

# Rose Bay Uniting Church and Wesley Hall Group Heritage Significance Assessment

518a Old South Head Road Rose Bay

Report prepared for Woollahra Municipal Council

March 2018



Robert A Moore Pty Ltd

Architects and Heritage Consultants

Sydney

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Section 3, Historical Development has been prepared based on research by professional historian Dr Michael Bogle. Historical sources and reference material used in the preparation of this report are acknowledged and referenced at the end of each section and/or in figure captions.

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Robert A Moore Pty Ltd Architects and Heritage Consultants  
25 Cobar Street Willoughby Sydney NSW Australia

Tel. 61 2 9958 7755 or 0418 263 916  
robert@robertamoorearchitects.com



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## 1.0 Synopsis

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Robert A Moore Pty Ltd (RAM) Heritage Architects and Heritage Consultants have been commissioned by Woollahra Municipal Council (WMC) to prepare a Heritage Significance Assessment (HSA) for the Rose Bay Uniting (former Methodist) Church and Wesley Hall group at 518a Old South Head Road, Rose Bay. This HSA has been prepared within one month, to provide the basis for a Council decision on the heritage significance and potential heritage listing of the site on an LEP or on the State Heritage Register (SHR). The property is currently the subject of consideration for redevelopment.

The property is owned by the Uniting Church in Australia Property Trust of NSW. The land was gifted to the Methodist Church by Hon E Vickery MLC in 1904, and the church building was commissioned in 1904. It was designed 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.

The buildings were paid for by the Rose Bay Methodist congregation over sixty years, through community fetes, teas, concerts and donations. With amalgamation of the Methodist and Presbyterian Churches of Australia and the Congregational Union of Australia to become the Uniting Church in Australia in 1977, the Church became the Rose Bay Uniting Church. Services at the property ceased in October 2017, when the congregation moved to Vaucluse. The Hall has been partially leased for Day Care purposes, and the Church is leased as a Dance Studio<sup>1</sup>.

The church buildings occupy the majority of the site, with two small areas of lawn and modest landscaping either side of the church building and a play area at the rear adjacent to the Hall (Figure 2.1). The complex is surrounded by a brick and roughcast fence fronting Old South Head Road and Dover Street, and a timber paling fence along Dover Lane and the South boundary.

The property is not currently included on the NSW State Heritage Register (SHR) nor in the Heritage Schedule of the Woollahra Local Environmental Plan 2014 (LEP 2014), nor is it in the vicinity of listed items. It is not listed by the National Trust of Australia (NSW).

To inform this Heritage Significance Assessment, historian Dr Michael Bogle was commissioned to provide an analysis of the historical development of the site, which is found in section 3.0 of this report and has assisted preparation of the comparative analysis found in section 5.0.

Section 6.0 of this HSA identifies and evaluates the heritage significance of the church and hall group with its curtilage being the whole site, using the *Heritage Significance Assessment Guidelines* published by the NSW Heritage Office in 2001<sup>2</sup>. The archaeological and Aboriginal values of the site have not been assessed. This assessment is also consistent with the relevant principles and

<sup>1</sup> Michael New, Sydney Presbytery

<sup>2</sup> NSW Heritage Office 2001, 'Assessing Heritage Significance', a *NSW Heritage Manual* update, Sydney.

guidelines of the *Australia ICOMOS Charter for Places of Cultural Significance 2013* (the Burra Charter).<sup>3</sup>

Section 4.0 describes and analyses the physical fabric of the buildings and curtilage, assessing its integrity and authenticity, and its contribution to the significance of the site. The furniture and fittings within the church and Wesley Hall including the stained-glass windows, pews, original font and the preacher's rostrum said to be from the first Methodist Church in Australia, form a remarkable associated collection of moveable heritage.

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. Based on current evidence, 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.

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.

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.

This report concludes that the property meets the threshold for LEP heritage listing on historical, associational, social and aesthetic values, and that it is a representative of the type of property once well represented and common, but now becoming uncommon on a local level. Further research and analysis may also confirm research and rarity values, which this report considers to be present, on the evidence to hand. This report recommends 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.

<sup>3</sup> Australia ICOMOS Inc, *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 2013*, Australia ICOMOS Inc, Burwood, VIC.



Figure 1.3 Interior, Wesley Hall, Rose Bay (Source: RA Moore 2018)



Figure 1.4 Interior, Rose Bay Uniting Church (Source: RA Moore 2018)



## 2.0 Background

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### 2.1 Site Identification

The Rose Bay Uniting Church and Wesley Hall group is located at 518a Old South Head Road, Rose Bay, eight kilometres east of Sydney. The real property description of the site is Lot 37 Section A DP 4567. It is located in the Woollahra LGA, with the Waverley LGA on the opposite side of Old South Head Road. (Fig.2.1).

The church is of a single storey, and of masonry construction on sandstone foundations, with an asbestos shingle tile roof and timber windows and render trim to gable ends and cornices. The hall is of two storeys, also masonry with a roof of the same asbestos shingles and features a large upper level assembly hall with stage (seating 300) with offices and classrooms below. The Wesley Hall features large timber windows, and is also set on a sandstone foundation. The fabric of the buildings and changes to them are described in detail in Section 4.0 and shown diagrammatically in Figure 4.19.

### 2.2 Site Use

The church and hall group have been in ecclesiastical use since their construction by the Rose Bay Methodist Church Trust until 1977, when the Uniting Church was formed, and which continued to use the buildings for church functions until 2017<sup>4</sup>. Over the years, as the congregation lessened in numbers, the property has also been partially leased for low key commercial uses, including subsidised child care. Such uses have passively conserved the heritage values of the site, with modest minimal maintenance.

The site is zoned as B4 mixed use in Woollahra LEP 2014. The surrounding land is zoned for low density residential use. The Objectives of the B4 zone are to *provide a mixture of compatible land uses, integrating suitable business, office, residential, retail and other development, ... with active ground floor uses to create vibrant centres, in accessible locations to maximise public transport patronage and encourage walking and cycling... It also aims to provide for development of a scale and type that is compatible with the amenity of the surrounding residential area and ensure that development is of a height and scale that achieves the desired future character of the neighbourhood*<sup>1</sup>.

The land to the east on the opposite side of Old South Head Road (within the Waverley Local Government Area) is also zoned mixed use B4, in the Waverley LEP 2012.

### 2.3 Heritage Listings

#### Statutory

<sup>4</sup> Michael New, Sydney Presbytery

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 *Woollahra Local Environmental Plan 2014* (LEP 2014).

Rose Bay Uniting Church and Wesley Hall group is not identified as a heritage item on the NSW State Heritage Register (SHR).

### **Non- statutory**

Rose Bay Uniting Church and Wesley Hall group is not listed on the NSW National Trust Register<sup>2</sup>.

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.

## **2.4 Heritage in the Vicinity**

There are few heritage items and no heritage conservation areas within the vicinity of the subject site listed in the Woollahra LEP 2014 (Refer Figure 2.2). The nearest Woollahra heritage items in Rose Bay are the former Kings Theatre building, 694-696 Old South Head Road and a cottage residence at 23 Spencer Street, Rose Bay.

The church and the hall are not within the gazetted Woollahra Heritage Conservation Area (Woollahra HCA) or the precincts defined by the Woollahra Development Control Plan 2015.

It may be noted that while there are a number of churches in Woollahra's Schedule 5, there are only two Uniting Churches listed in this Schedule, being the former Methodist and later Uniting Church, 109a Jersey Road, now converted to apartments, and the St. Columba Uniting Church (former Presbyterian Church) at 53a Ocean Street Woollahra.

## **2.5 Project Methodology**

This HSA has been prepared in accordance with *Heritage Significance Assessment* Guidelines published by the NSW Heritage Office in 2001.<sup>5</sup> It is also consistent with the relevant principles and guidelines of the *Australia ICOMOS Charter for Places of Cultural Significance 2013* (the Burra Charter).<sup>6</sup>

The preparation of the HSA has involved the following steps to assess the heritage significance of the site:

- historical research and preparation of an historical overview of the site's development in Section 3.0;

<sup>1</sup> Woollahra LEP 2014

<sup>2</sup> Advice from the National Trust Listings Office, 9<sup>th</sup> February 2018

<sup>5</sup> NSW Heritage Office 2001, 'Assessing Heritage Significance', a *NSW Heritage Manual* update, Sydney.

<sup>6</sup> Australia ICOMOS Inc, *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 2013*, Australia ICOMOS Inc, Burwood, VIC.

- a series of site inspections of the property and surrounding area by the project team;
- a detailed analysis of the fabric of the buildings, and phases of their construction;
- analysis of the Woollahra Council documentation pertaining to the development of the property;
- independent research into the work of AL and G McCredie and Sons, Dallas E. Walsh and Byera Hadley, including a brief survey and comparative analysis of their oeuvres;
- an assessment of the heritage significance of the site, consistent with the State Heritage Significance Criteria adopted by the Heritage Council of New South Wales.

