

A long-standing historical association with St David's sister church, St Giles Cathedral, Edinburgh, is symbolised by the cross behind the altar which is believed to be a gift from St Giles. This beautiful Iona cross was carved from ancient oak from Edinburgh Castle; the Scottish National War Memorial in Edinburgh Castle opened the same year (14 July 1927) that St David's was built.

OTHER ASSOCIATIONS WITH PEOPLE / ORGANISATIONS / EVENTS

St David's has been the home of Alcoholics Anonymous and Presbyterian Support Services for more than half a century.

The Opportunity Shop continued to serve the community and to support charities worldwide until its closure by St David's Administration in December 2014.

St David's was home to the St David's Sea Scouts

Through a long period of time St David's had strong associations with Mt Eden Prison.

St David's has a longstanding relationship with the Chinese community of Auckland. The Chinese speaking Congregation is lead by the Rev Ping Nam Ng.

Strong historical association with Catholic leaders including Archbishop Liston, and prison chaplain Father Downey are also notable.

Christmas Day 1960 marked the beginning of Sunday transmission from the Auckland Television Studios, and the first religious television programme. Live in the studio, the Queen's Message was followed by the Very Rev Owen Baragwanath, Minister of St David's, speaking of 'the Babe at Bethlehem' to people in their homes across Auckland.

In 1963 St David's hosted the first televised baptism (Presbyterian).

In the 1950s St David's was one of the first Presbyterian Churches to marry divorced people. People came from other denominations to be married here. All were formally welcomed from the Pulpit to take communion, regardless of whether they had been baptised. Anglican, Catholic, Jewish: all were welcome and attended services at St David's. This was at a time of clear division between the faiths in the 1950s and 1960s.

St David's has always been a heart of Auckland, and has been known fondly from the beginning as the "Cathedral of the Presbyterian Church". St David's once served the largest Presbyterian congregation in the Southern Hemisphere and in 2014 hosted Bicentenary Celebrations of Christianity in New Zealand with 500 - 600 participants from churches across New Zealand.



Memorial to the members of St David's who served (soldiers and nurses) in WWI and WWII,
Image: Friends of St David's Trust

2.15 SPECIAL FEATURES/MEMORIALS

The honours board from the old church, with the names of those connected with St David's who had served in the Great War, was placed in the new building. In 1928, it was agreed that the Northern Depot New Zealand Engineers (Sappers) should be allowed to place a tablet in the church in memory of their comrades who fell during the war. This tablet was unveiled on 3rd June 1928. A parade and memorial service for the Sappers continues to be held every year since then.

A baptismal font made from Italian marble was presented to St David's by Miss Susan Robertson, whose parents were among the first members of St David's. The font was dedicated on 7th October 1928.⁴⁰

In 1935 alterations were carried out to the seating of the Choir. An ornamental inscription on the north wall was also added. It was also suggested that comprehensive plans for the 'reconstruction in the chancel form of the north interior of the church' should be made but a lack of funding meant that the work was not carried out immediately.

The 'Wayside Pulpit' was provided by the Rev. G. B. Inglis. An oak pulpit was donated by John Flemming to mark the re dedication of the church following alterations to the chancel on 11 November 1937.

⁴⁰ The Story of St David's Presbyterian Church, Pg. 71

MEMORIAL WINDOWS

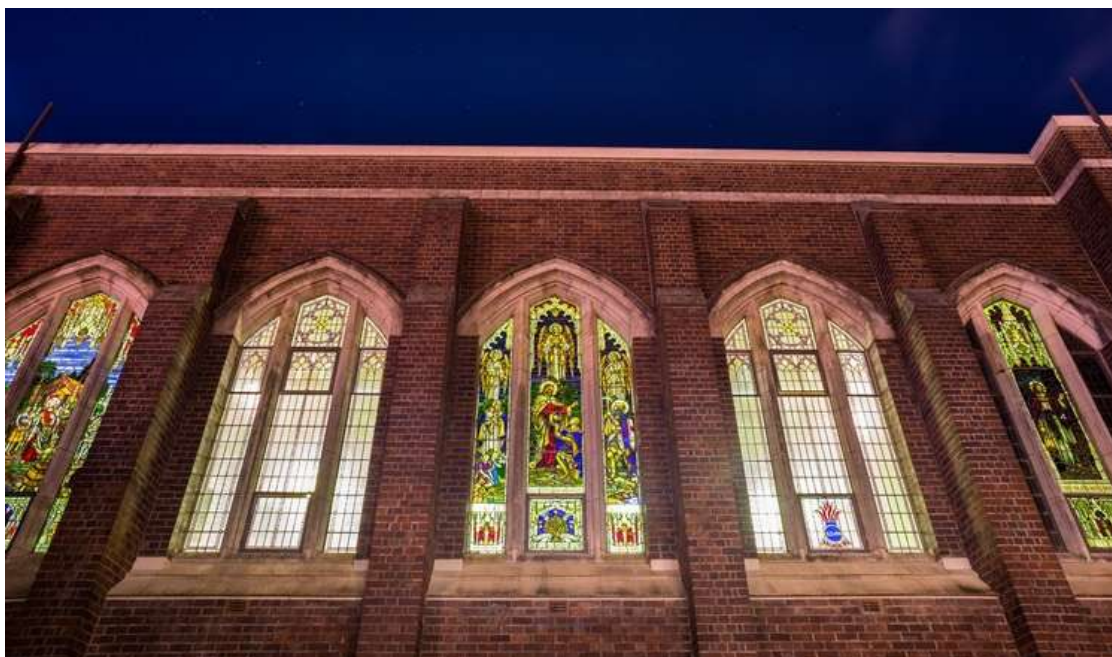
Each of the great leadlight windows in St David's has significant cultural and heritage value, not the least because the windows installed post WWII are in memoriam to those who served in both World Wars. The original rose-coloured windows date from 1927 while the colourful War Memorial windows were added in the late 1940s. Two memorial windows were added in the 1960s to commemorate the centenary of St David's.

In 1948 two stained glass windows were placed in position in the church, at the north end on the east and west sides. One of these was the gift of the Elliffe family in memory of their parents, who were loyal members of the congregation for many years. The other was a memorial to Mr John Flemming who 'had been one of the most generous and devoted office bearers in the history of the church'.⁴¹ These beautiful windows were dedicated by Mr Black on July 18th 1948 at a largely attended service.

On the occasion of the 85th Anniversary of St David's celebrated on the 6th November 1949, two memorial stained glass windows were unveiled during the morning service. One commemorated the work of the pioneer members of the congregation and the other the services of the men and women who gave their lives or were members of the forces in the two World Wars. The minister, Mr Black, reminded the congregation that 'these windows would help to keep these things ever in remembrance.'⁴²

The preparation of these windows was undertaken by Mr. John. W. Brock of Dunedin one of the most significant stained-glass artists in New Zealand, who had been commissioned to provide stained glass windows for buildings all around the country including; the Epsom Methodist Church, St Peters Anglican Church in Takapuna.

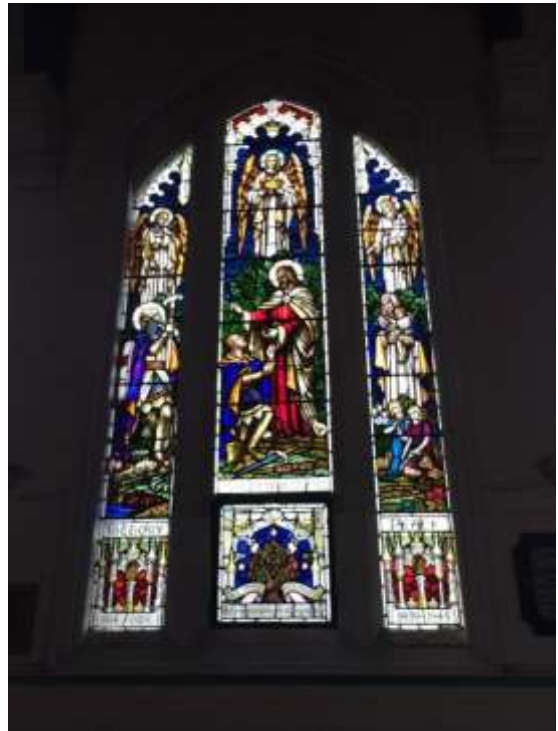
The Southern-most window, in the Eastern wall acknowledges Maori and Pacific Islands peoples, as well as the Eastern origins of Christianity. This depiction of Christ amongst Maori and Pacific peoples is unique in the Presbyterian Church, and may be unique nationally.



Memorial windows, Image: Jonathan Suckling

⁴¹ The Story of St David's Presbyterian Church, Pg. 92

⁴² The Story of St David's Presbyterian Church, Pg. 92



Memorial windows in St David's Church, Image: Friends of St David's Trust



Memorial windows in St David's Church, Image: Friends of St David's Trust

3.0 Site + Context



1908



1949



1959

The St David's Church property is at the top of Khyber Pass close to Symonds St. The site is on the northern side of the road at the corner of Madeira Place. Madeira Lane runs across the back of the property. This area is relatively flat, a broad saddle that runs from Symonds Street back down to Nugent Street (crossing Khyber Pass). The high point of the area is over the road, the Church of the Holy Sepulchre property on the corner of Burleigh St, with the municipal water tanks on the opposite side of the street.

There are a number of other historic buildings in the area, in particular the Church of the Holy Sepulchre and hall, and the remaining Symonds St shops that include an ASB bank building that was designed by Daniel B Patterson. The area has been recognised by Heritage New Zealand as an historic precinct and by Auckland Council as a special character area. (Appendix 2: Heritage New Zealand- Upper Symonds Street Historic Area; Appendix 3: Auckland Council-Symonds St Special Character Statement- Antony Matthews).

4.0 Physical Description

4.1 ARCHITECTURAL STYLE

Following the official opening in 1925 the design of the St David's Church building was described by a writer for the New Zealand Herald as; 'a handsome Gothic Structure, of the perpendicular period'.⁴³ The Gothic revival style referred to was considered to be the most suitable style for ecclesiastical buildings at that time. It is an architectural style that grew out of the heated debate between Gothic and Greek revivalists in England in the Victorian period. This 'battle of the styles'⁴⁴ resulted in most Protestant churches in New Zealand being designed after the Gothic models that had prevailed over the Greek revival style in the United Kingdom.

The examination of Gothic and early mediaeval architecture in that period was led by great thinkers and designers, among them the philosopher John Ruskin, and architects John Pugin, James Wyatt, George Street and Gilbert Scott among many others. The Victorian interest in learning from the mediaeval led to the creation of almost hyper real versions of that past. By the turn of the century that intensity of interest in the Gothic and mediaeval models had diminished under the effects of early modernism. The Styles remained as a significant influence on most public and ecclesiastical architecture. In discussing 'Recent Architecture' Sir Bannister Fletcher wrote that in the twentieth century; 'the Classic and Renaissance styles have been reserved for public buildings and street architecture, and the Gothic style for churches and educational buildings.'⁴⁵

One of the key examples of the English Gothic style that inspired the Gothic revivalists is Durham Cathedral 1096- 1290. The Durham Cathedral tower was restored by George Gilbert Scott between 1854-59. Scott was a leading figure in the Gothic revival movement and his experiences with this building informed his architectural style. The tower is square in form, tapering to a crenulated capping.

In 1903 his grandson, George Gilbert Scott, won a competition for a Gothic revival cathedral for Liverpool. This project was the most famous church design of its time. The forms used on this project were influential and became a reference for many new church designs throughout the world. Of particular interest is the square tower finished in battlements, a form that also refers back to the tower of Durham Cathedral and to the Anglo Saxon churches of pre-Norman England such as the tower of All

⁴³ Refer to Appendix 8 for the full description.

⁴⁴ p 853 Bannister Fletcher: A History of Architecture on the Comparative Method. Modern English Architecture. 16th Edition pub. 1959 Batsford.

⁴⁵ p 864 Bannister Fletcher: A History of Architecture on the Comparative Method. Modern English Architecture. 16th Edition pub 1959. Batsford.

Saints Church at Earls Barton in England (c.970).⁴⁶ Earls Barton is a fortified church and was built on a burial mound. The form and siting of St David's with a square tower on a mound has strong parallels to All Saints.



All Saints Church at Earls Barton in England (c.970) (left) Cathedral of Learning at the University of Pittsburgh (right)

Educational institutions favoured the Gothic style for their buildings. This grew into a branch of the style known as 'collegiate Gothic'. This gave institutions a sense of instant history and connection to the great learning centres of Europe. Architects in New Zealand had not only experienced places such as Cambridge and Oxford through travel and learning, they had created versions of Gothic and mediaeval abbeys and monasteries as schools and universities throughout the country, in particular at Otago University and Canterbury University.

In the United States collegiate Gothic continued as the dominant style for campus buildings well into the twentieth century. At Yale University architect James Gamble Rogers designed the Harkness Tower as part of the Memorial Quadrant development begun in 1917 and completed in 1921. The tower is described as a 'couronne' tower in the English Perpendicular style.

The collegiate Gothic style reached an apogee in the Cathedral of Learning at the University of Pittsburgh in the United States. This enormous tower, designed by architect Charles Klauder, was commissioned by the university in 1921. Construction began in 1926 and the building was completed in 1937.⁴⁷

These late Gothic structures incorporated modern construction techniques and materials, and planning.

New Zealand architects were influenced by the British and American models of architectural design and thinking. A great number of local architects, including Daniel B. Patterson, were immigrants with British qualifications and experience.

Many local architects worked in London in the early 20th century, some for the leading architects of the day (Roy Binney, William Gummer, Noel Bamford & Hector Pierce all worked in the office of Edwin

⁴⁶ <http://www.allsaintsearlsbarton.org.uk/about-us/our-history>

⁴⁷ <http://www.treasures.pitt.edu/history/>

Lutyens), and New Zealand architects featured in British competitions.⁴⁸ These practitioners absorbed the thinking of their day and brought those contemporary ideas about architecture and construction technologies back with them to New Zealand.

When the Board of St David's began to consider the construction of a new memorial church they aimed to construct 'a handsome Gothic Structure, of the perpendicular period, on the site of the present church. The materials will be brick and reinforced concrete, with facings of stone.'

The draft plans of the proposed new church featured a square gothic tower, surmounted by battlements and faced with buttresses at the angles and louvers in the window openings. It was considered that the tower 'lends a striking air of solidarity to the church that is not attained by the tall spire of the present wooden building.'⁴⁹

The design fits the architectural aesthetics and ethos of the period. By this time a plainer version of Gothic style had emerged. Early 20th Century Gothic is a 'stripped back' version by comparison with the Victorian Gothic Revival, with fewer embellishments but retaining the rhythms, details and forms. Early 20th Century church buildings were not replicas of the mediaeval models they were influenced by, these buildings were the modern buildings of their time, incorporating new construction technologies and designed to meet contemporary needs. As an example St Peters Church in Hamilton designed by architects Warren + Blechynden, opened 1916, was constructed of reinforced concrete.⁵⁰

St David's was designed to maximise the benefits of the technologies of the 1920s, with a raked floor, electronic hearing devices, and with generous meeting rooms and service facilities beneath the church and a full office wing behind the nave. It combined tradition with modernity. The listening posts and step free entrance ways were incorporated to allow for returning servicemen and women with disabilities, in particular the amputees and the deaf.



View of St David's Memorial Church in Khyber Pass Road 24 Oct 1927, Image: Sir George Grey Special Collections, Auckland Libraries, 4-1540

⁴⁸ P.49 Coolangatta a Homage. Peter Mackay with Paul Waite. Livadia publishers 2010.

⁴⁹ New Zealand Herald, Volume LXII, Issue 19190, 2 December 1925, Page 12

⁵⁰ p.154 Cast in Concrete; Concrete Construction in New Zealand 1850-1939, pub. Reed 1996

4.2 SETTING

The St David's Church building is sited facing Khyber Pass at the corner of Madeira Place. It sits next to the wooden hall of the old St David's within landscaped grounds. At the front of the church sloping lawns, low brick walls and gentle pathways, create a sense of a parish church in a broader landscape. The height of the church is increased by the mounded front and this also disguises the lower level of the building from this viewpoint. The tower at the south east corner gives additional emphasis to the overall mass of the building. The design of the tower echoes the square tower of All Saints church in Earls Barton, and the towers of Durham and Liverpool Cathedrals.

The front yard has a gently sloping curved driveway from which paths slope up to retained entry terraces on each side. The retaining walls match the brick and stone detail of the church. Beyond the terraces the ground slopes gently down towards Madeira Lane, with car parking areas each side of the church, falling from cill level at the base of the terrace walls down to floor level at the entry doorways beneath the chancel on each side. A set of steps at the southern end of the east side of the building run down to a room beneath the terrace.

At the northern end of the building is a small landscaped area facing the street.

The old St David's church sits at right angles to the new church at the centre of the property to the west. The area surrounding the old church is well landscaped.

At the back corner of the site, the north west corner, is a relatively new building.



Showing the rear of the site, Image: B&T Architects 2015



Exterior of St David's Presbyterian Church, Image: Friends of St David's Trust

4.3 CHURCH EXTERIOR

The church is rectangular in plan with a subtly modulated façade that steps in at each side from the lobby to the nave and at the entries to the lobby, and steps out at the chancel, and back in at the rear wing. Within the nave section the walls are broken by a rhythm of slight buttress elements each side of the five window bays.

The exterior of the main section of the building is finished in red Kamo brick with Oamaru stone detail. The walls are carefully set out and, with the exception of the off centre side tower, they are symmetrical. The chancel steps out from the line of the nave space, the nave wall is broken into a rhythm of solid and void by the window panels separated by buttresses, the entry lobby steps in, as does the rear wing of the building. The lower wall of the nave up to main cill level is thicker than the upper wall. The walls rise to capped parapets. The walls of the main body of the church rise above the walls of the entry lobby wing at the front of the building. The rear section is the lowest, with a steeply pitched hipped roof rising above to finish into the exposed rear wall of the chancel. This roof is finished in sheet metal roofing. The gabled main roof over the chancel and nave is concealed by the parapets. The end walls are expressed with stepped parapets concealing the roof. This roof is finished in slate.

The stone is used as angled cappings at the top of the walls, including the crenellated tower capping, and within the openings. At the lower level the lintel, cills, central mullion and reveal of the rectangular windows are stone; the main entry reveals are also finished in stone; the tripartite arched windows within the nave have stonework in the pointed arches, sloping stonework on the cill and stone tracery dividing the opening into three panels; the lancet windows at each side of the chancel are capped in stone, and have stone cills; the pointed feature window facing Khyber Pass is constructed of stonework with flowing tracery and with a stone spandrel between the floors, as this opening rises from the ground floor up to the gallery; the lancet openings at the upper level of the tower appear to be finished in stone. The rear section of the building is finished in plaster render.

The materials emphasise the form and detail of the building, and express its interior arrangement, and the importance of its parts.



Interior of St David's Presbyterian Church, Image: Friends of St David's Trust

4.4 INTERIOR DESCRIPTION: UPPER FLOOR

The main level of the church, the upper level, has entries at each side. These open into a lobby the full width of the building. The lobby area facing the street was originally divided to form cloak rooms and a store room. These areas have been altered; a kitchen has been installed at one end of these spaces and the remaining area is now open.

At the eastern end of the lobby a doorway opens into the stair well within the Tower. The stair gives access to the raked gallery space which runs across the back of the church over the lobby space and is open to the nave of the church. The gallery opening into the church is a fine pointed arch almost the full width of the gallery.

The lobby has doorways into the church on each side in line with the aisles. The doorways open into the main room of the church, a grand room that is the full width of the building, lit each side by 5 tripartite windows, with single lancet windows each side of the chancel. Some of these windows are finished in artisan stained glass work. The roof structure of elegant timber trusses is fully expressed, the timber ceiling follows the slope of the roof. The timber floor of the nave slopes gently from the lobby down to the chancel area.

When first built the chancel area was planned as a semi circle focussed on the altar/pulpit, with radiating choir stalls on either side. The area behind the back of the panelled choir stalls was enclosed on each side, with doorways by the walls. The organ was set into a pointed arched recess at the centre of the northern wall.

The chancel area was modified in 1937. The new chancel was designed by Horace Massey.

The church has very fine acoustics for musical performance.

Each side of the choir stalls in the wings of the chancel are timber stairs. Each stair leads up to the Vestry and office areas within the rear wing of the building, and down to the rooms on the lower level. At the upper level are three rooms linked by a corridor that runs behind the wall of the chancel; at the east end was the choir vestry room; on the west end was the office bearer's room, with a concrete safe by the corridor; at the centre was the ministers room and lavatory.

4.5 INTERIOR DESCRIPTION: LOWER FLOOR

The stairs down from the chancel area arrive at the centre of the lobby space at the back of the building. This room runs across the full width of the building beneath the chancel.

At the centre of the southern side of the lobby is a generous corridor space that runs down the centre of the building to the south. At each side of the lobby are bathrooms, a men's on the east wall and a women's on the west. The space between the bathrooms and the corridor are storage rooms. On each side of the corridor are three meeting rooms, two evenly sized rooms that sit between the pilasters at the southern end, and a larger room at the northern end.

The corridor leads to a room at the southern end that takes up the full width of the building with walls following the form of the nave space above. This was the gymnasium. The area beneath the entry lobby above is a subfloor space.

At the centre of the lobby is a set of doors opening into the lower chapel space. This chapel has been modernised. The chapel space occupies the whole width and depth of the back section. There are storage areas beneath the stairs on each side.

All the rooms on the lower floor apart from the central corridor are naturally lit and ventilated. The entryway on the southern side at the back of the building has been extended to create additional lobby space.



Interior of St David's Presbyterian Church, Image: Friends of St David's Trust

5.0 Assessment of Heritage Significance

The heritage significance is assessed on a scale of significance as follows:

- *Exceptional*
- *Considerable*
- *Moderate*
- *Little*
- *Intrusive*

In order to assess the building we have surveyed exterior of the building and have carried out research based on archival photographs, documents and period descriptions. The interior descriptions are taken from photographs of the church supplied to us by the Friends of St David's Trust.

The Council criteria have been used in the assessment that follows the descriptions.

5.1 SETTING considerable significance

Front yard/gardens ramps and terraces

Low wall to Khyber Pass

Relationship to the Hall (former Church)

Madeira Place yard

Rear Yard

Sunday School Hall

5.2 EXTERIOR OF CHURCH considerable significance

Original form

Roof forms and finishes

Brick and Stonework

Openings

Stained glass work

Front doors

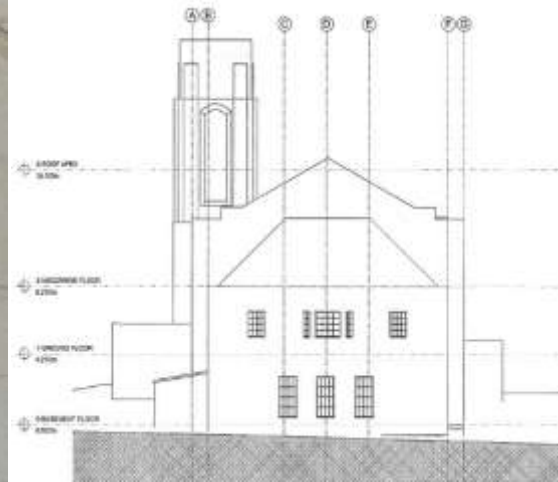
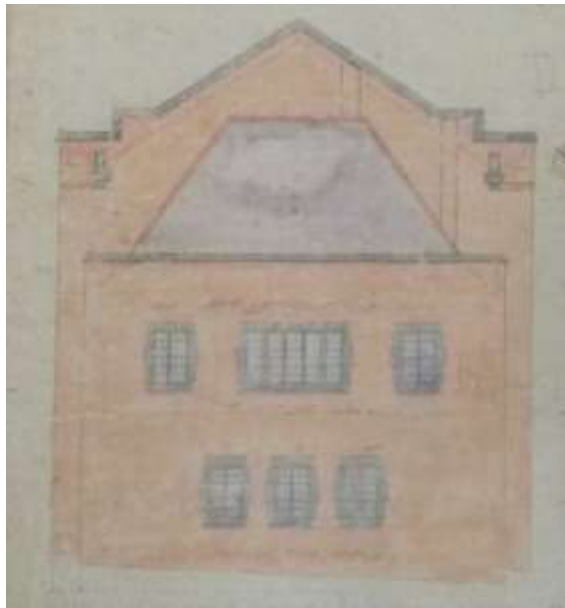
5.2.1 SOUTH ELEVATION (KHYBER PASS) – exceptional significance

This is the primary elevation of the church building with a frontage to Khyber Pass Road and the ceremonial entry to the church.

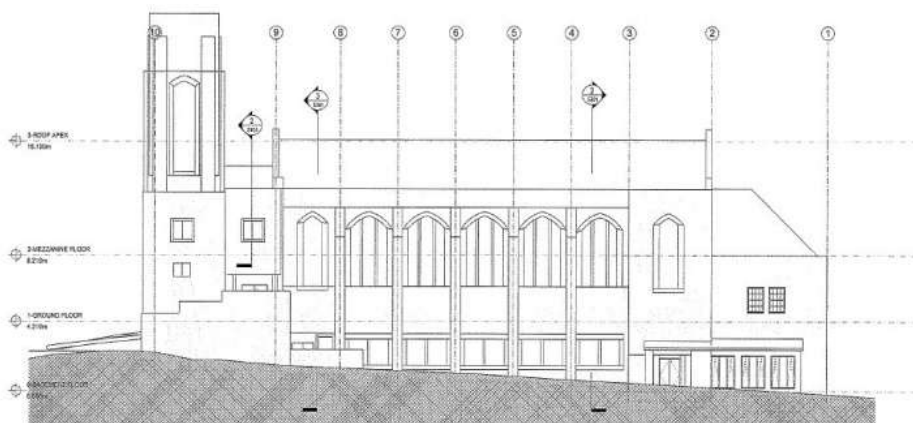


5.2.2 NORTH ELEVATION – considerable significance

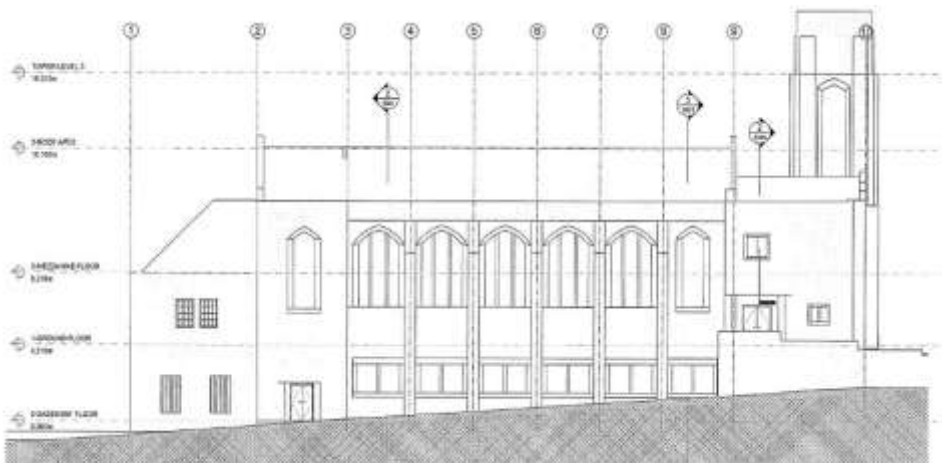
This is the rear elevation of the building facing Madeira Lane

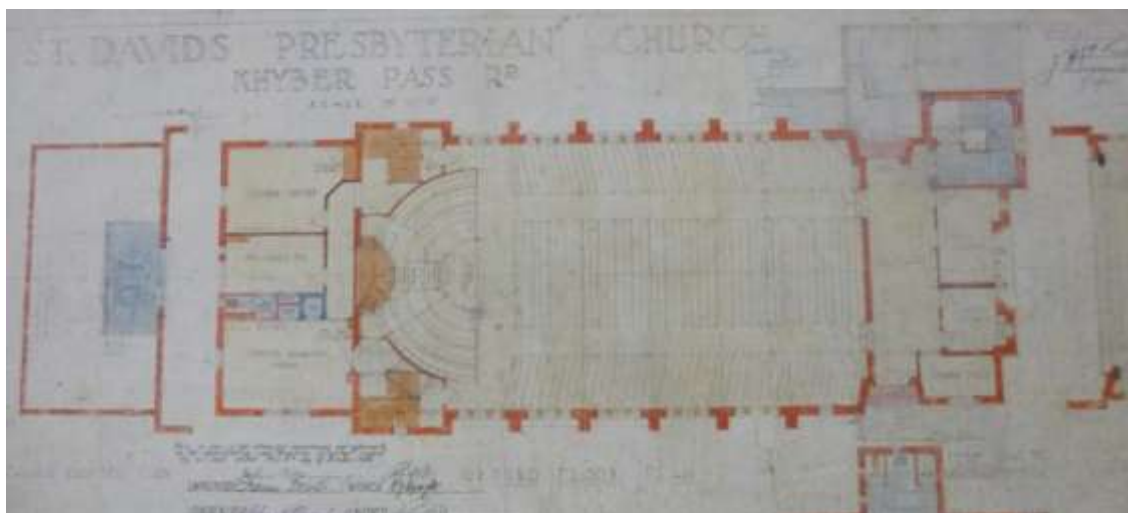


5.2.3 EAST ELEVATION – exceptional/considerable significance



5.2.4 WEST ELEVATION – exceptional/considerable significance





5.2.5 INTERIOR OF THE CHURCH: UPPER LEVEL – exceptional significance

Entry lobby *considerable significance*

Front rooms within lobby area *some significance*

Stair to Gallery *considerable significance*

Gallery *exceptional significance*

Nave and Chancel *exceptional significance*

Features:

Exposed truss roof + ceiling *exceptional significance*

Raked timber floor *considerable significance*

Pointed arched window bays *considerable significance*

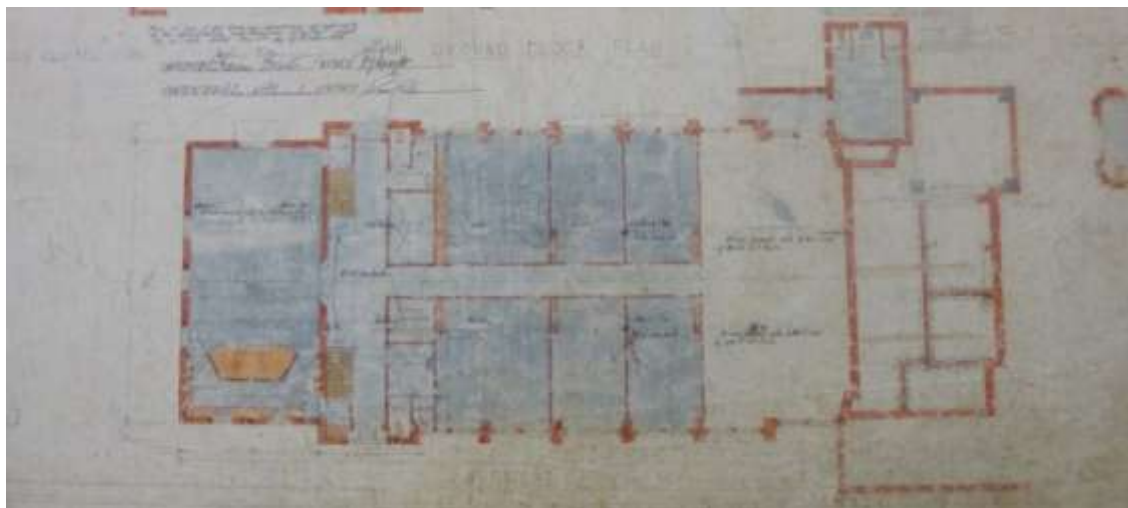
Stained glass windows *exceptional significance*

Choir stalls, pulpit + altar *exceptional significance*

Organ *exceptional significance*

Memorial plaques + tablets *exceptional significance*

Lobbies to rear areas *some significance*



5.2.6 INTERIOR OF THE LOWER FLOOR – some significance

<i>Lobby</i>	<i>some significance</i>
<i>Chapel</i>	<i>considerable significance</i>
<i>Meeting Rooms</i>	<i>some significance</i>
<i>Service Rooms</i>	<i>some significance</i>
<i>Corridor</i>	<i>some significance</i>
<i>Gymnasium</i>	<i>some significance</i>
<i>New Lobby</i>	<i>some significance</i>

6.0 Assessment against 'Historic Heritage' Criteria for Scheduling In the PUAP

(a) HISTORICAL

The place reflects important or representative aspects of national, regional, or local history, or is associated with an important event, person, group or idea or early period of settlement within the nation, region or locality.

When the 552 passengers of the first two immigrant ships, the Jane Gifford and the Duchess of Argyle, arrived at Auckland in October 1842, there were no Presbyterian places of worship. The first St David's on upper Symonds Street (1864) was established as a 'preaching station at the junction of Symonds Street and Khyber Pass Road' after St Andrews Church, (lower Symonds Street est. 1849 and the first Presbyterian Church in Auckland) was no longer able to meet the spiritual needs of the expanding city and rapidly increasing population.⁵¹

The first minister of St David's (whom the church was named after) was the Rev. David Bruce, a prominent and influential leader in Presbyterian Church extension work throughout the North Island from 1862.⁵²

The first church building, (now the church hall) designed in 1879 by notable and well regarded architect Edward Bartley, was shifted from Symonds Street to the present site on Khyber Pass Road in 1900.⁵³ In the 1920s it was relocated again to the adjoining section on Khyber Pass and the current St David's Church was constructed in its place.

The place represents the development of the Presbyterian Church, and the role of Scottish settlers and their families, in the late nineteenth and early 20th century Auckland and New Zealand. The continual development of the site over time reflects the expanding congregation and the prominent position that the Presbyterian Church held at that time in the community.

St David's was actively involved in Presbyterian Church expansion in Auckland and with the New Zealand Presbyterian Bible Class Movement.⁵⁴ Inspired by the Christian youth movements of the latter part of the nineteenth century, the New Zealand Presbyterian Bible Class Movement, mainly led by lay people, made a distinctive contribution to Christian work among young people, both in New Zealand and in Australia.⁵⁵

St David's was responsible for establishing the Edendale Mission, which eventually became a settled charge, the Mt Roskill Mission and St Enochs Mission Hall in Morningside.⁵⁶ In 1920 the church started a bible school in a dilapidated band hall at the foot of Virginia Avenue and in December of the following year another new bible school was opened on the corner of Suffolk Street and Virginia Avenue, Eden Terrace to accommodate for the well attended and ever expanding classes.⁵⁷

The 1927 St David's building was conceived and constructed as a memorial to those who served, and particularly to those who lost their lives in the First World War.⁵⁸ The place is strongly associated with

⁵¹ <http://www.teara.govt.nz/en/1966/presbyterian-church>

⁵² The Story of St David's Presbyterian Church, Pg.3

⁵³ The Story of St David's Presbyterian Church, Pg.29

⁵⁴ The Story of St David's Presbyterian Church, Pg.32

⁵⁵ <http://www.teara.govt.nz/en/1966/presbyterian-church/page-7>

⁵⁶ The Story of St David's Presbyterian Church, Pg.33

⁵⁷ The Story of St David's Presbyterian Church, Pg.XX

⁵⁸ The Story of St David's Presbyterian Church, Pg.60

commemoration, and is representative of the broad movement throughout New Zealand following the First World War to construct memorials to honour those who served in the war and particularly those who lost their lives. This is represented aesthetically and physically through various architectural features (See Aesthetic & Physical Attributes)

St David's has a long association with the Army, particularly the Corps of Royal New Zealand Engineers (Sappers). Ministers at St Davids traditionally served in the Army. Built specifically as a war memorial church, St David's has a strong historical relationship with those members of the congregation who died in both the First and Second World Wars.

St David's also has several close associations with a number of individuals, organisations and institutions who have made a significant contribution to the history of the nation including;

The Auckland Nurses - whose service in both wars is commemorated on the Roll of Honour, including Daphne Rowena Commons, a parishioner of St David's, one of the first fifty NZ nurses to serve in WW1. She was awarded the 1914-1915 Star, British War Medal (1914-1920) and Victory Medal with Oak Leaf for WW1 services to nursing. The letters to her family and diary she wrote during WW1 are kept in The Alexander Turnbull Library collections (National Library of New Zealand).⁵⁹

The Sappers - RNZE, including Samuel Forsyth VC (1891–1918) a non-commissioned officer in the New Zealand Military Forces who served with the New Zealand Expeditionary Force during the First World War. He participated in the Gallipoli Campaign and later on the Western Front. He was a posthumous recipient of the Victoria Cross. Cyril Royston Guyton Bassett VC (1892 – 1983), another Sapper, was the first and only New Zealander to be awarded the Victoria Cross in the Gallipoli Campaign of the First World War. In 1926 Bassett was married at St David's Church, Khyber Pass, Auckland.⁶⁰

Other significant members of the congregation include;

Sir Tom Skinner, Head of the Trade Union Movement; Sir Henry Cooper, Headmaster Auckland Boys' Grammar School (1954 -1972) and Chancellor of the University of Auckland; Sir Douglas Robb, distinguished surgeon, inventor of the blue baby operation, former President of the British Medical Association and Chancellor of the University of Auckland; Lord And Lady Ballantrae, Major, later Brigadier Fergusson, former Governor General (commanded successive Chindit units behind enemy lines in Burma and distinguished author of "Beyond the Chindwin" and "The Wild Green Earth"). Lady Ballantrae was Laura Fergusson, who together with Lady Mary Caughey, founded the trust that bears her name, and the first facility in New Zealand to cater to the residential needs of the disabled community; Ellen Melville, the first woman in NZ to practice law independently, first woman councillor in NZ, first president of the Auckland National Council of Women, "The Pioneer Women's and Ellen Melville Memorial Hall" was opened in her honour in Freyburg Place in 1962; James Robertson, a former session clerk who had been connected with St David's for many years, he served in Sunday School, Bible Class and Choir, in the board of managers and as an elder. He played an important part in the founding of St Cuthbert's College and was chairman on the board of governors at that college for 25 years; Lady Mary Caughey, the Winstone Family, and the Fletcher Family.⁶¹

St David's has a long-standing historical association with St David's sister church, St Giles Cathedral, Edinburgh. This is symbolised by the cross behind the altar, carved from ancient oak from Edinburgh

⁵⁹ <http://www.saintdavidfriends.org.nz/heritage/>

⁶⁰ <http://www.saintdavidfriends.org.nz/heritage/>

⁶¹ <http://www.saintdavidfriends.org.nz/heritage/>

Castle, believed to be a gift from St Giles. Also notable is the historical association with Catholic leaders including Archbishop Liston, and prison chaplain Father Downey.⁶²

St David's has had long associations with significant educational institutions including St Cuthbert's College who used the church up until a chapel was built on the school grounds c.1995, Auckland Boys' Grammar School and the University of Auckland.

