

ST JOHN'S CATHEDRAL

195 Church Street, Parramatta, NSW

Conservation Management Plan



prepared for

ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY AS TRUSTEE OF THE PARISH OF
PARRAMATTA (ACPT) & ST JOHN'S PARRAMATTA ENDOWMENT FUND

by

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**DRAFT #1
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COVER ILLUSTRATION: St John's Cathedral, Centenary Square
(Source: Design 5 - Architects)

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Introduction

SECTION 1

INTRODUCTION

1.1. WHAT IS A CONSERVATION MANAGEMENT PLAN?

A Conservation Management Plan (CMP) is a special study report that clearly identifies and describes why a place is important (cultural significance) and then proposes an action plan, policy or strategy to keep that importance (conservation policy) and manage it into the future.

It is an important tool in caring for a heritage item, and provides a guide to future care and use, including the potential for new development. Dr. J. S. Kerr describes a CMP as “*a document which sets out what is significant in a place and, consequently, what policies are appropriate to enable that significance to be retained in its future use and development. For most places it deals with the management of change.*”¹

THE ASSESSMENT OF CULTURAL SIGNIFICANCE: FINDING OUT IF AND WHY A PLACE IS IMPORTANT

Firstly, we need to understand the place thoroughly. Research is carried out in three major areas: *historical* research, *oral history* research, and the building’s *fabric* and its physical context.

Historical research involves a thorough investigation of written records, newspapers, journals, maps, photographs and illustrations. Oral history research involves interviews with present or past users, and any person or group who hold an interest in the place. Fabric research requires a thorough examination of the place for evidence of changes and earlier structures, previous uses, intactness, etc. The context and siting of the place are also examined. This research is compiled into an historical summary to give a full understanding of the place.

The place is then compared to similar places to determine its level of significance i.e. local, state, national or international. There are a number of standard criteria for the assessment of significance. Broadly, these criteria address historical, aesthetic/creative, technical/research, and social aspects.

From this assessment, concise statements of cultural significance are then drafted. These statements provide a sound basis on which to proceed in formulating a policy or strategy as to the most appropriate way to retain the cultural significance or heritage value.

CONSERVATION POLICY: KEEPING THE CULTURAL SIGNIFICANCE AND STILL MAKE THE PLACE USEFUL

Once the cultural significance of the place is determined, all the other factors bearing on the future of the place must be assessed. For example:

- What does the owner want to do with the place and what resources, financial and other, do they have available?

¹ Kerr, JS, The Conservation Plan, (7th Ed) Australia ICOMOS, 2013, p. 1.

- What are the current Building Code of Australia requirements, local and state government regulations, and planning instruments etc. that affect the place?
- What is the condition of the place? Can the existing structure be altered or added to? What are the existing services (electrical, gas, fire sprinklers, air conditioning etc.) and what is their potential for upgrading?
- What are the user and community needs? Is there an identified need that this place can fulfil and still retain its significance?
- What feasible re-use options are there? What is the potential for future development?

When all these issues and opportunities have been identified, assessed and resolved, specific policies and strategies are then formulated which will guide future works, management and maintenance of the place. It is during this process that the need for change to accommodate new uses is balanced against the significance of the place and its elements. The policies must address all of the issues to retain the significant features and qualities while allowing change to ensure the survival of these features. In order to retain the significance of the place and ensure its ongoing maintenance and viable use, the conservation policies must be implemented or acted upon.

The final Conservation Management Plan, once adopted, will be used as a management tool and as part of a design brief for future works and development of the place. It should be revised if new information changes the understanding of the significance of the place or if there is an unforeseen change in the way the place is managed.

1.2. STRUCTURE AND TERMINOLOGY OF THE REPORT

This report has been undertaken using the methodology and structure outlined in J. S. Kerr, *The Conservation Plan*, 7th edition, Australia ICOMOS, 2013. This methodology is based on the principles and processes described in *Australia ICOMOS Burra Charter, 2013* (known as the Burra Charter) and its accompanying 'Practice Notes' (on Understanding and assessing cultural significance). A copy of the 2013 Burra Charter (without the Guidelines) is included as Appendix A. The principles and methodology set out in these documents are combined with the NSW Heritage Office's heritage assessment criteria. These criteria are described in Section 3, Assessment of cultural significance.

Throughout this report, the terms place, cultural significance, fabric, conservation, maintenance, preservation, restoration, reconstruction, adaptation, use, compatible use, setting, related place, related object, associations, meanings, and interpretation, are used as defined in the Burra Charter (refer to Appendix A). It should be noted that, as a consequence of this, the meanings of these terms in this report may differ from their popular meanings.

St John's Anglican Cathedral was granted the status of provisional Cathedral in 1969. Throughout this report, the present structure is identified as either 'St John's Anglican Cathedral' or 'Cathedral' reflecting its current status. The term 'church' has been used in references to its historic establishment and development.

1.3. BACKGROUND TO THE PROJECT AND CONSULTANT'S BRIEF

This Conservation Management Plan (CMP) has been commissioned by the Anglican Church Property Trust Diocese of Sydney as Trustees of the Parish of Parramatta (ACPT) and the St John's Parramatta Endowment Fund to identify and assess the cultural significance of St John's Anglican Cathedral and its associated sites, including the Parish Hall and former Verger's cottage, office and commercial buildings, and to prepare conservation policies and guidelines for the ongoing management of the place and future change.

This report has been prepared as part of a broader master planning exercise for the Cathedral and associated sites, which seeks to provide facilities within the Church's existing land holdings that meet the future needs of the Church within the centre of Parramatta, as well as enhance the setting of the Cathedral.

While the focus of this CMP is on the assessment and management of the significance of St John's Anglican Cathedral, it is important that the conservation policies consider these within the existing and future urban context of Parramatta. As such, this CMP considers a broader site boundary than the State heritage listed curtilage of St John's, that contains the adjacent properties within the ownership of the ACPT (Parish Hall) and the Endowment Fund (commercial buildings fronting Macquarie and Hunter Streets, and Centenary Square). While noting that the Parish Hall is in itself listed as an item of local significance, it is appropriate that both it and the associated commercial buildings are considered within this CMP, given their historical relationship and close physical proximity to the Cathedral.

1.4. THE PLACE

1.4.1. THE SITE

The site, which is the subject of this CMP, comprises the following land holdings:

- No. 195 Church Street comprising of St John's Cathedral and Parish Hall (church use) and the former Verger's cottage (also known as 47 Hunter Street, associated church use) – Lots 1 & 2, DP 1110057;
- Nos. 65-75 Macquarie Street (known as Astra Chambers, commercial use) – Lots E, F, G, H & I, DP 15108;
- Nos. 77-79 Macquarie Street (commercial use) – Lots J & K, DP 15108;
- No. 38 Hunter Street, known as St John's Building (commercial use) – Lot M, DP 15108;
- No. 45 Hunter Street (Anglican Home Mission Society) – Lots 1 & 2, DP575473

Refer to Figures 1.1 and 1.2 for location and site plans.

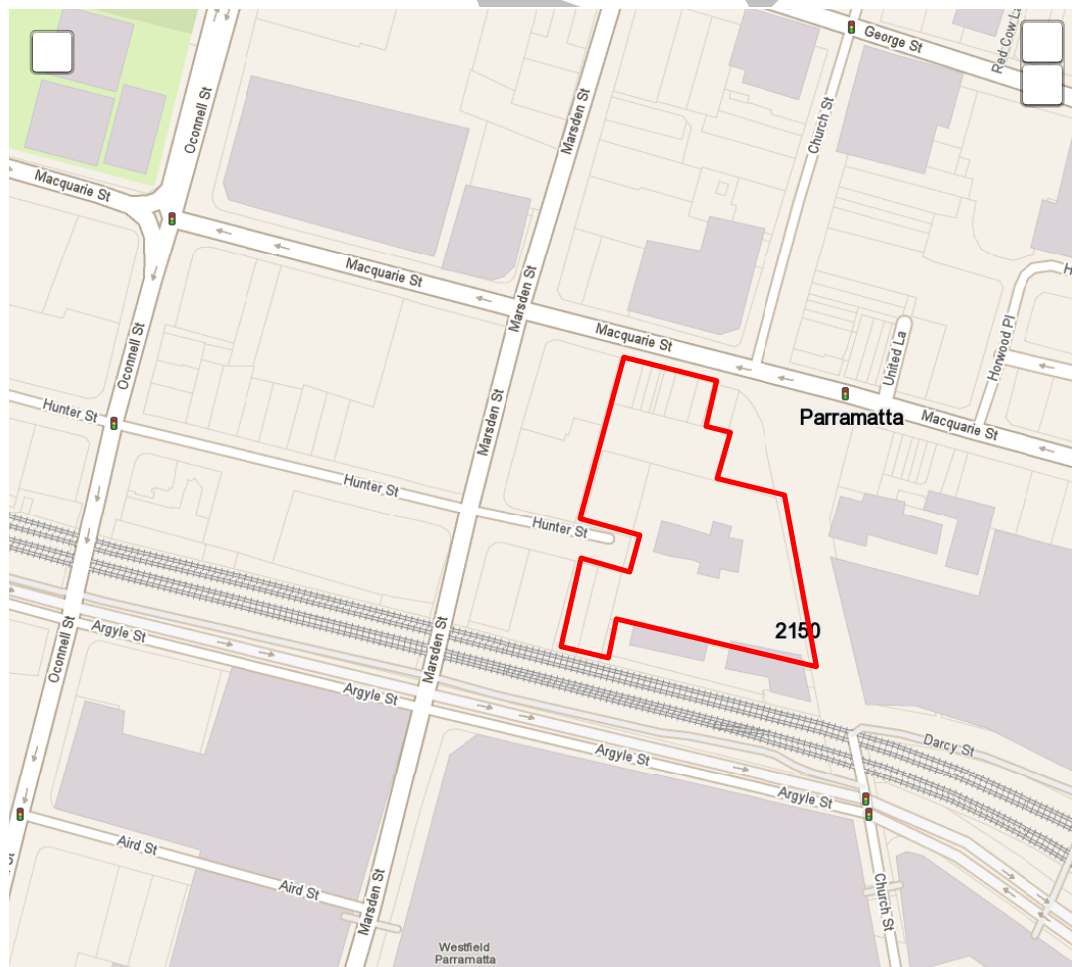


Figure 1.1: Location plan

(Source: www.whereis.com.au)

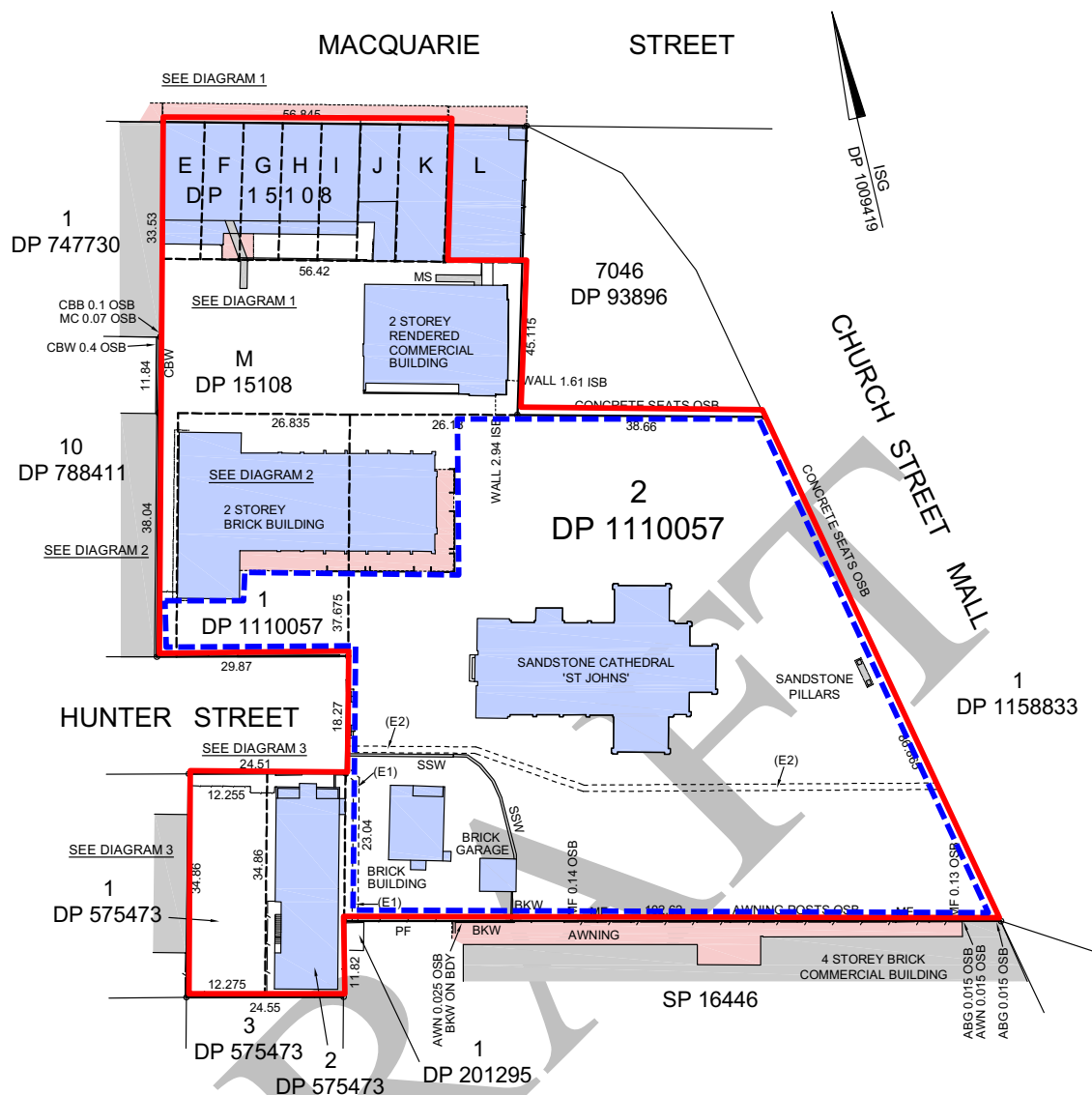


Figure 1.2: Site plan, not to scale. The subject site considered in this CMP is outlined in red, while the SHR listed boundary for St John's Anglican Cathedral is identified in blue.

(Source: RealServe Surveys, Ref: 56176DM, 13 May 2015)

1.5. HERITAGE LISTINGS

1.5.1. NSW STATE HERITAGE REGISTER

The NSW State Heritage Register (SHR) is a list of Heritage items maintained by the Heritage Council of NSW, with statutory force under the NSW Heritage Act 1977. The SHR provides the highest form of heritage protection under NSW legislation. Works to sites listed on the SHR require approval under Section 60 of the NSW Heritage Act, unless those works fall under the 'standard exemptions' from approval. These exemptions typically relate to minor routine maintenance and repair work, which will not have a significant impact upon the significance of the listed site. The standard exemptions specifically exclude works which may affect archaeological relics.

St John's Anglican Cathedral has been identified as of State heritage significance and was listed on the NSW State Heritage Register (SHR), Item 01805 on 5 March 2010. The SHR listing includes the Cathedral within its open setting, as well as the site of the former Verger's Cottage. Note, however, that inclusion of the Verger's cottage within the SHR listed curtilage does not imply that it is of State significance (refer to Section 3 of this CMP).

The following Statement of Significance has been sourced from the SHR listing sheet for St John's Anglican Cathedral:

'St John's Cathedral is of state significance as the oldest church site and continuous place of Christian worship in Australia, dating from 1803; as one of the two oldest parishes proclaimed in Australia in 1802; for potential archaeology of the 1803 parish church of St John's that was the first parish church built in Australia, and for the historical significance and rarity of the two towers built in 1817-19 by Governor Macquarie and his wife Elizabeth that are the only surviving fabric of the first church of St John's, the oldest remaining part of any Anglican church in Australia and a rare surviving legacy of Governor Lachlan and Elizabeth Macquarie to the built environment of NSW.'

Governor King's 1802 proclamation of the first two parishes of the colony of NSW -- St John's Parramatta and St Phillip's Sydney -- demonstrated the colony's early spiritual development and the formal recognition of the Church of England as the recognised denomination of the colony. The present St John's parish church (now Cathedral) is built on the site of the first (1803) parish church, whereas the present St Phillip's Church, York Street, Sydney has moved from the site of the first (1809) St Phillip's parish church that was built at nearby Lang Park.'

1.5.2. HISTORICAL ARCHAEOLOGICAL PROVISIONS

The NSW Heritage Act protects heritage, but historical archaeological remains are additionally protected from being moved or excavated through the operation of the 'relics' provisions. These protect unidentified 'relics' which may form part of the State's environmental heritage, but which have not been listed on the State Heritage Register or protected by an Interim Heritage Order. An archaeological site is an area of land which is the location of one or more archaeological 'relics'.

Division 9 of the Heritage Act is titled 'Protection of certain relics', with Section 139 containing provisions for 'Excavation permit [being] required in certain cases' to 'disturb or excavate land'. Such permits are issued under Sections 140 and 141 of the Act, or under Sections 60 and 63 of the Act, in cases where 'relics' are situated within sites or places listed on the State Heritage Register. Section 139 prohibits the excavating or disturbing of land leading to a relic being discovered, exposed, moved, damaged or destroyed. To 'excavate and disturb land' in the context of the NSW Heritage Act is an act associated with the activity of digging or unearthing.

Since amendments were made to the Heritage Act made in 2009, a 'relic' has been defined as an archaeological deposit, resource or feature that has heritage significance at a local or State level. (NSW Heritage Branch Department of Planning, 2009, *Assessing Significance for Sites and 'Relics'*.)

This significance based approach to identifying 'relics' is consistent with the way other heritage items such as buildings, works, precincts or landscapes are identified and managed in NSW. The key issue is whether a deposit, artefact, object or material evidence that survives from the past is significant. If it is significant, it will need to be managed under the 'relics' provisions of the Heritage Act. (Heritage Branch, 2009:1). If an historical deposit, artefact, object or material evidence from the past is deemed not to meet the threshold of local or State significance, then it does not need to be managed as a 'relic' under the Heritage Act.

In addition, Section 146 of the Heritage Act relates to the requirement to report the discovery of relics to the Heritage Council.

Specially, Section 146 of the Heritage Act states:

146 Notification of discovery of a relic

A person, who is aware or believes that he or she has discovered or located a relic (in any circumstances, and whether or not the person has been issued with a permit) must:

(a) within a reasonable time after he or she first becomes aware or believes that he or she has discovered or located that relic notify the Heritage Council of the location of the relic, unless he or she believes on reasonable grounds that the Heritage Council is aware of the location of the relic, and

(b) within the period required by the Heritage Council furnish the Heritage Council with such information concerning the relic as the Heritage Council may reasonably require.

In accordance with the Section 146 provisions of the Heritage Act, the discovery of relics is generally reported to the Heritage Division, in the form of a post-excavation report or similar, depending on the circumstances in which the discovery was made, and in accordance with any requirements of the Minister.

In order to best implement and administer the protection afforded to historical archaeological 'relics' and heritage places as through the NSW Heritage Act, and EP&A Act, the NSW State Government have prepared a series of best practice statutory guidelines with regards to historical archaeology. These guidelines are designed to assist developers, landowners and archaeologists to better understand their statutory obligations with regards to historical archaeology in NSW, and implement best practice policies into their investigation of historical archaeological heritage values in relation to their land and/or development.

1.5.3. PARRAMATTA LOCAL ENVIRONMENTAL PLAN 2011

The site falls within the Parramatta City Local Government Area. The regulations regarding heritage and conservation are contained within the Parramatta Local Environmental Plan 2011.

The following site elements have been identified as items of environmental heritage on Schedule 5 of the Parramatta Local Environmental Plan, 2011:

- St John's Anglican Cathedral, No. 195 Church Street (I01805);
- St John's Parish Hall, No. 195 Church Street (I713);
- Warden's Cottage (former Verger's cottage), No. 195 Church Street (adjacent to 4 Hunter Street) (I653); and
- Bicentennial Square (also known as Centenary Square) and the facades of the adjoining buildings that enclose the square, including the building at 38 Hunter Street (I651).

Immediately adjacent the St John's Anglican Cathedral site are located a number of local heritage items identified in the Parramatta LEP 2011, including the following:

- Bicentennial Square and adjoining buildings, No.188, 188R (part of Church Street Road Reserve) and 195 A Church Street, 38 Hunter Street and 83 Macquarie Street (Jamie's Italian) (I651);
- Centennial Memorial Clock, Bicentennial Square, opposite No. 196 Church Street (I654);
- Murray's Building (and potential archaeological site), No. 188 Church Street (I652);
- Parramatta Town Hall (and potential archaeological site), No. 182 Church Street (I650);
- Shop (and potential archaeological site), No. 197 Church Street (I655); and
- Two-storey residence, No. 41 Hunter Street (I714).

The subject site also comprises three separate Archaeological Management Units (AMU) (in accordance with the Parramatta Historical Archaeological Landscape Management Study (PHALMS) prepared by GML, 2000) as follows:

- AMU 2990 at 45 Hunter Street (Lots 1 & 2, DP 575473);
- AMU 2992, comprising St John's Anglican Cathedral, the Parish Hall and the former Verger's cottage at 195 Church Street (Lots 1 & 2, DP 1110057), and St John's Building at 38 Hunter Street (Lot M, DP 15108); and
- AMU 3019 – 65-79 Macquarie Street, Lots E-K, DP 15108)

Clause 5.10 of the Parramatta LEP 2011 identifies the requirements with regard to heritage conservation. Objectives of this clause include:

- a) to conserve the environmental heritage of Parramatta,
- b) to conserve the heritage significance of heritage items and heritage conservation areas, including associated fabric, settings and views,
- c) to conserve archaeological sites,
- d) to conserve Aboriginal objects and Aboriginal places of heritage significance.

Under the LEP, development consent is required prior to demolition, alteration (both exterior and interior) and subdivision of any heritage item, or land on which a heritage item is located; and prior to disturbing or excavating a known or suspected archaeological site that would likely result in the disturbance, exposure, damage or destruction of an archaeological relic.

Prior to granting Development consent, Council will require the preparation of a Statement of Heritage Impact to assess the extent to which carrying out the proposed development would affect the heritage significance of the heritage item. For major works, Council will require the preparation of a Conservation Management Plan.

For archaeological sites, as discussed above, an excavation permit or exemption application under Section 60 or Section 140 of the *NSW Heritage Act 1977* must be submitted to the NSW Heritage Division prior to development consent being granted by Council. Council must also consider the effect of the proposed development on the Aboriginal heritage significance of the place and any Aboriginal objects known or likely to be located at the site. The requirement relating to Aboriginal archaeological potential and cultural significance, including requirements for community consultation are presented in the section below.

1.5.4. NSW NATIONAL PARKS AND WILDLIFE ACT 1974

The NSW Parks and Wildlife Act 1974 (NPW Act), administered by the NSW Office of Environment and Heritage (OEH), is the primary legislation that provides statutory protection for all 'Aboriginal objects' (Part 6, Section 90) and 'Aboriginal places' (Part 6, Section 84) within NSW.

An Aboriginal object is defined through the NPW Act as:

"any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains."

The NPW Act provides the definition of 'harm' to Aboriginal objects and places as:

"...any act or omission that:

- (a) destroys, defaces or damages the object or place, or*
- (b) in relation to an object-moves the object from the land on which it had been situated, or*
- (c) is specified by the regulations, or*
- (d) causes or permits the object or place to be harmed in a manner referred to in paragraph (a), (b) or (c), "*

The NPW Act also establishes penalties for 'harm' to Aboriginal objects and declared Aboriginal places, as well as defences and exemptions for harm. One of the main defences against the harming of Aboriginal objects and cultural material is to seek an Aboriginal Heritage Impact Permit (AHIP) under Section 90 of the NPW Act, under which disturbance to Aboriginal objects could be undertaken, in accordance with the requirements of an approved AHIP.

² NPW Act 1974

In order to best implement and administer the protection afforded to Aboriginal objects and places as through the NPW Act, and EP&A Act, the OEH have prepared a series of best practice statutory guidelines with regards to Aboriginal heritage. These guidelines are designed to assist developers, landowners and archaeologists to better understand their statutory obligations with regards to Aboriginal heritage in NSW, and implement best practice policies into their investigation of Aboriginal heritage values and archaeology in relation to their land and/or development. These guidelines include:

- *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW.*³
- *Guide to Investigating, assessing and reporting on Aboriginal Cultural Heritage in NSW.*⁴
- *Code of Practice for the Archaeological Investigation of Aboriginal Objects in New South Wales.*⁵
- *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.*⁶
- *Aboriginal Heritage Impact Permits, a Guide for Applicants.*⁷

The Parramatta Aboriginal Heritage Study (Mary Dallas Consulting Archaeologists 2003), identified the study area as being within an area of 'High Aboriginal Sensitivity' as well as wholly within an area of 'Aboriginal Association'. In addition, while a search of the OEH administered Aboriginal Heritage Information Management System (AHIMS) did not directly locate any registered Aboriginal sites within the study area, one was located immediately outside of the study area (41 Hunter Street, AHIMS #45-6-2978). It should be noted that the lack of registered Aboriginal sites is likely a reflection of a lack of details Aboriginal archaeological work within the study area, and not necessarily an accurate reflection of the Aboriginal significance and Aboriginal archaeological potential of the site. The study area is likely of high social and cultural significance and will require consultation with the local Aboriginal community, in accordance with the OEH guidelines *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*.

³ DECCW 2010, *Due Diligence Code of Practice for the Investigation of Aboriginal Objects in New South Wales*.

⁴ OEH 2011, *Guide to Investigating, assessing and reporting on Aboriginal cultural heritage in NSW*.

⁵ DECCW 2010, *Code of Practice for the Archaeological Investigation of Aboriginal Objects in New South Wales*.

⁶ DECCW 2010, *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*.

⁷ OEH 2011, *Aboriginal Heritage Impact Permits, a Guide for Applicants*.

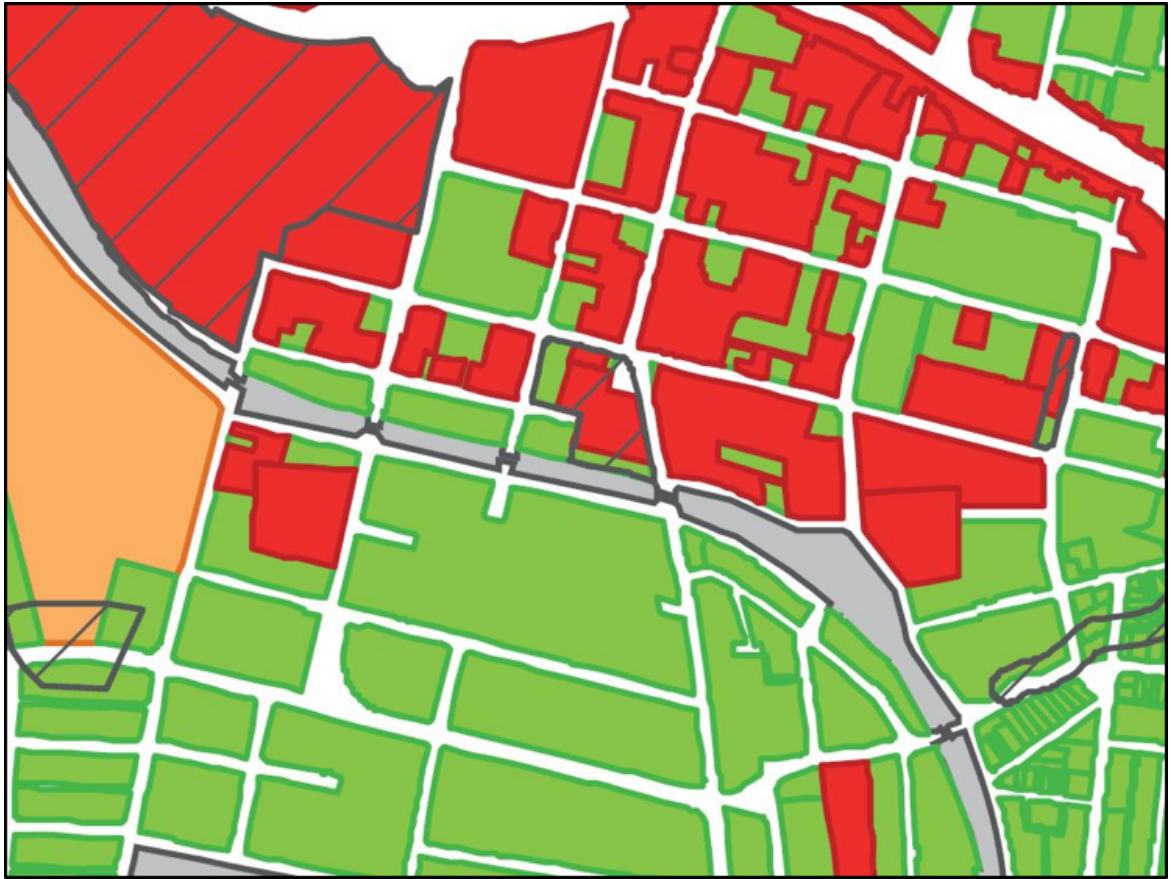


Figure 1.5: 'Aboriginal Sensitivity Map, Zoomed to Study Area in centre. Red= High Sensitivity. Green= Low Sensitivity. Hatched=Area of Aboriginal Association (Source: Parramatta DCP 2011: Appendix 11, from MDCA Aboriginal Heritage Study)'

1.6. AUTHOR IDENTIFICATION

This report was prepared by Anita Krivickas and Antoine Portier of Design 5 – Architects, with review by Alan Croker, Director. The historical research, history narrative and chronology of the place contained in this report has been prepared by Dr Mark Dunn, historian. The Aboriginal and historical archaeological components of this CMP have been prepared by Natalie Vinton and Sam Cooling of Curio Projects.

Unless otherwise stated, all drawings, diagrams, photographs and other illustrations are the work of Design 5 – Architects.

Plans and drawings have been prepared by Design 5 utilising existing survey plans by REAL SERVE, dated May 2015, as a base.

1.7. ACKNOWLEDGMENTS

The authors wish to acknowledge the assistance of the following people in the preparation of this report:

- Rev. Canon Bruce Morrison, St John's Anglican Cathedral
- Mark Pearce, Chair of St John's Parramatta Endowment Fund
- Jenny Pearce, St John's Cathedral Archivist
- Jane Lloyd and Tina Tang, Directors, JATTCA Property

1.8. LIMITATIONS

This report has not been hampered by any known limitations that affect the assessment of cultural significance of the place and the policies arising from it.

The site inspection did not include the preparation of detailed fabric surveys of the Cathedral or associated buildings, or inspection from lifting devices. As such, the roofs and roof spaces were generally not inspected as part of this report.

Many of the existing surface finishes and fitted furnishes may conceal evidence of the earlier structure and finishes and therefore these have been unable to be inspected, e.g. for instance carpeted floor surfaces were not lifted to review the floor substrate below.

Whilst many documents exist relating to the construction of 20th century buildings within the site boundary, or for alterations of earlier structures ones, there may be some gaps in the available information and not all changes can be accurately dated.

It should be noted that one of the main tools for assessing the location of potential archaeological resources is the overlay of historical maps and plans over current aerials and cadastral plans. While this is undertaken with the highest level of precision available, it should be noted that historical overlays do bear an inherent level of inaccuracy and are used as an indicative location for previous historical and archaeological features, which then must be combined with other methods such as historical records, and archaeological techniques, to confirm the location of archaeological features with 100% accuracy.

1.9. TERMS AND ABBREVIATIONS

The following terms and abbreviations have been used throughout this document.

CHURCH TERMINOLOGY

The following drawing indicates the main spaces and elements located within St John's Anglican Cathedral, which are referred to throughout this report.

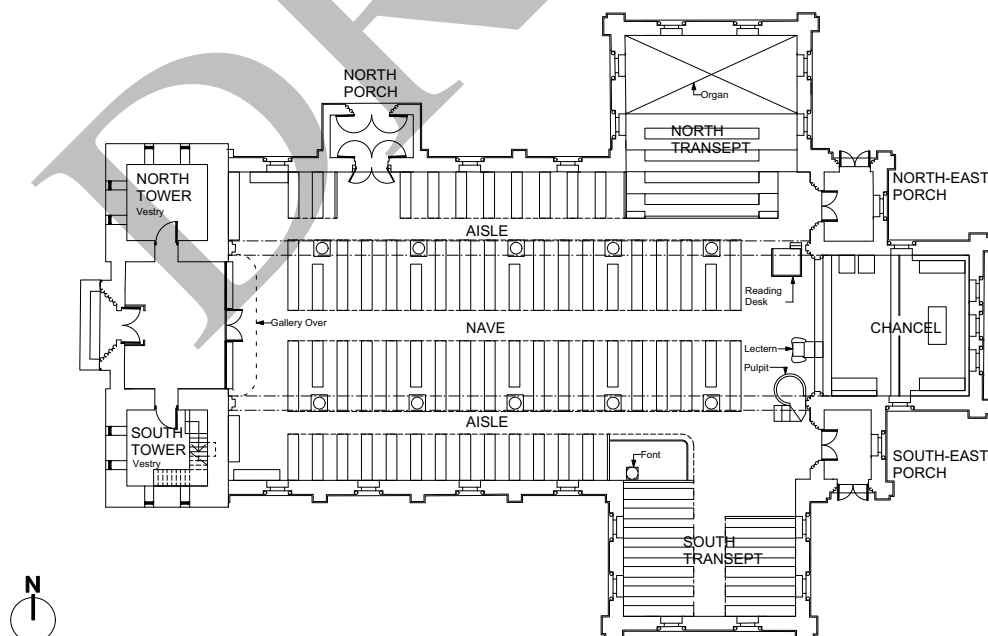


Figure 1.6: Church terminology

AICOMOS BURRA CHARTER TERMS

Terminology used in this report is consistent with the *Australia ICOMOS Burra Charter*, and includes the following definitions:

Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.

Fabric means all the physical material of the place including components, fixtures, contents, and objects.

Conservation means all of the processes of looking after a place so as to retain its cultural significance.

Conservation may, according to circumstance, include the processes of: retention or reintroduction of a use; retention of associations and meanings; maintenance, preservation, restoration, reconstruction, adaptation and interpretation; and will commonly include a combination of more than one of these. Conservation may also include retention of the contribution that related places and related objects make to the cultural significance of a place.

Maintenance means the continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration or reconstruction. (While maintenance can include repair; repair is not always part of maintenance).

Preservation means maintaining the fabric of a place in its existing state and retarding deterioration.

Restoration means returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

Reconstruction means returning a place to a known earlier state and is distinguished from restoration by the introduction of new material.

Adaptation means modifying a place to suit the existing use or a proposed use.

ABBREVIATIONS

<i>Burra Charter</i>	The Australia ICOMOS Burra Charter (current edition is 2013)
CMP	Conservation Management Plan
DCP	Development Control Plan
EPA	Environmental Planning and Assessment
EPBC	The Commonwealth Environment Protection and Biodiversity Act 1999
HIS	Heritage Impact Statement
ICOMOS	International Council on Monuments and Sites
LEP	Local Environmental Plan
OEH	Office of Environment and Heritage

Conservation Analysis

SECTION 2

INVESTIGATION OF CULTURAL SIGNIFICANCE

2.1. HISTORY OF THE PLACE

The following narrative of the historical development of St John's Anglican Cathedral and associated sites has been compiled from the available documentary evidence and reference sources by Dr. Mark Dunn, Historian. Historical sources consulted are annotated throughout the text as footnotes.

Research on the pre-1788 Aboriginal history associated with the place has not been undertaken for this report. Such research is beyond the scope of this report.

2.1.1. ABORIGINAL PARRAMATTA

Parramatta is situated at the head of Sydney Harbour, on the fertile, alluvial river flats that surround the point where the Parramatta River transitions from fresh to brackish water. Aboriginal people have lived in and on this part of Sydney for at least 30,000 years. Over generations they have witnessed a time when sea levels were lower and the area was part of an extensive open plateau at the head of a deep valley, through the ending of the last ice age 18,000 years ago as the temperature rose rapidly and the sea reclaimed the coastal valley, and then the fall back of the ocean from 5000 years ago forming the landscape as it is today.¹ The influx of salt water created a large, estuarine environment along the shoreline of the river, with an abundance of fish and shellfish food resources, while the fertile floodplains provided edible tubers and foraging animals.

In the years prior to the arrival of European's, the area was home to a number of clan groups, including the Burramattagal/Booramedigal from which the suburb name is derived.² To the east along the river were the Wangal on the south side and the Wallumedigal on the north, while to the west and north were the Bidjigal. These clan groups were connected via language west to people in the Blue Mountains and along the banks of the Nepean River. It was into this connected and complex society that European's came in 1788.

Recent research suggests that Aboriginal people had a well-established practice of land management. These practices controlled and managed both plants and animals, ensuring appropriate resources were cared for. This was the carefully managed landscape of the Parramatta area that the Europeans first encountered in 1788, and proceeded to occupy and settle.

¹ Attenbrow, V, Sydney's Aboriginal Past: Investigating the archaeological and historical records, (2nd Ed) UNSW Press Sydney, 2010, pp. 18, 153-155.

² Attenbrow, p. 10.

2.1.2. EARLY EUROPEAN ARRIVAL AND DEVELOPMENT

Within two weeks of the arrival of the First Fleet and the establishment of the European camp at Sydney Cove on 26 January 1788, Governor Arthur Phillip had set about exploring and mapping in and around the harbour. As part of this approach Phillip ordered Captain John Hunter and Lieutenant William, two of his officers from the Fleet to explore the harbour and by 5 February they had reached the head of the navigable part of the harbour close to present day Homebush. A second expedition on 15 February, which Phillip accompanied, took the party further inland on the Duck River, where they found good soil and flat land. In the distance a series of isolated hills could be seen with a mountain range beyond. Although the junction with the Parramatta River was passed, the river itself was not explored at this time.

In late April Phillip, with a company of officers, and Marines set out west to explore the country and try to reach a line of mountains they had observed. Believing that a large river would flow along the base of the mountains, the party first took boats to the junction of the Duck and Parramatta Rivers, from where they proceeded overland heading west. On 24 April Phillip's party came to the furthest point that boats could go, with a large rock shelf across the river marking the point after which the water was fresh. A small hill that had been scoured out by the river, which Phillip named the Crescent, afforded them a vantage point from which they first saw the western plains with thousands of acres of arable land, including areas already farmed and managed by Aboriginal people, and trees scattered across otherwise open country. Phillip realised that the area would be ideal for farming and wrote in a dispatch to Lord Sydney in London that the discovery confirmed good land close to the camp at Sydney and reported it would be settled in the spring.³

On 2 November 1788, Phillip, with the Surveyor General August Alt, Lieutenant John Johnson, two non-commissioned officers and eight privates returned to the Crescent to choose a spot to build a redoubt and accompanying buildings. Ten convicts joined the party two days later, with another ten sent the following day and Phillip renamed the site Rose Hill, after George Rose, secretary to the Treasury in London. With twenty convicts and a small detachment to protect them, the settlement at Rose Hill began to take shape. By this time, it was obvious that the land around Sydney Cove was not suitable for the large-scale farming that the colony would need, and Rose Hill became the focus for the colonial agricultural enterprise. Temporary quarters, store buildings, two roads (George Street and Pitt Street) and a fortification were quickly established around the Crescent, in what is today Parramatta Park, downhill from the Old Government House. As land was cleared, the ground was prepared for planting with James Smith, the first farm superintendent, appointed to Parramatta in February 1789. In November 1789, James Ruse, a farmer and former convict who had recently finished his sentence was established on a farm near Rose Hill. The farm was called Experiment Farm, based on Ruse's claim that he could grow enough food to support himself, and he managed to become self-sufficient on it by February 1791.

In March 1790 James Smith was replaced by Henry Dodd as superintendent. Dodd, who had worked for Phillip in England and been taken on as his personal servant, was an experienced farm labourer, and quickly organised the convict farmhands and raised a crop of wheat and barley sufficient to supply the stores with seed for the next season. As it became clear that the farms would succeed, the small settlement began to consolidate, with a temporary hospital erected in late 1789 and a rudimentary street plan set out by November 1790. Watkin Tench, a young officer from the First Fleet recorded in his journal that by November 1790 there were 32 huts on High Street (now George Street), with the Government house located at the western end and the barracks, wharf and brick store at the east. Nine huts for unmarried convict women and several for convict families were also facing the cross street called Quaker Street (now Church Street). By March 1791 there were around 100 huts built, each designed to house up to ten convicts in two rooms.⁴ As the

³ Kass, T, C. Liston & J. McClymont, *Parramatta; A Past Revealed*, Parramatta City Council, 1996, p. 12-13.

⁴ *ibid*, p.24.

settlement grew around the river, Phillip renamed it Parramatta, taking what Elizabeth Macarthur wrote as the local Burrumattagal name for the place, which meant 'head of a river'.⁵

2.1.3. THE STIRRINGS OF RELIGION 1789-1798

Amongst the officers and men of the First Fleet was the Reverend Richard Johnson, who had been appointed as chaplain to the settlement in New South Wales and had subsequently been dispatched to administer the religious rights for the new colony. Johnson was tasked with attending to the religious needs of both convicts and free men in New South Wales, with his first services held under a tree near the shore of Sydney Cove, happening within days of the arrival of the First Fleet. With the establishment of the settlement at Rose Hill, his duties were also to take in this new outpost. Although there is no firm date on his first service at Rose Hill, it was likely sometime in early 1790 soon after the settlement had been formed, as Johnson was committed to work hard among the convicts in the hope of offering them salvation, including divine service and visiting them in hospital. From September 1791 Johnson was joined by James Bain who arrived as chaplain to the New South Wales Corps. Bain assisted Johnson with services and had a small cottage erected at Parramatta. He joined Johnson for Christmas services before he was transferred to Norfolk Island in January 1792 (where he remained until 1794), leaving Johnson once more to conduct all religious duties by himself.⁶

Despite his dedication, Johnson was without a church building for the first five years of his ministry in New South Wales. In October 1791, he wrote that frequent promises and assurances had been made that a church would be built at both Sydney and Parramatta, but services were still occurring either in the open or inside public buildings when they were available. A foundation for a church at Parramatta was laid soon after, however before it was completed the building was converted into a lock-up and then a granary, leaving Johnson to continue preaching in the outdoors.⁷ His frustration led him to finally finance his own temporary church building at Sydney in 1793, a move which put him at odds with the then Lieutenant-Governor Francis Grose and initiated an increasing period of tension between Johnson and the administration of the colony.⁸ Despite this, Johnson travelled back and forth to Parramatta, giving a service there every fortnight, preaching at the Government Farm at Toongabbie and then twice at Parramatta itself.

On 10 March 1794, the Reverend Samuel Marsden arrived in the colony with his family, having been appointed assistant chaplain for New South Wales. Living at first in Sydney, the Marsden's moved to Parramatta in July when they stayed at the barracks until a house was built for them on the corner of Church and Macquarie Streets.⁹ Over the next forty years, Marsden was a driving force in the religious practices and development of the Church of England in the colony, with much of his focus being on the Parramatta area.

On arrival at Parramatta, Marsden, like Johnson before him, was left to preach outdoors as no church building had been erected. However, in September 1794, Governor Hunter who had arrived the same month allowed Marsden the use of two convict huts on the corner of George and Marsden Streets to serve as a church, the first in Parramatta. His first congregation numbered just twelve worshippers.¹⁰ By 1796 the strain of having no church building was evident, with Marsden's wife, Elizabeth writing:

⁵ *ibid*, p.26.

⁶ *ibid*, p. 35.

⁷ Jervis, J, *The Cradle City of Australia: A history of Parramatta*, Parramatta City Council, 1961, p. 63.

⁸ Cable, K, 'Johnson, Richard (1753-1827)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/johnson-richard-2275/text2921>, published first in hardcopy 1967, accessed online 9 October 2017.

⁹ Jervis, *op cit*, p. 63.

¹⁰ *ibid*, p. 63

The want of a place for public worship is still to be regretted. We have not one at Parramatta nor any likely to be. So little attention being paid to the ministers makes Religion appear contemptible. Sometimes Mr Marsden preaches in a Convict hut, sometimes in a place appropriated for Corn and at times does not know where he is to perform it, which often makes him quite uneasy and puts him out of temper both with the place and people.¹¹



Figure 2.1.1: Surveyor George Evans' Plan of the Township of Parramatta c1804. This early plan of the town shows the recently completed St John's Church (#35) positioned at the end of the Church Street, which forms the central north-south cross of the towns layout. Land around the church is shown undeveloped, with two regular allotments either side placing the church in the centre of an open space or plaza. This area was soon being used as the market place and was later utilised as a meeting area between the Governor and Aboriginal people in the Parramatta district. The date 1813 shown under the map key was pencilled on the original map at a later time (Source: SLNSW).

¹¹ Mackaness, G, *Some Private Correspondence of the Reverend Samuel Marsden and Family 1794-1824*, Australian Historical Monographs, Vol. XII, 1942, p. 14

2.1.4. ST JOHN'S PARRAMATTA 1798-1852

Although Marsden was based at Parramatta, it was another four years after his arrival before any progress was made on the building of a church in the town, when Governor Hunter laid the foundation stone for a new church. 1799 is the most likely date for this ceremony, but there have been three separate dates proposed for when the building was started. The Reverend James Hassall, who arrived in 1798 wrote that the foundation stone for the church was laid in April 1797; Governor Hunter noted in a despatch in November 1798 that he had laid the stone; and an inscribed copper sheet uncovered in the foundation when the church was being demolished in 1852 noted the foundation being laid in 1799. The discrepancy may be explained by a change in design for the building, with Hunter laying the foundation for a smaller building in 1798 first and then a second site chosen and a building started in 1799.¹²

The site chosen placed the church at the end of one of the town's cross roads, running up from the river and as such in the centre of the proposed town layout. Sited halfway between the Government House and the military barracks, with the marketplace located adjacent to the site and the hospital close by, the church would be a focal point in the growing settlement. A plan made in 1804 shows this relationship. The site was also bounded by two vacant allotments fronting what would become Macquarie Street to the north. Surrounded by vacant land and set at the termination of a main crossroad, St John's was a prominent feature of the townscape from the beginning. Some of the vacant land remained undeveloped throughout the nineteenth century and became part of St John's Park, further enhancing the prominence of the church building.