## 2.6 Limitations

This assessment was prepared in a three week period in February 2018. It was developed without the benefit of access to either the GBA Heritage Report March 2017 prepared for the owners, or contact with the Rose Bay church office, which did not respond to enquiries.

The description and analysis of the site were based on a visual inspection only. No opening up of fabric or of concealed areas was undertaken.

This report does not consider Aboriginal heritage values of the site, nor its potential archaeological heritage, both of which are needed to inform the future development of the site. Consultation to specifically assess social significance was not undertaken as part of this study.

## 2.7 Author Identification

This report was prepared by Sheridan Burke and Robert Moore, RAM principals. The historical outline was prepared by Dr Michael Bogle, consulting professional historian, who also contributed background for the architects of the Church.

We acknowledge the assistance of Chris Bluett and Allan Coker of Woollahra Council in providing access to Council documentation and data for the preparation of this report; and to Jane Britten and staff of the local history centre at Woollahra Library in sourcing historical information and images which have been used in this report. Mr Michael New of the Sydney Presbytery, Uniting Church kindly provided additional information and Mr Chris O'Connor of Endeavour Property Advisers provided timely site access.



Figure 2.1 Rose Bay Uniting Church and Wesley Hall group site, shaded yellow (Source: Sixmaps).

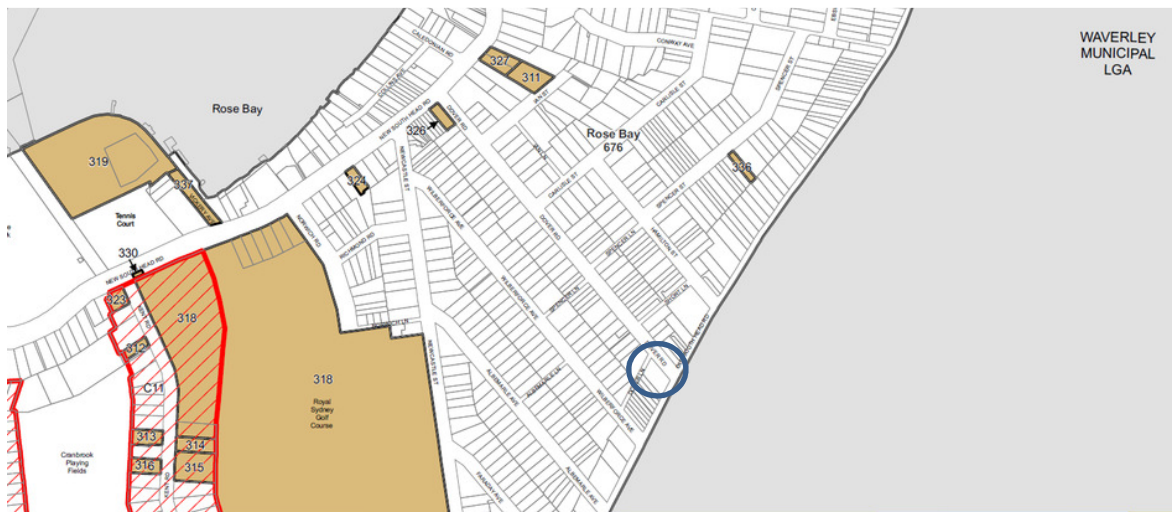


Figure 2.2 Location of Rose Bay Uniting Church and Wesley Hall group site (circled blue). Heritage items in the vicinity, listed in the Woollahra LEP 2014 are shown as brown (Source: Woollahra LEP 2014)

## 3.0 Historical Development

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### 3.1 Introduction

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.

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 (*Thuja plicata*) growing in the Old South Head frontage. Cedar species have religious associations for Christian faiths and appear frequently in church landscaping.

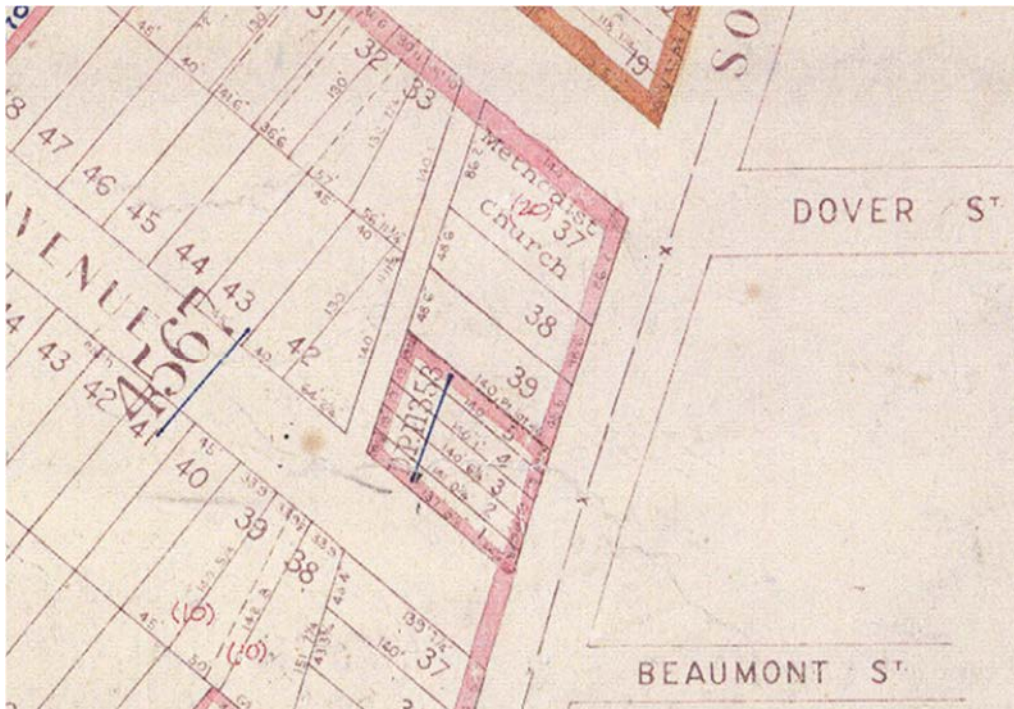


Figure 3.1 Parcel 37, Cooper subdivision, ca. 1904. Site of Rose Bay Methodist Church (founded 1904) and the Rose Bay Methodist Church's Wesley Hall (1929). Parish Map, Bellevue, Rose Bay Ward, Woollahra, (Source: NSW Land Registry Service, Map no. U1845-332, Sheet ref. 20, 1941)



Figure 3. 2. Rose Bay Methodist Church (1904) and the Wesley Hall (1929), (Source: RAM February 2018).



Figure 3.3 View to the West down Dover Road to the Old South Head Road intersection (Source: RAM February 2018).

### 3.2 Rose Bay

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.