St David's has been the home of Alcoholics Anonymous and Presbyterian Support Services for more than 50 years. St David's has also been home to the St David's Sea Scouts.

Through a long period of time St David's had strong associations with Mt Eden Prison.

St David's has a longstanding relationship with the Chinese community of Auckland, and for many years has had a Chinese speaking Congregation lead by the Rev Ping Nam Ng.

St David's has always had a strong and wide reaching presence within the community and over time has been associated with various important historical events including; The broadcasting of the first religious television programme from the Auckland Television Studios on Christmas Day 1960 which marked the beginning of Sunday transmission - Live in the studio, the Queen's Message was followed by the Very Rev Owen Baragwanath, Minister of St David's, speaking of the Babe at Bethlehem to people in their homes across Auckland. In 1963 St David's hosted the first televised baptism (Presbyterian).⁶³

St David's has long been known and regarded as the "Cathedral of the Presbyterian Church". The church once served the largest Presbyterian congregation in the Southern Hemisphere and in 2014 hosted Bicentenary Celebrations of Christianity in New Zealand with 500 - 600 participants from churches across Auckland.⁶⁴

The place has been referred to as a 'city set on a hill' the centre of Presbyterianism in Auckland with an influence in the whole city.⁶⁵

Overall, the place is of **exceptional local** and **considerable regional** historical significance

(b) SOCIAL

The place has a strong or special association with, or is held in high esteem by, a particular community or cultural group for its symbolic, spiritual, commemorative, traditional or other cultural value.

St David's church continues to be held in high public esteem by not only the Presbyterian Community but by the general public and by the various organisations that have utilised the building throughout its long history. The formation of the 'Friends of St David's' organisation is a testament to the ongoing interest in the place. St David's represents important aspects of collective memory, identity and remembrance.

The place can be considered to have strong community association as an important centre for the Presbyterian community since the 1860s. This community association is strengthened through the use of the place in the past for recreational as well as religious purposes.

St David's, also known as the "Cathedral of the Presbyterian Church", has long held a very central place in the lives of its parishioners and the people connected with it. This was reinforced by the Very Rev. J.M. McKenzie when he stated "How large a place St David's filled in our lives! We grew up in the church

⁶² <http://www.saintdavidfriends.org.nz/heritage/>

⁶³ <http://www.saintdavidfriends.org.nz/heritage/>

⁶⁴ <http://www.saintdavidfriends.org.nz/heritage/>

⁶⁵ The Story of St David's Presbyterian Church, Pg. 112

*in a very real sense. Apart from school and work, all our interests tended to centre there. It was not just a spiritual home and the centre of worship, it was also our social centre, our recreational centre and our friendship centred there too. Classes and clubs, picnics and socials, gymnasium and debating, all were there in the life of St David's as we knew it and loved it and benefited from it."*⁶⁶

The 1927 church building, constructed as a memorial, commemorates both World Wars, events that retain strong public interest. Dedicated to local men and women, St David's significance as a war memorial is enhanced by its continued use for Anzac Day services and for the Sappers (Corps of Royal New Zealand Engineers) Memorial Service (a tradition that began in 1927 and has continued every year ever since) demonstrating the on-going interest in remembering those who served and suffered in overseas conflict, and their families.

The place has a high level of commemorative value. Within the 1927 church there are several significant memorials these include; The Sappers memorial chapel and stained glass window commemorating all Royal New Zealand Engineers; The Roll of Honour, a memorial to those who served in WWI, including the Auckland Nurses; a tablet commemorating the ministers of the church since its inception; a WWI and WWII memorial to members and adherents of the congregation; a WWI and WWII memorial to the Royal New Zealand Engineers; a memorial to the 29th Infantry Battalion; WWII; a memorial to the 30th Infantry Battalion, WWII. Several stained glass windows also commemorate individual members of the congregation and have high social value. This is of considerable significance given that it is now 100 years since the First World War.

The 1927 St David's church building has a high level of social significance. Constructed as a building to commemorate the 'Great War', the intent of the church community was to be open to a wide public, and particularly welcoming and accessible to war veterans which it accommodated for from the beginning with a number of inventive architectural and technological features including the stair less ramp entry and listening stations for the hearing impaired (refer Technological and Physical Attributes).

St David's history of inclusivity has meant that it has served the community in many important ways and this contributes much to its social significance. It has welcomed and married people of different denominations, and it is reputed to have been the first church in Auckland to marry divorced people in the 1950s. All were formally welcomed from the Pulpit to take communion, regardless of denomination or whether they had been baptised or not. All religions were welcome, and attended services at St David's. This attitude of inclusiveness was unusual at a time of clear division between various faiths.⁶⁷

The Southern-most stained glass window in the Eastern wall acknowledges Maori and Pacific Islands peoples, as well as the Eastern origins of Christianity. This depiction of Christ amongst Maori and Pacific peoples in front of a whare is unique in the Presbyterian Church, and may be unique nationally.⁶⁸

St David's is also held in high esteem by the Chinese Presbyterian Community who have conducted services, lead by the Rev Ping Nam Ng, in the church building for many years.

As one of few churches constructed as memorials following the First World War the place is of **exceptional** social value at a **regional** level and it is of **considerable** social value at a **national** level.

⁶⁶ The Story of St David's Presbyterian Church, Pg. 37

⁶⁷ <http://www.saintdavidfriends.org.nz/heritage/>

⁶⁸ <http://www.saintdavidfriends.org.nz/heritage/>

(c) MANA WHENUA

The place has a strong or special association with, or is held in high esteem by, tangata whenua for its symbolic, spiritual, commemorative, traditional or other cultural value

Mana whenua values have not been specifically assessed as part of this report. Such values are for relevant mana whenua groups to determine. Such value lies in the places association with the wider landscape, as opposed to the subject building.

(d) KNOWLEDGE

The place has potential to provide knowledge through scientific or scholarly study or to contribute to an understanding of the cultural or natural history of the nation, region or locality.

The place has the potential to provide information on past human activity in the area through archaeological investigation or scholarly study. Khyber Pass Road, was a very early thoroughfare, formed in the later part of 1843 and referred to at the time as 'a new eastern highway out of town'. It was one of the first primitive coach roads in Auckland, cut through a spur of Mount Eden. Its path predates European occupation and is reputed to follow a traditional Maori foot track.⁶⁹

European settlement began in Grafton in the early 1840's with a Crown Grant to European Settlers of an area bounded by the present streets of Grafton Road, Park Road and Khyber Pass Road.⁷⁰ The land and buildings also have potential to provide information about New Zealand's history through archaeological investigation of its in-ground deposits and standing structures.

The place may retain in-ground evidence of colonial residential activity on the site preceding the creation of the Presbyterian Complex. On the present site of the old St David's once stood a villa which dated from a very early period of residential settlement in Grafton. This was removed by the church in the 1920s to allow for the redevelopment of the site. The place may retain some traces of that pre-1900 past.

Located in a busy inner suburb and a within a well-preserved and formally recognised historic area, the place has potential to play an important role in enhancing public understanding or appreciation of the history, ways of life and cultures of the Upper Symonds Street area; including the importance of religion in late nineteenth-century and twentieth century society and the development of the Presbyterian Church in Auckland and the wider region. The place, comprised of two historic church buildings, has particular potential to provide knowledge of architectural style, large-scale ecclesiastical construction and religious use throughout different periods. It retains evidence about aspects of the original St David's church building, architecturally significant itself, which was moved onto the site in 1900. At that time the relocation of the existing building to Khyber Pass from Symonds Street was a significant technological accomplishment. (Refer technological)

The church is an example of nationally rare heritage as one of very few churches around the country built specifically as a memorial commemorating the world wars. As a commemorative monument the place has considerable knowledge value as it has the potential to play an important role in enhancing public understanding or appreciation of those who served in both the First and Second World Wars, and the attitudes and responses to those events that changed society. The church could be considered as an important benchmark or reference place that typifies its type and provides a point of reference to which other places can be compared.

⁶⁹ Logan Campbells Auckland, Pg. 118

⁷⁰ <http://www.grafton.org.nz/grafton-residents-association-auckland-new-zealand/our-community/our-present/grafton-historic-walk/>

Portions of the interior spaces retain original fixtures, decorative fittings and trimmings. This has the potential to reveal and display knowledge about past interior design of churches, religious ceremony and construction details from the turn of the century. The building has the potential to allow an opportunity to investigate building techniques and to derive through surviving original spaces, architectural features and fabrics evidence of the function, design and layout of the building typology during the early decades of the twentieth century.

The place is of **considerable regional** value in relation to knowledge

(e) TECHNOLOGICAL

The place demonstrates technical accomplishment, innovation or achievement in its structure, construction, components or use of materials.

St David's Church demonstrates technical accomplishment and innovation through its structure, construction, equipment and machinery. Built specifically as a war memorial church, the design carefully accommodated the needs of the disabled and elderly.

The design of the building adapted and extended the limits of available technology at the time in a creative and innovative manner. An unusual and modern provision for the time was the installation of six church 'acousticians' hearing stations for the hearing impaired. A microphone in the pulpit was attached by wire to these instruments which were placed in seats in different parts of the church for the use of those requiring them.⁷¹

The large scale building was warmed in the winter by gas heated air supplied by a central plant. In the summer the building was kept cool by means of an electric suction fan placed in the tower. At the time of construction it was noted that 'artificial heating of churches is a practice so far unknown to Auckland but its adoption would unquestionably be appreciated on chill winter mornings and evenings, and an extension of the innovation to other churches would probably be welcomed.'⁷²

Care in planning the building was also taken to shut out the street noises which were a source of annoyance to the hearing impaired. Instead of one conventional main entrance to the church the plan was designed with two main doors at the sides. These doors open into the vestibule and cloakrooms, their arrangement interposing three walls between the street and the interior of the building, in turn reducing the noise of passing trams and vehicles on Khyber Pass. The church is approached by two ramps without steps allowing for the elderly and the disabled. These features were purposefully incorporated as the church was a soldier's memorial.

Another technological accomplishment was the relocation of the original St David's Church, firstly from Symonds Street to Khyber Pass in 1900 and then into its current position on the adjoining site next to the current St David's in the 1920s. After the move to the Khyber Pass site, it was reported that up until St David's, a building of that scale had not been moved successfully in Auckland.⁷³ The event was documented and proved quite a spectacle and at the time. The technique of removing the tall spire, transporting it separately from the main building and then re erecting it on the new site was extremely innovative.

The St David's church building is a notable example of a vernacular response to the constraints of available material in the 1920s. The building is constructed from local materials, with an exterior of dark red Kamo pressed red brick, facings of Oamaru Stone and native timbers on the interior. The

⁷¹ New Zealand Herald, Volume LXII, Issue 19190, 2 December 1925, Page 12

⁷² New Zealand Herald, Volume LXII, Issue 19190, 2 December 1925, Page 12

⁷³ The Story of St David's Presbyterian Church, Pg. 29

building also features reinforced concrete in its structural design which demonstrates technical accomplishment.

At a broader level, St David's has the potential to allow an opportunity to investigate building techniques and to derive through surviving original spaces, architectural features and fabrics evidence of the function, church design and layout of the building typology during the early decades of the twentieth century.

The church is considered to have considerable technological value, based on the information known at this time.

(f) PHYSICAL ATTRIBUTES

The place is a notable or representative example of a type, design or style, method of construction, craftsmanship or use of materials or the work of a notable architect, designer, engineer or builder.

The 1927 St David's church building is a notable example of masonry church construction in New Zealand. The design of the church demonstrates the culmination of a particular architectural style, described in the newspaper at the time as a 'handsome gothic structure, of the modern perpendicular period'⁷⁴, a style that could be described as a contemporary interpretation of traditional church architecture.

St David's church is the work of the prominent Auckland architect Mr Daniel Boys Patterson. Born in Southampton in 1879, he trained and worked as an architect in England and later immigrated with his wife Elsie and their daughter, to New Zealand in 1910. By the 1930s, Patterson was one of Auckland's most prestigious architects, designing commercial buildings, churches as well as many buildings for the ASB Bank. He was appointed as architect to the Auckland Savings bank in 1919 and held the post until his death in 1962.⁷⁵

Throughout his career he also became the Architect to the Diocesan Trust Board and for the St John's College Trust Board. Later as the senior partner in the firm of Patterson, Lewis and Sutcliffe he oversaw the expansion of the ASB branches into suburban Auckland. He was a member of the board of governors of the Diocesan High School, a Council Member of the Sailor's Home and had served as a District Grand Master of the English Constitution of the Masonic Lodge in Auckland.

The firm of Patterson Lewis and Sutcliffe continued to design numerous branches of the Auckland Savings Bank in the 1950s and 60s including at Remuera and Takapuna, as well as Holy Family Home for the Aged, Hastings in 1957. Patterson died on 3 May 1962 aged 82 years.⁷⁶

A selection of prominent buildings designed by DB Patterson includes; Ellison Chambers Queen Street (1914); Roman Catholic School and Convent, Avondale (1922); Fire Station, Ponsonby, Auckland (1923-demolished); Gifford's Building on the corner of High Street and Vulcan Lane, Auckland (1924); Church Te Aroha (1925); Mt Albert Borough Council Offices, Auckland (1926); Auckland Savings Bank Buildings, Jervois Road (1931), Khyber Pass and Great North Road, Point Chevalier, Auckland; St Stephens College, Bombay (1930), Auckland central Fire Station and the Commercial Hotel in Victoria Street, Hamilton (1938)

⁷⁴ New Zealand Herald, Volume LXII, Issue 19190, 2 December 1925, Page 12

⁷⁵ Daniel Patterson Sheppard File. University of Auckland Architecture School

⁷⁶ NZ Herald, May 1962, Obituary. Historic Places, May 1995, pp.16-18, 'Corporate Image', article by Douglas Lloyd Jenkins.

St David's Church was important in the context of their body of Patterson's work. He had a pre-existing relationship with St David's and he had designed the church manse for on Grafton Road eight years earlier.⁷⁷ The architectural expression of St David's is finely detailed and articulated in Kamo red brick and Oamaru stone. The church typifies the modern ecclesiastical style of the interwar period, traditional in appearance, innovative in its use of technology and clearly planned.

Patterson is an architect of considerable significance at a regional level.

The contractor for St David's was Mr Charles .W. Ravenhall. In 1927 (the year St David's was erected) he was the vice president of the Auckland Master Builders Association. Other works carried out by this contractor were; The Remuera Power Station, Minto Road, Remuera (1930), The Christian Science Church, Symonds Street (1933), Fire Station, Ellerslie (1933), Methodist Theological College Building, corner Grafton and Carlton Gore Road (1927) Point Chevalier Substation (1930), 1YA Studio, Broadcasting station (1934), Brixton Road School, Mt Eden (1926)⁷⁸. Ravenhall is of considerable significance at a localised level.

The chancel (the altar area) was altered in 1937.⁷⁹ These alterations were designed by renowned New Zealand architect Horace Massey. Horace Massey was a notable and respected Auckland architect and 1941 president of the NZIA. He was responsible for the design of the Cintra Flats, Whittaker place (1935), Cinema Beautiful, a Spanish mission theatre on Jervois Rd (demolished) and many others.

The preparation of two of the stained glass memorial windows in St David's was undertaken by Mr. John. W. Brock of Dunedin.⁸⁰ Brock was one of the most significant stained-glass artists in New Zealand at the time. He had been commissioned to provide stained glass windows for notable church buildings all around the country including; the Epsom Methodist Church, St Peters Anglican Church in Takapuna, and St Luke's Church.

The place has physical attributes that are nationally unusual, rare, and unique. The Southern-most stained glass window in the Eastern wall of the church acknowledges Maori and Pacific Islands peoples, as well as the Eastern origins of Christianity. This depiction of Christ amongst Maori and Pacific peoples is unique in the Presbyterian Church, and may be unique nationally.

The St David's Church building, together with the former church building, contribute significantly to the remaining general pattern of historic form, scale and massing in the area. The position of the 1927 church building, on a raised platform above the street within an open yard, gives it great presence, both on the site and as a component of the streetscape.

Overall, in relation to physical attributes the place is of exceptional regional significance.

(g) AESTHETIC

The place is notable or distinctive for its aesthetic, visual or landmark qualities.

St David's is a handsome plain 'gothic' structure, of the 'modern perpendicular period' which has notable aesthetic quality and strong visual appeal. The architectural expression is finely detailed and articulated in dark red Kamo pressed brick and Oamaru stone. The great south window mounted in a prominent position, facing the Khyber Pass, displays the burning bush, the historic symbol of the Presbyterian Church. The church interior is finished in brick work. The interior panelling is of rimu and the roof of dark open oregon beams. The windows are leadlight. The forms of the building are clear

⁷⁷ The Story of St David's Presbyterian Church, Pg. XX

⁷⁸ Various Papers past advertisements

⁷⁹ <http://www.saintdavidfriends.org.nz/heritage/>

⁸⁰ The Story of St David's Presbyterian Church, Pg. XX

and practical, expressing the volume of the church, and the more modern utility rooms beneath the church and the office and chapel behind the chancel. All are expressed.

The church typifies the interwar period exemplifying the aesthetic taste of the time, an aesthetic well described by Peter Shaw in his book 'New Zealand Architecture' as the conservative solution.⁸¹

St David's occupies a prominent landmark position along the Khyber Pass within the area identified by Heritage New Zealand as the Upper Symonds Street Historic Area.

Contributing to the visual land mark quality of the church is its square gothic tower rising 75 ft. from the street, surmounted by battlements and faced with buttresses at the angles and louvers in the window openings. The tower is a visual landmark that can be seen from far and wide contributing positively to the upper Symonds Street Historic Area panorama. This vista also includes several other landmark churches with tall spires.

The 1927 church building is set on raised ground facing Khyber Pass. A component of its aesthetic significance is that prominent placement and the relationship between this building and the other buildings on the site, in particular the church hall that was previously the church. The buildings as they are sited are mutually reinforcing and represent the historic pattern of development of the site.

The building retains a most of its original or earlier features such as the leadlight windows, memorial plaques, and interior finishes and furniture. The subject building *remains virtually as built and is highly original, and that portion that has been modified has been highly sympathetic and conveys the tastes of a past era.

An innovative feature of the church design was the side rows of seats which were positioned diagonally inward to face the pulpit, so that no portion of the congregation would be under the necessity of turning their heads to seek a view of the minister. The choir seats were arranged in a semi circle round the communion table in front of the pulpit. Another new departure from conventional church design was the sloping floor, to give those seated in the rear of the church a clear view of the pulpit and choir.

The church is of considerable aesthetic significance at a local level.

(h) CONTEXT

The place contributes to or is associated with a wider historical and cultural context, streetscape, townscape, landscape or setting.

The building forms part of a significant, defined group of well-preserved late nineteenth- and early twentieth-century buildings, in the upper Symonds Street Historic Area.

St David's has significant collective value as a member of this formally recognised group of inter-related heritage items within a wider heritage landscape which positively contributes to the character and sense of place of the locality. St David's has a clear visual relationship with the Anglican Church of the Holy Sepulchre opposite.

The place is a notable and visually distinctive part of an important historical landscape, which has been formally recognised by Heritage New Zealand as the Upper Symonds Street Historic Area. The listed area includes and recognises a great number of buildings in the area which individually and together contribute much to the heritage of this early part of the city of Auckland.

⁸¹ Shaw, Peter. New Zealand Architecture. Chapter 6 – The Conservative Solution

Other structures in the historic area include another significant Gothic Revival church from the 1880s designed by Edward Mahoney and Son - the Church of the Holy Sepulchre in Khyber Pass Road and St Benedict’s Ecclesiastical Complex, at the corner of St Benedict’s St. The associated landscape also includes the Symonds Street cemetery, Auckland’s earliest and most important colonial burial ground. St Benedict’s Church and Presbytery (Catholic) are the only survivors of several ecclesiastical structures of nineteenth-century date that were located in or immediately adjacent to the cemetery during its nineteenth-century use.

St David’s is also notable because the original site, setting or context is predominantly intact. The site, setting and context of the place add meaning and value to the building. The site is representative of the expansion of the Presbyterian Church as it on it stands two historic churches from two different periods. The overall site contains both the 1927 St David’s church building and the Bartley designed church hall.

Together with the buildings of the Holy Sepulchre these buildings form a significant grouping of nineteenth century and early 20th century community buildings that contribute significantly to the local townscape.

The place is of exceptional context significance at a local level.

6.1 OVERVIEW OF SIGNIFICANCE LEVELS

Significance Criteria	Value (<i>little, moderate, considerable, exceptional</i>) & Context (<i>local, regional, national</i>)
a) Historical	Exceptional local significance/considerable regional significance
b) Social	Exceptional regional significance/considerable national significance
c) Mana whenua	Does not apply
d) Knowledge	Considerable regional significance
e) Technological	Considerable significance
f) Physical Attributes	Exceptional regional significance
g) Aesthetic	Considerable local significance
h) Context	Exceptional local significance

6.2 EXTENT OF THE PLACE FOR SCHEDULING

This is the area that is critical to the meaning and context of the place. This ‘place based’ approach recognises the importance and significance of the space around a building or feature.



6.3 STATEMENT OF SIGNIFICANCE

St David's Church was established in the late 1870s. It has been part of the life of Grafton since that time, and represents the contribution made to the area by the Presbyterian Church over many years. Over that time St David's has established relationships with many outside institutions, in particular with Auckland University, St Cuthbert's College, Auckland Boys Grammar School, and Mt Eden Prison. It is considered to be 'the Presbyterian Cathedral of Auckland'.

The St David's Church building was constructed in 1927 as a soldier's memorial church after World War 1. It was constructed to honour those who had served in the Great War and was designed to accommodate the disabled as all access ways are ramped and 'listening posts' were incorporated into the building to allow for the hearing impaired. The Corps of Royal New Zealand Engineers, the Sappers, have a particularly close association with St David's. From 1928 through until last year the Sappers have paraded at St David's on ANZAC Day. The most honoured member of the Corps, Cyril Bassett, who was awarded the Victoria Cross for his actions on Chunuk Bair during the Gallipoli campaign, was a parishioner. He was married at the old St David's just after the war. Within the church there are a number of memorials in honour of those who served in both world wars.

The Nursing Corps also have strong association with St David's and a memorial within the church. St David's is one of the few memorial churches constructed in New Zealand after the First World War and was among the first of the memorials built after the war throughout the country, predating the cenotaph at the Auckland Museum by two years, indeed predating the museum itself. (1929)

St David's Church was designed by prominent Auckland architect Daniel B. Patterson. Patterson had a thriving practice between the wars. He designed many commercial and institutional buildings, notably the Auckland Central Fire Station. St David's is one of his best works.

The building was designed in Gothic revival style, with overtones of modernism. It is a refined and robust building where every part of the building is expressed.

The church building sits within a property that also includes the former church building (now the hall) and a later building at the North West corner of the site. The property is on the corner of Khyber Pass and Madeira Place. It is within the Auckland Council: Upper Symonds Street Historic Character Area and the Heritage New Zealand: Upper Symonds Street Historic Area. St David's is considered to contribute significantly to the overall character of the area.

6.5 RECOMMENDATIONS

Based on the preceding evaluation, in our opinion, the place meets the threshold to be put forward as a scheduled historic heritage place: Category A.

The overall significance is of exceptional regional significance.

The place meets the threshold of exceptional significance across four of the eight criteria. These are historical (a), social (b), physical attributes (f), and context (h)

Category A historic heritage places have exceptional overall significance, with this significance generally relating to the region or greater geographic area. Its protection from loss or damage is important. It is expected to be of considerable overall value. This assessment concludes that St David's Presbyterian Church at 70 Khyber Pass Road meets the criteria for inclusion on the schedule as a Category A significant historic heritage place.

The entire interior of the building is recommended within the extent of scheduling. It is recommended that a conservation plan is prepared for the place. This will further refine those specific elements of the interior that of exceptional through to little or detracting value, and will provide direction for any future changes to the interior of the building, to ensure those elements of greatest significance are retained.

Further information relating to thematic studies at a further date may expand knowledge on themes relevant to this place in particular its context within the wider regional and national thematic context. This may enhance its overall significance

6.5 SUMMARY OF RECOMMENDATIONS

Category	Heritage values	Extent of Place	Interior Protected	Exclusions
Category A Primary feature, St Davids Church building	Exceptional (a) (b) (f) (h) Considerable (d) (e) (g)	Entire site	yes	Building at north west corner of the site.

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Appendix 1 – ICOMOS Charter

ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value Revised 2010

Preamble

New Zealand retains a unique assemblage of **places of cultural heritage value** relating to its indigenous and more recent peoples. These areas, **cultural landscapes** and features, buildings and **structures**, gardens, archaeological sites, traditional sites, monuments, and sacred **places** are treasures of distinctive value that have accrued meanings over time. New Zealand shares a general responsibility with the rest of humanity to safeguard its cultural heritage **places** for present and future generations. More specifically, the people of New Zealand have particular ways of perceiving, relating to, and conserving their cultural heritage **places**.

Following the spirit of the International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter - 1964), this charter sets out principles to guide the **conservation of places of cultural heritage value** in New Zealand. It is a statement of professional principles for members of ICOMOS New Zealand.

This charter is also intended to guide all those involved in the various aspects of **conservation** work, including owners, guardians, managers, developers, planners, architects, engineers, craftspeople and those in the construction trades, heritage practitioners and advisors, and local and central government authorities. It offers guidance for communities, organisations, and individuals involved with the **conservation** and management of cultural heritage **places**.

This charter should be made an integral part of statutory or regulatory heritage management policies or plans, and should provide support for decision makers in statutory or regulatory processes.

Each article of this charter must be read in the light of all the others. Words in bold in the text are defined in the definitions section of this charter.

This revised charter was adopted by the New Zealand National Committee of the International Council on Monuments and Sites at its meeting on 4 September 2010.

Purpose of conservation

1. The purpose of conservation

The purpose of **conservation** is to care for **places of cultural heritage value**.

In general, such **places**:

- (i) have lasting values and can be appreciated in their own right;
- (ii) inform us about the past and the cultures of those who came before us;
- (iii) provide tangible evidence of the continuity between past, present, and future;
- (iv) underpin and reinforce community identity and relationships to ancestors and the land; and
- (v) provide a measure against which the achievements of the present can be compared.

It is the purpose of **conservation** to retain and reveal such values, and to support the ongoing meanings and functions of **places of cultural heritage value**, in the interests of present and future generations.

Conservation principles

2. Understanding cultural heritage value

Conservation of a place should be based on an understanding and appreciation of all aspects of its **cultural heritage value**, both **tangible** and **intangible**. All available forms of knowledge and evidence provide the means of understanding a **place** and its **cultural heritage value** and **cultural heritage significance**. **Cultural heritage value** should be understood through consultation with **connected people**, systematic documentary and oral research, physical investigation and **recording** of the **place**, and other relevant methods.

All relevant **cultural heritage values** should be recognised, respected, and, where appropriate, revealed, including values which differ, conflict, or compete.

The policy for managing all aspects of a **place**, including its **conservation** and its **use**, and the implementation of the policy, must be based on an understanding of its **cultural heritage value**.

3. Indigenous cultural heritage

The indigenous cultural heritage of **tangata whenua** relates to **whanau**, **hapu**, and **iwi** groups. It shapes identity and enhances well-being, and it has particular cultural meanings and values for the present, and associations with those who have gone before. Indigenous cultural heritage brings with it responsibilities of guardianship and the practical application and passing on of associated knowledge, traditional skills, and practices.

The Treaty of Waitangi is the founding document of our nation. Article 2 of the Treaty recognises and guarantees the protection of **tino rangatiratanga**, and so empowers **kaitiaki** as customary trusteeship to be exercised by **tangata whenua**. This customary trusteeship is exercised over their **taonga**, such as sacred and traditional **places**, built heritage, traditional practices, and other cultural heritage resources. This obligation extends beyond current legal ownership wherever such cultural heritage exists.

Particular **matauranga**, or knowledge of cultural heritage meaning, value, and practice, is associated with **places**. **Matauranga** is sustained and transmitted through oral, written, and physical forms determined by **tangata whenua**. The **conservation** of such **places** is therefore conditional on decisions made in associated **tangata whenua** communities, and should proceed only in this context. In particular, protocols of access, authority, ritual, and practice are determined at a local level and should be respected.

4. Planning for conservation

Conservation should be subject to prior documented assessment and planning.

All **conservation** work should be based on a **conservation plan** which identifies the **cultural heritage value** and **cultural heritage significance** of the **place**, the **conservation** policies, and the extent of the recommended works.

The **conservation plan** should give the highest priority to the **authenticity** and **integrity** of the **place**.

Other guiding documents such as, but not limited to, management plans, cyclical **maintenance** plans, specifications for **conservation** work, interpretation plans, risk mitigation plans, or emergency plans should be guided by a **conservation plan**.

5. Respect for surviving evidence and knowledge

Conservation maintains and reveals the **authenticity** and **integrity** of a **place**, and involves the least possible loss of **fabric** or evidence of **cultural heritage value**. Respect for all forms of knowledge and existing evidence, of both **tangible** and **intangible values**, is essential to the **authenticity** and **integrity** of the **place**.

Conservation recognises the evidence of time and the contributions of all periods. The **conservation** of a **place** should identify and respect all aspects of its **cultural heritage value** without unwarranted emphasis on any one value at the expense of others.

The removal or obscuring of any physical evidence of any period or activity should be minimised, and should be explicitly justified where it does occur. The **fabric** of a particular period or activity may be obscured or removed if assessment shows that its removal would not diminish the **cultural heritage value** of the **place**.

In **conservation**, evidence of the functions and intangible meanings of **places** of **cultural heritage value** should be respected.

6. Minimum intervention

Work undertaken at a **place** of **cultural heritage value** should involve the least degree of **intervention** consistent with **conservation** and the principles of this charter.

Intervention should be the minimum necessary to ensure the retention of **tangible** and **intangible values** and the continuation of **uses** integral to those values. The removal of **fabric** or the alteration of features and spaces that have **cultural heritage value** should be avoided.

7. Physical investigation

Physical investigation of a **place** provides primary evidence that cannot be gained from any other source. Physical investigation should be carried out according to currently accepted professional standards, and should be documented through systematic **recording**.

Invasive investigation of **fabric** of any period should be carried out only where knowledge may be significantly extended, or where it is necessary to establish the existence of **fabric** of **cultural heritage value**, or where it is necessary for **conservation** work, or where such **fabric** is about to be damaged or destroyed or made inaccessible. The extent of invasive investigation should minimise the disturbance of significant **fabric**.

8. Use

The **conservation** of a **place** of **cultural heritage value** is usually facilitated by the **place** serving a useful purpose.

Where the **use** of a **place** is integral to its **cultural heritage value**, that **use** should be retained.

Where a change of **use** is proposed, the new **use** should be compatible with the **cultural heritage value** of the **place**, and should have little or no adverse effect on the **cultural heritage value**.

9. Setting

Where the **setting** of a **place** is integral to its **cultural heritage value**, that **setting** should be conserved with the **place** itself, if the **setting** no longer contributes to the **cultural heritage value** of the **place**, and if **reconstruction** of the **setting** can be justified, any **reconstruction** of the **setting** should be based on an understanding of all aspects of the **cultural heritage value** of the **place**.

10. Relocation

The on-going association of a **structure** or feature of **cultural heritage value** with its location, site, curtilage, and **setting** is essential to its **authenticity** and **integrity**. Therefore, a **structure** or feature of **cultural heritage value** should remain on its original site.

Relocation of a **structure** or feature of **cultural heritage value**, where its removal is required in order to clear its site for a different purpose or construction, or where its removal is required to enable its **use** on a different site, is not a desirable outcome and is not a **conservation** process.

In exceptional circumstances, a **structure** of **cultural heritage value** may be relocated if its current site is in imminent danger, and if all other means of retaining the **structure** in its current location have been exhausted. In this event, the new location should provide a **setting** compatible with the **cultural heritage value** of the **structure**.

11. Documentation and archiving

The **cultural heritage value** and **cultural heritage significance** of a **place**, and all aspects of its **conservation**, should be fully documented to ensure that this information is available to present and future generations.

Documentation includes information about all changes to the **place** and any decisions made during the **conservation** process.

Documentation should be carried out to archival standards to maximise the longevity of the record, and should be placed in an appropriate archival repository.

Documentation should be made available to **connected people** and other interested parties. Where reasons for confidentiality exist, such as security, privacy, or cultural appropriateness, some information may not always be publicly accessible.

12. Recording

Evidence provided by the **fabric** of a **place** should be identified and understood through systematic research, **recording**, and analysis.

Recording is an essential part of the physical investigation of a **place**. It informs and guides the **conservation** process and its planning. Systematic **recording** should occur prior to, during, and following any **intervention**. It should include the **recording** of new evidence revealed, and any **fabric** obscured or removed.

Recording of the changes to a **place** should continue throughout its life.

13. Fixtures, fittings, and contents

Fixtures, fittings, and **contents** that are integral to the **cultural heritage value** of a **place** should be retained and conserved with the **place**. Such fixtures, fittings, and **contents** may include carving, painting, weaving, stained glass, wallpaper, surface decoration, works of art, equipment and machinery, furniture, and personal belongings.

Conservation of any such material should involve specialist **conservation** expertise appropriate to the material. Where it is necessary to remove any such material, it should be recorded, retained, and protected, until such time as it can be reinstated.

Conservation processes and practice

14. Conservation plans

A **conservation plan**, based on the principles of this charter, should:

- (i) be based on a comprehensive understanding of the **cultural heritage value** of the **place** and assessment of its **cultural heritage significance**;
- (ii) include an assessment of the **fabric** of the **place**, and its condition;
- (iii) give the highest priority to the **authenticity** and **integrity** of the **place**;
- (iv) include the entirety of the **place**, including the **setting**;
- (v) be prepared by objective professionals in appropriate disciplines;
- (vi) consider the needs, abilities, and resources of **connected people**;
- (vii) not be influenced by prior expectations of change or development;
- (viii) specify **conservation** policies to guide decision making and to guide any work to be undertaken;
- (ix) make recommendations for the **conservation** of the **place**; and
- (x) be regularly revised and kept up to date.

15. Conservation projects

Conservation projects should include the following:

- (i) consultation with interested parties and **connected people**, continuing throughout the project;
- (ii) opportunities for interested parties and **connected people** to contribute to and participate in the project;
- (iii) research into documentary and oral history, using all relevant sources and repositories of knowledge;
- (iv) physical investigation of the **place** as appropriate;
- (v) use of all appropriate methods of **recording**, such as written, drawn, and photographic;
- (vi) the preparation of a **conservation plan** which meets the principles of this charter;
- (vii) guidance on appropriate **use** of the **place**;
- (viii) the implementation of any planned **conservation** work;
- (ix) the **documentation** of the **conservation** work as it proceeds; and
- (x) where appropriate, the deposit of all records in an archival repository.

A **conservation** project must not be commenced until any required statutory authorisation has been granted.

16. Professional, trade, and craft skills

All aspects of **conservation** work should be planned, directed, supervised, and undertaken by people with appropriate **conservation** training and experience directly relevant to the project.

All **conservation** disciplines, arts, crafts, trades, and traditional skills and practices that are relevant to the project should be applied and promoted.

17. Degrees of intervention for conservation purposes

Following research, **recording**, assessment, and planning, **intervention** for **conservation** purposes may include, in increasing degrees of **intervention**:

- (i) **preservation**, through **stabilisation**, **maintenance**, or **repair**;
- (ii) **restoration**, through **reassembly**, **reinstatement**, or removal;
- (iii) **reconstruction**; and
- (iv) **adaptation**.

In many **conservation** projects a range of processes may be utilised. Where appropriate, **conservation** processes may be applied to individual parts or components of a **place** of **cultural heritage value**.

The extent of any **intervention** for **conservation** purposes should be guided by the **cultural heritage value** of a **place** and the policies for its management as identified in a **conservation plan**. Any **intervention** which would reduce or compromise **cultural heritage value** is undesirable and should not occur.

Preference should be given to the least degree of **intervention**, consistent with this charter.

Re-creation, meaning the conjectural **reconstruction** of a **structure** or **place**; replication, meaning to make a copy of an existing or former **structure** or **place**; or the construction of generalised representations of typical features or **structures**, are not **conservation** processes and are outside the scope of this charter.