By September 1800, the newly arrived Governor King reported the walls were finished, with the roof frame also underway. He was confident that the building would be completed within eight months. However, it was not until 10 April 1803 that the church was finished, with the first service held by Marsden on Easter Sunday.¹³ The delay in construction was likely due to the shortage of skilled labour that Governor King could rely on, with rarely more than two hundred convicts working in the government gangs across all public works programs. Although King listed St John's as an essential public building, it was probably thought so in terms of its symbolic role as a display of the established authority rather than one of actual public necessity, with preference for building going towards more practical public works such as bridges, guard houses, a granary, school and brewery.¹⁴ The completed church had a Georgian style, with windows at even spacing along both sides and a pediment feature over the doorway. A semi-circular sanctuary was situated behind the pulpit and a small tower structure, which contained the vestry and was topped with cupola, was located at the western end supported by a series of columns.

Marsden greeted the new church as a 'great comfort' as he could now perform divine services in a dedicated and consecrated building. The name St John's was chosen in reference to Governor John Hunter, who had laid the foundation stone (just as St Phillip's in Sydney was named after Governor Arthur Philip). The *Sydney Gazette* commented that it would justly be 'styled the finest building in the Colony', and although no pews were as then installed, it nevertheless would certainly become a handsome, well-finished and commodious place of worship'.¹⁵ While not completed inside, at the time of opening St John's was the only church building in the colony, as Johnson's temporary church had burnt down in 1798, and it remained so until the second St Phillip's was built in 1810.

¹² Jervis, op cit, p.64.

¹³ *The Sydney Gazette and New South Wales Advertiser*, 17 April 1803, p.3.

¹⁴ Bridges, P, *Foundations of Identity: Building Early Sydney 1788-1822*, Hale & Iremonger, Sydney, 1995, p. 41.

¹⁵ *The Sydney Gazette and New South Wales Advertiser*, 17 April 1803, p.3.

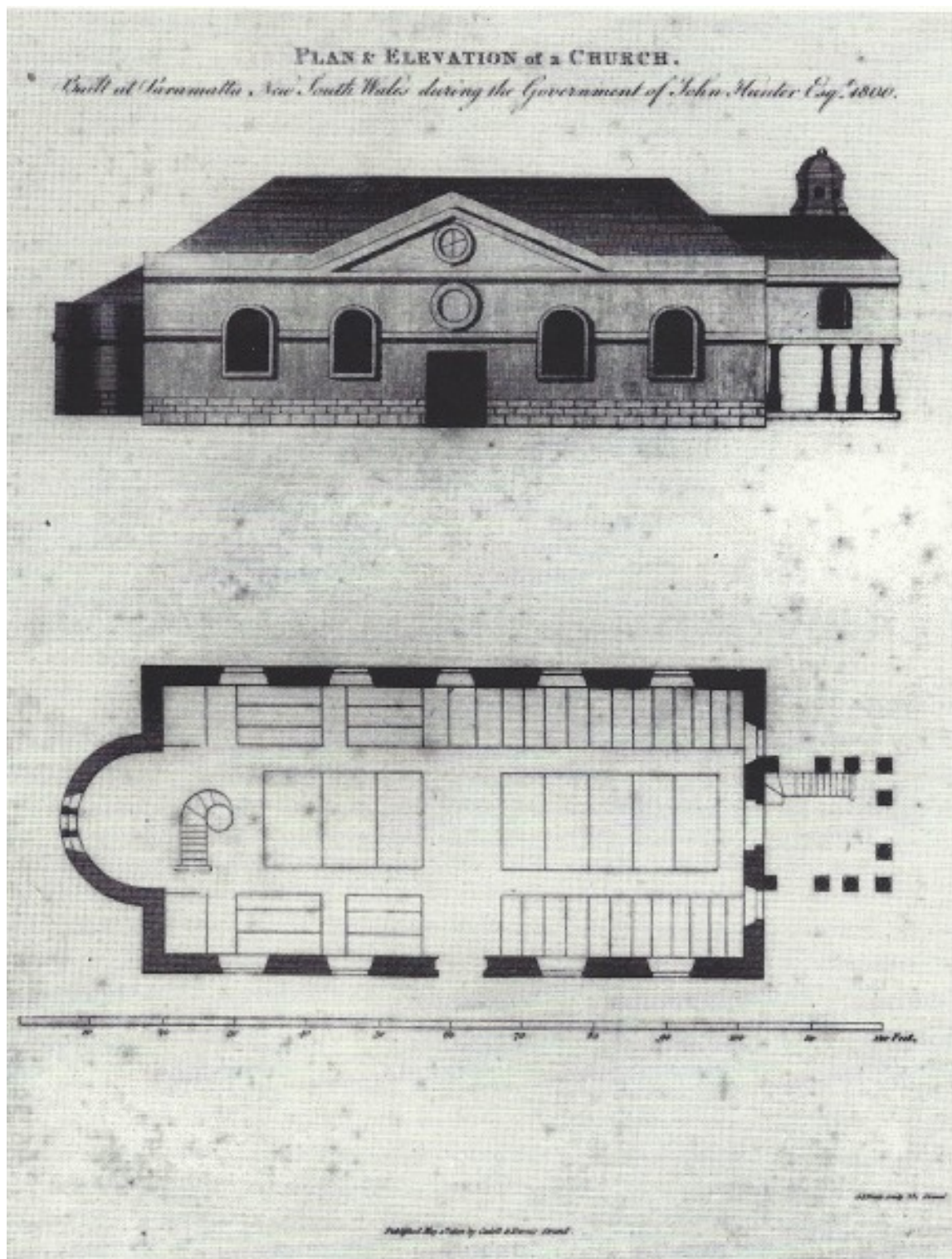


Figure 2.1.2: Elevation and Plan of the Original St John's Church. (Source: *Foundations of Identity: Building Early Sydney 1788-1822*, P. Bridges).

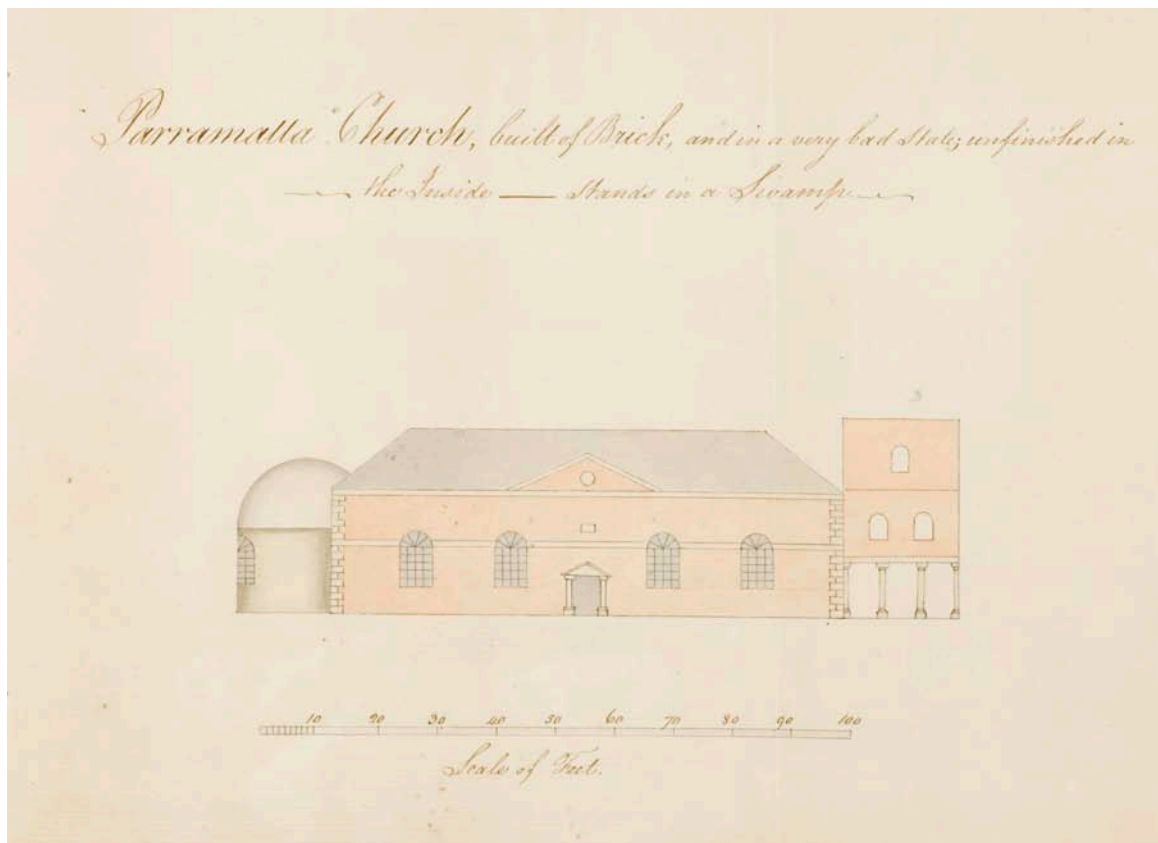


Figure 2.1.3: 1806 sketch sent to Joseph Banks by Governor Bligh. Note the annotation which states the church is unfinished on the inside and built on a swamp. This appears to show that the small cupola has been replaced by a second level to the tower by this stage, possibly a result of the 1804 storm damage (Source: SLNSW).

The priorities of the fledgling colony meant that although now in regular use, the interiors of St John's remained a work in progress. In September 1804, it was damaged in a severe storm, with a window in the west end being blown in and other small damages reported.¹⁶ By the time Governor Bligh arrived in 1806, pews were still absent from the church, with Bligh estimating a further five to six months needed to complete it from February 1807.¹⁷ Bligh sent a sketch of the church to Joseph Banks in 1806, describing the building as unfinished inside and built on a swamp, with the walls already in need of repair (See Figure 2). Despite these delays, the church was in use for weddings and baptisms from 1803 and as one of the few public buildings that was not dedicated to the military or convicts, was being used to house a public school in 1804.

2.1.5. MACQUARIE'S RENOVATIONS

The first major works to be carried out on the church occurred after the arrival of Governor Macquarie in 1810. By this time extensive repairs were already required, as the tower and vestry had by then collapsed. (See Figure 3) In 1813, after another storm in late 1812, more repairs were carried out. From payments made over the following two years it appears that the repairs, morphed into alterations and finally additions under the guidance of the Macquarie's. In keeping with Macquarie and his wife Elizabeth's plans to reorganise and formalise both Sydney and Parramatta, these works transformed the appearance of the building. Macquarie had already laid a

¹⁶ *Sydney Gazette* 19 August 1804 p.1; 30 September 1804 p.2.

¹⁷ Bridges, op cit, p.48. It is worth noting that St John's was not the only public building that was showing the results of bad materials and signs of poor workmanship, as First Government House at Sydney Cove was also being complained about by Governor's King and Bligh at this time.

new street plan and renamed earlier streets in the town, including Marsden Street in honour of the Reverend, but their plans were helped with the arrival of Lieutenant John Watts, with the 46th Regiment in 1814. Watts, who Macquarie appointed as his Aide-de-Camp soon after he arrived, had had some training as an architect in Dublin prior to joining his regiment and had probably also assisted in construction of military buildings during his service in the West Indies.¹⁸

With the dilapidated church visible from the Government House at Parramatta, Elizabeth Macquarie set about restoring and transforming the building to suit a picturesque vision that they had for the town. In 1813 James Horrax was paid £110 for repairs, followed in 1814 by £431 set aside for works to the church, and a further £103 for cedar for the interior and another £500 in 1815.

¹⁹ Works during this time included repairs as well as a new chancel, re-roofing and lengthening of the building. A new rectangular chancel was built, the walls raised and windows converted from round headed to Gothic lancets, the parapet and pediment removed and a porch added to the northern side.²⁰

On the western façade, where the small elevated vestry had stood, a new Gothic arched doorway was constructed in stone to serve as the main entrance, with two new brick towers complete with spires flanking the entrance. The towers are reportedly based on an engraving of the twin-towered church at Reculvers, Kent which Elizabeth Macquarie had in a copy of *Gentlemen's Magazine*.²¹ The towers, finished in early 1820, raised the church above the growing town, making it a landmark building in Parramatta (see Figure 2.1.5). Its prominence was on display in August 1820 with the ascension of George IV to the throne in England. To mark the occasion, the Royal Standard was flown from the north tower of St John's from sunrise.²² Although much was made of the new look, a report by the Government architect in 1823 commented that the workmanship was badly done, as were the repairs and that it was not likely to last.²³

As well as being a prominent landmark, the addition of the towers contributed an important civic service to the town with the installation of a clock and bell in the northern tower. The clock, one of four imported into New South Wales in 1821, was made by Thwaites & Reed in London and donated to the Colony by George IV. The other three were installed in St Luke's Liverpool, St Matthew's Windsor and the main dormitory building of the former Female Factory, North Parramatta.²⁴ A fifth clock is understood to have been installed within St David's, Hobart, and relocated to the new Government House, Hobart in 1855. The bell of St John's was rung for services with the clock serving as a town clock for Parramatta and was one of the main public timepieces until the arrival of the railway in the mid-1850s. In 1829 the bell ringer, was brutally murdered at St John's after intervening to stop a man throwing stones through the windows of the church.²⁵

In 1813 as work was being completed, Thomas Hassall, who had arrived in Parramatta as a young man with his parents in 1798, established a Sunday School, first in the house of his father and from 1815 in St John's itself. Marsden had encouraged Hassall with the venture, but soon split with it,

¹⁸ Macfarlane, M & A, *John Watts: Australia's forgotten architect 1814-1819 and South Australia's Post Master General 1841-1861*, Self-Published, 1992, p. 6.

¹⁹ *Sydney Gazette* 30 January 1813, p. 2; 5 February 1814, p.2.

²⁰ *A Souvenir of the Royal Gate St John's Parramatta*, The Cumberland Argus, 1918, p.37.

²¹ Kass et al, p. 82.

²² *Sydney Gazette*, 12 August 1820, p.2.

²³ Jervis, *A Short History of the Church and Parish of St John, Parramatta*, Ambassador Press, Sydney, 1963, p.8.

²⁴ Clock Vertical File, St John's Archives. The clocks at St Luke's and St Matthew's remain in place, although both are now operated by an electric motor. The clock installed within the former dormitory of the Female Factory was reused within the present building C101, occupied by the NSW Institute of Psychiatry.

²⁵ *The Australian*, 7 October 1829, p.3.

disagreeing with Hassall's Nonconformist approach. Hassall sailed to England in 1817 to study to become a minister. Having by then reconciled, Marsden gave him introductions and when Hassall returned in 1821 he preached his first sermon at St John's and remained as Marsden's curate until 1824.²⁶ The Sunday school returned to St John's in the latter half of the nineteenth century.

A description of the interior of the church was published in 1839, based on the recollections of a former parishioner. It noted that the pulpit was in the centre of the church with an organ behind it in a gallery that extended into the body of the church from a line of the inner walls of the towers. A caretaker and his family lived in a small room behind the organ between the towers. The body of the church contained two sets of pews in rows facing west, with an aisle of flagstones running down each side and another set of pews running along each side wall. The ceiling was plaster with timber beams and joists. The pews were assigned to different people who had sponsored them, including the Governor, offices of the military, the Macarthur family, the Blaxland family and other prominent citizens of the district. The pulpit was an unusual three-tiered design, allowing Marsden to see the congregation from the top level, with his wardens and clerks below.²⁷

In December 1841, the church was badly damaged once more in a storm that took the roof off the western section, with lightning strikes also damaging the towers, dislodging the shingles and some of the rafters. Repairs were undertaken but as they continued to arise over the next few years, the trustees began to contemplate a replacement building.²⁸

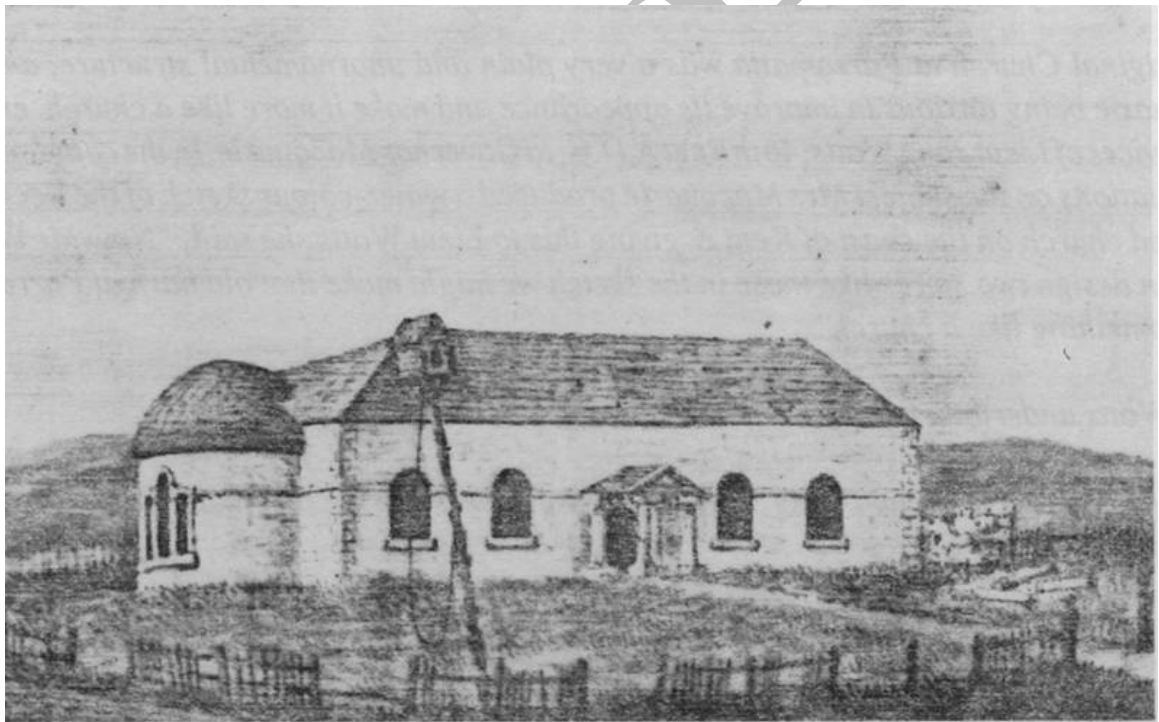


Figure 2.1.4: Sketch by Elizabeth Macquarie in 1810 showing the state of St John's, with the rubble of the collapsed tower and a broken down paling fence surround (Source: St John's Archives)

²⁶ Gunson, N, 'Hassall, Thomas (1794-1868)', *Australia Dictionary of Biography*, National Centre of Biography, Australian National University, <http://adb.edu.au/biography/hassall-thomas-2167/text2779> published first in hardcopy 1966.

²⁷ *A Souvenir of the Royal Gate*, p. 42

²⁸ Jervis, *A Short History of the Church*, p. 9.



Figure 2.1.5: Joseph Lycett painting of Parramatta 1820 soon after the addition of the towers and showing St John's Church dominating the centre of the growing townscape (Source: National Library of Australia)



Figure 2.1.6: c1840 painting by an unknown artist of St John's showing the church as it looked after Macquarie's renovations and additions (Source: SLNSW)

2.1.6. CEMETERY, PARSONAGE, SCHOOL

St John's Church did not stand in isolation within Parramatta, but rather was at the centre of a network of religious sites and buildings serving the community. The first of the associated places to be established was St John's Cemetery, with the first burials being conducted in 1790, a full thirteen years before the church was consecrated. The cemetery remains as the oldest existing European burial ground in Australia. Pre-dating the church, the cemetery or burial ground was used for all denominations in its earliest years, with Anglican, Catholic, Methodist, Presbyterian and Congregational burials all taking place until the mid-1820s when a Catholic burial ground was set aside in north Parramatta, and the other denominations followed.²⁹ In 1825 the cemetery came under the control of the Church of England following the arrival of the Archdeacon Thomas Hobbes Scott, but it was not until 1857 that the ground was officially granted to St John's and trustees appointed. This marks the date when the site went from being the Parramatta Burial ground to St John's Cemetery. The site had been walled in the 1820's, but with trustees appointed repairs, a new lychgate and other works could be progressed.³⁰

In 1815, Governor Macquarie had architect Francis Greenway draw up plans for a new parsonage, to replace the house on Macquarie Street that Marsden and his family had lived in since the 1790s. A glebe was declared within which the new parsonage would be built overlooking the cemetery on the southern edge of the town. The building was complete by 1817 and Marsden and family moved in. Built in a Palladian style, the two storey building was a prominent feature and remained a church residence until the 1870s. While Marsden lived at the parsonage, he also acquired through grant and purchase, a large land portfolio around Parramatta and in the west around St Marys, making him a central figure in the Parramatta gentry.³¹ As well as his duties at Parramatta, from 1814 Marsden became increasingly involved in missionary work in New Zealand amongst the Maori. Deciding that the Maori were better candidates for his evangelical skills than Australian Aborigines, Marsden established a mission in the North Island around the Bay of Islands in 1814 and built a school house at Parramatta where he taught Maori farming and other European skills. Close to the church, a small timber schoolhouse was also constructed. The small school was joined by a gothic sandstone schoolhouse built on the northwest corner of Church and Macquarie Streets in 1858, which was later demolished in the mid-1920s.

²⁹ Dunn, J, *The Parramatta Cemeteries: St John's*, Parramatta District Historical Society, 1991, p. 21.

³⁰ Dunn, op cit, p.22.

³¹ Kass, et al, p.95.



Figure 2.1.7: A c1870 photograph looking across St John's cemetery with the old Marsden parsonage on the hill overlooking it (Source: St John's Archives)

2.1.7. NATIVE INSTITUTION

In late 1814 on a site adjacent to the church, the missionary William Shelley and his wife Elizabeth opened a school for Aboriginal children, known as the Native Institution. Shelley had written to Governor Macquarie about the idea of establishing a school for Aboriginal children in April 1814, with the purpose of what he saw as civilising them with education and vocational training: manual labour, agriculture and mechanics for boys, domestic service for girls.³² There was no intention of returning children to their parents or of maintaining any traditional cultural connections. Shelley had previous experience as a missionary for the London Missionary Society on missions in Tonga and Tahiti and was keen to do what he saw as helping the Aboriginal population in Sydney. Macquarie, also keen to be seen to play a benevolent role in regards the Aboriginal population invited Shelley to submit a plan, which he did in August, with the proposal to run the school from his property in Macquarie Street and to act as superintendent and schoolmaster. Macquarie sent the plan to London, with the proposal for a two-year trial to teach six boys and six girls, and in anticipation of the colonial office agreeing to the virtues of the idea, went ahead and opened the school in December 1814.³³ Despite the close proximity to St John's, the institution had limited connections to it, with Marsden not being involved.

To promote the institution and encourage families to give their children over to it, Macquarie organised a meeting of Aboriginal groups at Parramatta on 28 December 1814. With a feast of roast beef, bread and ale included, Macquarie managed to convince families to give over four children to the new Institution. When it was officially opened on 18 January 1815 there were eight children.³⁴ In early 1815, Shelley enclosed the school site behind a paling fence, which allowed for

³² William Shelley to Governor Lachlan Macquarie, 8 April 1814, Letters, Instructions and Accounts of the Native Institution Parramatta, SLNSW, DLADD 340.

³³ Kass, et al, p.80.

³⁴ Brook, J & JL Kohen, *The Parramatta Native Institution and the Black Town: A History*, NSWU Press, Sydney, 1991, p. 67.

the families to watch their children, but kept them separate in the process. By this time there were five children, with three having escaped the school in the first six months. In July, William Shelley died, leaving the management of the school to Elizabeth until it was relocated to Blacktown in 1823.

As part of the civilising process, not only were children separated from their family but their names were anglicised. The five recorded in July 1815 were Maria (8 years old from Richmond), Kitty (7 years old from Prospect), Fanny (4 years old from Cattai), Friday (7 years old from Portland Head) and Billy (7 years old from South Creek). The distribution of the children from across the western districts of Sydney was indicative of the groups who had some contact with Parramatta at the time.³⁵ In 1818 the first child from outside the Sydney region was taken in, with a boy named Wallace from Newcastle arriving in September. At this stage, there were 19 students in total. The Institution's grounds were bounded by Macquarie and Hunter Streets, St John's Church and Marsden Street. A plan of the town in 1823 shows three separate lots within this boundary area as belonging to the Institution, being Lot 20 and 24 in Hunter Street, Lot 18 in Macquarie Street and another, Lot 15 in Argyle Street, with the Shelley's owning Lots 21, 22, 23 in Hunter Street. A report by the management committee of the institution in 1817 notes there were two institution buildings on their land, with the 1823 plan and another of the allotment in 1832 suggesting these were located fronting Macquarie Street.



Figure 2.1.8: c1826 Painting of one of the Annual feasts and meetings for Aborigines in Parramatta first put on by Governor Macquarie. The meetings were held in the market place adjacent to and in close proximity to the church. Note the parsonage prominently located in the rear (Source: NLA).

³⁵ Brook et al, p.67.

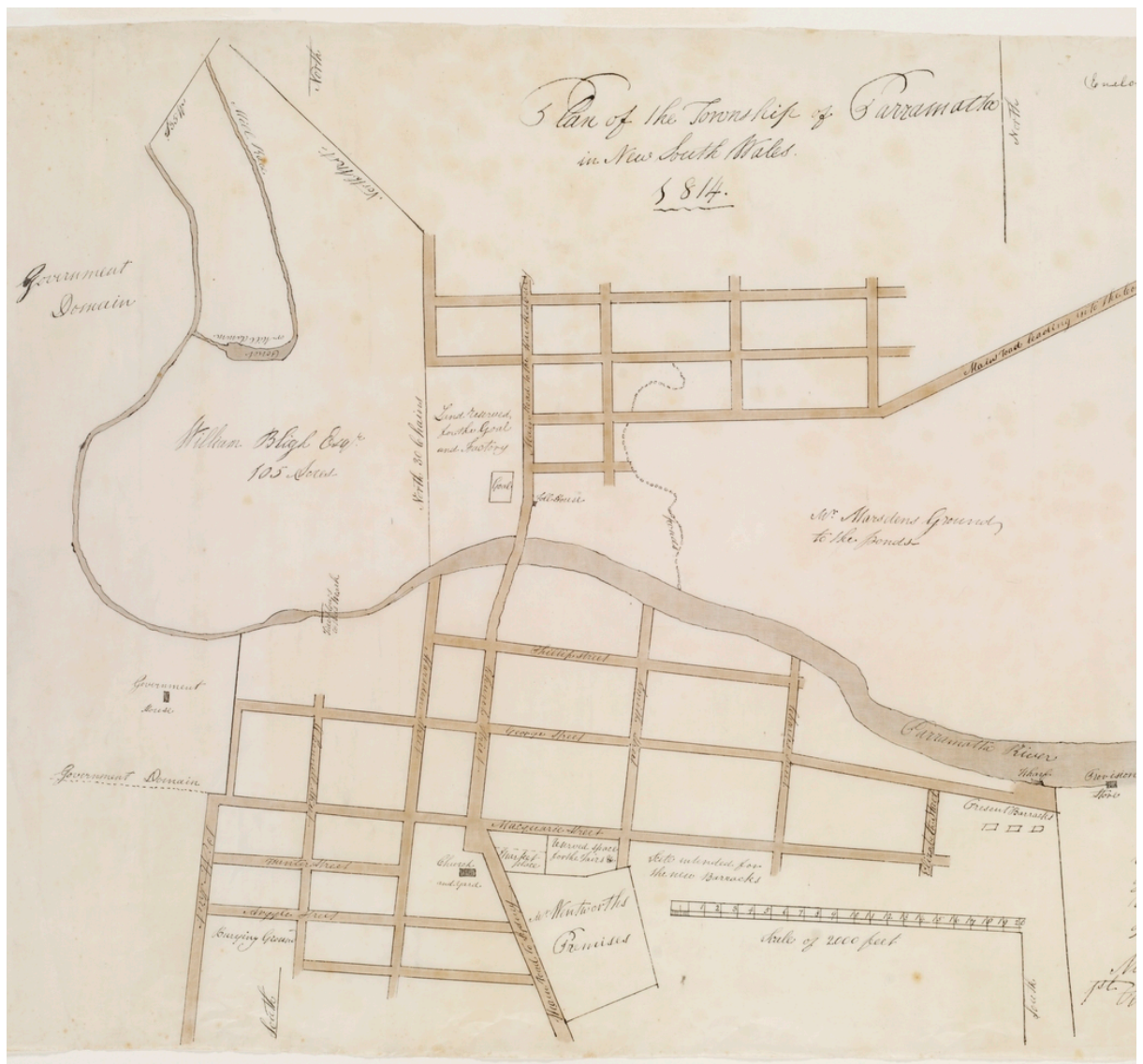


Figure 2.1.9: Detail of an 1814 Plan of the Township of Parramatta in New South Wales 1814. By this time the boundaries of St John's Park to the north of the church had been established, albeit identified as a road reserve. The site of the Market Place opposite the church has also been identified. (Source: State Library of NSW: M2 811.1301/1814/1).

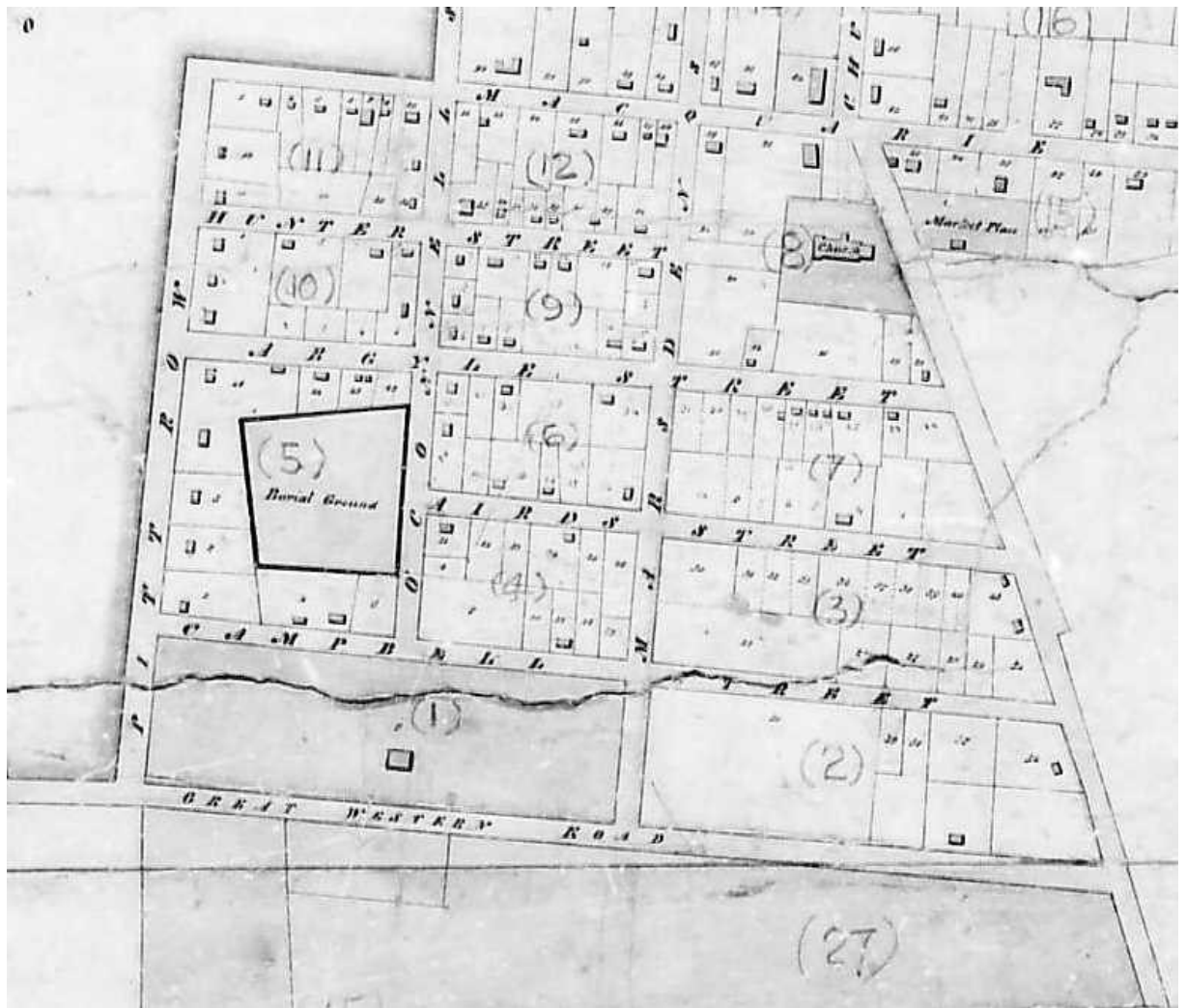


Figure 2.1.10: Detail of an 1823 Plan of the Township of Parramatta showing the position of the church and its surrounding land, as well as the Burial Ground (St John's Cemetery) to the west. William and Elizabeth Shelley owned the blocks immediately to the west of the church on both sides of Hunter Street. Their house is shown close to the church on the northern side. The Native Institution is listed as owning four lots, including the large lot immediately behind the church on the corner of Hunter, Argyle and Marsden, and lot 18 on the southwest corner of Marsden and Macquarie Streets. Which also shows a building in this plan (Source: State Archives AO Map 4907)

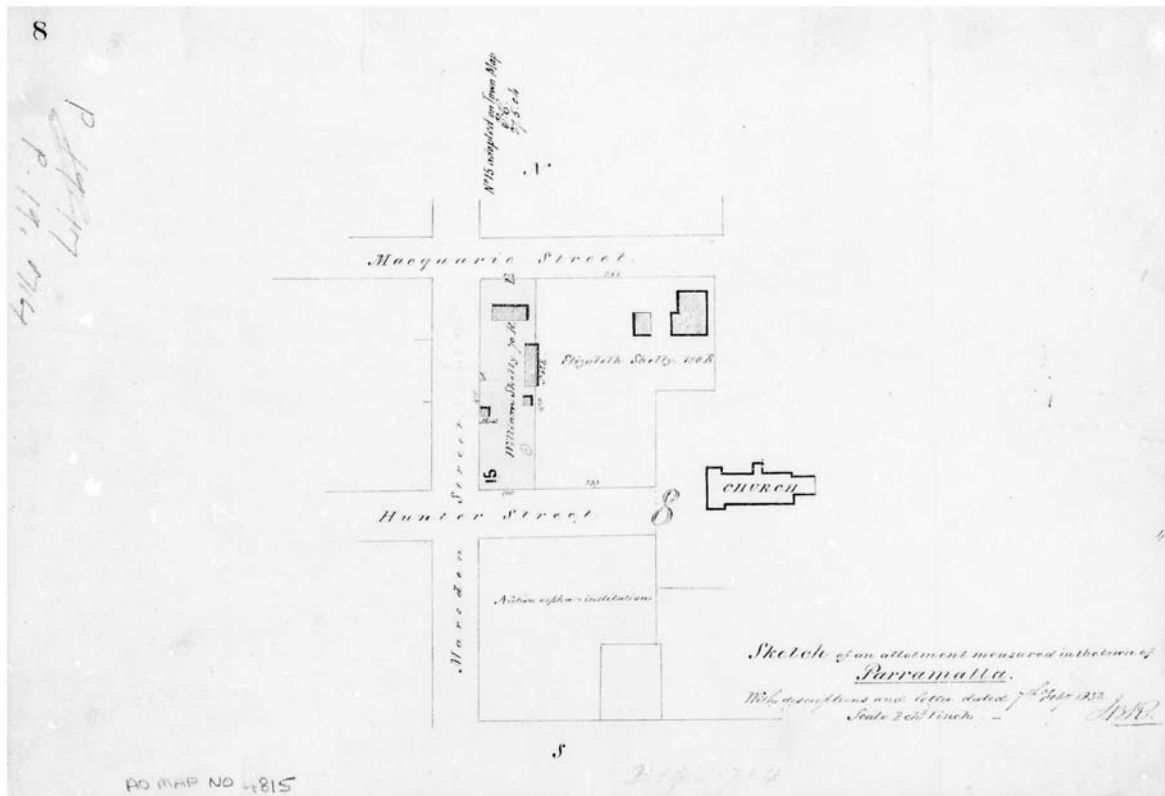


Figure 2.1.11: Sketch of allotments belonging to William Shelley at Parramatta in 1832, showing the church and the buildings of Shelley fronting Macquarie and Marsden Streets. The Native Institution school was thought to have been run from the L-shaped building closest to the church. (Source: State Archives AO Map 4815)

The Native Institution was filled as much through coercion as it was through any voluntary hand over of children by Aboriginal people. Although the feast became a regular event, held in the market square adjacent to St John's it rarely elicited many children for the school after the first year. In 1816, the pupil numbers were to be enhanced via orders to Captain Shaw of the 46th Regiment, to send 12 boys and 6 girls to the Institution from amongst those 'prisoners of war' taken in his expedition against hostile Aborigines around Appin and Sydney's southwest. Those selected were to be healthy, good-looking children.³⁶

Between August and October 1821 eight of the students at the Native Institution died from disease. The annual feast that year saw no children handed over to the Institution. The sudden death of so many children forced the committee to examine the living conditions and decided the site was too small. A new site was sought and selected on the Richmond Road at South Creek close by two land grants given to the Aboriginal men Coleby and Nurragingy by Macquarie in 1816. These grants had encouraged the development of a small Aboriginal settlement already, as two couples married at the Native Institution had been given 10 acres of land nearby to establish small farms. The marriages had been another tactic in the process of civilising the children, however the lack of male students of suitable age had meant that two girls, Polly (16yrs) and Betty Fulton (16yrs) had been married to two men from outside the Institution, Michael Yarringguy a Aboriginal constable from Richmond and Robert Nurragingy, the son of Nurragingy. With this small settlement, the Parramatta Native Institution was wound down in December 1822 and the remaining children

³⁶ 191 Church Street, Parramatta, NSW: Heritage Archaeological Development Impact Assessment, Archaeological and Heritage Management Solutions Pty Ltd, November 2006, p.13.

moved to a new complex at South Creek. The new site became known as Black Town, under the guidance of new missionaries George and Martha Clarke from New Year's Day 1823.³⁷

After the closure of the institution, Elizabeth Shelley continued to live in Parramatta. She may have stayed on the site of the institution until c1831 when she received a town lease for a site in O'Connell Street. A plan from 1832 shows the buildings associated with the Shelley's and the Institute close by St John's. It appears when compared to a survey of Parramatta in 1842, that these have either been demolished and replaced or dramatically altered by 1842, with the alignment having changed to an L-shape fronting Macquarie Street and what is now St John's Park. A sketch of the site, looking west along Macquarie Street claiming to be from the c1820s, shows an L-shape building on this site which has been presumed to be the Native Institution building.³⁸ Annual feasts continued to occur at the marketplace after the removal of the Native Institute until the last one in 1832.³⁹

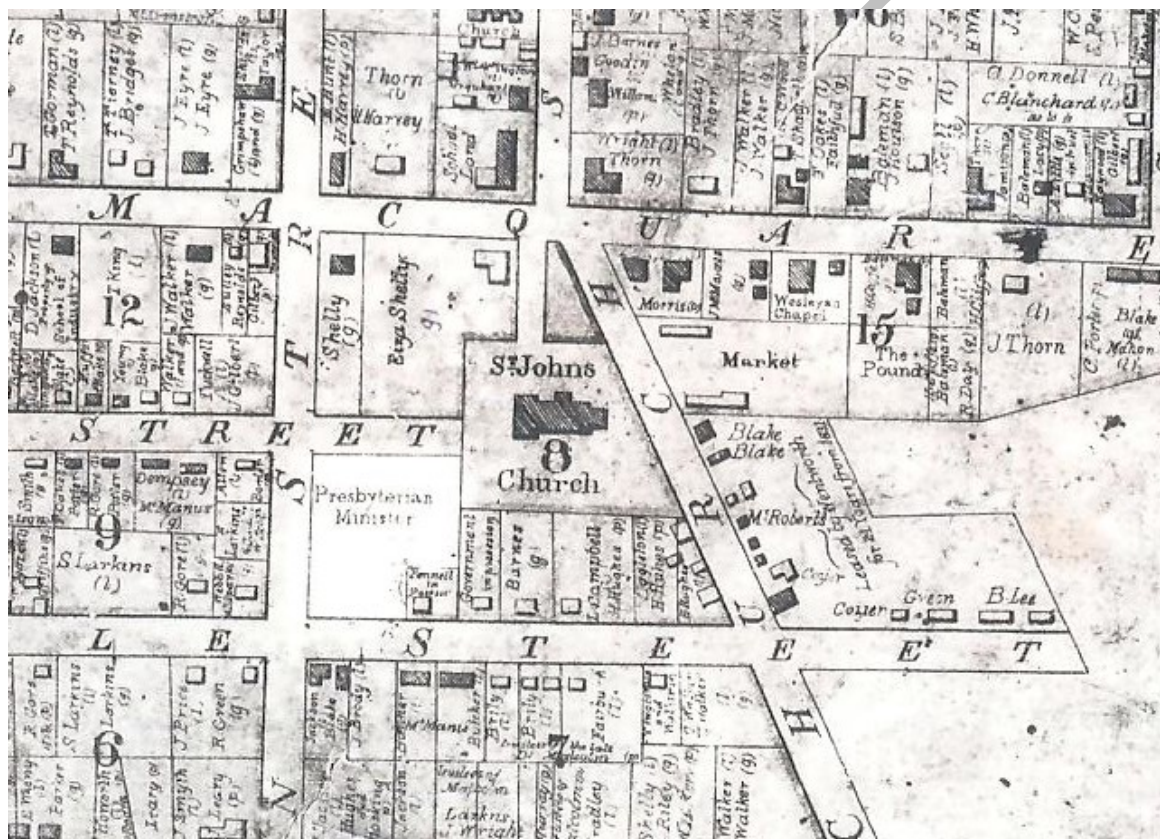


Figure 2.1.12: Detail of 1844 Brownrigg survey of Parramatta showing the church block and the Shelley properties around it. Compare the building on the corner of Elizabeth Shelley's block here to that in Figures 8 & 9, showing either additions or a new building on the site (Source: SLNSW).

³⁷ Brook, et al, p. 134.

³⁸ 191 Church Street, Parramatta, NSW: Heritage Archaeological Development Impact Assessment, Archaeological and Heritage Management Solutions Pty Ltd, November 2006, p.15.

³⁹ Kass, et al, p. 105.

2.1.8. A NEW ST JOHN'S 1843-1885

From the mid-1840s St John's was undergoing regular repairs to major sections of the building. The chancel was repaired in 1843 by local builder James Houison, and then in 1846 it was decided by the church officers to repair the roof as well. Inspections for the repairs revealed the roof leaked so much that the walls were damaged, the external woodwork was beginning to perish and it would cost an estimated £750 to repair. To raise the money the congregation was asked to join a subscription drive, however by 1850 not enough had been raised and the problem was worsening. In April 1852 the churchwardens wrote to the Bishop seeking permission to hold services in another building, as the recent collapse of the ceiling at St John's made it unsafe. Services were moved to the Free Scotch Kirk in Phillip Street, and the wardens approached Houison to have him undertake an inspection of the roof and walls of the church. The inspection found that the ceiling was failing in many areas, the plaster was heavy due to water damage and soaking in the rain and the outer roof was dilapidated and lying wholly on the inner roof, with the timbers sunk and strained. One wall was bulging inwards and appeared to be of inferior construction, while all the floors were rotting and damp. The assessment concluded that it would be cheaper to demolish and rebuild rather than try to repair the building again. The estimated cost was thought to be £2000.⁴⁰

By the time that St John's was to be replaced, it was no longer the only church in Parramatta, not even the only Anglican Church. In 1846-47 the new All Saints Anglican had been built by James Houison in North Parramatta to serve a growing congregation. The church was built as a memorial to Reverend Samuel Marsden on land he had donated. In 1841 St Andrews Presbyterian Church, also designed by Houison was started in Church Street, being completed by 1847. In 1838 a new Wesleyan Chapel was constructed on a site behind the Parramatta Markets, replacing an earlier 1821 chapel. A Congregational chapel had opened in 1845, with a Baptist church in 1851 and St Patricks Catholic Church was rebuilt between 1854 and 1859.⁴¹

In August 1852 Houison was paid £54 to begin demolition of St John's and plans for the new building were shown to the congregation in the same month. The *Sydney Morning Herald* admired the building as proposed for its simplicity and beauty and thought if it was built to the design it would prove a great ornament to Parramatta. The *Herald* noted the style as Saxon, with the windows as a semi-circular Saxon style and the western door representing that ancient design. But there was an internal debate amongst parishioners as to whether a Gothic or Saxon style was more appropriate, with a consensus that the two styles should not be mixed. The church was in fact built more to a Norman style. The foundation stone for the new building was laid on 11 August by the Bishop, with James Houison winning the contract to construct it to a plan he had drawn up himself.⁴²

Work on the new church was slow, with stonework for the front wall and porch completed in April 1853, despite a lack of funds and shortage of labour.⁴³ Money was raised through public subscription and donations, with local families and landowners contributing. Other contributors included the rector of St Mark's Darling Point who provided funds for the lower half of a set of stained glass windows, and the Reverend Thomas Hassall of St Paul's Cobbitty who provided the funds for the upper half.⁴⁴ The masonry work on the nave was completed by September 1854, with the western wall and doorway finished by November. The door was said to be based on a church at Iffley, near Oxford (St Mary the Virgin) from a design drawn up by the Reverend Henry Bobart. Bobart had replaced Samuel Marsden after his death in 1838 and had served until his own death in

⁴⁰ St John's Archives Correspondence File 1843-1939.

⁴¹ Kass, pp. 167-168.

⁴² *Sydney Morning Herald*, 7 August 1852, p.2.

⁴³ St John's Archives Correspondence File 1843-1939.

⁴⁴ Jervis, *Cradle City*, p. 70.

July 1854.⁴⁵ With the roof finally installed in June 1855, the first services in the new church were held on 1 July although the building was still unfinished.⁴⁶

Work continued throughout 1855 and 1856, with pews being added from February 1856, the chancel and the pulpit built. With much of the interior finished, the towers were also repaired. The towers, having survived from the original church, were refitted with galvanised tiles to replace the wooden shingles, had lightning conductors added and were repainted. The total cost of rebuilding the church and repairing the towers was £5864.⁴⁷ The completed church was consecrated by Bishop Barker on 19 March 1858.⁴⁸

The organ which had been presented by Bobart to the parish and had been in the original St John's was delayed in being reinstalled due to parts missing and repairs required. A new organ was ordered from J.W. Walker of London and eventually installed in 1863 for £325. Prior to this music was sometimes provided by regimental bands from the barracks, by parishioners' own instruments or possibly via a hand grind barrel church organ. The new organ was placed in the western gallery above the doorway, but was moved in renovations in 1903 to the North transept where it remains.⁴⁹

In April 1883, the foundation stone for the northern transept was laid. Two transepts were constructed to the design of Blacket and Sons, with the work completed by November 1885. Cyril Blacket had taken his cue for the design of the naves from Houison's plans, with the naves matching the earlier work. At the same time the towers were rendered to eight feet from the ground level. These additions provided seating for an extra 80-90 people and represented the last of the main construction work on the building and completed the layout as it is today.