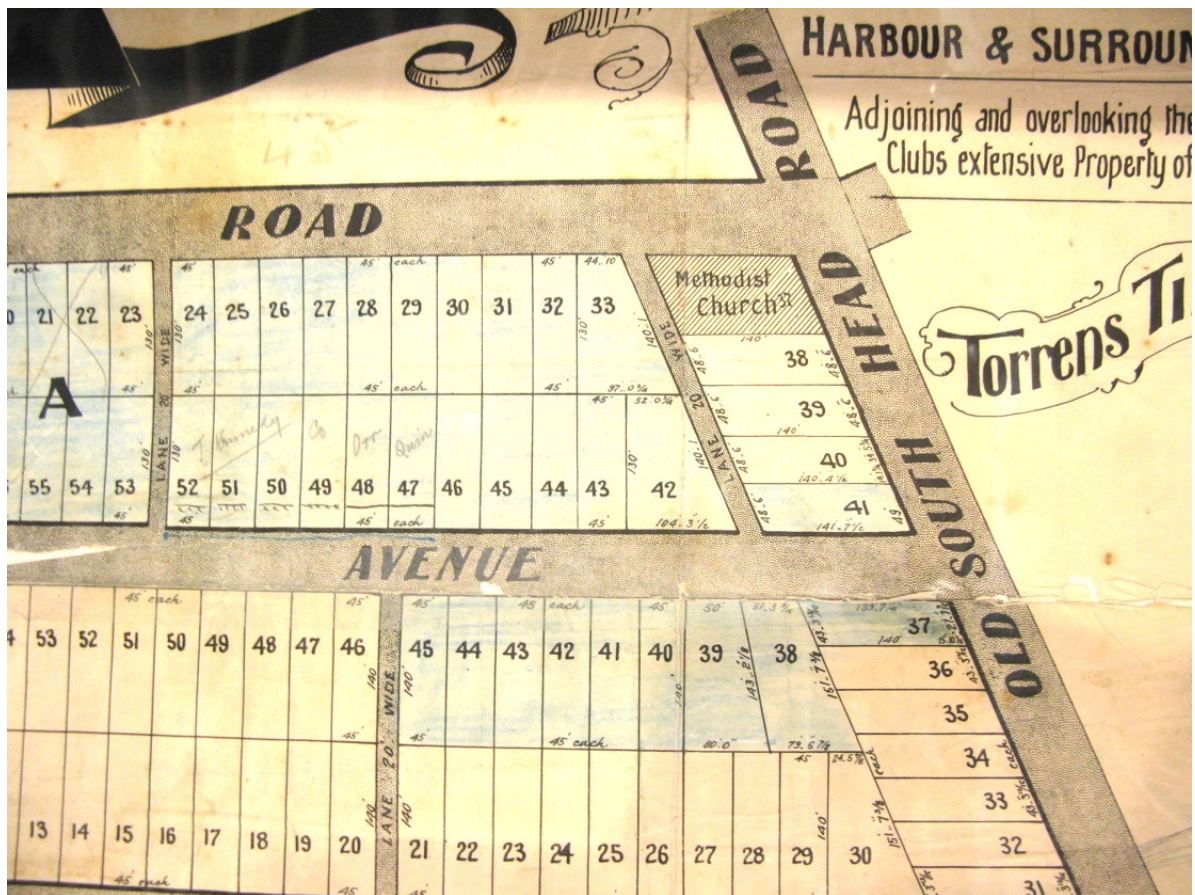


Figure 3.4. Sir Daniel Cooper (d.1909) estate subdivision. Rose Bay Methodist Church site, Dover Road and Old South Head Road, 1904. Detail, Rose Bay Estate, First subdivision, 190, (Source: Local History collection, Woollahra Library).

### 3.3 The Rose Bay Methodist Church and Wesley Hall

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, *Edina*, is now the War Memorial Hospital, Waverley, and the chaplaincy of the hospital was for many years associated with the Rose Bay Methodist Church.

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>7</sup>

The Church History of 1904-1978<sup>8</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.

The Pulpit and Choir Rails were noted in the church history to be of historic interest as 'they came from the first Methodist Church in New South Wales, in York Street, Sydney'.

Vickery's enthusiasm for the Methodist faith can be gauged by his personal expenditure of £10,000 for tent missions during 1901-02<sup>9</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.

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. "City visitors [to the ceremony] will take the Rose Bay tram, alighting at Dover Road."<sup>10</sup>

In 1924, the Trustees determined to enlarge the Church "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." The architect was Dallas Edward Walsh.

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 "the foundation stones of Wesley Hall were laid by Mrs. J. Mason and Rev. J. Colwell on 6<sup>th</sup> July 1929." 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.

<sup>7</sup> Mr. Ebenezer Vickery biographical summary. <https://www.parliament.nsw.gov.au/members/Pages/member-details.aspx?pk=575>. 8 February 2018.

<sup>8</sup> *History of the Church and Organisations. 70th Anniversary 1904-1974*. Rose Bay Methodist Church, 1974, p.6.

<sup>9</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>10</sup> "Rose Bay Methodist Church, laying of foundation stones." *The Methodist*, 10 December 1904, p.6.



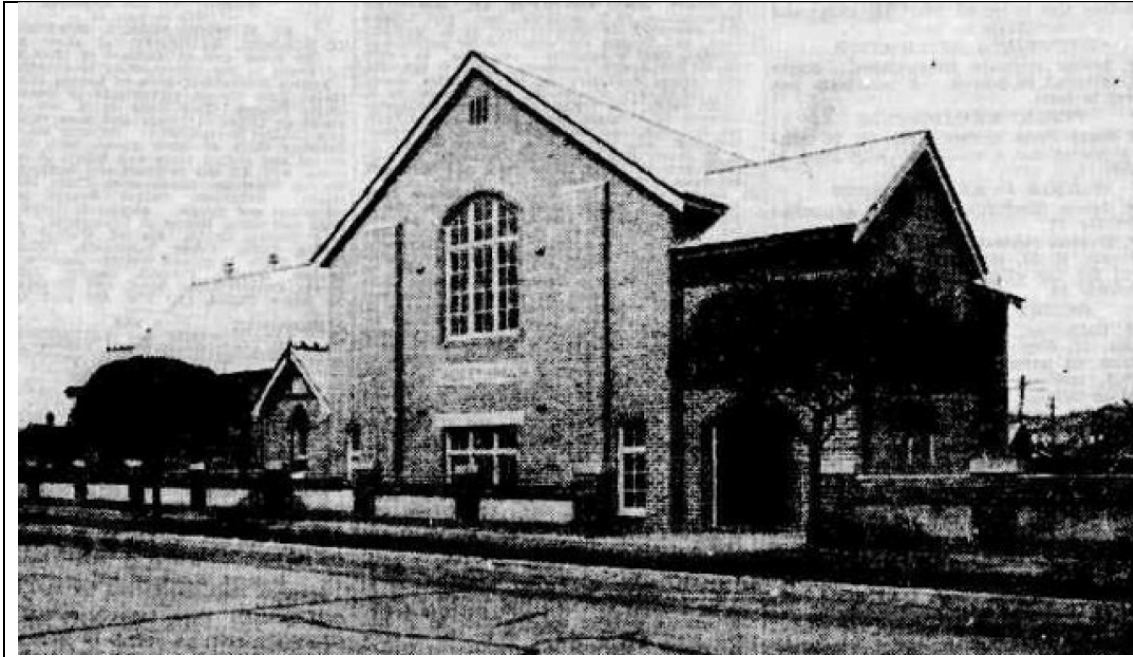


Figure 3.5 Rose Bay Methodist Church, Building and Construction (Source: The Sydney Morning Herald (NSW: 1842-1954), Friday 4 October 1929, page 7)

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: *“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.”*

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 care, ballet and dance classes.

### 3.4 Alterations and Additions

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.

- 1920: application no. 266, additions
- 1920: application no. 358, additions (electric lighting?)
- 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.
- 1929: application no. 199, school hall (Wesley Hall) Byera Hadley
- 1957: application no. 294, additions
- 1959: application no. 122, garage [?]
- 1971: application no. 1494, alterations and repairs, toilets and covered way [?]
- 1975: application no. 542, alterations and additions
- 1976: application no. 272, alterations and additions

Various drawings are held in Council's archives for the 1924 Walsh designed additions, and for the 1929

Hadley designed Wesley Hall, discussed at greater length in section 4.0.

## 4.0 Physical Analysis

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### 4.1 Site Inspection

The site was inspected by the project team Sheridan Burke, Robert Moore and Michael Bogle in January and February 2018 to assess the significance of the buildings and their curtilage, integrity and changes that have occurred over time.

### 4.2 The Setting

The property faces one of the oldest roads in Australia, Old South Head Road, and is located in a neighbourhood mixed use centre of small scale (one and two storey) commercial buildings, surrounded by enduring, mainly low scale residential development. This residential part of Rose Bay is characterised by detached dwellings dating primarily from the twentieth century, which are set back from their frontages behind small private gardens, with intermittently sited apartment buildings of a similar - or later - age.

The church is sited on the South West corner of Dover Road and Old South Head Road and its design and placement on the allotment - and its prominent façades - make it a local landmark, dominant at the traffic light controlled intersection (Figure 4.1) It is prominent and central in views Westward along Dover Street from the East of Old South Head Road (Figure 3.3), and in views Southward along Old South Head Road from viewpoints to the North of the site.



Figure 4.1 Old South Head Road and Dover Road intersection (Source: RAM 2018)

### 4.3 The Buildings

The group is comprised of the former Methodist Church, with attached School Room and Side Porch (or Vestry), and the later Wesley Hall sited to its rear and with the ridge of its high gabled roof running at right angles to that of the Church. The principal frontages are enclosed by a brick and roughcast render masonry fence which incorporates sturdy piers and iron entry gates to the main entry from Old

South Head Road. Setback areas North and South of the Church are largely open and enhance the visual strength and landmark appeal of the building in its setting and streetscapes. A memorial Western Red Cedar tree is prominent.

#### 4.4 The Church: externally

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, offering greater weather protection for arriving worshippers.

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.

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.

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.



Figure 4.1 Church elevations: Dover Road Church elevation with masonry fence and South elevation of Church with 1924 schoolroom addition (Source: RAM February 2018).

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 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.

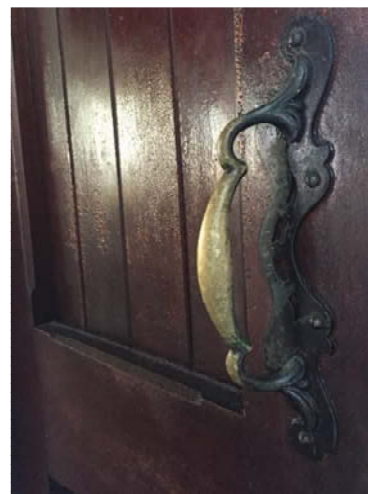


Figure 4.2 Church interior, door furniture (Source: RAM February 2018)

#### 4.5 The Church: internally

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”).

