasingly rare, and relatively poorly recognised. Their individual and collective practice outputs are reflective of the many public buildings and churches designed by architects in this period. Hadley is well known to architects through his endowment of the Byera Hadley Scholarship.</p> <p>The corner location of the group and its associated records, moveable heritage and furnishings, some furniture and furnishings of the highest quality, lend both a landmark prominence and sense of place and identity, and appear to support a strong attribution of relevance of the group to the wider community.</p> <p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have <b>local</b> significance against criterion (d). Its associational, "locational" and social importance appear to be relevant locally.</p>
<p><b>Technical/Research significance</b> SHR criteria (e)</p>	<p>The Church and Wesley Hall group <u>may</u> have <b>local</b> significance against criterion (e), through its potential to reveal more about itself as a place (through both documentary and physical investigation) and as the focus of the local Methodist community's evangelism and community development. Additional work is required to address this.</p> <p>Its relative integrity may make it an important reference example of its type. Based on present evidence, it is not considered that the group has State level of significance against this criterion.</p>
<p><b>Rarity</b> SHR criteria (f)</p>	<p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group, as an under-utilised former place of worship is at risk of being replaced by redevelopment of its site for another purpose. It is similar in this to other church properties owned by other denominations which have become redundant or excess to Church requirements. It is rare that such places retain a high level of integrity and authenticity, and demonstrate their history and the intent of the community that caused its creation - which the Rose Bay group does.</p> <p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group <u>may</u> have <b>local</b> significance against criterion (f), but further examination is required. Based on present evidence it is not considered that the group has State level of significance against this criterion.</p>
<p><b>Representativeness</b> SHR criteria (g)</p>	<p>As has been argued in criterion (b), the successive phases of the Rose Bay Uniting (former Methodist) Church and Wesley Hall reflect the attitudes and practices of early 20<sup>th</sup> Century architecture, of ecclesiastical architecture within it, and the successively involved architects - with Walsh carefully</p>

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	<p>altering the McCredie Church, and Hadley realising a supporting meeting hall and school complex in an ambitious but complementary marriage of design and construction. The Church group is representative of ecclesiastic architecture and its community role in the late 19<sup>th</sup> Century and early 20<sup>th</sup> Century. With its intactness, authenticity and integrity, and supporting documentary evidence and movable heritage, it can demonstrate its significance. It is therefore an important exemplar of its type in multiple dimensions.</p> <p>The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have local heritage significance against Criterion (g) as a group of buildings which are characteristic of their type and collectively illustrate their history through the building fabric, relationships and enduring integrity, supported by documentary evidence. The qualities which engender a Local level of significance in the Church and Hall group are considered important in a Local perspective. Based on present evidence, it is not considered that the group has State level of significance against this criterion.</p>
<p><b>Integrity</b></p>	<p>The Church and Wesley Hall group has remained remarkably true to the staged build of the Church, from the original build through the subsequent phased construction of improvements and later elements.</p> <p>The group has had at least two stages of change, relatively early in the site's church life, in 1924 and 1929. All have been aimed at the harmonious, complete presentation which has been achieved. The Wesley Hall, which can be interpreted by the drawings and specifications contractually relied upon for its construction, is remarkably intact save for the 1970s additions made to provide modern amenities to support the use of the complex.</p> <p>The Hall space itself is in close to its original configuration, with only very minor alterations. The use of the lower level of the Hall as a child care centre, has led to modest internal alterations and adaptation of amenity facilities. Both buildings feature consistent extant early detailing, furniture, fixtures and fittings which assist their understanding.</p> <p>There is a strong, overall and abiding impression that the buildings are authentic and largely unchanged, true to the vision of the Methodist congregation and their architects, and their history, which remains legible and largely complete. The intactness of the interiors is remarkable, as is the supporting collection of moveable heritage elements within them.</p> <p>With its high level of retained integrity, the authenticity of the group is also high, discernible in terms of its physical form, enduring design, and the legible and consistent construction of its parts with evolving, related details and materials. The longevity of its church use and ownership, with a consistent philosophy and approach to the buildings and their use, have meant that its physical fabric, reliant upon sound construction using traditional building techniques, has been modestly maintained (as possible) throughout its Church use. The high visibility of its well-chosen setting on a prominent main road corner, together with its historical status, engenders a high visibility, landmark value and relevance within the local community. It has not been confused or compromised by changes in its fabric or use.</p>

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HERITAGE LISTINGS	
Heritage listing/s	<p>nil</p> <p><b>Statutory</b></p> <p>The Rose Bay Uniting Church and Wesley Hall group is not identified as a local heritage item, nor is it located in a Heritage Conservation Area, on Schedule 5 of the <i>Woollahra Local Environmental Plan 2014</i> (LEP 2014).</p> <p>Rose Bay Uniting Church and Wesley Hall group is not identified as a heritage item on the NSW State Heritage Register (SHR).</p> <p><b>Non- statutory</b></p> <p>Rose Bay Uniting Church and Wesley Hall group is not listed on the NSW National Trust Register<sup>1</sup>.</p> <p>The Church was identified in the 1984 Hughes Truman Ludlow Heritage Study of Woollahra, undertaken by Prof. R. Ian Jack, Dr. Laila Haglund, William Ashton and Howard Tanner, as one of the four Methodist churches in the Municipality in a list of Churches, Schools and Hotels. It was also noted as the first church in Rose Bay in the 2001 Thematic History of Woollahra by Dr. Rosemary Broomham</p>

INFORMATION SOURCES				
Include conservation and/or management plans and other heritage studies.				
Type	Author/Client	Title	Year	Repository
Heritage Significance Assessment	Robert A Moore Pty Ltd Architects and Heritage Consultants for Woollahra Council	Rose Bay Uniting Church and Wesley Hall—Heritage Significance Assessment—Draft Report February 2018	2018	Woollahra Council
	Refer Bibliography attached			

