

OUR LADY STAR OF THE SEA AND CEMETERY

28 Picton Street, Howick



Figure 1: 28 Picton Street, Howick (Auckland Council, March 2017)

INTRODUCTION

Purpose

This evaluation assesses the historic heritage values of Our Lady Star of the Sea Church and cemetery at 28 Picton Street, Howick. The purpose of the document is to evaluate the place against the Auckland Unitary Plan (Operative in Part) (**AUP**) and recommend, based on its known heritage values, whether the place meets the thresholds for inclusion in Schedule 14.1 Schedule of Historic Heritage of the AUP.

The Regional Policy Statement section of the AUP identifies the criteria and thresholds for historic heritage places and areas. The evaluation criteria are historical, social, Mana Whenua, knowledge, technology, physical attributes, aesthetic, and context¹. The thresholds are included in Policy B5.2.2(3), which states that places or areas may be included in the schedule if:

- (a) *the place has considerable or outstanding value in relation to one or more of the evaluation criteria in Policy B5.2.2 (1); and*
- (b) *the place has considerable or outstanding overall significance to the locality or greater geographic area.*

¹ Unitary Plan B5.2.2(1)

Background & constraints

Information on the history of the place and a physical description are sourced from Auckland Council Heritage Unit's property files and any other sources as noted. The information in the files is not exhaustive and additional research may yield new information about the place.

This evaluation does not include an assessment of archaeological values or an assessment of the importance of the place to Mana Whenua. This evaluation does not include a structural evaluation or condition report.

A site visit was conducted on 7 May 2022 from the public realm.

IDENTIFICATION

Site address(es) and/or location	28 Picton Street, Howick
Legal description(s)	Lot 5 DP 48322
AUP zone	Business – Town Centre Zone
AUP overlays	Special Character Area Overlay – Business Howick; Historic Heritage Overlay Extent of Place; Notable Trees Overlay
New Zealand Heritage List / Rārangi Kōrero details	NA
Archaeological site (Heritage New Zealand Pouhere Taonga Act [HNZPTA] 2014, Section 6)	Yes
Cultural Heritage Inventory (CHI) reference(s)	Cemetery – 12447; Two oak trees – 2079
New Zealand Archaeological Association (NZAA) site record number(s)	No

Location



Figure 2: Location map for 28 Picton Street, Howick (blue line) (Auckland Council GeoMaps)

HISTORICAL SUMMARY AND PHYSICAL DESCRIPTION

History

The Church

Built in 1960, Our Lady Star of the Sea Roman Catholic Church is the second church to be built on the site at 28 Picton Street. The church site has a long history, dating back to 1847, with the arrival of the Royal New Zealand Fencibles. The Fencibles were retired soldiers from Great Britain who had served in combat overseas and were under the age of 48. Sir George Grey facilitated the fencibles and their families move to Auckland by promising them land and a cottage. Assigned to defence posts in Howick, Panmure, Otahuhu and Onehunga, over 800 people made up of fencible families settled in the Howick borough.² Part of the settlement agreement included the donation of land for a church and presbytery along with a cemetery. Approximately half of the fencible settlers were Irish Catholic. The land for the Catholic Church in Howick was selected by the first Bishop of Auckland, Bishop Pompallier.

The first Catholic parish priest for the fencible settlements of Howick, Panmure and Otahuhu, was the Marist pioneer missionary Father Antoine Marie Garin. From France, Father Garin had been in New Zealand since 1841, arriving in the Bay of Islands and establishing missions in parts of Northland. He was greatly revered by Māori in Northland and his reputation had preceded him when he arrived in Howick in 1847. In 1848, Father Garin built a schoolhouse on the subject site. Some funding had been made available to the church through an Education Ordinance passed in 1847. In building the school, Father Garin was overwhelmed by the assistance he received from local iwi, Ngati Tai from the Umupuia marae in Maraetai, most of whom had converted to Christianity.³ Contributions received from fencible families were also generous, given their limited income. Ngati Tai supplied timber, while

² *The History of Howick and Pakuranga*, La Roche, Alan, 1991, pp 116-117

³ *Footsteps of Faith*, Mike and Helen Hammond, p23

settlers and fencibles contributed as much financial support that they could afford for the building.⁴ Ngati Tai and the settlers worked alongside each other to construct the school.⁵ Father Garin also arranged for a cottage to be built on the site to serve as the presbytery. The schoolroom served as a temporary chapel,⁶ and was blessed by Bishop Philippe Viard in 1848.⁷ Father Garin managed to establish schools in all three fencible settlements of the parish. Archives from the Sisters of Mercy indicate that lay teachers taught at the school from 1848 until 1903.

In 1850, Rome directed changes to the administration of the Catholic Church in New Zealand which removed the Marists to Wellington province and the South Island.⁸ Father Garin was sent to Nelson where he remained for the next 39 years until his death in 1889.

From 1850, the Howick Panmure parish⁹ was left with temporary care priests until in 1852, when Father Henry Fynes was appointed parish priest. Much loved by his parishioners, he was to remain the parish priest for the next 21 years and was one of the longest serving priests of the parish. Under his charge, construction was started on the first church in 1852 and it was completed in 1854.¹⁰ It was blessed by Bishop Pompallier in the same year.



Figure 3: Earliest known image of the first Our Lady Star of the Sea Church with the spire still intact, taken around 1860. Gravestones can be seen in along the street boundary close to the church. (*Footsteps of Faith*, p27).

The schoolhouse was relocated twice, eventually being sited behind the new church. It continued to be used as a school as well as becoming the parish hall. In 1874, following Father Fynes' departure from Howick, he was appointed the high-ranking role of Vicar General and Administrator of the Auckland Diocese. Over the next few decades, a number of priests served the Howick parish, some for only short periods. One of the longer serving fathers was Monsignor Walter McDonald (known as Father Walter), who was a legendary figure in the Auckland province. He had been the parish priest for Auckland city after being appointed administrator of St Patrick's Cathedral in 1871 and was enormously popular with the Auckland public. With the arrival of a new Bishop of Auckland, Bishop

⁴ *New Zealander*, 2 February 1848

⁵ *Footsteps of Faith*, Mike and Helen Hammond, p23

⁶ *New Zealander*, 2 February 1848

⁷ *Footsteps of Faith*, Mike and Helen Hammond, p24; Bishop Viard was Auckland's Co-adjudicator Bishop between 1846 and 1850.

⁸ *A Brief History of the Catholic Church in New Zealand*, E R Simmons

⁹ In 1850 Otahuhu was included in a new parish which extended from Ellerslie to Papakura.

<https://otahuhucatholic.org.nz/parish-history/> accessed 22 March 2022

¹⁰ Diocesan archives, Father Fynes' Notebook as mentioned in *Footsteps of Faith*, Mike and Helen Hammond, p28

Luck, Father Walter was appointed¹¹ to the Howick-Panmure parish in 1886.¹² He remained there until his death in 1899.

In 1904 the Mission Sisters began to teach at the school. In 1925, Bishop Cleary purchased a large villa in Granger Road, Howick to house orphans looked after by the Sisters of Mercy, who were being relocated from Pah Homestead. He also purchased 20 acres of dairy farm surrounding the new orphanage to provide some financial support for the church.