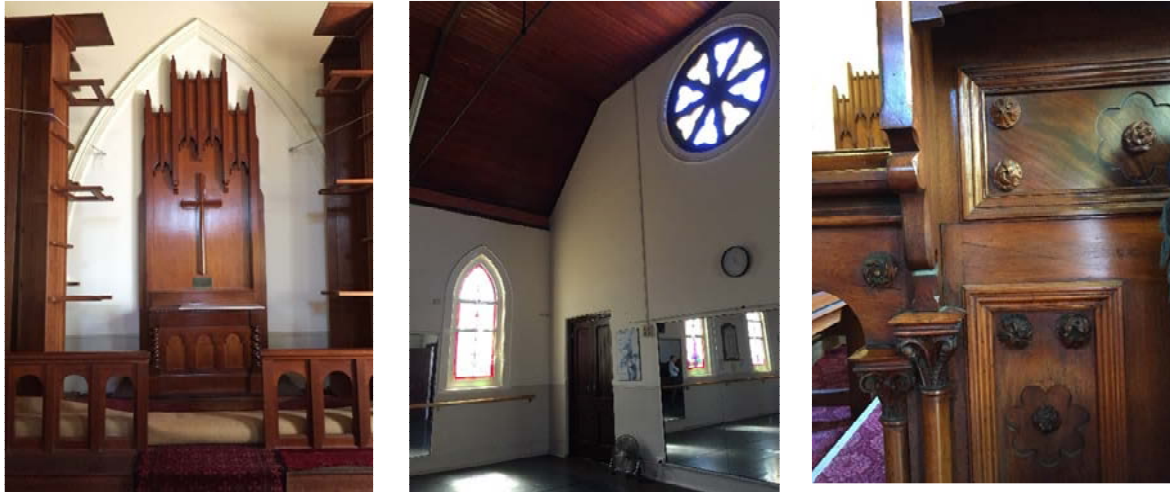


Figure 4.3 Church interiors: Altar and communion rails (pews stored vertically beside), Eastern rose window, rostrum detail (Source: RAM February 2018)

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. All this timber joinery is varnished. Similarly finished doors to the North and South access the Vestry/Porch and School Room respectively. These are simply finished spaces with similarly modest details to the Church.

#### 4.6 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.



Figure 4.4 Wesley Hall and North elevation of Church from Dover Road (Source: RA Moore, February 2018)

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 commons 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, now 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 yard space. New gates in the masonry Northern boundary wall allow direct entry to the Hall from Dover Road.

#### 4.7 The Wesley Hall Internally

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.



Figure 4.5 Wesley Hall stair case; classroom ground floor (Source: RA Moore February 2018)



Figure 4.6 Wesley Hall upper level (Source: RA Moore February 2018)



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.

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.

#### 4.8 Moveable Heritage items – a draft inventory

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.

#### 4.9 The Wesley Hall

1. Two 19th century-style settles, level 2
2. Gothic revival style trestle table base in cupboard at rear of hall, level 2
3. Unidentified timber medallion (honour board or hymnal notice board?). [Inaccessible] cupboard rear of hall, on level 2
4. Ornate timber table top in cupboard rear of hall, level 2

#### 4.10 The Church

5. Timber 19th century style table with turned feet, former school room
6. Timber pews from sanctuary (now on chancel)
7. Two ornate timber chairs with sugar-twist backs, robing room/vestry
8. Three ornate timber flower stands (turned and/or carved) in sanctuary and robing room/vestry
9. Gothic revival timber altar (reredos), communion table and timber cladding with memorial plaque donated as a memorial to Mrs A. Foster, 1934
10. Timber pulpit in sanctuary donated as a memorial to Mrs A. Foster, 1934. Gothic Revival timber trestle table in sanctuary
11. Gothic revival deacon’s chair, robing room/vestry
12. Hymnal board on chancel
13. Marble baptismal font “In memory of Mrs Mark Blow”, robing room/vestry
14. Ornate carved choir rails
15. Estey bellows organ removed (1957)
16. Art nouveau style brass and iron door pulls on inside of nave entry doors



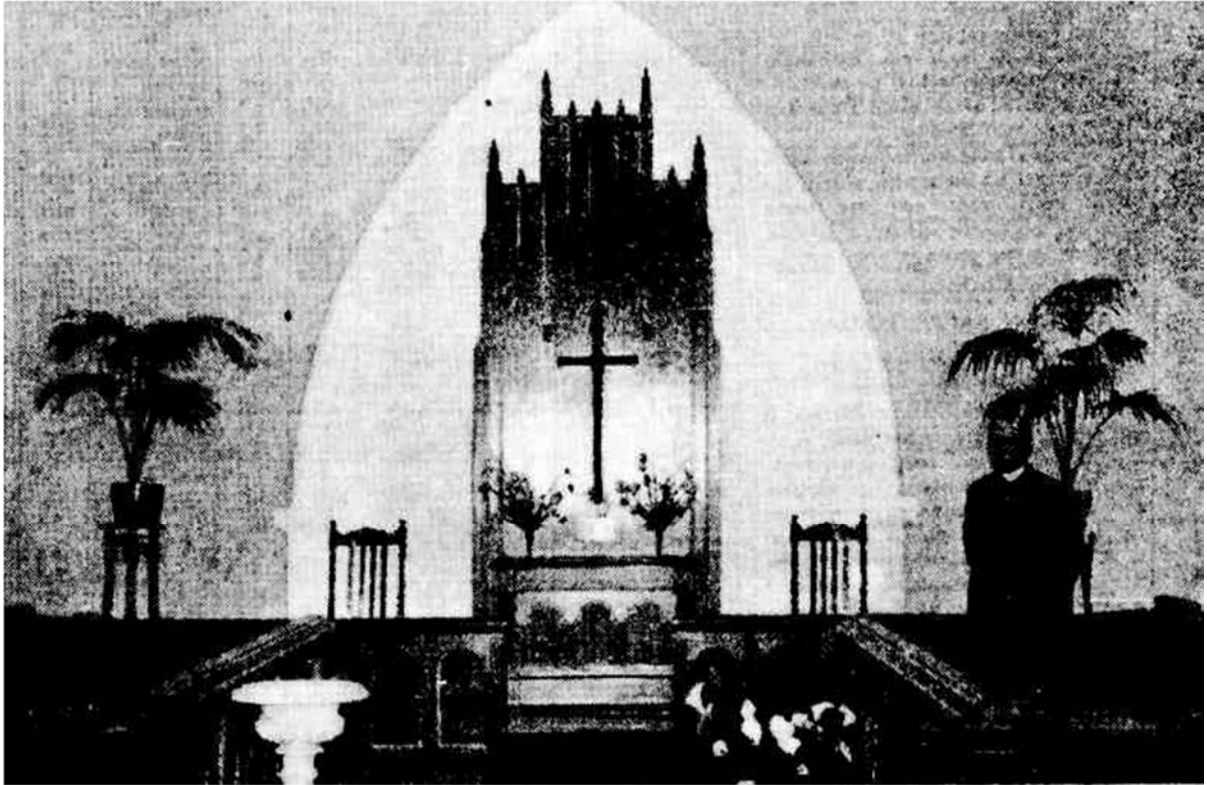


Figure 4.9 “A Memorial to the late Mrs Ada Foster, wife of Mr W. F. Foster in the form of a choir stall, reredos (altar) and pulpit.” [also shown is the marble baptism font dedicated in Memory to Mrs Mark Blow and the two ornate chairs in the vestry]. (Source: Sydney Morning Herald, 12 July 1935, p.14.)

The altar area in 1935, with a number of items surviving today in the church is shown in Figure 4.9. This includes the altar (item 9), pulpit (item 10), baptism font (item 14), chairs (item 7) and plant stands (item 8).