⁴⁵ *ibid*, p.71.

⁴⁶ *ibid*, p.71.

⁴⁷ Jervis, J., *A Short History of the Church*, p. 12. Despite the inclusion of lightning rods, the towers were struck again in November 1885, when the lightning arced out of the rod and struck the tower, leaving a foot wide hole, shearing off plaster and smashing the vestry ceiling.

⁴⁸ Jervis, *Cradle City*, p. 71.

⁴⁹ Jervis, J., *A Short History of the Church*, p. 14.



Figure 2.1.13: A view of St John's looking south c1860, soon after building was completed (Source: St John's Archives)



Figure 2.1.14: Northern façade of St John's taken in 1870 showing the new church with the old towers repaired (Source: SLNSW)



Figure 2.1.15: 1870 photograph showing the eastern façade of the church. Note in this and ni Figure 11 the plantings and the paling fence which enclosed the site (Source: SLNSW)



Figure 2.1.16: Interior of St John's in c1880 looking west showing the organ in its original position between the towers (Source: St John's Archives)



Figure 2.1.17: c1880 interior photo looking to the altar and the eastern end of the church prior to the construction of the transepts in 1883. Note the kerosene lamps located on the sandstone columns. (Source: St John's Archives).

2.1.9. THE CHURCH LODGE (VERGER'S COTTAGE)

With work completed on the church, work began on a series of subsidiary buildings to serve the congregation. In c1890-94 a small cottage was erected in the ground for a warden's cottage or vergers' cottage. Little is known of the construction details, architect or builder; however the cottage appears on an 1895 survey of the church land. In early 1895 tenders were called for the construction of another small cottage to serve as a church lodge for the caretaker. The cottage occupied by the caretaker was in poor state of repair and at Easter 1895 the churchwardens decided to replace it.⁵⁰ The first round of applicants was all rejected by the churchwardens. It is unclear when the wardens accepted any builder for the job, although it appears to have been completed by April 1896. One of the unsuccessful tenderers, J.W. Hill, wrote in May 1896 that as a long-term parishioner and architect he was disappointed at even having to enter a competition. He stated that as he had recently completed the church paneling in the nave and had done other work on the building, he did not enter the competition for so small a job.⁵¹

2.1.10. ST JOHN'S ENDOWMENT TRUST

In March 1892, the then rector, Archdeacon W.J. Gunther, who had served as rector at St John's since 1868, convened a special meeting of parishioners to consider the formation of a St John's Endowment Fund. The Fund was to assist in the financial needs of the Parish, including a stipend for the rector as well as a sinking fund for the maintenance of parish property. Although it took another two years for the inaugural meeting (1894), the establishment of the fund was an important step in securing the future of the church.⁵²

⁵⁰ *The Cumberland Free Press* 'Easter Vestry Meetings', 11 April 1896, p. 8.

⁵¹ St John's Archives Correspondence File 1843-1939.

⁵² Withycombe, Rev. R.S.M., "The St John's Parramatta Endowment Trust: A Brief history 1892-1997", for the Trustees of the St John's Parramatta Endowment trust, Parramatta 1998, pp. 4-5.

One of the first decisions made by the fund trustees after its establishment was the purchase in 1899 of the large two storey residence known as “Hanleyville” fronting Macquarie Street adjacent to St John’s. Belonging to the Mansfield family, Hanleyville had been built in 1868 on the site formerly occupied by Elizabeth Shelley’s house and the Native Institution buildings. It was built by the Ralph Mansfield and his wife Lucy Shelley, daughter of Elizabeth and William Shelley. Mansfield had arrived in New South Wales in 1821 as a Methodist missionary, but had left this position in 1828 and became editor of the *Sydney Gazette* and later an editor of the *Sydney Morning Herald*.⁵³ He was involved with the formation of the Australian Gas Light Company in 1836, and remained on the board as Secretary until 1879. The large, two-story timber villa was probably designed by one of Mansfield’s sons, architect George Allen Mansfield or R.P Mansfield. Elizabeth Shelley lived with her daughter at Hanleyville until her death in 1878 at the age of 96.

Mansfield died at the house in September 1880 and in 1885 Lucy moved to Burwood, leasing the house to the Reverend J. W. Inglis, a minister at St Andrew’s Presbyterian Church, Parramatta and his family from 1889. At the time the property was described as containing 12 rooms, including kitchen, storeroom, laundry and servant’s room, with a stable, coach house and loft on 1 acre of land. The grounds were also planted with flowers and fruit trees. Enquires about the lease were to be made to R.P. Mansfield, hinting that he may have designed and managed the property for his parents.⁵⁴ When the Reverend Inglis died in 1893, Hanleyville was converted by his daughters Annie and Maggie to operate as a private ladies school.



Figure 2.1.18: Hanleyville c1870 (Source: Brown, S & K Brown, *Parramatta: A town caught in time 1870*)

⁵³ Brown, S & K Brown, *Parramatta: A town caught in time 1870*, Hale & Iremonger, Sydney, 1995, p. 63.

⁵⁴ *Sydney Morning Herald*, 13 February 1885, p. 3.

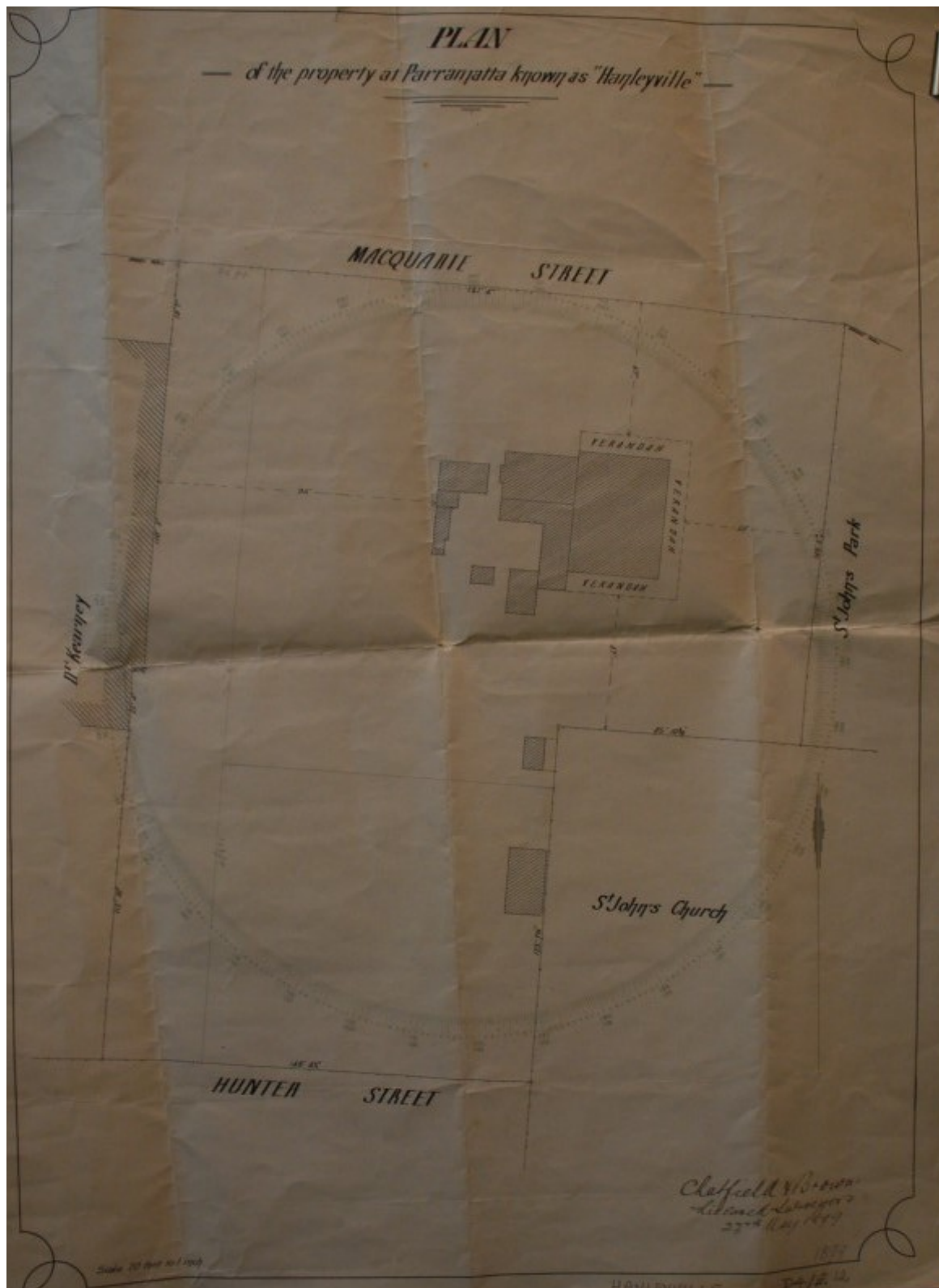


Figure 2.1.19: Plan showing the position of Hanleyville and its outbuildings as purchased by the Endowment Trust (Source: St John's Archives)

After the Trustees purchased Hanleyville in May 1899, they leased it back to the Inglis family who continued to run the school on the site until 1924, when it relocated to a larger premise in Harris Park.⁵⁵ The purchase of the property had extended the church land to Macquarie Street, giving it a full frontage between Church and Marsden Streets. With the building empty, the Trustees first engaged architects Rowe & Eyre to make repairs to get it ready for lease once more. However, Hanleyville was also in the way of development along Macquarie Street as well as constraining the possible construction of a new rectory to the rear of the site, so when the cost of repairing was considered too high, the demolition of the building was recommended instead. The house, minus the stables, was auctioned for removal and had been demolished by the end of April 1926.⁵⁶ The removal of the house allowed for the subdivision of the Macquarie Street frontage into 11 lots for development.

2.1.11. CHURCH HALL

Between the church and Hanleyville, St John's had erected a Parish Hall in 1910. In July 1910 the tender for the work was awarded to William Noller of Sydney for £2010. Noller also happened to be the superintendent of St John's Sunday school. The foundation stone for the new building was laid 24 September 1910 by the Archdeacon Gunther and Archbishop of Sydney JC Wright.⁵⁷ The new hall would serve as parish hall, but also for use by the Sunday school and a practice room for the St John's band. At the rear of the hall stood a small weatherboard and brick school house which had been used for the Sunday school. The hall was officially opened in May 1911 by Archbishop Wright, and has served as a parish and community hall ever since. A new brick youth centre, known as Marsden Hall, was added in 1955, and replaced the weatherboard Sunday school room at the rear (west) of the parish hall, which had burnt down in December 1944. In 1966 the exterior of the hall was modified with the addition of a perimeter brick wall with covered walkway on the south and east side, with lockable gate on both sides. Part of the works in 1966 connected the parish hall and the youth centre at the rear.

⁵⁵ 191 Church Street, Parramatta, NSW: Heritage Archaeological Development Impact Assessment, Archaeological and Heritage Management Solutions Pty Ltd, November 2006, p.17.

⁵⁶ St John's Endowment Trust Minutes, 23 April 1926.

⁵⁷ *The Cumberland Argus*, 28 September 1910, p. 2.



Figure 2.1.20: St John's Hall soon after opening in 1910. Hanleyville is also visible to the right of the photograph, with the old weatherboard school house to the rear. The paling fence that enclosed the church yard is also visible. Note also the lawn area and garden beds (Source; St John's Archives)

2.1.12. DEVELOPMENT OF MACQUARIE STREET

The sale and removal of Hanleyville allowed for the church to develop the now vacant site fronting Macquarie Street. Prior to this, the Deed for the Trust was amended in 1930 to allow for the raising of mortgages by the Trust, the application of money raised to go towards erection of new buildings and their improvement and the lease of such buildings by the Trust, except for the purpose of sale or distribution of alcohol or intoxicating liquors, or for Sunday trading except for Chemists or cafes. This 1930 Ordinance also stipulated that funds should be used to pay the rector and the churchwarden, establish a sinking fund for building maintenance and for any surplus to be used for purposes in the parish as determined by the Synod.⁵⁸

With the new Ordinance established, the Trust began the development plans. Some of the lots along Macquarie Street had by then already been sold. Lot A sold in 1915 and B & C in 1929 to Mr Herman Schrieber, but none of these lots were developed before the late 1930s. The remaining lots in the Trust's ownership were leased for development from 1926. Lots J & K were the first to be built on, with a two storey shop building constructed in 1927, and leased to Cecil Grossman who ran a chemist from Lot J, now known as 77 Macquarie Street and F.C. Pinfold who had a watchmaker and repair shop.⁵⁹ In 1935 J.H. Harvey took the lease on Lots E-I, building a long, two storey terrace shop building with retail on the ground floor and offices on the upper level in 1936. Harvey named the building Astra Chambers, sub-leasing the shops himself. It was not until 1971

⁵⁸ Withycombe, pp. 4-5.

⁵⁹ Ibid, p. 14.

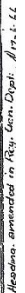
that the Trustees began receiving income from all the leases in the chambers.⁶⁰ On the corner of Macquarie and Marsden Streets a picture cinema was also built in 1934, called the Astra Cinema. The cinema owners, and the operators Hoyts, had negotiated a lease with the Trust agreeing not to operate on Sunday. Although the cinema operated until 1977, it was finally demolished c1986, while the strip of shops has remained as a commercial mix since they were constructed.⁶¹



Figure 2.1.21: 1934 aerial photo showing St John's, the church hall and weatherboard school house on the right and the first development on the Macquarie Street lots to the left, with Cecil Grossman's chemist on site. This photo also shows the fence around St John's and the mature trees fronting Church Street, as well as the 1927 two-storey commercial building fronting Macquarie Street. (Source: St John's Archives).

⁶⁰ *ibid*, p.14.

⁶¹ St John's Endowment Trust Minutes, 6 October 1934.



In the years after the end of World War II until the 1970s, much of the Trusts' interest in property extended to sites out of Parramatta, including at Kiama and Seven Hills. However, from the late 1960s and early 1970s, new proposals were put forward for the redevelopment of the remaining Hanleyville land, the Macquarie Street properties and the site of the 1890s verger's cottage. Each was considered for a major redevelopment, including a small office tower on the verger's site and the same for Macquarie Street. James Lang and Wotton were appointed as consultants and a Development Application was prepared for the Macquarie Street buildings with advice from Lend Lease and Civil and Civic. However, after this was rejected in March 1972, the decision to proceed was deferred. Negotiations were also underway with the National Bank, who owned Lot L on the corner of St John's Park, for the Trust to buy the site back, but this also came to nothing as the Bank withdrew from the sale, then changed their minds and offered it for a market value above what the Trust was prepared to pay. Instead of purchasing new lots, the Trust proposed redevelopment of the shop fronts along Macquarie Street. Although Parramatta Council approved new shopfronts in 1985, no work was done. However, in new leases drawn up in 1988, demolition clauses were inserted with an eye to future redevelopment, but again no work was carried out.⁶³

The uncertainty about redevelopment hampered any improvements to the existing properties. In 1990 when refurbishments were considered, they were delayed in case any redevelopment plans eventuated within five years. When no plan was in place by 1992 due to what was considered an oversupply of office space in Parramatta, the Trustees began to refurbish the Macquarie Street shops and offices from 1995 until 1997.



Figure 2.1.23: The Astra Cinema on the corner of Macquarie and Marsden Streets, with the Astra Chambers visible on the far left (Source: SLNSW).

⁶³ Withycombe, pp.16-17.

2.1.13. CHURCH ADDITIONS AND ALTERATIONS 1917-1970

In 1917 during World War I a memorial gate was proposed to stand on the eastern side of the church fronting Church Street. The gate would serve as an honour role for those members of the parish who had joined up to fight, and a gentle reminder to those who had not. The foundation stone was laid on 17 September 1917 by Lieutenant Governor of NSW, Sir W.P. Cullen, with the band of the 7th Light Horse and an honour guard of returned soldiers in attendance. 220 men had already gone from the Parish to serve overseas, with 17 killed at the time of its construction. Built of Norwegian granite, the gates were dedicated on 23 March 1918 and opened by the Governor, General Sir Ronald Munro Ferguson.⁶⁴

In the church itself a new peal of bells was installed in the south tower in 1923, following the suggestion to the Reverend Johnstone by a parishioner. A single bell installed in 1820 had served the church, but after the end of the war, a new set was considered partly in memory of those killed. The peal was designed as a rigid set rather than a swinging peal, as it was considered that the timbers of the century old tower would not be strong enough to hold swinging bells. The rigid set design had already been installed at St Clement's in Marrickville and was considered the best option. Initially, with an estimated cost of £100 per bell, a set of eight bells was proposed and a fund raising drive was started amongst the parishioners. The first bell was fully paid for by W.P. Noller, who had built the parish hall, and soon after the fund was fully subscribed. Enough money was raised and enough interest generated that the parish first increased the bells to 10 and then 13, with a small children's bell dedicated to the soldiers killed in World War I and a large tenor bell dedicated to the late Archdeacon Gunther.⁶⁵ Each bell was inscribed with the name of those who had donated for it. The total cost, including new stairs to the belfry was £1300. The bells were first rung on Trinity Sunday, 27 May 1923.

In 1953 the grounds of St John's were opened to the public as a park. Prior to this date a variety of fences and walls had enclosed most of the site, with gardens and plantings surrounding the church. From the 1840s until c1910 a paling fence had marked the boundary of the church land, being replaced c1920 with an iron palisade fence and sandstone base surround. Elaborate iron gates were placed at the entrance from Hunter Street and on St John's Park, with a path running through the park gardens to the gateway. On Church Street the memorial gate acted as the entrance. The iron fence and gates were all removed by 1950. In 1986 the area of Church Street in front of the church was pedestrianised.

Major renovations of the interior of St John's were also undertaken from 1967. A continuing issue with rising damp in the church was to be addressed by the removal of the internal floor and new drainage channels. In lifting the floor it was discovered that it had been built directly on the ground surface, with no underfloor space. The work for the new floor and drainage was also an opportunity to change some of the internal arrangements of the church, with seating rearranged and new lighting fitted. Soon after the internal work was completed, St John's was granted the status of Provisional Cathedral, with the first Bishop of Parramatta appointed in 1969. In the same year a new font was gifted to the Church by the Maori people of New Zealand as a commemoration of the 150th anniversary of Samuel Marsden's going to New Zealand to preach. Work was also carried out to repair the towers around this time, which were then re-rendered in 1972.⁶⁶ The work in the towers revealed that rough bush poles had been used in the original construction as scaffolding. These were cut back during the 1972 work although the stumps can still be seen.⁶⁷

⁶⁴ *A Souvenir of the Royal Gate*, 1918.

⁶⁵ The Bells of St John's Dedication Pamphlet, 1923, St John's Archivist.

⁶⁶ Rapp, C, Jenny Pearce & John Roe, *St John's Parramatta*, St John's Publication Committee, 1988, p23.

⁶⁷ St John's Anglican Cathedral, State Heritage Register Listing form, Office of Environment and Heritage <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5060990>

In 2010 St John's was recognised for its heritage significance to the state of New South Wales, as the oldest site of continual Christian worship in Australia with its inclusion on the State Heritage Register.⁶⁸



Figure 2.1.24: St John's c1907 postcard showing the western façade, with the towers and the verger's cottage on the right. Note also the paling fence enclosing the site (Source: National Museum of Australia)



Figure 2.1.25: From the same series of postcards as Figure 19, this 1907 photo shows the northern side, with the northern transept visible behind the trees (Source: National Museum of Australia).

⁶⁸ <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5060990>



Figure 2.1.26: St John's c1929 showing the garden in what is now St John's Park, the iron palisade fence and the elaborate gates to the church land (Source: SLNSW)



Figure 2.1.27: Photo of the western façade and towers c1920 showing the iron fence and gates at the end of Hunter Street (Source: SLNSW)



Figure 2.1.28: Opening of the memorial gates in March 1918 by the Governor General Sir Ronald Munro Ferguson (Source: St John's Archives).



Figure 2.1.29: The new peal of bells ready to be installed in the north tower in 1923. The donor's names are visible on each of the bells (Source: St John's Archives).



Figure 2.1.30: Aerial photo of St John's c1953. Note the surrounding fence and gates have been removed opening the site to Church Street and St John's Park and the large trees visible in Figure 19 have also been taken down (Source: St John's Archives)

2.2. CHRONOLOGY

The following chronology has been prepared by Mark Dunn, Historian. Refer above for the full historical narrative for St John's Anglican Cathedral, including relevant historical illustrations, maps and plans.

The evolution of the site is summarised diagrammatically in the following sub-section 2.2.1.

<i>Year</i>	<i>Description</i>
1788	February—John Hunter and William Dawes, exploring the harbour from the camp at Sydney Cove, reach as far inland as Duck Creek observing good land and grasses along the river. 24 April—Governor Phillip and a party of officers explore west and reach the Crescent, now in Parramatta Park. November—Phillip orders Surveyor General Augustus Alt, Lieutenant John Johnson plus a party of non-commissioned officers and marines to choose a spot near the Crescent to build a redoubt and establish a settlement. 3 November—settlement named Rose Hill. Twenty convicts sent to begin clearing timber and planting for farms.
1789	February—First farm superintendent at Rose Hill appointed. November—James Ruse establishes Experiment Farm.
1790	Reverend Richard Johnson performs first religious service at Rose Hill early 1790.
1790	First burials in Parramatta burial ground that would become St John's cemetery.
1791	September—Johnson joined by marine chaplain James Bain, who has a small house erected at Rose Hill. Bain transferred to Norfolk Island in January 1792. 2 June—Governor Phillip renames Rose Hill Parramatta
1794	10 March—Reverend Samuel Marsden and his family arrive in New South Wales July—Marsden and family move to Parramatta, staying first at the Barracks until a house is built for them on the corner of Church and Macquarie Streets. Marsden takes responsibility for religious services at Parramatta. September—Marsden given use of two convict huts on corner of George and Marsden Streets to act as a church. Ongoing requests for a church building are met with promises but no action by the governor.
1799	Foundation stone for the first church in Parramatta is laid by Governor Hunter. An earlier building slated to be the church was started in 1798 but was instead converted for a different civil use
1800	September—Walls completed and roof frame in place for new church. The site chosen was approximately half way between the Government House on the Crescent and the military barracks. The church sat at the end of a cross street running from the river, with the marketplace adjacent and the hospital nearby. It would be at the centre of the growing settlement of Parramatta.
1803	April—after nearly four years the church is completed and the first service is held by Marsden on Easter Sunday. Church built in a simple Georgian style with a semi-circular sanctuary behind the pulpit, a small tower structure topped with cupola and supported by a series of columns, contained the vestry. Is put to use immediately for church services, baptisms and weddings.
1804	September—Severe storms damage the church, blowing in some windows in the western end. In use as a public school during 1804.
1807	February—Church interiors still not completed, with no pews as reported by Governor Bligh and the walls already in need of repair due to damp conditions. An estimated five to six months still needed.
1810	Governor Lachlan Macquarie and wife Elizabeth arrive in NSW.
1812	Church once again damaged in a severe storm.
1813	James Horrax paid £110 for repairs to the church.

- 1814 Lieutenant John Watts arrives with the 46th Regiment.
- 1814 £431 set aside for works to the church and a further £103 for cedar joinery.
- 1814 December—missionaries William and Elizabeth Shelley open the Native Institution on a site adjacent to St John's. Four children are taken into the institution for schooling following the inaugural Aboriginal feast organised by Governor Macquarie and held in the marketplace on the eastern side of St John's.
- 1815 £500 set aside for works, which include a new chancel, re-roofing and lengthening of the building.
- 1815 Thomas Hassall relocates the Sunday school to St John's.
- 1815 July—William Shelley dies, leaving Elizabeth to run the Native Institution.
- 1817 Francis Greenway designs a new parsonage for Marsden and family. The parsonage is located on the southern edge of town overlooking the cemetery.
- 1819-1820 Watts, on orders from Macquarie, erects twin brick towers with spires flanking a gothic style entrance door at western end of the church. The addition of the towers makes the church a prominent landmark in the town. A single bell is also installed in the northern tower. In August 1820, the towers are used to fly the Royal Standard to mark the accession of George IV to the throne in England.
- 1821 A clock made by Thwaites & Reed in London is installed in the northern tower of the church. The clock, one of four imported to NSW in 1821, is still in place and operating in the north tower.
- 1822 December—Native Institution is closed at Parramatta and the remaining children are moved to a new institution at Black Town.
- 1825 Parramatta burial ground comes under control of Church of England.
- 1838 Reverend Samuel Marsden dies. Replaced at St John's by Reverend Henry Bobart.
- 1841 December—church badly damaged in a storm, with roof in the western section dislodged, shingles blown off the towers and rafters damaged.
- 1843 James Houison is contracted to make repairs to St John's chancery.
- 1846 Churchwardens decide to undertake urgent repairs to the roof of the church. The congregation is asked to join a subscription drive to raise funds, but by 1850 not enough money has been raised and the problem is worsening, with damage to timber rafters and walls due to water ingress.
- 1852 Services relocated out of St John's after the roof collapses. James Houison is approached to undertake an inspection of the church to assess it for repairs. It is determined to be cheaper to demolish and rebuild than it is to repair.
- August—Houison is paid to begin demolition of the church. Plans for a new church are shown to the congregation at the same time.
- 11 August—the foundation stone for a new church is laid by Bishop William Broughton
- 1853 April—stonework for front wall and porch completed
- 1854 July—Reverend Bobart dies.
- September—stonework for nave completed
- November—western wall and doorway completed
- 1855 June—roof completed
- July—first service in the new church although it is still unfinished.
- Reverend Robert Lethbridge King takes up role as rector at St John's.
- 1856 February—pews, chancel and pulpit installed and completed. Towers are repainted and repaired with new galvanised tiles and a lightning rod added.
- 1857 Burial ground officially granted to St John's and trustees appointed. The burial ground is renamed St John's Cemetery.
- 1858 19 March—new St John's Church consecrated by Bishop Frederic Barker.
- 1863 A new organ built by J.W. Walker of London is installed in the western gallery above the entrance of St John's
- 1867 Reverend King leaves to take up role as principal of Moore College.
- 1868 Reverend William Gunther takes up role as rector at St John's. Gunther is the longest serving

- rector at St John's, remaining in the role until 1910.
- 1883 April–foundation stone for the northern transept is laid.
- 1885 November–north and south transept, both designed by Blacket & Sons architects (Cyril Blacket) are completed. Towers also rendered to a height of approximately 2.5m above ground.
- 1892 March–Archdeacon W.J. Gunther convenes a special meeting of the parishioners to consider the establishment of the St John's Endowment Trust to assist in the financial needs of the Parish, including a stipend for the rector as well as a sinking fund for the maintenance of parish property.
- C1894 A churchwarden or vergers' cottage is erected on the southern side of the church close to the western entrance of St John's.
- C1896 A second small cottage for a caretaker is built at St John's.
- 1899 Endowment Trust purchases Hanleyville, built by the Ralph Marsfield and his wife Lucy Shelley, daughter of Elizabeth and William Shelly in 1868. The purchase of the property extended the church land to Macquarie Street. The house was leased back to its occupants at the time of purchase, Annie and Maggie Inglis. The Inglis sisters lived in the house and ran it as a girl's school until 1924.
- 1903 Organ relocated to Northern transept.
- 1910 July–tender for the erection of a new church hall is awarded to William Noller.
September–foundation stone for the church hall is laid.
- 1911 May–Church hall opened by Archbishop Wright.
Reverend Samuel Martin Johnstone takes up role as rector at St John's.
- 1915 Endowment Trust sells Lot A on the corner of Macquarie and Marsden Streets. Astra theatre is built on the lot in 1934, demolished 1986.
- 1917 November–foundation stone for a memorial gate is laid on the eastern side of the church fronting Church Street.
- 1918 23 March– Memorial gate is opened by the Governor-General Sir Ronald Munro Ferguson.
- C1920 Former paling fence that had enclosed the church land since c1810 is replaced by a stone and iron palisade fence.
- 1923 New peal of bells is installed in the south tower of St John's. Thirteen bells are hung as a rigid set, each sponsored by a member or family of the congregation, including a smaller children's bell dedicated to those who were killed during the First World War. The bells were first rung on Trinity Sunday, 27 May 1923.
- 1926 Hanleyville house is sold at auction for demolition. All buildings on site, except the stable, were removed by April. The Macquarie Street site is subdivided into eleven new building lots.
- 1927 Lots J & K on Macquarie Street are the first to be built on, with a two-storey shop building constructed and leased to Cecil Grossman who ran a chemist from Lot J, now known as 77 Macquarie Street and F.C. Pinfold who had a watchmaker and repair shop on Lot K.
- 1929 Lots B & C facing Macquarie Street sold to Mr Hermann Schrieber.
- 1935 Lots E-I leased to J.H. Harvey. Harvey builds a long, two storey terrace shop building with retail on the ground floor and offices on the upper level, named Astra Chambers.
- 1936 Archdeacon Herbert Smirnoff Begbie replaces Reverend Johnstone.
- 1938-39 Lot M fronting St John's Park is leased and the art deco style office building known as St John's Building is built.
- 1940 Right Reverend William George Hilliard appointed as rector at St John's.
- 1953 The fence surrounding St John's is removed and the land around the church is opened to the public as a park.
- 1960 Reverend Canon Kenneth Lawrence Loane appointed as rector after Reverend Hilliard dies while out walking.
- 1961 Additions and alterations of St John's building carried out by John Noller and Sons, architects.
- 1966 Exterior of church hall additions include a perimeter brick wall and covered walkway. The hall is connected to the youth centre at the rear at the same time.
- 1967 Major renovations are undertaken inside St John's, with the floor removed and drainage channels installed. The original floor had been laid directly on the ground, so new joists and bearers were installed and the floor replaced. Seating was rearranged and new lighting was

- also installed.
- 1969 St John's is granted the status of provisional Cathedral and the first Bishop of Parramatta is appointed.
- 1969 Maori people of New Zealand gift a new pulpit to the cathedral to commemorate 150 years since Reverend Marsden had first travelled to New Zealand.
- 1972 Towers are restored and re-rendered.
- 1983 Reverend Canon Raymond Joseph Bomford replaces Reverend Loane.
- 1986 Church Street on the eastern side of the St John's, between Macquarie Street and Darcy Street is pedestrianised.
- 1991 Reverend Canon Peter Scott Kemp replaces Reverend Bomford.
- 1995-1997 Endowment Trust refurbishes the Astra Chambers shops.
- 2000 Reverend Canon David Gray Mulready replaces Reverend Kemp.
- 2004 Reverend Canon Bruce Morrison replaces Reverend Mulready.
- 2010 St John's Cathedral is added to the State Heritage Register as an item of State Significance.
- 2011 St John's Provisional Cathedral status is changed to that of Regional Cathedral.

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2.2.1. EVOLUTION OF THE PLACE