It was not until 1949 that Howick and Panmure were recognised as separate parishes. At the time, the original timber church was still standing. Father William Barry Flynn was parish priest at the time decisions were being made about a new church, after being appointed to the parish in 1952. Father Flynn was born in Auckland in 1904 and was ordained in Rome in 1931. Before he was appointed to Howick, he had served in Waihi, Onehunga, the Coromandel and the Hauraki Plains. He was to remain in the parish until 1975. By 1952, the parish included Buckland's Beach, Whitford, Beachlands and Maraetai.¹³ Although a church was built at Buckland's Beach in 1953 to take some of the congregation, the 1854 Howick church was still too small for this growth in the parish. Furthermore, there were concerns over the condition of the original church, which had already lost its spire, reportedly because of a lightning strike, and was suffering decay, largely due to borer. The 1854 timber church survived for 105 years until 1959 when it was demolished, to make way for a new larger church. In 1960, Father Flynn embarked on a fundraising campaign¹⁴ to build a new church along with a new presbytery. Meanwhile mass was being held in the Howick Town Hall.¹⁵ Funding was also helped by selling the Granger Road dairy farm in 1959. This land that surrounded the Star of the Sea orphanage was subdivided for residential development. Other land adjacent to the church was sold in 1960 and subdivided into 20 sections as part of the Parkhill Road and Walter McDonald Street residential development.¹⁶

Architects, Thorpe, Cutter, Pickmere and Douglas were commissioned to design the church. In 1959, the early 1848 school was re-sited on the church land at 28 Picton Street, and the presbytery was demolished along with the church.¹⁷ The new church was completed and blessed by the Bishop of Auckland, the Most Reverend James Michael Liston on 11 December 1960.

¹¹ There is understood to have been some jealousy on Bishop Luck's part over the immense popularity of Father Walter throughout the Auckland area.

¹² <https://teara.govt.nz/en/biographies/1m3/mcdonald-james> accessed 30 March 2022

¹³ *The History of Howick and Pakuranga*, La Roche, Alan, 1991, pp 118-119

¹⁴ This was 'planned giving' approach, whereby parishioners were asked to set aside money in their personal budget to help fund the new church.

¹⁵ *Footsteps of Faith*, Mike and Helen Hammond, p75

¹⁶ *Ibid*, p17

¹⁷ *The History of Howick and Pakuranga*, La Roche, Alan, 1991, pp 118-119

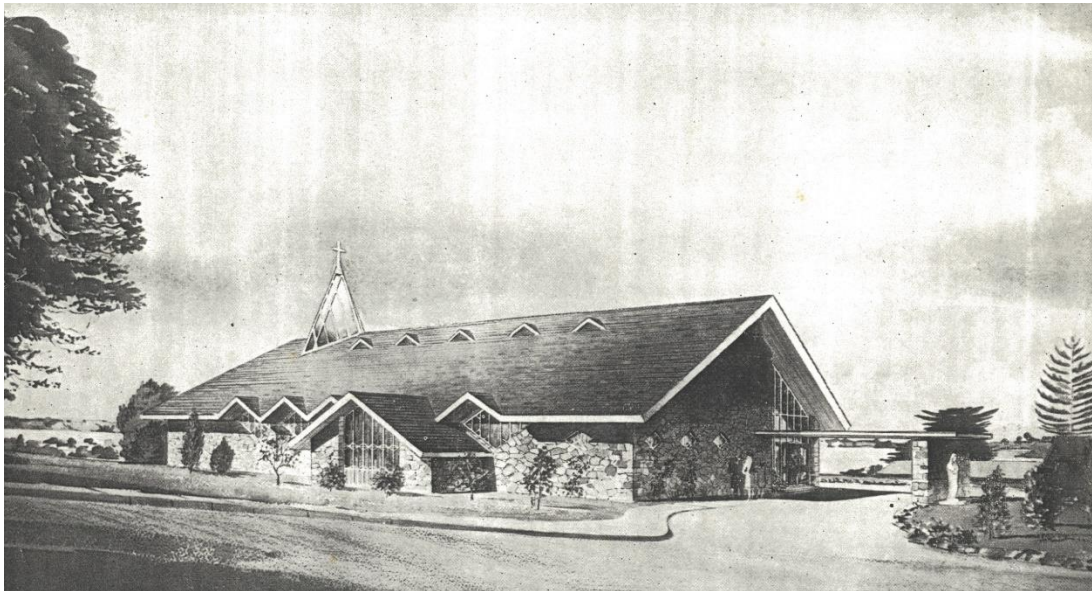


Figure 4: Artist's impression of 1960 Church (Howick Historical Village)

Father Peter Prendergast was appointed to the parish in 1984. He commenced making a number of changes. To begin with, in 1985 he arranged for the original 1848 schoolhouse to be dismantled and taken to the Umupuia Marae at Umupuia Beach for the use of Ngati Tai,¹⁸ honouring the local iwi's role in its original construction. In its place, at the rear of the church, a new presbytery was built in 1987. Meanwhile, the 1960 presbytery was converted into a parish centre which houses the parish office. Father Prendergast also introduced the first parish council.

By the 1990s, the 1960 church needed enlarging, to cope with the growing population and other alterations were also necessary to conform with more contemporary expectations of public worship. Some necessary funding became available when the Bucklands Beach church was de-sanctified and sold in 1991, and income was received from the sale of a section at Beachlands in 1992.¹⁹ In 1992, for the first time since the 1960 church had been built, alterations and extensions to the church began. Father Prendergast enlisted the help of an appointed church committee who oversaw the various proposals. The new additions were designed by local architectural draughtsman Richard Williams.²⁰

Changes included the enclosure of the 1960 carport, as it is described in the original plans,²¹ turning it into a glazed foyer. The eastern wall was extended approximately 4 metres, with the existing windows being relocated to the new wall. The addition of a chapel, the Blessed Sacrament Chapel, on the south-eastern corner of the church was clad in stone veneer to match the existing exterior stonework. New steps were added to the foyer entry and a verandah with steps to the eastern side which also provided a new entry to the church. Inside the church, the altar was relocated from the northern to the western side, in front of a new internal partition wall, behind which the new sacristy was located.²² The former choir balcony was removed along with the crying room below it. The additions focused on using materials to match the existing fabric of the 1960 church.²³ The additions were blessed by the Bishop of Auckland, Most Reverend Dennis Browne on 21 February 1993.

In 2008, Father Terry Montgomery was appointed to the parish. It was under his appointment that the 1960 church was finally dedicated in 2009. The debt for its construction was repaid some time

¹⁸ *Footsteps of Faith*, Mike and Helen Hammond, p84

¹⁹ The Beachlands section had been purchased in 1955 with the view that another church could be built there. However, the land was never used and was deemed unsuitable for a church.

²⁰ To date little information has been found on Richard Williams.

²¹ Auckland Council Property File

²² Previously the sacristy had been located where the utility room is now.

²³ Auckland Council Property files

before and it is unclear why it had not been dedicated earlier. Bishop Patrick Dunn performed the Dedication ceremony which marked the 50th anniversary of the church.

In 2018, the church celebrated its 170th anniversary as a parish.

Cemetery

Our Lady Star of the Sea Cemetery is already scheduled in Schedule 14.1 of the AUP as a Category A* historic heritage place and is identified for its historical, social and context values. As already mentioned, the cemetery was provided as part of a settlement agreement enabling the fencibles to bury their dead, on land blessed by the church. The cemetery has an established relationship with the 1960 church. Burial plots are still being utilised by those who have reserved them. Burials are recorded as early as 1848 prior to the first church being built.²⁴ The very first recorded burial is that of fencible soldier, Mathew Tierney, aged 40 who died in March 1848, not long after his arrival in Howick. In the first few years, a number of the burials recorded were infants or children.²⁵ In 1854, a scarlet fever epidemic took the lives of several children in the parish. Accurate records were not kept of the burials and the graves were reportedly marked by white wooden crosses. The crosses have since decayed and a board in the garden lists the names of 20 children that are believed to be buried in the cemetery grounds. Within the church two replica plaques list some of the names of the fencibles who fought in the New Zealand Wars and who are buried in the cemetery.



Figure 5. The church and cemetery in the late 19th century. (*Footsteps of Faith*, p29).