18. Preservation

Preservation of a **place** involves as little **intervention** as possible, to ensure its long-term survival and the continuation of its **cultural heritage value**.

Preservation processes should not obscure or remove the patina of age, particularly where it contributes to the **authenticity** and **integrity** of the **place**, or where it contributes to the structural stability of materials.

I. Stabilisation

Processes of decay should be slowed by providing treatment or support.

II. Maintenance

A **place** of **cultural heritage value** should be maintained regularly. **Maintenance** should be carried out according to a plan or work programme.

III. Repair

Repair of a **place** of **cultural heritage value** should utilise matching or similar materials. Where it is necessary to employ new materials, they should be distinguishable by experts, and should be documented.

Traditional methods and materials should be given preference in **conservation** work.

Repair of a technically higher standard than that achieved with the existing materials or construction practices may be justified only where the stability or life expectancy of the site or material is increased, where the new material is compatible with the old, and where the **cultural heritage value** is not diminished.

19. Restoration

The process of **restoration** typically involves **reassembly** and **reinstatement**, and may involve the removal of accretions that detract from the **cultural heritage value** of a **place**.

Restoration is based on respect for existing **fabric**, and on the identification and analysis of all available evidence, so that the **cultural heritage value** of a **place** is recovered or revealed. **Restoration** should be carried out only if the **cultural heritage value** of the **place** is recovered or revealed by the process.

Restoration does not involve conjecture.

i. Reassembly and reinstatement

Reassembly uses existing material and, through the process of **reinstatement**, returns it to its former position. **Reassembly** is more likely to involve work on part of a **place** rather than the whole **place**.

ii. Removal

Occasionally, existing **fabric** may need to be permanently removed from a **place**. This may be for reasons of advanced decay, or loss of structural **integrity**, or because particular **fabric** has been identified in a **conservation plan** as detracting from the **cultural heritage value** of the **place**.

The **fabric** removed should be systematically **recorded** before and during its removal. In some cases it may be appropriate to store, on a long-term basis, material of evidential value that has been removed.

20. Reconstruction

Reconstruction is distinguished from **restoration** by the introduction of new material to replace material that has been lost.

Reconstruction is appropriate if it is essential to the function, **integrity**, **intangible value**, or understanding of a **place**, if sufficient physical and documentary evidence exists to minimise conjecture, and if surviving **cultural heritage value** is preserved.

Reconstructed elements should not usually constitute the majority of a **place** or **structure**.

21. Adaptation

The **conservation** of a **place** of **cultural heritage value** is usually facilitated by the **place** serving a useful purpose. Proposals for **adaptation** of a **place** may arise from maintaining its continuing **use**, or from a proposed change of **use**.

Alterations and additions may be acceptable where they are necessary for a **compatible use** of the **place**. Any change should be the minimum necessary, should be substantially reversible, and should have little or no adverse effect on the **cultural heritage value** of the **place**.

Any alterations or additions should be compatible with the original form and **fabric** of the **place**, and should avoid inappropriate or incompatible contrasts of form, scale, mass, colour, and material. **Adaptation** should not dominate or substantially obscure the original form and **fabric**, and should not adversely affect the **setting** of a **place** of **cultural heritage value**. New work should complement the original form and **fabric**.

22. Non-intervention

In some circumstances, assessment of the **cultural heritage value** of a **place** may show that it is not desirable to undertake any **conservation intervention** at that time. This approach may be appropriate where undisturbed constancy of **intangible values**, such as the spiritual associations of a sacred **place**, may be more important than its physical attributes.

23. Interpretation

Interpretation actively enhances public understanding of all aspects of **places** of **cultural heritage value** and their **conservation**. Relevant cultural protocols are integral to that understanding, and should be identified and observed.

Where appropriate, interpretation should assist the understanding of **tangible** and **intangible values** of a **place** which may not be readily perceived, such as the sequence of construction and change, and the meanings and associations of the **place** for **connected people**.

Any interpretation should respect the **cultural heritage value** of a **place**. Interpretation methods should be appropriate to the **place**. Physical **interventions** for interpretation purposes should not detract from the experience of the **place**, and should not have an adverse effect on its **tangible** or **intangible values**.

24. Risk mitigation

Places of **cultural heritage value** may be vulnerable to natural disasters such as flood, storm, or earthquake; or to humanly induced threats and risks such as those arising from earthworks, subdivision and development, buildings works, or wilful damage or neglect. In order to safeguard **cultural heritage value**, planning for risk mitigation and emergency management is necessary.

Potential risks to any **place** of **cultural heritage value** should be assessed. Where appropriate, a risk mitigation plan, an emergency plan, and/or a protection plan should be prepared, and implemented as far as possible, with reference to a conservation plan.

Definitions

For the purposes of this charter:

Adaptation means the process(es) of modifying a **place** for a **compatible use** while retaining its **cultural heritage value**. **Adaptation** processes include alteration and addition.

Authenticity means the credibility or truthfulness of the surviving evidence and knowledge of the **cultural heritage value** of a **place**. Relevant evidence includes form and design, substance and **fabric**, technology and craftsmanship, location and surroundings, context and **setting**, **use** and function, traditions, spiritual essence, and sense of place, and includes **tangible** and **intangible values**. Assessment of **authenticity** is based on identification and analysis of relevant evidence and knowledge, and respect for its cultural context.

Compatible use means a **use** which is consistent with the **cultural heritage value** of a **place**, and which has little or no adverse impact on its **authenticity** and **integrity**.

Connected people means any groups, organisations, or individuals having a sense of association with or responsibility for a **place** of **cultural heritage value**.

Conservation means all the processes of understanding and caring for a **place** so as to safeguard its **cultural heritage value**. **Conservation** is based on respect for the existing **fabric**, associations, meanings, and **use** of the **place**. It requires a cautious approach of doing as much work as necessary but as little as possible, and retaining **authenticity** and **integrity**, to ensure that the **place** and its values are passed on to future generations.

Conservation plan means an objective report which documents the history, **fabric**, and **cultural heritage value** of a **place**, assesses its **cultural heritage significance**, describes the condition of the **place**, outlines **conservation** policies for managing the **place**, and makes recommendations for the **conservation** of the **place**.

Contents means moveable objects, collections, chattels, documents, works of art, and ephemera that are not fixed or fitted to a **place**, and which have been assessed as being integral to its **cultural heritage value**.

Cultural heritage significance means the **cultural heritage value** of a **place** relative to other similar or comparable **places**, recognising the particular cultural context of the **place**.

Cultural heritage value/s means possessing aesthetic, archaeological, architectural, commemorative, functional, historical, landscape, monumental, scientific, social, spiritual, symbolic, technological, traditional, or other **tangible** or **intangible values**, associated with human activity.

Cultural landscapes means an area possessing **cultural heritage value** arising from the relationships between people and the environment. **Cultural landscapes** may have been designed, such as gardens, or may have evolved from human settlement and land use over time, resulting in a diversity of distinctive landscapes in different areas. Associative **cultural landscapes**, such as sacred mountains, may lack **tangible** cultural elements but may have strong **intangible** cultural or spiritual associations.

Documentation means collecting, **recording**, keeping, and managing information about a **place** and its **cultural heritage value**, including information about its history, **fabric**, and meaning; information about decisions taken; and information about physical changes and **interventions** made to the **place**.

Fabric means all the physical material of a **place**, including subsurface material, **structures**, and interior and exterior surfaces including the patina of age; and including fixtures and fittings, and gardens and plantings.

Hapu means a section of a large tribe of the **tangata whenua**.

Intangible value means the abstract **cultural heritage value** of the meanings or associations of a **place**, including commemorative, historical, social, spiritual, symbolic, or traditional values.

Integrity means the wholeness or intactness of a **place**, including its meaning and sense of **place**, and all the **tangible** and **intangible** attributes and elements necessary to express its **cultural heritage value**.

Intervention means any activity that causes disturbance of or alteration to a **place** or its **fabric**. **Intervention** includes archaeological excavation, invasive investigation of built **structures**, and any **intervention** for **conservation** purposes.

Iwi means a tribe of the **tangata whenua**.

Kaitiakitanga means the duty of customary trusteeship, stewardship, guardianship, and protection of land, resources, or **taonga**.

Maintenance means regular and on-going protective care of a **place** to prevent deterioration and to retain its **cultural heritage value**.

Matauranga means traditional or cultural knowledge of the **tangata whenua**.

Non-intervention means to choose not to undertake any activity that causes disturbance of or alteration to a **place** or its **fabric**.

Place means any land having **cultural heritage value** in New Zealand, including areas; **cultural landscapes**; buildings, **structures**, and monuments; groups of buildings, **structures**, or monuments; gardens and plantings; archaeological sites and features; traditional sites; sacred **places**; townscapes and streetscapes; and settlements. **Place** may also include land covered by water, and any body of water. **Place** includes the **setting** of any such **place**.

Preservation means to maintain a **place** with as little change as possible.

Reassembly means to put existing but disarticulated parts of a **structure** back together.

Reconstruction means to build again as closely as possible to a documented earlier form, using new materials.

Recording means the process of capturing information and creating an archival record of the **fabric** and **setting** of a **place**, including its configuration, condition, **use**, and change over time.

Reinstatement means to put material components of a **place**, including the products of **reassembly**, back in position.

Repair means to make good decayed or damaged **fabric** using identical, closely similar, or otherwise appropriate material.

Restoration means to return a **place** to a known earlier form, by **reassembly** and **reinstatement**, and/or by removal of elements that detract from its **cultural heritage value**.

Setting means the area around and/or adjacent to a **place** of **cultural heritage value** that is integral to its function, meaning, and relationships. **Setting** includes the **structures**, outbuildings, features, gardens, curtilage, airspace, and accessways forming the spatial context of the **place** or used

In association with the **place**, **Setting** also includes **cultural landscapes**, townscapes, and streetscapes; perspectives, views, and viewshafts to and from a **place**; and relationships with other **places** which contribute to the **cultural heritage value** of the **place**. **Setting** may extend beyond the area defined by legal title, and may include a buffer zone necessary for the long-term protection of the **cultural heritage value** of the **place**.

Stabilisation means the arrest or slowing of the processes of decay.

Structure means any building, standing remains, equipment, device, or other facility made by people and which is fixed to the land.

Tangata whenua means generally the original indigenous inhabitants of the land; and means specifically the people exercising **kaitiakitanga** over particular land, resources, or **taonga**.

Tangible value means the physically observable **cultural heritage value** of a **place**, including archaeological, architectural, landscape, monumental, scientific, or technological values.

Taonga means anything highly prized for its cultural, economic, historical, spiritual, or traditional value, including land and natural and cultural resources.

Tino rangatiratanga means the exercise of full chieftainship, authority, and responsibility.

Use means the functions of a **place**, and the activities and practices that may occur at the **place**. The functions, activities, and practices may in themselves be of **cultural heritage value**.

Whanau means an extended family which is part of a **hapu** or **iwi**.

ISBN 978-0-473-17116-2 (PDF)

English language text first published 1993.
Bilingual text first published 1995

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This revised text replaces the 1993 and 1995 versions and should be referenced as the *ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value* (ICOMOS New Zealand Charter 2010).

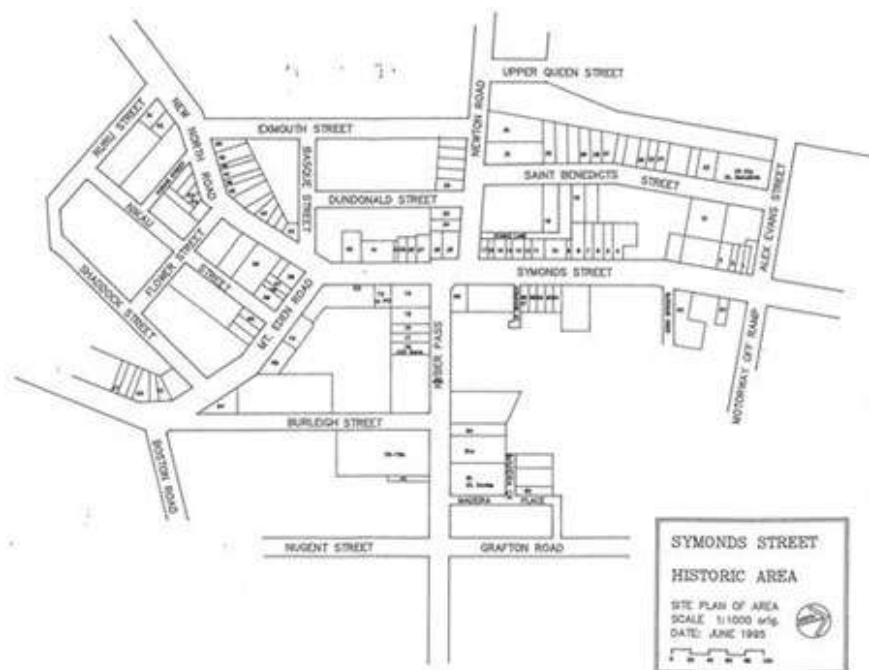
This revision incorporates changes in conservation philosophy and best practice since 1993 and is the only version of the ICOMOS New Zealand Charter approved by ICOMOS New Zealand (Inc.) for use.

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Appendix 2

HERITAGE NEW ZEALAND- UPPER SYMONDS STREET HISTORIC AREA



Upper Symonds Street Historic Area. Plan of Historic Area from registration report. Copyright: NZ Historic Places Trust. Date: 13/12/1996.

St David's Church has been included within the Upper Symonds Street Historic Area, which has been identified and listed by New Zealand Heritage (List No. 7367). The area extends from the Alex Evans Street and Northern Motorway off-ramp intersection, south to the Symonds Street/New North Road/Mt Eden Road intersection. The historic area also includes 21 New North Road, the entire southern side of the first block of Mt Eden Road (1-27), the former Grafton Library, and Mt Eden Pumping Station, both situated on the northern side of this first block of Mt Eden Road. It also includes 147 Newton Road (Orange Coronation Hall), **St David's Church** and St Sepulchre Church at 69 and 70 Khyber Pass Road respectively, along with Winstone's Stables bounded by Stable lane and St Benedicts Street.

This historic area was registered under the Historic Places Act 1993. The following text is from the original Historic Area Assessment under Section 23 Criteria report considered by the NZHPT Board at the time of registration.⁸²

Historical:

From the evidence presented it is clear that this area was reshaped substantially between the 1880s and the 1930s as it evolved from a residential to a retail/commercial servicing centre, Petry and Matthews say little about the people and processes involved, but it is clear that this development was partly shaped by changes to the transport system (just as present road widening proposals threaten one object, the Astor). Although different businesses and people appear to have been associated with these buildings, the area can be said to have had a shared history that may loosely be defined as a move from residential to commercial use late 19th century/early 20th century, followed by a long period of decline.

⁸² <http://www.heritage.org.nz/the-list/details/7367>

That stagnation and decline has been responsible for preserving much of its earlier streetscape features without large-scale additions of modern buildings or the gentrification of Parnell and Devonport. As such, it may be 'A' typical of inner Auckland city areas.

Petry and Matthews have sketched the Upper Symonds Street area's history and cultural use over the last two centuries. While considerably more information would be desirable (especially on the owners, occupiers and businesses associated with these structures), there is sufficient information to establish that the Upper Symonds Street areas forms part of the historical heritage of New Zealand, more particularly that of Auckland and its business history.

This historic area was registered under the Historic Places Act 1993. The following text is from the original Historic Area Assessment Under Section 23 Criteria report considered by the NZHPT Board at the time of registration.

Architectural:

The Upper Symonds Street area reached the height of its development around the turn of the century due to improved transport services in the form of the electric tram. The influx of people in to the area which this development facilitated clearly changed the type of building that had hitherto existed, for by 1900 the stock of buildings in the area had changed from being predominantly residential to being predominantly commercial, and it is the latter stock of buildings which has survived to the present time.

The present architectural character of the area is therefore Victorian/ Edwardian although there are some notable buildings from the Inter-War period. Virtually none of the retail ground floors of the shops are original, which is to be expected, although there are exceptions as with the c.1900 two storey timber building at 21 New North Road which is very reminiscent of an identical corner timber building which has also remained essentially unaltered, i.e. the Former Bank of New South Wales building, 1906, Hokitika (Cat.II).

Above the verandahs, the facades of the Symonds Street area buildings have remained intact although in some cases they have been covered over by advertising boards, e.g. on the north side of Symonds Street, Nos. 211-213; 221-231. In other cases the original facades have been cemented over between the wars in imitation of a Stripped Classical style, e.g. Nos. 167; 169; 153-55; and 187-191 Symonds Street. These alterations somewhat detract from the architectural quality of the area. Comparatively speaking for example, none of the Victorian/Edwardian buildings in the Cuba Street Historic Area, Wellington, have been subjected to the massive billboard which obscures the façade. The same can also be said for the proposed High Street, Christchurch, historic area of Victorian/Edwardian buildings. By the same token, cemented over turn-of-the-century facades is a common fate suffered by buildings in all three historic areas.

There are one or two notable free-standing buildings in the area which should be identified not simply because of their good architectural detailing but because of their obvious key social significance. These are the churches, i.e. Church of the Holy Sepulchre Anglican Church (registered Category I) and St David's Presbyterian Church; places for socialising and entertainment, i.e. the Orange Coronation Hall and the Astor Hotel; public buildings, i.e. the Former Grafton Library; the service industries, i.e. the Winstone's Stables; and the banks and the post office, i.e. the Auckland Savings Bank, Khyber Pass Road; the Former BNZ, Symonds Street, and the Former Post Office, Symonds Street.

The shops at 203-207 Symonds Street are an interesting and fair example of Victorian/Edwardian Commercial Italianate style shop-front architecture, but I would not describe them as "Queen Anne". The shops at numbers 173-175 are another example of the preferred Commercial Italianate style of the

period. The glazed tile shops, Fullers, at 241-255 Symonds Street, are also a notable exercise in Inter-War.

Stripped Classical style architecture, and go a considerable way to raising the architectural quality of the area. The case for the landmark status of the buildings on the Khyber Pass (including the Astor Hotel) corner seems to be proved by the photographs of this intersection included in the proposal for registration of the Astor Hotel.

In conclusion, there is enough architectural quality in the Upper Symonds Street historic area to warrant saying that it compares favourably in significance and value with the two other historic areas noted above. The case for registration has some additional support in respect of the fact that some buildings in the area were designed by at least two big-name architects of the period, i.e. Edward Mahoney (Church of the Holy Sepulchre Anglican Church) and R. A. Abbot (Former BNZ, 164 Symonds Street).

Social:

The Upper Symonds Street area is very similar in terms of its social history, with that of the Cuba Street Historic Area in Wellington. There seems to be a general paradigm for areas in the major centres such as these where development was significantly enhanced by the introduction of horse drawn and then electric trams around the turn of the century, but significantly declined with the disappearance of the trams and a drop off in the number of people coming into the area as the social and economic infrastructure of the surrounding city changed. The community that was left tended in these circumstances to have a strong local identity but in the sense that it was a small community battling for survival on the outskirts of the central business district. The paradigm in this respect therefore became one where time, and development, stopped before the Second World War, and progressed little further beyond this point. The architecture has remained but in a run down state, while businesses and buildings have suffered the inevitable invasion of take-away bars, video parlours and other fringe retailing activities which tend to detract from the qualities and character of the earlier period.

Appendix 3

SYMONDS ST SPECIAL CHARACTER STATEMENT- ANTONY MATTHEWS, PAUP 029 EVIDENCE FOR AUCKLAND COUNCIL 2015

EXTENT OF AREA

The Upper Symonds Street Historic Character Area is located on the southern fringe of Auckland's CBD, physically separated from the city centre by the southern motorway. The historic character area is centred on Upper Symonds Street, extending from the Southern Motorway in the north to the top sections of New North Road and Mount Eden Road in the south. To the west, it encompasses St Benedicts Street and the upper part of Newton Road, and to the east, Khyber Pass Road to Madeira Place. The extent is shown on Map 6.12 in chapter J3.1.6.

The area generally comprises the built form of a traditional shopping strip on the west side of upper Symonds Street, partially extending down New North, Mt Eden and Khyber Pass Roads. It incorporates a significant remnant group of commercial buildings representing the area's first period of development into the turn of the 20th century.

An important aspect of the Upper Symonds Street Historic Character Area is the underlying topography. Symonds Street runs to a high point at the intersection with Khyber Pass Road, with land falling to either side. This has resulted in a linear urban structure with elevated views. Upper Symonds Street follows the ridgeline, which is the highest point of land in the isthmus not identified as a volcanic cone. Views are afforded from parts of the area to the Manukau Heads, Waitakere Ranges, Maungawhau, Rangitoto, Auckland CBD and the Hauraki Gulf.

SUMMARY OF HISTORIC CHARACTER VALUES

Historical: the area collectively reflects an important aspect, or is representative of, a significant period and pattern of community development within the region or locality.

The Upper Symonds Street Historic Character Area is of historic significance as an example of the city's earliest phase of European settlement in the Auckland region, and subsequent consolidation and expansion from the mid-19th century. The commercial and business area is concentrated in and around main arterial routes leading to and from the city established in the 1840s. The progressive pattern of development throughout the 19th and early 20th centuries is demonstrated in the significant collection of buildings that date from this period, when it was a vibrant commercial and community centre, serving both local residential areas and commuters passing to and from the city. This includes a concentration of commercial buildings from the 1880s to 1920s, as well as churches, hotels, and public buildings.

Establishment of the principal roads in Auckland was undertaken in the 1840s and the alignment of Symonds Street, along the ridge adjacent to Grafton Gully, and its connection to Khyber Pass Road were established at this early stage. This was one of the principle routes from the Queen Street valley, which lead along the Symonds Street ridge and down Khyber Pass Road. The 1840s saw the first purchases in the Upper Symonds Street area under Crown Grant; several large blocks were divided into individual allotments and subsequently sold for the most part by 1848. The area was initially a residential suburb, popular because of its proximity to central Auckland and its elevated situation. Wealthy residences dominated the ridge crests and worker residences clustered in the gullies.

Its geographic location soon made Symonds Street a major arterial between the Auckland township and outlying areas. Because of its strategic significance, the intersection of Symonds Street with Khyber Pass Road was given priority for development, and both roads were surfaced and designated as primary thoroughfares. Commercial activities began to flourish around Symonds Street's two main intersections. These were located at Khyber Pass and Newton Roads and at Mt Eden and New North Roads. Corner hotels were established in the mid-1860s and Symonds Street itself developed as a 'mainstreet' shopping strip. Its growth correlated with a rapidly increasing population and improvements in public transport; bus-tram services were extended to Newmarket, Epsom and Onehunga via Symonds Street and Khyber Pass Road in the 1880s, further cementing this intersection as a key gateway to the city. Electric trams were established in the area by 1902.

Initially, residences and early commercial buildings had been constructed in timber, but as the area prospered more substantial masonry buildings were built from the early 1880s. Between 1880 and 1915 upper Symonds Street became firmly established as a primary city-edge commercial centre, with notable Auckland businesses locating to the area and earlier residences being replaced by commercial buildings. The area's consolidation was evidenced by the appearance of churches, hotels, schools, banks, a post office, a fire station, libraries, halls and other public buildings. Industrial premises were also present, including major stables in St Benedicts Street, a meat processing plant, several furniture factories and the Auckland City Dye Works. In Madeira Place there was a concrete factory and a terrazzo manufacturer. By the 1920s the area was well known for its entertainment, with theatres and halls such as the Lyric Theatre (later the Oriental Ballroom), Scots Hall and the Orange Coronation Hall being very popular venues for various forms of social and leisure activities.

The area did not undergo any radical modifications in layout or function between 1920 and 1950. This changed dramatically with the construction of the Southern Motorway extension and associated major road works in the 1960s. Thousands of residences in Newton and Grafton Gullies were progressively demolished. A continuous strip of commercial buildings on the east side of Symonds Street between Glenside Crescent and Khyber Pass Road was demolished for road widening in the mid-1990s. Upper Symonds Street continues to be a major thoroughfare for the city.

Physical and visual qualities: The area collectively reflects important or representative historic buildings, types, designs, styles, methods of construction, materials and craftsmanship, urban patterns, landscape and streetscape qualities.

The Upper Symonds Street Historic Character Area is of significance for its physical and visual qualities as it demonstrates in its remaining historic built fabric one of Auckland's earliest and, for a period, most prosperous suburban centres. It contains a significant grouping of late 19th and early 20th century buildings, which demonstrate the centre's consolidation and development from the 1880s through to the 1920s and 1930s. This includes a range of building types including shops, hotels, churches, entertainment halls, and stables, in a range of architectural styles consistent with the evolving architectural tastes during this period.

DESCRIPTION OF PHYSICAL AND VISUAL QUALITIES

Built Form

Historic period of development

The buildings and streetscapes that remain extant demonstrate the area's development from the 1880s to 1930s as a primary residential and commercial centre closely connected to the Auckland CBD, while later developments illustrate the maturing of Auckland as a whole, with consequential effects on

historic built fabric and urban form. Significant fabric includes buildings, street layouts, and urban form including soft landscaping.

Scale of development

The built form of the historic character area ranges in scale from one to four storeyed buildings, but the predominant scale of development is two storeys. There are some notable historic buildings that are three storeys, such as the corner retail and office building at 211-213 Symonds Street, and the former Post Office at 224 Symonds Street. Significant parapets facing the street increase buildings' apparent scale. This is further enhanced in some cases such as the Orange Coronation Hall at 143-149 Newton Road by a large base with stairs to a grand entrance.

The scale, gabled forms and steeples of the area's four historic churches define the northern, eastern and southern edges of the historic character area, including St Benedict's Church, St David's Presbyterian Church, Holy Sepulchre Church and Cityside Baptist Church.

Form and relationship to the street

Generally all the historic character commercial buildings are constructed to the front boundary line and occupy the full width of the site facing the street. Variations occur at church sites, where church buildings are set back in landscaped grounds, with associated areas of car parking, and at the former Grafton Library (now Gailbraith's Alehouse, 2 Mt Eden Road) which also has a small setback to allow an entrance portico and front gardens.

Buildings constructed to the front boundary generally also have verandahs over the footpath (although some historic buildings were designed without verandahs such as the former Auckland Savings Bank at 29 Khyber Pass Road). The main uninterrupted line of such buildings is along the western side of Upper Symonds Street, from just north of Basque Road to just south of Glenside Crescent. This section forms a retail strip with strong footpath enclosure and an active street edge. The street relationship dissipates away from this line, as historic buildings become interspersed among more modern developments that have in some instances maintained an active edge but generally have limited street engagement.

Major features and buildings

Character defining and supporting buildings which make an important contribution to the area are shown on Map 6.12 in chapter J3.1.6. Some of these buildings are scheduled as Historic Heritage

Places in their own right. Some examples are:

- ☒ 1 St Benedicts Street – St Benedict's Church (1888)
- ☒ 2 St Benedicts Street – St Benedict's Presbytery (c.1887)
- ☒ 132 Symonds Street – commercial building (c.1920s)
- ☒ 30 St Benedicts Street – former stables (1883)
- ☒ 143-149 Newton Road – Orange Coronation Hall (1923)
- ☒ 211-213 Symonds Street – corner retail and office building (c.1900s)
- ☒ 2-10 Burleigh Street – Holy Sepulchre Church (1881)
- ☒ 70 Khyber Pass Road – St David's Presbyterian Church (1927)

- ▣ 244-255 Symonds Street – strip retail block (c.1900s)
- ▣ 1-13 Mt Eden Road – strip retail block (c.1900s)
- ▣ 2 Mt Eden Road – former Grafton library (1911/12)
- ▣ 8 Mt Eden Road – Cityside Baptist Church (1906)
- ▣ 51-59 New North Road – strip retail block (c.1900s)

Other features in the historic character area include bluestone kerbing to footpaths, remnant basalt walls, and mature trees (including street trees and those on private property).

Density / pattern of development

Building widths reflect the relatively narrow lot widths created by the early subdivision pattern. Buildings built up to the street edge and utilising most of the site area creates a high density pattern of development throughout the historic character area and particularly along Symonds Street. The density dissipates at the edges of the area, with empty lots breaking the built pattern of urban form. The northern part of the St Benedicts / Symonds Street block at the north extent is particularly open with large areas of car parking.

Types

The Upper Symonds Street Historic Character Area is strongly defined by the survival of a variety of building types including strip retail shops and other commercial premises, offices and banks, early warehousing and store buildings, the historic stables, entertainment halls, and a variety of churches and housing.

The integration of these diverse building types demonstrate the progressive development of the area from its early city fringe residential beginnings to its heyday as a significant suburban town centre, and then on to the current period of renewal and adaptive reuse. These elements collectively reinforce the area's historic character.

Visual coherence

The area's main retail strip along the western side of Symonds Street has a strong visual coherence due to the similar age, scale and design qualities of its largely continuous late 19th and early 20th century buildings. The historic and visual legibility of this main axis is strengthened by similar built form on the southern corners of Khyber Pass Road and Mt Eden Road.

The surrounding parts of the historic character area retain a range of building types, scales and styles, and historic buildings interspersed with modern developments. This variance contributes to an understanding of Upper Symonds Street's evolved context and consequently altered urban form.

Architectural Values

Styles

The Upper Symonds Street Historic Character Area presents exemplars of Victorian, Edwardian and early 20th century architectural styles typical of historic city fringe suburban centres in New Zealand. As a key gateway to the city, Upper Symonds Street was a prosperous centre and many of its buildings were designed by prominent Auckland architects, including E. Mahoney & Sons (St. Benedict's and Holy Sepulchre churches), Edward Bartley (former Grafton library), Daniel Patterson (St David's Presbyterian Church) and A. Sinclair O'Connor (Orange Coronation Hall).

The Victorian / Edwardian Free Classical style is dominant in late 19th / turn of the century buildings, with some incorporating Italianate influences typical of the era. These have highly modulated and decorated facades which variously feature ashlar line work, quoins, moulded pilasters and window architraves, articulated parapets with elaborately detailed pediments and balustrading, rolled or dentiled cornices, moulded string courses and other decorative detailing such as keystones, scrollwork and corbels.

Buildings from the interwar era are generally designed in the Stripped Classical style. These facades are typically modulated vertically and horizontally with simplified classical detailing such as pilasters, string courses, cornice lines and parapets concealing roof forms. Detailing is more restrained. In some cases earlier facades were plastered over between the wars in imitation of an Art Deco style, for example 167-169 Symonds Street.

Most buildings on the strip retail blocks have projecting verandahs, although some, such as former banks, are specifically designed without them. Although most shop fronts have been substantially modified, some shops still have original or early ground floor detailing such as large timber framed display windows, panelled stall boards, leaded top lights, and recessed entrances with terrazzo tiling. Some early buildings retain original interiors or some of their interior detail, which is evident from the footpath through glazed shop fronts. The survival of historic shop front and interior elements contributes to the authenticity of historic character buildings.

The area's churches are generally designed in the Gothic Revival style, with specific architectural influences from their various denominations. The former stables building at 30 St Benedicts Street is a well-preserved example of late 19th century industrial architecture in a Victorian Italianate style, and the Orange Coronation Hall provides an example of a large entertainment venue designed in the Stripped Classical style.

Materials and Construction – Built Fabric

The historic character buildings in Upper Symonds Street are typically constructed in brickwork, which is either finished in plaster or left exposed. While there are some remaining examples of unpainted plaster and exposed brick, many facades have now been painted.

Many upper storey windows in the area have retained their original or early timber framed sashes or steel framed casements; some have been replaced with aluminium but original openings have generally been retained such that the surrounding original masonry fabric is largely intact. There is some intact ground floor form and fabric throughout the centre as noted above, although there have been various modifications and introductions of modern materials to the shop fronts. Verandahs are supported by steel ties to the

façade structure, some of which have been retrofitted to replace original cast iron posts. Signage includes some original building names and/or dates in plastered relief on parapets, modern signs on fascias, and large billboards.

The area's churches are of timber or brick construction. The former stables building is particularly significant as one of Auckland's earliest known industrial buildings constructed in concrete (its upper storey is timber frame with corrugated steel cladding). Modern buildings utilise concrete and steel frame construction techniques with various claddings.

Urban Structure

Subdivision

The Upper Symonds Street Historic Character Area is characterised by relatively small, narrow lots which reflect early subdivision patterns from the mid to late 1800s. Subdivision occurred progressively as the centre prospered, expanded and changed character from early residential use with a few servicing shops, to a major city fringe commercial centre from the 1880s into the 20th century. This is evident in the range of lot sizes and layouts exhibited through the area. The relatively narrow lot widths create a fine-grained urban character in parts of the area. Where a single building has been constructed over a number of individual adjacent sites, the original subdivision is often apparent in the architectural design, where the building modulation and division into structural bays relates to the original lot width.

Road pattern

The earliest roads to be established included Symonds Street and Khyber Pass Road as the main route to and from the city, which meet at a right angled intersection. Although the north east corner has been modified through road widening the original road pattern is still evident on the western side of Symonds Street where it originally narrowed south of the Khyber Pass intersection. This is evident in the distinctive offset in building boundary line south of the intersection on the western side of Symonds Street. This is a significant feature and marks the original right angle intersection and road layout.

The road width on Symonds Street between Khyber Pass Road and Glenside Crescent has been increased to approximately 35 metres, but beyond this is as originally laid out at approximately 30 metres wide. Mt Eden, New North and Newton Roads are all main routes of approximately 20 metre width. These remain the principal roads in the area with secondary streets running perpendicular to the main roads.

Symonds Street on the western side is a relatively long block uninterrupted with secondary streets between Alex Evans Street and Newton Road.

Symonds Street continues to be a major transport route for Auckland City, and the intersections with Khyber Pass and Newton Road and with Mt Eden Road and New North Road maintain their historic role of linking the CBD with the south-eastern suburbs.

Streetscape

The intersection of Symonds Street with Khyber Pass Road and Newton Road forms the core of the Upper Symonds Street commercial centre. It is the character buildings on the western edge along Symonds Street, around the Newton Road intersection and south to the New North/Mt Eden Road junction that contribute strongly to the distinct historic built character of the streetscape. Road widening of Symonds Street between Khyber Pass Road and Glenside Crescent has eroded the historic streetscape character along this part of the eastern side of Symonds Street.

Where historic buildings have remained continuous, they present tightly placed groupings of independent styles but uniform character fronting the street. They are built to the front boundary, have continuous verandahs over the footpath, and are facilitated by rear service lanes (Stable Lane off Newton Road behind the Symonds Street retail strip is a good example).

Away from the strip retail core, streetscape character is more variable with a mix of historic buildings and more recent development.

The church buildings are still largely visible in the round and retain some landscaping features including mature trees and historic boundary walls.

Vegetation and Landscape Characteristics

The commercial core is generally devoid of any distinctive street planting, vegetation or landscaped spaces, apart from the section of Symonds Street between Khyber Pass and Alex Evans Street which has specimen streets and planting in the median strip. On Khyber Pass Road, the landscaped grounds of the two churches and mature trees along the edge of the reservoir provide some visual relief to what is otherwise a predominantly built landscape.

Remnant basalt walls and other boundary walls particularly around the church sites make important contributions to the historic and visual character of the area.