#### Fixed items, interior and exterior of the Church

1. Engraved brass plaque, *In Memoriam*, Ada Foster (1934) for donation of pulpit, choir stall and timber altar<sup>11</sup>
2. Marble honour board 1914-1918 War
2. 1914-1918 War stained glass window
3. Ebenezer Vickery, MLA stained glass window
4. Charles Lambourne Dewley marble memorial (1942)
5. Engraved brass plaque (Alice Perry *In Memoriam*) fixed to pulpit) and unidentified chair
6. Exterior/engraved marble foundation plaque Mrs Mark Blow (1904)

<sup>11</sup> “Memorial to Mrs. A. Foster.” *Sydney Morning Herald*, 10 July 1935, p.8

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)



Figure 4.10 In Memoriam Alice Perry, pulpit and chair (in vestry), 1943; War Memorial Tablet ,1914-1918 War: In Memoriam, Ebenezer Vickery, MLA stained glass window. (Source: RA Mooe February 2018)

## 4.11 Understanding the buildings

### The Church

No drawings by McCredie and Sons for the initial construction of the Church have been discoverable for this report. Contemporary descriptions in newspapers and early Church minutes provide some suggestions of detail. The Conrad Gargett Heritage Advice Report includes an evocative quotation from an unidentified newspaper article of 20<sup>th</sup> February 1905, recording the opening ceremony for the Church on the previous day:

*“Yesterday...the Methodists opened for public worship their new church at Rose Bay. The foundation-stone was laid in December last. The building is situated on the corner of Old South Head and Dover roads, where it occupies a frontage of 82 ft. to the former, with a depth of 140ft to the latter. The site has been selected with due regard to the development of a suburb which is rapidly becoming popular, and the building is so constructed that extensions will be possible at a minimum cost. The building is a brick on stone foundations, with face brick arches and cement dressings, the front being tuckpointed with a white joint, and the roof is of Eureka green slates. Access is gained by a porch connecting two vestibules. The interior is 30ft and will be capable of seating 100 persons. At the rear is a class-room 28 ft. by 12 ft. .... The internal walls have been plastered with a cement dado, and the architraves, window sills etc., have been finished in Plaster of Paris. Varnished kauri forms the ceiling .... A peculiar feature, which is not often adopted in the construction of Methodist churches, is the belfry and bell over the northern vestibule. Another point of interest is the rostrum, which has been removed from the Princes-street church and re-erected in the new buildings. The general design of the church is Gothic in treatment, with large boards at the gables finished with turned finials. The cost of the building was £617, and was constructed by Mr. W. J. Green from the design of Messrs. A. L. and G. McCredie.”*

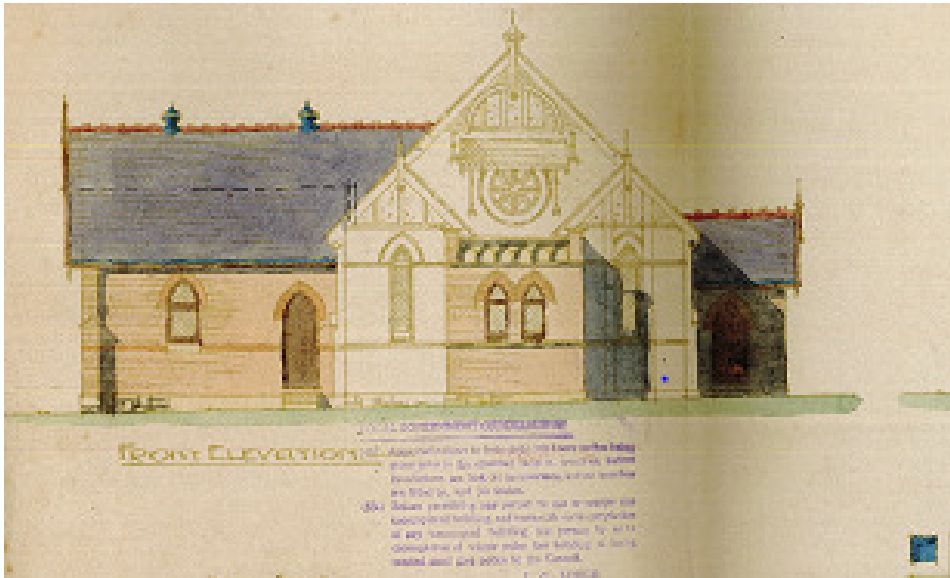


Figure 4.11 Extract from 1924 stamped plans for alterations by DE Walsh (Source: Woollahra Council Archives)

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.

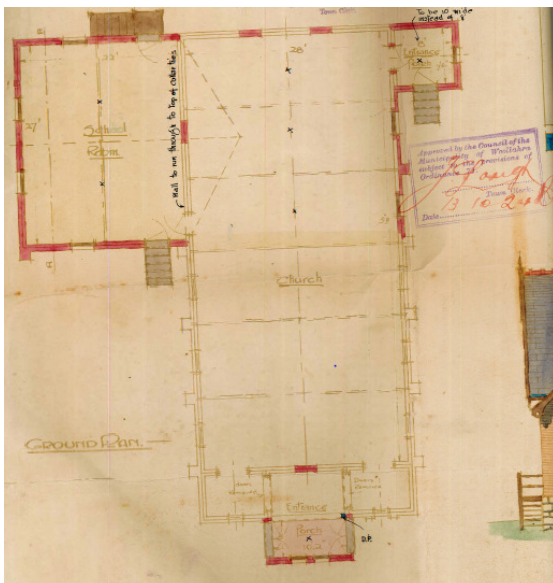


Figure 4.12 Extract from 1924 stamped plans for alterations by DE Walsh (Source: Woollahra Council Archives)

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 (Figures 4.11, 4.12). Comparison of these documents with the fabric of the Church suggests:

- 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;
- 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;
- 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;
- the specification calls for removal of the dividing walls and doors between the Church and existing School Room, saving the doors for re-use;
- 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 ;
- 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 "*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...*". The roof was to be "*finished complete with crested terracotta hips, ridges and finials also cowels (sic) to match those existing as shown...*";
- 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 "*existing belfry, 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 as complete and carefully integrated across its phases of construction. 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.



Figure 4.13 – View of Classroom alterations 1924 (Source: RA Moore February 2018)



Figure 4.14 View of vestry (left) and entrance porch alterations 1924 (Source: RA Moore February 2018)

## The Wesley Hall

The drawings and specifications by architect Byera Hadley similarly illuminate the presentation and detailing of the Wesley Hall as built.

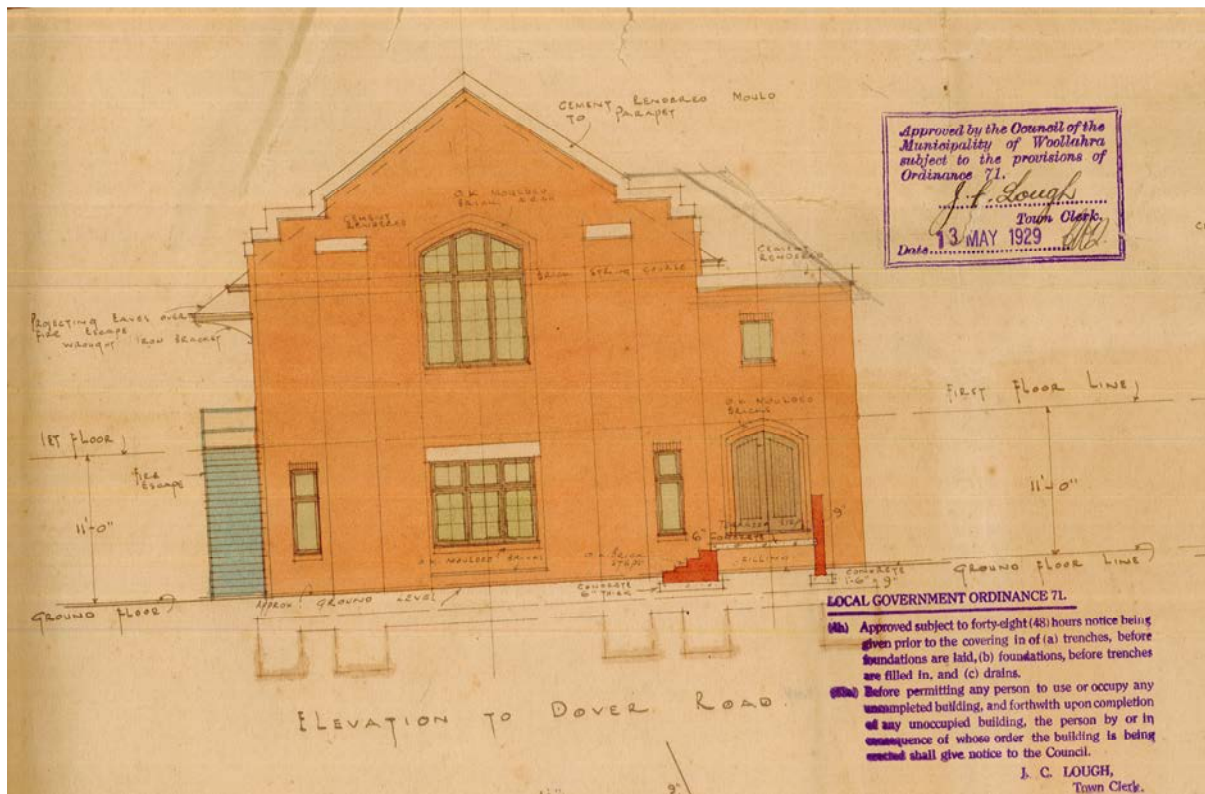


Figure 4.15 Extract from 1929 stamped plans for alterations by Byera Hadley (Source: Woollahra Council Archives)

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.

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.