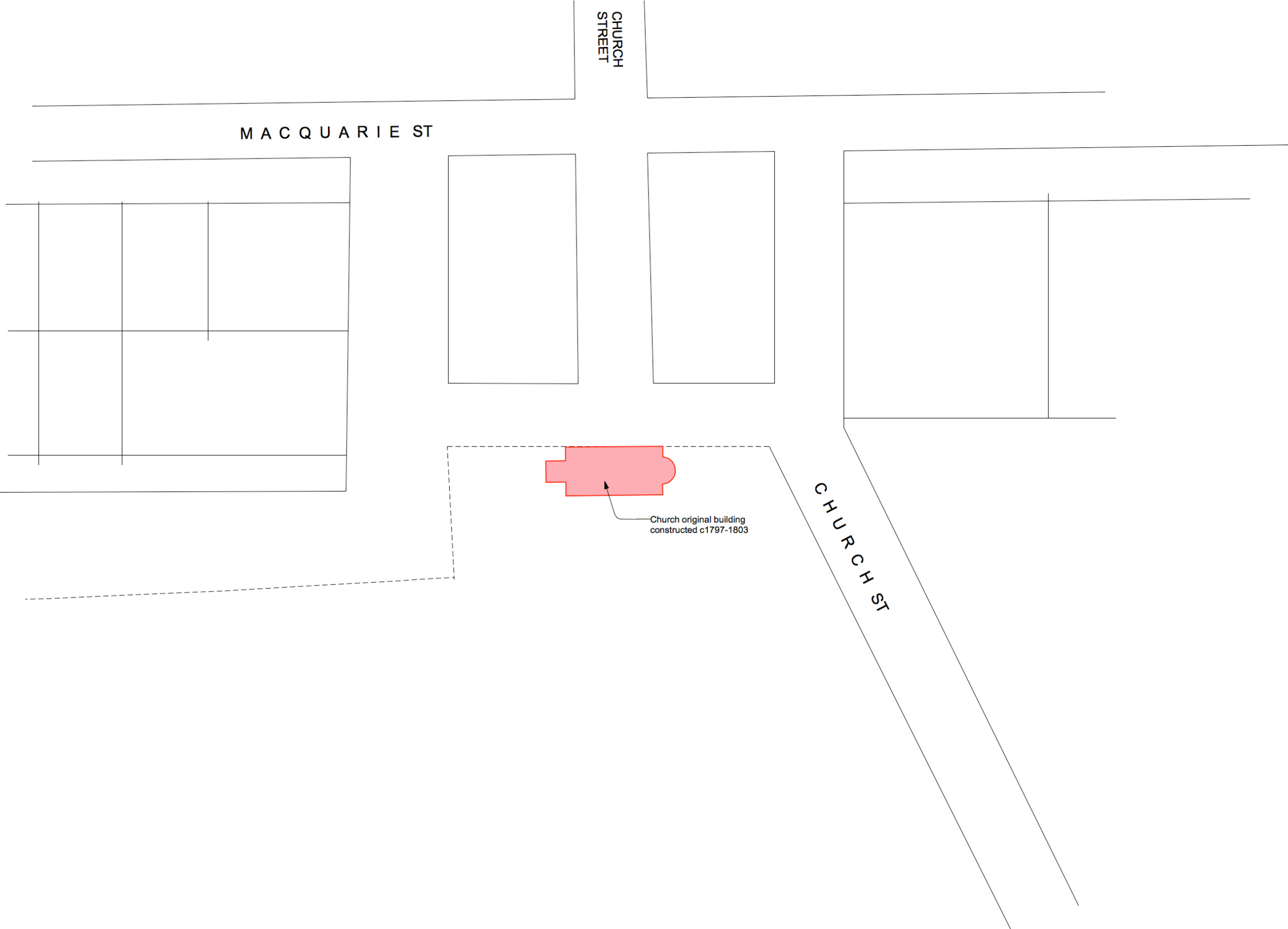


Figure 2.2.1: Site evolution, 1804

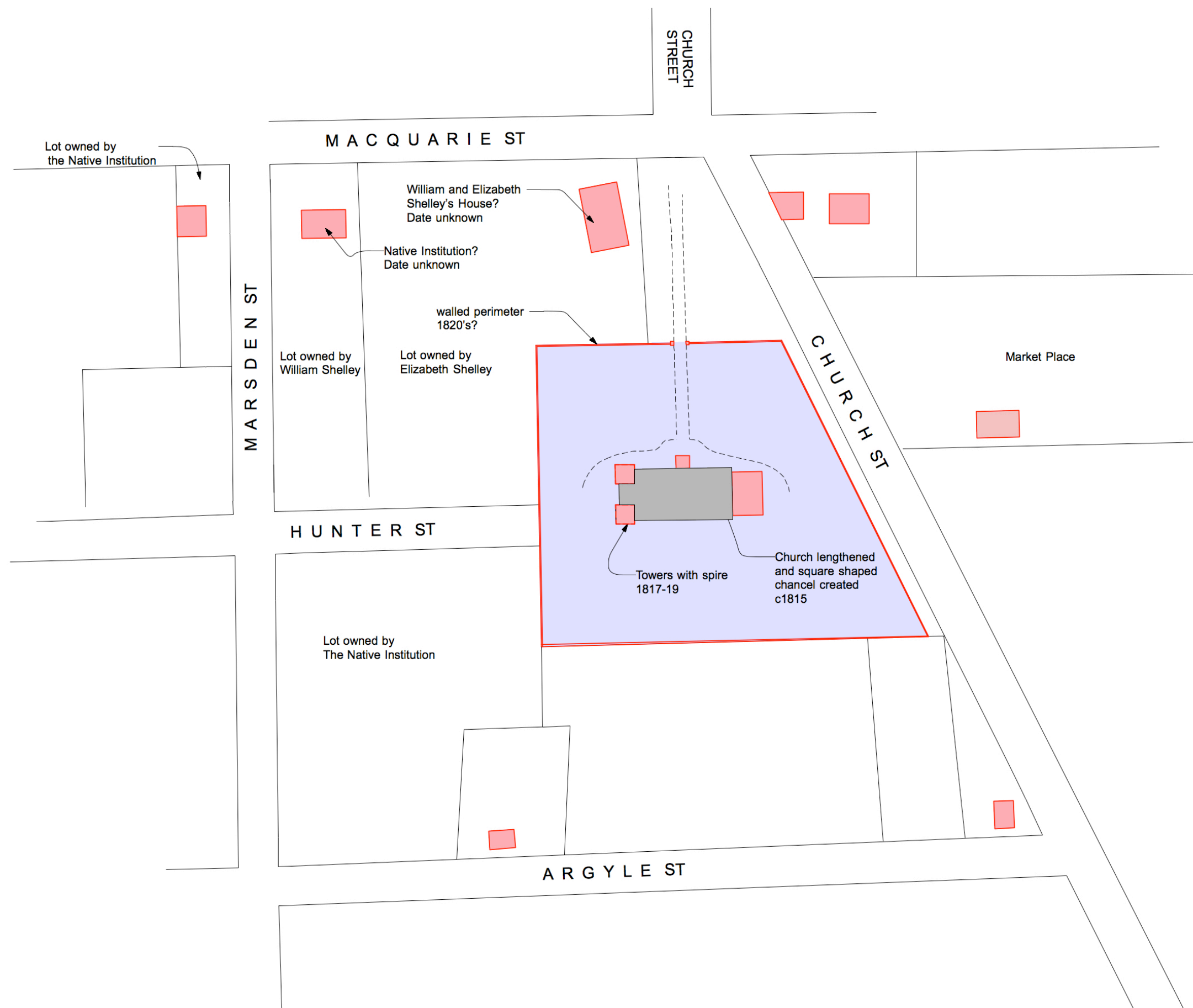


Figure 2.2.2: Site evolution, 1823



Figure 2.2.3: Site evolution, 1870

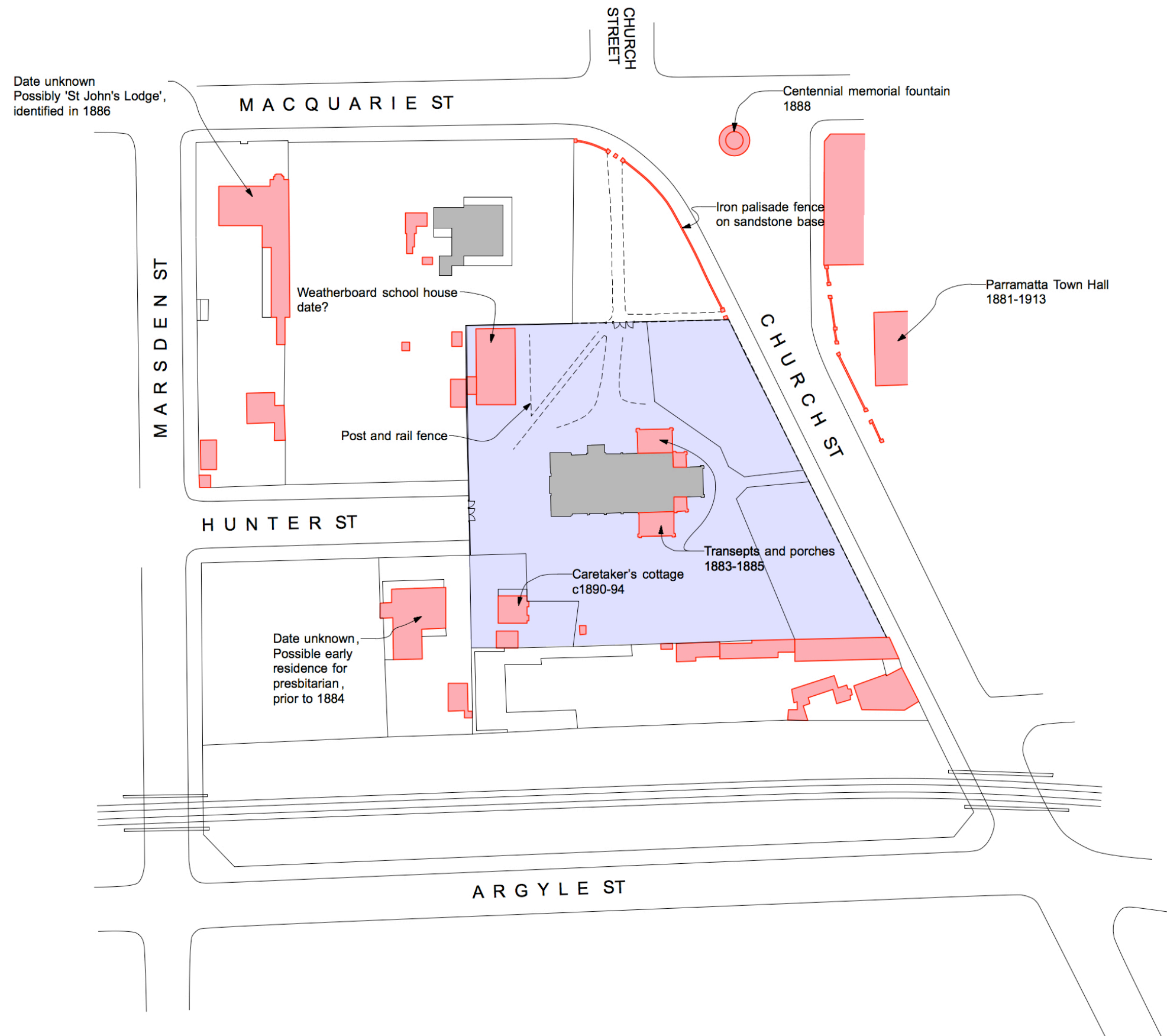


Figure 2.1.31: Site evolution, 1895

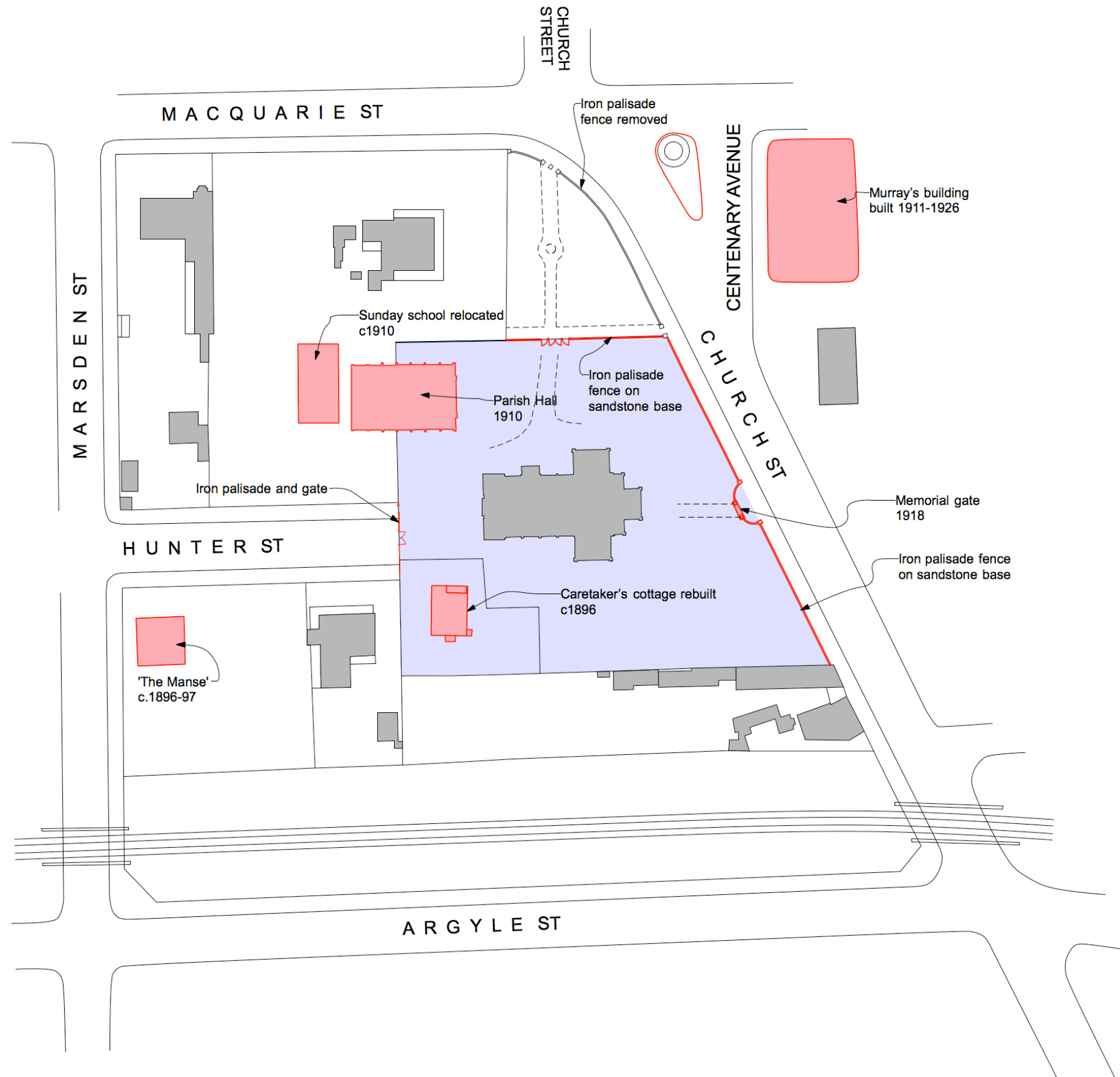


Figure 2.2.4: Site evolution, 1911-20

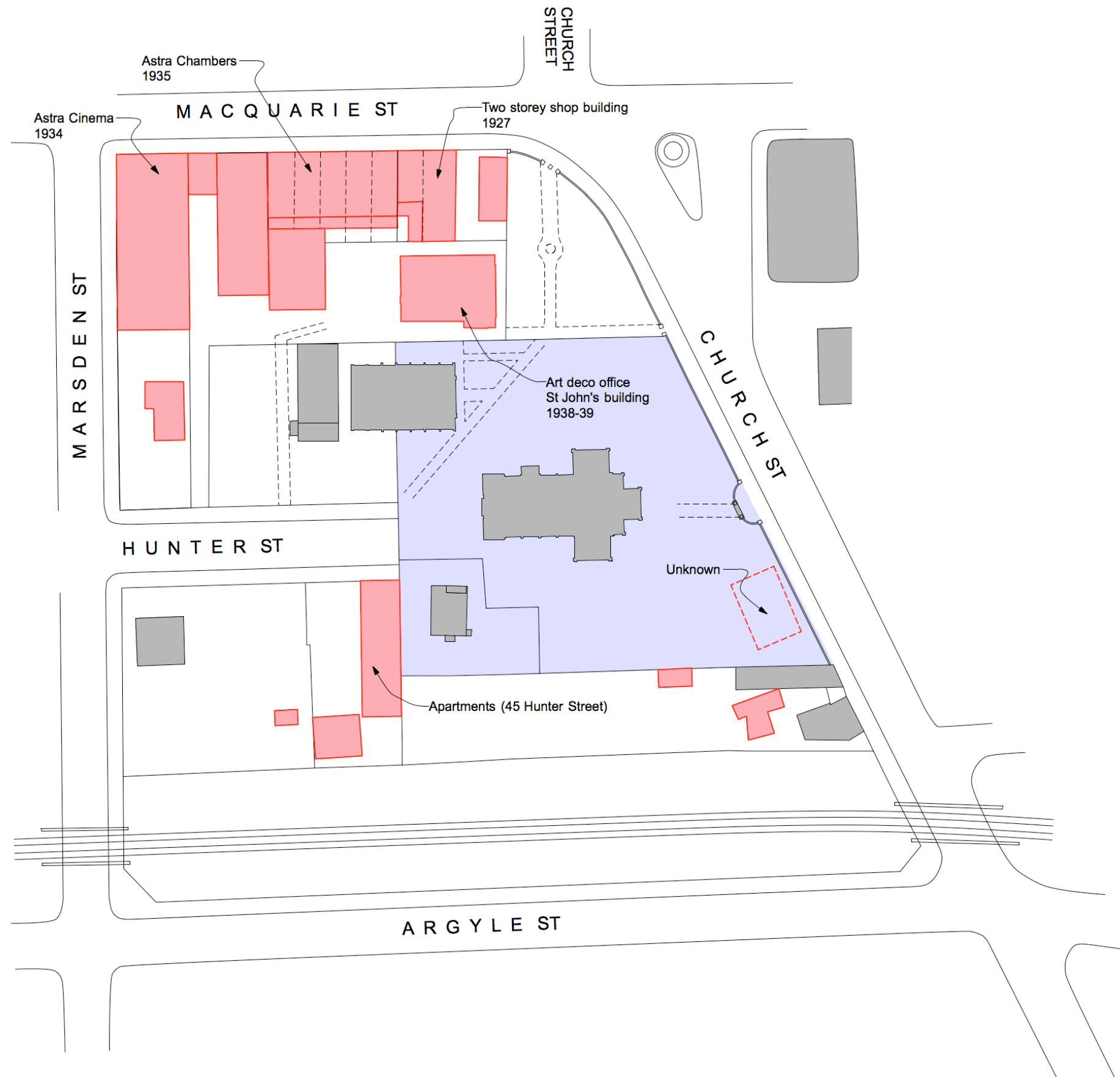


Figure 2.2.5: Site evolution, 1943

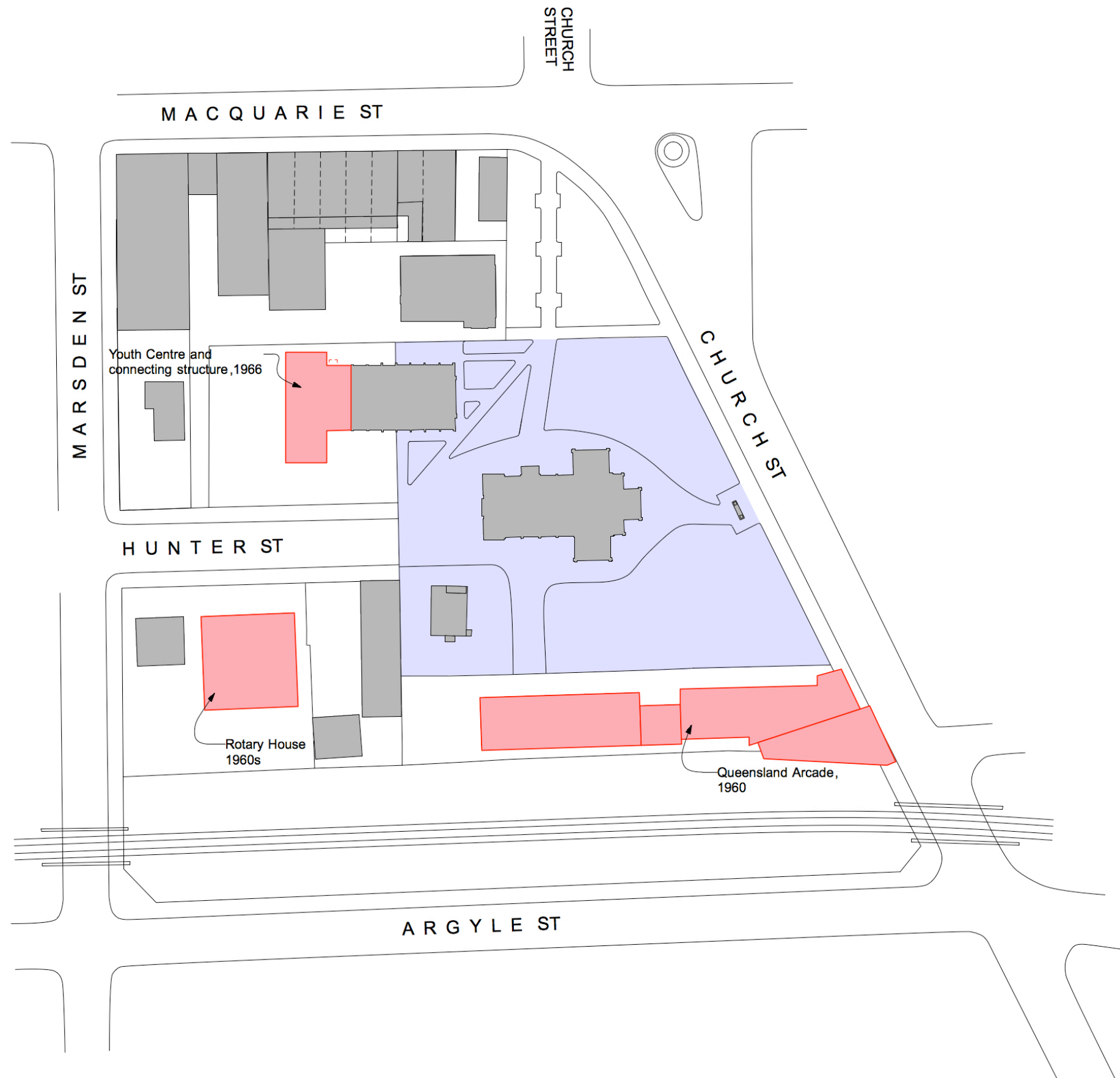


Figure 2.2.6: Site evolution, 1953

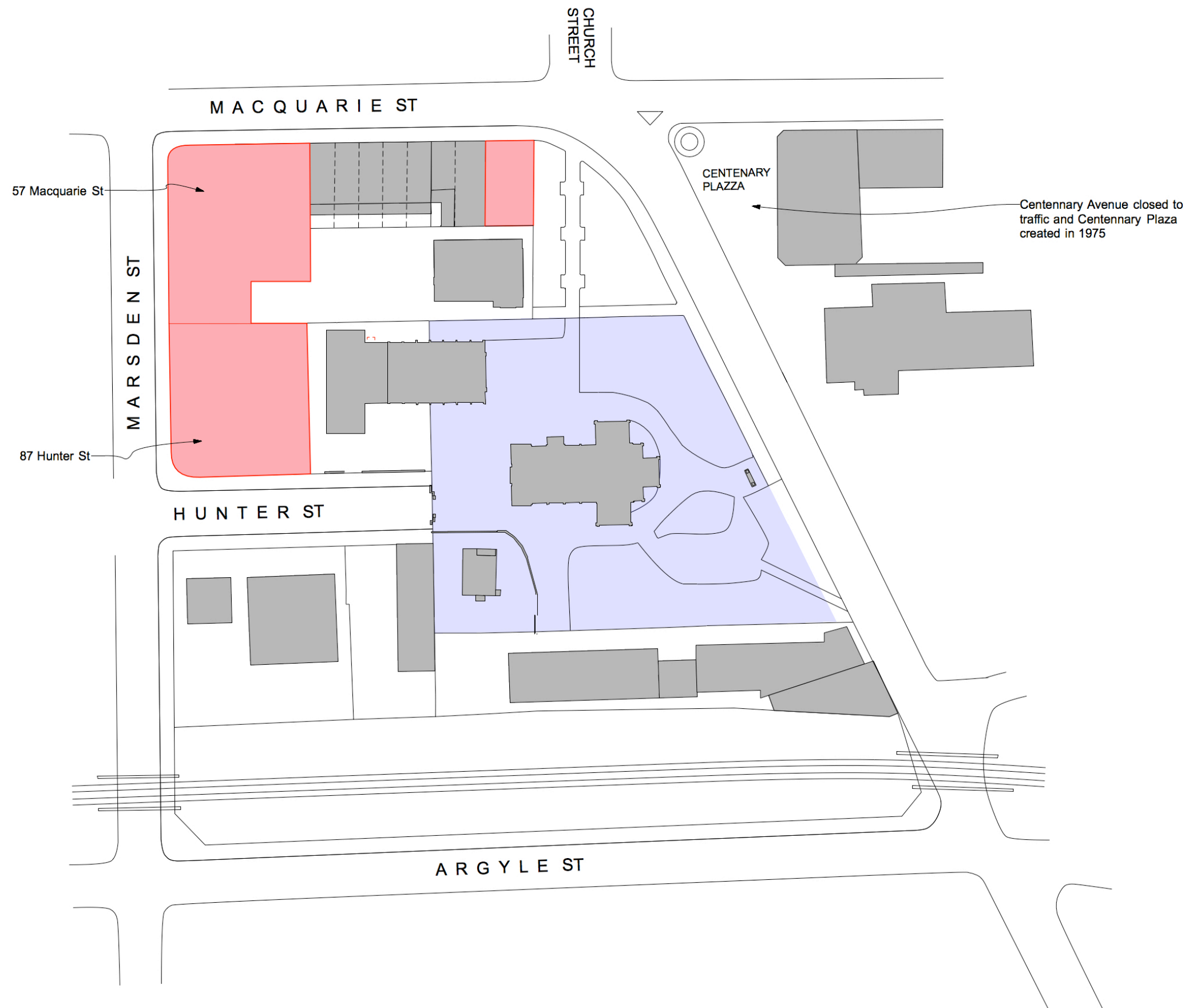


Figure 2.2.7: Site evolution 1980's

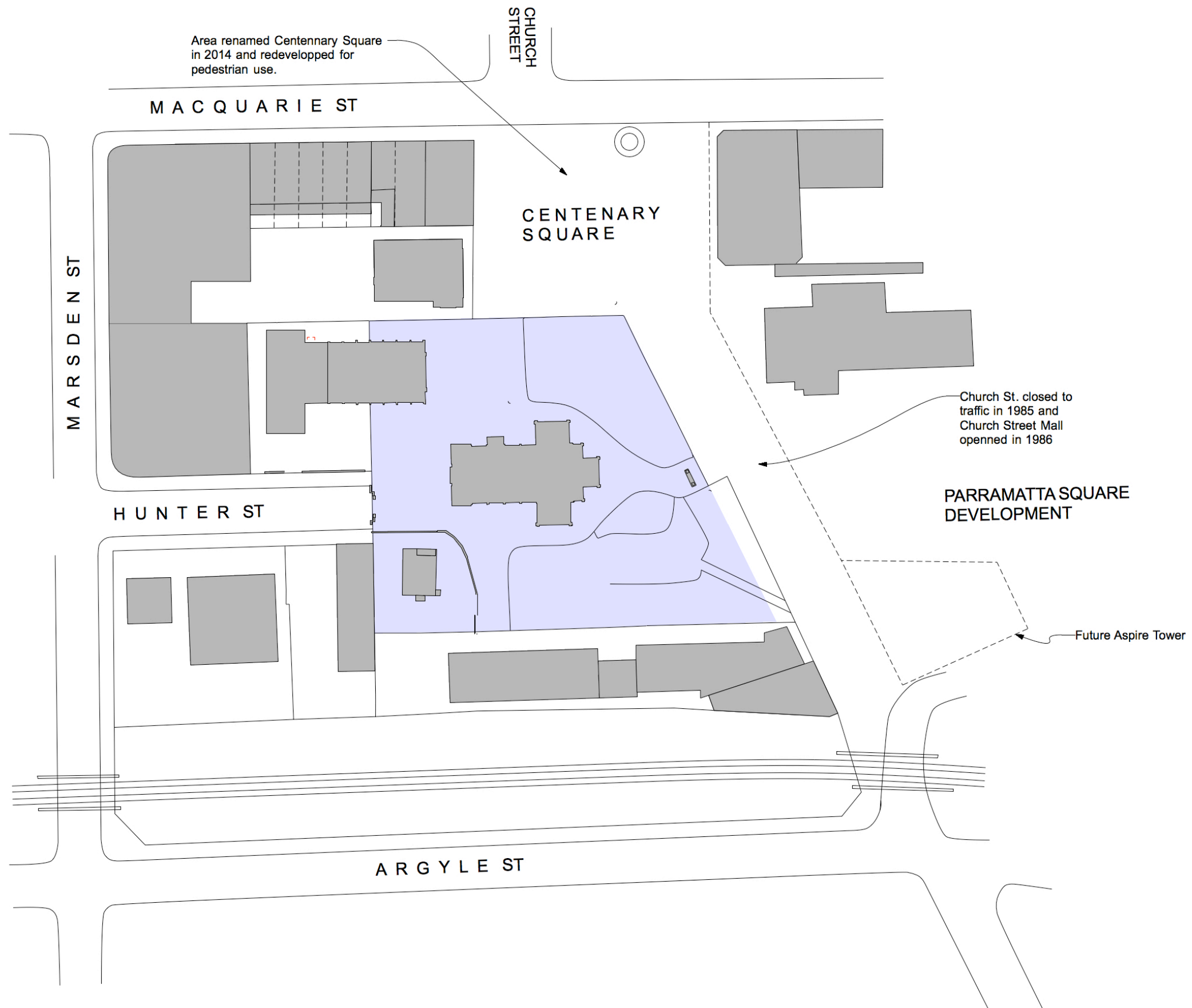
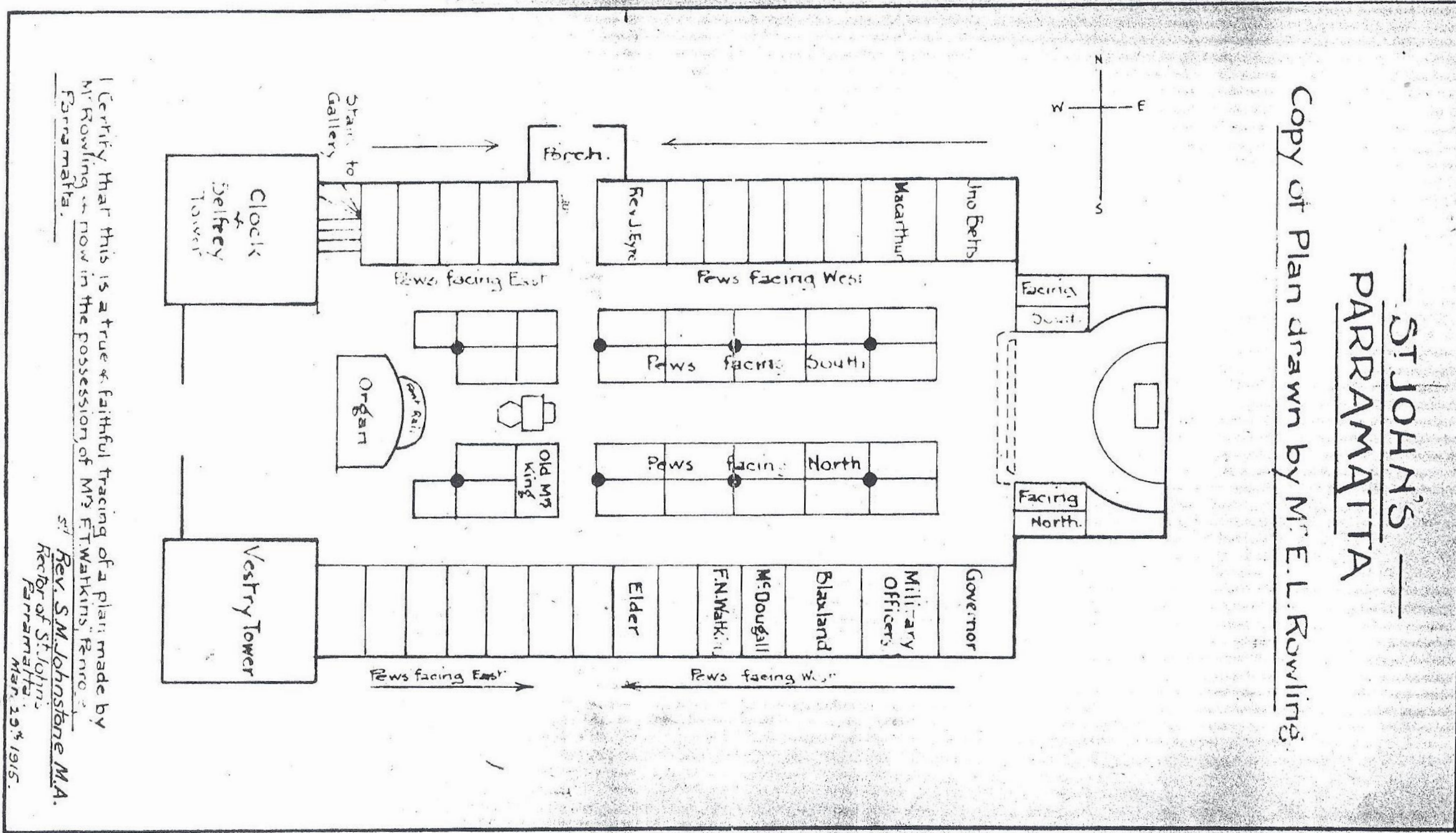


Figure 2.2.8: Site evolution, 2017

*With Mr. McKers' Compliments.
April 14, '86.*

— ST JOHN'S —
PARRAMATTA

Copy of Plan drawn by M^r E. L. Rowling



I certify that this is a true & faithful tracing of a plan made by
M^r Rowling & now in the possession of M^r F. Watkins, Parramatta.

Rev. S. M. Johnstone M.A.
Rector of St John's
Parramatta.
Mar. 29th 1915.

Copied: 4.7.91

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Figure 2.2.9: St John's Anglican Cathedral, c.1850s, prior to the construction of the present church building. Note, this plan is a sketch prepared for the Parramatta Historical Society, reportedly based on an 1886 letter from Edward L. Rowling, a warden of St John's from 1849-1868. Rowling was therefore warden at the time of the demolition of original church and construction of the present structure by Houison. The location of the pulpit and organ, as well as details of the pews, would also appear to correlate to the details of an 1839 description of the interior of the church (refer to Section 2.1.5 above) and reflect the details of the 1846 tapestry showing the three-tiered pulpit with organ behind.

(Source: St John's Anglican Cathedral archives)

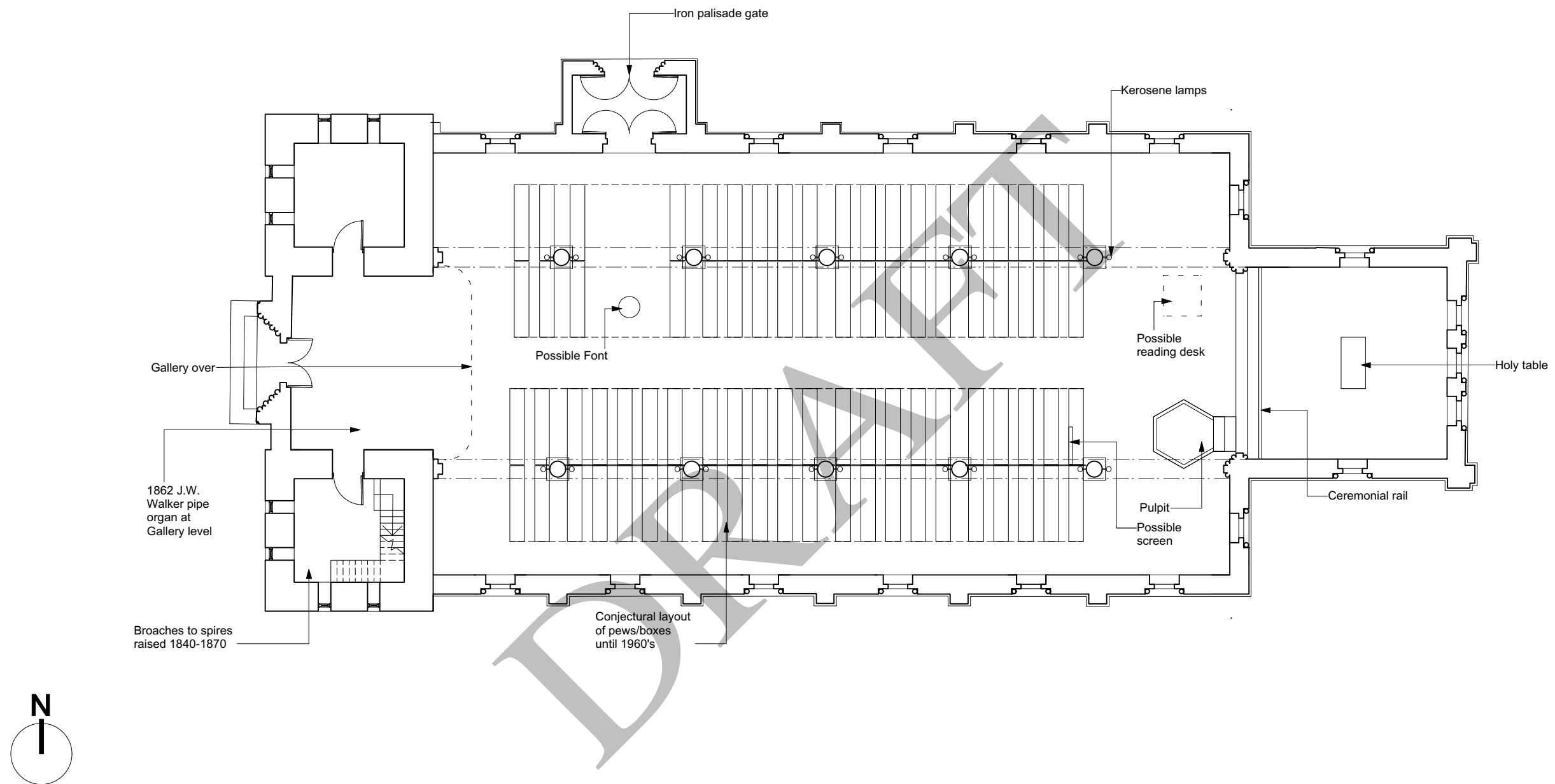


Figure 2.2.10: St John's Anglican Cathedral, pre-1883

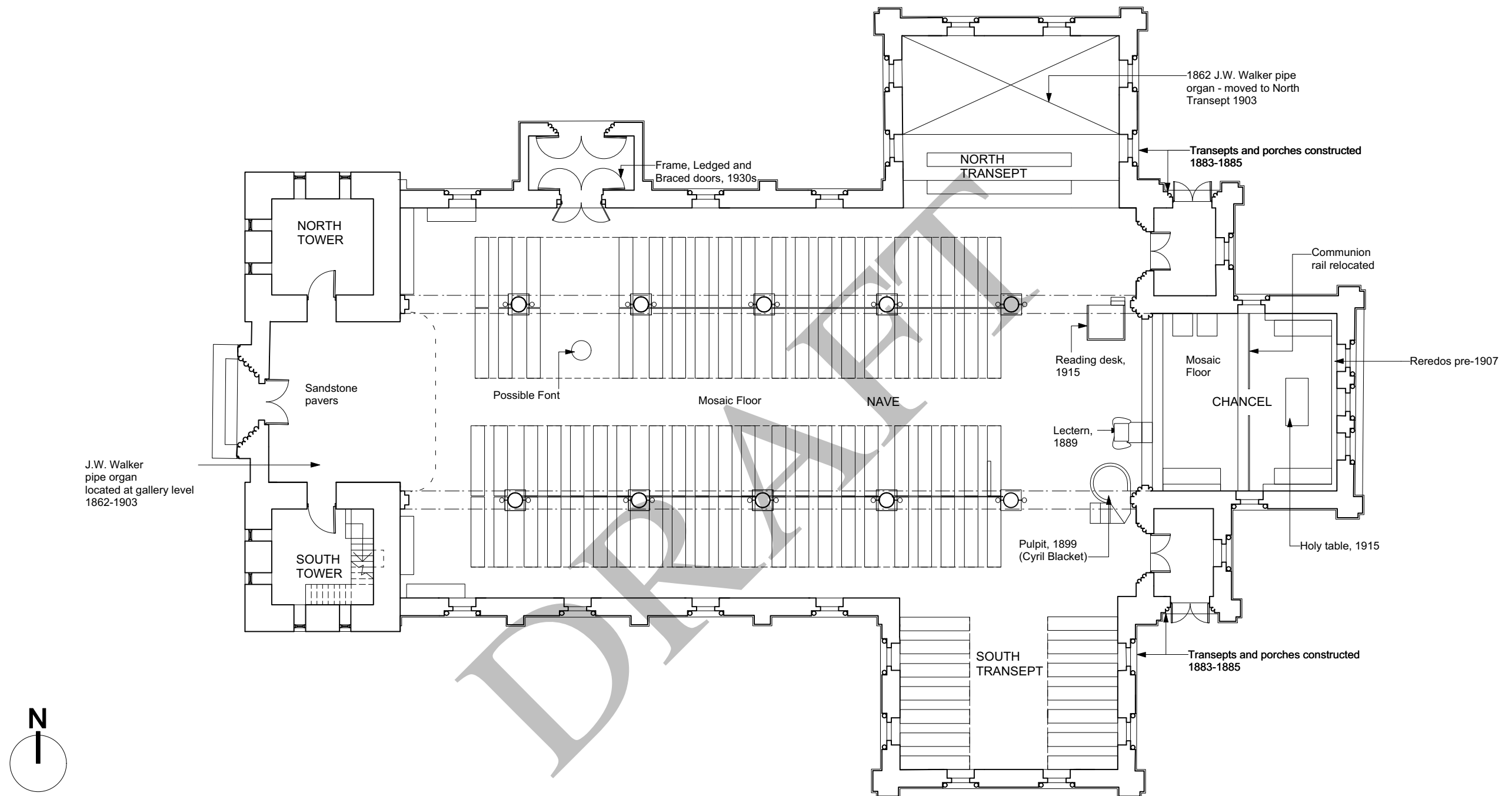


Figure 2.2.11: St John's Anglican Cathedral, 1885-1960

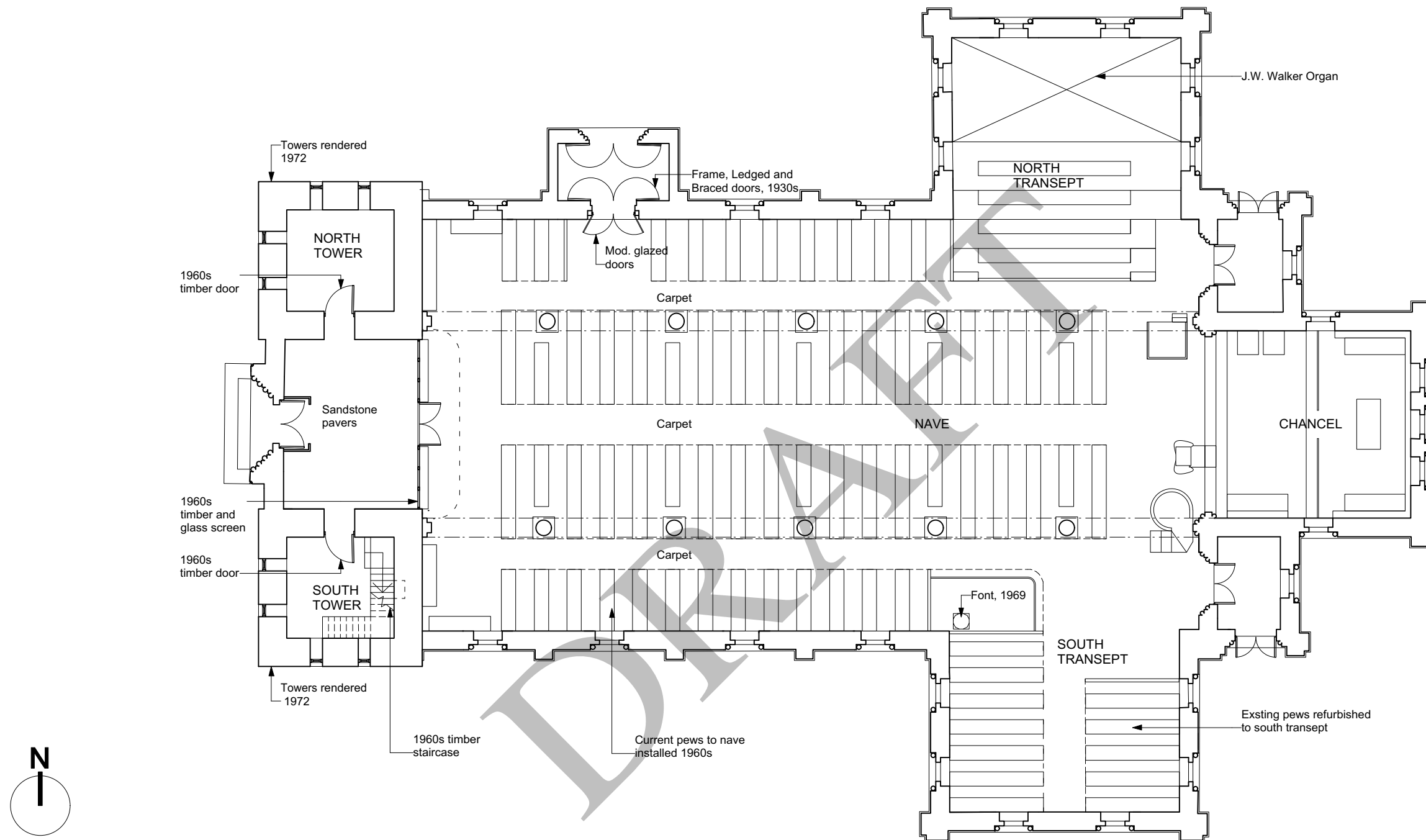


Figure 2.2.12: St John's Anglican Cathedral, 1960-2017

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2.3. DESCRIPTION OF THE PLACE

2.3.1. SETTING AND CONTEXT

St John's Anglican Cathedral sits in the heart of Parramatta's Centenary Square, the former town square and Governor Macquarie's market place. This immediate area around St John's and Centenary Square is largely dominated by commercial and retail uses located within low-mid scale buildings, with high rise located further afield. This character is set to change in the near future however, with the construction of the precinct known as 'Parramatta Square', located to the north of the railway station and immediately to the east of the St John's Anglican Cathedral. This residential and commercial development will see a number of high rise buildings located on either side of a long open plaza orientated in an east-west direction following the existing axis of the church. These developments, particularly the 90-storey Aspire tower will dramatically change the context and backdrop of St John's Anglican Cathedral.

Similarly, the planned light rail along Church and Macquarie Streets will transform the immediate character and setting of St John's, in particular the former St John's Park and present Centenary Square.



Figure 2.3.1: Emerging skyline of Parramatta. St John's is indicated by an arrow. Source: City of Parramatta Council website (<http://www.investparramatta.com.au/invest-and-build#mapContent20>)



Figure 2.3.2: Concept image for the Parramatta Square public space, with the spires of St John's in the background. Source: City of Parramatta Council website (<http://www.investparramatta.com.au/invest-and-build>)

St John's Cathedral is located at the terminus of the Church Street prior to its change in direction to the south-east towards Parramatta Road. Church Street has been pedestrianised between Macquarie Street and the railway line as it passes through Centenary Square, and is comprised of largely hardstand paving areas with stands of trees to the east and west.

The existing development surrounding the square is generally low scale, of two-three storeys, and includes the former Parramatta Town Hall (1883) and Murray Brothers Building (1911-1926) on the eastern side of the square, and the 'Horse Parapet' shops (c.1881) on the opposite side of Macquarie Street. These three buildings have all been locally listed by Parramatta Council. The western side of the square is bound by the two storey facades of the buildings at 195a Church Street (Jamie's Italian) and the St John's Building at 38 Hunter Street. These buildings are not individually heritage listed; however, the two-storey scale of their facades enclosing Bicentennial Square are included in the local heritage listing for Centenary (Bicentennial) Square.

At the northern end of the square is the Centennial Memorial (1888), a Classical sculpture of sandstone incorporating a four-faced clock, erected to commemorate the founding of the Colony.



Figure 2.3.3: Former Parramatta Town Hall.



Figure 2.3.4: Centenary Square with the Murray Brothers Building and Horse Parapet shops in the background.



Figure 2.3.5: Centennial Memorial and clock fronting Macquarie Street.



Figure 2.3.6: The two storey facades of Jamie's Italian and the St John's Building form the western boundary of Centenary Square.

To the south between St John's and the railway line is the four-storey Queensland Insurance Building constructed in 1960 and an adjacent brick and terra cotta tile residential flat building dating from a similar construction period.

Hunter Street is orientated in an east-west direct from the western end of St John's. This street retains a relatively low-scale of development on the southern side, including the Interwar Anglican Home Mission Society at 45 Hunter Street, Rotary House (43 Hunter Street) and a former late nineteenth century residence at the corner of Hunter and Marsden Streets. Several mid-high scale commercial and residential developments on the western side of Marsden Street and northern side of Hunter Street form a backdrop in vistas directly westwards from St John's.



Figure 2.3.7: Queensland Insurance building located to the south of St John's.



Figure 2.3.8: Rotary House at 43 Hunter Street

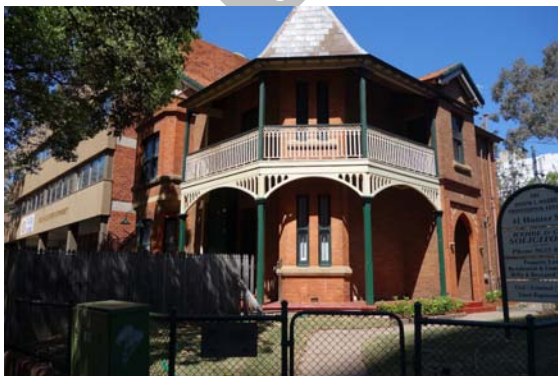


Figure 2.3.9: Two storey late nineteenth century residence at the corner of Hunter and Marsden Streets.



Figure 2.3.10: Multi storey residential and commercial buildings on either side of Marsden Street to the west of St John's.

2.3.2. SITE GENERALLY

The surroundings of St John's Anglican Cathedral were opened to the public c.1950's after the removal of the encircling fencing, coinciding with an agreement between the Parish and Council assigning Council with the ongoing maintenance of the grounds. The grounds are generally grassed to south and east and paved to west and north. Areas of paving are further delineated by low hedge and flower bed plantings.

The Royal Memorial Gates stand on the eastern boundary with Church Street mall. When erected in 1918, this monument formed a gated entrance in to the church grounds which function is redundant given the removal of all fencing around the church. The pillars of the gates serve as a Roll of Honour and include the memorial's dedication on 23 March 1918. The stonework over the gateway displays the Royal Arms and features the phrase 'Pro tanto quid retribuamus' which translates as 'what shall we give in return for so much'.

To the west in front of the towers the landscaping is generally hardstand and less defined, with various low sandstone walls and kerbs marking out the site boundary with Hunter Street. The late nineteenth century former Verger's cottage is located at the south-western corner of the Cathedral site, bound by a stone wall and steel palisade fence. This hardstand area extends around northern and southern sides, and is presently used for carparking.

Major trees within the grounds of the Cathedral include one Jacaranda (*Jacaranda mimosifolia*) on the south side of the Cathedral, one American Sweetgum (*Liquidambar styraciflua*) adjacent the Verger's cottage, eight brush box (*Lophostemon confertus*) along the southern boundary of the Cathedral's gardens. A mature Norfolk Island hibiscus / white oak / cow itch tree (*Lagunaria patersonii*) is located to the Cathedral's southeast, within the grassed area.

On the north side of the Cathedral are two English oak (*Quercus robur*) trees and a large brush box (*Lophostemon confertus*) set amongst lawn / paving. Within the now paved Centenary Square to the north of the Cathedral a line of hybrid plane trees (*Platanus x hybrida*) follows the former kerb line of Church Street. Generally, all of the trees on the site appear to be mature, and their age and condition requires further assessment by an arborist.



Figure 2.3.11: Royal Memorial Gates on the eastern side of the Cathedral.



Figure 2.3.12: Paved area to the west of the Cathedral.



Figure 2.3.13: Landscaped area to the north of St John's Cathedral, formerly part of its fenced grounds.



Figure 2.3.14: Area to the southeast of the Cathedral.



Figure 2.3.15: Hard paving to the area immediately south of the Cathedral.

2.3.3. ST JOHN'S ANGLICAN CATHEDRAL

EXTERIOR

St John's Anglican Cathedral was constructed in three main stages:

- Western towers: 1817 to 1819;
- Nave and chancel: 1852 to 1855; and
- Transepts and entry porches: 1883 to 1885

The two western towers, are the oldest remaining built fabric of the Cathedral. Originally constructed in a gothic style, it was remodeled 1852-1855 to its present Romanesque style. The towers are four-storey structures constructed of handmade sandstock bricks finished externally with render and inscribed to give the appearance of stone. Corners have rendered quoins. Each tower is divided into four levels by a string course between which are located a single of pair of small arched openings. The upper two levels feature a single central opening to each side with timber louvred vents, while at first floor level a single opening has a fixed timber window sash divided into a pair of pointed arches. At ground level, the western and side elevations of the towers contain a pair of arched openings with timber window sashes, while at first floor level a single window is located centrally to these elevations. At second and third floor levels centrally located arched openings are located on all four elevations of both towers, each opening infilled with a timber louvred vent with the exception of the north face at Level 3 of the northern tower, which houses the Thwaites and Reed clock facing Centenary Square. This clock retains its original

face, formed by copper sheet folded over a wrought iron frame. The clock hands are also original and formed by folded copper. The clock was recently restored in 2010, at which time the face was repainted (with 2 pack epoxy paint) and the numerals and hands finished with gold leaf.⁶⁹ The towers are topped with copper clad pyramidal spires with a broached base, and each spire is surmounted by a copper cross. On each face of the spire is a small gabled copper vent.

The nave and chancel of the church (1852-55) is constructed of ashlar sandstone with a sparrow pecked finish and narrow margin, and smooth faced to corner and side buttresses. The roof is gabled, clad with slate with copper ridge capping, and finished stone parapets at the east and west end. Rainwater goods are copper, and the rainwater heads feature the Fleur de Lis motif representing the trinity. The lower roofs over the side aisles are similarly clad with slate and are terminated at the west end by the towers. St John's Cathedral is Norman in design, featuring many Romanesque details as is typical for the style. The nave and aisles are divided into four bays by buttresses between the transepts and the towers, with each bay containing a single round headed opening to the nave and the aisle with engaged pillars and carved chevron patterning to the window head. These and all other windows to the church have stained glass. On the northern side is a small entrance, which would appear to have been constructed at the time of the nave and chancel. This entrance has a similar stone walls to the main nave, a small gabled and slate clad roof and a round headed arched door opening facing St John's Park. The door is timber framed and boarded, and a second glazed door internally has been added to identify when the church is open to passersby in St John's Park, while obscuring associated noise.

At the eaves and near the top of the parapet walls, the stonework is finished with a dentilled motif. Stone crosses top the east and west facing parapet gables. Metal finials are at the top of the north and south parapet gables.

The main entry of the Cathedral is at the western end facing Hunter Street and between the two towers. The large arched entry is supported by four engaged pillars and five rows of recessed mouldings which include:

- a triple row of chevrons (zigzags): the most common of the decorations through the church;
- three different beakhead designs (crude and simplified ornaments suggestive of either a head with a beak or a tongue hanging out like a cat's), carved in pairs and repeated in sequence, and characterise owls, pigs and cats,
- ball flowers with three lobes opening to show an enclosed sphere;
- cog-like pattern; and
- a single row of chevrons.

The mouldings around the western entry are repeated in part on all of the internal woodwork, reredos, communion table, pulpit and round the external stonework of the windows.

Above the entry arch is a pair of arched windows and a circular window. These feature similar plain pillars and chevron patterning of the nave and aisle windows, however a label mould protects these openings. Human and animal heads reminiscent of early medieval ecclesiastical architecture form the springing point for these label moulds. At the eastern end of the chancel are a set of three tall round headed windows and single circular window with similar detailing to the western windows.

The transepts, added between 1883 and 1885 to the design of Cyril Blacket, are similarly of stone and slate construction, and continue the Romanesque detailing of the nave and chancel. Two small stone entry porches were also constructed at this time, and are located on the eastern side of the transepts on either side of the chancel. These continue the same stone, slate and timber

⁶⁹ Pers. conversation with Douglas Minty, clock restorer, December 2017.

construction and detailing as to the main body of the church. Within these entrances there remains evidence of the formerly external buttresses to the nave.



Figure 2.3.16: St John's Cathedral facing Centenary Square (north elevation).



Figure 2.3.17: Eastern elevation of St John's Cathedral facing Church Street.



Figure 2.3.18: St John's Cathedral, western elevation and entrance.



Figure 2.3.19: Western door surround and 1852-55 timber framed, ledged and braced door with grained finish.



Figure 2.3.20: Typical ground level window to the towers.

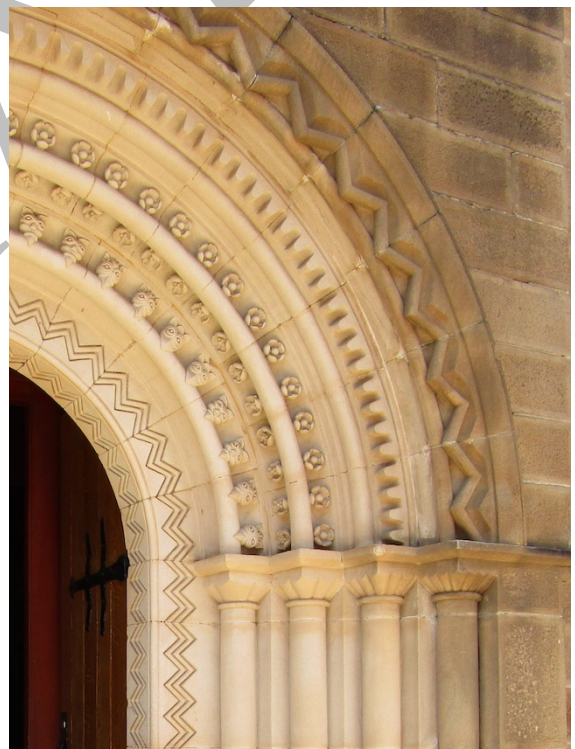


Figure 2.3.21: Carved stone detailing around the western entrance.



Figure 2.3.22: Northern entrance fronting St John's Square.



Figure 2.3.23: Thwaites and Reed clock on the northern tower



Figure 2.3.24: Typical Romanesque detailing of a window to the nave, including round arched window heads, half-shafts and chevron detailing. Later brass window mesh has been installed over the window for security.



Figure 2.3.25: Painted framed, ledged and braced door to the northern entry porch (adjacent the North transept). Repainting is currently underway.

INTERIOR

The Romanesque detailing of the exterior continues internally in the mouldings and motifs to the stonework, joinery and later woodwork and fittings. The round headed arches and columns in the nave and plain circular pillars and scalloped capitals are also typical of the Romanesque style.

Internally the Cathedral comprises of a central nave orientated in an east-west direction, with aisles on the northern and southern sides. Towards the eastern end are the transepts, the northern one of which houses the organ and choir seating. The chancel at the eastern end of the building is flanked to the north and the south by former entrances, which currently serve as small storage rooms. Pews are located in formal rows within the nave orientated towards the chancel. Vestries are located at the ground level of the western towers. The southern tower provides access to the choir loft and bells. Above the western entry is a gallery, whose joinery appears to date from the 1850's. Access to the clock is via a series of steep timber ladders within the northern tower.

The nave of the church is divided into six equal bays by a series of circular sandstone columns supporting round-headed arches and the high-level walls of the nave above. These columns are topped by simple square and scalloped capitals. Internally the sandstone walls have a similar sparrow pecked finish as the exterior, with smooth faced stone to the arches and columns. Stone detailing around the doors to the former porches repeat the half-shafts and chevron detailing that is evident around the window openings on the exterior. The ceilings over the nave, aisles and transepts is timber boarded over chamfered rafters, purlins and decorative hammerbeam roof trusses. The floor is timber boarded, reconstructed in 1967 at which time the new drainage channels were installed to address rising damp.

The chancel is located beyond a wide arched opening supported by a series of faceted corner piers. Inside the chancel, the reredos and furniture repeats the Romanesque detailing, including the chevron and ball flower designs and also includes billets, which are small cylindrical blocks set in a hollow and dogtooth, which consists of a row of pyramidal projections, each carved with four leaves. These are also carved into the stone niches on either side of the reredos.

Within the northern transept is the organ, originally installed in the gallery above the western entrance however relocated to its present position in 1903, at which time some minor additions were reportedly made. Originally power for the bellows was provided by hand pumping, however successive modifications have provided hydraulic, gas and finally electric power.

The main entrance door is ledged and braced and has been recently re-grained. Other timber doors are similarly ledged and braced, and all appear to be contemporary to their installation. A secondary glazed door has been added to the northern entrance to enable light to pass in to the Cathedral while blocking noise from passing pedestrian activity. An analysis of the early historic photographs indicates that the joinery of the western gallery dates prior to the 1880's, as does the cabinetry of the organ and possibly the communion rail (relocated to its current position), while other joinery within the chancel, including the reredos and seating were in place by 1907.