Appendix 4 SITE VISIT PHOTOGRAPHS

The site was visited on 05 February 2014. All photographs taken by Lilli Knight of Burgess & Treep Architects

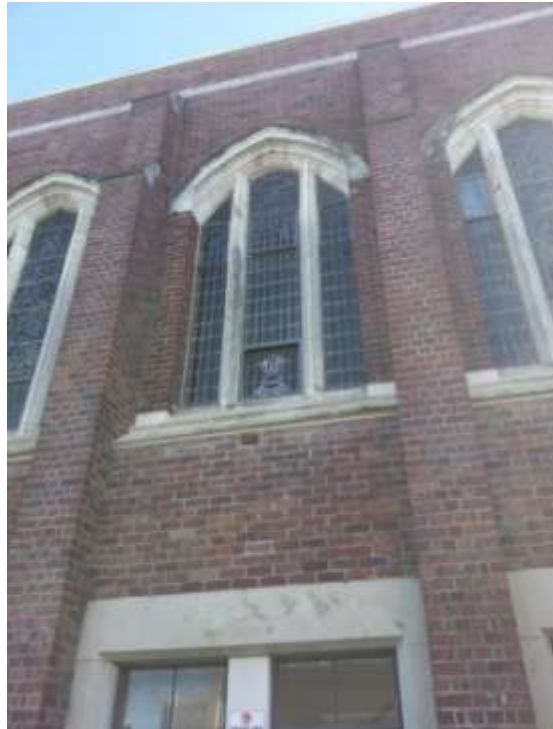
NORTHERN FACADE



EASTERN FACADE











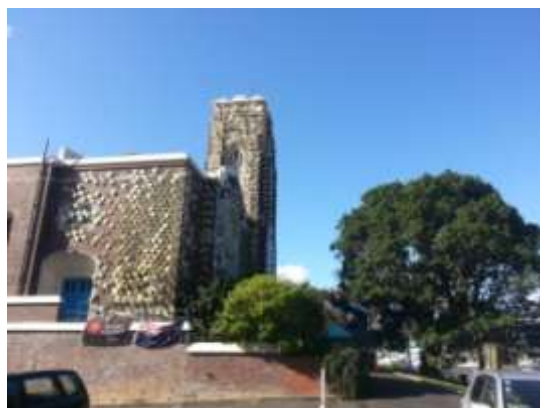


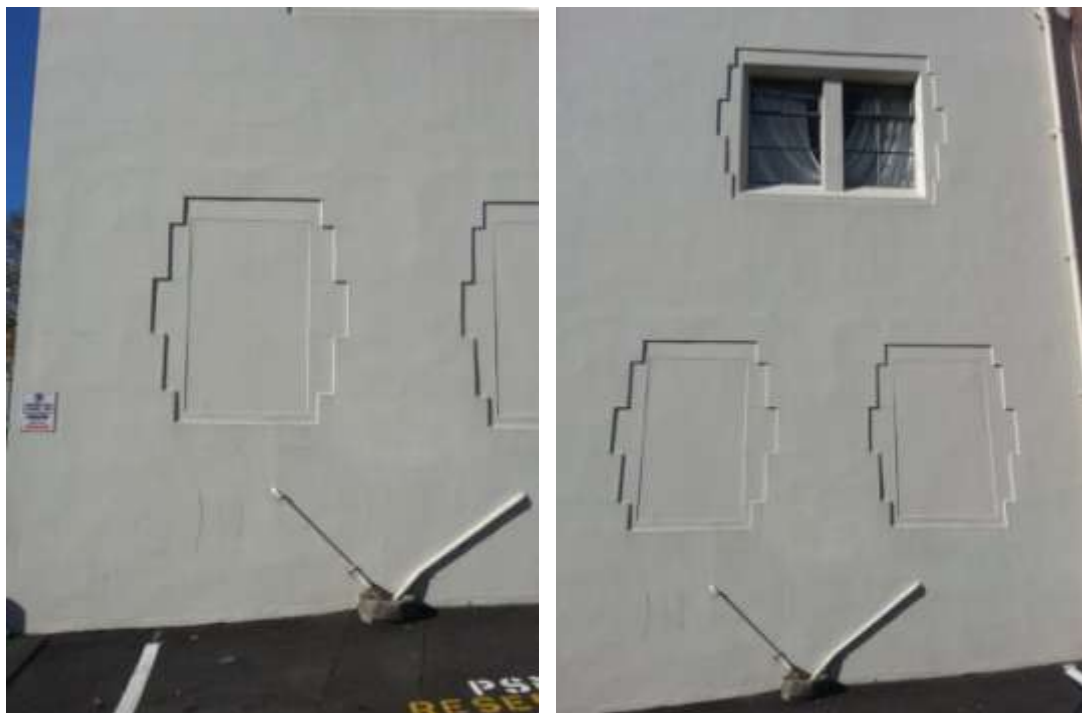


WESTERN FACADE


















Appendix 5 Interior Features





INDEX AND LOCATION OF POINTS OF HISTORICAL INTEREST – refer map appendix




 <p>A black stone plaque with white text. The text reads: 'TO THE GLORY OF GOD AND IN PROUD MEMORY OF THE ST. DAVID'S MEN WHOSE PERMANENT PLACE OF THE WORLD WAS THEIR LIVING THE GREAT WAR 1914 - 18 THE STONE WAS LAID ON 25th APRIL 1927 BY DUNCAN MACPHERSON Minister of the Gospel St. David's Memorial Ch. N.A. Brixton'.</p>	<p>1. FOUNDATION STONE, 1927, SOLDIERS MEMORIAL CHURCH</p> <p>The foundation stone dedicating the church to the glory of God and the men of St David's who gave their lives during the Great War was laid on 25 April 1927. The new church was formally opened on 13 October 1927</p>
 <p>A white stone plaque with black text. The text reads: 'THIS MEMORIAL STONE WAS ERECTED BY THE ST. DAVID'S CHURCH IN 1902. THE CHURCH WAS SHIFTED FROM SYMONDS STREET, RE-ERECTED HERE. THEN IN 1927 ROTATED AND MOVED TO FORM THE HALL'.</p>	<p>2. RE ERECTION STONE, 1902</p> <p>Wooden Church shifted from Symonds Street, re erected here. Then in 1927 rotated and moved to form the hall)</p>
 <p>A white stone plaque with black text. The text reads: 'DUNCAN MACPHERSON, CITY MISSIONER'.</p>	<p>3. DUNCAN MACPHERSON, CITY MISSIONER MEMORIAL STONE</p>
 <p>A white stone plaque with black text. The text reads: 'RIGHT REV. GEORGE MCNEUR'.</p>	<p>4. RIGHT REV. GEORGE MCNEUR</p> <p>Opened the Soldiers Memorial Church October 13th 1927</p>
 <p>A photograph of a glass cabinet display containing various items.</p>	<p>5. GLASS CABINET DISPLAY</p> <p>Robbs, Fletchers, Memorial Key, Korean tablet</p>

	<p>6. ROLL OF HONOUR, THE GREAT WAR</p> <p>A roll of honour was unveiled in St David's Presbyterian Church, Khyber Pass Road, on 5 December 1920. The ornately carved wooden tablet listed the names of 107 men from the congregation who had seen active service during the war, and the names of six nurses: C. Campbell, M. Campbell, S. Clarke, D.R. Commons, H. Sutherland and M. Sutherland. A total of 17 men had given their lives.</p> <p>The roll of honour was placed in the foyer.</p>
	<p>7. MEMORIAL TABLETS, RECORD OF THOSE KILLED IN THE TWO WARS</p> <p>A marble memorial tablet was also unveiled in the nave. This listed the names, ranks and awards of 16 men who had given their lives. (There are three names that are not common to both the roll of honour and the memorial tablet, thus the total number of fallen is eighteen: R.L. Alexander, H.R. Armitage, T.M. Boyd, J. Burgess, R. Clemens, C.W. Coltman, K.W. Commons, A.G. Duncan, R.G. Fordyce, R.G. Gardiner, E.S. Gribble, C. Hall, L.W.B. Hall, R.W. Lambert, R.W. McKenzie, V. Mitchell, James Rankin, and W. Rimmer.)</p> <p>After the Second World War an additional segment with a further 19 names was added to the marble tablet. This was unveiled on 9 November 1947.</p>
	<p>8. MINISTERS LIST</p>

	<p>9w. STAINED WINDOW – MINISTERS MEMORIAL</p>
	<p>10. MARBLE TABLET – REV SAUNDERS</p>
	<p>11w. STAINED WINDOW – JOHN FLEMMING MEMORIAL</p>
	<p>12. REV. A. MACDONALD MEMORIAL</p>
	<p>13w. STAINED WINDOW – JOHN FLEMMING MEMORIAL.</p>

	<p>14. BAPTISMAL FONT – MR AND MRS PETER ROBERTSON MEMORIAL</p>
	<p>15. OAK FROM GLASGOW CATHEDRAL" CHAIR – SUSAN ROBERTSON GIFT</p>
	<p>16. IONA CROSS – OAK FROM EDINBURGH CASTLE – MARY BAXTER BLAIR GIFT</p> <p>The St Giles Cathedral cross</p> <p>St David's represents an important part of the Scottish culture and history of Aotearoa New Zealand. A pre-eminent representative of Presbyterianism, the Scottish Church, which is evident in the elegant simplicity of the architecture and the progressive, scholarly and intellectual approach to the faith.</p> <p>A long-standing historical association with St David's sister church, St Giles Cathedral, Edinburgh, is symbolised by the cross behind the altar which is believed to be a gift from St Giles. This beautiful Iona cross was carved from ancient oak from Edinburgh Castle; the Scottish National War Memorial in Edinburgh Castle opened the same year (14 July 1927) that St David's was built.</p>

	<p>17. COMMUNION TABLE – W. ANDERSON MEMORIAL</p>
	<p>18. PULPIT – GIFT OF JOHN FLEMMING - 1937 ALTERATION</p> <p>An oak pulpit was donated by John Flemming to mark the re dedication of the church following alterations to the chancel on 11 November 1937</p>
	<p>19w. STAINED WINDOW – HENRY AD ISABELLA ELLIFFE MEMORIAL</p>
	<p>20. ENGINEERS ROLL OF HONOUR FOR THE TWO WARS</p> <p>Memorial tablet unveiled on 3 June 1928 in memory of the 37 members of No. 3 Field Company NZ Engineers who gave their lives in the First World War. This was unveiled on 3 June 1928. A tablet listing the names of the 31 members of 1st Field Company NZ Engineers who gave their lives in the Second World War was later added. The Sappers Memorial Chapel was dedicated alongside on 13 October 2006.</p>

	<p>21 CROFT PIPE ORGAN 1905</p>
	<p>22w. STAINED WINDOW – ‘UBIQUE’ R.N.Z.E</p> <p>Royal New Zealand Engineers’ memorial window in the Sappers Memorial Chapel. Photography: Jonathan Suckling</p>
	<p>23. 2ND NZEF, MEMORIAL 1939 – 1945</p> <p>Three plaques relate to the war in the Pacific in the church .This one reads: “In memory of / those who made / the supreme sacrifice / whilst serving with / the 2 N.Z.E.F. in the Pacific / during the 1939-45 conflict / Lest we forget”.</p>
	<p>24w. STAINED WINDOW – VICTORY AND PEACE</p>




	<p>25. REV, FRASER MARBLE PLAQUE</p>
	<p>26w. STAINED WINDOW – AMBASSADORS FOR CHRIST</p>
	<p>27. 29TH INFANTRY COMPANY MEMORIAL</p> <p>One of the plaques relating to the in the pacific, recalling the men of 29th and 30th New Zealand Infantry Battalions who fell in the Solomon Islands campaign. Rev. O.T. Baragwanath and Rev. J. R. Nairn, both sometime incumbents of St David's, had served as the respective chaplains of these battalions.</p>
	<p>28. 30TH INFANTRY COMPANY MEMORIAL</p> <p>St David's: memorial to the 30th Infantry Battalion, WWII</p>

Appendix 6 Examples of War Memorial Churches in New Zealand

	<p>Maungatapere First World War Memorial Church (1928)</p>	<p>In 1919 a local committee was set up to build a church as a memorial to those men from the District who gave their lives during First World War. Fund raising was not easy but when it became evident that the money they had raised could not be used for sometime, it was lent to the Maunu Anglican church committee on the understanding that it would be refunded if it were ever needed. This eventually came about, the additional money was raised and the church was built and opened in early 1928. Memorial church with a granite memorial plaque as foundation stone in front of church building. The church is brick on a concrete base, with tiled roof, arched windows of coloured glass and false front with crenulated top. The memorial is in excellent condition. The church serves people of all denominations in the Maungatapere area.⁸³</p>
	<p>Fendalton First War Memorial Church (1925)</p>	<p>http://www.nzhistory.net.nz/media/photo/fendalton-war-memorial</p>
	<p>Pukeatua First War Memorial Church</p>	<p>http://www.nzhistory.net.nz/media/photo/pukeatua-war-memorial-church</p>
	<p>St Margaret's War Memorial Church, Te Puia</p>	<p>http://www.nzhistory.net.nz/media/photo/st-margarets-church-war-memorial</p>
	<p>Eskdale war memorial church (1920)</p>	<p>The Eskdale war memorial church on State Highway 5 was designed by James Chapman-Taylor and dedicated in 1920. It was built in memory of a local man, Percival Beattie, who was killed near the end of the First World War. Eskdale farmer Thomas Clark donated the land and his daughter Annie, who was married to Percival Beattie, donated money for the building and furnishings.⁸⁴</p>

⁸³ <http://www.nzhistory.net.nz/media/photo/maungatapere-first-world-war-memorial-church>

⁸⁴ <http://www.teara.govt.nz/en/photograph/24277/eskdale-war-memorial-church>

	<p>Titirangi Soldiers Memorial Church</p>	<p>Governor-General Lord Jellicoe opened the Titirangi Soldiers' Memorial Church on 18 May 1924. This was built as an undenominational church for use by both Anglicans and Presbyterians. On 18 April 1926 another Governor-General, Sir Charles Fergusson, was present to unveil a black granite tablet bearing the names of 13 local men who had lost their lives in the war: P.T. Armstrong, J.J. Bishop, W.N.C. Bishop, J.C. Burns, W. Carns, C. Green, J.D. Hughes, G. Pitcher, J. Rankin, P. Rawlinson, T.C. Savage, C.V. Tarlin and O. Yorke. A plaque honouring T.J.A. Groves, who died of war wounds on 5 November 1925, was later added⁸⁵</p>
	<p>St Martin's memorial church, Waimauku</p>	<p>The foundation stone of St Martin's Anglican Church, Waimauku, was laid on 17 August 1921. The modest weatherboard building was the first war memorial church built in the Auckland diocese. In its early years it was sometimes referred to as St Martin's Soldiers' Memorial Church. The inscription on the foundation stone reads: "To the Glory of God / and in / Memory of the Men from this district / who gave their lives in the Great War / 1914 – 1918 / the foundation stone of this church / was laid by / Alfred Walter: Bishop of Auckland / 17 August 1921." There is no roll of honour inside the church, but the names of the men commemorated were listed on the front of the Order of Service when the church was dedicated on Armistice Day later the same year. They were G.H. Beale, F.B. Bell, W. Blazer, C. Hamilton, A. McIndoe, L. Mitchell, H. Morgan, W.D. Ruddock, J. Todd and L. Younie. Since 1997 St Martin's has been a Presbyterian church.⁸⁶</p>
	<p>St Andrew's Peace Memorial Church, Pukekohe</p>	<p>St Andrew's Anglican Church on the corner of Queen Street and Wesley Street, Pukekohe, incorporates several First and Second World War memorials and was itself built as a thanks offering for peace.</p> <p>In September 1921 a substantial concrete First World War memorial arch and gateway was dedicated on the Wesley Street entrance to the original parish church. This was donated by Mr Robert Bilkey in remembrance of men of the district who had lost their lives, and bore the inscription: "In Memoriam, 1914 – 1919". Some time after the war, fundraising also began for a memorial stained glass window for the church. A memorial board or roll of honour was also placed inside the church.</p> <p>On 23 August 1931 Archbishop A.W. Averill laid the foundation stone of the new parish church. This was described on the foundation stone and in the time capsule buried beneath it as a "Peace Memorial Church". The new church was completed less than two years later and dedicated on 25 July 1933.</p> <p>Fundraising for the planned memorial window had not been completed by the time the Second World War broke out, but was resumed afterwards. The three-light Memorial East Window that now stands above the altar was finally dedicated on 24 February 1952. It bears the inscription: "In memory of the fallen from this parish, 1914-1918, 1939 – 1945."</p> <p>The First World War memorial board is no longer on display, but after the Second World War a Book of Remembrance was compiled listing the names of members of the parish who had been killed in both world wars. This is displayed in a glass-topped cabinet built by disabled servicemen that stands at the rear of the nave.⁸⁷</p>

⁸⁵ <http://www.nzhistory.net.nz/media/photo/titirangi-soldiers-memorial-church>

⁸⁶ <http://www.nzhistory.net.nz/media/photo/st-martins-memorial-church-waimauku>

⁸⁷ <http://www.nzhistory.net.nz/media/photo/st-andrews-peace-memorial-church-pukekohe>

Appendix 7 Daniel Boys Patterson Works

1910	Proposed Brick Factory for Mr J Hill Symonds Street & City Road, Auckland,
1915	Campbell & Ehrenfried Co. Ltd: Alterations to Shops Elliot Street, Auckland
1915	Strand Picture Theatre for Campbell & Ehrenfried Co. Ltd Elliot Street, Auckland
1919	Auckland Savings Bank: Dominion Road, Detail of Front Counter
1919-20	St John's College: Patteson Wing Institutional Residence for the Diocesan Trust Board Meadowbank, Auckland
1920	Davis Cup Stand (grandstand) Auckland
1920	New Zealand Shipping Company: Warehouse Alterations Quay St
1920	St Mary's Cathedral, Alterations to Parish Hall for the Anglican Church Parnell, Auckland
1921	St Mary's Parish Vestry for the Anglican Church Parnell, Auckland
1922	Browne Brothers & Geddes: Factory Alterations & Additions Manukau Road, Auckland
1923-6	T & G Mutual Life Assurance Society Ltd: alterations and additions to Commercial Buildings, Shortland Street, Auckland
1924	Factory for Messrs The Wai-Wai Coy Ltd, Great North Road, Grey Lynn, Auckland
1924	L D Nathan & Co Fort Street premises, Commercial Buildings, Fort Street, Auckland
1925	St Mark's Church, Te Aroha
1926	Shops for Raymond Sheath, Remuera Road & Bassett Road, Remuera, Auckland
1926	Star Office Commercial Buildings for Brett Printing & Publishing Shortland Street, Auckland
1926	St David's Presbyterian Church, Khyber Pass Road, Grafton, Auckland,
1926-7	Warehouse in Anzac Avenue for Messrs Max Paykel Building Ltd, Anzac Avenue, Auckland
1929	Devonport Theatre: Reconstruction for NZ Picture Supplies Ltd Victoria Road, Devonport, North Shore
1929	Delany Residence, for P J Delany, Grafton Road, Grafton, Auckland
1929	Devonport Theatre: Existing building, Victoria Road, Devonport, North Shore
1929	Stewart Residence for J H Stewart, Belvedere Street, Epsom, Auckland
1929	Robertson Buildings Ltd: alterations Patterson, Daniel B. Commercial Buildings Fort Street, Auckland
1930	St Peters Church: New tower and vestries, Onehunga, Auckland,

1932	Seamen's Institute, Institutional Residences, Auckland Savings Bank, Khyber Pass Road, Grafton, Auckland
1932	Seamens Institute (Churches/ Chapels) for Flying Angel Mission Albert Street & Sturdee Street, Auckland
1937	Flying Angel Mission House for the Flying Angel Mission Takutai Street, Parnell, Auckland
1938	Sisters of the Mission Convent, Hamilton
1940	Auckland Central Fire Station, Pitt Street, Auckland
1940	Lewisham, W.E. Residence for W E Lewisham, Remuera Road, Remuera, Auckland
1952	Auckland Savings Bank: Papakura Branch
1956	Holy Trinity Church: alterations and additions for central Waiuku vestry
??	Alterations to Commercial Buildings for Diocesan Trust Board Corner Queen & Shortland Streets, Auckland
??	Auckland Central Fire Station for the Auckland Metropolitan Fire Board, Quay Street, Auckland
??	Auckland Savings Bank: Great South Road Great South Road, Auckland
??	Bishopscourt: House Alterations & Additions For General Trust Board, Auckland Diocese St Stephens Avenue, Parnell, Auckland
??	Settlers' Hotel Whangarei: Proposed alterations to bars Whangarei
??	Firestation Great South Road: Drainage plan Auckland Metropolitan Fire Board Great South Road, Auckland
??	Fire Station Tamaki Auckland Fire Board Tamaki, Auckland 1930
??	Shop: Door Detail Victoria Street, Auckland
??	Albert Hotel: Alterations Elliot Street, Auckland
??	Auckland Savings Bank: Otahuhu for the Auckland Savings Bank
??	Queen Street & Shortland Street commercial premises: alterations for the Diocesan Trust Board
??	Ellison's Building. Shops and offices for Thomas Ellison
??	Gurr House for Dr Elaine Gurr, Symonds Street, Auckland

Appendix 8

DESCRIPTION OF THE CHURCH BUILDING WHEN FIRST BUILT IN THE NZ HERALD, SEPTEMBER 1927

The church, with its exterior of dark red Kamo pressed brick, its square tower rising 75 ft. From the street level, presents a massive and strikingly handsome appearance. The style of architecture is the modern perpendicular

Oamaru stone has been used for windows, doorways and other facings.

The great south window facing Khyber Pass displays the burning bush which is the historic symbol of the Presbyterian Church.

Within the building provides in its two storeys a most comprehensive and complete equipment to meet the varying needs of modern church life.

An unusual and up to date provision for the needs of the worshippers whose hearing is impaired is the installation of six church acousticians. A microphone in the pulpit is attached by wire to these instruments which are placed in seats in different parts of the church for the use of those requiring them.

The church interior is finished in brick work. The panelling is of rimu and the roof of dark open oregon beams. The windows are softly tinted leadlights.

Opening off the front vestibule are large separate cloakrooms for men and for women, and a small reception room.

At the back of the church are three light rooms commanding a great panoramic view of the harbour. These were the ministers vestry the office bearers vestry and the choir room.

The basement below the church was largely designed for the use of the congregation, and contained six classrooms and a gymnasium measuring 47ft by 23ft. 6in, to which a dressing room and shower baths were attached. At the other end of the basement was an assembly hall 22ft. By 34 ft with platform in addition, behind where there is a fully equipped kitchen.

Provision is also made in the basement for the Sewing and missionary activities of the womens organisations and for cloak rooms. Near the centre is the plant by means of which the church is warmed in the winter by gas heated air. In the summer the building will be kept cool by means of an electric suction fan placed in the tower.

At the request of the Auckland Presbytery a capacious strong room, outside the building and beneath one of the main ramps, has been constructed to store the records and documents of the presbytery. The church approached by two ramps without steps.

Appendix 9

LETTER FROM HERITAGE NEW ZEALAND



HERITAGE NEW ZEALAND
POUHERE TAONGA

13 January 2015

BDG 474

Paul Baragwanath,
Friends of St David's
PO Box 42038
Orakei
Auckland 1745
www.saintdavidsfriends.org.nz

Dear Paul,

ST DAVID'S PRESBYTERIAN CHURCH
68-70 Khyber Pass Road
Grafton, Auckland
Upper Symonds Street Historic Area List No. 7367

St David's Presbyterian Church at 68 - 70 Khyber Pass Road is a significant heritage place included within Heritage New Zealand's Upper Street Historic Area. The listed area includes and recognises a great number of buildings in the area which individually and together contribute much to the heritage of this early part of the city of Auckland. St David's occupies a prominent landmark position along Khyber Pass and was importantly built as a war memorial church.

The church has many heritage significances associated with it.

Commemorating the 'Great War', its intent was that it be open to a wide public, and particularly welcoming and accessible to war veterans which it accommodated from the beginning with a stairless ramp entry and listening stations for the hearing impaired. Within the church there are several memorials including the Sappers' Memorial Chapel that commemorates all Royal New Zealand Engineers. The church also notably honours Auckland Nurses serving in the war. Historically its strong links as a war memorial are very significant.

The church's inclusivity has meant that it has served the community in many important ways and contributes much to its social significance. It has welcomed and married people of different denominations, and we understand was the first in Auckland in the 1950s to marry divorced people. It has served educational institutions such as St Cuthbert's College, Auckland Boys Grammar School and the University of Auckland. It has had strong association with Mt Eden Prison, and been home to organisations such as Alcoholics Anonymous, Presbyterian Support Services and the St David's Sea Scouts. It hosts gatherings such as last year's 2014 Bicentenary Celebrations of Christianity in New Zealand.

The architectural and aesthetic values associated with the church are also notable as both the original architect Daniel Patterson, and the author of the 1937 added chancel Horace Massey, were prominent and well regarded architects, and the architectural expression is finely detailed and articulated in Kamo red brick and Oamaru stone. The church typifies the style of the interwar period.

Many heritage buildings are faced these days with the challenges of seismic upgrading and their viability in terms of active use, but these challenges are rarely unsurmountable. Heritage New Zealand has, and does, work with owners and their consultants to try and achieve adaptive re-use outcomes and strengthening solutions that will ensure that places of significance can be made functional and relevant while still retaining the values that contribute to their significance.

(64 9) 307 9920 Northern Regional Office, Premier Buildings, 2 Durham Street East PO Box 105 291, Auckland 1143 heritage.org.nz

New Zealand Historic Places Trust trading as Heritage New Zealand

0711422

Heritage New Zealand has recognised the value of St David's by its inclusion within the Upper Symonds Street Historic Area since it was confirmed on our list in 1996. It is a place of cultural and historic significance that should be retained for its values and for the contribution it makes to the wider context in which it is situated.

We advocate for its retention and fully support the Friends of St David's in their efforts to ensure that St David's survives into the future for the knowledge and appreciation of generations to come.

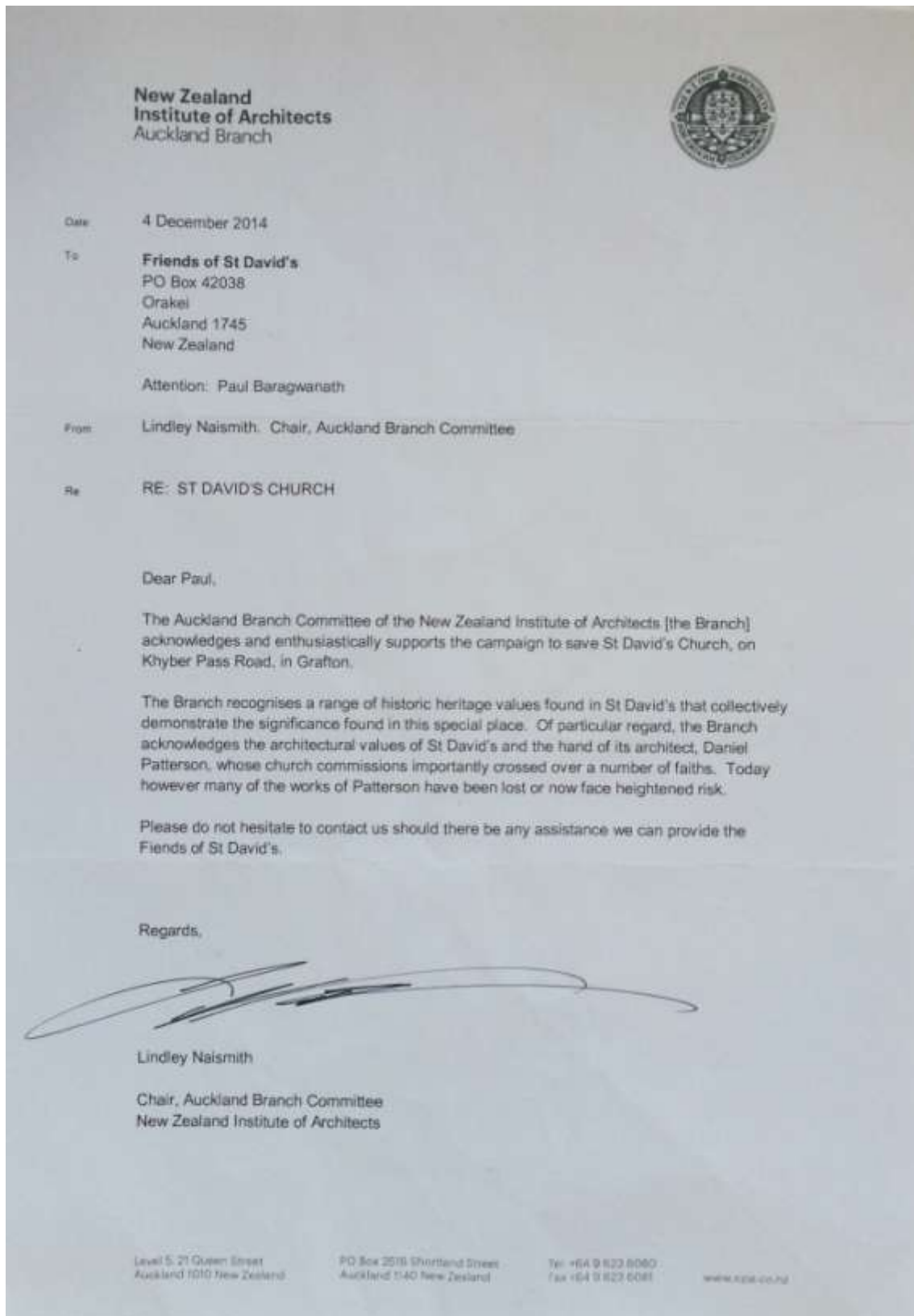
Yours sincerely



Sherry Reynolds
General Manager Northern Region

Appendix 10

LETTER OF SUPPORT FROM THE NZ INSTITUTE OF ARCHITECTS – AUCKLAND BRANCH



Appendix 11

LETTER OF SUPPORT FROM THE HON NIKKI KAYE – MP FOR AUCKLAND CENTRAL



Tēnā Koutou, Tēnā Koutou, Tēnā Koutou Katoa

Good Evening

I want to acknowledge all of you here this evening; members of our defence force, members of the congregation, RSA members and the Friends of St David's

It is an honour to be here with you this evening to unveil this special memorial artwork at St David's

We gather here on the eve of 100 years since New Zealand Soldiers landed at Gallipoli

We also gather here to honour our Anzacs creatively and very appropriately here at St David's – the Soldier's church

This collaboration between renowned New Zealand artist Max Gimblett and St David's has provided an incredible tribute to those men and women who have served our country and who continue to serve

St David's connection with our Anzacs is strong

The foundation stone of this church was laid on Anzac Day in 1927

The church was built as a church of remembrance of the First World War and soon became known as the Soldier's Church

When St David's was constructed, it promised to "keep green the faith, courage and sacrifice" of those who gave their lives in World War One

This evening is about ensuring that we keep that faith and recognise their sacrifice through this work

I think the skill and obvious passion for this work shines through

The Quatrefoil is an ancient Christian Cross

It is a flower of the Pacific

It is also an Anzac poppy

Each of the brass memorial quatrefoils is the size of a soldier's hand, outstretched

The Quatrefoils will adorn St David's for three months, then be sold off individually to raise funds for the restoration of the Church

But I would like to take a few moments to speak about the next couple of days

Because for us as a nation we stand here on the Eve of Anzac Day and reflect about what happened 100 years ago.

While there are no soldiers alive who served in the First World War, the experiences of New Zealanders from the conflict are relevant to us today

The reality of Gallipoli is hard to imagine. 2779 New Zealanders died –

New Zealand subsequently lost many more men on the battlefields of the Western front in Belgium and France

These men paid the ultimate sacrifice to serve their country

Their deaths, and the physical and psychological injuries suffered by returning soldiers were deeply felt across generations by families and communities throughout New Zealand

This year's centenary of the Gallipoli Campaign is an opportunity to remember those who fought for our freedom

It allows us to reflect on the role that we played in a global event that shaped our sense of who we are in the modern world

The centenary will touch many New Zealanders, and I am sure several of you who are here today, at a personal level

However, in the face of appalling experiences, many miles away, the war brought out in New Zealanders the qualities of endurance, courage, resilience, friendship and a commitment to a sense of decency and shared values

The terrible loss that was suffered makes it all the more important for us, 100 years after Gallipoli to remember and honour all of the men and women who have sacrificed their loves, their health, and in many cases their own happiness, in the service of our values and our freedom as a country

This evening, we recognise them at the Soldiers Church with this fitting artwork and symbol of their sacrifice

We will remember them

I now declare the art of remembrance officially open Tēnā Koutou

Hon Nikki Kaye, MP for Auckland Central

Appendix 12

LETTER OF SUPPORT FROM THE HON MAGGIE BARRY ONZM – MINISTER FOR ARTS, CULTURE AND HERITAGE



Office of Honourable Maggie Barry ONZM

MP for North Shore
Minister for Arts, Culture and Heritage
Minister of Conservation
Minister for Senior Citizens

To:

- The Friends of St David's Trust
- Max Gimblett ONZM
- Corporal William Apiata VC
- The family and friends of the late Cyril Bassett VC

and all those assembled tonight at St David's Church for this special 'Art of Remembrance' service.

I am sorry that I cannot be with you in person tonight to share in this special event.

Remembrance is at the very heart of New Zealand's First World War Centenary programme.

Projects like the 'Art of Remembrance' help us to understand more about the experiences of those who fought during the War. I congratulate Max Gimblett for his thought-provoking installation. I commend the Friends of St David's for their dedication in bringing Max's creative vision to life at this church.

Creative acts of remembrance, whether through art, literature, drama, music, dance or song, play a vital role in engaging people across the generations, from school children to grandparents. Throughout the First World War Centenary we have the opportunity to explore the art of remembrance. We can discover for ourselves new ways to express this art, new ways to honour all those who served, and new ways to understand those whose actions have shaped our country and our national identity to this day.

It is particularly fitting that you are holding this event in the Soldiers' Memorial Church. The building of this church was a special act of remembrance by a generation impacted by the War. It serves now as a public space of remembrance for today's generation, dedicated "to keep green the faith and courage and sacrifice" of those who gave their lives.

It is also fitting that you are recognising tonight the bonds of remembrance between generations of servicemen and their families, with the presence of Corporal Apiata, our last VC recipient, and the family of the late Cyril Bassett, the first New Zealand VC recipient of World War One.

I wish you all the very best with tonight's commemorations, and congratulate you on the success of the 'Art of Remembrance' project in helping us to reflect on the service and sacrifice of so many New Zealanders.

Lest We Forget.

A handwritten signature in blue ink that reads "Maggie Barry". The signature is written in a cursive, flowing style.

Hon Maggie Barry ONZM
Minister for Arts, Culture and Heritage



HERITAGE NEW ZEALAND
POUHERE TAONGA

St David's Church (Presbyterian), AUCKLAND

Site Reference: P163655

File: BDG 1684



St David's Church (Presbyterian), viewed from west April 2014 (Google Earth Street View).

Address	70 Khyber Pass Road, Madeira Place and Madeira Lane, Grafton, AUCKLAND
Legal Description	Part Allot 7 Suburbs of Auckland Sec 3 (CT NA769/33), North Auckland Land District
GPS coordinates	NZTM Easting: 2667621.5 NZTM Northing: 6480443.5 (Taken on approximate centre of site)

<p>Extent</p>	<p>Part Allot 7 Suburbs of Auckland Sec 3 (CT NA769/33), North Auckland Land District and the buildings and structures known as St David’s Church (Presbyterian) thereon.</p>
<p>Constructed by:</p>	<p>Daniel Boys Patterson (Architect) C.W. Ravenhall (Builder) Horace Massey (Architect)</p>
<p>Owners</p>	<p>The Presbyterian Church Property Trustees</p>
<p>Local Authority</p>	<p>Auckland City</p>

Summary:

St David’s Church (Presbyterian) was opened in 1927 as a war memorial church in a prominent position on Khyber Pass Road. St David’s is significant as one of the few churches erected in New Zealand as a war memorial. While church communities often erected memorials within existing churches or churchyards, it was less common to have the place of worship itself built as a memorial.¹ At first the church was framed as a memorial to those in

¹ Maclean, Chris and Jock Phillips, *The Sorrow & the Pride: New Zealand War Memorials*, Wellington, 1990, p.83. Perhaps the best known churches erected as World War One memorials are St Mary’s, Tikitiki (List No.3306, Category 1 historic place), built as a memorial to the soldiers of the Maori Battalion, and the Nurses Memorial Chapel in Christchurch (List No.1851, Category 1 historic place).

the congregation who died, but the commemorative importance has since deepened with other war memorial plaques and windows, a war memorial chapel and annual military parades. The architectural and aesthetic values of the church are notable as the original architect, Daniel Patterson, and Horace Massey who made alterations, were both prominent and well-regarded members of their profession, and the architectural expression is finely detailed and articulated.² The church has a long history of inclusiveness and involvement in the community, which has contributed much to its social significance, and its overall design owes much to the importance the congregation placed particularly on religious education for young people.³

A Presbyterian congregation has existed in this area since the 1860s, after which time the surrounding area transitioned from a more sparsely-settled area to a prosperous residential suburb towards the end of the nineteenth century.⁴ The current church is the second St David's on the site. The first, designed by Edward Bartley, was originally built in Upper Symonds Street in 1880, and moved to this site in 1902. The spires of St David's and the Anglican Church of the Holy Sepulchre across the road were conspicuous landmarks above the city. The old church was then shifted further back on the site, to make space for the

Other examples include at Eskdale, Hawke's Bay (designed by Chapman Taylor; largely erected for one soldier); St Barnabas in Fendalton (List No.3681, Category 1 historic place); Maungatapere (Waikato); Waerenga (Waikato, list No.4315, Category 2 historic place); St Mark's Church, Te Aroha (List No.4290, Category 2 historic place); Westmere (Wanganui, List No.2738, Category 2 historic place, another example of Presbyterian war memorial church). The Waihou (Waikato) Undenominational Memorial Church (List No.2691, Category 2 historic place) was a pre-existing church which was purchased and relocated in order to be a war memorial church.

² **Daniel Boys Patterson** (1880-1962) was born and trained in England. He immigrated to New Zealand about 1910, and became a member of the New Zealand Institute of Architects in 1914. He was senior partner in the firm of D.B. Patterson, Lewis and Sutcliffe, which was responsible for churches, hotels and commercial buildings throughout the Auckland province, and also the Mater Misericordiae Hospital. He died 7 May 1962 aged 82. Patterson was responsible for many Auckland Savings Bank buildings, as well as St Mark's memorial church, Te Aroha, 1926; St David's, Grafton, the Auckland Central Fire Station, and he remodeled the Victoria Theatre in Devonport in 1929. **Horace Massey** (1895-1979) studied architecture in London and in the mid-1920s was a partner in the firm Massey, Morgan, Hyland and Phillips who were responsible for much hospital work including the Nurses' Home at Napier Hospital (1925-26) and the Fallen Soldiers' Memorial Hospital in Hastings (1925). Massey himself was an active member of the Auckland Hospital Board for many years. In the late 1920s Massey was in partnership with G.E. Tole, followed by a period on his own during which he designed Cintra Flats, Auckland (1936). In the 1940s and 1950s he was senior partner of the firm Massey, Beatson, Rix-Trott and Carter who were responsible for a wide variety of work including Pukekohe War Memorial Hall, Coates Memorial Church, Matakoho (1950), Auckland Crematorium (1952), Takapuna Grammar School (1956) and Norwich Union Insurance Society Building, Queen Street (1963). Massey also designed many fine houses including the Geddes House, Remuera (1936-37), McArthur House, Orakei (1938) and Melvin House, Achilles Point (1942). As an architect he was influential in introducing the ideals of the Modern Movement to Auckland and received both national and international acclaim for his designs. At the time Massey was the only architect to ever have won four NZIA gold medals.