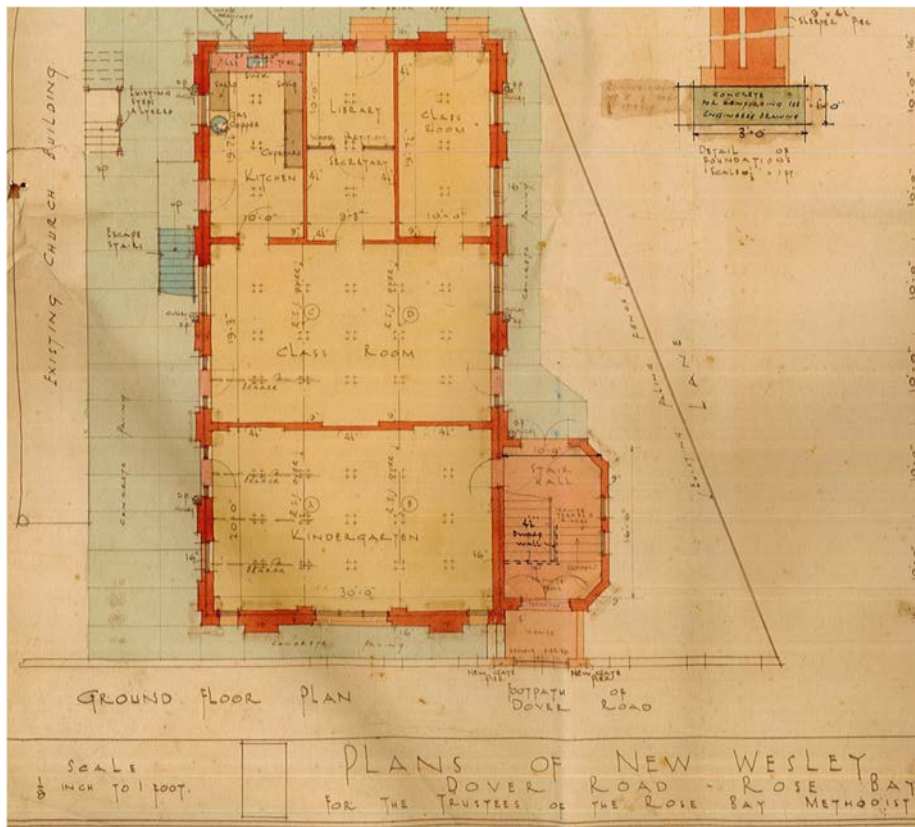


Figure 4.16 Extract from 1929 stamped plans for alterations by Byera Hadley (Source: Woollahra Council Archives)



Figure 4.17 Dover Road elevation (Source: RA Moore February 2018)



Figure 4.18 Rear Elevation and Principal façade Wesley Hall (Source: RA Moore January 2018)

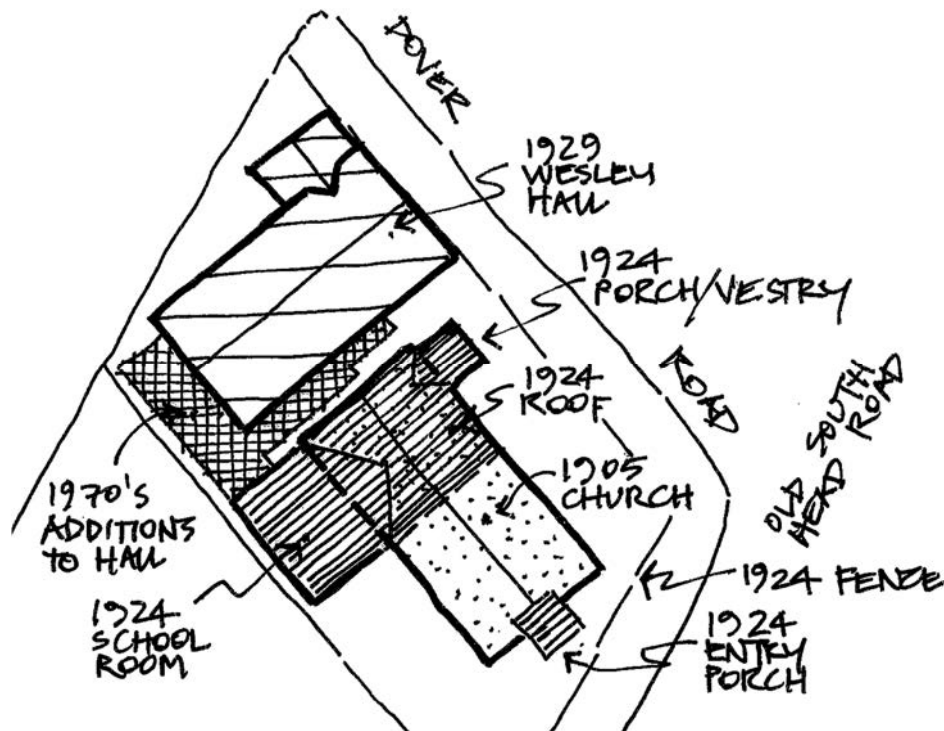


Figure 4.19 Rose Bay Uniting Church and Wesley Hall group: Stages of construction (Source: RA Moore February 2018)

#### 4.12 Integrity

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.

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.

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.

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.

### 4.13 Authenticity

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.

### 4.14 Condition

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 will best resist the agents of deterioration, and the Church and Hall present without major apparent difficulties, and with the usual issues related to necessarily withheld or slowed maintenance. Issues would include:

- 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;
- Rainwater goods, flashings and associated drainage need to have proven soundness and functionality, from roof to kerb and gutters or main storm-water drains;
- Minor areas of brickwork require repointing of joints and minor cracking; embedded steel members and lintels need checking and any preventative maintenance;
- 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;
- Joinery elements need review and repair as necessary before maintenance painting;
- Internal finishes, fixings and services need review and minor overhaul as required.

Assessment of internal fibrous cement linings which are likely to be asbestos reinforced, should be undertaken to confirm their acceptability in safety terms.

The buildings appear, overall, to be in a sound condition eminently capable of careful maintenance and repair to suit their continued, appropriate use.

## 5.0 Comparative Analysis

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### 5.1 Introduction

A comparative analysis of the Church and Wesley Hall group, required for an assessment of this kind, has been undertaken by Dr. Michael Bogle and Robert Moore with consideration of the buildings as:

- The work of McCredie and Sons, Walsh and Hadley, within their respective bodies of work
- An example of Twentieth Century church and hall design

### 5.2 Within the McCredies, Walsh and Hadley bodies of work

#### The McCredies

The A.L. [Arthur] and G. [George] McCredie, Architects and Consulting Engineers practice has not been thoroughly documented but the firm had a number of important commercial clients in the city. Their Romanesque Revival Burns Philp Building (1899-1900) at 5-11 Bridge Street is one of their most celebrated works and their Burns Philp work led to other building works for this Pacific trading company. *“George McCredie (1859-1903) was educated at Fort Street Public School and left to become an apprentice carpenter with the Australasian Steam Navigation Company (ASN Co.). In 1880 he left the company and travelled overseas in a world trip. Following his return to Australia he joined a partnership [1884] with his brother in A.L. (Arthur) & G. McCredie, Architects and Consulting Engineers. This partnership lasted until 1904.”*<sup>12</sup>

*“McCredie and Sons were involved in engineering works for warehouses, factories, stores docks and reclamation projects and were responsible for commissions such as Linnwood, Guildford NSW; the George McCredie home; the Oswald Bond Store (1892), Walsh Bay; the 1900 Burns Philp Building in Bridge Street; the 1908 Mark Foy Building (as McCredie and [Arthur] Anderson). The firm was also responsible for the notable Studley Park villa, Camden (including the House, Stables, Granary and steam engine house).”*<sup>13</sup>

The practice had ongoing associations with the Methodist church in NSW, with churches at Bowral and Grafton, and with other related architectural work such as the Methodist Book Depot. Byera Hadley, the architect of the Wesley Hall adjoining the Rose Bay Methodist Church, would have had direct experience with the Oswald Bond Store and Burns Philp works during his apprenticeship with the firm.

### 5.3 Other Ecclesiastic works by A. L. and G. McCredie & their antecedents

This architectural practice has a large number of buildings that have state and local NSW Heritage Listings.<sup>14</sup> Their work included the Bowral Methodist church (1881), the Grafton Presbyterian Church in brick (1887), the banded brick Ryde-Meadowbank Presbyterian Church (1923), the banded brick West

<sup>12</sup> NSW AIA Biographical Information files. Courtesy Anne Higham.

<sup>13</sup> 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.

<sup>14</sup> <http://www.environment.nsw.gov.au/heritageapp/heritagesearch.aspx> 5 February 2018.

Ryde Methodist Church, Ryde (1922) amongst others. Many of these churches are designed in the Gothic Revival manner with pointed arch windows, leaded glass windows and “Gothic” detailing. Comparatively speaking, their other churches would appear to have been better funded with more detailing, expansive window treatments and larger floor plans than the Rose Bay Church. However, the adroitness of the McCredies in design and stylistic application to the variety of scale in their commissions, meant they were able to add some modest flourish to a smaller, more modest and economical building.