As well as the early burials of fencibles and their families, a number of well-known members of the Howick community are buried in the cemetery.

Sir Donald Simson, who served with the New Zealand Engineers at Gallipoli and was largely responsible for the establishment of the Returned Servicemen's Association (RSA) in New Zealand, was buried there following his death in 1961.

²⁴ List of burials from 1848-1902, Howick Historical Village

²⁵ Ibid.

When the second church was constructed in 1960, some of the headstones were relocated to other parts of the church site, providing room for the new building. Repositioning of the paths in the garden at this time opened up more burial plots.²⁶ In 1989, memorial plaques for those who had been cremated were laid in the gardens for the first time.

The cemetery has been consistently maintained by both the clergy and congregation of Our Lady Star of the Sea, with volunteers attending to the garden where the graves are located.

Physical description

Exterior of the church

Constructed with double stone walls,²⁷ and a clay, combined with matching concrete, tiled gabled roof,²⁸ the church is basically rectangular in plan, laid out diagonal on the site to assume a north south axis. The roof has four small gabled dormer windows on either side of the gable ridge, letting in light to the interior. A glazed pyramid spire is situated on the northern end of the ridge, also conveying light to the interior.

The original curved rock wall of the car port on the southern elevation is flanked by glazed doors angled on the eastern and western sides providing entry to the 1993 foyer. Hovering above the wall, connected by glazing, is a flat roof extending to the original northern wall of the church. A stone gable end extends above the flat roof with asymmetric triangular glazing on the eastern side. On the western side of the southern elevation the extent of the stone wall is exposed and features two hexagonal coloured-glass rosary windows.



Figure 6: The southern elevation front entry on the western side to the church, showing the enclosed carport which is now a foyer entry. (Auckland Council, March 2022)



Figure 7: The southern elevation front entry on the eastern side to the church, showing the enclosed carport which is now a foyer entry. (Auckland Council, March 2022)

²⁶ *Footsteps of Faith*, Mike and Helen Hammond, p200

²⁷ Apart from the chapel walls which was added in 1993. The walls are clad in stone veneer.

²⁸ Auckland Council Property Files.



Figure 8: The original curved rock wall of the former carport, on the southern elevation. Clear views to the sea providing the setting for the naming of this church. (Auckland Council, May 2022)

The western elevation displays an asymmetric arrangement of three gabled clerestory diamond shaped windows, interrupted by a wider gabled stone annex (the sacristy), with glazing making up most of its wall.



Figure 9: The western elevation showing some of the earliest graves in the cemetery. (Auckland Council, May 2022)

Stone dominates the northern elevation extending up to the gable end with a timber entry door on the western side. The centre of the wall protrudes slightly with concrete pillars on either side and glazing connecting this section to the main wall.



Figure 10: The northern elevation (Auckland Council, March 2022)

The eastern elevation is part of the 1993 extension. A central verandah and stairs lead from an arrangement of three gabled, almost full-length glazed walls, with double doors beneath the central gable. On either side of the verandah are two annexes. The northern annex is part of the original church and has three hexagonal rosary windows to its eastern elevation, two on its northern elevation and one on its southern elevation. The southern annex, which provides a small chapel, has hexagonal rosary windows on both northern and southern walls and one large hexagonal rosary window on the eastern elevation, below which is a granite plaque commemorating the church extension being blessed by the Bishop of Auckland, Most Rev Denis Browne.



Figure 11: The eastern elevation, showing side entry and terrace. (Auckland Council, March 2022)

Interior of the church

The interior layout is simple with a large nave entered through glazed double doors from the foyer, or doors from the eastern verandah. A granite plaque in the foyer commemorates the first blessing of the original church by Bishop Pompallier and the blessing of the 1960 church (when it was first built) by Bishop James Liston. A chapel room is located in the south-eastern corner annex. A utility room and toilets are located in an annex on the north-eastern side of the church. The sacristy is behind a wall in the smaller western annex and the Sanctuary with its altar and pulpit is central to the western wall.

The walls of the interior are a mix of exposed stone and plaster while the gabled ceiling is lined in tongue and groove tawa sarking, featuring the exposed angles of the dormer windows and the spire. Square columns on the eastern side indicate where the walls were extended in 1993.

The windows

Contemporary stained-glass windows feature on all walls of the church depicting biblical references. Above the altar the window represents the rising sun referring to prophecy 'Malachi 1:1 1' from the Old Testament.²⁹ The window was designed by Richard Williams and made by Robert Patching.³⁰

²⁹ <https://www.howickcatholic.org.nz/our-church-building.html> accessed 25 March 2022

³⁰ *Footsteps of Faith*, Mike and Helen Hammond, p89



Figure 12: The interior of the church showing the coloured glass window above the altar. (Auckland Council, March 2022)

The coloured glass images of the three rosary windows in the nave are the *Windows of Our Lady*, designed by parishioner Ann Purchase and made by Sonja Spellers. They depict Mary at various stages of her life and death. Other windows created by the same team include the eastern windows, above the baptismal font representing the seven sacraments and another depicting the Days of Creation from Genesis. They also created a memorial window for parishioner Collen Weir which is located on the western wall.

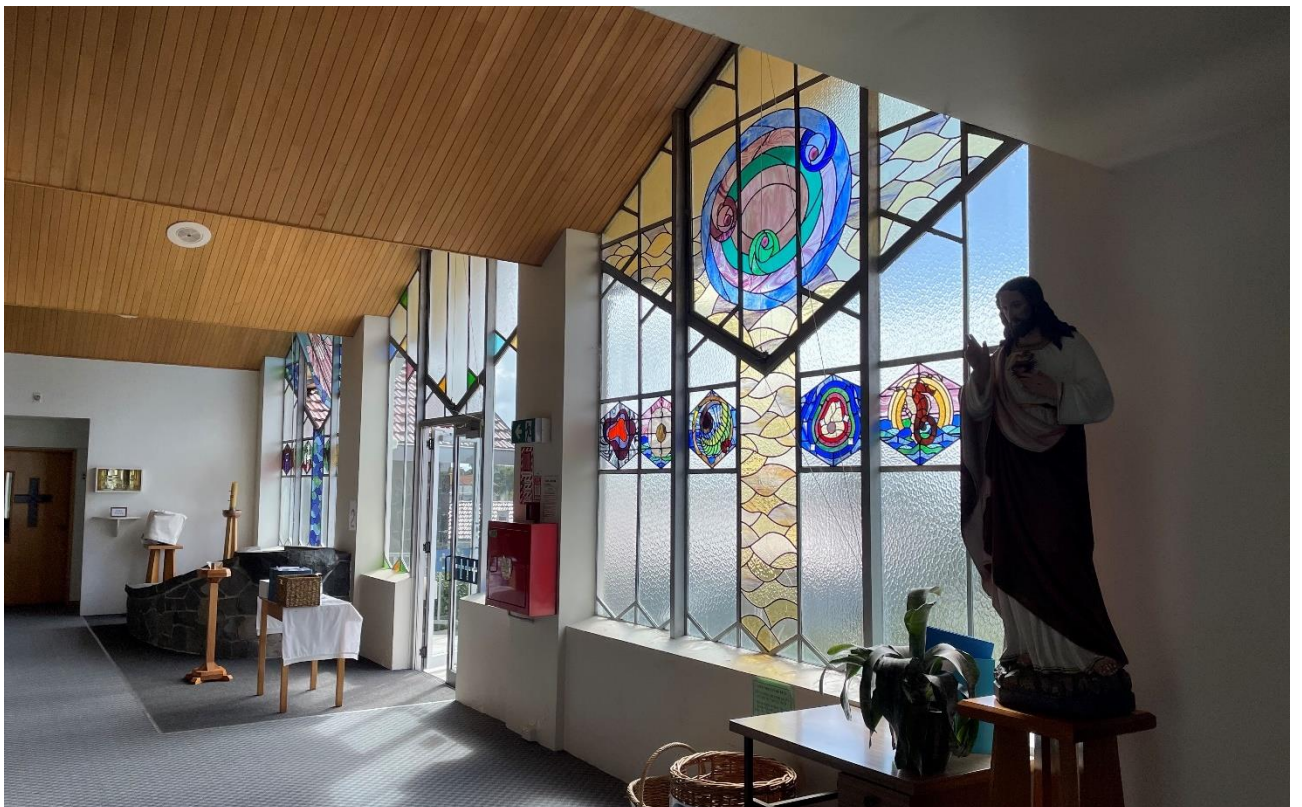


Figure 13: The coloured glass windows on the eastern wall extension. (Auckland Council, March 2022)