Internally the sandstock brick construction of the western towers is evident. These walls are four bricks wide and below each opening can be seen an inverted brick arch, likely a technique of strengthening the walls of the tower. The internal sandstock brick walls of the tower are both painted and unpainted, and there remains evidence of the bush pole scaffolding used to construct the towers. Of all the internal wall surfaces, those within the northern tower at the level of the clock would appear to be the least disturbed, being neither painted, nor recently repointed. Similarly, the timber floor at this level is likely original/early, largely comprising of wide butt jointed boards. Other floors would appear to be a mix of original and replaced (narrower) timber boards. Within the spire the timber framing and boarding supporting the external copper cladding is evident, as are changes to the supporting framework of the broaches.

The existing suspended timber floor within the main body of the cathedral dates from 1967, at which time it replaced a mosaic tiled floor with Fleur de Lis pattern. This timber boarded floor is currently exposed below the pews and carpeted to the aisles. The earlier Fleur de Lis mosaic floor

finishes and marble tiled steps remain within the chancel (the exact date is unknown, and the mosaics are first visible in a 1929 historic photograph). Similarly, the exact date of the sandstone pavers within the western entry below the gallery and north porch are also unknown.

The existing pews to the nave and the northern transept in front of the organ, and their configuration also date from this time, as does the timber screen between the western entrance and the nave, the paneled doors to the towers, the stairs and cabinetry between ground and first floor level within the southern tower, timber floors at the lower levels within the towers and the present lighting. The pews to the south transept appear to be earlier, and it is assumed these date from the completion of the transepts in 1885.

The Cathedral contains church furniture, furnishings and stained-glass windows as well as a number of memorials and items of historical importance, including:

- the 1599 Geneva (Breeches) Elizabethan Bible from Bath, England, (unseen) located in a cabinet in the south transept;
- the London-made Thwaites and Reed clock installed in 1821 in the northern tower;
- the 1846 tapestry, with portraits, that illustrates the unusual three decker pulpit (for the Rector, Curate and Clerk) that was used at St John's until 1855;
- the J.W. Walker pipe organ brought from England in 1862, including joinery; installed in the gallery above the western entrance in 1863 and moved to the north transept c.1900;
- the 1889 lectern brought out from London, representing an eagle as an emblem of fortitude and magnanimity;
- the existing pulpit constructed in 1899 to a design by Cyril Blacket;
- reading desk, possibly dating from 1915;
- the holy table, 1915;
- the joinery of the gallery, 1850s;
- communion rail, pre-1880s;
- pews within the south transept, possibly 1880s;
- the reredos and seats within the chancel, pre-1907;
- 13 memorial bells installed in the southern tower in 1923 with associated tablet;
- 1928 guidon (forked pennant) presented to St John's in commemoration of the participation of the Lancers in South Africa and World War I;
- the font carved from totara wood and inlaid with paua shell, gifted by representative Maoris from New Zealand and installed in 1969 to commemorate the ministry of the Rev Samuel Marsden (the first Rector of St John's), to the Maoris' from 1814;
- a piece of stone from the Reculver Towers of the 12th century St Mary's Church, Kent, England with associated plaque mounted in the west wall;
- tapestries depicting Parramatta landmarks and flora located in the Sanctuary, the Chancel and some front pews; and
- Parish records for births, deaths and marriages, dating back to 1790.

There are also a number of significant memorials located within the Cathedral's interior, including the stained-glass window memorial tablets. Pre-1850 memorials and tablets commemorate the Reverend Samuel Marsden (d. 1838); Elizabeth, wife of Rev. Marsden (d.1835); Elizabeth Jane, wife of Governor Bourke (d. 1832) and John Blaxland (d. 1845). A brass plaque at the southwestern

corner of the Nave commemorates the 100-year anniversary of the first confirmation in Australia in 1836. Other brass plaques located within the nave would appear to largely date from the 1900s to 1930s.

Within the northern tower at Levels 1 and 2 is a collection of salvaged building items. A full inventory of these items has not been undertaken, however includes doors, grilles and gates, as well as hymn tablets, letters and numbers.

The Cathedral is well maintained and in good condition. Modern installations such as AV equipment and speakers have been generally sensitively chosen and installed such that they do not visually dominate the space. Similarly, the light fittings and electrical ceiling fans have been installed so as to minimize disturbance from cabling runs, although the light fittings themselves do dominate the space and are considered intrusive. Within the interior there remains evidence of the former kerosene light fittings, in small stone patches on either side of the stone columns.



Figure 2.3.26: St John's Anglican Cathedral looking eastwards towards the chancel.



Figure 2.3.27: St John's Anglican Cathedral looking towards the western entrance and gallery.



Figure 2.3.28: J.W. Walker pipe organ located within the North transept. While the organ and its cabinetry dates from 1862, the existing seating for the choir loft dates from the 1960s.



Figure 2.3.29: South transept.



Figure 2.3.30: View along the southern aisle.



Figure 2.3.31: Hammerbeam trusses and timber boarded ceiling over the nave.



Figure 2.3.32: Typical framed, ledged and braced doors to the former entrance porch adjacent the chancel. Note typical Romanesque detailing of scalloped capital, half-shafts and chevron detailing and framed, ledged and braced door.



Figure 2.3.33: 1960s timber screen between the western entrance and the nave.



Figure 2.3.34: 1852-55 timber framed, ledged and braced door to the western elevation. This door has a stained finish internally.



Figure 2.3.35: 1960's timber door to the North tower. Note unpainted sandstock brick.



Figure 2.3.36: Pulpit, constructed in 1899 to a design by architect Cyril Blacket.



Figure 2.3.37: Totara wood font inlaid with paua shell, gifted by representative Maoris from New Zealand and installed in 1969.



Figure 2.3.38: 1889 lectern brought from England in 1889.



Figure 2.3.39: Piece of stone from the Reculver Towers of the 12th century St Mary's Church, Kent, England with associated plaque.



Figure 2.1.32: Reading desk, 1915.



Figure 2.1.33: Chancel, showing Reredos, Holy Table, seating, Communion Rail and mosaic tiled floor in a Fleur de Lis pattern.



Figure 2.1.34: Marble and bronze plaques located within the Chancel (north side) are typical of others located throughout the Cathedral.



Figure 2.1.35: Marble and bronze plaques located within the Chancel (south side) are typical of others located throughout the Cathedral.



Figure 2.1.36: 1928 guidon (forked pennant) presented to St John's in commemoration of the participation of the Lancers in South Africa and World War I.



Figure 2.1.37: Evidence in the stone column of the former fixings for earlier kerosene light fitting.



Figure 2.3.40: Round headed arched openings to the towers indicate the thickness of the sandstone brick walls (this photo ground level, North tower).



Figure 2.3.41: Inverted brick arch to the brick walls of the tower, inserted as a means to strengthen the tower walls (this photo Level 2, South tower).



Figure 2.3.42: Timber framing and boarding of the copper clad spires (North tower).

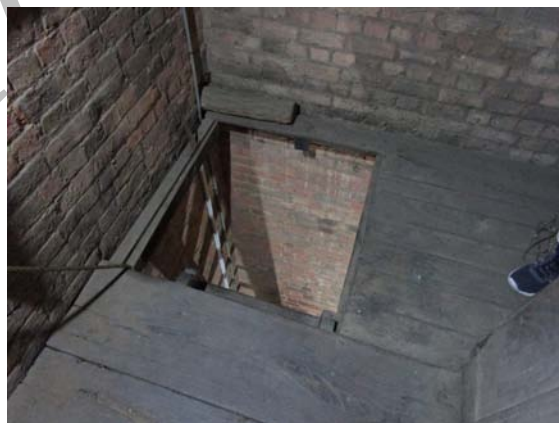


Figure 2.3.43: Existing removable hatch, which provides access to Level 3 housing the clock within the North tower.

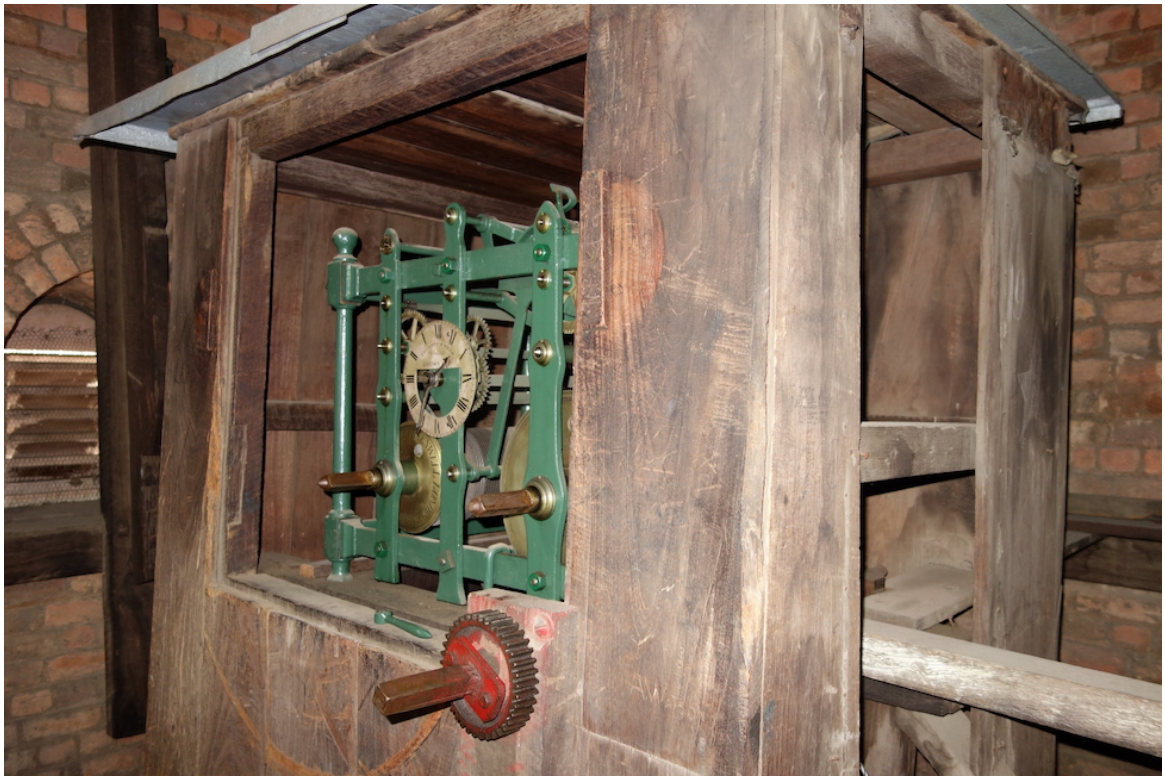


Figure 2.3.44: Thwaites and Reed clock dating from 1821, Level 3, North tower.



Figure 2.3.45: Thwaites and Reed clock within its timber housing, Level 3, North tower.



Figure 2.3.46: Collection of former fittings, Level 2, North tower.



Figure 2.3.47: Weights associated with the mechanism of the Thwaites and Reed clock extend through a hole in the floor of Level 2, North tower.



Figure 2.3.48: Steep stair access within the North Tower between Levels 1 and 2.



Figure 2.3.49: Remnant of the bush pole scaffolding used to construct the towers remains embedded in the brick walls, North tower.



Figure 2.3.50: Timber pulley and 1866 bell within the North tower.

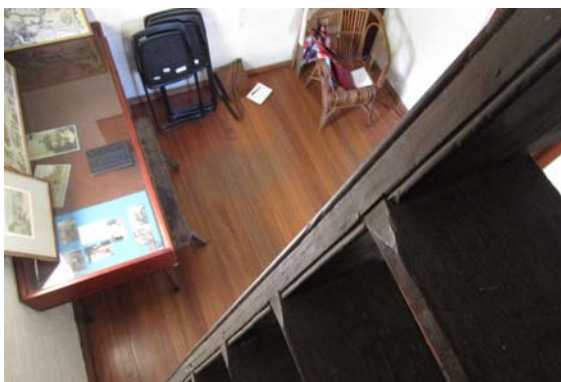


Figure 2.3.51: Level 1, North tower, showing painted brick walls and 1960s timber floor



Figure 2.3.52: Dedication plaque identifying donors of the 13 bells, Level 1, South tower.



Figure 2.3.53: Carillon of 13 bells dating from 1923 located on Level 3, South tower.



Figure 2.3.54: The bells are operated from ropes located on Level 1 below the carillon.

2.3.4. RESTORATION WORKS

During the 1960s, restoration works were undertaken within the main body of the Cathedral after it was noted that several of the sandstone column bases were eroding due to rising damp, inadequate surface drainage and poor cross ventilation to the subfloor, particularly the construction of the centre aisle with tiles laid directly over the early foundations.

Major restoration work was undertaken in 1967 to address these items and included:

- Removal of the whole of the timber and tiled floor, and excavation of the ground to create a sub-floor within the building;
- New site drainage;
- Replacement of some of the stone bases within the cathedral;
- New timber floor installed throughout the whole building;
- Modification of the internal seating arrangement, including renovation of the pews in the south transept (assumed to be the 1885 pews), and installation of new pews within the nave; and
- Steam cleaning of the stonework.

Evidence of these works can be seen in some of the columns bases, as the stone is more banded than the original stone, and a centre joint indicates that the bases were replaced in two sections so as to maintain structural adequacy during the works. There remains however evidence of continuing rising damp within some of the column bases.

The towers have been remodeled and restored on a number of occasions.

The broaches of the spires appear to have been remodeled during the 1852-55 rebuilding of St John's to the current steeper form, most likely to improve the shedding of stormwater from the earlier shallow broaches. Evidence of this modification is visible in the timber structure within the spires.

In 1972 the exterior plaster of the towers was replaced with the present cement based render. An analysis of photographs however indicates that the general form with stringcourses and quoins has been maintained. Other works noted within the towers includes the repointing and/or painting of the internal brick walls of the tower within the lower levels of the tower.

In 2010 the Thwaites and Reed clock was restored, including the repainting of the clock face with a two-pack epoxy paint system, and the reapplication of gold leaf to the numerals and hands.



Figure 2.3.55: In 1967 a number of the stone bases were replaced as evidenced by the banded stone and the central joint.



Figure 2.3.56: Erosion of the stone bases would appear to be ongoing.

2.3.5. VERGER'S COTTAGE

The former Verger's cottage is a modest single storey late nineteenth century Victorian period cottage of red face brick with a gabled roof clad with slate. A projecting gable bay to the front features an ornate timber gable screen, barge boards and finial and a circular louvred roof ventilator. Adjacent is a bullnose verandah with painted corrugated iron roof sheeting, enclosed at the east end by a brick privacy wall and paved with modern pavers. Gables to the side (east) and rear are more simply detailed with finial only. There are two painted brick chimneys with simple projecting cornice and flat cowl.

The front façade appears to have been recently repointing, and features red ochre finish to window and door heads and brickwork to imitate quoining, while the side and rear facades have been painted. Original windows have segmental arched heads, and are timber framed, double hung sash. Windows to the front elevation have a single pane lower sash, and nine-paned upper sash, while those to the side and rear are simpler; each sash being divided into two panes. Window sills are sandstone, unpainted to the front façade and painted to the side.

Internally the building comprises 4 main rooms within the gable roof structure, a brick kitchen wing at the rear and timber and fibre-cement lean-to at the rear. Internally there is little of the original detailing, with the exception of small sections of timber architraves and four paneled doors. Other doors appear to date from the 1930s, as does a section of pressed metal ceiling within one of the main rooms. Other ceilings are plasterboard with timber coved cornices, while floors are generally carpeted. The fireplaces have been infilled although the chimney breast remain.

The site of the former Verger's cottage is surrounded by a re-production double spear headed aluminum palisade fence on a sandstone plinth, the latter likely original. The front fence is book

ended by sandstone piers with chamfered corners and carved stone cap. A third stone pier is far simpler, with no cap and rough chiseled finish.



Figure 2.3.57: Former Verger's cottage facing the west forecourt of St John's Cathedral.



Figure 2.3.58: Rear and side (east) elevations of the former Verger's cottage.



Figure 2.3.59: Rear and side (west) elevations of the former Verger's cottage.



Figure 2.3.60: Former verger's cottage from the east, bound by modern steel palisade fence.



Figure 2.3.61: Section of extent pressed metal ceiling within one of the main rooms of the former cottage.



Figure 2.3.62: Late nineteenth century doorway at the rear, including original architrave and fanlight, with 1930s door.



Figure 2.3.63: Modern kitchen installation at the rear.

2.3.6. ST JOHN'S PARISH HALL

EXTERIOR

St John's Parish Hall is located to the north west of the Cathedral. It is similarly orientated east-west with the main entrance on the eastern side. At the time of its completion in 1911 this entrance would have been accessed from the fenced grounds on the northern side of the Cathedral.

The original building is a double height, hipped roof structure, flanked on either side by single storey wings, with parapet gable ends and buttressed side walls. The building is constructed of face brick on a sandstone base, while the roof is clad with slate and a terra cotta ridge tile.

The front elevation is the most decorative, and features polychromatic brickwork to the segmental arched windows heads, painted brick panels, pebble dash rendered stringcourse and name plate that read "St John's Parish Hall". A large central arched window with rendered surround is located at the centre of the elevation. Other windows are timber framed, and comprise of a central fixed pane and side casements.

The original central arched doorway is mostly obscured by a later steel and timber framed, gable and skillion awning that wraps around the southern side and connects the front entrance with a rear entry to the building. This awning is partially enclosed with high face brick walls and steel palisade fence. These have been planted out with a vine, presumably in an attempt to soften the impact of this structure. A later aluminium framed glazed entry doors have replaced the original timber doors.

To the west of the hall is Marsden Hall, added in 1955. The area between the Parish Hall and Marsden Hall was later infilled and contains the current kitchen and small office/storage spaces under a narrow skillion roof that runs the length of the western end of the building. It exhibits similar face brick walls and timber framed windows however there is evidence in the brickwork of this being a later addition.

Marsden Hall is located at the rear of the Parish Hall on the site of an earlier timber school room, and runs in a north-south direction. It is simple two-storey concrete and steel framed structure, with face brick walls and terra cotta tiled roof. Windows are steel framed and a mix of fixed and casement panes.



Figure 2.3.64: St John's Parish Hall.



Figure 2.3.65: Marsden Hall (1966) at the rear of the Parish Hall.



Figure 2.3.66: South elevation of St John's Parish Hall facing Hunter Street to the west of the Cathedral.



Figure 2.3.67: Southeast corner of the Parish Hall.



Figure 2.3.68: Timber framed awning extending along the southern elevation of the Parish Hall.

INTERIOR

The front entrance opens in to a single storey atrium with offices/stores on either side and a choir loft over. These works were undertaken in the 1960s and included a new entrance through the side wall of the front porch. This atrium leads to the main double height hall, with small stage located at the western end. The hall has a polished timber floor and timber boarded ceiling, raked to follow the roof slopes above exposed timber king post trusses. A series of painted iron columns support the main roof of the hall and separate the lower side wings from the main space. These wings retain the original timber roller shutters that dropped to create the smaller classrooms as envisaged in the original design. Internally the walls are rendered and feature a half-rounded dado inscribed in to the wall at window sill height. Ground level windows and are timber framed, with a central fixed pane and side casements. High level windows follow a similar pattern to those at ground level, although each pane is fixed. Window hardware appears original and is brass.

There remains evidence of the internal face of the original rear wall of the Parish Hall in the rendered dado within the corridor behind the stage. To the west of this corridor, the existing kitchen is a recent fitout within the 1960s infill.

The ground level is divided into a number of assembly spaces with simple rendered walls, carpeted concrete slab floors and plasterboard ceilings. At the southern end of the building a set of concrete stairs leads to a large open space at first floor level with face brick walls and simple raked and battened fibre cement ceiling above exposed steel rafters.



Figure 2.3.69: Interior of the St John's Parish Hall looking towards the stage at the south end.



Figure 2.3.70: 1960s choir loft and entrance at the eastern end of the Parish Hall.



Figure 2.3.71: Original roller shutters separating the side aisles in to smaller classroom spaces.



Figure 2.3.72: Modern kitchen at the rear of the Parish Hall.



Figure 2.3.73: Richard Johnson Room within Marsden Hall.



Figure 2.3.74: Marsden Hall, first floor

2.3.7. ST JOHN'S PARRAMATTA ENDOWMENT FUND HOLDINGS

ST JOHN'S BUILDING (38 HUNTER STREET OR 191 CHURCH STREET), 1938-39

The St John's Building is a two storey rendered Interwar office building located to the north of the Cathedral. The main entrance is located on the southern elevation, accessed from the open space in front of the Parish Hall (formerly part of the Cathedral grounds). The entrance is characterised by a stepped and banded moulding, rendered and inscribed to appear as stone coursing. A central name plate above the entrance reads "St John's Building", and is surmounted by a timber sash window surrounded by a simplified architrave.

The eastern elevation facing Centennial Square is symmetrical around a series of five bays of fine timber framed sash windows surrounded by a protruding rendered border similar inscribed to the entrance moulding. A rear wing extends to the west and presents a largely utilitarian appearance. The building was extended in 1958 and further additions made in 1961.

An internal inspection was not carried out during the preparation of this CMP.



Figure 2.3.75: Elevation on the southern side of St John's Building, 38 Hunter Street.



Figure 2.3.76: Eastern elevation of the St John's Building, forming the western boundary to Centenary Square (former St John's Park).

ANGLICAN HOME MISSION SOCIETY (45 HUNTER STREET)

This building is a two-storey former Interwar apartment building located to the south west of the Cathedral. It was converted to office use in the 1970s, and purchased by the St John's Parramatta Endowment Fund in 2007.

Externally the building has face brick walls and a hipped terracotta tiled roof. The front elevation, facing Hunter Street to the north, features face brickwork in a deep red-brown colour, while the side elevations are brick commons. The front elevation retains its recessed balconies at first floor level, however these have been opened up at ground level. Windows to the front elevation have generally been replaced with modern aluminium windows, or replaced and modified for aluminium doors, although an original arched steel window remains at the top of the former common central stairwell and along the side elevations.

Internally there is some evidence of the former division of the building into separate apartments in the remaining wall layout, however few original finishes remain, save for the terrazzo stairs and thresholds, iron stair balustrade and possibly some timber doors and architraves. The timber boarded floor and plasterboard ceilings throughout are later upgrades.



Figure 2.3.77: Former Interwar apartment building at 45 Hunter Street, presently used as the offices for the Anglican Home Mission Society.



Figure 2.3.78: Evidence of the separate front entries and party wall remains at ground level.



Figure 2.3.79: Original terrazzo stair.

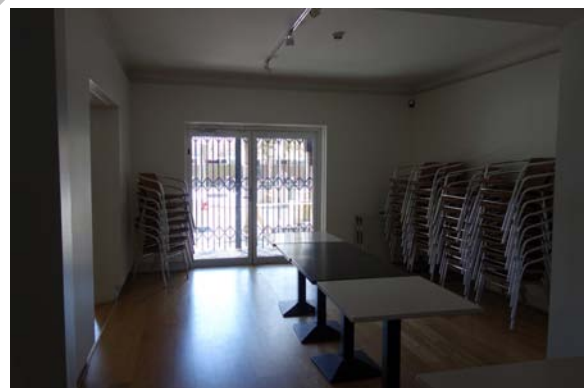


Figure 2.3.80: Typical internal space showing timber boarded floor, plasterboard ceiling and aluminium framed fenestration.

ASTRA CHAMBERS (65-73 MACQUARIE STREET), 1935

The building known as Astra Chambers is a two storey rendered Art Deco style commercial and retail building located on the southern side of Macquarie Street. Constructed to the side and front boundaries, the building presents a uniform façade at first floor level, while at ground the original shopfronts have been replaced with modern aluminium framed shopfronts. A large metal cantilevered awning extends in front of the shopfronts over the footpath. The first-floor façade appears largely original, and features strong horizontal banding, stringcourse and series of fine steel sliding and fixed windows. The entrance to the first-floor level is marked by a faceted vertical moulding around which the building name, 'Astra Chambers', is centered.

The ground level shops would appear to have been largely refinished, although it was noted that one shop retained its pressed metal ceiling. A narrow stair from Macquarie Street to first floor level accesses a central corridor extending parallel with the street, from which individual commercial tenancies are accessed. This corridor appears to be largely original, with partitioned walls to door head height, battened paneling above, and a low scalloped cornice. The individual tenancies were not inspected as part of this report.

COMMERCIAL BUILDING (75-77 MACQUARIE STREET), 1927

This building is a two storey Interwar period rendered brick building with a tiled gable roof facing Macquarie Street. Located on the southern side of Macquarie Street, this building is similarly constructed to the side and front boundaries, with a cantilevered awning over the footpath.

The first-floor elevation retains some original detailing in the rendered quoining and steel framed openings, however at ground level the original shopfronts have been replaced by modern aluminium shopfronts.



Figure 2.3.81: Commercial building 'Astra Chambers' at 65-73 Macquarie Street



Figure 2.3.82: Commercial building at 75-77 Macquarie Street

2.4. VIEWS

2.4.1. PARRAMATTA DEVELOPMENT CONTROL PLAN (2011)

Section 4.3.3.4 of the Parramatta Development Control Plan identifies a number of historic views and view corridors within the Parramatta city centre, which it considers important to maintain and, where possible, enhance. The DCP notes that *“the physical setting of the Parramatta city centre between Parramatta Park and adjacent Parramatta River provides for special views of this natural setting and significant heritage elements.”*

The DCP considers significant views to be those terminate at places of architectural, landscape, or cultural significance, including major parks, publically significant objects or heritage buildings. It also notes that the significance of silhouettes and their contribution to the identity of the commercial core of the city and the skyline.

Objectives of the DCP with regard to views and view corridors are:

- O.1. To maintain and enhance views from the city centre to significant heritage or natural features.
- O.2. To enhance views along city streets.
- O.3. To protect silhouettes of the tops of major buildings or structures as seen against the sky.

The DCP contains a number of controls with regard to the retention of important views and view corridors, as follows:

- C.1. Views shown in Figure 4.3.3.4 are to be protected in the planning and design of development.
- C.2. Align buildings to maximise and frame view corridors between buildings.
- C.3. Carefully consider tree selection to provide views along streets and keep under storey planting low where possible.
- C.4. Site analysis must address views with the planning and design of building forms taking into account existing topography, vegetation and surrounding development.

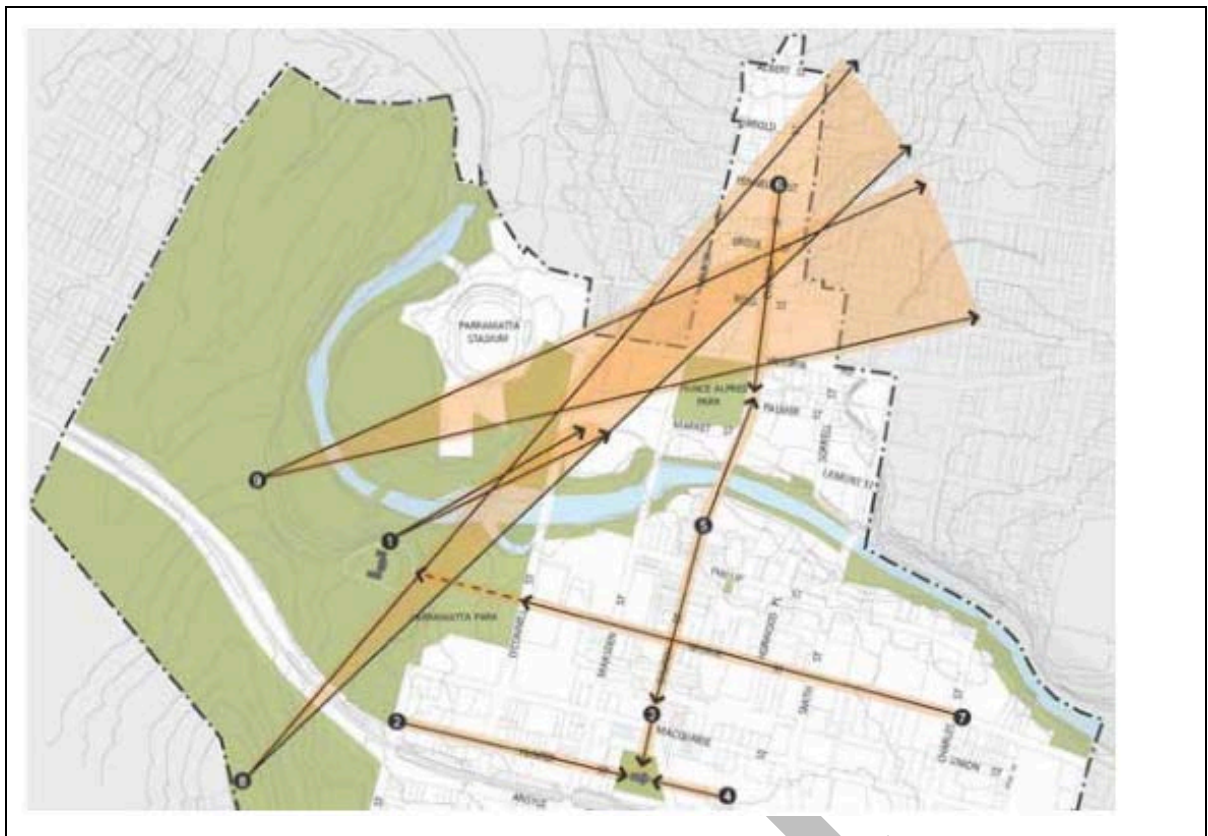


Figure 2.4.1: Historic views identified within the Parramatta Development Control Plan (2011) (Figure 4.3.3.4.1).

DCP views that affect St John's Anglican Cathedral include:

View 2: views east to St John's along Hunter Street, available back to Parramatta Park.

View 3: views to St John's and square from the north.

View 4: views west from the eastern side of square, mall, Civic Place and Town Hall.

View 5: views north and south along Church Street, including view of heritage building (St John's spires)

2.4.2. VIEW ANALYSIS

St John's Anglican Cathedral remains an important landmark within the Parramatta Centenary Square despite the increasing level of development adjacent. Its siting at the end of Church Street and within landscaped open grounds, has strong historical links to the early town planning of Parramatta, which contributes to its historic and aesthetic value.

The site investigation identified six key views that contribute to the setting and aesthetic value of St John's, which are assessed below. Of the views considered below, three have been identified as of being important in the Parramatta Development Control Plan, and this is noted below.



Figure 2.4.2: View southwards from Macquarie Street across Centenary Square towards St John's. There is the risk of structures associated with activity in the square to clutter the low-level views towards the church, however the towers remain visible. Existing and impending high-rise development are set to frame this view on the left and right-hand side of the Cathedral.

View

General description

1

View southwards along Church Street towards St John's**(DCP views 3 & 5)**

The placement of St John's terminating the vista of Church street was a deliberate act of civic design, similar to the placement of Government House at the end of George Street, and was identified as early as 1799, when the foundation stone was laid. This intention largely remains evident in views southwards along Church Street, however structures and street trees north of Macquarie Street and the various temporary structures within Centenary Square partially obscure this understanding, such that the spires are readily visible only from the eastern side of Church Street where they are seen in silhouette against the sky. It would not be difficult to enhance this view by selective removal or management of these items. Views southwards from the western side of Church Street are terminated by the sandstone facades of the nave and transepts; the spires being obscured.

Generally, development on either side of Church Street between George and Macquarie Streets has a consistent low-scale, being two-three storey retail and commercial development. This aids in the perspective view towards the church. The low scale also retains a sense of open sky above St John's.

Recent development on the opposite side of the railway, remains lower in height than the spires, which remain as the tallest elements in this view.

As one moves further to the north, the quality of the view towards the church diminishes given the visual clutter of competing structures and trees along Church Street. This view is likely to change in the near future with the proposed light rail along Church and Macquarie Streets.



Figure 2.4.3: View south from west side of Church Street



Figure 2.4.4: View south from east side of Church Street.

View eastwards along Hunter Street

(DCP view 2) This view is slightly off centre towards the towers at the western end of St John's, and is somewhat compromised given the high-rise buildings on either side of Hunter Street, which partially obscure the views of the towers and appear overbearing in longer views. High-rise development to the east of the Cathedral forms a backdrop and appears to dwarf the structure. As one moves eastwards towards the Cathedral, however, this view expands and opens out, with the towers of the Cathedral the central focus. The architecture reads most clearly when it is in glancing and full sun. This view is historically important as it demonstrates the prominent siting of the church with regard to the early town planning of Parramatta and its civic precinct.



Figure 2.4.5: View eastwards down Hunter Street. The towers of the Cathedral are dwarfed by the high-rise development on either side.



Figure 2.4.6: The view of the towers and Cathedral opens out as one approaches the eastern end of Hunter Street

Views south-westwards from the Parramatta Town Hall

This view remains generally uncluttered at a lower level given that the regular activities within Centenary Square are largely located at the northern end facing Macquarie Street. However, the area in front of the Town Hall is filled with activities and temporary structures during civic events and festivals. This view retains low level views of both the Cathedral in the foreground with the Parish Hall in the background. High-rise development west of the Cathedral is starting to dwarf the Parish Hall and beginning to encroach into the airspace above the Cathedral.

This view demonstrates the civic importance of the Cathedral, and its historic links with the Town Hall/Market place site. It also enables an understanding of the existing physical relationship between the Cathedral and the later Parish Hall.



Figure 2.4.7: View westwards from the former Parramatta Town Hall and Market Place.

View from southern end of Church Street Mall

This view offers the first glimpse of St John's as one heads northwestwards from Parramatta Railway Station. Before construction of the M4, this was the historic view of St John's and Parramatta's civic precinct when arriving via Parramatta Road. This view remains largely unobscured at ground level, framed by the existing trees within the grounds of St John's. These trees partially obscure views of the towers depending on the orientation. Existing high-rise development forms the backdrop to the towers and the church.



Figure 2.4.8: View towards St John's from the southern end of Church Street Mall.

View from the Centenary Square – Church Street Mall

This position enables short distance views to St John's through Centenary Square as one is heading south-eastwards along Church Street Mall.

There is the potential for umbrellas, stalls and furniture associated with permanent and temporary activities around and within Centenary Square to obstruct or clutter low level views of the church, however the upper nave and towers generally remain visible as a silhouette against the sky. The new multi-storey residential development at the corner of Marsden and Macquarie Streets borders this view on the north-west side above the existing low-scale commercial development on Macquarie Street and facing Centenary Square. Future high-rise structures associated with the Parramatta Square development are set to flank this view to the south east.

This view is not static. As one moves further into Centenary Square and southwards down Church Street Mall this view opens out to include both the Cathedral and the Parish Hall. It enables an understanding of the physical relationship between the two structures within the grounds of the church.



Figure 2.4.9: Views towards St John's open out as one moves southwards from Macquarie Street across Centenary Square towards St John's. There is the risk of structures and objects associated with the various activities within the square to clutter the low-level views towards the church, however the towers remain visible. Existing and impending high-rise development are set to frame this view on the left and right-hand side of the Cathedral.

(DCP view 4) This view is currently not available. New development within Parramatta Square has been located on either side of the central east-west axis of St John's Cathedral. The retention of this view will depend largely on the nature of the landscaping along this axis, which is currently unknown. Existing and potentially future high-rise development to the west of the Cathedral has the potential to dominate views and reduce the legibility and prominence of the church.



Figure 2.4.10: Plan of Parramatta Square draft concept design by JMD Design, Taylor Cullity Lethlean, Tonkin Zulaikha Greer, and Gehl Architects. New buildings are proposed on either side of a new plaza extending the east-west axis of St John's Anglican Cathedral. Source: City of Parramatta

2.5. PHYSICAL EVIDENCE

2.5.1. BUILDING FABRIC & LANDSCAPE SURVEY

A survey of the fabric of St John's Anglican Cathedral, the Parish Hall and the Verger's Cottage was undertaken by Alan Croker, Anita Krivickas and Antoine Portier in October 2017. The purpose was to investigate the changes to the place, its integrity and physical condition, and to identify significant elements and features of the building.

The landscape survey has been prepared by Aspect Studios, Landscape Architects. The landscape survey is based on a desk-top study and inspection on site. Further assessment by an arborist will be required to confirm the age, condition and significance of the various trees at the site.

The information gathered is presented and analysed in the description of the place above. The information from the building fabric and landscape survey is included in diagrammatic form in the following Figures 2.5.1 to 2.5.5.

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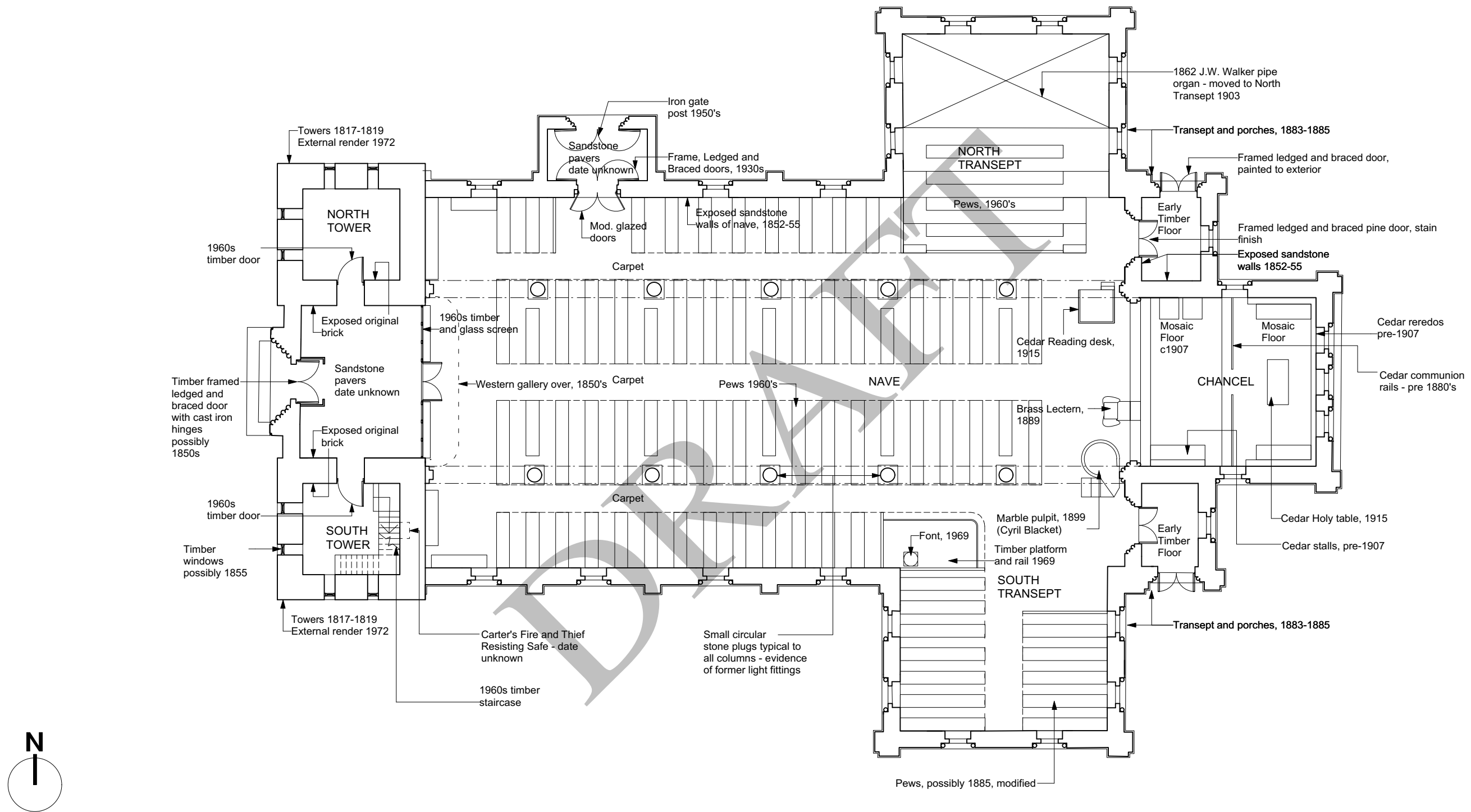


Figure 2.5.1: Fabric Survey – St John’s Anglican Cathedral, Ground Level

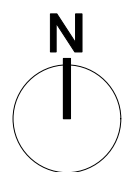
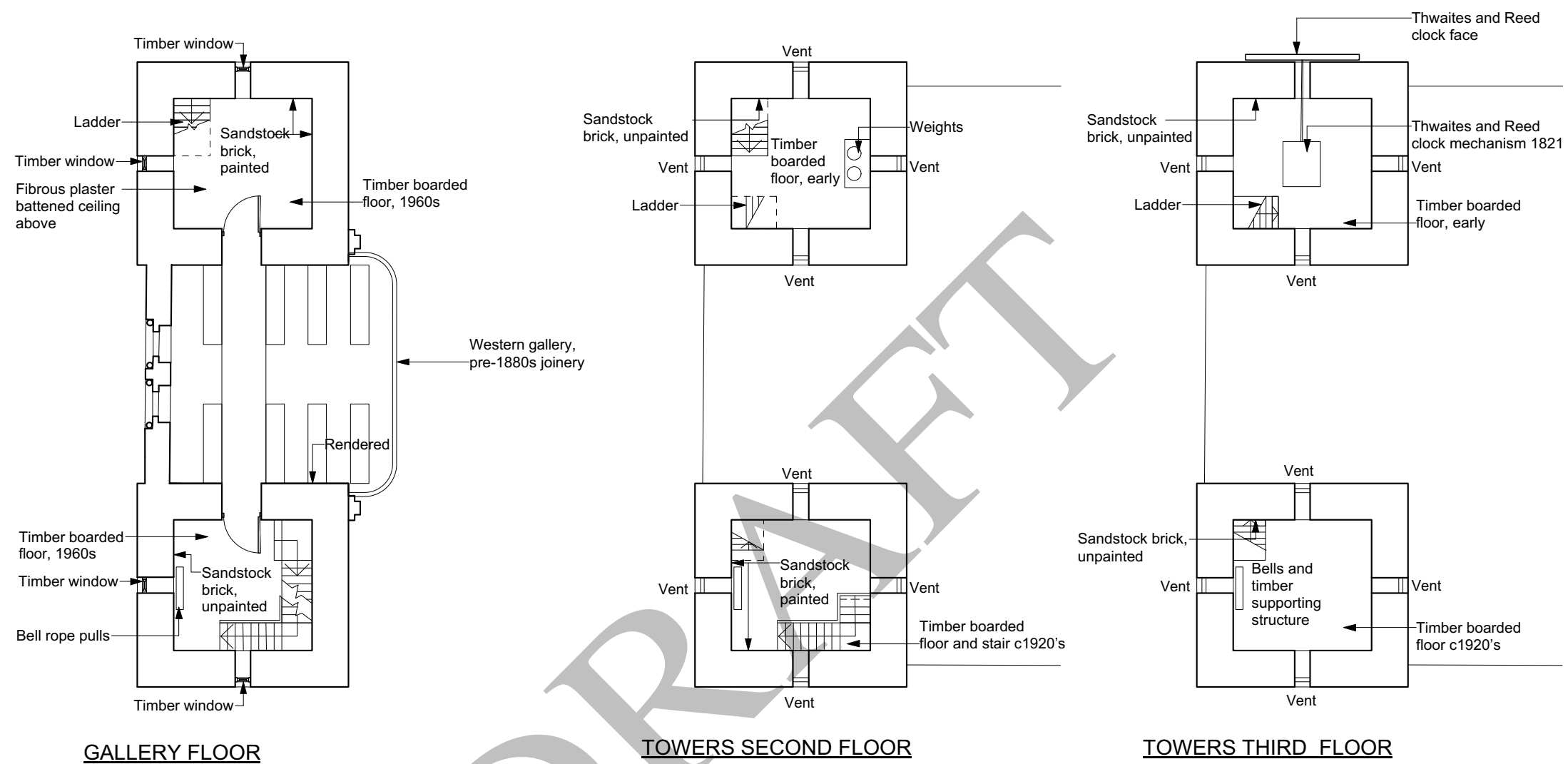


Figure 2.5.2: Fabric Survey – St John's Anglican Cathedral, Gallery, Levels 2 and 3 (Towers)

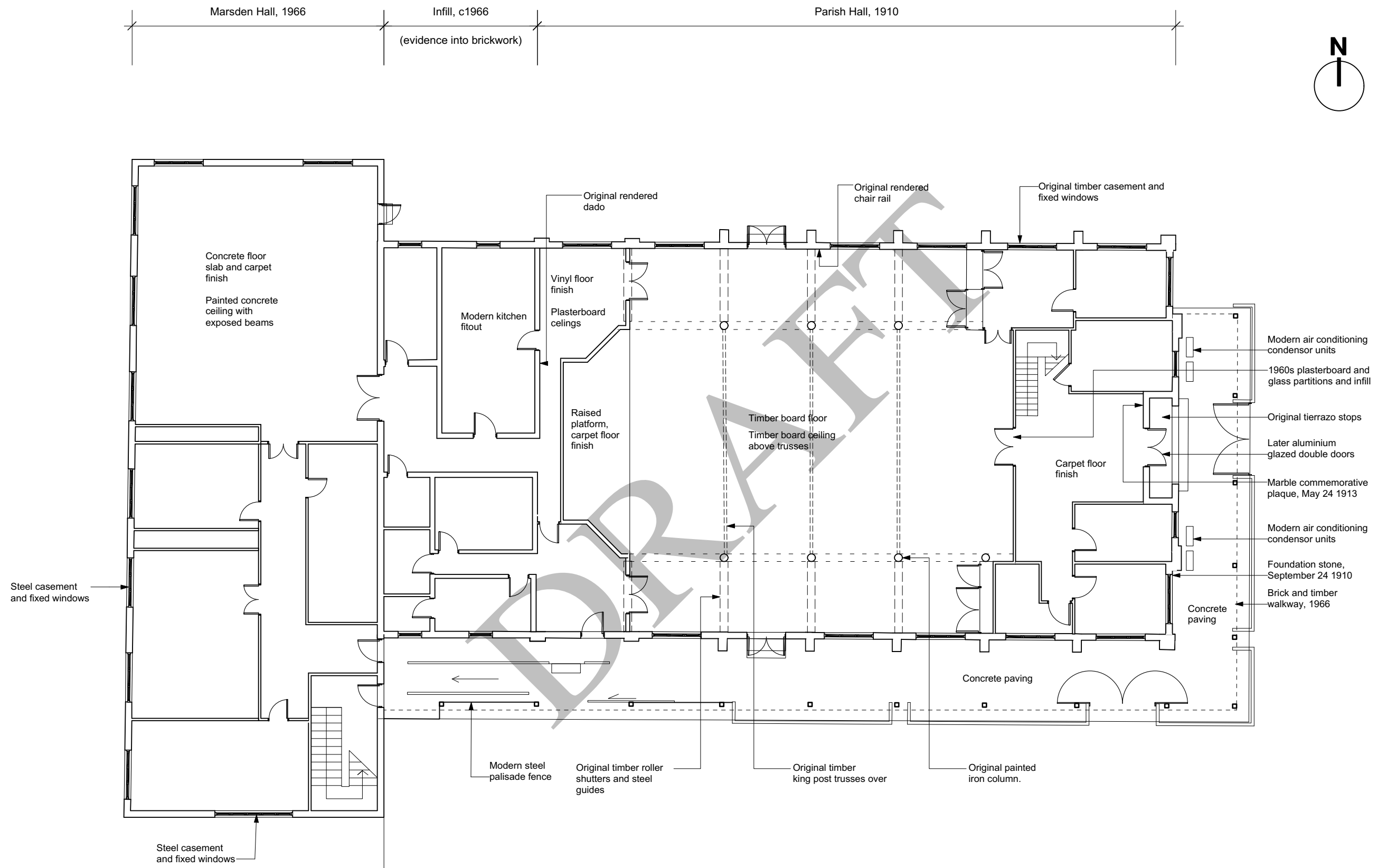


Figure 2.5.3: Fabric Survey – St John's Parish Hall

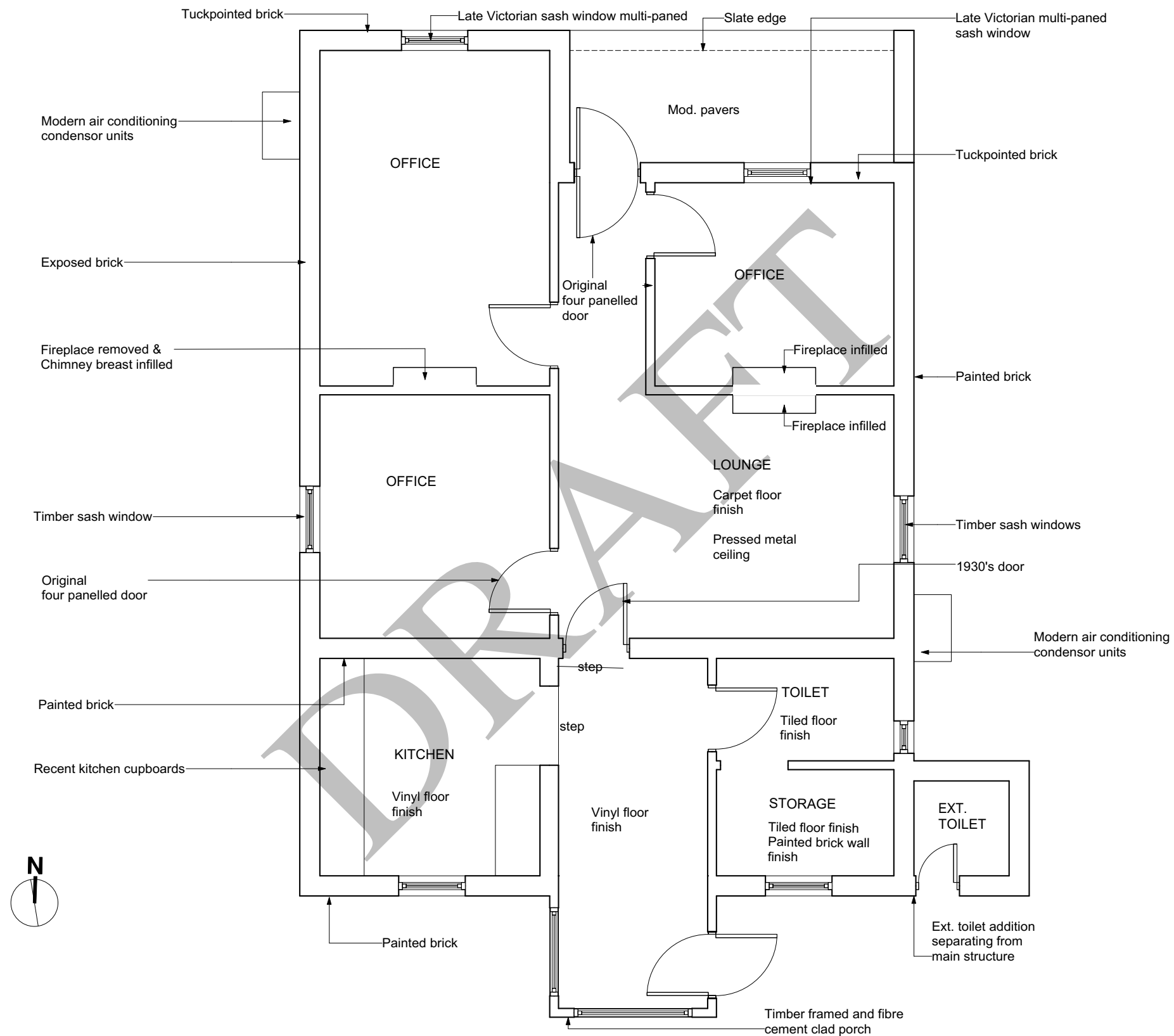


Figure 2.5.4: Fabric Survey – Verger's Cottage



Figure 2.5.5: Landscape survey (prepared by Aspect Studios)

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2.6. ABORIGINAL ARCHAEOLOGICAL CONTEXT

Aboriginal archaeological excavations have often been undertaken in conjunction with historical archaeological excavations across Parramatta. Numerous Aboriginal archaeological excavations have successfully demonstrated that regardless of the level of supposed development and ground impact at a site within Parramatta, there often remains the potential for Aboriginal archaeological deposits and stone artefact assemblages to remain intact within remnant natural soil profiles, as well as in a post-contact context (i.e. post-1788). While no Aboriginal archaeological surveys or excavations have previously been undertaken within the study area itself, through gaining an understanding of the results from nearby Aboriginal archaeological excavations, as well as those located on similar landforms, a predictive model and level of potential can be determined for Aboriginal archaeological deposits to be located within the study area.