³ Ryburn, W.M., *The Story of St. David's Presbyterian Church, Auckland, 1864-1964*, Auckland, 1964, p.112-3; Friends of St David's website, www.stdavidsfriends.org.nz, downloaded on 26 June 2015

⁴ For the early history of the congregation see Albert, DJ, *The Story of St David's Presbyterian Church*, Auckland, 1921, Chapter 3; Ryburn, W.M., *The Story of St. David's Presbyterian Church, Auckland, 1864-1964*, Auckland, 1964; W J Comrie, *The Presbytery of Auckland: Early Days and Progress*, Auckland, 1939, pp.160-1; 176-184.

new church in 1927. The spire of the old church was removed in October of that year, and the building is now a church hall.⁵

The congregation appointed the Reverend D.C. Herron as their minister while he was still overseas serving as a padre during the First World War (1914-18), a decision strongly supported by the returned servicemen in the congregation.⁶ The idea of a larger church, particularly one which would have more room for Sunday schools, and which would honour the men of the congregation who had lost their lives, was agreed to in 1920. Fundraising for the church consisted almost completely from donations from the congregation, including very substantial donations from the Fleming family.⁷ The foundation stone honouring the 'proud memory of the St David's Men' was laid on Anzac Day 1927.⁸ The new, church completed in 1927, was opened by the Moderator of the General Assembly of the Presbyterian church, George McNeur, who said it was a 'soldiers' memorial. To be a worthy memorial to our dead men it must stand as the symbol of a reunited world'.⁹ The intent was that the church was to be opened to a wide public, and designed to be particularly welcoming and accessible, with stairless ramp entries (built by members of the congregation) and listening posts for the hearing impaired.¹⁰

An existing large First World War congregational roll of honour, notable for its inclusion of nurses who had served, was moved from the previous church, and a further marble memorial installed for those from the congregation who had died.¹¹ A plaque to the No. 3 Field Company (Auckland) Engineers was unveiled a year later in 1928, beginning a relationship that has resulted in a military parade being held by the Royal Engineers every year since. A sappers' memorial chapel was opened in 2006.¹² After the Second World War (1939-45), both the marble plaque and the Royal Engineers memorial were expanded and unveiled in a

⁵ *Auckland Star (AS)*: 21 January 1927, p.12; 19 October 1927, p.6. For a history of the first St David's, see Albert, D.J., *The Story of St David's Presbyterian Church*, Auckland, 1921; Ryburn, W.M., *The Story of St. David's Presbyterian Church, Auckland, 1864-1964*, Auckland, 1964; 'The Original St David's Presbyterian Church - an early Edward Bartley design', Bartley Archive website, <http://localhistorybartley.blogspot.co.nz/2015/01/the-original-st-davids-presbyterian.html> (downloaded 26 June 2015). The old St David's now the church hall is located at 68 Khyber Pass Road; St David's Church occupies 70 Khyber Pass Road.

⁶ Ryburn, pp.58-59.

⁷ Ryburn, pp.60-63. According to Ryburn, the Flemings first announcement of their intention to fund the church came at the event to mark Herron's induction to the church, and was 'by way of a thank offering for the termination of the war'. They subsequently funded the church with every further donations.

⁸ *AS*, 14 October 1927, p.5; *NZH* 23 April 1927, p.12. The foundation stone is also notable as it was laid by Duncan McPherson, who for 30 years from 1884 was the Presbyterian City Missioner in Auckland, and also chaplain to Auckland prisons, hospitals and seafarers. He was reported at the time of the laying of the stone in 1927 as being 'the only survivor of the first session of St David's' in 1880, *NZH* 23 April 1927, p.12. Redding, Graham, *The Presbyterian Church of Aotearoa New Zealand: A Brief History*, 2012, <http://knoxcentre.ac.nz/wp-content/uploads/2012/11/PCANZ-history-and-ethos-2012.pdf>, download on 29 June 2015. The foundation stone from the old church was also moved to the new.

⁹ *AS*, 14 October 1927, p.5. McNeur (1874-1953) was a significant Presbyterian missionary, particularly in China where he spent many decades, and also to the Chinese in Otago. <http://www.cemeteries.org.nz/stories/mcneurgeorgehunter230907.pdf>

¹⁰ *NZH*, 8 September 1927, p.8.

¹¹ Ryburn, pp.62-3. For images of this and subsequent memorials see 'St David's memorial church', URL: <http://www.nzhistory.net.nz/media/photo/st-davids-memorial-church>, (Ministry for Culture and Heritage), updated 8-Dec-2014.

¹² *AS*, 30 May 1928, p.12; *NZH*, 9 May 1932, p.6.

special service on Remembrance Sunday, November 1947. Two years later, also on Remembrance Sunday, two memorial windows were unveiled, one to the pioneer members of the congregation, and one to the men and women who served in the two wars.¹³ New plaques have also since been installed to honour the 29th and 30th Battalions.¹⁴

Although the original St David's was considered a branch of St Andrew's in Symonds Street, the oldest Presbyterian church in Auckland, by the time the new church opened, it was said that it would be the principal place of Presbyterian worship in Auckland and, controversially, even that it would be the 'Presbyterian Cathedral of Auckland', a term not commonly used in relation to Presbyterian churches.¹⁵

The church exterior, which typifies the architectural style of the interwar period, has a distinctive square tower, and is made of dark red Karo brick, faced with Oamaru stone around the windows and doors. The interior was originally unlined brickwork with dark exposed beams, which gave it an appearance similar to that of the old church.¹⁶ At the back of the church was an upstairs gallery, framed with Oamaru stone. The notable Croft divided organ, is presumed to be that installed in the old St David's in 1905.¹⁷ In the large basement were six Sunday School classrooms and a gymnasium, and a large assembly hall with a stage. The great south window contains an image of the burning bush, the symbol of the Presbyterian Church. In addition to the war memorials, the church also contains memorials to ex-parishioners and elders of the church. The cross that was behind the altar for many years was a gifted as a result of a long-standing association with St Giles in Edinburgh, being from that cathedral, acknowledging the long-standing connection between the New Zealand Presbyterian church and Scottish heritage.¹⁸

In 1937, the notable Auckland architect Horace Massey was employed to carry out a major reconstruction and redecoration of the interior, including adding an archway to the chancel end of the church and lining the brick walls.¹⁹ In the early 1960s, in celebration of the congregation's centennial, the old church was modernised, a new Christian Education

¹³ For images see 'St David's memorial church', URL: <http://www.nzhistory.net.nz/media/photo/st-davids-memorial-church>, (Ministry for Culture and Heritage), updated 8-Dec-2014. See also Ryburn, p.91 and p.93

¹⁴ For images see 'St David's memorial church', URL: <http://www.nzhistory.net.nz/media/photo/st-davids-memorial-church>, (Ministry for Culture and Heritage), updated 8-Dec-2014.

¹⁵ *NZH*: 13 October 1927, p.10; 14 October 1927, p.12. The statement from Herron that it would be the 'Presbyterian Cathedral of Auckland' caused some tension, as letter writers pointed that St Andrew's in Symonds Street should be considered this, if any Auckland church was to be, and that St Andrew's was certainly 'the mother church'. See *New Zealand Herald*, 21 October 1927, p.14. St Andrew's, Symonds Street, is a Category 1 historic place (New Zealand Heritage List No.20).

¹⁶ See for comparison, 'Interior of the old St David's Presbyterian Church, formerly on the corner of Symonds Street and Newton Road', 'Sir George Grey Special Collections, Auckland Libraries, 4-3547H'.

¹⁷ This organ was notable as a 'divided' organ built by George Croft of Eden Terrace, Auckland: *NZH*, 8 November 1905, p.6. For an image of the organ in the old church see Photograph by George Croft, Auckland War Memorial Museum image, Call No. ML 597.

¹⁸ One stone is for Duncan McPherson, discussed above. Friends of St David's website, www.stdavidsfriends.org.nz, downloaded on 26 June 2015

¹⁹ *NZH*, 8 November 1937, p.14. A description of the work in the newspaper stated 'the whole of the interior of the church has been reconstructed, the main features being the erection of a chancel and grille, the transfer of the choir and organ console, the lining of the walls with stone board and the installation of a completely new lighting system'.

building was erected and two further memorial windows were installed in the church.²⁰ Despite the change in the surrounding community, from mainly residential to industry, the church thrived at this time, particularly as result of its work with young people.²¹

The church has strong associations with Mt Eden Prison, and has been home to organisations including St David's Sea Scouts, Alcoholics Anonymous, and Presbyterian Support Services. It was notable as a place that welcomed and married people of different denominations, at a time when mixed marriages between religious denominations were less common, and was apparently one of the first churches in Auckland in the 1950s to marry divorced people.²² It also worked for many years with educational institutions including St Cuthbert's College, Auckland Boys' Grammar and the University of Auckland. It has also had a long history of involvement in foreign missions.²³ In 2014, St David's was as the venue of a multi-church celebration of the bicentenary of Christianity in New Zealand.²⁴ At the time of writing (mid 2015) the church is closed, and some church furniture and fixings have been removed, although the opportunity shop continues to operate in the basement.²⁵

Further information

Albert, D.J., *The Story of St David's Presbyterian Church*, Auckland, 1921

Jones, Martin, *St Andrew's Presbyterian Church*, (List No. 20), Heritage New Zealand

Maclean, Chris and Jock Phillips, *The Sorrow & the Pride: New Zealand War Memorials*, Wellington, 1990

Redding, Graham, *The Presbyterian Church of Aotearoa New Zealand: A Brief History*, 2012, <http://knoxcentre.ac.nz/wp-content/uploads/2012/11/PCANZ-history-and-ethos-2012.pdf>, download on 29 June 2015

Ryburn, W.M., *The Story of St. David's Presbyterian Church, Auckland, 1864-1964*, Auckland, 1964

Friends of St David's website, www.stdavidfriends.org.nz, downloaded on 26 June 2015

'St David's memorial church', URL: <http://www.nzhistory.net.nz/media/photo/st-davids-memorial-church>, (Ministry for Culture and Heritage), updated 8-Dec-2014

New Zealand Herald, 8 September 1927, p.8.

²⁰ There are four memorial windows, two in the east side of the church and two in the west. As noted, two were added in 1949, and two in the 1960s. One of the new windows added in the 1960s was to commemorate former ministers and one in recognition of missionary work at home and overseas. Ryburn, p.110. The significance of the design of these windows is not known at the time of writing this report; although one shows Christ on a marae setting.

²¹ Ryburn, pp.109-11.

²² 'Heritage' Friends of St David's website, <http://www.saintdavidfriends.org.nz/heritage/>

²³ Ryburn, Chapter 9, and p.112.

²⁴ Friends of St David's website, www.stdavidfriends.org.nz, downloaded on 26 June 2015

²⁵ Google Maps view, (internal view), February 2015.

Other Names	St Davids Church (Presbyterian) St David's War Memorial Church
Of Maori Interest	Not currently known.
Key Dates	[1880: First St David's built in Upper Symonds Street] [1902: First St David's moved from Upper Symonds Street to this site] 1927: First St David's moved back on the site to make room for new church 1927: foundation stone laid and church opened [1927: Spire removed from old church] 1937: Chancel added 1947-49: Plaques added to and memorial windows added [1960s: Renovation of old St David's, and new buildings on the site] c.1964: Memorial windows added 1969: chapel opened underneath the church, and alterations made 2006: Sapper's Memorial chapel dedicated
Former Uses	Commemoration - Memorial - World War One Commemoration - Memorial - World War Two Commemoration – Memorial building (hall, museum, museum, school, library, etc) Religion - Church
Current Uses	Commemoration - Memorial - World War One Commemoration - Memorial - World War Two Commemoration – Memorial building (hall, museum, museum, school, library, etc) Religion - Church
Interests of owners	Not known
Current Protection Measures	Upper Symonds Street Historic Area (List no.7367) NOT Listed, Auckland District Plan (Isthmus Section) Operative 1999, Appendix 1: Schedule of Buildings, Objects, Heritage Properties or Places of Special Value, and those Subject to Heritage Orders (updated 29 Feb 2012). NOT Listed, Auckland Council Proposed Unitary Plan (notified 30 Sep 2013).
Recommendation	Inclusion on the Auckland Unitary Plan historic heritage places schedule.

Attachments

Images



'St David's Church, 24 October 1927, at the time of its opening'. James Richardson, 'Sir George Grey Special Collections, Auckland Libraries, Ref 4-1540'.



'Interior view of St David's Church, from the back of the gallery. St David's Church, 1927', James Richardson, 'Sir George Grey Special Collections, Auckland Libraries, 4-1542'



'Showing the old and new St David's Presbyterian Church in Khyber Pass Road, 1927'. The old church, with spire removed, is now the church hall. James Davidson, 'Sir George Grey Special Collections, Auckland Libraries, 4-1539'.



Looking towards the gallery, from the front of the church, 'Interior of St Davids Church in Khyber Pass Road, 1927', Photographer James Davidson 'Sir George Grey Special Collections, Auckland Libraries, 4-1544'

Name(s) **Stables / Motor garage (Black Crow Cafe 1996)** Unique ACC Identify Number **0812**
 Address **Kitchener Street 018, City** **Hobson/C**

A Style	Victorian eclectic	40	20	10	5	0	+5
B Construction	Assumed plastered brick	U	E	S	M	N	
C Age	1890	32	16	8	4	0	+0
D Architect/Designer /Originator	Not known	U	E	S	M	N	
E Design	Unremarkable but unusual fenestration	40	20	10	5	0	+5
F Interior		before 1839	1840-59	1860-79	1880-1913	1914 +	
G Personnel	No known associations	24	12	6	3	0	+0
H Events	No known events	U	E	S	M	N	
I Social Context	Early stables, evocative of pre motor car era	32	16	8	4	0	+4
J Continuity	Consistent with group of similar buildings at North end of this part of Kitchener Street	U	E	S	M	N	
K Physical Context (setting)		24	12	6	3	0	+0
L Landmark Quality	Memorable within the city for its unusual facade design	20	10	5	0	0	+5
M Group Significance Scheduled Items	Group 18-24 Kitchener Street - Moderate value. Item - Significant contribution.	E	E	S	M	N	
N Location	On original site	24	12	6	3	0	+3
O Intactness	Facade appears significantly altered.	U	E	S	M	N	
Recommendation		48	12	6	3	0	+12
Schedule: yes/no	Category	Interior	Surrounds				
N							
Interior Def:		Form	E	S	M	N	
Surrounds Def:		Materials	4	2	1	0	+0
		Design	4	2	1	0	+0
		Interior	4	2	1	0	+0
		Surrounds	4	2	1	0	+0
TOTAL							43

AUCKLAND CITY COUNCIL
LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

#183

Researchers Name: N Campbell
 Research Date: 3-9-95

Name of Building: (BLACK SWAN CAFE, 1995)
 Address: 18 KITCHENER ST
 Location/Ward: City
 Architect: PROBABLY NONE
 Major Contractor or Builder: _____
 Engineer: _____
 Present Owner: _____
 Address of Owner: _____
 Tenant: _____

Year of Construction: 1890 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: STABLES
 Allocated or other uses: MOTOR GARAGE, PRINTING WORKS, CAFE
 State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

This building has had a variety of uses; it extends back to Lorne St, but the cafe fronts Kitchener St. to a depth of 21 metres for many years it was known as the Paterson Building, as this family owned it until the 1950's. The rear of the building has been gutted for apartments (see memorandum)

SOURCE

AK CITY JUBILATION BOOK
 AK CITY MEMORANDUM, 7-296
 OLD DISTRICT SCHEME
 C/T 32/34.

Name(s) **Commercial Building (Sister 1996)**

Unique ACC Identity Number

0813

Address **Kitchener Street 022, City**

Hobson/C

PHYSICAL CHARACTERISTICS

	ACC #	Style	40	20	10	5	0	TOTAL
A Style	Edwardian		U	E	S	M	N	+5
B Construction	Plastered brick		32	16	8	4	0	+0
C Age	c.1910		U	E	S	M	N	+0
D Architect/Designer /Originator	Not known		40	20	10	5	0	+5
E Design	Four storey commercial building with pediment & asymmetrical fenestration		before 1839	1840-59	1860-79	1880-1913	1914 +	+3
F Interior			24	12	6	3	0	+0
G Personnel			U	E	S	M	N	+0
H Events			40	20	10	5	0	+0
I Social Context			E	E	S	M	N	+0
HISTORY, PEOPLE, EVENTS, ASSOCIATIONS								
J Continuity	Consistent with group of buildings extending to Victoria Street		40	20	10	5	0	+0
K Physical Context (setting)			E	E	S	M	N	+0
L Landmark Quality			24	12	6	3	0	+0
M Group Significance Scheduled Items	Group 18-24 Kitchener Street - Moderate value. Item - Significant contribution.		U	E	S	M	N	+0
N Location	On original site		24	12	6	3	0	+12
O Intactness	Some facade alteration, particularly at basement and first floor level							+0

Recommendation

Schedule: yes/no	Category	Interior	Surrounds
N			

Interior Def:

Surrounds Def:

Form	E	S	M	N	
Materials	4	2	1	0	+4
Design	4	2	1	0	+4
Interior	4	2	1	0	+2
Surrounds	4	2	1	0	+0

TOTAL

39



AUCKLAND CITY - HERITAGE OBJECT, FEATURE, OR PLACE

Name(s)	Commercial Building (Sister 1996)		
Address	22	Kitchener Street	City
Unique ACC Identity Number	0813		

PHYSICAL CHARACTERISTICS

							TOTALS	
A	Style	Edwardian	40	20	10	5	0	5
			U	E	S	M	N	
B	Construction	Plastered brick	30	15	8	4	0	0
			U	E	S	M	N	
C	Age	c1910	20	10	5	2	0	2
			before1839	1840-59	1860-79	1880-1913	1914 +	
D	Architect/ Designer/Originator	Not known	16	8	4	2	0	0
			U	E	S	M	N	
E	Design	Four storey commercial building with pediment & asymmetrical fenestration	16	8	4	2	0	2
			U	E	S	M	N	
F	Interior		8	4	2	1	0	0
			U	E	S	M	N	

HISTORY: PEOPLE/EVENTS/ASSOCIATIONS

G	Personnel			50	25	10	0	0
				E	S	M	N	
H	Events			45	20	10	0	0
				E	S	M	N	
I	Social Context			40	20	10	0	0
				E	S	M	N	

ENVIRONMENT

J	Continuity	Consistent with group of buildings extending to Victoria Street		5	3	2	0	2
				E	S	M	N	
K	Physical Context (setting)			3	2	1	0	0
				E	S	M	N	
L	Landmark Quality			10	5	3	2	0
				U	E	S	M	N
M	Group Significance	Member of group of similar commercial buildings extending to Victoria Street		16	8	4	2	4
				E	S	M	D	N


INTEGRITY

N	Site	On original site		10	5	0	-5	10
				E	S	M	L	
O	Changes:			E	S	M	N	
				Form	4	2	1	0
				Materials	4	2	1	0
				Design	4	2	1	0
				Interior	4	2	1	0
				Surround	4	2	1	0

TOTAL 35

Evaluated by: Tony Barnes Date: 28-Apr-96

Reviewed by: George Farrant 15-Feb-99

Signature: 

Comments:

BACKGROUND REPORT

Recommendation			
Schedule: yes/no	Category	Interior	Surrounds
NO	-	-	-

Name(s) **Commercial Building (Sister 1996)** Unique ACC Identity Number **0813**
 Address **Kitchener Street 022, City** Hobson/C

Category	Description	Recommendation										Total
		40	20	10	5	0	0	0	0	0	0	
A Style #	Edwardian	40	20	10	5	0	0	0	0	0	0	+5
B Construction	Plastered brick	U	E	S	M	N						+0
C Age	c.1910	32	16	8	4	0						+0
D Architect/Designer /Originator	Not known	U	E	S	M	N						+0
E Design	Four storey commercial building with pediment & asymmetrical fenestration	40	20	10	5	0						+5
F Interior		before 1839	1840-59	1860-79	1880-1913	1914+						
G Personnel		24	12	6	3	0						+0
H Events		U	E	S	M	N						+0
I Social Context		32	16	8	4	0						+4
J Continuity	Consistent with group of buildings extending to Victoria Street	U	E	S	M	N						+0
K Physical Context (setting)		24	12	6	3	0						+0
L Landmark Quality		U	E	S	M	N						+0
M Group Significance Scheduled Items	Group 18-24 Kitchener Street - Moderate value. Item - Significant contribution.	24	12	6	3	0						+0
N Location	On original site	48	24	12	6	3	0					+12
O Intachness	Some facade alteration, particularly at basement and first floor level							0	-5			+0
Recommendation												
Schedule: yes/no	Category	Interior	Surrounds	Interior Def:								
N				Surrounds Def:								
		Form	Materials	Design	Interior	Surrounds	E	S	M	N		+4
		4	4	4	4	4	4	4	2	2	1	+4
		4	4	4	4	4	4	2	2	1	1	+2
		4	4	4	4	4	4	2	2	1	1	+0
		4	4	4	4	4	4	2	2	1	1	+0
TOTAL												39

AUCKLAND CITY COUNCIL
LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

#183

Researchers Name: N Campbell
 Research Date: 2-4-96

Name of Building: SISTER (1995)
 Address: 22 Kitchener St
 Location/Ward: City
 Architect: Not known
 Major Contractor or Builder: Not known
 Engineer: Not known
 Present Owner: Not known
 Address of Owner: Not known
 Tenant: Not known

Year of Construction: 1910 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: COMMERCIAL
 Allocated or other uses: NONE KNOWN
 State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

This building was connected with the Kapai, or Broom Coy. Ltd, which had its headquarters two streets away on the corner of Victoria Street East and Kitchener St. It has retained a commercial use.

SOURCE

C/Title 754/140

Name(s) **Kapai Corn Broom Company Building (Standard Issue - Retail 1996)** Unique ACC Identity Number **0814**
 Address **Kitchener Street 024, City** **Hobson/C**

PHYSICAL CHARACTERISTICS

A	Site #	Edwardian	TOTALS					
B	Construction	Plastered brick	40	20	10	5	0	+5
C	Age	1910	U	E	S	M	N	+0
			32	16	8	4	0	
D	Architect/Designer /Originator	Not known	U	E	S	M	N	+0
			40	20	10	5	0	
E	Design	Interesting composition of facade, including arched window heads.	before 1839	1840-59	1860-79	1880-1913	1914+	+4
			24	12	6	3	0	
F	Interior		U	E	S	M	N	+0
			32	16	8	4	0	
G	Personnel		U	E	S	M	N	+0
			24	12	6	3	0	

HISTORY PEOPLE EVENTS/ASSOCIATIONS

H	Events		40	20	10	10	0	+0
I	Social Context		E	S	M	N	+0	
			20	10	5	0		
J	Continuity	Highly consistent with group of buildings extending northwards to Victoria Street	E	S	M	N	+0	
			20	10	5	0		

ENVIRONMENT

K	Physical Context (setting)		12	6	3	0	+3	
L	Landmark Quality		E	S	M	N	+0	
			12	6	3	0		
M	Group Significance Scheduled items	Group 18-24 Kitchener Street - Moderate value. Item - Significant contribution.	E	S	M	N	+0	
			24	12	6	3		0
N	Location	On original site	U	E	S	M	N	+12
			24	12	6	3	0	

O	Intracness	Has had some facade modifications, particularly at ground floor level.	48	24	12	6	3	0	+0
---	------------	--	----	----	----	---	---	---	----

Recommendation			Interior Def:			Surrounds Def:		
Schedule: Yes/no	Category	Interior	Surrounds	Form	Materials	Design	Interior	Surrounds
N				E	S	M	N	

AUCKLAND CITY COUNCIL
LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

Researchers Name: N Campbell
Research Date: 15-4-96

Name of Building: STANDARD ISSUE
Address: 24 KITCHENER ST
Location/Ward: CITY
Architect: NOT KNOWN
Major Contractor or Builder: _____
Engineer: _____
Present Owner: _____
Address of Owner: _____
Tenant: _____

Year of Construction: 1910 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: COMMERCIAL
Allocated or other uses: NONE KNOWN
State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

This building was originally built for the Kapiti Corn Broom Company, which owned the corner site of Victoria Street East end Kitchener. It has maintained a commercial use.

SOURCE

1910 Directory, APL.
Cyclopedia of NZ, 1902, (AK, Vol. 2)
c/s 32/34

A3

EVALUATION SHEET

SUPERSEDED #183

AUCKLAND CITY - HERITAGE OBJECT, FEATURE, OR PLACE

Name(s)	Royal Exchange Assurance (Soul Haircutting 1996)	
Address	10 O'Connell Street, Auckland	
Unique ACC Identity Number	645	

PHYSICAL CHARACTERISTICS

							TOTALS	
A	Style	Chicago Style	40	20	10	5	0	5
			U	E	S	M	N	
B	Construction		30	15	8	4	0	0
			U	E	S	M	N	
C	Age	1925	20	10	5	2	0	0
			before 1839	1840-59	1860-79	1880-1913	1914 +	
D	Architect/ Designer/Originator	Chilwell & Trevithick	16	8	4	2	0	2
			U	E	S	M	N	
E	Design	Design good in its characteristics but others survive.	16	8	4	2	0	2
			U	E	S	M	N	
F	Interior	Internal timber panelling and early lift.	8	4	2	1	0	1
			U	E	S	M	N	

HISTORY: PEOPLE/EVENTS/ASSOCIATIONS

G	Personnel	None Known	50	25	10	0	0
			E	S	M	N	
H	Events	None Known	45	20	10	0	0
			E	S	M	N	
I	Social Context	Part of extensive redevelopment of area that replaced early colonial buildings.	40	20	10	0	10
			E	S	M	N	

ENVIRONMENT

J	Continuity	Within precinct of C1920's Insurance Company bldgs.	5	3	2	0	3
			E	S	M	N	
K	Physical Context (setting)	No surrounds.	3	2	1	0	0
			E	S	M	N	
L	Landmark Quality		10	5	3	2	0
			U	E	S	M	N
M	Group Significance	Part of larger precinct that includes High Street.	16	8	4	2	0
			E	S	M	D	N

INTEGRITY

N	Site	On original site	10	5	0	-5	10
			E	S	M	L	
O	Changes:		E	S	M	N	
			Form	4	2	1	0
		Materials	4	2	1	0	4
		Design	4	2	1	0	4
		Interior	4	2	1	0	4
		Surround	4	2	1	0	0

TOTAL 57

Evaluated by: **Tony Barnes** 22-Jul-96

Reviewed by: **George Farrant** 12-Sep-96

Signature: 

Comments: _____

Recommendation:

NOTIFIED

Category	Interior	Surrounds
B	YES	NO

LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

Researchers Name: N Connell
Research Date: 1-5-96.#183

Name of Building: SOUL HAIRCUTTING
Address: 10 O'CONNOR ST
Location/Ward: CITY
Architect: CHILWELL - TREVITHICK
Major Contractor or Builder: WHITCOMBE + TOMBS, 1916
Engineer: ENOANS REBUILT, 1913
Present Owner: GRAND (LATER OXFORD)
Address of Owner: THEATRE, 1914
Tenant:

Year of Construction: 1925 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: COMMERCIAL
Allocated or other uses: NONE KNOWN
State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

Build of concrete, with a concrete roof.
This building was constructed for the Royal Exchange Assurance Company in an area bounded by insurance firms. The acronym REA remains in the entrance doors, as does the original lift in the foyer of the ground floor.

SOURCE

Dominion: 30.6.24 (Tender Notice)
Ale City Rewards
Cityscape November, 1995
Oxford Star 8.2.23

Name(s) **Royal Exchange Assurance (Soul Haircutting 1996)**
 Address **O'Connell Street 010, City**
 Unique ACC Identity Number **Hobson/C 0645**

88 Style **Chicago style.**

Construction

C Age **1925**

D Architect/Designer /Originator **CHILWELL & TREVITHICK**

E Design **Good in characteristics but others survive.**

F Interior **Internal timber panelling and early lift**

G Personnel **None Known.**

H Events **None known**

I Social Context **Part of extensive redevelopment of area that replaced early colonial buildings.**

J Continuity **Within precinct of C1920's Insurance company buildings.**

K Physical Context (setting) **No surrounds.**

L Landmark Quality

M Group Significance Scheduled Items **Group 4 - Low Value. Item - Significant contribution.**

N Location **On original site.**

O Intachness

Recommendation

Schedule: yes/no **N** Category **Interior** Surrounds **Surrounds Def:**

Form	E	S	M	N	0	-5	+0
Materials	4	2	1	0	4	+4	
Design	4	2	1	0	4	+4	
Interior	4	2	1	0	4	+4	
Surrounds	4	2	1	0	4	+4	
TOTAL							48

Name(s) **Commercial Building (Davis Furnishings 1996)**

Unique ACC Identity Number

0860

Address **Pitt Street 059, Newton**

PHYSICAL CHARACTERISTICS

Item #	Description	Value	Weight	Score	Material	Form	Materials	Design	Interior	Surrounds	Score	Weight	Score	Material	Form	Materials	Design	Interior	Surrounds	Score	Weight	Score	
A	Style	1920's Commercial with unusual cupola	40	20	10	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
B	Construction	Assumed Reinforced Concrete	U	E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
C	Age	c.1924	32	16	8	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
D	Architect/Designer /Originator	Not known	U	E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
E	Design		40	20	10	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
F	Interior	No interior photo's	before 1839	1840-59	1860-79	1890-1913	1914+	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
G	Personnel		24	12	6	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
H	Events		U	E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
I	Social Context		32	16	8	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
J	Continuity		U	E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
K	Physical Context (setting)		24	12	6	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
L	Landmark Quality	Familiar in local area only	U	E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
M	Group Significance Scheduled Items	Group 6 - Low value. Item - Moderate contribution.	24	12	6	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
N	Location		48	24	12	6	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
O	Intactness																						

HISTORY, PEOPLE, EVENTS, ASSOCIATIONS

G	Personnel		40	20	10	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
H	Events		E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
I	Social Context		20	10	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
J	Continuity		E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

ENVIRONMENT

J	Continuity		12	6	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
K	Physical Context (setting)		E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
L	Landmark Quality		12	6	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
M	Group Significance Scheduled Items		E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
N	Location		24	12	6	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
O	Intactness		U	E	S	M	N	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

INTEGRITY

N	Location																						
O	Intactness																						

Recommendation

Schedule: yes/no	Category	Interior	Surrounds	Interior Def:	Surrounds Def:	Score	Weight	Score	Material	Form	Materials	Design	Interior	Surrounds	Score	Weight	Score						
N						4	2	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0

TOTAL 35

AUCKLAND CITY COUNCIL
LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

Researchers Name: N Campbell #183
Research Date: 22-5-96

Name of Building: DAVIS BUILDING
Address: 59 PITT ST
Location/Ward: CITY
Architect: NOT KNOWN
Major Contractor or Builder:
Engineer:
Present Owner:
Address of Owner:
Tenant:

Year of Construction: 1924 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: GAS COMPANY OFFICES

Allocated or other uses: FURNISHING COMPANY, AMBULANCE OFFICES

State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

Known as the 'Davis Building' the family have occupied this corner site since 1953; and subsequently purchased it in 1980; It was built as Gas Company Offices and has had a variety of commercial uses

SOURCE

N.Z. Building Record 29.11.24.
Clare's Auckland Directory 1926-1927
Kawakapapa Road Historic Area Report APL

AUCKLAND CITY - HERITAGE OBJECT, FEATURE, OR PLACE

Name(s)	Beggs Building		
Address	61	Pitt Street	City
Unique ACC Identity Number	868		

PHYSICAL CHARACTERISTICS							TOTALS	
A	Style	Late Victorian.	40	20	10	5	0	5
			U	E	S	M	N	
B	Construction	Brick and plaster.	30	15	8	4	0	0
			U	E	S	M	N	
C	Age	C. 1900.	20	10	5	2	0	0
			before 1839	1840-59	1860-79	1880-1913	1914 +	
D	Architect/ Designer/Originator		16	8	4	2	0	0
			U	E	S	M	N	
E	Design	Good example of late victorian pedimented facade.	16	8	4	2	0	2
			U	E	S	M	N	
F	Interior	Good example of late victorian shop interior.	8	4	2	1	0	1
			U	E	S	M	N	
HISTORY: PEOPLE/EVENTS/ASSOCIATIONS								
G	Personnel			50	25	10	0	0
				E	S	M	N	
H	Events			45	20	10	0	0
				E	S	M	N	
I	Social Context			40	20	10	0	0
				E	S	M	N	
ENVIRONMENT								
J	Continuity	Corner facade continuity.		5	3	2	0	3
				E	S	M	N	
K	Physical Context (setting)	Side alley & Direct interface with street corner.		3	2	1	0	1
				E	S	M	N	
L	Landmark Quality	Familiar corner building in the precinct.	10	5	3	2	0	2
			U	E	S	M	N	
M	Group Significance	Significant building in early precinct.	16	8	4	2	0	8
			E	S	M	D	N	
INTEGRITY								
N	Site	On original site		10	5	0	-5	10
				E	S	M	L	
O	Changes:			E	S	M	N	
		Form	4	2	1	0		4
		Materials	4	2	1	0		4
		Design	4	2	1	0		4
		Interior	4	2	1	0		4
		Surround	4	2	1	0		4
TOTAL							52	

Evaluated by: **Bryan Bennett**

Reviewed by: **Tony Barnes** 23-May-97

Signature: 

Comments: _____

Recommendation:

Category	Interior	Surrounds
B	Yes (ground floor)	Yes

NOTIFIED

AUCKLAND CITY COUNCIL
LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

#183

Researchers Name: N. CAMPBELL
Research Date: 22-5-97

Name of Building: BEAGS OUTFITTERS (1997)
Address: 61 PITT STREET
Location/Ward: CITY
Architect: NOT KNOWN
Major Contractor or Builder: _____
Engineer: _____
Present Owner: _____
Address of Owner: _____
Tenant: _____

Year of Construction: 1905-1910 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: COMMERCIAL
Allocated or other uses: PROFESSIONAL (DENTISTRY)
State of building: GOOD Veranda Replaid 1973.

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

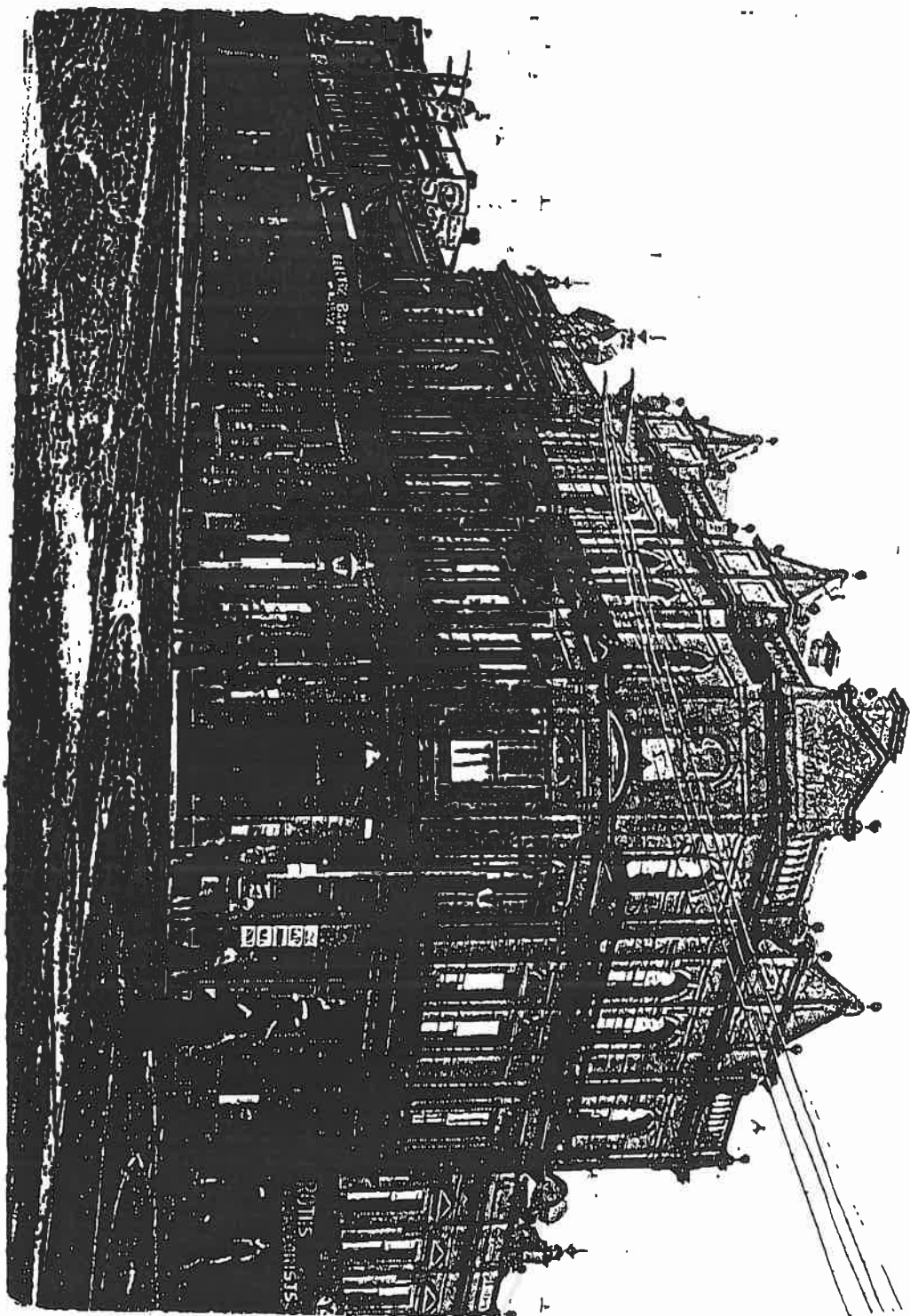
This two-storied Edwardian building forms part of the historic grouping of buildings at the Upper Pitt Street Karangahape Road intersection. There include the Naval Family Hotel, the Davis Building and O'Malley's on Karangahape Road.