In the chapel two of the three rosary windows were designed and made by a seminarian, Marcel Smits, who donated them to the church. The southern window depicts the ship, *Sir George Seymour*, which brought the fencibles to Howick; an anchor representing the strength and stability of the church; and a star signifying the patron of the church, *Our Lady Star of the Sea*. The window on the north wall portrays New Zealand beneath a cross, with Coats of Arms either side of Pope John-Paul II and the Bishop of Auckland at the time, Denis Browne. On the eastern wall the stained glass was designed and made the firm of John Abrahamczyck, depicting the food of the Israelites on their way to the promised land in one panel and the five loaves and two fish in the other.

Cemetery and garden

The church is situated in a garden setting with a cemetery³¹ with clear views to the sea. The gravestones and plaques are integrated with mature trees and garden plantings and surround the church, some being located against the church walls. There are a number of early graves dating from the mid-19th century to the early 20th century, some with more elaborate headstones than others, generally stone or marble, and often inscribed with a number of family members. Some headstones are finely crafted examples of Victorian masonry with carved ornamentation. Horizontal slabs, generally concrete, combined with a headstone or plaque are common on the western and northern sides of the church. Granite plaques and less decorative headstones are more common from the mid-20th century to the present day. There are a number of surviving headstones for fencibles and their families, a tangible reminder of those early settlers in Howick.³² Although some of the inscriptions are disappearing, others have been well preserved and the names very clear with their dates of death. Some of the names are the Kerr family (William Kerr and his wife Bridget, who both died in 1874, and other family members); the Fitzpatrick family (Patrick who died in 1887 and his wife Ann and other family members); the Brophy family (Michael Brophy, who died in 1891, and other family members); the Brady family (understood to be the sons and daughter in law of fencible, Peter Brady); Peter Glynne and his family; Patrick Evers and his family; William Frost, (believed to be the son of fencible Thomas Frost); the Kelly family; the Page family (Michael Page, who died in 1892, his wife Mary and other family members).

³¹ AUP Schedule 14.1 Schedule of Historic Heritage ID 01372

³² Refer to Appendix 2 for images of the gravestones



Figure 14: The Fitzpatrick family graves on the western side of the church, close to the street boundary. The marble monuments are fine examples of more embellished masonry. (Auckland Council, May 2022)

Two large oak trees³³ feature on the western border of the site. A large Pohutukawa tree is located on the south-eastern corner of the site.

Other buildings

North of the church on the site is the former presbytery which is now used as the parish centre and offices for the church. To the west of the parish centre is the later presbytery.

Architect – Thorpe, Cutter, Pickmere, Douglas and Partners

In 1950, four independent architects were chosen to design the National Women’s Obstetrics and Gynaecological Hospital at Greenlane. They were Raymond Armstrong Thorpe, ‘Mick’ George Clayton Cutter, Ralph Pickmere and K W Douglas, all in Wellington. As part of a requirement for government funding for the hospital, they were required to amalgamate and they consequently formed the firm Thorpe, Cutter, Pickmere and Douglas. They went on to become one of the most prominent and influential architectural firms of the 1950s and 1960s.

Each of the partners were born between 1910 and 1912 and had attended the Auckland University College School of Architecture in the 1930s. They all served in World War II as officers. Cutter and Douglas served in the Royal New Zealand Air Force (RNZAF), while Thorpe was in the Royal New Zealand Navy (RNZN) and Ralph Pickmere in the New Zealand Engineers in the Middle East.³⁴

The firm was also responsible for the first curtain wall commercial skyscraper built in Queen Street, the former AMP building in Queen Street (1963); the Northcote War Memorial Hall in Northcote (1956); the Television Transmitter Station at Waiatarua (1963); the National Women's Hospital, Greenlane (Stage I in 1957 and Stage II in 1965); North Shore Teachers' College (1964); and the Auckland Observatory, One Tree Hill (1969). Other churches and ecclesiastical buildings designed by the firm include the Anglican Church in Tokoroa (1952); the Marchellan Marist Brother’s Training College (1960); St Mary’s Roman Catholic Church, Northcote (1963); St Georges Presbyterian Church, Takapuna (1963)³⁵; and the Sacred Heart Church, Ponsonby (1964).

³³ AUP Schedule 10 Notable Trees Schedule ID 2079

³⁴ <https://natlib.govt.nz/records/35713886>

³⁵ Historic Heritage Schedule no: 2685

SIGNIFICANCE CRITERIA

Historical

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

Our Lady Star of the Sea Church and cemetery has considerable local historical significance in its associations with the Howick Roman Catholic community, including its past parishioners, some of whom are commemorated in the church. The site has been used by the church since the first European settlers arrived with the fencible settlement in 1847. As such, the place is associated with some the earliest Catholic priests in New Zealand such as widely revered Father Garin, who set up the first building on the site in 1848, a schoolroom, also used as the first place of worship, and Father Fynes, who built the first church on the site in 1854. The church is the second to be built on this site as result of a later surge of development in the area leading to an expanding congregation. Built in 1960, following the demolition of the first church, the place is associated with other former priests who played an important role in the development of the Roman Catholic faith in the locality. Of particular note, is Father William Flynn, who served in the parish for 22 years, and was responsible for raising the funds for the design and construction of the 1960 church. The place has a historic association with the first Bishop of Auckland Bishop Pompallier who dedicated the first church in 1854.

The place has historical significance for its association with some of the earliest settlers in Auckland, the fencibles and their families, many of whom are buried in the cemetery. Arriving in the area in 1847, they were responsible for the early establishment of Howick in what was then the remote outskirts of Auckland. At least half of the fencibles that arrived in Howick, were Irish Catholic. They played a big part in arranging the construction of the first church in 1854 and helped build the school in 1848. Successive generations of the fencible families who remained in Howick, continue to worship at the church.

The cemetery has regional historical significance as one of the earliest Auckland cemeteries with the first burial recorded as being 1848, soon after the first settlers arrived. It is the resting place of families and individuals who have contributed to the establishment and development of Howick from the mid-19th through to the 20th century.

Our Lady Star of the Sea Church and cemetery has **considerable local** historical value.

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.

Our Lady Star of the Sea Church and cemetery has considerable local social, spiritual and commemorative values. It is held in high esteem by the congregation in Howick as it continues to be an important place of worship for the Roman Catholic community. The church provides for the religious needs, spiritual beliefs and aspirations of the local community and reflects the longstanding affiliations of local parishioners whose families have benefitted from the place for over 170 years.

The social value of the place is demonstrated in how the church and its associated buildings, the garden and cemetery setting have been well maintained over the years by the parishioners who volunteer their time.

On a corner site, the place has symbolic value as a marker readily identified by the local community, not only the Catholic community. The place is of interest to Howick's Historic Village, who hold

information on the church and its history and who possess earlier commemorative plaques from the 1854 church. The place also has commemorative value featuring items remembering past parishioners including two timber memorial scrolls commemorating some of the Imperial Soldiers who are buried in the cemetery. The cemetery is also held in high regard by the local community commemorating the early settlers and, in many cases, their descendants, as well as local residents buried there.