The table below presents a summary of a few key Aboriginal archaeological excavations that have been undertaken in proximity to the study area, describing the nature of the Aboriginal deposit excavated, and listing any key implications for potential Aboriginal archaeological deposits within the study area. In general, these sites demonstrate the consistent presence of Aboriginal archaeological deposits (usually in the form of stone artefacts) across the Parramatta CBD (in close proximity to the study area), as well as the high potential for intact natural soil profiles to be retained beneath modern development.

Table 2.6.1: Pre-Contact Aboriginal Archaeological Excavations

Site	Proximity to Study Area	Artefacts	Results/Comments
1 Smith Street (SSP1) (JMcD CHM 2004) ⁷⁰	c.200m southeast	198 stone artefacts	Quartz stone tool manufacture area. 40% of site had intact natural soil profiles
Civic Place PAD (JMcD CHM 2004) ⁷¹	c.100m east	Low density stone artefacts	Test excavation only As a result, Civic Place (now Parramatta Square) was registered as a Potential Archaeological Deposit (PAD) Potential for both pre and post contact Aboriginal archaeology
Charles and George St (CG1) (JMcD CHM 2005) ⁷²	c.600m northeast	Over 6,500 artefacts Possible modified glass artefacts (post-contact)	Identified Parramatta Sand Sheet. Occupation potentially dating to between 10,000 and 20,000 years.

⁷⁰ Jo McDonald CHM 2004, Archaeological Test Excavation at 1 Smith Street (Site SSP1), Parramatta, NSW. Report prepared for Casey & Lowe on behalf of Sydney Water.

⁷¹ JMcDCHM 2004, Archaeological Test Excavation for Indigenous Sites, Civic Place, Parramatta. Report prepared for Casey & Lowe on behalf of Parramatta City Council

⁷² JMcDCHM 2005, Archaeological Salvage Excavation of Site CG1 (NPWS 45-5-2648) at the corner of Charles & George Streets, Parramatta. Report prepared for Meriton Apartments.

Site	Proximity to Study Area	Artefacts	Results/Comments
109-113 George St (RTA-G1) (JMcD CHM 2005) ⁷³	c.600m northeast	Over 4,700 artefacts Possible modified glass artefacts (post-contact)	Test and salvage excavation. Radiocarbon date showing first occupation of sand sheet by Aboriginal people c.30,000 years ago
Parramatta Square 1 (GML Heritage 2014) ⁷⁴	c.200m east	122 stone artefacts	Salvage Excavation. Natural soil profiles present across site. Evidence of Aboriginal occupation. No clear evidence of post-contact Aboriginal artefacts
Female Factory, Parramatta North (Comber 2017) ⁷⁵	c. 1.5km northwest	Stone artefacts (pre-contact). Modified glass artefacts (post-contact)	Both pre-contact and post-contact Aboriginal artefacts. Full report not yet available.



Figure 2.6.1: Location of Aboriginal Archaeological Sites as per table

⁷³ JMcDCHM 2005, *Archaeological Salvage Excavation of Site RTA-G1, 109-113 George Street, Parramatta, NSW*. Report prepared for Landcom

⁷⁴ GML Heritage 2015b, *143–169 Macquarie Street, Parramatta, Aboriginal Archaeological Two-staged Salvage Post Excavation Report*. Report prepared for Leighton Properties.

⁷⁵ <http://www.abc.net.au/news/2017-02-21/artefacts-show-coexistence-between-aboriginals-and-europeans/8287950>

2.6.1. ABORIGINAL ARCHAEOLOGICAL POTENTIAL

Numerous archaeological assessments and Aboriginal archaeological excavations in the Parramatta CBD in recent years have demonstrated the potential for intact natural soil profiles to be present beneath layers of modern and historical development, within which Aboriginal archaeological deposits (pre-1788) have the ability to remain in situ (irrespective of whether modern buildings have been constructed over these soils). Therefore, it cannot be assumed that simply because the land in question has been developed, that this would have removed all Aboriginal archaeological deposits in this location. Aboriginal stone artefacts, in a pre-historic, post-contact, and in disturbed contexts are likely to be present across most areas of the Parramatta CBD. The re-excavation of a sewer trench within the study area by AHMS in 2004⁷⁶ also confirmed the presence of truncated natural remnant soil profiles within the study area, which will in turn have potential for Aboriginal archaeological deposits (both pre and post-contact).

In addition, recent excavations by Comber Consultants of the 'Female Factory' in Parramatta North has recovered post-contact Aboriginal glass artefacts (glass used by Aboriginal people to manufacture stone tools), demonstrating likely evidence for the coexistence of, and relationship between, Aboriginal people and European colonists possibly dating back to 1788 in Parramatta North, and likely extending across the whole Parramatta CBD region.⁷⁷

Although no Aboriginal archaeological surveys or excavations have previously been undertaken within the study area, a combination of the Parramatta Native Institution known to have been located within the study area (of high social and cultural significance to the Aboriginal community), as well as within the context of numerous Aboriginal archaeological excavations in close proximity to the study area, the general potential for Aboriginal archaeological sites can be determined for the site.

Therefore, the entire study area is considered to have **moderate to high potential** for intact Aboriginal archaeological deposits, both for pre-1788 Aboriginal archaeological deposits within intact, remnant soil profiles, as well as potentially for post-contact Aboriginal deposits, associated with the use of the study area and surrounds as the site for the Parramatta Native Institution, and peripheral to the site of the Annual Feasts. The study area also has **moderate to high potential** for Aboriginal stone artefacts to be located in a disturbed context. While Aboriginal stone artefacts in a disturbed context would have limited scientific/research potential, they are still protected under the NSW Parks and Wildlife Act, and would likely have social and cultural significance to the Aboriginal community.

The entire study area has also been assessed to be of high cultural and social significance to the Aboriginal community due to the location of the Parramatta Native Institution, the proximity of the study area to the Market Place (location of the Annual Feasts) and with respect to the fact that the general study area was used as a corroboree and camping area during the Annual Feasts. Further information regarding the social and cultural significance of the study area should be sought through consultation with the local Aboriginal community.

⁷⁶ AHMS 2004, 38 Hunter Street, Parramatta: report on archaeological monitoring at the site. On behalf of St John's Parramatta Endowment Fund.

⁷⁷ <http://www.abc.net.au/news/2017-02-21/artefacts-show-coexistence-between-aboriginals-and-europeans/8287950>



Figure 2.6.1: Aboriginal Archaeological Potential (Source: Curio Projects, 2017)

2.7. HISTORICAL ARCHAEOLOGICAL CONTEXT

As well as Aboriginal archaeological excavations, numerous historical archaeological excavations have taken place (often in combination with Aboriginal archaeological excavations) over recent years across the Parramatta CBD (and continue to be undertaken to this day). The investigation of previous work undertaken on similar sites, on similar landscape or landforms, of sites of similar levels of significance, or even of sites immediately adjacent to a study area, can inform our understanding of a site by providing a proxy against which a newly investigated site can be measured (albeit with caution). That is to say, understanding the archaeological record at a general location can provide us with an indication of the nature and level of potential of archaeology that may be present at a site, prior to any subsurface investigation.

While numerous historical archaeological assessments and excavations have been prepared for the Parramatta CBD area in the last two decades, only those of high significance or of direct relevance to the study area have been summarised in the table below. The local archaeological excavations as summarised below are intended to provide an indication and representation of the high number of archaeological excavations undertaken within Parramatta, as well as their generally high levels of significance.

Table 2.7.1: Historical Archaeological Excavations

Site	Proximity to Study Area	Description/Results
Babes in the Wood Inn, 79 George St and 20 Smith St (Former Prospect Electricity Site) (Higginbotham, 1989/1990) ⁷⁸	c.350m northwest	Site of Hawkesbury Settler (first inn in Parramatta) and then later Babes in the Woods Hotel. (1810s-1880s) High levels of disturbance, yet footings of original 1800s buildings intact beneath along with extensive artefact scatter. Possible evidence of contact Aboriginal artefacts (glass artefacts), as well as two Aboriginal stone tools (however, further analysis was not undertaken)
38 Hunter Street (St John's Land) (AHMS, 2004) ⁷⁹	Within Study Area	Archaeological monitoring/recording of re-excavation of sewer trench. Confirmed presence of footings of Hanleyville Villa and other locally significant artefacts. Concluded site still has potential for relics relating to Parramatta Native Institution (of State significance), and Hanleyville villa (of local significance) Confirmed presence of intact natural soil profiles (i.e. potential for pre-contact Aboriginal archaeology)
1 Smith Street (Sydney Water Site) (Casey & Lowe, 2005) ⁸⁰	c.200m southeast	Test and salvage excavation (including Aboriginal archaeological excavation in parallel). Part of land grant to Dr William D'Arcy Wentworth in 1799 (early assistant surgeon at Parramatta Hospital), five house blocks present from 1873-1927, demolished and replaced by newer structure. Remains of 1890s houses retained beneath newer development, as well as other relics, cesspits, cisterns, artefacts etc.
Parramatta Justice Precinct (Casey & Lowe, 2005) ⁸¹	c. 1.5km northwest	Former Parramatta Hospital site (State Heritage Register). Exposed extensive remains of third phase of convict hospital (1818-1848), as well as footings of a convict hut.

⁷⁸ Edward Higginbotham and Associates 1990, The Babes in the Wood, Parramatta: report on the archaeological excavation of the former Prospect Electricity staff car park, corner of Smith and George Streets, Parramatta, NSW. Unpublished report for Prospect County Council (Prospect Electricity)

⁷⁹ AHMS 2004, 38 Hunter Street, Parramatta: report on archaeological monitoring at the site. On behalf of St John's Parramatta Endowment Fund

⁸⁰ Casey & Lowe 2005, Archaeological investigation, Non-Indigenous Archaeology, 1 Smith Street, Parramatta. Report prepared for Sydney Water.

⁸¹ Casey & Lowe 2005, Excavation Permit Application, Parramatta Hospital Site, Marsden Street, Parramatta. Report prepared for Department of Commerce.

Site	Proximity to Study Area	Description/Results
		Archaeology of convict hospital was partially retained in situ at site through new development, as well as on site interpretation.
Parramatta Children's Court (Casey & Lowe, 2006) ⁸²	c.280m northwest	Identification and excavation of two convict huts/houses. Retained in situ underneath the new Children's Court building and the O'Connell St footpath (within an identified Conservation Zone).
134-140 Marsden St & 45-47 Macquarie St (Higginbotham, 2007) ⁸³	c.60m west	Excavation revealed remains of four convict huts, as well as substantial evidence for later phases of development across all allotments within development area. Contributed to understanding of layout of early Parramatta town. Site is known as A11 on Parramatta LEP 2011.
Parramatta Square 1 (PS1) (GML Heritage, 2015) ⁸⁴	c.200m east	Historical archaeological monitoring and salvage excavation (integrated with Aboriginal archaeological excavation). Identified structural remains of pre-1850s White Horse Inn stables, early 19 th century brick and sandstone well and drain, large artefact assemblage.
Parramatta Square 3 (PS3) (Casey & Lowe, 2016) ⁸⁵	c.180m east	Historical archaeological excavation (integrated with Aboriginal archaeological excavation). Evidence of early agricultural history of Parramatta, in the form of early plow lines and fossil pollen from early crops. Uncovered remains of timber house, c.1819, later extended and occupied by John Holland (1864-1898), a former highwayman and convict turned successful publican. Archaeological evidence retained beneath modern Post Office Building.

⁸² Casey & Lowe 2006, Archaeological Investigation, Parramatta Children's Court, Cnr George & O'Connell Streets, Parramatta. Vol. 1. Report prepared for NSW Department of Commerce, on behalf of the NSW Attorney-General's Department.

⁸³ Edward Higginbotham & Associates 2007, Report on the Archaeological Excavations, 134-140 Marsden Street & 45-47 Macquarie Street, Parramatta, NSW, Vol. 1. Report prepared for Estate Constructions of Australia Pty Ltd.

⁸⁴ GML Heritage 2015a, 143-169 Macquarie Street (One PSQ), Historical Archaeological Excavation Report. Report prepared for Leighton Properties Pty Ltd

⁸⁵ Casey & Lowe—3 Parramatta Square, Parramatta. Available from: <<http://www.caseyandlowe.com.au/site-3-parramatta-square.htm>>. Updated November 2016

Site	Proximity to Study Area	Description/Results
Bicentennial Square/St John's Park, Church Street Mall Plaza (Artefact & CRM, 2016) ⁸⁶	Immediately adjacent to the east	<p>Targeted excavation and archaeological monitoring as part of redevelopment of Church Street Mall.</p> <p>Excavation identified Macquarie-era (i.e. 1820s) watch house, one of the market buildings on the site of Parramatta Town Hall, landscaping and works associated with construction of Town Hall.</p> <p>Demonstrated that despite extensive redevelopment and substantial impacts to ground surface, significant archaeological evidence survived.</p>

2.7.1. HISTORICAL ARCHAEOLOGICAL POTENTIAL

Extensive historical archaeological excavations have been undertaken across the Parramatta CBD in recent years (and continue to be undertaken at the time of writing in relation to the developmental boom that Parramatta is currently experiencing, including Parramatta Square etc). The pivotal trend that all these excavations have clearly demonstrated with respect to archaeology across the city, is that the presence of modern development at a site is not sufficient to determine that all sub-surface archaeological deposits have been disturbed or removed. In fact, if anything, previous archaeological excavations have constantly demonstrated that both historical (and Aboriginal) archaeological deposits remain intact at the vast majority of sites across the Parramatta CBD. All potential historical archaeological 'relics' are protected under the provisions of the NSW Heritage Act and it is an offence to disturb, damage or destroy them without an excavation permit (S60 approval or S140 approval).

Only one archaeological excavation has been undertaken to date within the study area, undertaken by AHMS in 2003,⁸⁷ consisting of the re-excavation of a service trench of a 1925 sewer line (in accordance with a Section 140 archaeological excavation permit) that crosses the site behind St John's Building, parallel to the rear property walls of the row of shops fronting Macquarie Street. While the re-excavation of the trench did not encounter any relics or structures associated with the Parramatta Native Institution, it did encounter, in stratigraphic section, presence of cultural deposits in the form of locally significant relics associated with Hanleyville (1868-1925) (including sandstock brick piers), as well as truncated natural remnant soil profiles. The excavation concluded that the site still retained potential for archaeological deposits associated with the Native Institution, and confirmed the presence of archaeological deposits associated with the locally significant "Hanleyville" era, as well as confirming natural soil profiles. The confirmed presence of natural remnant soil profiles within the study area, confirms the potential for Aboriginal archaeological deposits, both pre and post-1788 (i.e. pre-contact and post-contact potential).

Curio Projects have undertaken a detailed assessment of the historical archaeological potential in their Planning Proposal Archaeological Report⁸⁸ of which, a summary is presented here.

⁸⁶ CRM 2016, Archaeological Investigation, Church Street Mall Redevelopment, Bicentennial Square, Parramatta. Report prepared for Parramatta City Council

⁸⁷ AHMS 2004, 38 Hunter Street, Parramatta: report on archaeological monitoring at the site. On behalf of St John's Parramatta Endowment Fund.

⁸⁸ Curio Projects (in prep.), *Planning Proposal—Archaeological Report, St John's Anglican Cathedral*, prepared for St John's Anglican Church, Parramatta.

The physical development of the study area since 1798, as it relates to activities that are likely to leave and/or disturb archaeological signatures, has been characterised by four main phases of use and development. These are:

- Phase 1—Early Settlement and Church Activities (1788–1814)
- Phase 2—Parramatta Native Institution (1814–1868)
- Phase 3—Post-Institution and Hanleyville (1868–1925)
- Phase 4—20th Century Church Developments (1926–Present)

Phase 1 use of the study area relates to early settlement of Parramatta from 1788, and early church activities, including the initial land and vegetation clearance of the site, the early construction of the St John's church from 1798, and other associated activities.

It is considered that the subject site generally has **moderate to high potential** to contain archaeological evidence related to the 1788-1814 early settlement and church activities. Any archaeological deposits from Phase 1 would likely be of **State** significance.

Phase 2 use of the study area relates to the construction and function of the Parramatta Native Institution, and associated Annual Feasts (held in the Market Place, now Parramatta Town Hall) which were peripheral to the study area, as well as the subsequent alterations and additions to the Native Institution buildings and lands, following the closure of the school in 1823. It is considered that the subject site generally has **moderate to high potential** to contain archaeological evidence related to the 1814-1868 use of the study area. Any archaeological deposits from this period would likely be of **State** significance.



Figure 2.7.1: Location of 1823 plan structures overlaid on study area

(Source: Curio 2017, Base Map from Design 5).



Figure 2.7.2: Location of 1832 and 1844 plan structures overlaid on study area.

(Source: Curio 2017, Base Map from Design 5).

Phase 3 use of the study area relates the demolition of the Native Institution buildings c.1868, and the construction of “Hanleyville” Villa, from 1868–1925. It is considered that the subject site generally has **high potential** to contain archaeological evidence related to this phase (particularly as this has been demonstrated through the AHMS 2004 excavation within the study area). Archaeological evidence from Phase 3 would likely be of **local** significance.

Phase 4 generally relates to the extent structures and development of church facilities and land, in the form of St John’s Building, the St John’s Parish Hall (and subsequent extensions), and the row of commercial premises fronting Macquarie Street. As the activities relating to this phase of site use constitute predominantly extant structures, this phase is not considered to be archaeological in nature.

Overall, there is a **high potential** for archaeological relics, structures and deposits of both State and local significance to be present across the entire study area, relating predominantly to the first three phases of use of the site (1788-1926). Archaeological excavation in the Parramatta CBD area has confirmed that historical archaeological deposits are present and intact across a number of areas where modern development has occurred. Therefore, the presence of existing buildings and structures at a site cannot be used as an accurate indicator to assume that archaeological deposits would have been removed.



Figure 2.7.3: Location of 1895 plan structures overlaid on study area.
 (Source: Curio 2017, Base Map from Design 5).

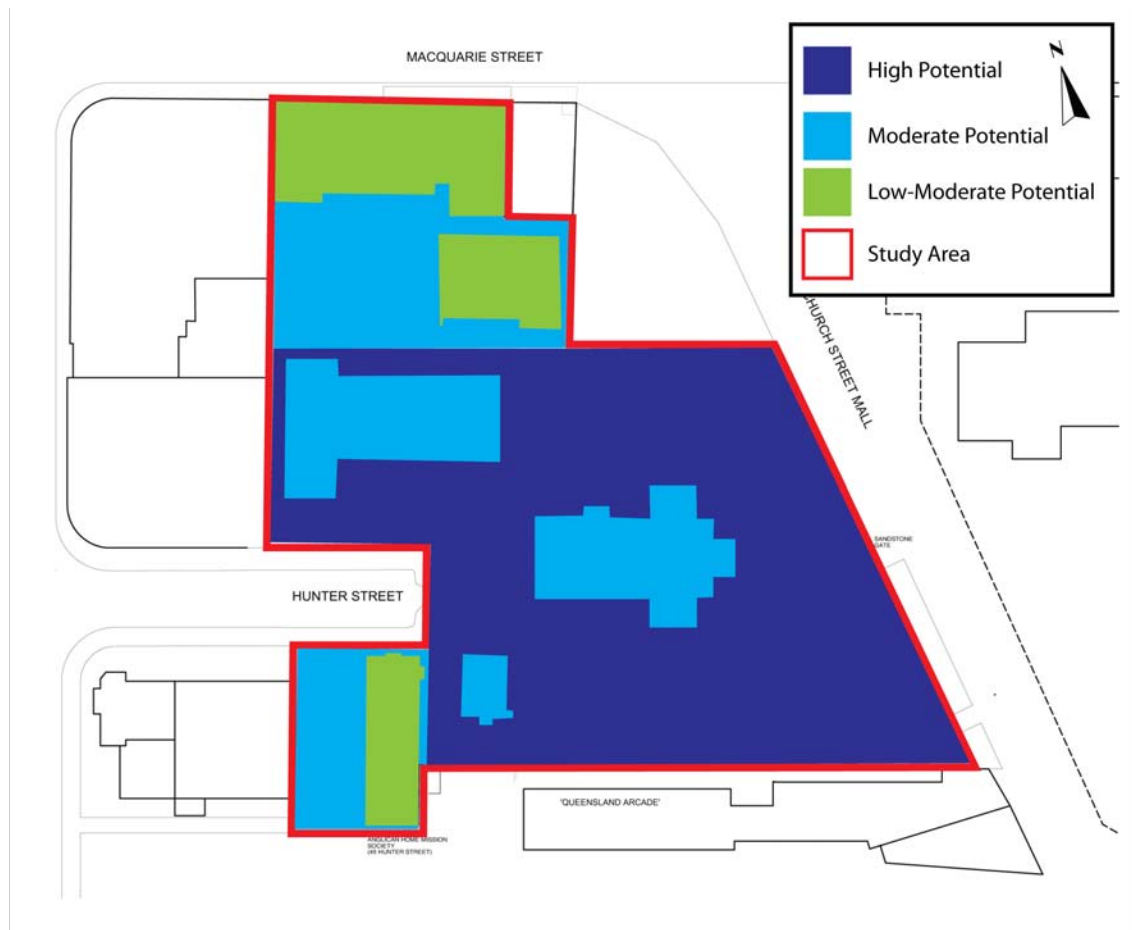


Figure 2.7.4: Historical Archaeological Potential and Historical Structures Overlay (Source: Curio Projects, 2017)

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SECTION 3

ASSESSMENT OF CULTURAL SIGNIFICANCE

The 'Guidelines to the Burra Charter: Cultural Significance' states that, the assessment of cultural significance and the preparation of a statement of cultural significance, embodied in a report as defined in section 4.0 [of the Guidelines] are essential prerequisites to making decisions about the future of a place.

This section considers all of the information collected in Section 2 and clarifies what the culturally significant attributes of the place are. All aspects of significance are discussed and assessed to formulate clear statements of cultural significance.

3.1. BASIS OF ASSESSMENT

'Cultural significance' is defined in the Burra Charter as meaning the *aesthetic, historic, scientific, social or spiritual value for past, present or future generations*. These values are used as the basis for this discussion. The Charter further clarifies that *cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects*. Places may have a range of values for different individuals or groups.

With the creation of the State Heritage Register under Part 3A of the Heritage Act, in April 1999, the NSW Heritage Office has developed a set of seven criteria against which the cultural significance can be assessed to determine the level of significance, i.e. State or local. At the end of this discussion, the values of the place are tested against these criteria to determine whether it meets the threshold for listing on the State Heritage Register. The assessments of significance under each criterion have then been used to develop the overall Statement of Significance for the St John's Anglican Cathedral site.

Further information about assessing heritage significance can be obtained from the NSW Office of Environment and Heritage website www.environment.nsw.gov.au/topics/heritage.

3.2. ASSESSMENT OF ARCHAEOLOGICAL SIGNIFICANCE

Archaeological sites, which contain 'relics' as defined by the *NSW Heritage Act*, are managed like any other significant item of environmental heritage. The main aim of an archaeological significance assessment is to identify whether an archaeological resource, deposit, site or features is of cultural value—a 'relic'.

The NSW Heritage Division guideline *Assessing significance for archaeological sites and 'relics'* sets out a method to address the NSW Heritage Criteria in a way that acknowledges and accounts for the difficulties of assessing the significance of historical archaeological resources when their nature, extent and integrity—and thus their significance—often cannot be confirmed without physical archaeological investigation. In accordance with the above guideline, a historical archaeological

site is determined to meet the criteria for either State or local significance. If a known or potential relic is not considered to reach the threshold for State or local significance, then it is not considered to be a 'relic' in accordance with the *NSW Heritage Act 1977*.

This guideline utilises the seven NSW Heritage Criteria approved by the NSW Heritage Council however, acknowledging that these criteria best fit the assessment of built heritage or landscapes, develops an approach to significance assessment tailored to historical archaeology in NSW. It also provides a framework that allows the 'relics provisions' of the Heritage Act 1977 to be better implemented through the significance assessment process. The guideline sets out a way to address the NSW Heritage Criteria in a way that acknowledges and accounts for the difficulties of assessing the significance of historical archaeological resources when their nature, extent and integrity—and thus their significance—often cannot be confirmed without physical archaeological investigation.

There are three key questions posed by Bickford and Sullivan¹ in their influential paper on archaeological potential that help to shape whether an archaeological resource meets the threshold for having archaeological potential. These key questions are:

- Can the site contribute knowledge that no other resource can?
- Can the site contribute knowledge which no other site can?
- Is this knowledge relevant to general questions about human history or other substantive questions relating to Australian history, or does it contribute to other major research questions?

Generally, if the answers to these questions is 'yes', the site is considered to have historical archaeological potential.

Archaeological significance for the study area has been assessed in accordance to the above referenced guideline, and inserted into the relevant sections of the following significance assessment.

3.3. HISTORIC SIGNIFICANCE

3.3.1. THE EARLY DEVELOPMENT OF PARRAMATTA

Parramatta was first settled by the British in 1788 as an agricultural settlement with a military redoubt at Rose Hill – the original name for Parramatta.

The township of Parramatta was officially founded by Governor Phillip as the second city on the Australian mainland. Phillip laid down the first lines of a regular township in 1790, to replace the temporary buildings centred around the redoubt. Phillip conceived a grand but simple plan and entrusted the layout to a competent surveyor, Lieutenant William Dawes RN. The initial planning for Parramatta comprised of wide streets. An existing track running north south from the redoubt was formed in to Bridge Street (later Pitt Street), while a second track leading from the redoubt to the wharf on the Parramatta River became the town's major axis and principal road, High Street (later George Street). High Street was crossed by a lesser road running north south, which became Church Street (formerly Quakers Row). The present Macquarie Street (formerly South street) was laid out in 1792.

¹ Bickford, A. and Sullivan, S., 1984, 'Assessing the Research Significance of Historic Sites', in Sullivan and Bowdler (eds), *Site Surveys and Significance Assessment in Australian Archaeology* (Processings of the 1981 Springwood Conference on Australian Prehistory); Department of Prehistory, Research School of Pacific Studies, The Australian National University, Canberra, pp. 23-24

The early population comprised of predominantly convicts on large land allotments located along George and Church Streets and the northern side of Macquarie Street. While George Street was terminated by Government House at its western end, and a wharf, barracks and brick store at its eastern end; the intended terminus for Church Street – namely a town square with town hall and market place at the northern end, and a church at the southern end, did not eventuate under Phillip's governorship.

It was not until 1799 that a church at the southern end of Church Street (present St John's Anglican Cathedral site) was commenced under Governor Hunter. Its construction closing the southern vista of Church Street was a deliberate act of civic design, and resulted in the realignment of Church Street in a south-easterly direction towards Parramatta Road. Completed in 1803, the church first appears on a c.1804 'Plan of the Township of Parramatta' by George William Evans. (Note: the date 1813 shown under the map key was pencilled on the original map at a later time.)

This plan indicates two large parcels of land on the northern side of the church, on either side of the extension of Church Street south of Macquarie Street. While there is no recording of the intended use of these parcels, their comparative size, location, encircling roads and undevelopment likely indicates a formal arrangement of public open space to the north of St John's church, of which St John's Park would appear to be a remnant.

Although Hyde Park and Macquarie Place Park were formally proclaimed by Governor Macquarie in 1810 and 1818 respectively, neither were the result of the implementation of a formal town plan. Macquarie Place Park was the triangle of land formed by the intersection of three early-Colonial roads running in direct lines between three important constructions of the Colonial period, namely the guard house at the entrance to the first Government House, the bridge over the tank stream and the 1788 fortification beside the Government Wharf. Similarly, although Hyde Park was in use for both recreational and commercial (logging) use, it was not formalised as public space until its proclamation in 1810.

As such, the former St John's Park, presently forming part of Centenary Square, would appear to be a remnant of the earliest planned open space dating from Governor Phillip's plan for Parramatta as indicated in the 1804 plan. By 1814, its western and southern boundaries had been established, as indicated on a survey plan from this time, and these remain in the alignment of the St John's Building and the northern property boundary of the Cathedral. Its eastern boundary, extending in a south-east direction following Church Street, has also been established by 1814. By this time Hunter Street to the west of the Cathedral had also been established in Governor Macquarie's revised town plan.

3.3.2. PARRAMATTA NATIVE INSTITUTION

Partially in response to the increasing conflict between local Aboriginal people and settlers west of the Sydney colony from 1790–1810, Governor Macquarie established a school for Aboriginal children, known as the Native Institution, at Parramatta in 1814 in an effort to extend British ideals of 'civilisation', commerce and Christianity to local Aboriginal people of the Sydney colony. In reality, there was no intention of returning children to their parents or of maintaining any traditional cultural connections.

The Institute was originally conceptualized by William Shelley (together with his wife Elizabeth), a trader and former London Missionary Society member, who wrote a letter to Governor Macquarie in April 1814 proposing the establishment of the school. Shelley became the appointed superintendent of the Institution (which after his death in 1815, continued to be run by his wife Elizabeth Shelley). The land set aside for the Institution was bounded by Macquarie, Marsden and Hunter Streets, and the church land behind St John's Church. The house acquired for the use of the Native Institution was reportedly a building at the rear of the land, near the corner of Macquarie Street and the parkland area of the St John's Cathedral.

The Native Institution officially opened with the first Aboriginal Annual Feast on 28 December 1814, at the marketplace in Parramatta (site of the current Parramatta Town Hall), which was orchestrated with the intention of encouraging Aboriginal families to give their children over to the Institution. The first Annual Feast resulted in the 'enrolling' of four Aboriginal children. The official opening of the Institution was on January 18, 1815, by which time there were eight children. The 'Native Feast' gathering became an annual event in Parramatta from 1814–1835, which in its peak attracted several hundred Aboriginal people from as far as beyond the Blue Mountains, Jervis Bay, Broken Bay and the Monaro district gathering in Parramatta for the annual distribution of food, blankets, clothes, and the feast.

By early 1815, there were five children in the Institution, three having escaped the school previously, following which, Shelley enclosed the school behind a paling fence, which allowed for families to watch their children, while keeping them separated in the process. In July 1815, William Shelley died, leaving the running of the Institution to his wife, Elizabeth.

Between August and October 1821, eight of the students at the Native Institution died of disease, predicating the committee to examine the living conditions, which lead them to decide that the site was too small. The Parramatta Native Institution closed shortly after the end of Macquarie's governorship, and students were relocated to the replacement Blacktown Native Institution in 1823.

The Parramatta Native Institution effectively became one of the first stages of what came to be long-term, significant and controlling policies for the British 'management' of Aboriginal people in Australia.

3.3.3. ST JOHN'S ANGLICAN CATHEDRAL

St John's Anglican Cathedral is one of the two earliest Anglican parishes established in Australia. Proclaimed in 1802 by Governor King together with the Parish of Sydney, St John's church in Parramatta was completed on the present site in 1803. At the time of completion, St John's was the only Anglican church in the colony, as St Philip's in Sydney was not completed until 1810, at a site opposite to the current St Philip's site. The first church in Sydney, constructed by Richard Johnson, had burnt down in 1798.

The church was repaired and remodelled a number of times in the early decades of its life. The two towers of St John's Cathedral, constructed between 1817 and 1819, are the earliest remaining fabric of the first parish church completed by Lieutenant John Watts and are the oldest part of any Anglican church remaining in Australia. The construction of the towers was an important act in Governor Macquarie's intention to foster religion and formalise the townships of Sydney and Parramatta.

As is discussed above, the siting of St John's church was an important and deliberate act of civic design, and has played a key role in the development of the early town plan for Parramatta. Its siting at the southern terminus of Church Street was established by Governor Philip in 1790, and subsequently strengthened by Governor Macquarie. The construction of St John's affected the orientation of Church Street as it continued southwards towards Parramatta Road.

An analysis of the historic plans would indicate that St John's Anglican Cathedral was intended to be located amongst extensive open grounds. Similarly, the earliest paintings and sketches of St John's at Parramatta reflect this character, showing the church within an open, however fenced, town setting. The earliest town plan of Parramatta dated 1803 would seem to indicate the location of two squares or public plazas to the north of the church, on either side of Church Street. A subsequent plan in 1814 indicates the present boundaries of St John's Park, albeit as part of the road reserve of Church Street as it deviates around the church in a south-easterly direction. With the exception of a small encroachment at the north-east corner by the Parish Hall, the boundaries of the existing grounds around the Cathedral remain legible and have changed little since 1823.

3.3.4. HISTORIC PIPE ORGANS OF NSW AND J. W. WALKER

The first organ to be brought to the Australian colonies arrived with Governor King in 1791 on the HMS Gorgon.² It was reportedly sourced at the Cape of Good Hope (Capetown), where King also purchased fruit trees, livestock and other items for the development of a settlement on Norfolk Island. The organ was not purchased outright, however obtained in agreement that a replacement organ would be sent from England. Further details of the organ are unknown. It is not known whether this organ remained in Sydney, or was taken to Norfolk Island with the other items from the Cape. Records show that additional organs were brought to Sydney in 1808, 1812 and 1813, however the destination of these organs is not known.

Singing at religious services in the early years of the colony were most often accompanied by military bands playing fife and drum. The use of military bands gradually gave way to paid musicians accompanying singing with a bass viol or violins. By the 1820's small orchestras comprising strings, flutes and reed instruments could be heard accompanying paid singers in the more important churches.

Information regarding the provision of early music at St John's is limited. Before the arrival of an organ at St John's, music was provided by the regimental band from the barracks, or a bass viol played by Joseph Kenyon, the parish clerk. The first paid singer to be recorded at St John's was in 1829. In 1835 letters from the Reverend Samuel Marsden sought reimbursement from the Governor for payments to the band of the 17th Regiment which was assisting the choir of St John's Church during divine service. The use of a military band at St John's does not preclude the existence of an organ, however the first documentary recording of an organ at St John's was at a special service held on Wednesday 27 January 1841. This organ was reportedly financed by Reverend Henry H. Bobart, son-in-law to Marsden and his successor between 1838 to 1854. It is this organ that appears to be depicted in the 1846 tapestry of the three-tiered pulpit. Other documentary evidence of the existence of an organ at St John's can be found in an early cash book, which lists payments to an 'Assistant to the Organist' from 1841. No organists name is recorded however until 1858, when the name T. Beddick is first listed.

Bobart's organ was replaced in 1863, by the present 1862 J.W. Walker and Sons organ, with two manuals and 16 stops. The earlier organ was sold to St Paul's Anglican Church in West Maitland, where it was placed initially in the School of Arts, and later in a schoolroom of the St Ethel's ladies' seminary, which was subsequently destroyed by fire.

J. W. Walker was a British firm of organ builders established in 1828 by Joseph William Walker in London and still operating today. Walker organs were popular additions to churches during the Victorian era, and many were installed in the United Kingdom and in Australia.

Details for the purchase contained in J.W. Walker's records refer to the fabrication of the case in the Norman style, with gilt metal speaking pipes in the front. Graeme Rushworth notes that of the 53 organs by J. W. Walker that were exported to Australia in the 19th century, the organ at St John's was the only one to feature a Norman style case.³ Initially installed within the gallery at the western end of the Cathedral, it was relocated to the north transept in 1903.

² Graeme Rushworth, *Historic Organs of NSW: the instruments, their makers and players, 1791-1940*, Sydney, NSW: Hale & Iremonger, 1988, pp 17-25.

³ Graeme Rushworth, "Organs and Organists of St John's Anglican Pro-Cathedral", *Sydney Organ Journal*, Vol. 11, No. 6, Dec 1980/Jan 1981, pp. 8-17.

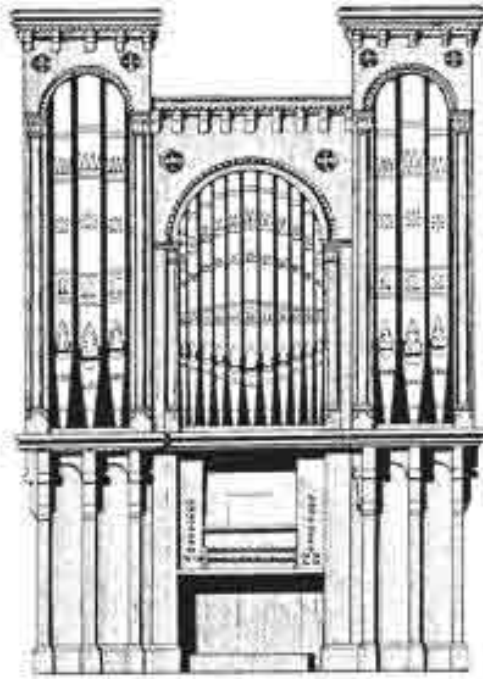


Figure 3.1: J. W. Walker, London, 1863 for St John's Cathedral, Parramatta.

(Source: Drawing by Graeme Rushworth, www.ohla.org.au/confs/Sydney/StJohnsPro.html)

3.3.5. THWAITES AND REED CLOCK

The Thwaites and Reed clock was one of four imported to New South Wales in 1821, a gift of King George IV. The other three were installed in St Luke's in Liverpool, St Matthew's in Windsor and the main dormitory building of the former Female Factory, Parramatta.

It is understood that each of these early clocks has been upgraded to enable automatic winding. Similarly, a fifth clock at Government House, Hobart (originally located within St David's Anglican Cathedral, Hobart, has similarly been upgraded for automatic winding.⁴

While the clock face at Hyde Park Barracks is earlier, having been constructed in 1819 by the convict clock and watch maker James Oatley, its internal mechanism was reportedly replaced in the late 1830s by a new mechanism constructed by Vulliamy and Sons, London clock makers.⁵ Similar to the clock at St John's the Hyde Park clock continues to be mechanically wound.

As such, the Thwaites and Reed clock at St John's Anglican Cathedral is not only one of the earliest intact clocks in the colony, it would appear to be the earliest that remains mechanically wound, and is therefore rare within New South Wales.

3.3.6. STAINED GLASS

A full inventory and analysis of the stained glass has not been completed as part of this CMP. Appendix C contains a preliminary inventory of the existing stained-glass windows at St John's Anglican Cathedral.

⁴ Pers. Conversation with Douglas Minty, Clock maker and conservator of the clock at St John's Anglican Cathedral.

⁵ . <https://sydneylivingmuseums.com.au/2014/04/08/winding-back-clock>

A comparison with the historic photographs indicates that many of the nave level windows have been replaced. The five windows of the chancel would appear to be original (1855), as are the two windows to the gallery on the western elevation. Only one window at nave level to the north transept would appear to be original, although it is likely to have been relocated to its present position during the construction of the transepts in the 1880s. Windows to the upper level of the nave also appear to be original.

Of the windows that have been replaced, these commemorate parishioners with association to the Cathedral, with the majority commemorating persons from the twentieth century. A window at the southwestern corner of the nave commemorates James Houison, the architect for the 1855 St John's church, installed in 1976, on the 100th year anniversary of his death. It is not known what occurred to the removed 1855 stained glass. All windows are fitted with brass 'church mesh' screens.

3.3.7. PARISH HALL, VERGER'S COTTAGE AND ROYAL MEMORIAL GATES

Both the Parish Hall and the Verger's cottage were constructed as ancillary buildings to the historic operation of St John's Anglican Cathedral. Although the Verger's cottage no longer contains a function directly associated with the Cathedral (although it is involved with community welfare); the hall continues this historic association of use. The present Parish Hall is the second ancillary building to be located at the site. An earlier weatherboard Sunday school building was relocated to make way for its construction. After this building burnt down in 1944, it was replaced with the present Marsden Hall in 1955. As such, there is a pattern of upgrading of existing and construction of new ancillary facilities as the needs of the community has changed.

The Royal Memorial Gates in the grounds were constructed in 1918 to commemorate parish members who served in World War I. It has served historically as an important gated entrance to the enclosed grounds of St John's Cathedral until the 1950s, when the encircling fences were removed.

3.3.8. GOVERNOR MACQUARIE

Lachlan Macquarie, born in the Inner Hebrides, Scotland in 1761, arrived in Australia in December 1809, formally taking up the post of Governor of the colony of New South Wales in 1810.

After assuming the Governorship, Macquarie's first task focussed on restoring orderly and lawful government following the Rum Rebellion of 1808. However, his overall vision for the colony involved transforming it from a penal settlement to a free society more reflective of a burgeoning British township. This, he believed, could be achieved through reforming convicts and improving the status of emancipists, improving public morality, implementing a public works programme, and establishing legal and commercial institutions.

Macquarie's building programme transformed both Sydney and Parramatta. In this regard, he was assisted initially by Lt. John Watts, and later by Francis Greenway, appointed as the first NSW Government Architect in 1816. In addition to the construction of new civic buildings, his extensive building programme included the enlargement and improvement of the road system (including the road between Sydney and Parramatta) and the establishment of a number of country towns, including Castlereagh, Richmond, Wilberforce, Pitt Town, Windsor, Liverpool, Campbelltown and Bathurst. By 1822, 265 works of varying scale had been carried out during Macquarie's tenure, all of which had been accomplished with the help of convict labour.