SOURCE

Auckland City Life D. Johnson, p. 95
Obituary Scrapbook (1957, APV) p. 244
Historic Area Report, J. Coop, 1993

21111 Street (At night)
 Mason's Family Hotel &
 Ladderton's Building.
 Photo taken by John Cooper 15/11/93.
 Very cold by Auckland Regional office.





61 7th Street -
 a board & family
 Hotel

about 1911. See E.L. Wilcocks & Ruth's Edition.

APL. 9951111 X18.



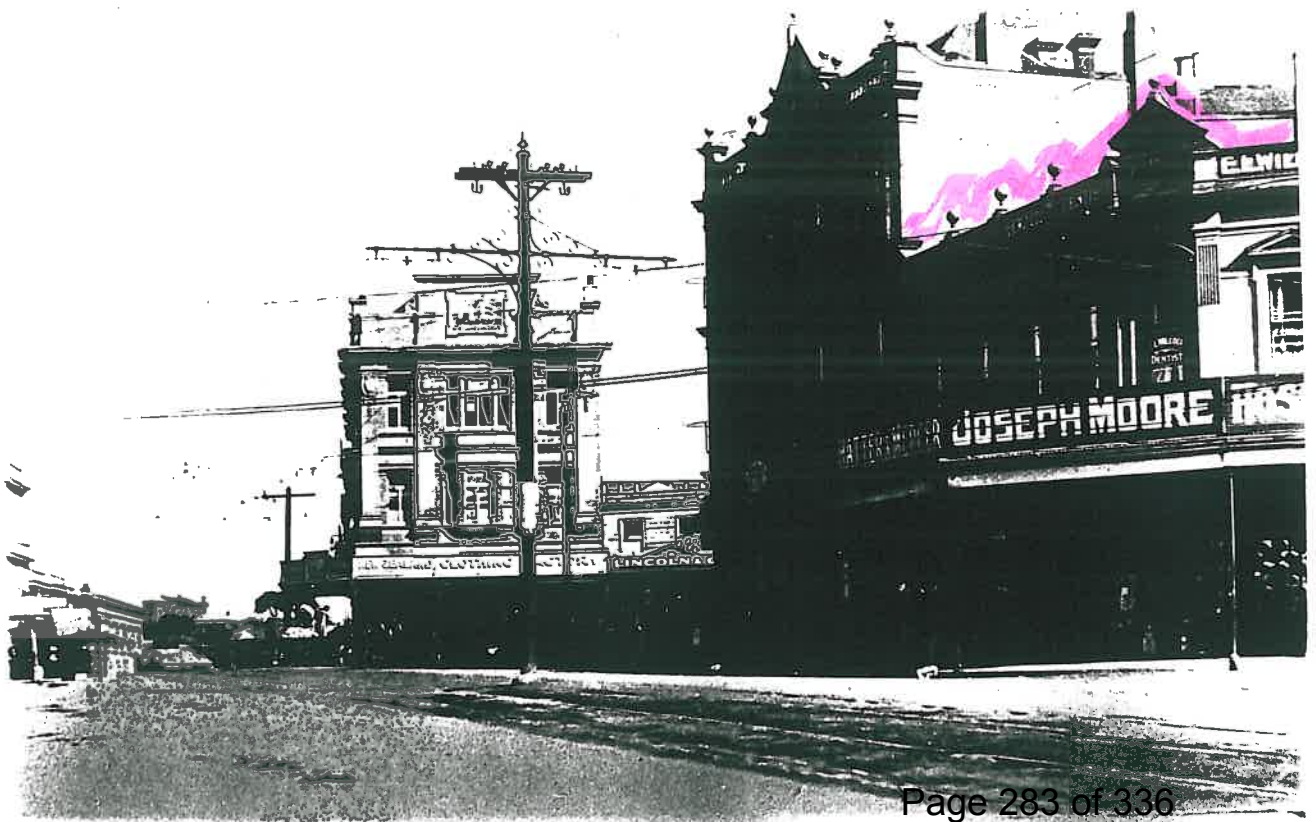
Roof of family & Dad?



Museum photo - no date.



no date c 1910? (precedes Au Gas W/Davis Bldg.
 Baggs' Bldg (1997))



no date:

AUCKLAND CITY - HERITAGE OBJECT, FEATURE, OR PLACE

Name(s)	Begg's Building - (Streven's - 1996)	
Address	112 Queen Street, City	

Unique ACC Identity Number **699**

PHYSICAL CHARACTERISTICS							TOTALS
A Style	Modern.	40	20	10	5	0	10
		U	E	S	M	N	
B Construction	Steel frame and reinforced concrete fireproofing, floors.	30	15	8	4	0	4
		U	E	S	M	N	
C Age	1939	20	10	5	2	0	0
		before 1839	1840-59	1860-79	1880-1913	1914 +	
D Architect/ Designer/Originator	Chilwell & Trevithick.	16	8	4	2	0	4
		U	E	S	M	N	
E Design	Significant in its characteristics.	16	8	4	2	0	4
		U	E	S	M	N	
F Interior	Moderate in its characteristics.	8	4	2	1	0	1
		U	E	S	M	N	
HISTORY: PEOPLE/EVENTS/ASSOCIATIONS							TOTALS
G Personnel			50	25	10	0	0
			E	S	M	N	
H Events			45	20	10	0	0
			E	S	M	N	
I Social Context	Good example of 'investment' building of era.		40	20	10	0	10
			E	S	M	N	
ENVIRONMENT							TOTALS
J Continuity			5	3	2	0	0
			E	S	M	N	
K Physical Context (setting)	N/A.		3	2	1	0	0
			E	S	M	N	
L Landmark Quality		10	5	3	2	0	0
		U	E	S	M	N	
M Group Significance		16	8	4	2	0	0
		E	S	M	D	N	
INTEGRITY							TOTALS
N Site	On original site		10	5	0	-5	10
			E	S	M	L	
O Changes:			E	S	M	N	
	Form		4	2	1	0	4
	Materials		4	2	1	0	2
	Design		4	2	1	0	2
	Interior		4	2	1	0	2
	Surround		4	2	1	0	0
TOTAL							53

Evaluated by: **Allan Kirk** 28-Apr-96

Reviewed by: **George Farrant** 10-Sep-96

Signature: 

Comments: _____

Recommendation: **NOTIFIED**

Category	Interior	Surrounds
B	NO	NO

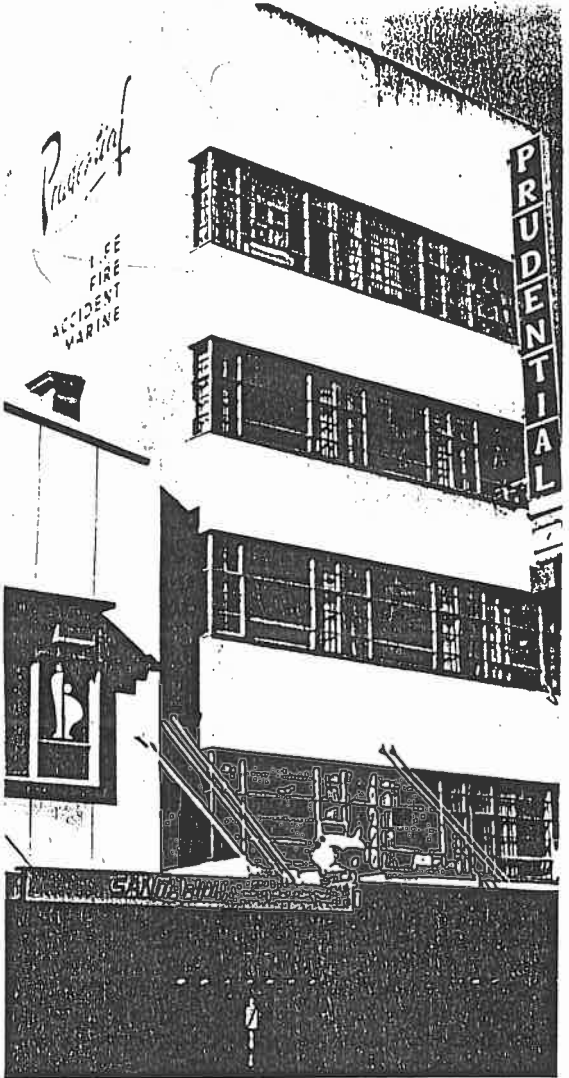


N.Z. HISTORIC PLACES TRUST BUILDINGS RECORD FORM

COMPUTER No.: 4592

HP FILE No.:

#183



Auckland Region Office NEHR7, Photo Album A, page A11.

TAKEN BY:

Negative held by:

Neg. Ref. No.

BUILDING TYPE: Commercial

OWNER Name

Address

OCCUPIER Name

Address

RECOMMENDED CLASSIFICATION

Research by

Inspected by

APPROVED CLASSIFICATION C

Board Minutes

NAME of Building/Structure

Prudential Building

REGION

Auckland

LOCAL BODY

Auckland City Council

CITY/TOWN

Auckland

STREET AND No.

Queen Street 112

DISTRICT SCHEME DETAILS not listed as heritage building

IF BUILDING IS PART OF AN HISTORIC AREA, ENTER NAME OF PRECINCT OR CONSERVATION AREA

ARCHITECTURAL INFORMATION:

Style

Modern

Construction

Steel frame

Materials

steel framework and concrete with concrete floors, glass metal sash bars.

Architect/s

Chilwell, B. C & Trevithick C.

Engineer/s

Builder/s

W. H. Whittaker & Co. Ltd.

Date of Construction

1939

Associated Buildings

-

Use/s

retail/office

Condition of Building

HISTORICAL INFORMATION

HISTORY

The building was constructed in 1939 for the firm of Arthur Eady Ltd. The founder of the firm had died ten years before, however, the building was occupied by Messrs Charles Begg & Co. Ltd as a musical and electrical centre.

Arthur Eady (1856 - 1929) who born at Northampton and came to New Zealand with his parents in 1865. He became involved in the music business, as joint manager with Mr. E. Triphook, of Sir Henry Brett's music shop in Queen Street. Sir Henry Brett, founder of the Nucleus Star newspaper found difficulty in procuring music and had decided to import on his own account so starting the only music shop in Auckland. After a time Sir Henry sold his business to Messrs Milner & Thompson. Eady and Triphook decided to go into partnership opening a music store themselves in Queen Street. The business of Milner & Thompson was not carried on long and when the shop at the corner of Vulcan Lane became vacant Eady and Triphook moved in.

Arthur Eady Ltd was founded in 1876. Neither Triphook nor Eady were men of great wealth, however, they made extra money most of which went into the business, by playing at concerts and dances. Arthur Eady, a violinist himself, founded an orchestra known by his name, which was engaged for balls and other gatherings. Arthur Eady Ltd were also publishers of New Zealand Music late last century. Arthur Eady was a brother of Lewis Eady another person involved in the music industry (See record form 61). At the time of its construction the building attracted considerable interest because of its extensive use of 'structural glass' which appeared in horizontal bands around the building contrasting with the bands of plate glass windows. Both facades to Queen Street and Vulcan Lane were covered with opaque glass of cream, red and green. The building was flood-lit at night. As the building is now an undistinguishing simple planter the opaque glass has either been plastered or removed altogether.

The building was occupied by Purves, Musical and Electrical firm Charles Begg & Co (founded in 1861) which had established an Auckland branch in 1934. Begg had purchased the goodwill and assets of Arthur Eady Ltd in 1938. In 1960 the building was sold to Purves & Insurance Co. Ltd firm which the building's present name is derived. Clivewell & Treuithick were a prolific architectural partnership designing such buildings as the Manomet Hall (1912) Upper Queen Street, the Myers Park Kindergarten (1916), Whitcomb's build, Queen Street (1915), 'Deddy's' wood store, The Strand (1917), Housing Corporation Building, Rattray Lane (1929) and several grand houses such as "Edington" (1911) (by Clivewell), "Mawitoo", formerly in Symonds Street, & a house for Mr. E. G. Muir, Tamaki.

CRITERIA FOR CLASSIFICATION (Please tick box or encircle letter as applicable. If necessary add brief (e.g. one word) explanation.)

- 1 a b c [Arthur Eady Ltd]
- 2 a b c d e f g [Built by Music Merchandising Co]
- 3 [1939]
- 4 a b c d e [Modernist. Architecture]
- 5 [said at time to be largest external use of structural glass to date in NZ]
- 6 []
- 7 [distinctive opaque 'structural glass' now either removed or covered with plate glass]
- 8 [corner site, although modern by comparison with other Vulcan Lane Bldgs. still sympathetic scale]
- 9 a b c [well-known Auckland Architects]
- 10 []
- 11 []
- 12 [early use of "structural glass" see "5" above]
- 13 a b []
- 14 []
- 15 []

REFERENCES (Write on separate sheets as necessary)

Primary Sources

- Secondary Sources
- Auckland Star 12/1/1939 p7 (Obituary A. Eady)
- Auckland Star 1916 (The Hub Lid): Nov 1929-p118; July 1963 - p245; Nov 1966 - p44
- Home & Building May 1939, August 1939, Nov 1939 pp22,30-31.
- J.M. Thom The Oxford History of NZ Music p293.
- Shyppard Files T9 (Treuithick) CS88 (Clivewell), AUC, AUL School.

Vitrated, coloured opaque glass

Name(s) **Begg's Building (Stevens 1996)** Unique ACC Identity Number **0699**
 Address **Queen Street 112, City** **Hobson/C**

88 PHYSICAL CHARACTERISTICS
89 HISTORICAL EVENTS/ASSOCIATIONS

Category	Description	Count	Value	Weight	Score	Weight	Score	Weight	Score	Weight	Score
A Style #	Modeme	40	20	10	5	0	0	0	0	0	0
	U	32	16	8	4	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
	before 1839	1840-59	1860-79	1880-1913	1914 +						
B Construction	Steel frame and reinforced concrete fire proofing, floors.	24	12	6	3	0	0	0	0	0	0
	U	32	16	8	4	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
C Age	1939										
D Architect/Designer /Originator	CHILWELL & TREVITHICK	24	12	6	3	0	0	0	0	0	0
	U	32	16	8	4	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
E Design	Was a good example of the style, but cladding and neon highlighting have been lost.	24	12	6	3	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
F Interior	Of some interest only.	24	12	6	3	0	0	0	0	0	0
G Personnel	No known associations	40	20	10	5	0	0	0	0	0	0
	U	32	16	8	4	0	0	0	0	0	0
H Events	No known events	20	10	5	2.5	0	0	0	0	0	0
I Social Context	No known associations	20	10	5	2.5	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
J Continuity		12	6	3	1.5	0	0	0	0	0	0
	U	32	16	8	4	0	0	0	0	0	0
K Physical Context (setting)	N/A	12	6	3	1.5	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
L Landmark Quality		24	12	6	3	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
M Group Significance Scheduled Items	Group 16 - Low value. Item - Moderate contribution.	48	24	12	6	3	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
N Location	On original site.	0	0	0	0	-5	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0
O Intactness		4	2	1	0.5	0	0	0	0	0	0
	U	40	20	10	5	0	0	0	0	0	0

Recommendation			Interior Def:	Surrounds Def:	Weight	Score
Schedule: yes/no	Category	Interior	Surrounds			
N						

Name of Building: PRUDENTIAL BUILDING
 Address: 112 QUEEN ST
 Location/Ward: CITY
 Architect: B.C. CHILDEW & C. TREDITHICK
 Major Contractor or Builder: W.H. WHITTAKER & CO. LTD
 Engineer: _____
 Present Owner: _____
 Address of Owner: _____
 Tenant: _____

WHITCOMBS
BURY
MYERS PARK
KIDDERGANG
1916
DARGETTS
WOOL
STORE
1916

Year of Construction: 1939 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: COMMERCIAL
 Allocated or other uses: NONE KNOWN
 State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

Arthur Gady (1856-1929) came to NZ in 1865. He founded his music business in 1876. Arthur Gady Ltd were also music publishers.

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

The building was constructed for the music firm of Arthur Gady Ltd. The building was sold in 1960 to the Prudential Insurance Co. Ltd.

SOURCE

NZHTPT Blog Record form.
Home & Building November, 1939
pp 30-31.

List Entry Record

List Number: 4592

Site Reference: P3217

Name: Arthur Eady Building (Former)

Other Names:	Name	Year From	Year To
	Arthur Eady Building		
	Arthur Eady Ltd Building		
	Arthur Eady Limited Building		
	Begg's		
	Monteil Buildings		
	The Musical and Electrical Centre		
	Prudential Building		
	Prudential Building (Provident Life)		

Location: 112-116 Queen Street and 4 Vulcan Lane, AUCKLAND

List Entry Legal Description: Pt Lot 3 DP 10760 (CT NA273/222), North Auckland Land District

Local Authority: Auckland Council (Auckland City Council)

Summary: Regarded as ultra-modern when it opened in the commercial heart of Auckland in 1939, the five-storey Arthur Eady Building was designed by the well-known local architectural practice of Chilwell and Tevithick following amalgamation of New Zealand's two largest music businesses. Occupying a landmark site at the corner of Vulcan Lane and Queen Street, the concrete and steel-framed premises were purpose-built for Dunedin-based Charles Begg and Company. The building is notable for its three-dimensional character and simple symmetrical lines emphasised by horizontal bands of metal-framed windows maximising natural light and ventilation. Fabricated with potential for four additional storeys, the Inter-War Functionalist design strongly influenced the later New Zealand Shipping Company Building in Quay Street designed in 1945 by the same architects. Along with the technically advanced Dingwall Building (1934) and Post-War International-style AMP Building (1958-62), the Arthur Eady Building illustrates aspects of modernism including the greater use of glass as a construction material, and intensification of commercial development in Auckland's main street over two-and-a-half decades from the mid-1930s. The Inter-War Functionalist style with connotations of modernity, utility and disassociation with styles of the past was well suited to Begg's as retailers of labour-saving electrical household appliances.

Prior to European arrival, successive iwi and hapu groups occupied Horotiu, which included the present-day Queen Street gully. Shortly after the establishment of Auckland as colonial capital in 1840, the Crown granted Allotment 3 to William Mason, auctioneer, who subdivided the holding shortly after. Early Auckland buildings on the site included the offices of the Daily Southern Cross newspaper. Timber merchant Daniel Lynch bought the property in 1853 on which a two-storey

brick building was erected. In 1884, music seller Arthur Eady became the lessor, buying the building in 1914. Following his death in 1929, Eady's estate redeveloped the site after the business was bought by Dunedin-based Charles Begg and Company Limited.

Begg's negotiated a ten-year lease for new purpose-built premises to be erected. The Musical and Electrical Centre was designed by architects Chilwell and Tevithick and constructed by W.H. Whittaker Limited. The Arthur Eady Building described at the time of construction as essentially modern, involved what was claimed to be the largest external use of structural glass in New Zealand prior to that time. Spandrel panels were of a material generally marketed as Vitrolite. The three-dimensional character of the corner-site design was enhanced by a rear lane adjoining a third boundary. The structure projecting Begg's image as a progressive and dynamic commercial organisation, incorporated a ground floor mezzanine and upper floors notable for their utility and modernity, which were accessed via a lift and a curving staircase. Office partitions were of plate glass for even distribution of light. The Queen Street retail outlet specialised in the traditional mainstays - sheet music and musical instruments; music recordings, gramophones and radios; and an expanding range of labour-saving electrical appliances which Begg's assembled or held agencies for in a climate of government import restrictions and import substitution policies. While electrical appliances had become more common in the homes of the well-to-do in the 1930s, it was not until the 1940s and 1950s that they became more widespread.

Begg's failed in their 1955 bid to buy their distinctive, purpose-built premises and relocated in 1960. In 1956, new owners Monteil Buildings Limited enclosed the stairs and filled-in the mezzanine. Known as the Prudential Building for many decades from 1960, the property survived a proposed public open space designation and was unit-titled in 2001.

List Entry Status:	Listed
List Entry Type:	Historic Place Category 2
List Number:	4592
Date Entered:	10 September 1987
Extent of List Entry:	Extent includes the land described as Pt Lot 3 DP 10760 (CT NA273/222), North Auckland Land District, and the Arthur Eady Building (Former) thereon.

Chattels

District Plan Listing:	District Plan	NOT listed in Auckland District Plan (Central Area) Operative (in part) 19 January 2005
Maori Interest:	Unknown	
Heritage NZ Office:	Mid-Northern Office	

Other Information: Please note that entry on the New Zealand Heritage List/Rarangi Korero identifies only the heritage values of the property concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.A

fully referenced upgrade report is available on request from the Northern Region Office of Heritage New Zealand

General Nature of Wahi Tapu:

Section 66(1) Assessment:	Section 23(1)	Registered under previous legislation (HPA 1980)
	Section 23(2)	Registered under previous legislation (HPA 1980).

Section 66(3) Detail:

Statement of Wahi Tapu:

Report Execution Time: 26/08/2015 14:50:45

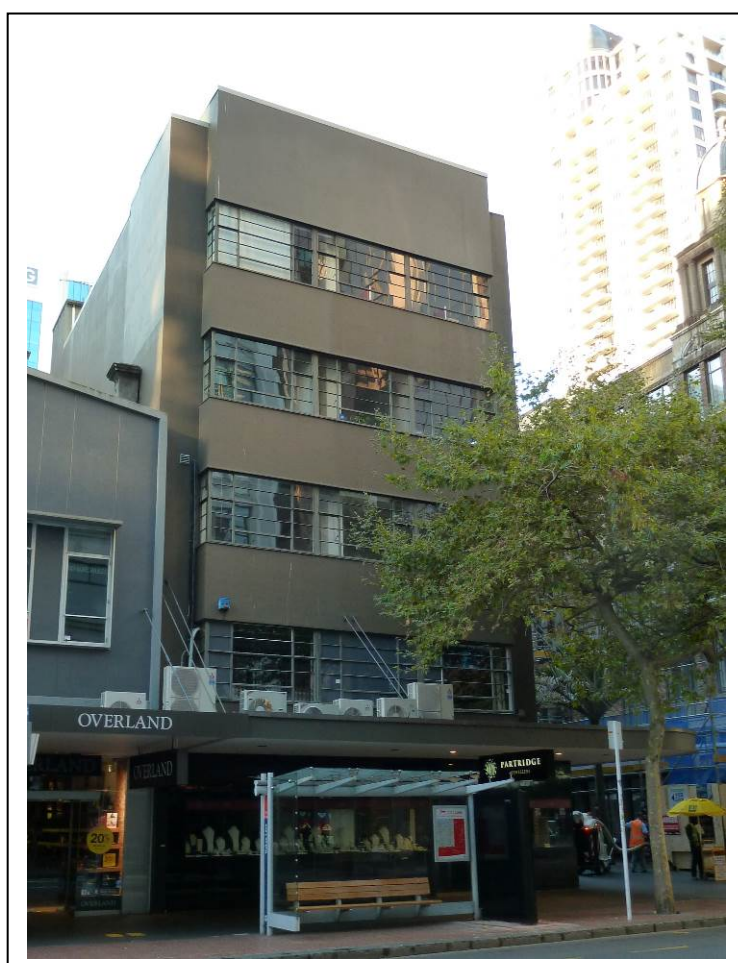
Page 1 of 1



HERITAGE NEW ZEALAND
POUHERE TAONGA

Summary Report
**Arthur Eady Building (Former), AUCKLAND (List No.
4592)**

File: BDG 399



Arthur Eady Building (Former), Joan McKenzie, copyright Heritage New Zealand, 30 May 2015

Address	112-116 Queen Street, 4 Vulcan Lane, AUCKLAND NZTM Easting: 1757468.2 NZTM Northing: 5920647.3
Legal Description	DP 10760 (CT NA273/222), North Auckland Land District
Extent	Extent includes the land described as DP 10760 (CT NA273/222, North Auckland Land District, and the building known as Arthur Eady Limited Building (Former) thereon.

Constructed by:	Arthur Eady Estate (Owners) Chilwell and Trevithick (Architects) W.H. Whittaker and Company (Contractors)
Owners	Securities House Trustee Limited.

Summary:

Regarded as ultra-modern when it opened in the commercial heart of Auckland in 1939, the five-storey Arthur Eady Building was designed by the well-known local architectural practice of Chilwell and Trevithick following amalgamation of New Zealand's two largest music businesses.¹ Occupying a landmark site at the corner of Vulcan Lane and Queen Street, the concrete and steel-framed premises were purpose-built for Dunedin-based Charles Begg and Company. The building is notable for its three-dimensional character and simple symmetrical lines emphasised by horizontal bands of metal-framed windows maximising natural light and ventilation. Fabricated with potential for four additional storeys, the Inter-War Functionalist design strongly influenced the later New Zealand Shipping Company Building in Quay Street designed in 1945 by the same architects.² Along with the technically advanced Dingwall Building (1934) and Post-War International-style AMP Building (1958-62), the Arthur Eady Building illustrates aspects of modernism including the greater use of glass as a construction material, and intensification of commercial development in Auckland's main street over two-and-a-half decades from the mid-1930s. The Inter-War Functionalist style with connotations of modernity, utility and disassociation with styles of the past was well suited to Begg's as retailers of labour-saving electrical household appliances.

Prior to European arrival, successive iwi and hapu groups occupied Horotiu, which included the present-day Queen Street gully.³ Shortly after the establishment of Auckland as colonial capital in 1840, the Crown granted Allotment 3 to William Mason, auctioneer, who subdivided the holding shortly after.⁴ Early Auckland buildings on the site included the offices of the *Daily Southern Cross* newspaper.⁵ Timber merchant Daniel Lynch bought the property in 1853 on which a two-storey brick building was erected. In 1884, music seller Arthur Eady became the lessor, buying the building in 1914.⁶ Following his death in 1929, Eady's estate redeveloped the site after the business was bought by Dunedin-based Charles Begg and Company Limited.⁷

Begg's negotiated a ten-year lease for new purpose-built premises to be erected.⁸ The Musical and Electrical Centre was designed by architects Chilwell and Trevithick and constructed by W.H. Whittaker Limited.⁹ The Arthur Eady Building described at the time of

¹ *New Zealand Herald (NZH)*: 19 Nov 1938, pp.8, 15.

² *NZH*: 12 Jul 1938, p.11; 15 Jul 1938, p.15; 8 Mar 1945, p.4.

³ Reed, A.W., *Auckland City of the Seas*, Wellington, 1955, p.150.

⁴ New Zealand Archaeological Association (NZAA) Site Record R11/1675.

⁵ *Ibid.*

⁶ *Ibid.*; T.W. Hickson, *Map of Auckland, New Zealand, 1882*, NZ Map 60d, Sir George Grey Special Collections, Auckland Libraries; *Auckland Star (AS)*, 17 Jan 1914, p.9; *NZH*: 19 Jan 1914, p.8; 12 Jul 1938, p.11.

⁷ *NZH*: 14 Jan 1929, p.12; 12 Jul 1938, p.11; 19 Nov 1938, p.17; 17 Dec 1938, p.14; 11 Jan 1939, p.10; Gleeson, Clare, *Meet Me at Begg's: The Store of Charles Begg & Co, Music and Appliance Manufacturers and Retailers, 1861-1970*, Wellington, 2012, p.212.

⁸ *NZH*: 12 Jul 1938, p.11; CT NA213/222, North Auckland Land District, LINZ.

⁹ *NZH*, 17 Dec 1938, p.10; 19 Nov 1938, pp.8, 15.

construction as essentially modern, involved what was claimed to be the largest external use of structural glass in New Zealand prior to that time.¹⁰ Spandrel panels were of a material generally marketed as Vitrolite.¹¹ The three-dimensional character of the corner-site design was enhanced by a rear lane adjoining a third boundary.¹² The structure projecting Begg's image as a progressive and dynamic commercial organisation, incorporated a ground floor mezzanine and upper floors notable for their utility and modernity, which were accessed via a lift and a curving staircase. Office partitions were of plate glass for even distribution of light.¹³ The Queen Street retail outlet specialised in the traditional mainstays - sheet music and musical instruments; music recordings, gramophones and radios; and an expanding range of labour-saving electrical appliances which Begg's assembled or held agencies for in a climate of government import restrictions and import substitution policies.¹⁴ While electrical appliances had become more common in the homes of the well-to-do in the 1930s, it was not until the 1940s and 1950s that they became more widespread.¹⁵

Begg's failed in their 1955 bid to buy their distinctive, purpose-built premises and relocated in 1960.¹⁶ In 1956, new owners Monteil Buildings Limited enclosed the stairs and filled-in the mezzanine.¹⁷ Known as the Prudential Building for many decades from 1960, the property survived a proposed public open space designation and was unit-titled in 2001.¹⁸

Further Reading

Auckland Star, 17 Jan 1914, p.9

New Zealand Herald: 12 Jul 1938, p.11; 15 Jul 1938, p.15; 13 Oct 1939, p.9; 19 Oct 1939, p.15.

Gleeson, Clare, *Meet Me at Begg's: The Store of Charles Begg & Co, Music and Applicant Manufacturers and Retailers, 1861-1970*, Wellington, 2012

Photograph: Arthur Eady Building with scaffolding, 1939 (Sir George Grey Special Collections, Auckland Libraries, 34-T7B, Clifton Firth).

Other Names	Arthur Eady Limited Building (1939-) Begg's (1939-60) The Musical and Electrical Centre (1939-60)
-------------	--

¹⁰ *NZH*, 19 Nov 1938, p.17; *Home & Building*, November 1939, p.25.

¹¹ *NZH*, 19 Nov 1938, p.17; Auckland City Council, *City Heritage Walks: Downtown, Midtown, Uptown*, Auckland, [2005?], (Midtown, entry 33); Apperly, Richard, Robert Irving, Peter Reynolds, *A Pictorial Guide Identifying Australian Architecture: Style and Terms from 1788 to the Present*, Sydney, 1989 (1994 ed.), p.186

¹² CT NA213/222, North Auckland Land District, LINZ.

¹³ *Home & Building*, November 1939, n.p.; BPM B/1939/999 - BUILDING CONSENT plan - O/1704/10, Property File 112-116 Queen Street, Auckland Council; Apperly, Irving and Reynolds, p.187.

¹⁴ *NZH*, 19 Oct 1939, p.15; *Home & Building*, Nov 1939, p.22; Gleeson, pp.124-9.

¹⁵ Cook, Megan, 'Household management - Inside work', Te Ara - the Encyclopedia of New Zealand, updated 9-Jul-13, URL: <http://www.TeAra.govt.nz/en/household-management/page-2> ; Kerryn Pollock, 'Domestic recreation and hobbies', Te Ara - the Encyclopedia of New Zealand, updated 24-Jul-13, URL: <http://www.TeAra.govt.nz/en/domestic-recreation-and-hobbies>

¹⁶ Gleeson, p.153; CT NA273/222, North Auckland Land District

¹⁷ CT NA273/222, North Auckland Land District; BPM B/1956/2437 - BUILDING CONSENT plan - O/7979/10, Property File 112-116 Queen Street, Auckland Council.

¹⁸ Auckland City Council, *City Heritage Walks: Downtown, Midtown, Uptown*, Auckland, [2005?], (Midtown, entry 33); Manager Central Area Planning, Auckland City Council to New Zealand Historic Places Trust, 26 Aug 1999, Heritage New Zealand, Auckland, file BDG, 399.

	<p>Monteil Buildings (1955-1960) Prudential Building (1960-?)</p> <p>(NZAA R11/1675 - Subsurface remains from nineteen-century occupation)</p>
Key Physical Dates	<p>1840s: Construction - Timber buildings 1858: Demolition – Fire? Pre 1882: Construction - Brick building 1938-9: Demolition 1939: Construction: Five-storey concrete structure with steel frame. 1956: Modifications: Stairs and floor well [mezzanine] enclosed.¹⁹ 1960: Modification: Stair constructed to basement.²⁰ 1961: Modification: Strong-room constructed (third floor).²¹ 1973/77: Modification: Fire protection and egress upgrading.²² 1998: Modification: Lobby upgraded, including new doors.²³ 2001: Subdivision: Unit titles created.²⁴ Various: Modifications - partition walls; ground floor shop fronts. Unknown: Modification: Vitrolite spandrels covered or removed.²⁵</p>
Uses	<p>Trade - Shop Trade – Offices building/Offices</p>
Associated List Entries	Vulcan Lane Historic Area, List No. 7011
Protection Measures	<p>NOT Listed, Auckland Council District Plan - Central Area Section - Operative 2004 (updated 11 Feb 2013)</p> <p>NOT Listed, Auckland Council Proposed Unitary Plan (notified 30 Sep 2013).</p>
Recommendation	<p>Technical change required:</p> <p>Board Paper reference: BCC paper HP 279/1987.</p>

¹⁹ BPM B/1956/2437 - BUILDING CONSENT plan - O/7979/10, Property File 112-116 Queen Street, Auckland Council.

²⁰ BPM B/1960/5545 - BUILDING CONSENT plan – O/7177/05, Property File 112-116 Queen Street, Auckland Council.

²¹ BPM/1961/5996 - BUILDING CONSENT plan – O/81780, Property File 112-116 Queen Street, Auckland Council.

²² BPM/1973 - BUILDING CONSENT plan – O/11815/05; BPM/1977 - BUILDING CONSENT plan – O/23322/01, Property File 112-116 Queen Street, Auckland Council.

²³ BPM B/1998/3803592 - BUILDING CONSENT plan - Building Consent (Hobson), Property File 112-116 Queen Street, Auckland Council.

²⁴ R/Sub/2001/4002815 - DIVISION CONSENTS certificate - Unit title, Property File 112-116 Queen Street, Auckland Council.

²⁵ Auckland City Council, City Heritage Walks: Downtown, Midtown, Uptown, Auckland, [2005?], (Midtown, entry 33).