Our Lady Star of the Sea Church and cemetery has **considerable local** social value.

Mana Whenua

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

Our Lady Star of the Sea Church and cemetery is not identified in the AUP Schedule 12 Sites or Places of Significance to Mana Whenua (**Schedule 12**). This place has been evaluated primarily for its built heritage values.

Council has a process for assessing sites and places of significance to Mana Whenua. The first step in this process is for iwi to nominate sites. If a site or place is evaluated as significant to Mana Whenua against the factors set in the AUP, it will be considered for inclusion in Schedule 12 and/or, if it has additional values, Schedule 14. No nomination has been received by iwi for this place for its inclusion in Schedule 12.

Our Lady Star of the Sea Church and cemetery specifically is unlikely to have value to Mana Whenua in accordance with the factors or criteria set out in the AUP. However, this is not to say that the place does not have value to Mana Whenua or that the site or landscape may not be nominated by iwi at a future time.

Mana Whenua are required to be consulted during the preparation of any future plan change to consider the addition of this place to the AUP. If / when Mana Whenua values are identified this review will be amended.

Our Lady Star of the Sea Church and cemetery has **no known** Mana Whenua values.

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.

Like many ecclesiastical places, Our Lady Star of the Sea Church and cemetery has potential to provide evidence or enhance public understanding and appreciation of the fencible settlement in Howick, and the part religion played in the life and death of the fencible soldiers and their families. The cemetery, in particular as a publicly accessible place, provides tangible material relating to the early history of Howick by linking graves in the cemetery to individuals who played a role in the development of the settlement, and to descendants of all persons interred there.

Our Lady Star of the Sea Church and cemetery is considered to have **considerable local** knowledge significance.

Technology

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

The use of stone to build the church is of interest in the overall structural integrity of the place. However, the method of construction is not unusual for the period.

Although there are good examples of technical accomplishment in monumental masonry in the cemetery, they are not unique and can be found elsewhere in other burial grounds both locally and across the Auckland region.

Our Lady Star of the Sea Church and cemetery has **little** technological significance.

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.

Our Lady Star of the Sea Church is considerably significant as a work of notable Auckland architectural firm, Thorpe, Cutter, Pickmere and Douglas. The firm was prolific in its design accomplishments. They were responsible for the AMP building in Queen Street in 1959, which was officially Auckland's first glazed curtain-wall skyscraper. The firm also designed a number of other prominent buildings around Auckland, including churches. The church building is a notable example of the firm's church designs.

As a Modern ecclesiastical design, the church has considerable significance for the use of quality materials both inside and out to convey a new style of church based on the design principles of the time. Skilled craftsmanship in laying the stonework, the use of a glazed pyramid as the spire, the asymmetry of the remaining original composition of the church in the placement of windows and gables, all add to the quality of the unique design while providing a highly functional building.

Later alterations, although matching the materials and to some extent the design, have not quite captured the physical genius and scale of the original design. However, they have blended satisfactorily with the style, and only marginally detract from the 1960 design.

The funerary architecture in the Our Lady Star of the Sea cemetery is made of a range of stone types including granite, and marble. The materials, design elements and symbolism found on headstones and grave furniture at the cemetery are a good physical representation of mid- to early 20th century monumental masonry. Later, less embellished grave markers are an important reflection of the changing fashions in funerary architecture through time.

Our Lady Star of the Sea Church and cemetery has **considerable local** physical attributes value.

Aesthetic

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

Our Lady Star of the Sea is a prominent local landmark with substantial visual appeal providing considerable aesthetic value. Diagonally situated on the site, the church is expressive in its appearance with a striking asymmetric design and the use of attractive stonework on both the exterior and interior. Contemporary rose windows, with concrete reveals making them more conspicuous, provide more visual appeal to the exterior.

The use of dormer ventilator windows and a glazed spiral, along with the positioning of other windows, has created a light filled interior that effectively evokes the perception of divinity that all churches aspire to.

The contemporary coloured-glass windows, undertaken by Sonja Spellers, are spectacular adding to the visual quality of the place. A number of the windows were designed by local resident, Ann Purchase, a member of the congregation.

The attractive setting of the church, overlooking the eastern bays, in a landscaped garden with mature trees and the cemetery enhance the aesthetic appeal of the church. The cemetery, situated in a prominent location on the main road on the edge of the Howick Village, provides a tangible and visible

symbol of the mid-19th century settlement in Howick. The aged oak trees contribute to the sense of early settlement reminding visitors of the age of the place as part of an early colonial settlement.

Our Lady Star of the Sea Church and cemetery has **considerable local** aesthetic value.

Context

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

Our Lady Star of the Sea Church and cemetery has considerable context value, forming part of the historical and cultural development of Howick since 1847. As part of the second wave of development in Howick, following the opening of the Panmure Bridge in 1959, the church integrates well with its surrounding context. Positioned at the commercial / residential interface of Howick, the church and cemetery contribute substantially to the streetscape providing a picturesque approach to the Picton Street village.

As part of the local cultural context, Our Lady Star of the Sea Church and cemetery form part of a small group of churches, in particular the All Saints Anglican Church and cemetery, and to some extent the former Uxbridge Presbyterian Church, which together tell the story of the early religious history in Howick.

Our Lady Star of the Sea Church and cemetery has **considerable local** context value.

STATEMENT OF SIGNIFICANCE

Our Lady Star of the Sea Church and cemetery at 28 Picton Street, Howick reflects the historic, social and spiritual development of the Roman Catholic Church in Howick. Located on the same site as the first Catholic Church and the small schoolroom before that, the place is associated with the history of Catholic worship in the area since 1848, while the cemetery includes some of the earliest burials in Howick. The place has an important association with the Irish Catholic fencible soldiers and their families who settled in Howick in the late 1840s. Laying down roots to create a new village, the church and cemetery are a direct result of the fencible settlement in the area. Early graves are tangible reminders of this past settlement.

Associated with past and present congregations and parish priests, the church has played an important role as a place of worship, fellowship and education for the local Catholic community and remains active to this day. Built in 1960, the church was designed by notable architecture firm Thorpe, Cutter, Pickmere and Douglas. Prominent in the 1950s and 1960s, the firm were known for their 'modern' designs and were responsible for the first glass-curtain wall skyscraper in Auckland. The church reflects the modernist ideals of the architects, in its simple yet complex design, capturing the functional requirements of the church while delivering a striking appearance to the street. It is a unique example of the firm's ecclesiastical architecture. Built of stone, the bulky nature of the walls is broken up with an asymmetric arrangement of windows, cleverly placed to bring suitable light into the interior, while providing a delicate balance to the exterior. The coloured glass windows add to the aesthetic value of the place, many designed by parishioner, Ann Purchase.

A local landmark, Our Lady Star of the Sea Church and cemetery has a distinctive presence in the streetscape of Howick village. Strong visual qualities are enhanced by the church's diagonal layout in a mature garden setting, the modernist design of the church strongly contrasting with 19th century and early 20th century stone funerary architecture.

TABLE OF HERITAGE VALUES

Significance Criteria (A-H)	Value	Geographic Context
A- Historical	Considerable	Local
B- Social	Considerable	Local
C- Mana Whenua	No known	NA
D- Knowledge	Considerable	Local
E- Technology	Little	Local
F- Physical Attributes	Considerable	Local
G- Aesthetic	Considerable	Local
H- Context	Considerable	Local

CATEGORY RECOMMENDATION

Our Lady Star of the Sea Church and cemetery meets the thresholds in the AUP for scheduling as a Historic Heritage Place. It is recommended that the place is included in Schedule 14.1 as a category B place.