Within Parramatta, Macquarie's built legacy is extensive and is evident in the formalisation of the town plan, reinforcement of the presence of St John's at the southern end of Church Street through the construction of the two towers; improvements to Government House and establishment of the Government Domain (present Parramatta Park); and construction of a number of public buildings

including the Female Orphan School, Lancer Barracks, and the third hospital at Parramatta (evident as exposed archaeology).

In a similar vein to Macquarie's desire to improve public morality, was his desire to improve relations with the Aboriginal population of the colony. This desire, however, manifested itself in attempts to assimilate and 'civilise' the Aboriginal population into British life. In this regard, Macquarie opened the Native Institution in 1814 on land adjacent to St John's, in association with the missionary William Shelley (refer above for detailed discussion).

3.3.9. REVEREND SAMUEL MARSDEN

The Reverend Samuel Marsden, born in Yorkshire in 1764, arrived with his family in New South Wales (NSW) in March 1794, having, on the advice of William Wilberforce the social reformer and humanitarian, accepted the position as assistant chaplain to NSW. Marsden had been a lay preacher and was studying to be a minister before the appointment. On arrival, he lived with Reverend Johnson, before moving to Parramatta in July where he and the family lived at the military barracks while a small house was built for them. He preached out of doors until September 1795, when Governor Hunter allowed two convict huts to be converted into a rudimentary church on what is now the south-east corner of George and Marsden Streets.

Marsden agitated for the construction of a church at Parramatta, which was eventually achieved with the opening of St John's in 1803. He remained the chaplain for St John's until his death in 1838. As well as serving as a chaplain, Marsden also acted as a magistrate, accumulated through grant and purchase a large estate of agricultural properties, was actively involved in the politics of the colony and from 1814 established a mission to the Maoris in New Zealand. Marsden's agricultural and farming pursuits saw him accumulate over 3,600 acres by 1826. He was a successful sheep breeder, starting with sturdy Suffolk breeds before adding Merinos. His success provided a secure financial position for his family.

The combination of these activities often kept him from his work in Parramatta, with his role as a magistrate and his reputation for severe punishments in particular isolating him from the convict population that he was charged with ministering to. Marsden clashed publically and privately with Governor Macquarie, with Marsden disagreeing strongly with Macquarie's favourable treatment of emancipists and Macquarie becoming increasingly suspicious of Marsden's motives and influence. He was also rarely engaged with the local Aboriginal population. Early attempts by Marsden to act as a type of missionary to Aboriginal people had failed and he shifted his attention to the Maori and South Sea Islanders. Subsequently when Governor Macquarie established the Native Institution in 1814 Marsden had little to do with it, despite it being adjacent to St John's at Parramatta. In contrast between 1814 and 1837, Marsden made seven voyages to New Zealand where he had established a missionary outpost at the Bay of Islands. Marsden's connection and work in New Zealand was recognised by the community 150 years later with the donation of a carved Maori pulpit for St John's.⁶

3.3.10. WILLIAM JAMES SHELLEY

William Shelley was a trader and a member of the London Missionary Society, who first arrived in Sydney in 1799, having recently undertaken a missionary expedition to Tonga. After setting off on another missionary trip to Tahiti, he returned briefly to Sydney in 1801 to marry Elizabeth Bean, the daughter of a free settler, returning to Tahiti later the same month. From 1801 to 1814, he undertook a variety of missionary expeditions and related ventures, finally returning to settle in Sydney in 1814, and relocating to Parramatta with his wife.

⁶ Yarwood, A.T., 'Marsden, Samuel (1795-1838)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.edu.au/biography/marsden-samuel-2433/text3227>

At first, Shelley conducted services in his own house, making an effort to engage with the local Aboriginal people, to the point of attempting to learn their language and taking some children into his own house.⁷ Likely spurred by his own experience as a Tongan missionary, Shelley wrote to Governor Macquarie in April 1814, proposing the establishment of a school for Aboriginal children. This corresponded with Macquarie's instruction to 'conciliate the affection of the Aborigines and to prescribe that British subjects live in amity and kindness with them',⁸ whereby he would attempt to indoctrinate Aboriginal people into British ideals and values. Following from Shelley's letter, Macquarie gazetted the rules and regulations for the Parramatta Native Institution on 10 December 1814, appointing Shelley as the superintendent and principle instructor of the school. Shortly after the establishment of the Parramatta Native Institution, Shelley died on 6 July 1815, leaving the daily functioning of the school to his wife, Elizabeth. The Native Institution was eventually closed in Parramatta, and moved to Blacktown in 1823.

3.3.11. LT JOHN WATTS, ARCHITECT

Lieutenant John Watts, born in Ireland, arrived in Sydney in 1814 with the 46th Regiment and was soon after appointed as aide-de-camp to Governor Macquarie. Having worked in Dublin for a short time in an architectural firm, Watts's talents were soon taken up by Macquarie's extensive building program as part of the expansion of the colony. To this extent he designed a number of important public buildings, the first of which was a new Military Hospital at Observatory Hill in 1815 (present NSW Headquarters of the National Trust). Subsequently Watt's architectural work was centred in and around Parramatta, including:

- enlargement of Government House, Parramatta in 1815;
- the two towers to St John's Anglican Cathedral, Parramatta between 1817 and 1819;
- the third hospital at Parramatta in 1818;
- the Lancer's Barracks between 1818 and 1820;
- upgrades to the road and bridges between Sydney and Parramatta (date unknown); and
- a new reservoir across the Parramatta River, which provided an improved fresh water supply to the township of Parramatta.

After a serious accident during the upgrading of the road between Sydney and Parramatta, Watts was given two years leave of absence by Governor Macquarie in 1819. The announcement within the Sydney Gazette at the time provides an indication of the esteem that Governor Macquarie and his wife Elizabeth held for John Watts:

"His Excellency desires also to return Lieutenant Watts his best Thanks for the important extra Services, gratuitously and voluntarily rendered to the Colony at large, in the Exercise of his architectural Skill & superior Taste, so ably manifested in that very elegant and capacious Building, the General Hospital at Parramatta; in the new Barracks and Quarters for Officers at that Place; in the Additions and Improvements of the Government House and Offices there; and in a Variety of other useful Works which are now in Progress; particularly, the Construction of a Rampart across the Parramatta River, whereby the Inhabitants Will derive the Benefit of the fresh Water in a large Reservoir, secure from the Salt Water of the Tides; and also in erecting a Tower and Steeple to the Church of St. John's at Parramatta:—Services in which His Excellency sincerely regrets that Lieutenant Watts met with a serious accident, whilst directing the Repairs and Improvements of the Turnpike Road

⁷ Niel Gunson, 'Shelley, William James (1774–1815)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/shelley-william-james-2653/text3701>, published first in hardcopy 1967, accessed online 20 December 2017.

⁸ Ritchie, J 1986, pp 109-110

and Bridges from Sydney to Parramatta; and which, from the long protracted Confinement occasioned by that Injury, prevented him from conducting to the present Period.

*When Lieutenant Watts shall finally depart for Europe, his Separation from Major General Macquarie's Family will be a Circumstance sincerely regretted by every Branch of it, whilst his future Welfare and Advancement in Life will be ever an anxious and interesting Object in His Excellency's Consideration."*⁹

3.3.12. JAMES HOUISON, ARCHITECT

James Houison, builder of Parramatta married Ann Stark of Sydney in June 1834.¹⁰ Houison purchased a lease on a plot of land in Macquarie Street from the estate of William Bateman, on which he built his house called Kia Ora. By 1836, Houison was regularly advertising for builders and had won a series of government contracts for shingling and carpentry work around Parramatta and in Sydney. In 1837 Houison along with Nathaniel Payton won the contract to build the gaol at Parramatta, and in 1838 was a member of the Committee of Management for the erection of a Scots Church at Parramatta.¹¹ In 1844 Houison, by then well established and respected in the community was elected to the District Council to fill a vacancy. The District Council was replaced by a Municipal Council in 1861 under the local government act, with Houison duly elected as one of the first nine aldermen.¹²

By 1843 Houison had also been employed to do repair work at St John's, working first on the chancel and then the roof, before being employed to undertake a full inspection of the building. During this period Houison had also been contracted to build the new All Saints Church in North Parramatta and St Andrews Presbyterian church, was building office and retail buildings in the town centre and was undertaking repairs and renovations at the Government House (1847). As one of the main builders and contractors in Parramatta, Houison was also a member of a variety of committees, including representing the hospital with the Sydney Railway Company in the late 1840s as the plans were prepared for Sydney's first railway line.

In August 1852 Houison was paid £54 to begin demolition of St John's and then build a new church to plans he had drawn up. Work proceeded until the roof was finally completed in 1855 and the pews added in 1856. Houison died at Parramatta in January 1876.

3.3.13. CYRIL BLACKET, ARCHITECT

Cyril Blacket was born in Glebe in 1857, one of eight children of colonial architect Edmund Blacket. In 1873, at the age of sixteen, Cyril joined his father's practice to study architecture. Earning enough through competition wins and work, Cyril travelled to Europe before returning and joining his father's practice as a partner in 1880 after which time it was known as Blacket & Son.¹³ Blacket & Son were awarded the contract for the extension of St John's Church in c1882, adding the north and south transepts.

On Blacket snr's death in 1883, Cyril took over the practice and was joined by his brother Arthur, renaming the firm Blacket Brothers. During this time, Cyril taught architecture at Sydney University in the Engineering Department. Cyril was forced to retire due to illness in 1885, after

⁹ *The Sydney Gazette*, 2 January 1819, p.1a

¹⁰ *Sydney Herald*, 16 June 1834, p.2.

¹¹ *The Colonist*, 7 March 1838, p.2.

¹² Kass, T, C. Liston & J. McClymont, *Parramatta: A Past Revealed*, Parramatta City Council, 1996, p.180.

¹³ 'Some reminiscences' Cyril Blacket, *Construction and Local Government Journal*, 12 March 1930, p.12.

which he moved to Nowra before returning to Sydney in 1895 when he began teaching architecture at the Sydney Technical College. Blacket also began rebuilding his private practice. Other Churches designed or worked on by Cyril included St Michael's Anglican Vacluse, the Chapter House for St Andrew's Sydney, St John's Woolwich, and the chancel of St John's Darlinghurst amongst others. In 1903 Cyril was elected as president of the Institute of Architects (NSW). He continued working and contributing to teaching and through published journals until his death in 1937.

3.3.14. WILLIAM NOLLER, BUILDER

William Noller was born in Mulgoa in 1861 and was a building contractor, in business in Parramatta by the mid-1880s. In 1891 he won the tender to construct the Grenfell Hospital, and in 1891 the extensions to the Rydalmere Asylum and the chapel for The Kings School. In 1892 he was elected to Prospect and Sherwood Municipal Council, and began a long career in local government. He served twice as mayor before he moved onto the Parramatta Municipal Council to fill a vacancy in the Marsden Ward in 1896. He remained on Council until he died in 1936, serving as mayor for eleven terms, the first being in 1901 and the last in 1927.¹⁴

Noller was also a long-time member of the Parramatta Park Trust, including serving as its chairman from 1921 until his death. He was also a long-term member of the congregation at St John's Church, served as a churchwarden, supervised the Sunday School and built the church hall in 1910. Noller was also one of the contributors to the peal of bells installed in 1923, sponsoring one of the bells.

When Noller died in 1936, the parishioners of St John's erected a set of memorial doors in the church, with a plaque also installed as a memorial to his service.

3.4. AESTHETIC SIGNIFICANCE

3.4.1. ST JOHN'S ANGLICAN CATHEDRAL

St John's Anglican Cathedral is one of few churches of the period constructed in Sydney featuring Romanesque detailing typical of the Norman style of architecture. As is detailed below, St John's would appear to be the earliest extant church building exhibiting this architectural style.

A Romanesque style of architecture was to become a dominant architectural style in England after the Norman conquest in 1066, and would remain so until the 13th century and the rise of the pointed Gothic style. The style was defined by its sturdiness and simplicity, with thick walls, pillars, rounded arches and simplified capitals. Geometric detailing and sculptural decoration were typical of the style.

As such, the Norman style of architecture was familiar to many early colonists, reminiscent of English village churches. This association with England ensured that it was attractive to the clergy of the Anglican Church and was taken up by influential architects such as Edmund Blacket, John Horbury Hunt and William Kemp for both ecclesiastical and non- ecclesiastical buildings.

St John's Anglican Cathedral is considered to be not only the earliest, but a fine example of the Romanesque style of architecture, featuring many of its original Romanesque style details including the solidity of its sandstone construction, semi-circular arched windows, brackets under the eaves, scalloped capitals, and geometric patterning and simple carved decoration around the fenestration. This detailing is extended internally, and is evident in the many mouldings and

¹⁴ Parramatta Heritage Centre.

motifs of the stonework, joinery and memorials, such as the reredos within the chancel, and the memorial tablet to Samuel Marsden.

3.4.2. ST JOHN'S PARISH HALL

The construction of parish/ church halls was often an important phase in the historic development of a church in its locality, providing additional space for the congregation to gather. St John's Parish Hall was completed in 1911 to a design by local builder William Noller, and is a modest Federation style building exhibiting typical detailing of the era including tuck-pointed face brick walls, smooth and pebble-dash rendered detailing and slate clad roofs. While externally the original hall retains a high degree of integrity in its external form and materiality, despite the subsequent addition of the encircling verandah, it does not exhibit strong characteristics of any particular architectural style. Its value lies in its close proximity to St John's Anglican Cathedral, providing a clear visual link between the two structures and their associated uses. Its orientation eastwards reflects this association, as when completed the hall was accessed via the enclosed grounds surrounding the Cathedral.

3.4.3. VERGER'S COTTAGE

The verger's cottage is a small late Victorian era cottage exhibiting typical detailing of the period, including tuck-pointed face brick walls, steep gable roofs clad with slate, bullnose verandah and decorative timber screens and barge boards, and original entry door and windows. Externally it retains a high degree of integrity, however internally it has been heavily modified. While the general arrangement of rooms remains, there are few original features and finishes save for some timber architraves and a four-panelled door. The pressed metal ceiling and three panelled doors would appear to be 1930's modifications, while more recent plasterboard ceilings are modern insertions. While the chimneys remain externally, the fireplaces have been removed and infilled internally.

As an example of its architectural style, the existing Verger's cottage is considered to be a fair representative example. Its aesthetic value however lies in its siting on the south side of the Cathedral, its low scale providing a buffer between it and the railway line and high-rise on the southern side.

3.4.4. GROUNDS AND SETTING

The boundary for the grounds of St John's Anglican Cathedral would appear to have changed little since its earliest establishment. While the grounds have historically been surrounded by different styles of fencing, the existing open arrangement with no fences would appear to date from the 1950s.

While the development immediately around St John's exhibits a relatively dense building stock with a strong commercial focus, the pedestrianisation of Church Street and the adjacent St John's Park provide an important open space buffer around the Cathedral that enables it to be viewed on all four sides. Church Street, as a primary thoroughfare from the train station, enables the Cathedral to retain a strong civic presence at the centre of the commercial district of Parramatta.

3.4.5. J.W. WALKER ORGAN

As identified in section 3.3.4 above the J.W. Walker organ at St John's Anglican Cathedral is a rare example of Norman style of cabinetry, deliberately adopted so as to reflect the style of the 1855 church building.

3.4.6. STAINED GLASS WINDOWS, MEMORIALS, JOINERY

A detailed analysis of the aesthetic significance of the stained glass, memorials and joinery has not been completed as part of this CMP.

3.5. SOCIAL/SPIRITUAL SIGNIFICANCE

The State Heritage Inventory Guidelines narrow this category to that which has value to contemporary communities.

The social/spiritual significance of the site has not been specifically assessed in terms of the value to the current community. Certainly, St John's Anglican Cathedral has been the central focus for the Church of England and the Anglican community of Parramatta since its completion in 1803, an activity that has continued to the present day.

As part of the present study, the Anglican Church has acknowledged its ongoing commitment to the continued preservation of the Cathedral as a significant item of Anglican heritage in Australia for the purpose of continued Christian worship. Currently the Cathedral offers services and meetings for English, Persian and Chinese congregations on Sundays. While the Persian and Chinese congregations have been part of the Parish since the early 1980's, they worship as separate congregations largely because of language. Of note is that while first generation Persian and Chinese congregations prefer to worship in their respective languages, second generation worshippers chose to attend services in English. Only the English congregations meet in the Cathedral, with the Persian and Chinese congregations meeting in the Parish Hall. This is likely due to the formal arrangement and setting of the pews in the Cathedral, which does not suit the nature and style of worship of the Persian and Chinese congregations, but also as the existing spaces are not large enough to cater for combined congregations.¹⁵ Nevertheless, in very recent surveys conducted as part of this present study, these communities have expressed their high esteem and regard for the Cathedral itself as the centre and focus for their own activities and worship.

It is likely that St John's Cathedral has Local heritage significance as a landmark site of community esteem in the city of Parramatta. The Cathedral is a prominent landmark located in park-like grounds that are daily traversed by Parramatta's large population of commuters enroute to the bus and rail interchange to the south.

3.5.1. ABORIGINAL CULTURAL HERITAGE

The entire study area is of high cultural and social significance to the Aboriginal community due to the location of the Parramatta Native Institution, the proximity of the study area to the Market Place (location of the Annual Feasts) and with respect to the fact that the general study area was used as a corroboree and camping area during the Annual Feasts. Social and cultural significance often relates to intangible heritage values of a place, which can exist in addition to and independent of physical structures and archaeological remains.

Aboriginal people are the determinants of their own heritage, and should be consulted in order to better understand the social and cultural heritage significance that the study area has to them. It is understood that Aboriginal cultural consultation has been initiated for the study area, the results of which should be used to update this section of this CMP in the future.

¹⁵ Pers. conversation with Reverend Canon Bruce Morrison, September 2017.

3.6. SCIENTIFIC (TECHNICAL/RESEARCH) SIGNIFICANCE

3.6.1. ARCHAEOLOGICAL POTENTIAL

Archaeological research potential is the ability of archaeological evidence, through analysis and interpretation, to provide information about a site that could not be derived from any other source and which contributes to the archaeological significance of that site and its 'relics'.

While the study area has not to date been subject to any extensive Aboriginal or historical archaeological investigation, there is a high level of potential for both Aboriginal and historical archaeological deposits to be present.

The study area has a moderate to high potential to yield archaeological evidence relating to the Parramatta Native Institution, about which little information is currently known regarding the physical structure and functionality, day to day activities, organisation etc. Therefore, the site has the potential to present within information regarding the form, character and function of the Parramatta Native Institution which is not able to be provided by any other site or resource. In addition, the location of the Native Institution was related to the location of the Annual Feasts (present Parramatta Town Hall), the land around which Aboriginal people were known to use as camping and corroboree grounds during the feasts. The study area also contains the potential to demonstrate archaeological evidence relating to post contact activities of Aboriginal people, and their ability to adapt to the changes brought about by European colonisation.

While the nature, extent and integrity of the potential archaeological deposits within the study area are not yet known, any intact deposits have the potential to substantially contribute to our understanding of how the site was used and functioned in relation to the Native Institution, and later. The Parramatta Native Institution was the first of the two initial Aboriginal schools of this nature located in Sydney (the second being the Blacktown Native Institution, which opened after the closure of the Parramatta Institution). The Blacktown Native Institution is listed on the State heritage register 'because of its combination of historical, social and archaeological values. The Blacktown Native Institution played a key role in the history of colonial assimilation policies and race relations'.¹⁶

The Parramatta Native Institution is intrinsically intertwined with the historical context and significance of the Blacktown Native Institution. The Parramatta Native Institution is a rare site reflecting early 19th missionary activity in colonial Sydney, with the potential to contain archaeological deposits which can provide detailed archaeological and scientific information about the base function and actions of the lives of some of the first Aboriginal people subject to institutionalised policy in Australia.

In addition, the site has the potential to contain other evidence of how Aboriginal people lived in Parramatta, both prior to European arrival, and how they then responded to change prompted by colonisation post-1788.

Overall, the St John's site has high potential to yield information of State significance in relation to the Native Institution, through historical archaeological deposits (such as structural remains, artefacts, wells, cisterns, cesspits, other undocumented evidence etc.), as well as through potential post-contact Aboriginal sites and artefacts (such as post-contact Aboriginal campsites, worked glass artefacts etc.).

The St John's site also has high potential to retain historical archaeological evidence of the Hanleyville Villa, constructed on the site in 1868 by Lucy Shelley and Ralph Mansfield, following the demolition of the Native Institution buildings. Archaeological structures and relics associated

¹⁶ Blacktown Native Institution—State Heritage Register Listing, Available from:
<http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5051312>

with this period of the site use would have significance at a local level for their ability to provide information regarding the daily lives and function of Parramatta residents in the 1860s.

3.7. COMPARISON WITH SIMILAR PLACES

3.7.1. INTRODUCTION

The following comparative assessment of St John's Anglican Cathedral has been prepared from a desktop survey of the State Heritage Register or State Heritage Inventory. No further assessment or inspections have been made during the preparation of this comparative assessment. Unless otherwise indicated, the text and image sources are from the SHR/SHI database.

The comparative survey has focussed on four aspects:

- Churches constructed prior to 1820 located within NSW;
- Anglican churches constructed within NSW to 1850;
- Romanesque detailing,
- Parish/church halls, and
- Historic pipe organs of NSW and J. W. Walker.

3.7.2. CHURCHES IN NSW PRIOR TO 1820

Preamble

St John's Cathedral in Parramatta was the second church established in the colony of NSW, the first being St Phillip's in Sydney in 1793. The following churches are considered contemporary with St John's Cathedral, Parramatta, having been founded during the early establishment of the Church of England in the colony of New South Wales, under the influence of Reverend's Richard Johnson and Samuel Marsden, and Governors Hunter and Macquarie.

St Philip's Church, York Street, Church Hill, Sydney



(Image:
<http://sydneyorgan.com/StPhilips.html>)

Listed on the Sydney LEP 2012 (11972)

Prior to the proclamation of St Philip's Parish in 1802 by Governor King (concurrently with St John's in Parramatta), Sydney's earliest church was constructed in 1793 by Reverend Richard Johnson, and was a timber and daub structure reportedly located near to the corner of Hunter and Bligh Streets. This building burnt down in a fire in 1798. Sydney's second church, to become known as St Philip's after Governor Arthur Philip, was completed in 1810 on the site of the present-day Lang Park. The present sandstone church is the third church to occupy Church Hill, albeit on a site opposite to Lang Park, and was constructed between 1848 to 1858 to a design by architect Edmund Blacket in the Victorian Academic Gothic style. Although set within the Sydney CBD, the site is bound by streets on three sides, with Lang Park to the east thereby enabling an appreciation of the church in the round. The siting of St Phillip's Church and Lang Park (formerly Charlotte Square) were established by Governor Macquarie in 1810 as part of his renewal of Sydney's town plan.

Not readily comparable to St John's in either its architectural style or age. While not occupying the site of the first St Philip's Church (located within Lang Park) its siting on Church Hill was established by Governor Hunter c.1798.

**St Matthew's Anglican Church,
Rectory, Stables and Cemetery,
Windsor**



(Image:
<http://www.ohra.org.au/organs/organs/Windsor.html>)

Listed on the State Heritage Register (00015) and the Hawkesbury LEP 2012 (I00015)

Constructed between 1817 and 1820, St Matthew's Anglican Church at Windsor has been identified in the SHR listing sheet as a fine Georgian style church, constructed entirely by convict labour in sandstock bricks and sandstone. Designed by Francis Greenway, and associated with Governor Macquarie under whose governorship the town plan for Windsor was established, the church was sited at the end of a north-south axis through the centre of the town, on either side of which were located a Government reserve. The reading of this axis however is no longer possible later road development.

The listing also includes a cemetery, the earliest tombstone dating from 1810; an 1822 two-storey Rectory; and a c.1840's stables. The church retains an open and generous curtilage, largely due to its siting within the centre of the cemetery and its located at the northern edge of the town.

Although St Matthew's Anglican Church also dates from the period of expansion of the colony of NSW under Governor Macquarie, it is not readily comparable to St John's cathedral, either in its architectural style or present siting. Its tower similarly includes a Thwaites and Reed clock; however, it is understood that this clock has been modified for electrical operation.

**St Luke's Anglican Church,
Liverpool**



(Image:
<http://www.environment.nsw.gov.au/heritageapp/HeritageItemImage.aspx?ID=5045188#ad-image-0>)

Listed on the State Heritage Register (00086) and the Liverpool LEP (184)

Commissioned by Governor Lachlan Macquarie and designed by Francis Greenway, St Luke's Church was built in 1818-1819. It was the smallest of the three major church designs commissioned by Macquarie from Greenway, the others being St James in Sydney and St Matthew's at Windsor. It is a simply detailed Colonial Regency church, constructed of sandstock face brickwork with sandstone foundations.

St Luke's formed part of Macquarie's establishment plan for the town of Liverpool marked out in 1810. It was one of the original public buildings in the town with its foundation stone laid in 1818.

Also on the site is a small sandstock brick church hall, part of which dates from the 1840s by Edmund Blacket. The church and hall are considered to be historic and aesthetically pleasing landmarks in the centre of the otherwise modernised Liverpool.

Although stylistically different to St John's it is comparative in its location amongst the increasingly urbanised environment of Liverpool. Its siting does not exhibit the same level of historic presence within Liverpool as St John's Anglican Cathedral. St Luke's similarly houses a Thwaites and Reed clock; however, it is not known whether it is still manually operated or has been modified.

St James' Anglican Church, King St, Sydney



Listed on the State Heritage Register (01708) and the Sydney LEP 2012 (I1847)

St James' Church is identified on the SHR listing sheet as the oldest church building in the City of Sydney, constructed between 1820 and 1823, and as being in continuous use since its consecration in February 1824. It is noted as a prime example of the architectural work of the Macquarie period, designed by Francis Greenway and constructed by convict labour in sand stockbrick and sandstone.

The siting of St James Anglican Church, located on the Macquarie era Queen's Square at the southern end of Macquarie Street, is comparable to the siting of St John's Anglican Cathedral. While St James' Anglican Church does not include associated outbuildings (and never did), it is an integral part of the group of surviving Macquarie period buildings at this end of Macquarie Street, including the former Hyde Park Barracks, (old) Supreme Court and General Hospital (the Mint and Parliament House), as well as the creation of Hyde Park itself.

St Peter's Anglican Church, Campbelltown



Listed on the Campbelltown LEP (I13)

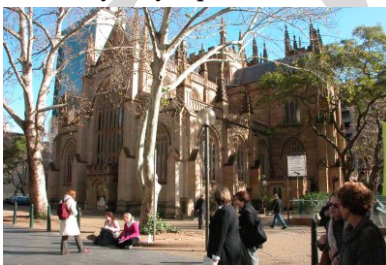
St Peter's Church group in Campbelltown includes a church (from 1823), cemetery (1826), former rectory and stables (1887) and Mawson Park. This complex has been assessed as having state heritage significance, although is only locally listed. It is noted as being in an Old Colonial Georgian style, with sandstock brick walls and large arched windows. It is noted as being one of the best examples of a design 'borrowed' by Francis Greenway.

This complex is comparable to St John's Anglican Cathedral in its siting within the historic centre of Campbelltown, as established by Governor Macquarie, and adjacent a public gathering space (Mawson Park), which reflects the importance of the Church of England in early Colonial life.

(Image:

<http://www.environment.nsw.gov.au/heritageapp/HeritageItemImage.aspx?ID=1291045#ad-image-1>)

St Andrews Cathedral and Chapter House, Sydney Square



Listed on the State Heritage Register (01708) and the Sydney LEP 2012 (I1793)

St Andrews Cathedral has been identified as of State significance as one of the finest Gothic Style Revival church buildings in NSW and the pre-eminent church building within the Sydney Anglican Diocese. Although a foundation stone for a Cathedral designed by Francis Greenway had been laid by Macquarie in 1819, the current Cathedral was constructed between 1837-1868 to a design by Edmund Blacket.

The site also includes a sandstone Chapter House, constructed in 1916 to the south of the Cathedral.

(Image:

<http://www.environment.nsw.gov.au/heritageapp/HeritageItemImage.aspx?ID=5054713#ad-image-0>)

This site is comparable to St John's Anglican Cathedral in Parramatta in its prominent siting adjacent a town square within the centre of Sydney CBD. Although relocated to accommodate George Street and constructed some decades after St John's in Parramatta, the siting of the Cathedral amongst civic buildings, and its Gothic style detailing, were established by Governor Macquarie in his planning for Sydney.

Ebenezer Church (Uniting), Old Schoolhouse, Cemetery and Tree



(Image:

<http://www.environment.nsw.gov.au/heritageapp/HeritageItemImage.aspx?ID=5045171#ad-image-0>)

Listed on the Sate Heritage Register (00138) and the Hawkesbury LEP 2012 (I00138)

The SHR listing identifies Ebenezer Church as the oldest church in Australia; the first Presbyterian Church and the oldest Church still in use today. While worship at the site began in 1803, the church was constructed in 1809, with the cemetery established from 1812 and the school master's residence constructed c.1817. The school, established in 1810 operated out of the church until the 1880s when a public school was constructed. Both buildings are simple, unadorned structures of heavy sandstone blockwork.

This region of the Hawkesbury was explored by Governor Phillip in his search for suitable agricultural land in 1789. The pioneer farming families that worshipped at the Church were a vital part of the development of the Hawkesbury as the food bowl of the colony.

Ebenezer is located on the Hawkesbury River, near to the five towns 'christened' by Governor Macquarie during a tour of the district in 1810, being Windsor, Richmond, Castlereagh, Pitt Town and Wilberforce. Ebenezer was established at Portland Head, on land grants awarded to fifteen families from 1803. While Windsor and Richmond became more permanent townships with streets, town square and public buildings, the collection of buildings of Ebenezer were located alongside various roads, rather than grouped within a central focal point. As such, Ebenezer Church remains in a largely rural setting.

Ebenezer Church is not readily comparable with St John's in Parramatta. Despite its age and links to Governor's Phillip and Macquarie, it was not the impetus for the creation of an early township.

St John's Church, Camden



(Image:

<http://www.environment.nsw.gov.au/heritageapp/HeritageItemImage.aspx?ID=1280070#ad-image-0>)

Listed on the Camden LEP (I63)

The St John's Church Group in Camden includes the church (from 1849), church hall (1906), rectory (1859) and cemetery (from 1844) set within a large landscaped setting on the edge of Camden.

Although established at a later date, St John's Church at Camden is comparable in its historic role in the development of the Camden Town Plan, being located at the southern terminus of John Street. However, it differs from Parramatta in its Gothic detailing and face brick construction, and location within a largely rural setting.

3.7.3. ROMANESQUE STYLE CHURCHES IN SYDNEY 1820 TO 1890

The following is a list of Romanesque style churches in Sydney, dating between 1820 and 1880, as identified on the SHR/SHL.

<i>Church</i>	<i>Heritage Listing</i>	<i>Detail</i>
Maitland Synagogue (former)	SHR (00376), Maitland LEP 2011 (I134)	Constructed in 1879 to a design by John W Pender in a Romanesque Revival style (brick)
Trinity Uniting Church, Strathfield	SHR (01671), Burwood LEP 2012 (I204)	Constructed between 1889 and 1890 to a design by George Sydney Jones and Harry Thomson in a Victorian Romanesque style.
St Francis of Assisi Church Group, Paddington	Sydney LEP 2012 (I1093)	Victorian Romanesque and Academic Gothic style church constructed in the late nineteenth to early twentieth century.
St George Anglican Church, Hurstville	Hurstville LEP 2012 (I122)	Constructed in 1889 in a Victorian Romanesque style (brick) by architect Charles Halstead. Site includes a parish hall dated 1901 by architect Charles Hill.
St John the Baptist Anglican Church, Kirribilli	North Sydney LEP 2013 (I0185)	Good small-scale Romanesque style church constructed in 1884 by architect Arthur Blacket.
St John's Bishopthorpe, Glebe	Sydney LEP 2012 (I723)	Romanesque style sandstone church constructed 1868 to a design by Edmund Blacket.
St Peter's Anglican Church, Campbelltown	Campbelltown LEP (I13)	Although initially constructed between 1881 and 1824 by Francis Greenway, later additions and modifications from the mid 1800's including to the porch, chancel and tower are noted as being in a Romanesque style.
St Saviour's Anglican Church Group, Redfern	Sydney LEP 2012 (I1369)	Large brick church in a Romanesque Revival style, constructed in 1885 by Arthur and Cyril Blacket.

3.7.4. SUMMARY AND CONCLUSION

Siting

Located adjacent Centenary Square, St John's Anglican Cathedral retains a strong sense of its original siting within the early town planning of Parramatta. This is evidenced by its location at the southern terminus of Church Street, its east-west orientation along Hunter Street and its extensive landscaped open grounds, including St John's Park on the northern side, which would appear to be remnants of a possible planned square to the north of the Cathedral as identified in the c.1804 'Plan of the Township of Parramatta' by George William Evans. Certainly, with the exception of the encroachment of the Parish Hall at the north-west corner, the existing property boundaries of the Cathedral and the landscaped grounds would appear to date from at least 1823.

Amongst the Macquarie era churches that were constructed in the early decades of the nineteenth century, both St James' Anglican Church in Sydney and St Peter's Anglican Church in Campbelltown are comparable in their siting adjacent a Macquarie era town square. St Andrew's Anglican Cathedral, while constructed at a later date, is also able to demonstrate its historic Macquarie era siting adjacent a public open space.

Stylistically

Stylistically, St John's Anglican Cathedral is rare in its early use of Romanesque detailing between 1852 and 1855. Romanesque detailing was similarly adopted for the modification of the two towers (originally constructed with gothic inspired pointed arched windows) and subsequent additions and internal joinery, such that the whole church exhibits a cohesive identity. Contemporary churches such as St James' in Sydney, St Luke's in Liverpool and St Matthew's in Windsor are predominantly a Colonial Georgian or Regency style, constructed of sandstock brick with simple and sparse detailing such as pediments and semi-circular arched windows. The first St John's Church in Parramatta (1803) was similarly in a Georgian style. Only St Peter's Anglican Church in Campbelltown exhibits similar Romanesque detailing from the mid 18th century, albeit in small additions and modifications to the earlier Georgian style church.

Towers

The above comparative assessment indicates that the towers at St John's Anglican Cathedral are the earliest remaining ecclesiastical towers in Sydney and NSW, and the earliest remnant built fabric in NSW associated with the Church of England. As a pair, the towers are rare construction form in NSW during the Colonial period. While initially exhibiting gothic detailing in their pointed windows, these were modified to the semi-circular arched window form typical of the Romanesque style of architecture during the period of construction of the main nave and chancel under Houison between 1852 and 1855.

3.7.5. PARISH HALLS

St John's Parish Hall has served as a parish and community hall since its completion in 1911. At the time of its construction it provided rooms for Sunday school and community gatherings associated with the church. An earlier brick and weatherboard school house, which had occupied this site and had been used for Sunday School, was relocated to the rear of the site. This weatherboard building burnt down in 1944, and was replaced by the existing brick Marsden Hall was constructed in 1955.

Appendix B contains a list of Parish Halls dating between 1895-1940, located within the metropolitan suburbs of Sydney, and listed on the SHR/SHI.

During the compilation of the comparative list, it was observed that the majority of parish halls were constructed at some time after the completion of the church, often for ancillary uses such as a Sunday school or community use. Often located within the grounds or setting of the church, the halls were most often provided with separate street entrances, and not necessarily on the same street as the church. The later construction date, and the tendency for their construction to have been funded by Parish members, often resulted in buildings that were of a simpler, pragmatic construction, and with more modest and utilitarian architectural detailing. In one instance the church hall was constructed as a War Memorial Hall (All Saints Hall, c.1926), and would have enabled access to additional funding.

Of the Parish Halls considered in Appendix B, four halls are located within the SHR listed boundary of their respective church site, including (note the limitations of the list above – there may be other examples outside of this date range and located outside of metropolitan Sydney):

- St Luke's, Liverpool,
- St Jude's, Randwick,

- St Andrew's, Seven Hills, and
- St Mary's, Bondi Junction.

Of these, the hall at St Luke's is the earliest, commencing in 1840, and is a modest brick building with gabled roof. Its modest scale and detailing was retained in subsequent renovations and extensions. As discussed above, although St Luke's is also a Macquarie era church, it is stylistically different to St John's Anglican Cathedral. However, it is comparative in its location amongst the increasingly urbanised environment of Liverpool, although its siting does not exhibit the same level of landmark presence within Liverpool as St John's Anglican Cathedral.

The Hall at St Jude's, Randwick would appear to be the grandest, sited on a prominent corner location, and exhibiting fine architectural characteristics in its external detailing. The SHR listing sheets notes that the church, hall, cemetery, rectory and verger's residence at the site demonstrate an uninterrupted progression of history from approximately 1861 to 1899; and that the buildings display unity in their architectural style and setting. The SHR listing sheet for St Andrew's identifies that the church, hall and rectory are stylistically similar and combine to form an intact precinct of church buildings dating from the end of the 19th century.

The St John's Parish Hall, while partially located within the SHR listed curtilage, is not considered to be of State significance (refer to Section 3.8 below).

Of the halls identified as being of local significance, a number are considered to be of an architectural style similar to that of St John's Parish Hall, including: St John the Baptist, Kirribilli; Christ Church, Bexley; St Andrews, Lane Cove; and St Thomas, Enfield.

The St John's Parish Hall would appear to be a fair representative example of metropolitan church halls constructed to house ancillary functions in the late 19th to early 20th centuries. The hall is stylistically different from the Church, typical of its later construction date. Stylistically, it exhibits a level of detail similar to other halls of the same period, although somewhat modified externally. Its location facing eastwards, with no clear street address, reflects the importance of the northern entrance through the former St John's Park into the church grounds.

The St John's Parish Hall is the second such ancillary building located at the site. As community needs changed, the earlier weatherboard Sunday school building was relocated and later demolished to enable the extension of the Parish Hall with the present Marsden Hall.

3.7.6. HISTORIC PIPE ORGANS OF NSW AND J. W. WALKER

Appendix B contains a list of pipe organs in NSW to 1875, compiled from an inventory of documentation held by the Organ Historical Trust of Australia. This list has then been cross referenced against the State Heritage Register and State Heritage Inventory to determine possible heritage listing.

As established above the J.W. Walker organ at St John's Anglican Cathedral is the only organ in Australia with cabinetry in a Norman style, and for this it is rare in NSW and Australia. While not the earliest organ in NSW, it is one of the earliest examples of a pipe organ from J.W. Walker and Sons in NSW, which is largely in original condition, and well conserved.

3.8. STATE HERITAGE REGISTER CRITERIA

In order to determine whether the place meets the threshold for listing on the State Heritage Register, the above discussion and values of the place are now tested against the criteria for such listing.

The two levels of significance used by the Heritage Council of New South Wales are local and State significance. 'State significance' means significance to the people of New South Wales, while 'local significance' means significance within the local government area (in this case, the City of

Parramatta). Although 'regional significance' as a category for level of significance is not considered by various authorities, it is used here as a basis for determining a level of significance that is larger than local but smaller than State.

NSW heritage assessment criteria	Heritage significance	Level of significance
(a) An item important in the course, or pattern, of cultural or natural history	<p>St John's Anglican Cathedral, Parramatta has historical significance at a State level: as the site of one of the two earliest Anglican parishes established in Australia (proclaimed in 1802); as the site of the first parish church in Australia, completed in 1803; and as the longest serving site in continuous use for religious worship from 1803 to the present time.</p> <p>In 1802, Governor King proclaimed the first two churches in Australia – St Philip's in Sydney and St John's in Parramatta. This act confirmed the Church of England as the official denomination of the colony, extending the power of the Church of England within the colony. As the church of the second mainland settlement of the colony, the creation of the parish of St John's embedded religion into the social values of colony.</p> <p>The placement of St John's Church, closing the vista at the southern end of Church Street, is historically significant in the development of the town plan of Parramatta. Its location was a deliberate act of civic design initially created by Governor Hunter in 1799, but which was later reinforced by Governor Macquarie in his subsequent planning for Parramatta. While not located within the existing property boundary of the Cathedral, St John's Park has historic significance at a State level as an associated remnant of open public space associated with the siting of the church.</p> <p>Any remnant fabric of the original 1803 brick parish church that may survive is of historical significance at a State level under this criterion. The two towers, built in 1817-1819, and commissioned by Governor Macquarie, are surviving fabric of this first parish church implemented by Lt John Watts. These towers are the oldest remaining part of any Anglican church structure in Australia. The erection of these towers was a significant component of Governor Macquarie's programme of fostering religion and his desire formalise both Sydney and Parramatta.</p> <p>Surviving views and vistas to St John's Cathedral of State historical significance include the views southwards along Church Street towards St John's Cathedral, and the view eastwards along Hunter Street to the Cathedral towers.</p> <p>The Cathedral contains furniture, furnishings, fixtures, fittings, memorials and items of moveable heritage of historical significance. Of State historic significance are the various Parish Records dating back to 1799, the 1821 Thwaites and Reed clock, the 1846 tapestry</p>	State/ Local

	<p>illustrating the three-decker pulpit, the 1863 J.W. Walker pipe organ, and the 1599 Geneva (Breeches) Elizabethan Bible from Bath, England.</p> <p>The broader St John's study area has significance at a State level for the location of the Parramatta Native Institution, and its association with the site of the Annual Feasts (1813-1837) at the Market Place (present Parramatta Town Hall site). The Parramatta Native Institution was the first intentionally created Aboriginal 'school' in colonial NSW, representing early efforts by Governor Macquarie to indoctrinate local Aboriginal people into the ways of British colonialism and values. In addition, the study area has the archaeological potential to contain post-contact Aboriginal archaeological evidence that may present techniques and technologies that demonstrate the adaptation of Aboriginal people to the dramatic change in their environment and lives following 1788 colonisation.</p> <p>The Royal Memorial Gates in the grounds have historical significance at a Local level for their commemoration of parish members who served in World War I, and as an historically important gated entrance to the grounds of St John's Cathedral.</p> <p>The Parish Hall and Verger's cottage have historical significance at a Local level for their role as ancillary buildings constructed to support the historic operation of St John's Anglican Cathedral.</p>	
<p>(b) An item has strong or special association with the life or works of a person, or group of persons, of importance in cultural or natural history</p>	<p>St John's Anglican Cathedral is significant at a State level for its strong associations with three early colonial governors, namely Governor's Hunter, King and Macquarie.</p> <p>The site is associated with Governor King who proclaimed the Parish of St John's Parramatta in 1802, and named the parish church of St John's after Governor Hunter. Governor Hunter was instrumental in the promotion of religion and churches in the fledging colony, and laid the foundation stone of the earlier church at Parramatta between 1797 and 1799.</p> <p>St John's has association with Governor Lachlan Macquarie his wife Elizabeth, who set about restoring and remodelling St John's, including the construction of the towers, to increase its presence in the town of Parramatta. Lt John Watts (who was also responsible for the design of Macquarie's extensions to Old Government House, Parramatta) implemented Elizabeth Macquarie's design for the towers.</p> <p>The site is also significant for its association with the Reverend Samuel Marsden, a resident of Parramatta from 1794 until his death in 1838, and the first Rector of St John's. Marsden is generally held in high regard for his long association with the church and as a</p>	<p>State</p>

	<p>driving force in religious practice and the development of the Church of England within the colony.</p> <p>The St John's site is also associated with William Shelley, a trader and early English missionary who came to Parramatta in 1814, very soon after which he petitioned Governor Macquarie to allow him leave to open a 'school' for Aboriginal children in the area. Under the management of Shelley, the Parramatta Native Institution was created within the study area, operating from 1814 to 1823 where after it was relocated to Blacktown.</p> <p>Finally, St John's Cathedral has significance under this criterion as the work of three notable architects who worked in New South Wales in the nineteenth century: Lieutenant John Watts, James Houison and Cyril Blacket, son of prominent church architect Edmund Blacket.</p> <p>St John's is also associated with the regiment of Royal NSW Lancers, which have been stationed in Parramatta from 1897.</p>	
(c) An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement	<p>The siting of St John's Anglican Cathedral is of State significance under this criterion as the historic terminus at the south end of Church Street. This important spatial relationship between the early town planning of Parramatta and the church, remains legible not only in the existing view southwards along Church Street, but also north-westwards along the present Church Street Mall alignment and eastwards along Hunter Street.</p> <p>St John's Anglican Cathedral is of State aesthetic significance for its early use of Romanesque style detailing in NSW, and as a fine example of its style utilising the towers of the previous church on the site to frame the western front and to visually anchor the building. The church retains a high degree of integrity in its external form and materiality. The continuation of the Romanesque style for subsequent additions, such as the transepts and porches, and internal joinery ensure that the Cathedral reads as a cohesive whole, rather than as disparate elements.</p> <p>The design of St John's demonstrates the importance Macquarie placed on constructing civic buildings of style that would both improve and civilise the convict colony of NSW. The towers of St John's Cathedral have been a focal point in the townscape of Parramatta since the early nineteenth century. Although hidden or dwarfed by higher more recent development, the towers and the church continue to be an important landmark within the streetscape of the Parramatta city centre. Visually the towers remain important landmarks in views southwards along Church Street and eastwards along Hunter Street. Spatially, the</p>	State

	<p>extensive grounds around the Cathedral, including St John's Park, Centenary Square and the Church Street mall provide a landscaped open space area that not only has historic importance, but also strengthens the presence of the Cathedral and enables views of it in-the-round. The area to the west of the church is aesthetically significant as it enables the setting of the towers and importance of the towers to be demonstrated.</p> <p>Views southwards along Church Street and eastwards along Hunter Street demonstrate the important spatial relationship between the historic siting of the church and Macquarie's town plan.</p> <p>Three extant churches survive from the Macquarie era; St James, King Street, Sydney; St Matthew's, Windsor; and St Luke's, Liverpool. All are churches designed by Macquarie's Civil Architect, ex-convict Francis Greenway. Their extant fabric and visual impact demonstrate Macquarie's grand scheme to enhance the built form and aesthetics of the colony as well as his programme of re-vitalising convict society through religion as well as education.</p> <p>The church and towers of St John's Church, Parramatta, although not designed by Greenway, are an important demonstration of Macquarie's desire to re-vitalise and improve Parramatta by enhancing the existing church.</p> <p>While both the Parish Hall and the Verger's cottage retain a degree of integrity in their external form, they are not considered to be particularly strong representative examples of a particular architectural style. The aesthetic value of the Verger's cottage is predominantly defined by its ability to provide a low-scaled buffer between the Cathedral and the railway line and high-rise on the southern side.</p> <p>The study area retains the potential for archaeological deposits of aesthetic value of State significance in the form of features such as the original structure.</p>	
<p>(d) An item has strong or special association with a particular community or cultural group for social, cultural or spiritual reasons</p>	<p>St John's Anglican Cathedral meets this criterion at a State level as the centre of an active Anglican community since its completion in 1803, an activity that has continued to the present day.</p> <p>The parish of St John's Parramatta originally catered for the whole of the western Cumberland Plain. Parishioners came from surrounding districts to worship at St John's. As settlement progressed, St John's established satellite churches which evolved into separate parishes.</p> <p>The Anglican Church has acknowledged its ongoing commitment to the continued preservation of the Cathedral as a significant item of Anglican heritage in Australia for the purpose of continued Christian</p>	<p>State</p>

	<p>worship. The commitment of its parishioners is ongoing.</p> <p>St John's Cathedral has local heritage significance as a landmark site of community esteem in the city of Parramatta. The Cathedral is a prominent landmark located in park-like grounds that are daily traversed by Parramatta's large population of commuters enroute to the bus and rail interchange to the south.</p> <p>The St John's land has high social and cultural significance to Aboriginal people, due to the close proximity of the Parramatta Native Institution and likely location of camping and corroboree grounds during the course of Macquarie's Annual Feasts (1814-1837) held immediately adjacent to the site, on the site of the current Parramatta Town Hall. Detailed consultation with the local Aboriginal community is required to provide further elaboration regarding the social significance of the site to Aboriginal people.</p>	
(e) An item has potential to yield information that will contribute to an understanding of cultural or natural history	<p>The St John's land has moderate to high potential to retain both Aboriginal and historical archaeological evidence relating to pre- and post-contact Aboriginal occupation, the location of the Parramatta Native Institution within the study area, and other historical activities from 1798-1832 relating to the function of the school and the associated Annual Feasts (1814-1837).</p> <p>The Parramatta Native Institution is a rare site reflecting early 19th missionary activity in colonial Sydney, with the potential to contain archaeological deposits which can provide detailed archaeological and scientific information about the base function and actions of the lives of some of the first Aboriginal people subject to institutionalised policy in Australia. The site has scientific significance and research potential at a State level.</p>	State
(f) An item possesses uncommon, rare or endangered aspects of cultural or natural history	<p>St John's Anglican Cathedral meets this criterion at State level as the site of the original 1803 brick parish church which was the first parish church completed in the colony of NSW.</p> <p>St John's Anglican Cathedral meets this criterion as a fine and rare example of a Romanesque style church from the mid-nineteenth century in NSW, that exhibits a high degree of integrity in its external and internal form and materiality.</p> <p>The siting of St John's Cathedral at the terminus of Church Street within its grounds is a rare example of the link between civic design and the importance of the Church of England in NSW during the earliest decades of its settlement.</p> <p>The location of the Cathedral within extensive landscaped grounds and adjacent St John's Park (a possible early remnant of public open space</p>	State

	<p>established in c.1804), is rare in the CBD's of Sydney and Parramatta.</p> <p>The two towers constructed in 1817-1819 have rarity value at state level as the oldest remaining part of any Anglican church in Australia and as rare extant examples of the legacy of Governor Lachlan and Elizabeth Macquarie to the built environment of Parramatta and NSW. The pair of towers are rare in Australian ecclesiastical architecture as one of a small number of church or cathedral towers constructed during the Colonial period in NSW.</p> <p>The J.W. Walker organ is rare in NSW and Australia for its Norman style cabinetry, deliberately chosen to reflect the architectural style of the 1855 church.</p> <p>The St John's land has the moderate to high potential to possess historical archaeological relics of State significance in the form of the potential structural and artefactual remains relating to the use of the site from 1814-1823 as the site of the Parramatta Native Institution. Little is known through other sources of the form, character or daily function of the Native Institution. This was one of only two early 'schools' in NSW established with the purpose of indoctrinating Aboriginal children into British colonial ideals. Should the site retain intact subsurface structures relating to the Native Institution, these would have rarity as one of only two examples of an early colonial Aboriginal 'school', and provide rare archaeological evidence which no other site or resource is able to provide.</p>	
<p>(g) An item important in demonstrating the principal characteristics of a class of:</p> <ul style="list-style-type: none"> • cultural or natural places; or • cultural or natural environments. 	<p>Both St John's Parish Hall and the Verger's cottage meet with this criterion at a Local level as representative examples of metropolitan church halls constructed as ancillary buildings to support the function of the church.</p> <p>Stylistically, while the Parish Hall retains its external form and detailing typical of its Federation period construction, it is not considered to be a particularly strong example of any architectural style.</p> <p>Similarly, the Verger's cottage is considered to be a representative example of its late Victorian architectural style.</p> <p>Archaeological deposits that have the high potential to be retained within the St John's land, relating to the use of the site as the Parramatta Native Institution, and likely use as camping and corroboree grounds for Aboriginal people attending the associated 'Annual Feasts' within the adjacent Market Place site (now Parramatta Town Hall), have significance at the State level for their ability to demonstrate the past through archaeological remains. The archaeology of the study area would be representative of the early interactions</p>	Local

between British colonists and the local Aboriginal people, representing the attempts of the colonists to integrate and indoctrinate Aboriginal people to British ideals, while potentially also demonstrating the ability of Aboriginal people in NSW to adapt to the dramatically altered conditions they found themselves in post-1788.