	<p>Change Name: Arthur Eady Buiding (Former)</p> <p>Change Address: 112-116 Queen Street and 4 Vulcan Lane, AUCKLAND</p> <p>Add Legal Description: Pt Lot 3 DP 10760 (CT NA273/222), North Auckland Land District.</p> <p>Clarify Extent: Extent includes the land described as Pt Lot 3 DP 10760 (CT NA273/222), North Auckland Land District, and the Arthur Eady Building (Former) thereon.</p>
--	--

Attachments

Technical Change Request

List Entry Record

List Number: 4592 Site Reference: P3217



HERITAGE NEW ZEALAND
POUHERE TAONGA

Name:	Prudential Building (Provident Life)		
Other Names:	Name	Year From	Year To
	Arthur Eady Building		
	Arthur Eady Ltd Building		
Location:	112-116 Queen St, AUCKLAND		
List Entry Legal Description:	Pt Lot 3 DP 10760		
Local Authority:	Auckland Council (Auckland City Council)		
Summary:			
List Entry Status:	Listed		
List Entry Type:	Historic Place Category 2		
List Number:	4592		
Date Entered:	10 September 1987		
Extent of List Entry:			
Chattels			
District Plan Listing:	District Plan	NOT listed in Auckland District Plan (Central Area) Operative (in part) 19 January 2005	
Maori Interest:	Unknown		
Heritage NZ Office:	Mid-Northern Office		
Other Information:	Please note that entry on the New Zealand Heritage List/Rarangi Korero identifies only the heritage values of the property concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.		
General Nature of Wahi Tapu:			
Section 66(1) Assessment:	Section 23(1)	Registered under previous legislation (HPA 1980)	
	Section 23(2)	Registered under previous legislation (HPA 1980).	
Section 66(3) Detail:			
Statement of Wahi Tapu:			

Report Execution Time: 05/05/2015 19:00:50
Page 1 of 1

BD Minute Board Paper reference: (BCC paper HP 279/1987)



Paper No: HP 299/1987
File No: HP 3/4

MINUTES OF THE 133RD ORDINARY MEETING OF THE NEW ZEALAND HISTORIC PLACES TRUST BOARD HELD ON 10 SEPTEMBER 1987 AT ANTRIM HOUSE, WELLINGTON

Buildings Classification Committee (HP 262/1987, HP 273/1987, HP 279/1987)

RESOLVED: That the following buildings be classified "C" under Section 25(1)(c) of the Historic Places Act 1980:

Auckland City

Prudential Building
112 Queen Street

Current Identifier: CT NA273/222, North Auckland Land District



**COMPUTER FREEHOLD REGISTER
UNDER LAND TRANSFER ACT 1952**



Search Copy

S. W. Muir
Registrar-General
of Land

Identifier NA273/222
Land Registration District North Auckland
Date Issued 19 December 1917

Estate Fee Simple
Area 187 square metres more or less
Legal Description Deposited Plan 10760

Proprietors
Securities House Trustee Limited

Interests

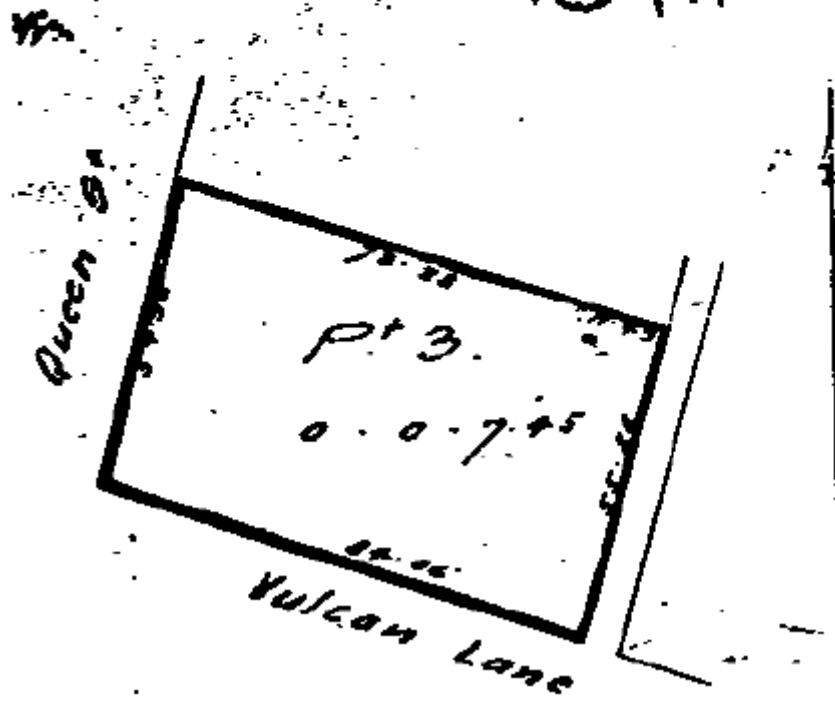
Subject to Section 89E (a) Land Transfer Act 1952 (affects Lot 1 DCP 148460)(also affects CT NA115D/840)
9079779.3 Mortgage to TSB Bank Limited - 5.6.2012 at 5:42 pm

Transaction Id 41120109
Client Reference jmkene011

Search Copy Date: 9/23/13 10:26 am, Page 1 of 1
Register Only

FA IS 187m²

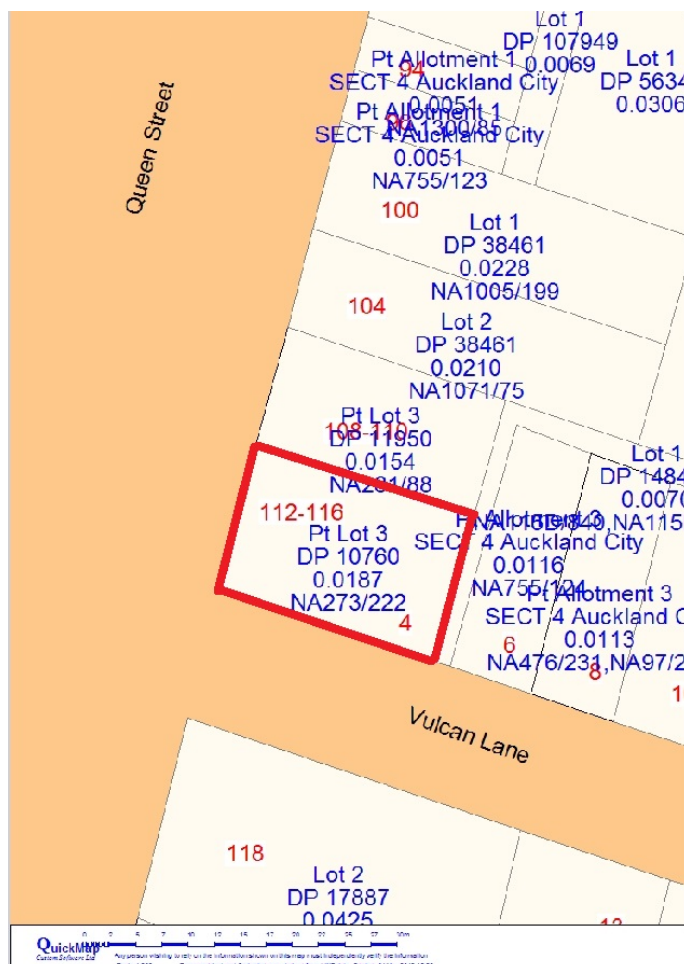
187M²



Evidence of Address: 112-114 Queen Street, 4 Vulcan Lane, AUCKLAND

Parcel Details			
Appellation:	Pt Lot 3 Deposited Plan 10760	Parcel Area (ha):	0.0187
Land District:	North Auckland	Total Area:	
Statute:		Graphical Area (ha):	0.0189
Non Survey Information:		Parcel Intent:	Fee Simple Title
Associated Title Details			
Appellation	Title(s)	Estate Type	Owner(s)
Pt Lot 3 Deposited Plan 10760	NA273/222	Fee Simple	Securities House Trustee Limited
Associated Street Address			
112-116 Queen Street, Auckland Central			
4 Vulcan Lane, Auckland Central			
Valuation Reference Information			

Extract from Property Report (QuickMap)



Map of Extent: Extent includes the land described as DP 10760 (CT NA273/222, North Auckland Land District (outlined in red), and the building known as Arthur Eady Building (Former) thereon.

(QuickMap)

Images



Arthur Eady Building (Former): Under construction, looking northeast, 1939.
(Sir George Grey Special Collections, Auckland Libraries, 34-T7B, Clifton Firth).



Arthur Eady Building (Former): Located at northeast corner of Vulcan Lane Historic Area.
(Google Earth, 21 May 2012)

A3

EVALUATION SHEET

SUPERSEDED #183

AUCKLAND CITY - HERITAGE OBJECT, FEATURE, OR PLACE

Name(s)	Warwick Building	
Address	166 Queen Street, City	
Unique ACC Identity Number	702	

PHYSICAL CHARACTERISTICS

							TOTALS
A Style	Art Nouveau.	40	20	10	5	0	10
		U	E	S	M	N	
B Construction	Standard reinforced concrete and plastered brick. Plaster decorations.	30	15	8	4	0	0
		U	E	S	M	N	
C Age	1913 - 14.	20	10	5	2	0	0
		before 1839	1840-59	1860-79	1880-1913	1914 +	
D Architect/Designer/Originator	Wade & Wade.	16	8	4	2	0	2
		U	E	S	M	N	
E Design	Good example of art nouveau decorations	16	8	4	2	0	4
		U	E	S	M	N	
F Interior		8	4	2	1	0	0
		U	E	S	M	N	

HISTORY: PEOPLE/EVENTS/ASSOCIATIONS

G Personnel			50	25	10	0	0
			E	S	M	N	
H Events			45	20	10	0	0
			E	S	M	N	
I Social Context	Good example of 'investment' building of era.		40	20	10	0	10
			E	S	M	N	

ENVIRONMENT

J Continuity	Consistent with the dominant character of the area.		5	3	2	0	2
			E	S	M	N	
K Physical Context (setting)	N/A.		3	2	1	0	0
			E	S	M	N	
L Landmark Quality		10	5	3	2	0	0
		U	E	S	M	N	
M Group Significance	Queen Street buildings.	16	8	4	2	0	4
		E	S	M	D	N	

INTEGRITY

N Site	On original site		10	5	0	-5	10
			E	S	M	L	
O Changes:			E	S	M	N	
	Form		4	2	1	0	4
	Materials		4	2	1	0	4
	Design		4	2	1	0	2
	Interior		4	2	1	0	0
	Surround		4	2	1	0	0

TOTAL 52

Evaluated by: **Allan Kirk** 25-Apr-96

Reviewed by: **George Farrant** 10-Sep-96

Signature: 

Comments: _____

Recommendation: **NOTIFIED**

Category	Interior	Surrounds
B	NO	NO

Name(s) **Warwick Building** Unique ACC Identity Number **0702**

Address **Queen Street 166, City** **Hobson/C**

#183

PHYSICAL CHARACTERISTICS

A Style	Art Nouveau.	40	20	10	5	0				
B Construction	Standard reinforced concrete and plastered brick, plaster decorations.	U	E	S	M	N				
C Age	1913-14	32	16	8	4	0				
D Architect/Designer /Originator	WADE & WADE	U	E	S	M	N				
E Design	Good example of art nouveau decoration.	40	20	10	5	0				
F Interior										
G Personnel										
H Events										
I Social Context										
J Contiguity	Consistent with the dominant character of the lower part of Queen Street.									
K Physical Context (setting)	N/A									
L Landmark Quality										
M Group Significance Scheduled Items	Group 16 - Low value. Item - Moderate contribution.	48	24	12	6	3	0			
N Location	On original site.									
O Intachness										

HISTORY, PEOPLE, EVENTS, ASSOCIATIONS

A Style	Art Nouveau.	40	20	10	5	0				
B Construction	Standard reinforced concrete and plastered brick, plaster decorations.	U	E	S	M	N				
C Age	1913-14	32	16	8	4	0				
D Architect/Designer /Originator	WADE & WADE	U	E	S	M	N				
E Design	Good example of art nouveau decoration.	40	20	10	5	0				
F Interior										
G Personnel										
H Events										
I Social Context										
J Contiguity	Consistent with the dominant character of the lower part of Queen Street.									
K Physical Context (setting)	N/A									
L Landmark Quality										
M Group Significance Scheduled Items	Group 16 - Low value. Item - Moderate contribution.	48	24	12	6	3	0			
N Location	On original site.									
O Intachness										

RECOMMENDATION

Schedule: yes/no	Category	Interior	Surrounds	Interior Def.	Surrounds Def.
N					

RECOMMENDATION

Form	E	S	M	N	
Materials	4	2	1	0	+4
Design	4	2	1	0	+4
Interior	4	2	1	0	+2
Surrounds	4	2	1	0	+0

Evaluated by: IG Date: 2000 Jan Reviewed by: Team Review date: 2000 Feb

Heritage Manager: George Farrant



TOTAL 37

AUCKLAND CITY COUNCIL
LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

Researchers Name: N. Campbell #183
 Research Date: 3-8-95

Name of Building: WARWICK BUILDING
 Address: 166 Queen St
 Location/Ward: City
 Architect: Wade & Wade (AEPP Building, Harbour Board Workshops)
 Major Contractor or Builder: _____
 Engineer: _____
 Present Owner: _____
 Address of Owner: _____
 Tenant: _____

Year of Construction: 1913-14 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: COMMERCIAL
 Allocated or other uses: NONE KNOWN
 State of building: Good

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

Arthur Gady (1856-1929) Musical Instrument importer and publisher of sheet music

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

This building was erected for the Musical Instrument Importer Arthur Gady, although his business was located elsewhere. Many of the tenants have been connected with the music business. Together with the adjoining Brunswick Building, Canterbury Arcade and Music Chamber this group form an attractive complex.

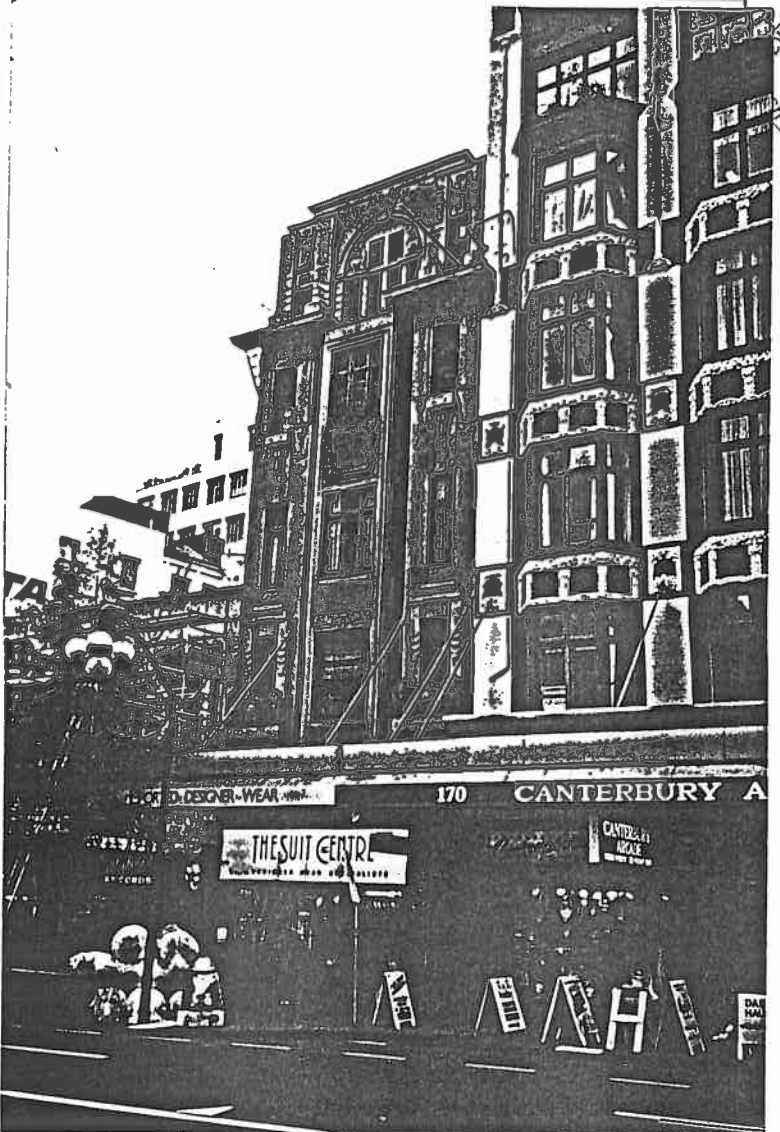
SOURCE

Auckland Star 12.1.29 (Arthur Gady Sect.)
NZITPT Classification



N.Z. HISTORIC PLACES TRUST BUILDINGS RECORD FORM

COMPUTER No.: 4590
HP FILE No.:



TAKEN BY: B. Eby July 1993

Negative held by: At Regional Office NZHPT Neg. Ref. No. Ngr219 July 1993.

BUILDING TYPE: Commercial

OWNER Name: Ivon Vineligh's Properties Ltd
Address: 211A St Andrews Rd, Epoufay, Auckland 3.

OCCUPIER Name: [Blank]
Address: [Blank]

RECOMMENDED CLASSIFICATION

Research by: [Blank]
Inspected by: [Blank]

NAME of Building/Structure
Marwick Building

REGION: Auckland
LOCAL BODY: Auckland City Council
CITY/TOWN: Auckland
STREET AND No.: Queen Street, 116

DISTRICT SCHEME DETAILS Not listed as a heritage building

IF BUILDING IS PART OF AN HISTORIC AREA, ENTER NAME OF PRECINCT OR CONSERVATION AREA

ARCHITECTURAL INFORMATION:

Style: Art Nouveau

Construction: Brick & Reinforced concrete.

Materials: plastered brick and reinforced concrete.

Architect/s: Made & Made

Engineer/s: [Blank]

Builder/s: J. T. Sullivan & Sons

Date of Construction: 1913-1914

Associated Buildings: [Blank]

Use/s: Office / retail

Condition of Building: Appears sound.

Vol. NE Ref. 1570-18900 CT508/936 ALL DP 814

HISTORICAL INFORMATION

HISTORY

- The Warwick Chambers were constructed in 1913-1914 to the design of Wade and Wade, architects. The client was Musical Instrument Importer Arthur Eady (1856-1929). Eady does not appear to have conducted his own business here but from a shop at the corner of Vulcan Lane and Queen Street which he was able to buy in 1914. (The later constructed the Arthur Eady Building on the Vulcan Lane site in 1929 - see p. 4592 Prudential Building). Many of the Warwick Building's tenants have nevertheless included people with an interest in music such as music and dancing teachers and the Auckland Orchestral Society.

- Eady was born in Northampton and came to New Zealand as a child in 1865. He became involved in the music business as a manager of Auckland's first music shop founded by Sir Henry Brett. He founded his own music business with E. Triphook in 1876. A violinist himself, Eady also founded an orchestra by his name. Arthur Eady Ltd were also publishers of New Zealand sheet music late last century.

- Eady bought the site, upon which the "Warwick Chambers" now stand, in 1904. The building's architects were also the designers of the adjoining "Brunswick Building" (now known as Canterbury Arcade) which was constructed at the same time for James Healdie of the firm Harvie Brothers, ironmongers. The "Warwick Chambers" and "Brunswick Building" are two of four buildings on what is now a single site.

- In 1919 Eady sold to J. Wiseman and son of the Auckland saddlery business founded in 1861. The retail store, managed by Frank Wiseman, moved from the opposite side of Queen Street to the adjoining "Brunswick Building" in 1920. An interior photo of J. Wiseman and Co. c. 1922 (probably in the Brunswick Building) shows an extremely well-ordered sports shop boasting "every requisite for Cricket, Golf, Football, Boxing, Juggling, Tennis, Croquet and Shooting" - also Travelling goods, Harness, Saddlery, Electroplate and Gift Goods. In 1924 Frank Wiseman formed a separate company to operate the retail side of business. Wiseman sold the "Warwick Chambers" in 1922 although Frank Wiseman Ltd purchased it again in 1922 and remained as a tenant after 1964 when the building was sold to the Canterbury Building Society. Between 1925 and 1942 the "Warwick Chambers" were owned by Ruby Amelia Stenberg, wife of Gunnar Stenberg, an Auckland piano repairer, little is known about either of the Stenbergs although Mrs Stenberg may possibly have been a music teacher.

CRITERIA FOR CLASSIFICATION (Please tick box or encircle letter as applicable. If necessary add brief (e.g. one word) explanation.)

- 1 a b c [.....]
- 2 (a) b c (d) e f g [.....]
- 3 [1913-1914.....]
- 4 (a) b (c) (d) e [.....]
- 5 [.....]
- 6 [.....]
- 7 [.....]
- 8 [This building and the adjoining Brunswick Building sit two of several notable heritage buildings in an expanded block between Victoria Street East and Vulcan Lane. Other buildings are Vulcan Building, Elman Chambers, Premier Building, Lewis Eady's, Whitewash and the corner.....]
- 9 (a) b (c) [.....]
- 10 [.....]
- 11 [.....]
- 12 [.....]
- 13 a b [.....]
- 14 [.....]
- 15 [.....]

REFERENCES (Write on separate sheets as necessary)

Primary Sources

- Census of Tika 57/33 & 620/244 (Cancelled)
- Auckland Public Library Photo Collection.
- Neg 1405 29/8/1913 (showing both "Warwick Chambers" and "Brunswick Building" under construction)
- Neg with 4/12/1917 (Eady & Co. Music Warehouse, Vulcan Lane)
- Neg 49963 J. Wiseman & Sons in Jones in Auckland City NE, 1922

Secondary Sources

- Auckland Star 12/11/1924 p7 - obit Arthur Eady
- NZ Building Progress: 1/9/1911 p824; Feb 1914 p926; Nov. 1920 p70-71
- Auckland Scrap Book (APL): Oct 1961 p203, 216; July 1965 p245; Oct 1965 p23
- Shppard Files for Wade TEN & Wade H.L. (Auckland Arch. Library).



N.Z. HISTORIC PLACES TRUST BUILDINGS RECORD FORM

COMPUTER No.: #183 4590

HP FILE No.:



NAME of Building/Structure

Warwick Building

REGION

Auckland

LOCAL BODY

Auckland City Council

CITY/TOWN

Auckland

STREET AND No.

Queen Street, 166

DISTRICT SCHEME DETAILS Not listed as a heritage building

IF BUILDING IS PART OF AN HISTORIC AREA, ENTER NAME OF PRECINCT OR CONSERVATION AREA

ARCHITECTURAL INFORMATION:

Style

Art Nouveau

Construction

Brick & Reinforced concrete.

Materials

plastered brick and reinforced concrete

Architect/s

Wade & Wade

Engineer/s

Builder/s

J. T. Julian & Sons

Date of Construction

1913-1914

Associated Buildings

Use/s

office/retail

Condition of Building

Appears sound.

Val. NZ Ref. 1570-18900 CT50B/936 ALL DP 814

TAKEN BY: B. Pety July 1993

Negative held by: AK Regional Office NZHPT Neg. Ref. No. Neg 21A July 1993.

BUILDING TYPE: Commercial

OWNER Name Iron Vinelight Properties Ltd Address 211a St Andrews Rd, Epsom, Auckland 3.

OCCUPIER Name Address

RECOMMENDED CLASSIFICATION

Research by Inspected by

APPROVED CLASSIFICATION C. Board Minutes 10.9.87.

HISTORICAL INFORMATION

HISTORY

- The "Warwick Chambers" were constructed in 1913-1914 to the design of Wade and Wade, architects. The client was Musical Instrument Importer Arthur Eady (1856-1929). Eady does not appear to have conducted his own business there but from a shop at the corner of Vulcan Lane and Queen Street which he was able to buy in 1914. (He later constructed the Arthur Eady Building on the Vulcan Lane site in 1929 - see Rec 4592 Prudential Building). Many of the Warwick Building's tenants have nevertheless included people with an interest in music such as music and dancing teachers and the Auckland Orchestral Society.

- Eady was born in Northampton and came to New Zealand as a child in 1865. He became involved in the music business as a manager of Auckland's first music shop founded by Sir Henry Brett. He founded his own music business with E. Triphook in 1876. A violinist himself, Eady also founded an orchestra by his name. Arthur Eady Ltd were also publishers of New Zealand sheet music late last century.

- Eady bought the site, upon which the "Warwick Chambers" now stands, in 1904. The building's architects were also the designers of the adjoining "Brunswick Building" (now known as Canterbury Arcade) which was constructed at the same time for James Hardie of the firm Hardie Brothers, ironmongers. The "Warwick Chambers" and "Brunswick Building" are two of four buildings on what is now a single site.

- In 1919 Eady sold to J. Wiseman and sons of the Auckland saddlery business founded in 1861. The retail store, managed by Frank Wiseman, moved from the opposite side of Queen Street to the adjoining "Brunswick Building" in 1920. An interior photo of J. Wiseman and Co. c. 1922. (probably in the "Brunswick Building") shows an extremely well-ordered sports shop boasting "every requisite for Cricket, Golf, Football, Boxing, Angling, Tennis, Croquet and Shooting - also Travelling Goods, Harness, Saddlery, Electroplate and Gift Goods." In 1924 Frank Wiseman formed a separate company to operate the retail side of business. Wiseman's sold the "Warwick Chambers" in 1922 although Frank Wiseman Ltd purchased it again in 1942 and remained as a tenant after 1964 when the building was sold to the Canterbury Building Society. Between 1925 and 1942 the "Warwick Chambers" were owned by Ruby Amelia Stenborg, wife of Gunnar Stenborg, an Auckland piano repairer. Little is known about either of the Stenborgs although Mrs Stenborg may possibly have been a music teacher.

CRITERIA FOR CLASSIFICATION (Please tick box or encircle letter as applicable. If necessary add brief (e.g. one word) explanation.)

- 1 a b c [.....]
- 2 (a) b c (d) e f g [.....]
- 3 [1913-1914.....]
- 4 (a) b (c) (d) e [.....]
- 5 [.....]
- 6 [.....]
- 7 [.....]
- 8 [This building and the adjoining Brunswick Building are two of several notable heritage buildings in an extended block between Victoria Street East and Vulcan Lane. Other buildings are Vulcan Building, Ellison Chambers, Premier Building, Lewis Eady's, Whitcove's and the Corner.....]
- 9 (a) b (c) [.....]
- 10 [.....]
- 11 [.....]
- 12 [.....]
- 13 a b [.....]
- 14 [.....]
- 15 [.....]

REFERENCES (Write on separate sheets as necessary)

Primary Sources

- Certificates of Title 57/33 & 620/244 (Cancelled)
- Auckland Public Library Photo Collection.
 - Neg 1405 29/8/1913 (showing both "Warwick Chambers" and "Brunswick Building" under construction)
 - Neg w1614 4/12/1917 (Eady & Co. Music Warehouse, Vulcan Lane)
 - Neg A9967 J. Wiseman & Sons in scenes in Auckland City NZ, 1922

Secondary Sources

- Auckland Star 12/1/1929 p7 - Obit Arthur Eady
- NZ Building Progress: 1/9/1911 p814; Feb 1914 p926; Nov. 1920 p70-71
- Auckland Scrap Book (APL): Oct 1961 p203, 214; July 1965 p245; Oct 1967 p237
- Sheppard Files for Wade TEN & Wade H

15/10
 18490
 166 Queen St

List Entry Record

List Number: 4590

Site Reference: P3215



#183
HERITAGE NEW ZEALAND
POUHERE TAONGA

Name: Warwick Building

Other Names:

Name	Year From	Year To
------	-----------	---------

Location: 166 Queen Street, AUCKLAND

List Entry Legal Description: All DP 814 CT 50B/936

Local Authority: Auckland Council (Auckland City Council)

Summary:

List Entry Status: Listed

List Entry Type: Historic Place Category 2

List Number: 4590

Date Entered: 10 September 1987

Extent of List Entry:

Chattels

District Plan Listing: District Plan NOT listed in Auckland District Plan (Central Area) Operative (in part) 19 January 2005

Maori Interest: Unknown

Heritage NZ Office: Mid-Northern Office

Other Information: Please note that entry on the New Zealand Heritage List/Rarangi Korero identifies only the heritage values of the property concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.

General Nature of Wahi Tapu:

Section 66(1) Assessment:

Section 23(1)	Registered under previous legislation (HPA 1980)
Section 23(2)	Registered under previous legislation (HPA 1980).

Section 66(3) Detail:

Statement of Wahi Tapu:

Researchers Name: N Campbell #183

Research Date: 13.5.96

Name of Building: AMP Building
 Address: Corr Queens Victoria Sts | 214 Queen St?
 Location/Ward: City
 Architect: Jack Manning (Thorpe, Cutler, Pickmore & Douglas)
 Major Contractor or Builder: _____
 Engineer: _____
 Present Owner: _____
 Address of Owner: _____
 Tenant: _____

Year of Construction: 1958-62 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: COMMERCIAL

Allocated or other uses: NONE KNOWN

State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

[Empty box for person details]

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

[Empty box for event details]

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

This glass curtain wall building was the first of its type in Queen Street. The building received a 25 year N.Z.I.A award. David Mitchell described the building as a 'scaled down Kwik' version of the glam skyscrapers of America.

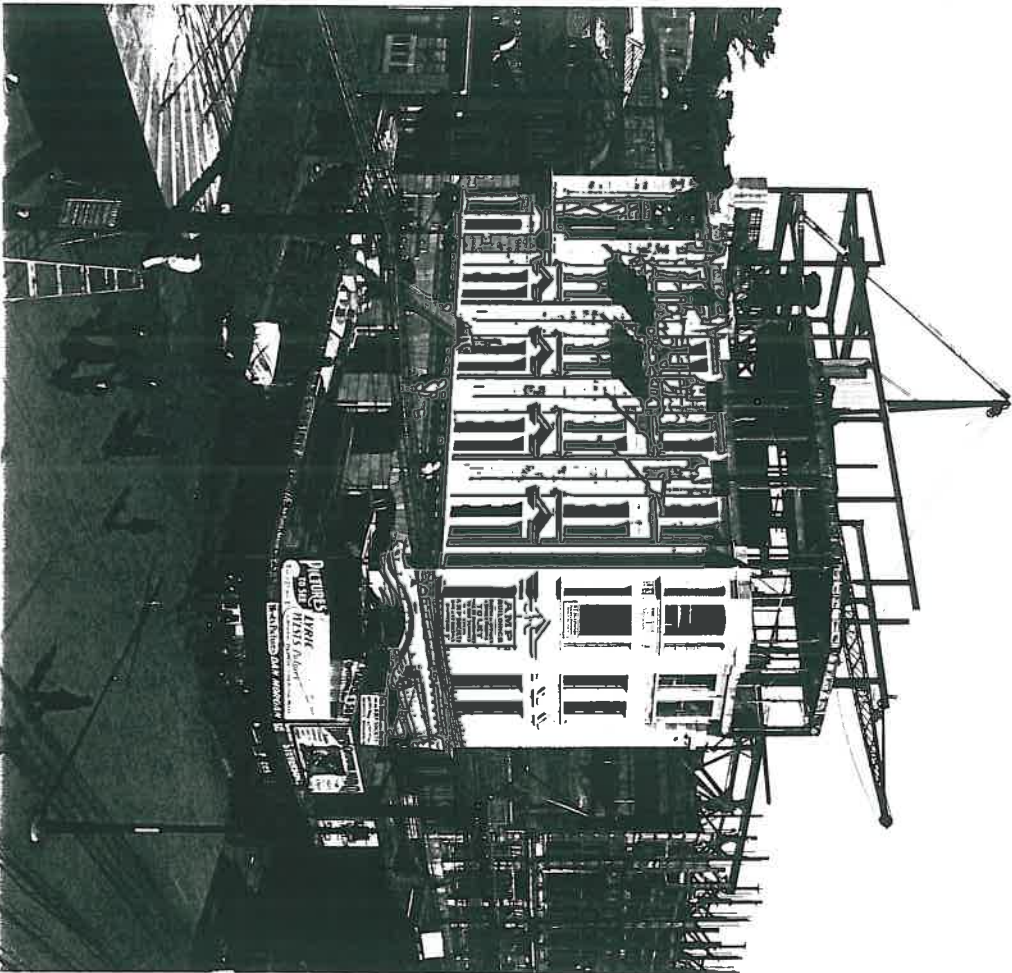
SOURCE

D. Mitchell, 'The Elegant Shed', N.Z. Architecture since 1945, OUP, Auckland, 1984.
P. Shaw, 'Modernism in N.Z. Architecture in N.Z. Home & Building' (Souvenir Edition 1994?)



30.7.14. Neg W1382 APL

Hawerstein's Bldg completed



29.8.13. Neg W1366 APL

Hawerstein's. being rebuilt



Q41dE
 (1900-2
 C25)

Looking south-east from Victoria Street showing the A.M.P. Buildings (left) premises of T. Peacock and Son opticians A.J. Harding bookseller and stationer Hallenstein Bros. Ltd Princess Buildings and other premises to Wellesley Street East.

Date: Nov. 1919

AUCKLAND PUBLIC LIBRARY
 Photograph Collection

FILE COPY

Negative No.

W1715

Name of Building: Hallenstein's Building
 Address: 224 Queen St
 Location/Ward: City
 Architect: Mahoney & Son
 Major Contractor or Builder: not known
 Engineer: not known
 Present Owner: 1
 Address of Owner: 1
 Tenant: NS Rebuilt from older structure.
 Year of Construction: 1912 Estimated Researched Known
 Year of Demolition: N/A Estimated Researched Known
 Original Use: COMMERCIAL
 Allocated or other uses: NONE KNOWN
 State of building: Good
 Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

Bendix Hallenstein (1835 - 1905) established the New Zealand Clothing Factory (Hallenstein Brothers) in Dunedin in 1873 - the first store opened there in 1876. Mr Hallenstein was a vocal supporter of early Trade Unionism in N.Z.

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

This Queen Street store was one of few H.B. stores in Auckland - there were 40 in N.Z. at one time. The Queen Street structure was remodelled by Mahoney & Son in 1912-1913. AMP purchased the building in 1963 - at this time demolition was noted

SOURCE

Star 9.6.65
South Auckland Courier 29.9.65
The Heart of Colonial Auckland, T. Hodgson
Herald 2.4.63

Name(s) **Hallensteins building**

Unique ACC Identity Number

0903

Address **Queen Street 224, City**

Hobson/C

PHYSICAL CHARACTERISTICS

Category	Description	40	20	10	5	0	TOTAL
A Style #	Edwardian with baroque features	40	20	10	5	0	+5
		U	E	S	M	N	33
B Construction	Steel frame & concrete possibly with brick infill	32	16	8	4	0	+5
		U	E	S	M	N	15
C Age	1913	40	20	10	5	0	+5
		before 1839	1840-59	1860-79	1880-1913	1914 +	0
D Architect/Designer /Originator	MAHONEY & Son	24	12	6	3	0	+6
		U	E	S	M	N	15
E Design	Unremarkable example of Edwardian Baroque	32	16	8	4	0	+4
		U	E	S	M	N	15
F Interior	Highly modified	24	12	6	3	0	+0
		U	E	S	M	N	15
HISTORY OF PEOPLE, EVENTS/ASSOCIATIONS							
G Personnel	No known associations	40	20	10	5	0	+0
H Events	No known events	20	10	5	2	0	+0
		E	S	M	N	15	
I Social Context	Association with long established retail firm - Hallensteins, established in Dunedin as NZ's first clothing manufacturer. Auckland store opened 1912, by 1973 there were 50 subsequent branches	20	10	5	2	0	+5
		E	S	M	N	15	
ENVIRONMENT							
J Continuity	Sits between two modern buildings	12	6	3	1	0	+0
K Physical Context (setting)		12	6	3	1	0	+0
		E	S	M	N	15	
L Landmark Quality	No landmark qualities	24	12	6	3	0	+0
		U	E	S	M	N	15
M Group Significance Scheduled Items		48	24	12	6	3	+0
		24	12	6	3	0	15
INTEGRITY							
N Location	On original site				0	-5	+0
O Intactness	Altered street canopy and interiors				0	-5	+0
					0	-5	15

RECOMMENDATION

Schedule: yes/no	Category	Interior	Surrounds	Interior Def:	Surrounds Def:	TOTAL
N						33

AUCKLAND CITY - HERITAGE OBJECT, FEATURE, OR PLACE

Name(s)	Theosophical Society	
Address	371 Queen Street, City	
Unique ACC Identity Number	723	

PHYSICAL CHARACTERISTICS						TOTALS		
A	Style	Neo -Classical	40	20	10	5	0	10
			U	E	S	M	N	
B	Construction	Reinforced concrete and brick	30	15	8	4	0	0
			U	E	S	M	N	
C	Age	1922	20	10	5	2	0	0
			before1839	1840-59	1860-79	1880-1913	1914 +	
D	Architect/ Designer/Originator	H.F. Robinson	16	8	4	2	0	2
			U	E	S	M	N	
E	Design	Moderate in characteristics	16	8	4	2	0	2
			U	E	S	M	N	
F	Interior	Altered	8	4	2	1	0	0
			U	E	S	M	N	

HISTORY: PEOPLE/EVENTS/ASSOCIATIONS						TOTALS	
G	Personnel	Lilian Edgar (1861-1941) an early President of the Theosophy Society was one of New Zealand's first womens graduates	50	25	10	0	10
			E	S	M	N	
H	Events	No known particular events	45	20	10	0	0
			E	S	M	N	
I	Social Context	Theosophy important community movement	40	20	10	0	10
			E	S	M	N	

ENVIRONMENT						TOTALS		
J	Continuity	Forms a built 'edge' to Myers Park.	5	3	2	0	3	
			E	S	M	N		
K	Physical Context (setting)	Significant in defining the surviving early character of the context, with Myers Park & surrounds	3	2	1	0	2	
			E	S	M	N		
L	Landmark Quality	Memorable in the context of the neighbourhood because of visual exposure	10	5	3	2	2	
			U	E	S	M		N
M	Group Significance	No particular significance	16	8	4	2	0	0
			E	S	M	D	N	

INTEGRITY						TOTALS		
N	Site	On original site	10	5	0	-5	10	
			E	S	M	L		
O	Changes:	Now a nightclub, some small exterior changes.	E	S	M	N		
			Form	4	2	1		0
			Materials	4	2	1	0	2
			Design	4	2	1	0	2
			Interior	4	2	1	0	2
			Surround	4	2	1	0	0

TOTAL 61

Evaluated by: **Richard Bollard** 29-Apr-96

Reviewed by: **George Farrant** 9-Sep-96

Signature: 

Comments: _____

Recommendation:

NOTIFIED

Category	Interior	Surrounds
B	YES	YES

Name of Building: THEOSOPHICAL SOCIETY BUILDING

Address: 371 QUEEN ST

Location/Ward: CITY

Architect: H.F. ROBINSON

Major Contractor or Builder: MR. DUNCAN (Clerk of Works)

Engineer: NOT KNOWN

Present Owner:

Address of Owner:

Tenant:

Year of Construction: 1922 [] Estimated [x] Researched [] Known

Year of Demolition: NA [] Estimated [] Researched [] Known

Original Use: RELIGIOUS MEETING HALL

Allocated or other uses: LIBRARY, BOOKSHOP

State of building: GOOD

Site: [x] Original [] Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

Lillian Edgar (1861-1941) an early President, was one of New Zealand's first university graduates.

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

The Theosophical Society was formed at New York on 17 Nov 1875. By 1896 there were seven branches established in N.Z. This building was constructed in the Myers Park vicinity, previously an area of opium dens and ill repute, which caused some disgust among members.