RECOMMENDATION BASED ON HERITAGE VALUE

Schedule 14.1

- Our Lady Star of the Sea graveyard is currently identified in Schedule 14.1 of the AUP as a Category A* place. The evaluation of the church has demonstrated that the values of the church and graveyard are related and integral to each other, so it is recommended that the current Schedule 14.1 entry for the graveyard is amended to incorporate the church, as follows.

ID	Place name and/or description	Verified location	Verified legal description	Category	Primary features	Heritage values	Extent of place	Exclusions	Additional rules for archaeological sites or features	Place of Māori interest or significance
01372	Our Lady Star of the Sea graveyard Church and cemetery	28 Picton Street, Howick	LOT 5 DP 48322	A* B	<u>Church and cemetery;</u> graveyard	A, B, <u>D</u> , <u>F</u> , <u>G</u> , H	Refer to planning maps		<u>Yes</u>	

Planning maps

The proposed EOP is the same as the current EOP for the cemetery at 28 Picton Street as the church sits within the wider cemetery. This is the area that is considered to contain the historic heritage values of the place, and which is considered to contribute to the function, meaning and relationships of the place.



Figure 15: Proposed Extent of Place for Our Lady Star of the Sea Church and Cemetery (purple hatching)
(Auckland Council GeoMaps)

Evaluator

Megan Walker, Historic Heritage Specialist
April 2022

Peer Reviewer

Carolyn O'Neil, Heritage Consultant
26 April 2022

Managerial Sign-Off

Megan Patrick, Team Leader Heritage Policy
10 May 2022

Appendix 1 - Drawings

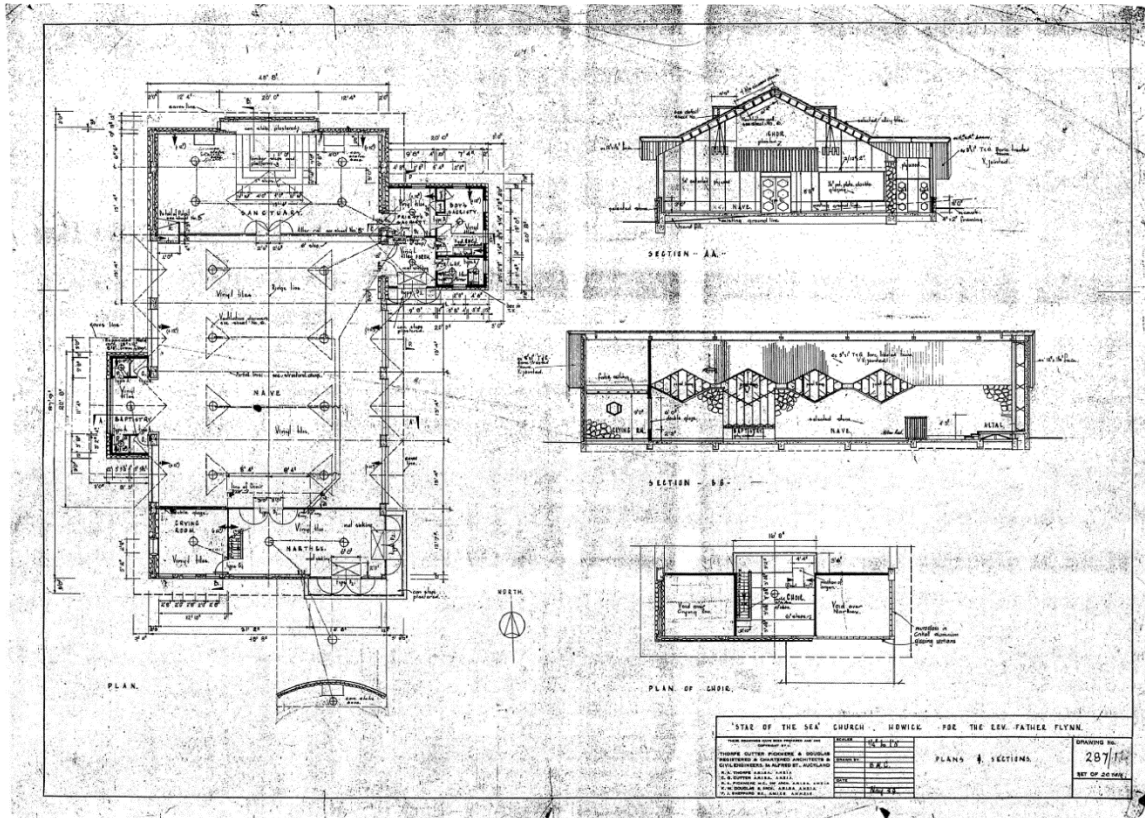


Figure 16: Plans and Sections of Church, 1960 (Auckland Council Property File)

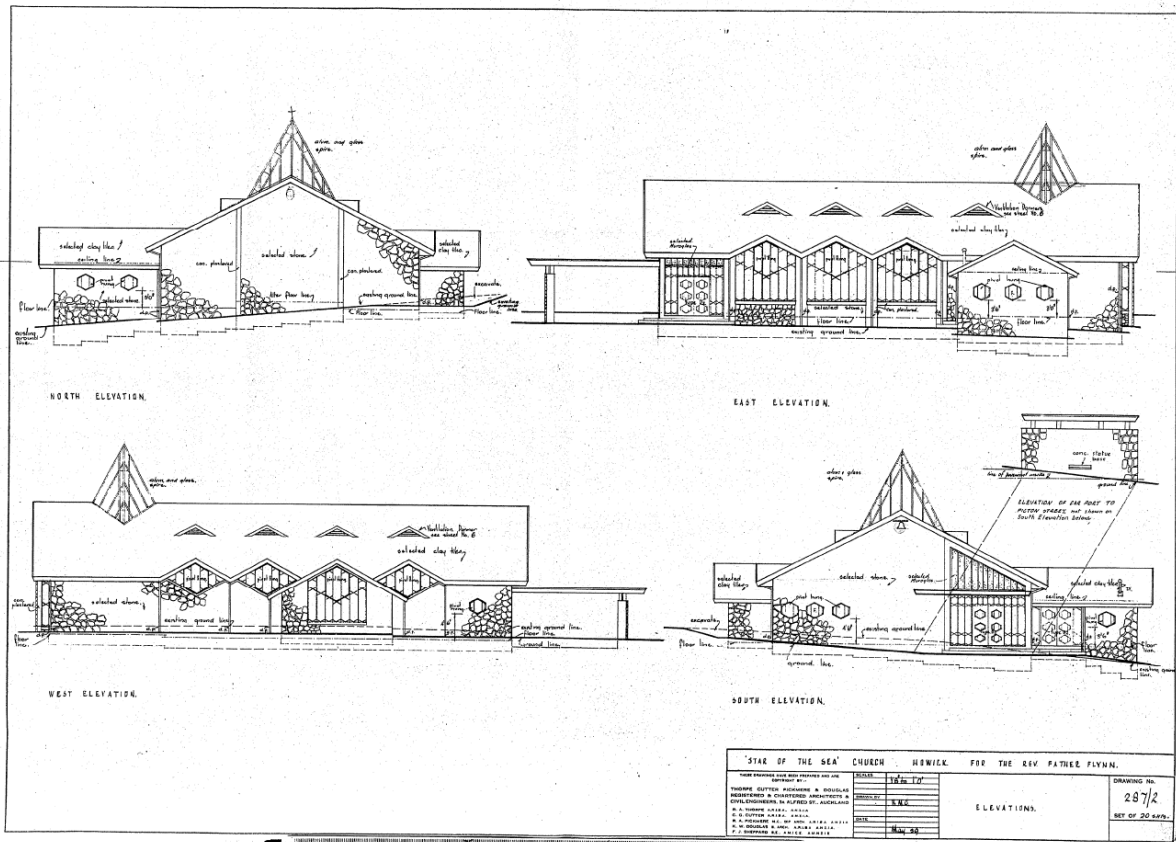
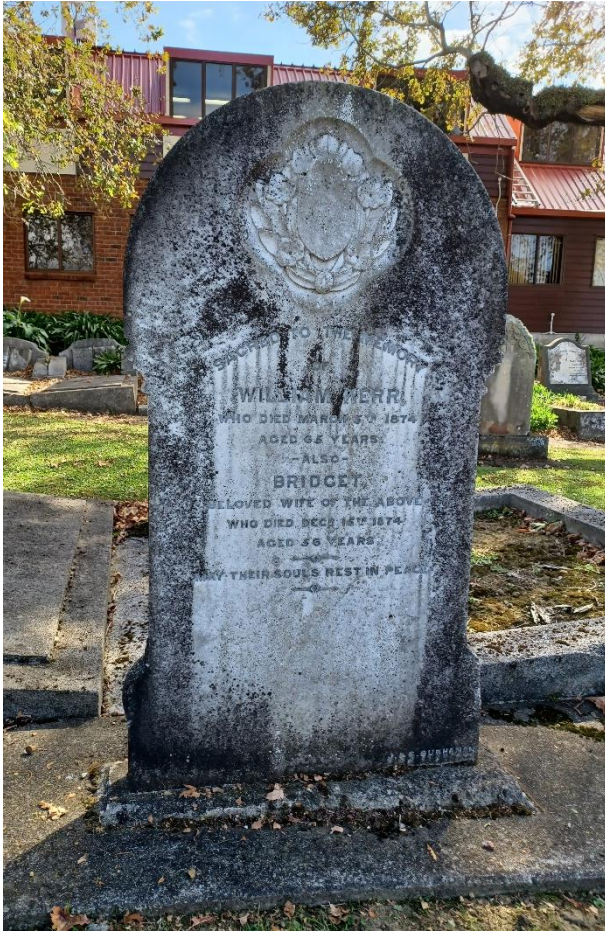