Figure 5.1 Bowral Methodist Church (Now Uniting), 1881. Bendooley Street, Bowral. (Source: <http://bkuc.com.au/history/> 10 February 2018).



Figure 5.2 St Andrews Presbyterian Church, Grafton NSW, 1885. (Source: <http://mapio.net/pic/p-6790838/> 10 February 2018)

#### 5.4 Dallas Edward Walsh

Little about D.E. Walsh has been discoverable for this report. He appears to have had a diverse practice, judging from tenders called by him for buildings ranging from shops in Randwick, 1924; a picture theatre in Belrose, 1928; shops in Hurstville, 1937; alterations to Ashfield Town Hall, 1937; and a hotel in Mudgee 1938. Sydney-born, he commenced practice in January 1918.

He appears in the Register of Architects of NSW with Certificate No. 561, dated 27th August 1923, when the Architects Act of 1921 came into effect, establishing the Architects Register. A profile of Walsh appeared in the magazine *Decoration and Art*, July 1935. He was still on the Board's Roll at his first cited office address, 4 Castlereagh Street Sydney, in 1942. In November of 1967, he requested removal from the Register, from his then address of 36 Hay Street, Croydon Park.

Without further research it is not possible to conclude the relative importance of the Rose Bay Church group in the work of Walsh. It is possible to interpret how simply and practically Walsh addressed his clients' brief, ably integrating his extensions with the existing building to create a satisfying whole.

#### 5.5 Byera Hadley

Byera Hadley and his family arrived in Australia in 1887 and soon afterward, he was indentured to A.L. and G. McCredie and Sons, Architects and Consulting Engineers in Sydney. Arthur W. Anderson (1869-1942) was working his indentures at McCredie's at the same time and he was three years into the five-year architecture programme at Sydney Technical College (STC). While their studies and indentures coincide, there are other parallels in Hadley's and Anderson's careers.

Anderson, for example, was a prominent Methodist churchman serving on their Executive Committee and enjoyed a number of major commissions from his church.<sup>15 16</sup> The Methodist church, perhaps through Anderson's influence, also provided a number of commissions for Byera Hadley. Anderson was also an "Old Boy" from Newington College, Stanmore, a Methodist-supported institution founded in 1863. While Hadley (Church of England) had no direct affiliation with Newington, he later received an important commission from Newington College for Leigh College, a Newington residential hall for thirty-seven pupils as well as contracts for several Methodist Halls, churches, interior works and chapels.<sup>17</sup>

With his schools work behind him, the comfort of a part-time salary from a STC teaching appointment could supplement his income and support the founding of a practice. By 1897, he was advertising for tenders under the name of "B. Hadley, Architect. Camden Buildings, 418 George Street, Sydney." and making offers to buy a block of land in Park Street.<sup>18</sup> Based on a search of *Sydney Morning Herald* notices, it appears his private practice was founded in 1897.<sup>19</sup> Continuing to construct his career, he also became a Fellow of the Institute of Architects NSW in 1899.<sup>20</sup>

Following commercial-scale commissions, Hadley's office began to receive substantial civic works including the three-storey Sydney United Friendly Societies Dispensary and Medical Institute building in "Macquarie Street-south" (commemorative stone laid in 1902); the commission for the Willoughby Town Hall (opened by the Premier of NSW Sir John See) completed in 1903 and the Baumann Café (1904) in Pitt Street, opposite the entrance to the Strand Arcade next to Washington Soul's drug store.

By 1905, Hadley was fluent in a number of 19<sup>th</sup> and early 20<sup>th</sup> century period revival styles and generally reserved his Gothic Revival and Romanesque Revival vocabulary for ecclesiastical work; he employed variations of the Renaissance Revival for medium scale commercial work; and used a more assertive Classical Revival expression for large-scale commercial commissions for the urban warehouses to the west of George Street in the city.

Hadley's most grand ecclesiastical work, on the other hand, is typically drawn from the Gothic Revival style and is exemplified by the original wing of the Wesley College, Sydney University (designed in 1916) and its 1919 chapel.<sup>21 22</sup> His more modest commissions such as the 1900 Greenwich Congregational Church (Carlotta Street); the 1919 "George Smith Memorial Hall" (Newcombe Street) of the Paddington Uniting Church, 395 Oxford Street and the 1928 Wesley Hall (Dover Road), Rose Bay mingle the Parish Gothic and the red brick associations of the Romanesque Revival.<sup>23 24 25</sup>

<sup>15</sup> Anderson had more than six commissions from the Methodist church.

<sup>16</sup> Uniting the Congregational, Methodist and Presbyterian churches.

<sup>17</sup> "Leigh College." *Sydney Morning Herald*, 16 July 1927, p.9

<sup>18</sup> *Sydney Morning Herald*, 16 July 1897, page 1.

<sup>19</sup> Other dates are cited. Hadley's "Application for Registration as an Architect" dated 1923 states that he commenced practice in 1893. NSW Architects Registration Board files.

<sup>20</sup> NSW RAIA biographical files. He was on the Institute of Architects NSW Council from 1897-1906.

<sup>21</sup> "New Wesley College." *Sydney Morning Herald*. 29 January 1916, page 17.

<sup>22</sup> "Wesley College. A New Chapel." *Sydney Morning Herald*. 2 June 1919, page 10.

<sup>23</sup> "General Notes." *Sydney Morning Herald*. 6 August 1919, page 7. "Mr. B. Hadley, architect, has plans in hand for a memorial school hall to be built at Newcombe-street, Paddington.

<sup>24</sup> "George Smith Memorial Hall." *Sydney Morning Herald*. 12 May 1920, page 8. This hall is described by the journalist as "Romanesque".

<sup>25</sup> "Rose Bay Methodist Church." *Sydney Morning Herald*. 4 October 1929, page 7.



The Hadley architectural practice has a moderate number of state and local NSW Heritage listed buildings.<sup>26</sup> It is interesting to note that many of his most celebrated commissions, such as Wesley College, Sydney University (1916), the Annesley School, Bowral (1923) and the Leigh College and War Memorial Chapel, Ebenezer Vickery Chapel, Strathfield (1927) are not included on the NSW Register under his name.

Hadley carried out an extensive amount of work for the NSW Methodist church. This includes the Croydon [Uniting] Church Croydon (1918), and the George Smith Memorial Hall (1919) for the Paddington Methodist Church. Both of these commissions employ a similar architectural methodology with an emphasis on quality brickwork and Romanesque elements in the elevations. Thus, by the time he came to the Rose Bay Methodists' commission for Wesley Hall, he was well versed in liaison with the denomination's committees, and the typical programs and pitfalls for the building type. He delivered a well built, practical and attractive building, complementary to the Church and of an enduring serviceability.

Hadley died in 1937. He provided in his will for the establishment of the Byera Hadley Travelling Scholarships Fund, the income from the fund to be applied in perpetuity for the "promotion and encouragement of students/and or graduates of architecture". The NSW Architects Registration Board (now the Board of Architects of NSW) manages the scholarship. Many architects would know his name because of the Scholarship, and would respect this remarkable professional gesture.



Figure 5.3. George Smith Memorial Hall, Paddington Methodist [Uniting Church] Oxford Street, 1919 (Source: Michael Bogle).

<sup>26</sup> <http://www.environment.nsw.gov.au/heritageapp/heritagesearch.aspx> 5 February 2018.



Figure 5.4 Croydon Methodist [Uniting Church] under construction [Mrs Hadley in foreground], Croydon, 1919. (Source: Sydney Technical College Collection, UNSW Archives).

## 5.6 Within Twentieth Century Church and Hall Design

In the context of church and hall design of the twentieth century, the Rose Bay Uniting (former Methodist) Church and Hall group is neither renowned nor innovative, but can be seen as representative of the local continuum of urban and community development of the Rose Bay locality, and wider Sydney. Designed in successive phases by architects variously active in Sydney and wider NSW, and well connected with their clients, the buildings can be seen as reflective of their temporal and social context, and responsive to their client's brief and needs. They have proven competently designed, flexible in use, soundly built, and together compose a carefully integrated group.

This Church group is remarkable for its endurance, with unusual integrity and authenticity, and for the buildings remaining as examples of their modest type, without the diminishing changes that could have compromised their significance. While not considered to have a wider relevance, making it of regional or state significance, it has a clear local importance and a reference value for its type.

## 6.0 Heritage Significance Assessment

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### 6.1 Introduction

The Burra Charter defines cultural significance as ‘aesthetic, historic, scientific, social or spiritual value for the past, present or future generations’. Cultural significance is embodied in the place itself, its fabric, its setting, its use, associations, meanings, related places and objects.

The assessment of heritage significance identifies whether a place (or element of a place) may be considered important and valuable to the community. A place may also have a range of values important to different individuals or groups, within different communities.