RECOMMENDATIONS	
Recommendations	<p>This assessment of the heritage significance of the Rose Bay Uniting (former Methodist) Church and Wesley Hall group, with its associated collection of moveable heritage, concludes that the property as a whole clearly meets the threshold of local heritage significance. The property is not considered to be of state heritage significance. As a large property in a rapidly redeveloping part of Sydney it will come under increasing pressure for adaptive reuse, or redevelopment, and this Heritage Significance Assessment provides the necessary basis on which to plan appropriate heritage outcomes.</p> <p>It is the notable local history of the group, written clearly in the physical fabric of its staged construction, and supported by the documents and associated moveable heritage collection, which together record its construction and development, that its local heritage values are founded.</p> <p>The care and ongoing use of the site will require sensitive consideration of these values and their consequences in planning a strategy for its deserved conservation.</p> <p>This report concludes that the property meets the threshold for LEP heritage listing on historical, associational, and aesthetic values, and that it is a representative of the type of property once well</p>



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	<p>represented and common, but now becoming uncommon on a local level. Further research and analysis <u>may</u> also confirm that social, research and rarity values are present – but no testing has been conducted in the time available.</p> <p>It is recommended that the property be added to the heritage schedule of the LEP as a property of heritage significance to Woollahra and that a Conservation Management Plan be prepared to guide its conservation and potential adaptive reuse.</p>
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<b>SOURCE OF THIS INFORMATION</b>			
Name of study or report	Rose Bay Uniting Church and Wesley Hall—Heritage Significance Assessment—Draft Report February 2018	Year of study or report	2018
Item number in study or report	N/A		
Author of study or report	Robert A Moore Pty Ltd Architects and Heritage Consultants		
Inspected by	Robert Moore, Sheridan Burke, Michael Bogle Allan Coker, Chris Bluett		
NSW Heritage Manual guidelines used?		Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
This form completed by	RA Moore Architects and Heritage Consultants	Date	February 2018

# Heritage Data Form

## IMAGES - 1 per page

Please supply images of each elevation, the interior and the setting.

Image caption	Rose Bay (Methodist) Uniting Church and Wesley Hall				
Image year	2018	Image by	Sheridan Burke	Image copyright holder	



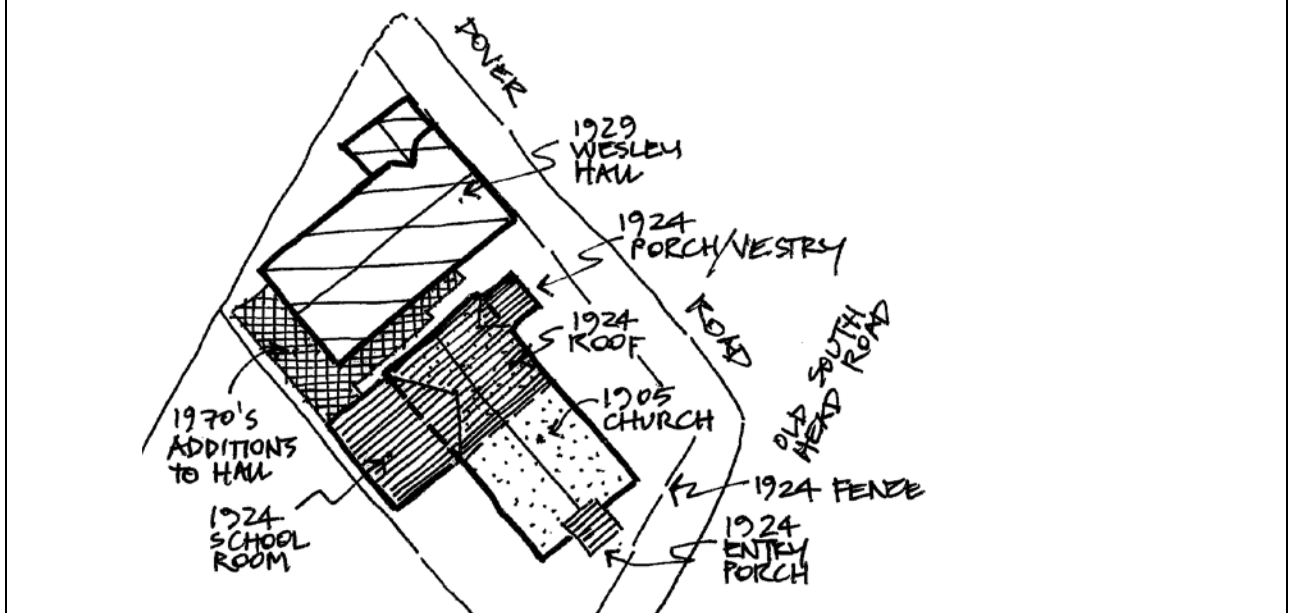
Rose Bay Methodist Church (1904) and the Wesley Hall (1929), (Source: RAM February 2018).

# Heritage Data Form



Above Wesley Hall and North elevation of Church from Dover Road (Source: RAM February 2018)

Below Rose Bay Uniting Church and Wesley Hall group: Stages of construction (Source: RAM February 2018)





# *Heritage Data Form*



Interior, Wesley Hall, Rose Bay (Source: RA Moore 2018)



Interior, Rose Bay Uniting Church (Source: RA Moore 2018)

# *Heritage Data Form*



Rose Bay Uniting Church and Wesley Hall group site, shaded yellow Source: **Sixmaps**



View to the West down Dover Road to the Old South Head Road intersection (Source: RAM February 2018).