Figure 17: Elevations, 1960 (Auckland Council Property File)

Appendix 2 – Examples of some of the early headstones



Figure 20: Fencible gravestones for Patrick Fitzpatrick and his family (Auckland Council, May 2022)



Figures 21, Figure 22 and Figure 23: Some of the Kerr family headstones. William Kerr was one of the early fancibles. These headstones are fine examples of carved marble and granite masonry. (Auckland Council, May 2022)



Figure 24: Michael Brophy and family. (Auckland Council, May 2020)



Figure 25: General cemetery views (Auckland Council, May 2022)



Figure 26: General cemetery views (Auckland Council, May 2022)

MAJOR BREMNER'S COTTAGE ID 02267

99 McQuoids Road, Flat Bush



Figure 1. Remains of Major Bremner's Cottage following the fire and clearance of site (DPA Architects 31 May 2022).

INTRODUCTION

Purpose

This review assesses the heritage values of Major Bremner's Cottage to determine whether it meets the Auckland Unitary Plan (Operative in Part) (**AUP**) threshold or scheduling as a category B place. This review has been prompted by fact that the cottage was subject to an arson attack in March 2022. The cottage was totally destroyed, with the exception of the chimney. The only other evidence of the cottage was charred sections of timber and twisted sheets of corrugated steel.

The site has since been cleared of debris with only the chimney remaining. The chimney has been temporary propped in position but is still in precarious condition.

SCHEDULING INFORMATION

Schedule ID	02267
Place name/and/or/description	Major Bremner's Cottage
Verified Location	99 McQuoids Road, Flat Bush
Verified Legal Description	Lot 2 DP 106761
Category	B
Primary Feature	Not identified
Known Heritage Values	A, F, G
Extent of Place	Refer to Figure 2

Exclusions	Interior of building(s)
Additional Controls for Archaeological Sites	N/A
Place of Māori Interest or Significance	N/A

Background and Constraints

Information on the history of the place and a physical description are sourced from an Assessment of Heritage Values of the cottage prepared by Dave Pearson Architects (now DPA Architects) in July 2011.

The review does not include an assessment of archaeological values or an assessment of importance of the place to Mana Whenua. This review also does not include a structural evaluation or condition report of the remaining feature on the site, being the chimney.

A site visit was undertaken on 31 May 2022.

LOCATION

The Place

Major Bremner's cottage was located on a knoll with a view over the surrounding countryside. It was previously used as a farmhouse and was surrounded by farmland.



Figure 2. Aerial of Major Bremner's Cottage showing Extent of Place before the subdivision was formed (AUP).

The former farmland is now being redeveloped as a residential subdivision. The roading layout has been formed and a number of houses are now under construction. The photograph on the following page shows the cottage in context prior to the fire.

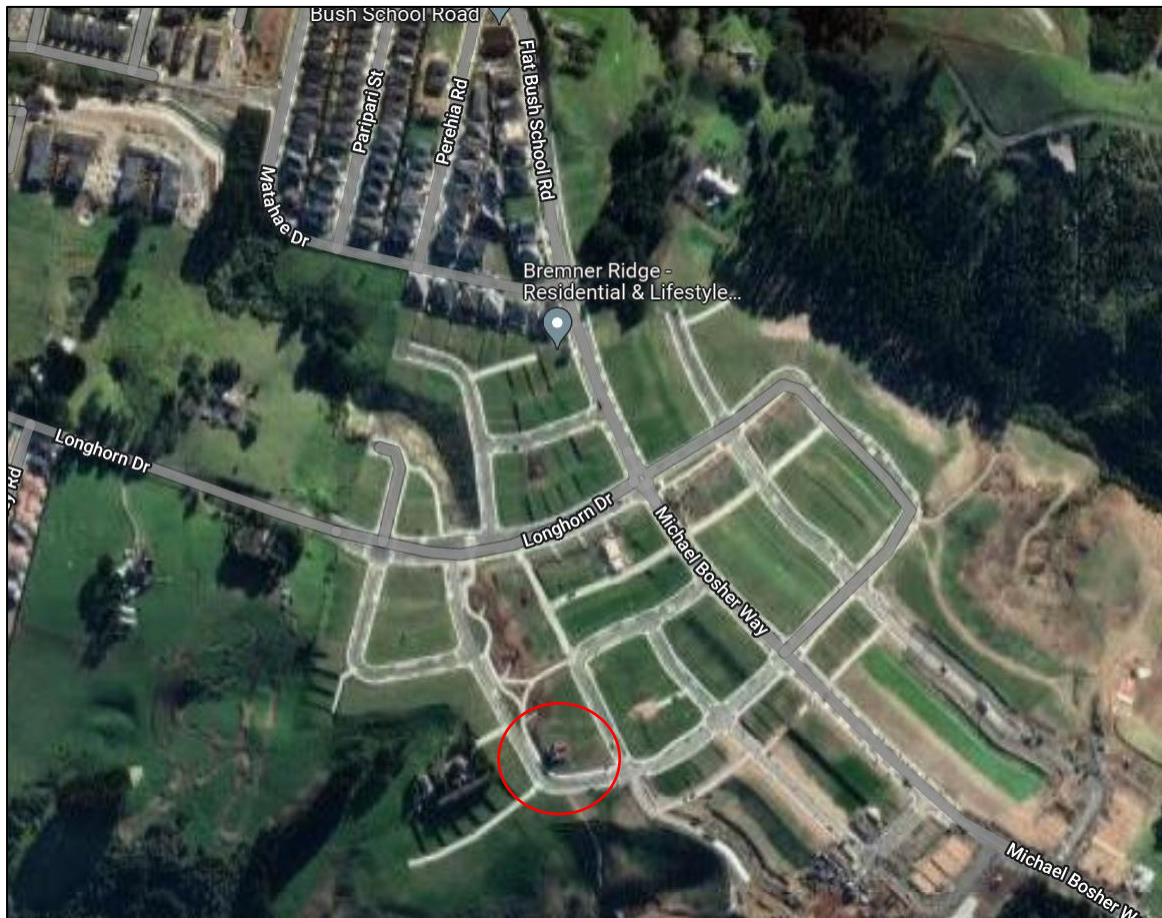


Figure 3. Locality aerial photograph. Flat Bush School Road at the top of the photograph extends down the page before it meets Michael Boshier Way. Major Bremner's Cottage is shown within the red circle.