The terms ‘cultural significance’, ‘heritage value’ and ‘heritage significance’ are synonymous, interchangeably used in practice generally and in Australia by organisations such as the NSW Heritage Council, the National Trust of Australia (NSW) and the NSW Heritage Branch.

### 6.2 Heritage Significance Assessment

#### New South Wales Heritage Assessment Guidelines

The *NSW Heritage Manual* guidelines, prepared by the NSW Heritage Office and Department of Urban Affairs and Planning, provide the key framework for the assessment of significance, and preparation of a Statement of Significance. The guidelines employ and build upon the essential values of cultural heritage identified in the Burra Charter and comprise the framework and perspective which are accepted as the required format by administering heritage authorities in NSW.

Five specific values are enunciated and two comparative heads of consideration are identified in the guidelines:

- 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).*
- b) *An item has strong or special association with the life or works of a person, or group of persons, of importance in the cultural or natural history of NSW (or the cultural or natural history of the local area).*
- 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).*
- d) *An item has strong or special association with a community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.*
- 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).*

*And two qualifiers*

- 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).*
- 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 areas’*

–*cultural or natural places; or*

–*cultural or natural environments*).

An item is considered significant if it can be demonstrated to meet the inclusion guidelines set against the criteria. Inclusion and exclusion guidelines help to perceive qualities which might be difficult to discern and prioritize in assessment and evaluation, and which might emerge to qualify or disqualify a place from support as significant. After the NSW Heritage Amendment Act of 2009, for an item to be considered of State Significance, it must meet more than one of the Criteria, or only one if it is truly outstanding. Local heritage items are not subject to this proviso.

The case for an Item being significant is obviously stronger when it meets the inclusion guidelines against several of the Criteria, and it is unusual for this not to be the case. In the tabulated presentation of the Criteria and their inclusion and exclusion guidelines below, the relevant considerations for the Rose Bay Uniting (former Methodist) Church group are shown in **bold letters**.

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)

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.

Guidelines for Inclusion	Guidelines for Exclusion
<ul style="list-style-type: none"> <li>• <b>Shows evidence of a significant human activity.</b></li> <li>• <b>Is associated with a significant activity or historical phase.</b></li> <li>• <b>Maintains or shows the continuity of a historical process or activity.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Has incidental or unsubstantiated connections with historically important activities or processes.</li> <li>• Provides evidence of activities or processes that are of dubious historical importance.</li> <li>• Has been so altered that it can no longer provide evidence of a particular association.</li> </ul>

The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have **local** 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.

Criterion (b)—an item has strong or special association with the life or works of a person, or group of persons, of importance in the cultural or natural history of NSW (or the cultural or natural history of the local area)

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 & GL McCredie & 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.

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".

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.

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.

Guidelines for Inclusion	Guidelines for Exclusion
<ul style="list-style-type: none"> <li>• <b>Shows evidence of a significant human occupation.</b></li> <li>• <b>Is associated with a significant event, person, or group of persons.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Has incidental or unsubstantiated connections with historically important people or events.</li> <li>• Provides evidence of people or events that are of dubious historical importance.</li> <li>• Has been so altered that it can no longer provide evidence of a particular association.</li> </ul>

The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have **local** significance under criterion (b), for its associations with its successive architects A & GL McCredie & 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, 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.

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)

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 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.

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 (*Thuja plicata*) tree, typical of memorial plantings of the era.

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.

Guidelines for Inclusion	Guidelines for Exclusion
<ul style="list-style-type: none"> <li>• <b>Shows or is associated with creative or technical innovation or achievement.</b></li> <li>• Is the inspiration for a creative or technical innovation or achievement.</li> <li>• <b>Is aesthetically distinctive.</b></li> <li>• <b>Has landmark qualities.</b></li> <li>• <b>Exemplifies a particular taste, style or technology.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Is not a major work by an important designer or artist.</li> <li>• Has lost its design or technical integrity.</li> <li>• Its positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded.</li> <li>• Has only a loose association with a creative or technical achievement.</li> </ul>

The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have **local** heritage significance under criterion (c). Although locally significant, 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.

**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**

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 church** community's social, cultural and spiritual life. Submissions received by Council regarding the future of the group by members of the current broader community, suggest that it remains of social and community significance. The Church group appears to hold significance for the wider community, members of whom have known and used the group as a long-standing local day care centre, dance studio and venue for local community meetings, and other uses.

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.

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.

Guidelines for Inclusion	Guidelines for Exclusion
<ul style="list-style-type: none"> <li>• <b>Is important for its associations with an identifiable group.</b></li> <li>• <b>Is important to a community's sense of place.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Is only important to the community for amenity reasons.</li> <li>• Is retained only in preference to a proposed alternative.</li> </ul>

The Rose Bay Uniting (former Methodist) Church and Wesley Hall group is considered to have **local** significance against criterion (d). Its associational, “locational” and social importance appear to be relevant locally.

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	Guidelines for Exclusion
<p><b>Has potential to yield new or further substantial scientific and/or archaeological information.</b></p> <p><b>Is an important benchmark or reference site, or type.</b></p> <p>Provides evidence of past human cultures that is unavailable elsewhere.</p>	<p>The knowledge gained would be irrelevant to research on science, human history or culture.</p> <p>Has little archaeological or research potential.</p> <p>Only contains information that is readily available from other resources or archaeological sites.</p>

The Church and Wesley Hall group may have **local** 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. Its relative integrity may make it an important reference example of its type. On the basis of current evidence, It is not considered that the group has State level significance against this criterion.

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)

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.

Guidelines for Inclusion	Guidelines for Exclusion
<ul style="list-style-type: none"> <li>• Provides evidence of a defunct custom, way of life or process.</li> <li>• <b>Demonstrates a process, custom or other human activity that is in danger of being lost.</b></li> <li>• Shows unusually accurate evidence of a significant human activity.</li> <li>• Is the only example of its type.</li> <li>• <b>Demonstrates designs or techniques of exceptional interest.</b></li> <li>• Shows rare evidence of a significant human activity important to a community.</li> </ul>	<ul style="list-style-type: none"> <li>• Is not rare.</li> <li>• Is numerous but under threat.</li> </ul>

The Rose Bay Uniting (former Methodist) Church and Wesley Hall group may have **local** significance against criterion (f), but further examination is required. With the current information available it is not considered that a State level of significance will be attributed to the group against this criterion.

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

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 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.

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, but are not considered to elevate the group to a State level of heritage significance.



Guidelines for Inclusion	Guidelines for Exclusion
<p><b>Is a fine example of its type.</b></p> <p><b>Has the principal characteristics of an important class or group of items.</b></p> <p>Has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity.</p> <p><b>Is a significant variation to a class of items.</b></p> <p><b>Is part of a group which collectively illustrates a representative type.</b></p> <p><b>Is outstanding because of its setting, condition or size.</b></p> <p><b>Is outstanding because of its integrity or the esteem in which it is held.</b></p>	<p>Is a poor example of its type.</p> <p>Does not include or has lost the range of characteristics of a type.</p> <p>Does not represent well the characteristics that make up a significant variation of a type.</p>

### 6.3 Conclusions

Assessing the significance of the Rose Bay Uniting Church (former Methodist) and Wesley Hall group against the NSW State Heritage Criteria, the worthiness of the group – comprising the Church, Wesley Hall and moveable heritage collection - for listing as a local Heritage Item is assessed to be clear, strong and supported by physical and documentary evidence, as outlined in this report. The local significance, integrity and authenticity of the group places it above the threshold for listing compared with similar heritage sites already included in the LEP 2014 heritage schedule. However, these qualities are not considered such as to elevate the Church and Hall group to being of State significance. The group has been the local focus of its related community, and of most importance at a local community level. It has not been broadly celebrated beyond that context, although it would remain of interest to widely distributed Church members, architects and students of architecture, for its recognised heritage qualities.

### 6.4 Statement of Significance for the Group

The following Statement of Significance has is based upon the documentary interrogation, detailed historical analysis, and physical assessment undertaken by Dr Michael Bogle and Robert Moore respectively as parts of the development of this HSA:

**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.**

**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.**

**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 19<sup>th</sup> century and early 20<sup>th</sup> 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 20<sup>th</sup> ce**

## **7.0 Conclusions and Recommendations**

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**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. 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.**

**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.**

**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**

**This report concludes that the property meets the threshold for LEP heritage listing on historical, associational, aesthetic and social values, and that it is a representative of the type of property once well represented and common, but now becoming uncommon on a local level. Further research and analysis may also identify research and rarity values. However, in the context of the evidence available for this report it is considered that the Church and Hall group are not of State heritage significance.**

**It is recommended that the property be added to the heritage schedule of the LEP as a property of local heritage significance to Woollahra and that a Conservation Management Plan be prepared to guide its conservation and potential adaptive reuse.**

## 8.0 References

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