SOURCE

NZPTT Classification form CYCLOPAEDIA OF N.Z (AUCK) 1902 pp 237-8

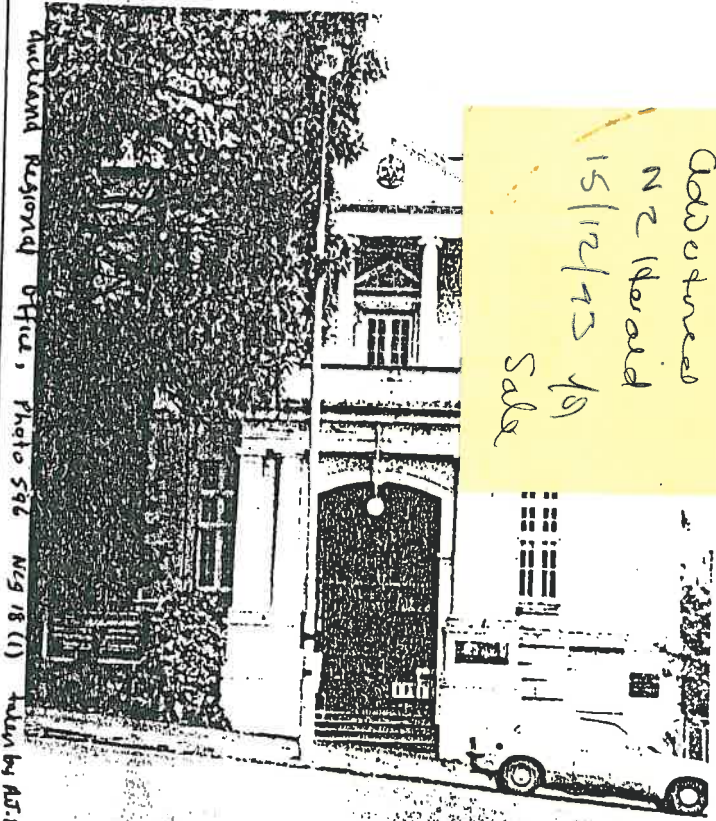


N.Z. HISTORIC PLACES RUST BUILDINGS RECORD FORM

COMPUTER No.: 2650

HP FILE No.:

Admitted
N.Z. Board
15/12/75 JG
Sale



Auckland Regional Office, Photo 596 Neg 18 (1) taken by A.S.M. (Jae Mathews?)

TAKEN BY:

Negative held by:

Neg. Ref. No.

BUILDING TYPE: *Religious*

OWNER Name

Address

OCCUPIER Name

Address

RECOMMENDED CLASSIFICATION

Research by

Inspected by

APPROVED CLASSIFICATION

Board Minutes

NAME of Building/Structure

Theosophical Soc. Hall (198 Lodge)

REGION

Auckland

LOCAL BODY

Auckland City Council

CITY/TOWN

Auckland

STREET AND No.

Queen Street 371

DISTRICT SCHEME DETAILS *Not listed as heritage bldg.*

IF BUILDING IS PART OF AN HISTORIC AREA, ENTER NAME OF PRECINCT OR CONSERVATION AREA

ARCHITECTURAL INFORMATION:

Style

Neo-classical

Construction

Reinforced concrete, & brick

Materials

Concrete & rendered brick, interior timber paneling, stained glass windows.

Architect/s

Mr. H.F. Robinson (a member of the local lodge)

Engineer/s

Builder/s

Mr. Duncan Clark of works

Date of Construction

1922

Associated Buildings

Use/s Religious Meeting Hall, library/bookshop.

Condition of Building

HISTORICAL INFORMATION

HISTORY

The building was designed by H. F. Robertson, a member of the congregation, as the headquarters for the Theosophical Society in Auckland. With its formal entrance and Ionic columns supporting a pediment over the balcony, the HPB lodge was described by the Society at the time of construction as "much in substance of anything which the Society in New Zealand had hitherto attempted." It incorporated a library, bookshop, office, the main hall seating 800, lodge room, strong room and shrine room.

The Theosophical Society was formed at New York on 17 Nov. 1875, by Colonel Oest and Madame Helena Petrovna Blavatsky (HPB). The Society's primary aim is promotion of a new world concept which envisages a universal brotherhood of humanity without barriers of colour, race, sex or caste. Ancient world religions are studied with the purpose of selecting universal ethics and meditation as a mainstay of the Society.

In New Zealand an attempt had been made to establish a branch at Wellington in 1888. A more successful effort was made in Auckland in November 1891. By 1896, 7 branches had been established in New Zealand. Early this century when the Society first moved to a building on the site of the existing lodge in Queen Street, there was disquiet among members that the new location was in a part of town renowned for its opium dens and hours of ill repute, however, shortly afterwards the immediately surrounding area was cleared and formed as Myers Park.

An early President (1896-1897) of the Auckland branch of the Society was Lillian Edgar c. 1861-1941), one of New Zealand's first New Zealand women university graduates. (Lillian's sister, Kate Edger, had graduated BA in 1877 (Auckland); Helen Coman had received her MA in 1851 (Christchurch); and Lillian herself had graduated MA in 1882.) Lillian Edgar is reputed to have had considerable powers as an orator. After making a lecture tour through New Zealand, Australia and India, she made her home in India for about 40 years during which time she was for several years principal at the Theosophical Girls' School at Benares. In 1939 she returned to New Zealand where she died in 1941. Another woman of note who was involved in Auckland's Theosophical Society was Miss Geraldine Marion Thomas c. 1875-1962), one of the first women to become a practising solicitor in New Zealand.

In 1904 Miss Thomas and Ellen Mellville emigrated at Auckland University College for their professional examinations, being the only women in the class. In 1906 Ellen Mellville became the second woman in New Zealand to be admitted to the bar. Geraldine Thomas was admitted to the bar the following year.

Edger

CRITERIA FOR CLASSIFICATION (Please tick box or encircle letter as applicable. If necessary add brief (e.g. one word) explanation.)

- 1 a b c l. Theosophical Society in Auckland/ Miss G.M. Edger
- 2 a b c d e f g l. Theosophy..... pp 320
- 3 [. 1922.....
- 4 a b c d e f :- interesting sys of spiritual plans outlines with spirit system
- 5 [.....]
- 6 [.....]
- 7 [.....]
- 8 [Important element in Upper Queen Street's townscape.....]
- 9 a b c [.....]
- 10 [.....]
- 11 [But owners concerned at expense of bldg. for small group...]
- 12 [.....]
- 13 a b [borders.. Myers Park.....]
- 14 [.....]
- 15 [.....]

REFERENCES (Write on separate sheets as necessary)

Primary Sources

- Historical Magazine (held at NZPL): Vol. 36 pp49-50; 1967 - p125.
- c. MacDonald et al (Eds) The Book of New Zealand Women with, 1991, pp203 & 43
- Encyclopedia of New Zealand, Vol. 2, Auckland, pp237-8.
- NZ Herald 18/3/1992 Sec 1 p9.

Secondary Sources

- Historical Magazine a July 1983, p63
- Metaphysics in New Zealand, Vol xx1 No. 1. Jan 1923.
- Building File 228 Auckland Regional Office NZHP.

31260307 #183

Heritage Division
City Planning
Auckland City
Private Bag 92516
Wellesley St

AUCKLAND CITY PLANNING SERVICES			
Document 317348 A			
- 3 DEC 2004			
REFERRED	INITIAL	ACT.	DATE
1 S. Pochylyk	SP	Ref	6/12
2 I. Grant			
3			
4			

Scanned 44

30 November 2004

Dear Sir/Madam,

I would like to nominate 371 Queen St as an historic building. It was built in 1905 by the Theosophical Society and is a beautiful example of architecture of that time.

It's a mixture a church and buddhist temple and greco\roman elegance. It has pillars and arches and balistrudes and gorgeous stained glass featuring the Theosophists symbol of entwined triangles. The main interior space is 'hallowed' and even it's current configuration can't change that – in my view it is one of the most special buildings in Auckland and deserves classification as 'historic' if ever a building did.

You will be aware that it has been converted into a brothel\strip-bar\lap-dance club 'complex' – an entirely inappropriate usage in that is next to the only park on Queen St (Myers Park) and very near a kindergarden, government offices, taxi\bus-stands, a religious institution and 'on Queen St'.

The Council has expressed an intention to make Myers Park more appealing to the public – that can't happen until the Theosophists building is restored to it's original usage – a place that inspired postive thought and philanthropy.

It is this City's shame and disgrace that it has been allowed to fall into the hands of a flesh-merchant\pimp of the low standing of it's current occupier.

Yours Sincerely,

PHILLIP SMITS
3/37 Ripon Crescent
Meadowbank

**Research Summary,
371 Queen Street, City.**

The Cultural Heritage Assessment compiled by Matthews and Matthews, on this building, covers every possible aspect required for a conservation document. It includes internal and external plans, a comprehensive collection of photographs and a considerable amount of background material on the Society itself and the writings of one of its founders, Madam Helena Blavatsky.

The Theosophical Society of New Zealand received its separate charter on 7th April 1896,¹ giving it independence from the Australasian Section under which it was founded. The General Secretary at this time was Lilian Edgar,² who was one of the earliest woman graduates from the University.

Matthews and Matthews assessment covers the early homes of the Society, prior to 1922. The purchase of land from Sophia Hoffman, registered on 10th May, 1922,³ is the beginning of the history of 371 Queen Street.

The plans, submitted by Matthews and Matthews, show the signature and work of Henry F. Robinson, Architect who was a member of the Society. The building was designed in the classical style of an earlier period, rather than looking forward to modernity, such as art deco for example, and seemed to reflect the thinking of a Society which valued the most enlightened ideas of all religions, also taken from the past.

Perhaps the low point, in the history of building changes to 371 Queen Street, came after its purchase by Heard Park Consultancy Ltd., registered on 27th May 1994.⁴ A certain Mr Paul Chen wished to change the interior of the building for use as an exclusive Karaoke bar and proceeded to do so without a building consent. A 'Notice to Rectify' dated 26th May, 1994,⁵ showed that the City Council knew what was going on.

In their Assessment Matthews and Matthews have gone into great detail covering the architectural style and construction of the building, on pages 9 to 11, with an assessment summary of both the external and internal elements on pages 15 to 19. There is also a summary on page 20 entitled, "Working within the Heritage Constraints" which contains information on the most desirable features to be retained, particularly within the building.

371 Queen Street was not a public building as a bank or a shop would be. It was for those who shared the same beliefs -- members of the public who selected themselves. In a sense the Karaoke bar it became was also for the

¹ Web-site; www.theosophy.org.nz

² Ibid.

³ C. T. vol. 133, folio 213.

⁴ C. T. 352/144.

⁵ Auckland City Environments Records; 371 Queen Street, doc. 4424897.

few, though 'beliefs' would not have been what brought them together. In its current state, as a brothel,⁶ a certain exclusivity remains. A photograph, presumably taken when the Heritage Assessment was carried out⁷ shows the classical facade debased by a metal, graffitied roller door. The bar may be open to the public but it is likely that that 'public' still selects itself.

One can find a list of the General Secretaries of the Theosophical Society, most easily, on the internet,⁸ but the public face of this organisation is rather muted, so that individuals don't stand out. That they were members of the Theosophical Society was unlikely to have been the first item on their curricula vitarum. Rather they would have prided themselves on being upright members of their professions.

The Theosophical Society building enjoys a prime position in Queen Street. Being next to a public park gives it an air of being on an edge -- an edge to the greenery and space; and an elegant edge to the concrete and glass of modern Queen Street. When viewed from along Turner Street it is a point to aim for -- an end to the street that is attractive, even welcoming with its stately columns and its human proportions. It is a land mark because of its architectural difference and its air of being slightly other-worldly.

**Dorothy Maddock,
8th March, 2005.**

**Reviewed by: Lisa J Truttman
9 March 2005**

⁶ *The New Zealand Herald*; 2nd March 2005, p.2.

⁷ Matthews and Matthews; *Cultural Heritage Assessment*; June 2000. 5.2.

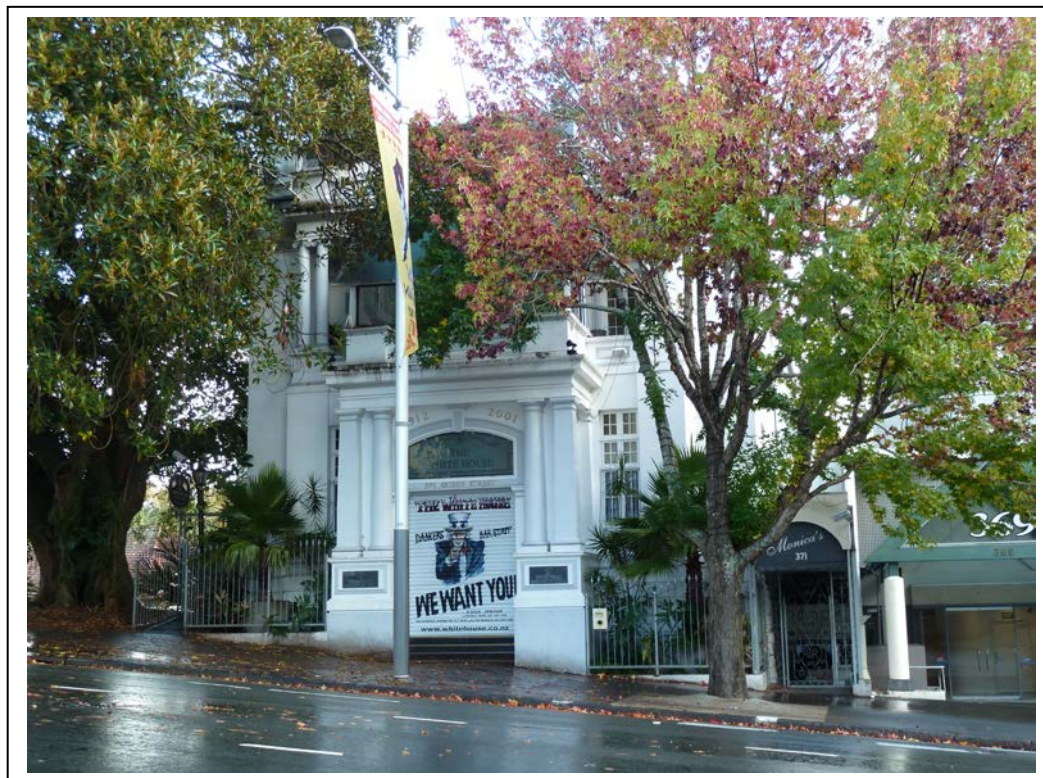
⁸ www.theosophy.org.nz



HERITAGE NEW ZEALAND
POUHERE TAONGA

Summary Report
**Theosophical Society Hall (HPB Lodge) (Former),
AUCKLAND (List No. 2650)**

File: BDG 228



Theosophical Society Hall (HPB Lodge) (Former), Joan McKenzie, copyright Heritage New Zealand, 24 May 2015

Address	371 Queen Street, AUCKLAND NZTM Easting: 1757100.7 NZTM Northing: 5919732.9
Legal Description	Pt Allot 14 Sec 29 Town of Auckland, Pt DP 5256 (CT NA352/144), North Auckland Land District
Extent	Extent includes the land described as Pt Allot 14 Sec 29 Town of Auckland, Pt DP 5256 (CT NA352/144), North Auckland Land District, and the building known as Theosophical Society Hall (HPB Lodge) (Former) thereon.
Constructed by:	Henry F. Robinson (Architect). Craig Brothers (Builders). Auckland Theosophical Society (Owners).
Owners	White House Holdings Limited.

Summary:

The monumental Theosophical Society Hall (HPB Lodge) built in 1922-3 in Auckland's Queen Street reflects the major importance of Theosophy as a new spiritual movement in late nineteenth- and twentieth-century New Zealand society and the organisation's ability to create enduring and prosperous institutions.¹ The purpose-built facility has aesthetic and architectural significance for the quality of its neo-Classical design by Auckland architect and Lodge member H.F. Robinson, including notable interior features some of which survive. The place is a significant visual element within the context of upper Queen Street, and the Myers Park Historic Area (List No. 7008). As the former rooms of one New Zealand's early Theosophical Societies the place has historical significance as the focus of Theosophical activity in the city from 1923 until 1987; for its strong association with significant Theosophists including Lilian Edger and Geraldine Hemus; and as the former New Zealand Sectional Headquarters (1923-48).

Successive iwi and hapu groups occupied Horotiu including the present-day Queen Street gully. Traditions refer to a small pa on or near the current Town Hall.² Shortly after the establishment of Auckland as colonial capital in 1840, the Crown granted Allotment 14 to a Thomas Cassidy. In 1883, the property on which a timber building was constructed by 1908 was bought by Wilhlem Paganini whose daughters sold to the Theosophical Society in 1922.³

The foundation stone was laid in December 1922.⁴ The brick building described as much in advance of anything the Society in New Zealand had attempted, was designed by Auckland architect and Society member Henry F. Robinson and built by local contractors Craig Brothers.⁵ Featuring a projecting entry porch, columns, upper-storey balcony of temple-front appearance and a notable interior, the visually striking neo-Classical design was of a style traditionally associated with monumental public architecture, or the buildings of the banking sector, Freemasonry, and Nonconformist churches.⁶

The Theosophical Society was founded in New York in 1875 as a world organisation for the promotion of brotherhood and encouragement of the study of religion, philosophy and

¹ Elwood, Robert S., 'Islands of the Dawn: The Story of Alternative Spirituality in New Zealand, Honolulu, 1993, pp.96-7.

² Best, Simon, 'The Myers' Park Excavations Dam Wall Site (R11/2017): Final Archaeological Report', Auckland, 1998, p.2.

³ Deeds Index 1A.373, CTs NA1/141, NA133/213, North Auckland Land District, LINZ; W. Hickson, Map of Auckland, New Zealand, 1882, NZ Map 60b, Sir George Grey Special Collections, Auckland Libraries; 1908 City of Auckland Map; Map G12, ACC 014-G12, Auckland Council Archives.

⁴ *Auckland Star (AS)*, 3 Nov 1923, p.12.

⁵ *Ibid.*, pp.12, 17; 'New Theosophical Head Quarters', *Theosophy in New Zealand*, Vol XXI, No. 1, Jan 1923, [n.p.]; *New Zealand Herald (NZH)*, 8 Nov 1923, p.10. Henry F. Robinson and the Craig Brothers were also responsible for The Higher Thought Temple, a non-denominational church constructed in 1928 in nearby Union Street: NZHPT Registration Report, 'Higher Thought Temple', 13 Jun 2005, (List entry No. 4540), p.8.

⁶ Matthews and Matthews Architects Limited, '371 Queen Street, former theosophical society building - cultural heritage assessment (prepared for Brian Le Gros), Auckland, 2000, pp.9-10; James S. Curl, *The Art and Architecture of Freemasonry: An Introductory Study*, London, 2002, p.229; Dixon, Roger, and Stefan Muthesius, *Victorian Architecture*, London, 1985, pp.229, 231.

science and man's place in the universe.⁷ New Zealand Prime Minister Harry Atkinson was among the movement's many followers.⁸ The Auckland Society (the second in New Zealand) was chartered in March 1892, four years before formation of the New Zealand Section.⁹ The movement attracted middle-class business and professional people and some of the early leaders were women.¹⁰ Founding member of the Auckland Society and first General Secretary (1896-7) of the New Zealand Section, Lilian Edger (1862-1941), had graduated MA from Canterbury College in 1882.¹¹ Her niece Geraldine Hemus, an Auckland solicitor and in 1907 only the third woman to be admitted to the bar in New Zealand, joined in 1898 and was among the founders of the Society's Vasanta Primary School at Epsom (1919-59).¹² The H.P.B. Lodge, which took its name from the initials of Helena P. Blavatsky one of Theosophy's founders, was chartered in February 1903.¹³

In 1923, The HPB Lodge and the Section moved to the new Queen Street building, the primary venue for meetings, study classes, meditation classes and social gatherings.¹⁴ The Section occupied the first floor, a mezzanine. On the ground floor were the Society's lecture hall, the library, and a combined book depot and enquiries office. The basement contained the lodge room, classrooms and a social room; the lower basement the strong-room and the shrine room.¹⁵ In 1948 the Section moved to Epsom, followed by the H.P.B. Lodge membership in 1987.¹⁶ Following sale of the Queen Street property in 1994, the building became a nightclub and narrowly escaped demolition in 1997.¹⁷ In 2000, the building underwent further alterations for conversion to a cabaret-type entertainment venue, its current (2015) use.¹⁸

⁷ Donovan, Peter (ed.), *Beliefs and Practices in New Zealand: A Directory*, Palmerston North, 1985, p.235.

⁸ Morris, Paul, 'Diverse religions – Recent and new age religious movements', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12 URL: <http://TeAra.govt.nz/en/diverse-religions/page-9>

⁹ Elwood, pp.101, 103, 106; Neff, Mary, *How Theosophy came to Australia and New Zealand*, Sydney, 1943, p.82 (f.n.). The Wellington branch founded in 1888 was the first but lapsed and was re-charted in 1894. Prior to 1896, New Zealand fell within the Australasian Section; Hemus, G.M., 'Early Days of Theosophy in Auckland', *Theosophy in New Zealand*, Vol. 7, No. 2, (April-June 1946), p.52.

¹⁰ Elwood, p.96; Gilling, Bryan, [Review] Robert S. Elwood, *Islands of the Dawn*, URL <http://www.nzjh.auckland.ac.nz/document?wid=647&page=0&action=searchresult&target=> (accessed 23 May 2015), p.116.

¹¹ Elwood, pp.106-9; Hughes, Beryl, 'Edger, Kate Milligan', from the Dictionary of New Zealand Biography. Te Ara – the Encyclopedia of New Zealand, updated 30-Oct-2012 URL <http://TeAra.govt.nz/en/biographies/2e3/edger-kate-milligan>

¹² Hughes; Coney, Sandra, 'Ellen Melville (1882-1946)', McDonald, Charlotte, Merimeri Penfold, Bridget Williams (eds), *The Book of New Zealand Women: Ko Kui Ma Te Kaupapa*, pp.436-7; Elwood, pp.107-8; Stone, R.C.J., 'An Anatomy of the Practice of Law in Nineteenth-Century Auckland', *New Zealand Journal of History*, 1988, Vol. 22, No. 2, p.95; Patterson, Jack, 'HPB Lodge/History', URL <http://hpb.theosophy.org.nz/content/history> (accessed 20 May 2015).

¹³ Patterson.

¹⁴ Patterson; Donovan, p.235; AS, 18 Dec 1922, pp.13, 17; NZH, 8 Nov 1923, p.10; 29 Dec 1923, p.5.

¹⁵ 'New Theosophical Head Quarters', *Theosophy in New Zealand*, Vol XXI, No. 1, Jan 1923, [n.p.]; B/1922/390 - BUILDING CONSENT plan - O/20634/03 (Sheets 2, 3, 5), Property File 371 Queen Street, Auckland Council; Matthews and Matthews, pp.11-12; NZH, 8 Nov 1923, p.10.

¹⁶ 'Theosophical Encyclopedia, Theosophy in New Zealand' (published 13 Nov 2012) URL <http://www.theosophyforward.com/theosophical-encyclopedia/677-theosophy-in-new-zealand> (accessed 24 May 2015).

¹⁷ CT NA352/144, North Auckland Land District, LINZ; B/1997/306755- BUILDING CONSENT plan – Building Consent (Hobson), Property File 371 Queen Street, Auckland Council; NZH, 8 Jan 1998, p.A7.

¹⁸ Mathews and Mathews, p.20; Senior Architect/Planner Heritage Division to Central Area Planner, Auckland Council, 8 Aug 2000 (copy held HNZPT Auckland file BDG 228).

Further Reading

'Theosophical Society - New Building Begun', *Auckland Star*, 18 Dec 1922, p.13.

'Theosophical Society - Auckland Headquarters - A Striking Building', *New Zealand Herald*, 8 Nov 1923, p.10.

Patterson, Jack, 'HPB Lodge/History', URL <http://hpb.theosophy.org.nz/content/history> (accessed 20 May 2015)

'Theosophical Encyclopedia, Theosophy in New Zealand' (published 13 Nov 2012) URL <http://www.theosophyforward.com/theosophical-encyclopedia/677-theosophy-in-new-zealand> (accessed 24 May 2015).


Other Names	Theosophical Society Hall The White House Monica's
Key Physical Dates ¹⁹	Pre-1908: Construction - Timber building Unknown: Demolition 1922-3: Original Construction - Theosophical Society Hall (HPB Lodge) Unknown: Modification - Sectional Room divided into two (first floor) 1953: Modification:Part of lodge room flooring replaced (basement);False wall constructed in shrine room (lower basement); 1983: Modification - toilets in library area; fire separation; c.1994: Modifications:Bar in lecture hall, fire egress door and ramp (ground floor);Men's toilet area, and classroom area changed (basement);Strong room door removed (lower basement); c.2000: Addition - Rear, for new stage and backstage facilities; c.2000: Modifications:Additional level in roof space; dormer windows introduced;Performance area, bar, restore entry, new toilets and office provided; mezzanine installed in main hall office converted to bar (ground floor);Basement converted for accommodation suites;Lower basement converted for manager's suite; Lift installed.
Uses	Trade - Brothel Trade - Pub/bar/tavern/public hotel Religion - Religion - other (Former)

¹⁹ Material for this section is from Matthews and Matthews, pp.11-12; and memo, Senior Architect/Planner Heritage Division to Central Area Planner, Auckland Council, 8 Aug 2000.

	<p>Religion - Shrine (Former)</p> <p>Religion - Religious office (Former)</p> <p>Religion - Meeting House (Former)</p> <p>Education - Adult Education/training (Former)</p>
Associated List Entries	Myers Park Historic Area, List No. 7008
Protection Measures	<p>NOT Listed, Auckland Council District Plan - Central Area Section - Operative 2004 (updated 11 Feb 2013).</p> <p>NOT Listed, Auckland Council Proposed Unitary Plan (notified 30 Sep 2013) District Plan Listing/Reserve/Covenant or other status; supply details.</p>
Recommendation	<p>Technical change required:</p> <p>Board Paper references: HP 286/1981; BD 2010/02/25.</p> <p><i>Change Name:</i> Theosophical Society Hall (HPB Lodge) (Former).</p> <p><i>Add Legal Description:</i> Pt Allot 14 Sec 29 Town of Auckland, Pt DP 5256 (CT NA352/144), North Auckland Land District.</p> <p><i>Clarify Extent:</i> Extent includes the land described as Pt Allot 14 Sec 29 Town of Auckland, Pt DP 5256 (CT NA352/144), North Auckland Land District, and the building known as Theosophical Society Hall (HPB Lodge) (Former) thereon.</p>

Attachments

Technical Change Request

List Entry Record			
List Number: 2650	Site Reference: P3840	HERITAGE NEW ZEALAND POUHERE TAONGA	
Name:	Theosophical Society Hall (HPB Lodge)		
Other Names:	Name	Year From	Year To
	Theosophical Society Hall		
Location:	371 Queen Street, AUCKLAND		
List Entry Legal Description:	Pt DP 5256		
Local Authority:	Auckland Council (Auckland City Council)		
Summary:			
List Entry Status:	Listed		
List Entry Type:	Historic Place Category 2		
List Number:	2650		
Date Entered:	26 November 1981		
Extent of List Entry:			
Chattels			
District Plan Listing:	District Plan	NOT listed in Auckland District Plan (Central Area) Operative (in part) 19 January 2005	
Maori Interest:	Unknown		
Heritage NZ Office:	Mid-Northern Office		
Other Information:	Please note that entry on the New Zealand Heritage List/Rarangi Korero identifies only the heritage values of the property concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.		
General Nature of Wahi Tapu:			
Section 66(1) Assessment:	Section 23(1)	Registered under previous legislation (HPA 1980)	
	Section 23(2)	Registered under previous legislation (HPA 1980).	
Section 66(3) Detail:			
Statement of Wahi Tapu:			
Report Execution Time: 05/05/2015 18:59:26		Page 1 of 1	

BD Minute Board Paper references:

(BCC paper HP 286/1981)

Theosophical Society Hall (HPB Lodge),
371 Queen St, Auckland.



(BD 2010/02/25)

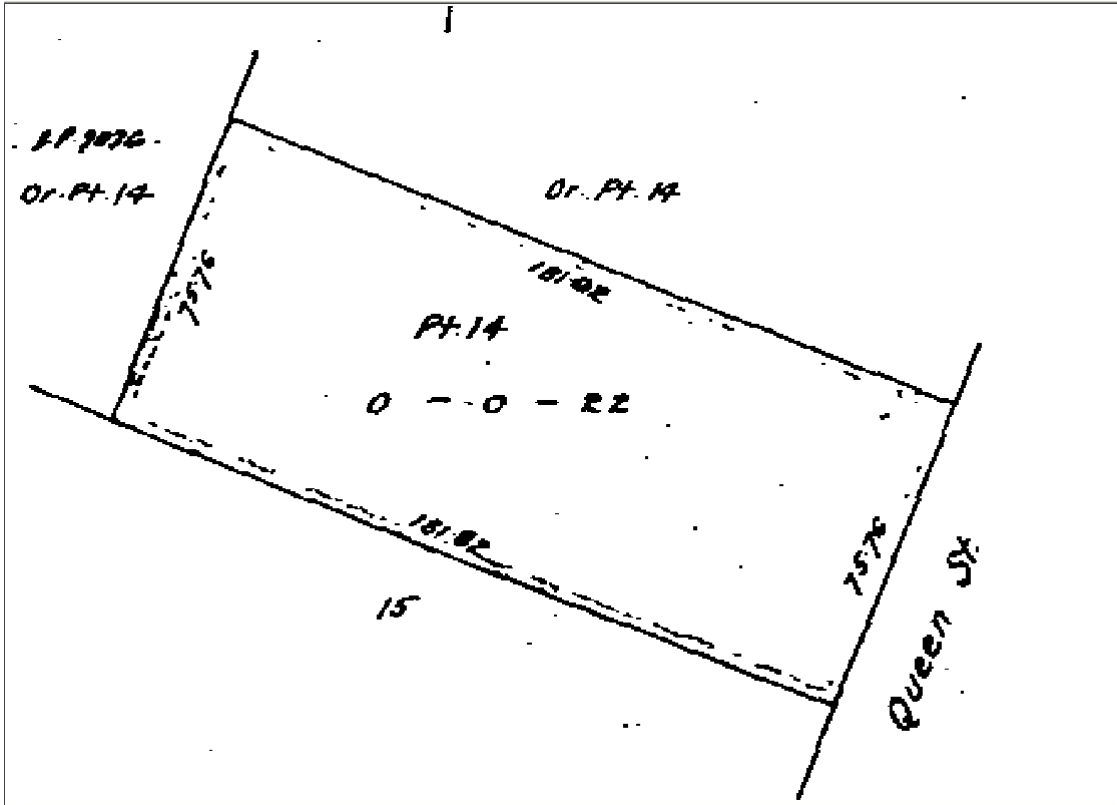
55*	2650	Theosophical Society Hall (HPB Lodge)	371 Queen St, Auckland	None Provided	Change address: 371 Queen Street, AUCKLAND
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Change address: 371 Queen Street, AUCKLAND

Evidence for Proposed Changes

Current Identifier: CT NA352/144, North Auckland Land District

	COMPUTER FREEHOLD REGISTER UNDER LAND TRANSFER ACT 1952	
Search Copy		
Identifier	NA352/144	
Land Registration District	North Auckland	
Date Issued	10 May 1922	
Prior References	NA133/213	
Estate	Fee Simple	
Area	556 square metres more or less	
Legal Description	Part Allotment 14 Section 29 Town of Auckland and Part Defined On Deposited Plan 5256	
Proprietors	White House Holdings Limited	
Interests	7087214.3 Mortgage to Westpac New Zealand Limited - 27.10.2006 at 9:00 am	
<small>Transaction Id</small>	<small>41120072</small>	<small>Search Copy Dated 9/03/13 9:19 am, Page 1 of 1</small>
<small>Client Reference</small>	<small>lmckene2011</small>	<small>Registrar Only</small>





Map of Extent: Extent includes the land described as Pt Allot 14 Sec 29 Town of Auckland, Pt DP 5256 (CT NA352/144), North Auckland Land District (outlined in magenta) and the building known as Theosophical Society Hall (HPB Lodge) (Former) thereon.
(Google Earth, 21 May 2012)

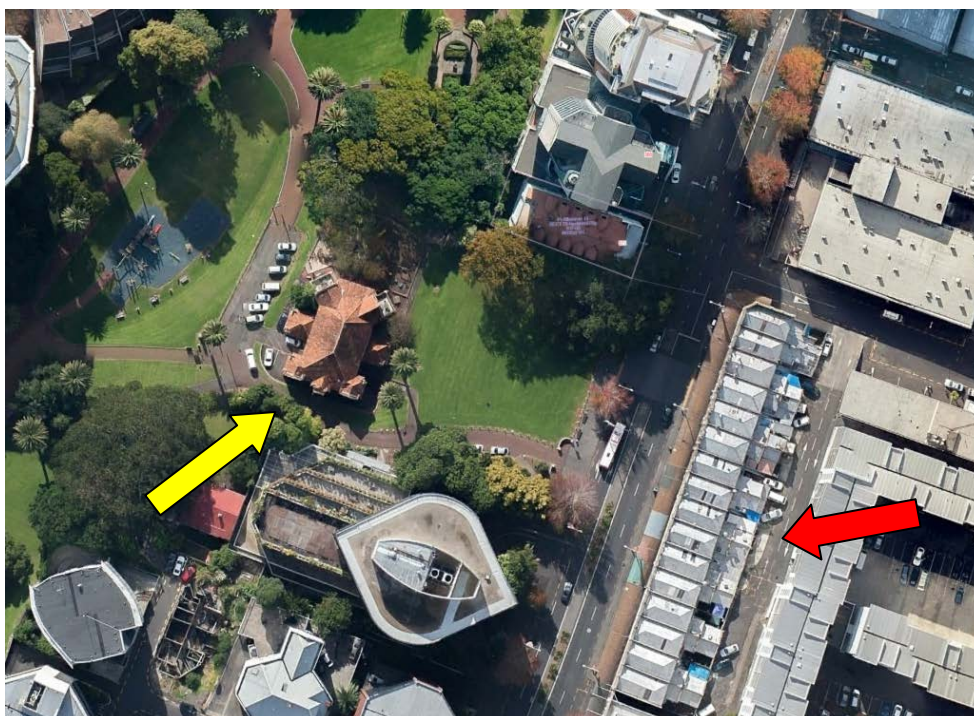
Images



The above imposing hall has just been completed in Upper Queen Street for the Theosophical Society. The building was designed by Mr. Henry F. Robinson. The architecture is a combination of Tuscan and Ionic. Besides a main hall, with a seating capacity of 300, there is a smaller hall or lodge capable of accommodating 150 persons. In addition there is a social lounge, executive offices, and a basement for classrooms. The building is of brick and reinforced concrete, with interior finishing in kauri and rimu.

—Renowned photo.

Auckland Star, 3 Nov 1923, p.17 (National Library's Papers Past website)



Theosophical Society Hall (HPB Lodge) (Former): Showing relationship of place to Myers Kindergarten (yellow arrow); terrace of Queen Street Shops (red arrow) and Myers Park Historic Area (Google Earth, 21 May 2012)

Name(s) **Barristers Chambers (Associated retail use 1996)** Unique ACC Identity Number **0731**
 Address **Shortland Street 023 / Corner O'Connell Street, City** **Hobson/C**

A Style #	Edwardian stripped classical	40	20	10	5	0	0	+5
		U	E	S	M	N	N	

B Construction	Brick	32	16	8	4	0	0	+0
		U	E	S	M	N	N	

C Age	1918	40	20	10	5	0	0	+0
		before 1839	1840-59	1860-79	1880-1913	1914 +		

D Architect/Designer /Originator	PATTERSON D.B	24	12	6	3	0	0	+0
		U	E	S	M	N	N	

E Design		32	16	8	4	0	0	+4
		U	E	S	M	N	N	

F Interior	In good condition.	24	12	6	3	0	0	+3
		U	E	S	M	N	N	

G Personnel		40	20	10	5	0	0	+0
		E	S	M	N	N	N	

H Events		20	10	5	0	0	0	+0
		E	S	M	N	N	N	

I Social Context	Original barristers chambers.	20	10	5	0	0	0	+0
		E	S	M	N	N	N	

ENVIRONMENT								

J Continuity	Corner building	12	6	3	0	0	0	+6
		E	S	M	N	N	N	

K Physical Context (setting)		12	6	3	0	0	0	+0
		E	S	M	N	N	N	

L Landmark Quality		24	12	6	3	0	0	+3
		U	E	S	M	N	N	

M Group Significance Scheduled Items		48	24	12	6	3	0	+6

N Location	On original site.					0	-5	+0
						M	L	

O Intactness								

Recommendation		Interior Def:		Surrounds Def:				
Schedule: yes/no	Category	Interior	Surrounds					
N								
TOTAL							43	

AUCKLAND CITY COUNCIL
LISTED BUILDINGS/PLACES/OBJECTS
HISTORY CHECKLIST

Researchers Name: N Campbell #183
Research Date: 3-12-95

Name of Building: GAIL BILLING HAIR DESIGN
Address: 23 SHORLAND ST
Location/Ward: CITY
Architect: D.B. PATTERSON
Major Contractor or Builder: NOT KNOWN
Engineer: _____
Present Owner: _____
Address of Owner: _____
Tenant: _____

Year of Construction: 1918 Estimated Researched Known

Year of Demolition: N/A Estimated Researched Known

Original Use: BARRISTERS CHAMBERS
Allocated or other uses: COMMERCIAL / RETAIL
State of building: GOOD

Site: Original Moved

PERSON

Associated with the life or activities of a person, group, organisation or institute that has made a significant contribution to the community, region or nation:

Now part of the large conglomerate Russell, McKerrin, McVeagh etc. Jackson & Russell were influential early lawyers in Auckland's early commercial history.

EVENT

Associated with an event that has made a significant contribution to the community, region or nation:

CONTEXT

Associated with, and effectively illustrative of broad patterns of cultural, social, political, military, economic or industrial history:

Also known as Jackson & Russell's building, this was originally built as barristers chambers for well known Auckland lawyers. It now houses a commercial and retail mix.

SOURCE

Auckland City Plans (1918)
Cityscope (1995)
R.C.J. Stone, Makers of Forties