HISTORICAL SUMMARY

The historic summary of the place is contained in:

- An Assessment of Heritage Values of the cottage prepared by Dave Pearson Architects (now DPA Architects) in July 2011.

Early History

Little is currently known about the early history of the house although it almost certainly occupied its original site. The style of the earliest parts of the house and the construction methods used suggested that those areas may have dated from the time the area was made available for European settlement, that is the 1850s although a slightly later date sometime between the 1860s and 1880s was also possible.

The building was known locally as "Major Bremner's Cottage". Major Bremner was Daniel Eric Bremner. He took part in the Gallipoli Campaign where he was wounded and promoted to Captain as a result of his actions. Daniel Bremner owned the house in Flat Bush for nine years between 1935 and 1944, although it continued to be associated with Major Bremner after he left.

The property then had a succession of owners through to 2006 when it was transferred to H R Boshier, P J Boshier and H A R Ayre, the owners immediately before the land was subdivided.

FORM OF THE BUILDING

Early Form

The early form of the building comprised two wings at right angles to each other, thought to have been constructed within a short time of each other. Both sections were sheathed externally with tongue and groove boarding.

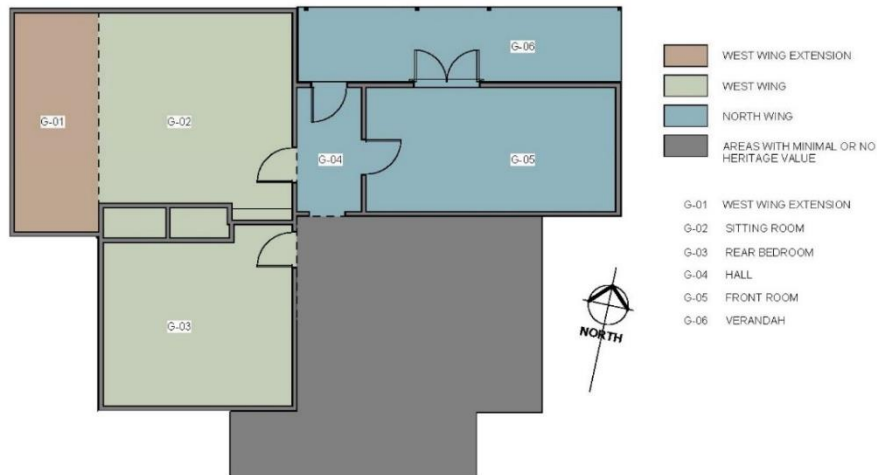


Figure 4. Plan of cottage. The green and teal wings are believed to have been the earliest sections constructed. (DPA Architects)

Subsequent Changes

The cottage was subsequently extended on various occasions with a lean-to, a bedroom wing and garages and carports to a point where it was nearly four times its original size. The extensions were demolished after the land was subdivided.



Figure 5. Major Bremner's Cottage in its final form.



Figure 6. Major Bremner's Cottage circa 1897.



Figure 7. Major Bremner's Cottage while still in use as a farmhouse, July 2019.



Figures 8 & 9. The cottage with additions in place in July 2019 (left) and following removal of the additions in May 2021.



Figures 10 & 11. Remains of the cottage after the site was cleared following the fire (left) and details of the chimney temporarily propped (right). (DPA Architects, May 2021)

SIGNIFICANCE CRITERIA

(A) Historical

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

Major Bremner's Cottage was associated with the early settlement period of the Flat Bush area and provided information regarding the way of life of the pioneering farming community.

The cottage was particularly associated with Daniel Eric Bremner, who fought in the Gallipoli Campaign and the battle of Somme, where he was promoted to Brigadier. Bremner owned the cottage from 1935 to 1944. Largely through its association with Bremner, the cottage was considered to have considerable historical significance.

The place was the subject of arson in March 2022 which resulted in the almost complete loss of any tangible evidence of the cottage's association with Major Bremner.

The place is considered to have **little local** historical value.

(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.

The cottage was a simple farmhouse and is unlikely to have had any special association with or have been held in high esteem by a particular community or cultural group.

The place has **no known** social value.

(C) Mana Whenua

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

Major Bremner's Cottage is not identified in the AUP Schedule 12 Sites or Places of Significance to Mana Whenua (**Schedule 12**).

This place has been evaluated primarily for its built heritage values.

The place has **no known** Mana Whenua value.

(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 cottage had some potential to contribute indirectly to an understanding of the cultural history of the New Zealand and the country's involvement in the Gallipoli Campaign through its association with Major Bremner. While on-site interpretation could also contribute to a greater understanding of the historical associations of the place, there is insufficient physical evidence to assess the research potential of the place.

The place has **no** knowledge value.

(E) Technology

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

The cottage was timber framed and used standard construction techniques of the time. It did not demonstrate technical accomplishment nor was it particularly innovative. Since the fire, the only element left standing is the chimney which demonstrates the way a standard chimney was constructed. Its construction could not be considered to be a technical accomplishment nor was it innovative.

The place is considered to have **no** technology value.

(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 earliest parts of the cottage were considered to be a representative example of the type of dwelling that was built in the middle to latter part of the nineteenth century. Of particular interest were the vertical tongue and groove external cladding and the internal board and batten wall and ceiling linings. The cottage was considered to have considerable significance under this criterion.

As a result of the fire, the place is unable to demonstrate any particular method of construction or use of materials.

The place now is considered to have **no** physical attributes.

(G) Aesthetic

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

Prior to the fire, the location of the cottage on a raised knoll meant that it could be seen from a distance and possibly had minor landmark qualities.

The place now has **no** aesthetic qualities.

(H) Context

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

The cottage served as a farmhouse and is likely to have had some historical association with the local farming community. The place also had a minor connection with New Zealand's military history through its association with Major Bremner.

The surrounding area that was previously used for farming now has been subdivided for housing and the fire has effectively obliterated any connection that the site had with Major Bremner.

The place is now considered to have **no** context value.

STATEMENT OF SIGNIFICANCE

Before the fire, Major Bremner's Cottage was considered to have considerable historic significance and considerable significance under the physical attributes criterion. It was also considered to have landmark, visual and aesthetic qualities and to have some significance under the context criterion.

The fire has almost completely obliterated any significance that the place had. Under the historical criterion, it may have marginal significance value. In conclusion, however, the place no longer can be deemed to have considerable value.

TABLE OF HERITAGE VALUES

Significance Criteria (A-H)	Value	Context
A- Historical	Little	Local
B- Social	None	N/A
C- Mana Whenua	None known	N/A
D- Knowledge	None	N/A
E- Technology	None	N/A
F- Physical Attributes	None	N/A
G- Aesthetic	None	N/A
H- Context	None	N/A

RECOMMENDATIONS

Following the fire that almost completely destroyed Major Bremner's Cottage the place is not considered to meet the threshold for scheduling as a Historic Heritage place. It is recommended that it be deleted from the Schedule of Historic Heritage Places.

Evaluator

Dave Pearson – Conservation Architect
June 2022