3.8.1. SUMMARY AND CONCLUSION

The above assessment against the seven criteria confirms that St John's Anglican Cathedral in its setting reaches the threshold for State significance.

3.9. SIGNIFICANCE GRADINGS

Different elements of a place make different contributions to the overall cultural significance of the place as a whole. These elements may also have significance in their own right. Loss of integrity or condition will have varying impacts on the cultural heritage significance of the place as a whole. It is useful to specify the relative contribution of an item or its components to assist in decision making about the management of these elements and also to assess the potential impact of proposed changes.

The various elements of the St John's Anglican Cathedral and associated sites have been graded according to their relative significance in Table 3.1 and Figures 3.2 - 3.8 below.

It should be noted that items which are visually intrusive and damage the character and spatial quality of the place may be identified as either of Little significance or Intrusive.

An analysis of the significance of the various trees, has been beyond the scope of this CMP. Prior to any redevelopment, a full assessment of the condition and significance of the trees should be undertaken as part of the planning process for redevelopment.

The policies relating to these gradings of significance can be found in Section 5 of this CMP.

The gradings identified below are sourced from the NSW Heritage Council document 'Assessing Heritage Significance':

<http://www.environment.nsw.gov.au/resources/heritagebranch/heritage/listings/assessingheritagesignificance.pdf>

Table 3.1: Gradings of Significance

LEVEL		
EXCEPTIONAL	These items are of Exceptional cultural significance for their historic, aesthetic, social or scientific values. They retain a high degree of artistic and aesthetic merit, and a high degree of intactness and interpretability. They are able to demonstrate a significant phase of change or use of the building and site. They may contain elements that have been altered or	<p>Setting</p> <p>The visual setting of St John's Anglican Cathedral within the context of St John's Park and Centenary Square.</p> <p>St John's Anglican Cathedral</p> <p>The use of St John's Cathedral and grounds for religious worship purposes;</p>

	<p>adapted but which do not compromise their significance. They play a crucial role in supporting the significance of the place.</p> <p>Exceptional items listed here are considered to be of State significance.</p>	<p>External and internal form and appearance of St John's Anglican Cathedral including:</p> <ul style="list-style-type: none"> - Gabled roof form clad with slate and copper drainage elements, exposed timber hammerbeam trusses and boarded ceiling; - Sandstone wall construction and detailing; - Brick tower construction, rendered external finish and detailing, unpainted internal finish, form and timber structure of the spires and copper cladding; - Pattern, location and fabric of timber and stained-glass windows; - Original timber framed, ledged and braced doors, including grained or stained finish. - Original and early joinery, including the gallery at the western end, organ cabinetry and reredos, communion rail and seating within the chancel. <p>Thwaites and Reed clock, including elements of the clock face and its mechanical operation;</p> <p>1862 J.W. Walker organ and cabinetry;</p> <p>Stained-glass windows (pending further detailed assessment);</p> <p>Moveable heritage items (e.g. furniture, fittings and salvaged building materials) including:</p> <ul style="list-style-type: none"> - bell and timber pulley within the northern tower; - 1599 Geneva (Breeches) Elizabethan Bible; - 1846 tapestry showing the pre-1855 three decker pulpit; - complete collection of Parish records dating from 1799;
HIGH	<p>These items are of High cultural significance. They may feature a high degree of original or early fabric or are demonstrative of a key part of the place's significance, with a degree of alteration that does not unduly detract from that significance.</p> <p>They play an important role in strengthening and supporting the significance of the place and its parts.</p>	<p>Royal Memorial gates;</p> <p>Moveable heritage items, (e.g. furniture, fittings and salvaged building materials) including:</p> <ul style="list-style-type: none"> - 1885 cedar pews located within the south transept; - 1889 lectern; - 1899 pulpit (Cyril Blacket); - 1915 holy table and reading

		<p>desk;</p> <ul style="list-style-type: none"> - 1969 font from New Zealand; - various marble memorials (pending further detailed assessment); - 13 memorial bells, 1923; - 1928 guidon (forked pennant); - Various salvaged building fabric and fittings located within the north tower.
MODERATE	<p>These items are of Moderate cultural significance and may include altered or modified elements, or elements with little heritage value, that contribute to the overall significance of the place.</p> <p>They play a moderate role in supporting the significance of the place.</p>	<p>1960's timber joinery within St John's Anglican Cathedral, including the suspended floor, pews (including internal arrangement), timber screen between the western entry and nave, and joinery within the towers;</p> <p>Moveable heritage items, including:</p> <ul style="list-style-type: none"> - various brass memorials (pending further detailed assessment); - Stone from the Reculver Towers; <p>1910 external and internal form and fabric of the St John's Parish Hall, including the face brick walls, parapets and rendered details, gable roof clad with slates, and original internal detailing, such as the iron columns, timber ceiling structure and boards and roller shutter dividers;</p> <p>1895 external and internal form and fabric of the Verger's Cottage and open landscape setting to the north and west facing the Cathedral, including stone boundary fence;</p> <p>St John's Building - eastern portion with two-storey rendered façade fronting Centenary Square.</p>
LITTLE/ NEUTRAL	<p>These items are of Little or Neutral cultural significance. They include later changes that make a minor or negligible contribution in supporting the overall significance of a place.</p>	<p>AV, sound system equipment and carpet floor finishes within the Cathedral;</p> <p>1966 Marsden Hall and later infill;</p> <p>Internal alterations within the 1910 Hall to create smaller office/store spaces with choir loft over;</p> <p>Garage and open area to the south of the Verger's Cottage;</p> <p>Internal fitout of the Verger's cottage;</p> <p>45 Hunter Street (Anglican Home Mission Society) and adjacent carpark to the west;</p> <p>Astra Chambers (63-73 Macquarie Street);</p>

		<p>1927 Commercial Building (75-77 Macquarie Street);</p> <p>Open area bound by the commercial tenancies on Macquarie Street, St John's building to the east and St John's Parish Hall to the south.</p>
INTRUSIVE	<p>Intrusive items are damaging to the overall cultural significance of the place, and/or its significant fabric.</p> <p>They obscure rather than support the significance of the place.</p>	<p>White coloured ceiling/pedestal fans and pendant lighting between the nave and aisles;</p> <p>Pendant lighting within the nave;</p> <p>Timber and brick walkway to the south and east of St John's Parish Hall.</p>

DRAFT

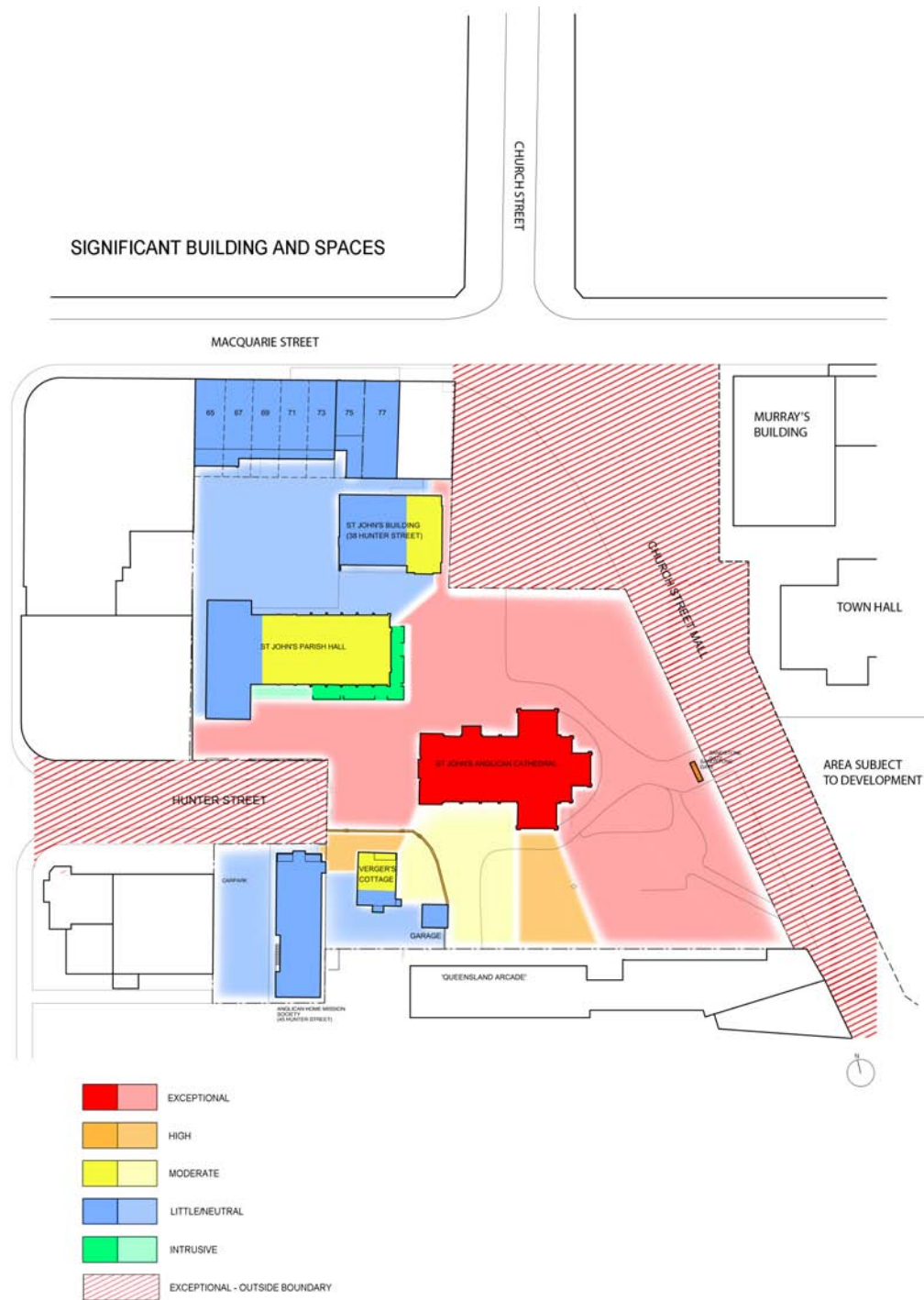


Figure 3.2: Significance Gradings: Buildings and external spaces.

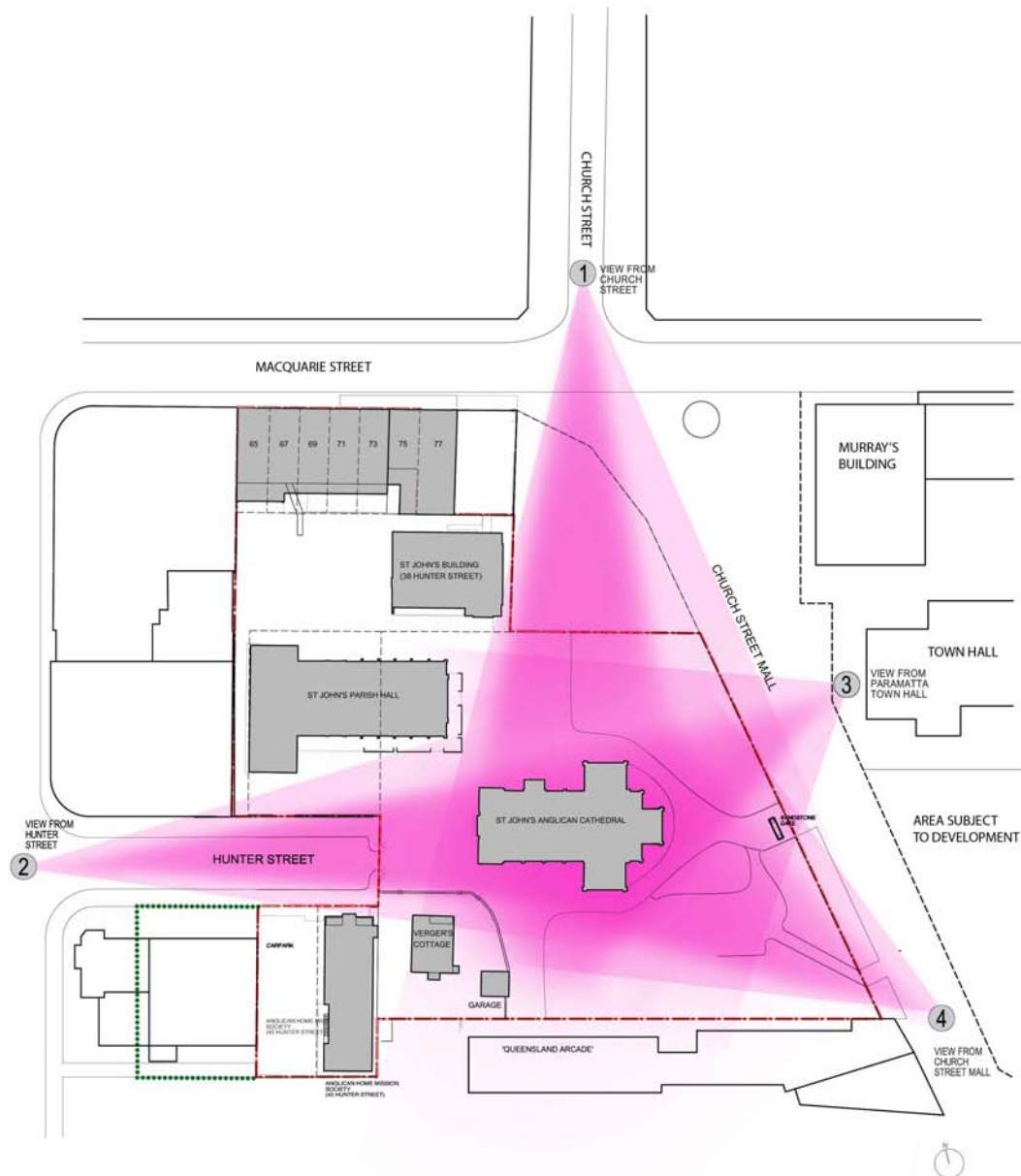


Figure 3.3: Key Views - Static

1. View southwards along Church Street enabling an understanding of the historically significant alignment of the church within the early town plan of Parramatta;
2. View eastwards along Hunter Street towards the western elevation of the St John's Anglican Cathedral along the historical street alignment;
3. View from the Parramatta Town Hall (former market place site) towards the Cathedral, enabling an understanding of the historical association between these two sites; and
4. View northwestwards along Church Street mall towards the Cathedral.



Figure 3.4: Key Views – Moving

4-5: View towards St John's Anglican Cathedral from Centenary Square moving south-eastwards along Church Street mall. This view is acknowledged not static, with views of the Cathedral and the Parish Hall opening out as one moves further in to Centenary Square and along Church Street mall.

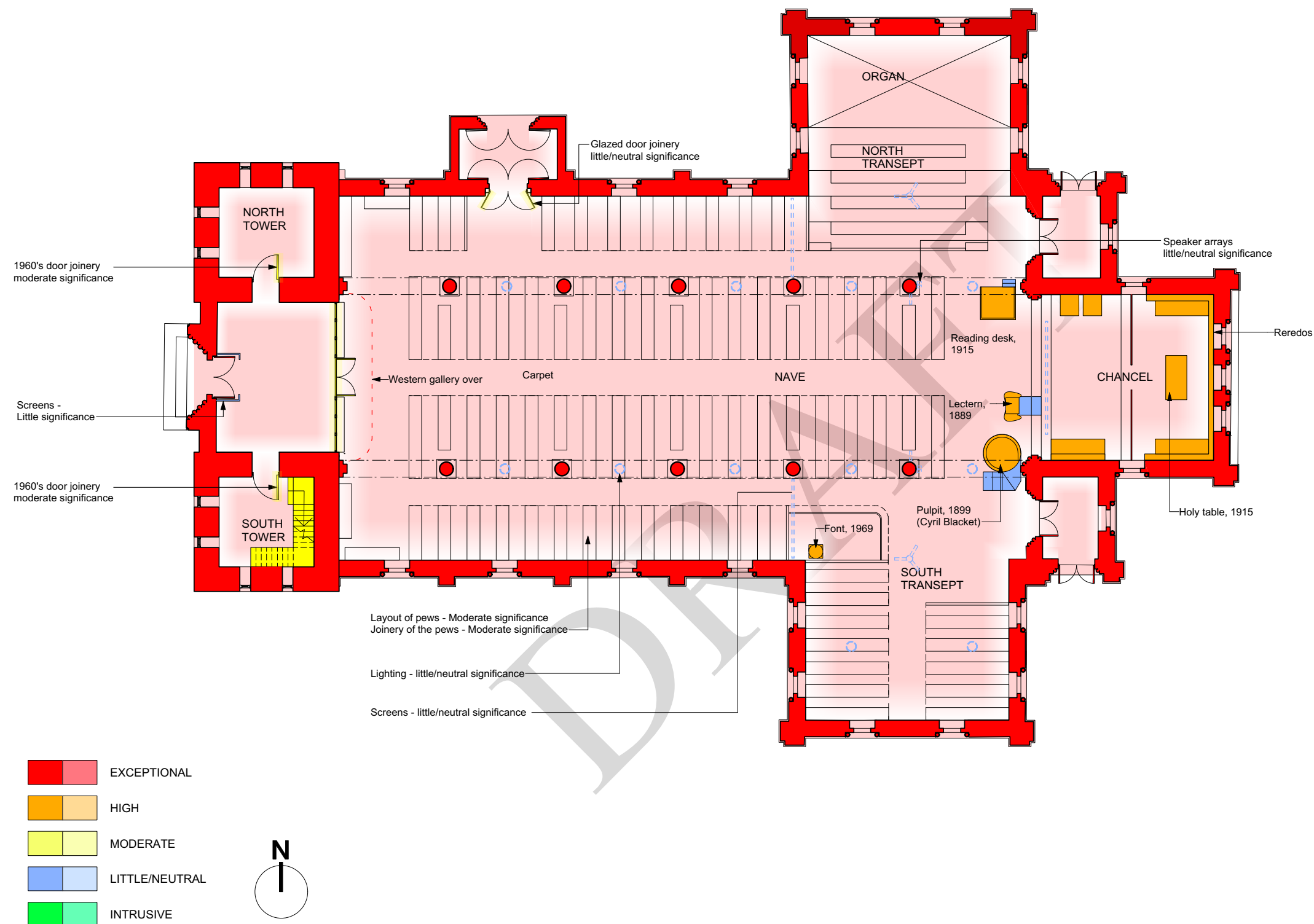


Figure 3.5: Significance Gradings: St John's Anglican Cathedral

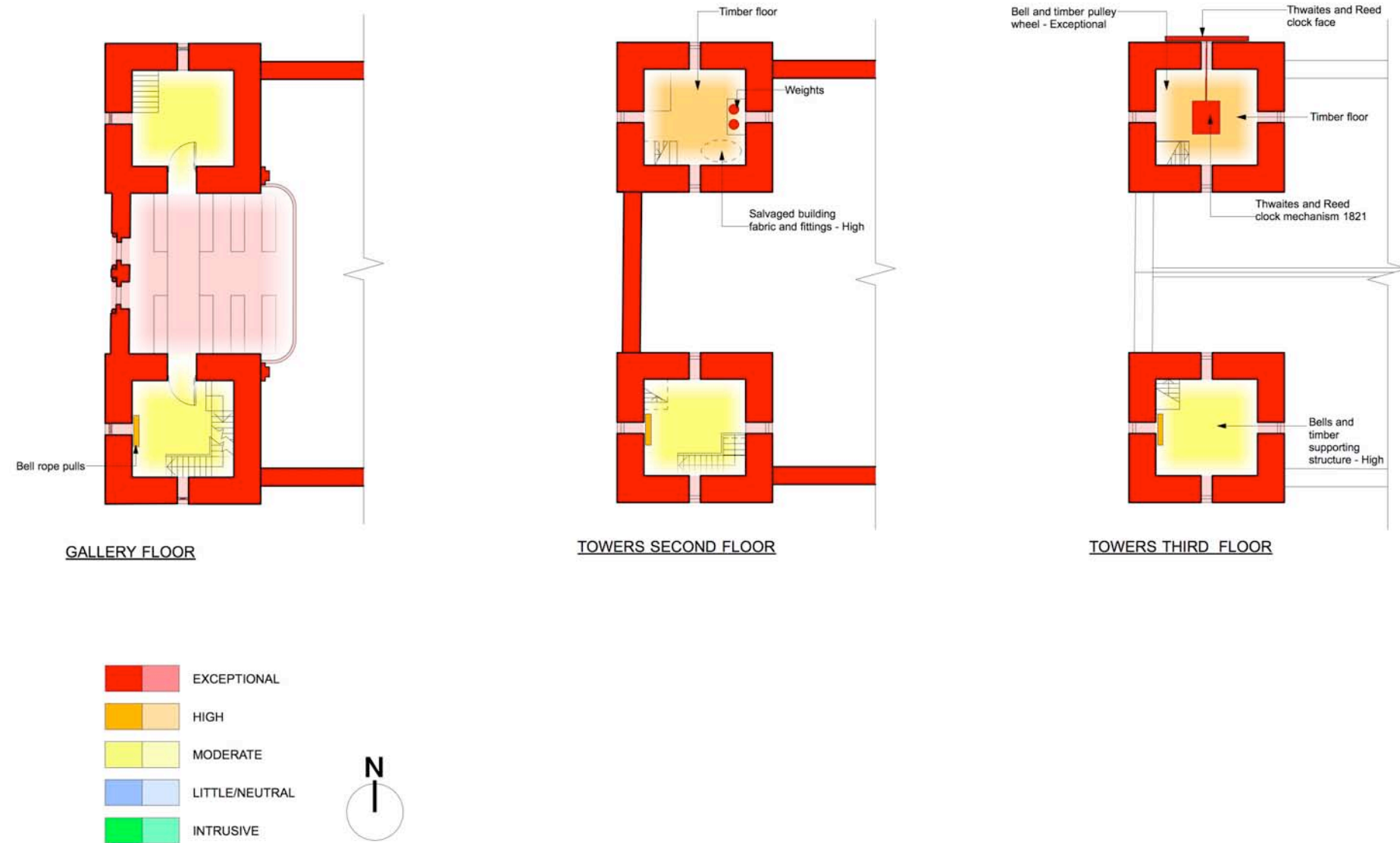


Figure 3.6: Significance Gradings: St John's Anglican Cathedral

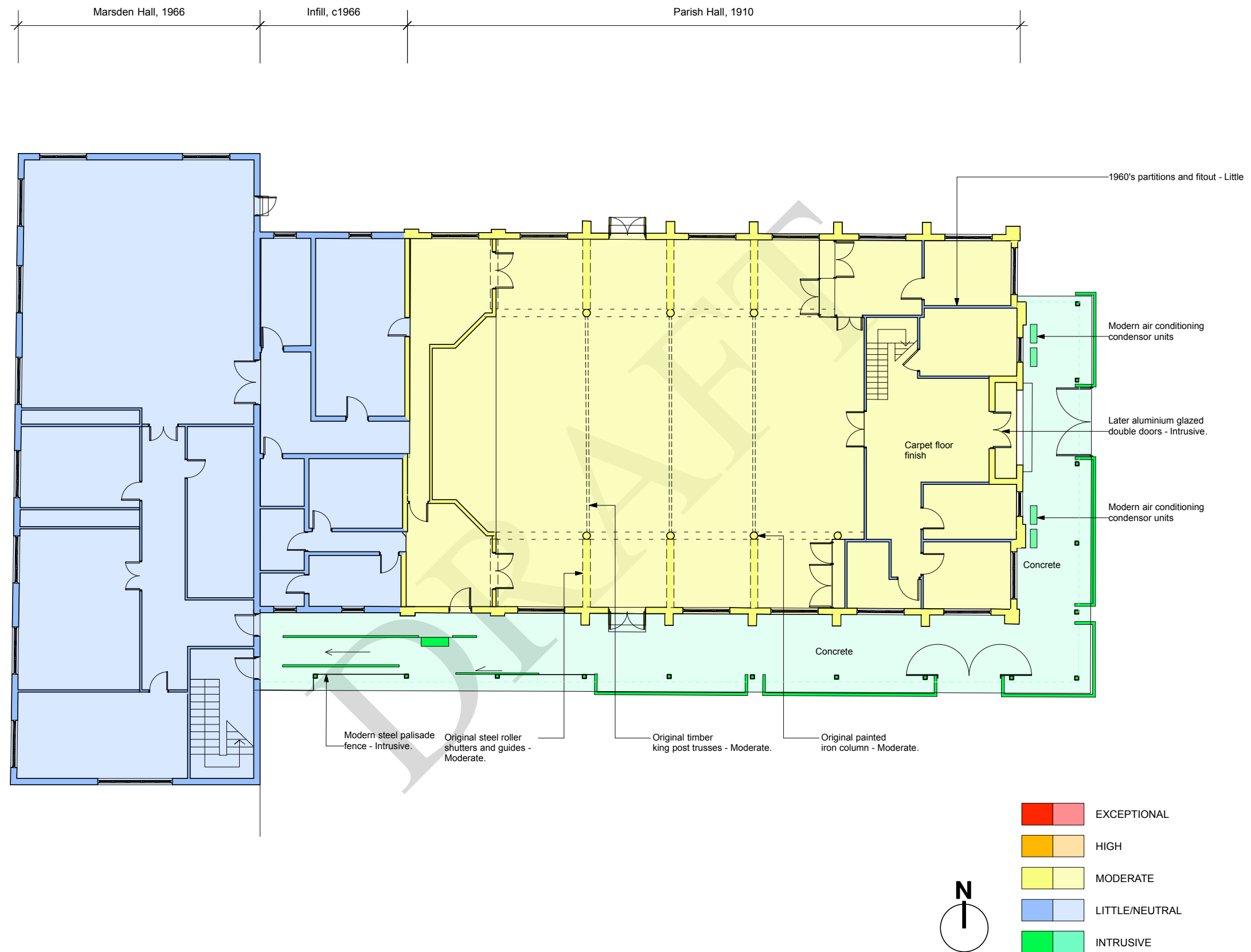


Figure 3.7: Significance Gradings: St John's Parish Hall.

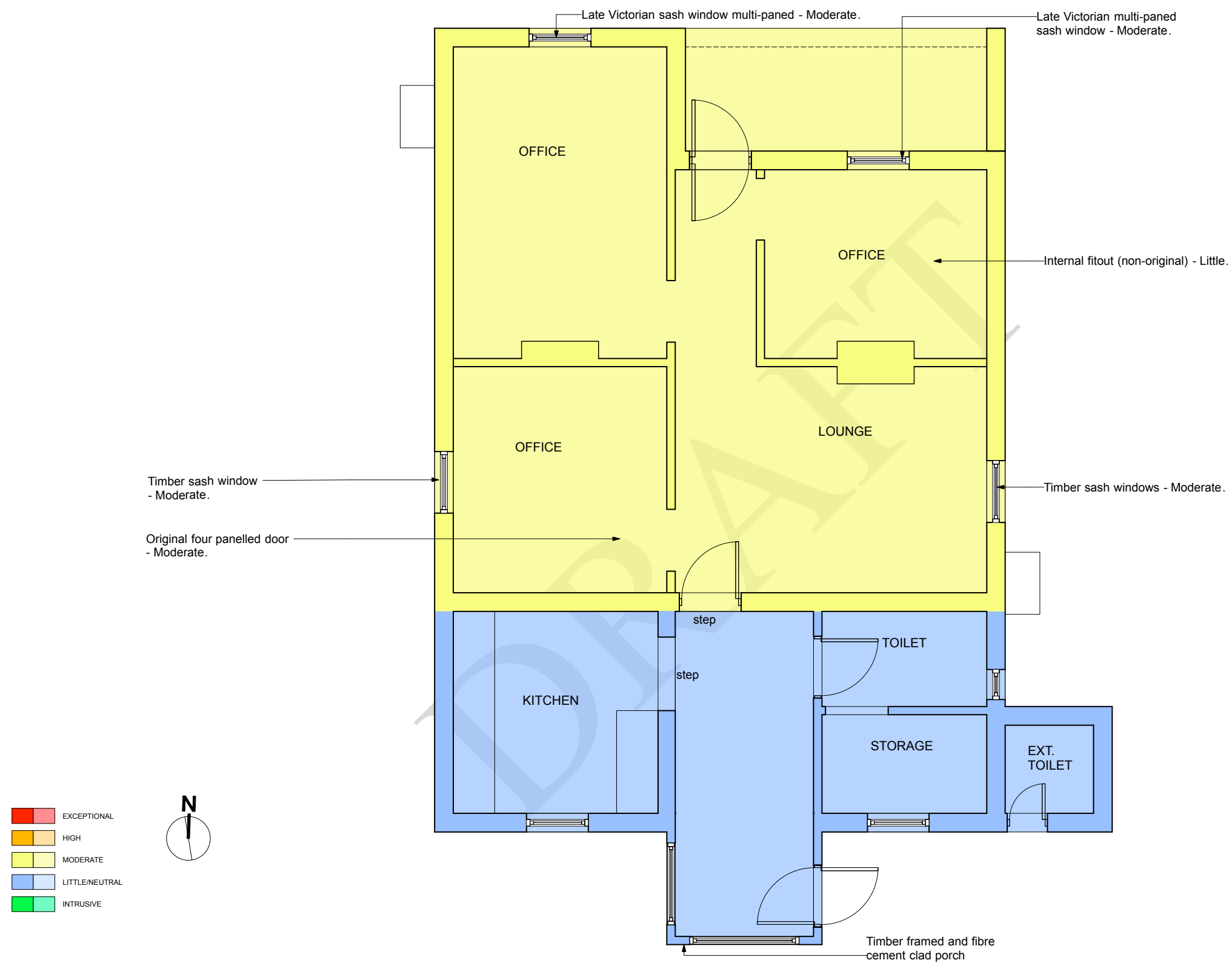


Figure 3.8: Significance Gradings: former Verger's cottage

SECTION 4

Statement of cultural significance

4.1 SUMMARY STATEMENT OF SIGNIFICANCE

ST JOHN'S CATHEDRAL

St John's Cathedral and grounds are of State significance as the site of one of the two earliest Anglican parishes established in Australia, proclaimed in 1802; as the site of the first parish church in Australia, completed in 1803; and as the site of the longest serving continuous place of Christian worship in Australia. The two towers, constructed between 1817 and 1819, and commissioned by Governor Macquarie, are of State significance as rare surviving fabric of the first parish church implemented by Lt John Watts, and the oldest remaining part of any Anglican church structure in Australia. As a pair, the towers are rare in Australian ecclesiastical architecture as one of a small number of church or cathedral towers constructed during the Colonial period in NSW, and are an important demonstration of Macquarie's desire to re-vitalise convict society through religion as well as education.

St John's Cathedral is significant at a State level for its strong associations with three early colonial governors, namely Governor's Hunter, King and Macquarie. Governor King's 1802 proclamation of St John's Parramatta and St Phillip's Sydney, demonstrates the colony's early spiritual development and the formal recognition of the Church of England as the recognised denomination of the colony. The location of St John's Cathedral, closing the vista at the southern end of Church Street, is a rare example of the link between civic design and the importance of the Church of England in NSW, and remains legible in the existing views along Church and Hunter Streets.

Although not part of the current site, the former St John's Park (present Centenary Square) would appear to be a remnant of the earliest planned public open space associated with the siting of the church. The location of St John's Cathedral within its landscaped setting, including its own grounds, the former St John's Park and the Church Street Mall, provide a landscaped open space area that not only has historic importance, but also strengthens the presence of the Cathedral and allows views of it in-the-round. This arrangement is rare in the CBD's of Sydney and Parramatta.

St John's Cathedral has significance at a State level as the work of three notable architects, who worked in New South Wales in the nineteenth century: Lieutenant John Watts; James Houison and Cyril Blacket; son of prominent church architect Edmund Blacket. The Cathedral is also significant for its association with the Reverend Samuel Marsden, a resident of Parramatta and the first Rector of St John's who was instrumental in the development of the Church of England within the early decades of the colony.

St John's Cathedral is of State significance for its early use of Romanesque style detailing in NSW, and as a fine and rare example of its style, which retains a high degree of integrity in its external and internal form and materiality. The Cathedral, in particular the towers, continue to form important landmarks within the Parramatta city centre, particularly along Church and Hunter Streets.

The Cathedral contains a number of moveable heritage items of State significance, including the Parish Records dating back to 1799, the 1821 Thwaites and Reed Clock, the 1846 tapestry, the 1863 J.W. Walker pipe organ, and the 1599 Geneva (Breeches) Elizabethan Bible from Bath, England. The J.W. Walker organ is rare in NSW and Australia for its Norman style cabinetry, deliberately chosen to reflect the architectural style of the 1855 church.

St John's Cathedral has local heritage significance as the centre and focus of activities and worship for the various congregations that attend services and meetings. Although not assessed it likely has local significance for the Parramatta community as a landmark site within the centre of the Parramatta CBD.

The St John's Cathedral grounds and adjacent sites have significance at a State level as the location of the Parramatta Native Institution, and its association with the site of Macquarie's Annual Feasts (1813-1837) at the Market Place (present Parramatta Town Hall site). For these reasons, the site is also likely to have high social and cultural significance to Aboriginal people.

The St John's Cathedral grounds and adjacent sites have archaeological potential to contain both Aboriginal and historical archaeological evidence of pre- and post-contact Aboriginal occupation, the Parramatta Native Institution, and other historical activities from 1798-1832 relating to the function of the school and the associated Annual Feasts. Such evidence would have significance at a State level for their ability to demonstrate the early interactions between British colonists and the local Aboriginal people, representing the attempts of the colonists to integrate and indoctrinate Aboriginal people to British ideals, while potentially also demonstrating the ability of Aboriginal people in NSW to adapt to the dramatically altered conditions they found themselves in post-1788. Should the site retain intact subsurface structures relating to the Native Institution, these would have rarity as one of only two examples of an early colonial Aboriginal 'school', and provide rare archaeological evidence of State significance, which no other site or resource is able to provide.

ST JOHN'S HALL

The St John's Parish Hall is of Local significance as an ancillary building constructed to support the operation of St John's Cathedral. While the hall retains a degree of integrity in its external form, and exhibits detailing typical of the Federation period, it is not considered to be a particularly strong representative example of a particular architectural style. The hall is a fair representative example of metropolitan church halls constructed to house ancillary functions in the late 19th to early 20th centuries.

FORMER VERGER'S COTTAGE

The former Verger's cottage is of Local significance as an ancillary building constructed to support the operation of St John's Cathedral. It has Local significance as a fair representative example of a late Victorian cottage, that retains a degree of integrity in its external form and architectural detailing.

ROYAL MEMORIAL GATES

The Royal Memorial Gates are of Local significance for their commemoration of parish members who served in World War I, and as an historically important gated entrance to the grounds of St John's Cathedral.

Conservation policy

SECTION 5 Issues and opportunities, and policies arising

To retain the cultural significance of the place, policies must be developed to guide future decisions and work to the place. Before these can be drafted, key constraints, issues and opportunities arising from its cultural significance, the Burra Charter, statutory controls and requirements, the client's brief and the physical condition of the place must be identified and considered.

In the following discussion, issues and opportunities, as well as policies, begin with the general and progress to the specific parts and components of the place. Thus for any aspect or component, the relevant policies will be in more than one location within this section (Section 5).

The purpose of the conservation policies is to provide guidance for the ongoing use, care and management of the St John's Anglican Cathedral site, including any changes or development, and their intent is to retain, and if possible reinforce the significance of the place.

The policies that arise from the following discussion are included here in italics. The real intent of any policy can only be fully understood with reference to the discussion and therefore must not be considered in isolation. The policies progress from the general to the more specific.

Policy 0.1

Policies should only be considered with reference to the supporting discussion as its will make their context and meaning clear. This CMP should not be used in an abridged format.

5.1. CLIENT'S REQUIREMENTS

This Conservation Management Plan has been commissioned by the Anglican Church Property Diocese of Sydney as the Trustees of the Parish of Parramatta (ACPT) and the St John's Parramatta Endowment Fund to identify the significant values of the site and formulate policies to guide and assist them in its ongoing conservation and management.

This CMP has been prepared as part of a broader master planning exercise for the Cathedral and associated land holdings, which seeks to enhance the setting of the Cathedral within the emerging urban context of the centre of Parramatta, and provide facilities that meet the future needs the Cathedral. While the focus of this CMP is on the assessment and management of the significance of the St John's Anglican Cathedral it is important that conservation policies consider these within the existing and future urban context of Parramatta.

As such, this CMP considers a broader site boundary that contains a number of adjacent properties within the ownership of the ACPT and the Endowment Fund, namely the commercial buildings of Macquarie and Hunter Streets, and fronting Centenary Square. These buildings and sites are considered throughout the CMP where future changes might impact on the significance and setting of the Cathedral. The significance of these buildings and sites have not been separately assessed within this CMP.

5.2. CULTURAL SIGNIFICANCE

The following constraints, issues and opportunities arise directly from Sections 3 and 4 (Assessment and Statement of Cultural Significance). They cover setting, fabric, new work and use.

5.2.1 GENERALLY

BACKGROUND, OPPORTUNITIES AND CONSTRAINTS

The State heritage significance of St John's Cathedral has implications for the site's ongoing use, management and development. The core principles of the Burra Charter, is that places of cultural significance should be conserved (Article 2). All management decisions about cultural heritage places flow from a clear understanding of the place's heritage significance (Article 6). Article 34 of the Burra Charter establishes the need to ensure adequate funding and resources are available to support conservation of places of cultural heritage significance.

The purpose of this CMP and the focus of its policies are to assist in the long-term conservation of the St John's Anglican Cathedral site. The development of this CMP is based on an understanding of the heritage significance of the place.

The conservation of the key heritage values outlined in Section 3 of this CMP and the key aspects of the place that embody these values is the principal policy in this CMP.

Policy 2.1

St John's Anglican Cathedral and grounds retains considerable cultural significance and must be retained and conserved in accordance with the guidelines and policies in this CMP. In order to ensure its long-term maintenance and survival, structures on the site may be adapted for an appropriate new use, or uses. Some areas of the site may be developed in accordance with more detailed policies below. Such uses or development must retain and respect the significant associations, elements and attributes of the place.

Policy 2.2

St John's Anglican Cathedral and grounds retains considerable cultural significance at a State level. The following key aspects are integral to the significance of St John's Anglican Cathedral, and should be managed and conserved in situ, and not obscured, to ensure they are appropriately conserved and their heritage significance retained:

- *Evidence of Aboriginal cultural heritage at the site, in particular archaeological remains and associations with the adjacent Native Institution;*
- *Evidence of the historic development of St John's Anglican Cathedral since the construction of the earliest church building at the site in 1803;*
- *Ongoing use of the site for religious worship, which has been continuous since 1803;*
- *Evidence of its historic association with a number of prominent individuals influential in the development of the colony, including Governor's Hunter, King and Macquarie, and architects Lieutenant John Watts, James Houson and Cyril Blacket, and William Shelley;*
- *The deliberate siting of the Cathedral at the southern terminus of Church Street, which is a rare example of the link between civic design and the importance of the Church of England in the colony of NSW during the earliest decades of its settlement;*

- *The form and fabric of the two towers, built in 1817-1819, as remnants of the 1803 Parish church designed by John Watts and commissioned by Governor Macquarie, as prominent visual landmarks within the township of Parramatta since the early nineteenth century;*
- *The church as a prominent visual landmark within the township of Parramatta, in particular the two towers that have been a focal point for the locality since the early nineteenth century and which form an important terminus to the view eastwards along Hunter Street;*
- *The siting of the Cathedral within its extensive open space area and garden setting of historic and aesthetic significance, including the low-scale Verger's cottage, and the adjacent St John's Park (as possible early remnant of public open space established c.1804), Centenary Square and Church Street Mall, which provide a landscaped buffer of not only historic importance, but also strengthens the presence of the Cathedral and enables views of it in-the-round;*
- *The historic visual link between the Cathedral and the Town Hall (former Market Place);*
- *The external and internal form and materiality of the Cathedral, as an early use of Romanesque style detailing in NSW incorporating the towers of the previous church on the site, and as a fine and rare example of its style in NSW, that exhibits a high degree of integrity; and*
- *Its exceptionally and highly significant moveable heritage items, in particular the Parish Records dating back to 1799, the 1821 Thwaites and Reed clock, the 1846 tapestry, the 1863 J.W. Walker pipe organ, and the 1599 Geneva (Breeches) Elizabethan Bible from Bath, England.*

Policy 2.3

The historic and ongoing use of St John's Anglican Cathedral for religious worship is integral to its significance and should be retained. Other uses, which conserve and enhance this significance and ensure its long-term maintenance and survival are appropriate, provided that the ongoing use of the site for religious worship is maintained, and not put at risk.

Policy 2.4

St John's Anglican Cathedral and grounds should retain a use or uses, which allow reasonable public access to significant internal spaces and landscape areas. Such access should not require additions or modifications that place the significant fabric of these areas at risk of damage or removal.

Policy 2.5

The significant associations of the place with its past uses, prominent persons and organisations should be respected and not obscured.

Policy 2.6

Ensure adequate funding and resources are available to support the conservation, repair and maintenance necessary for the long-term conservation of the significance heritage values of the place. Ensure that all work is undertaken in accordance with the policies of this CMP.

EXPLANATORY NOTES

Conservation of these aspects of the site's significance can best be achieved by:

- Not removing any of the key elements listed above (Policy 2.2);
- Seeking ways to enhance the key aspects identified above; and
- Avoiding the addition of new elements that would negatively impact on significance.

There is the potential to enhance the significance of St John's Anglican Cathedral through the following means (not exhaustive):

- Open up the view southwards along Church Street towards the Cathedral;

- Ensure that the ongoing use of the Cathedral is sustainable and meets the needs of current and future congregations;
- Enhance the approach and visual setting of the Cathedral from the west;
- Incorporate landscaping around the Cathedral that is more appropriate to its historic character, including the removal of all car parking adjacent the Cathedral.

5.2.2 TREATMENT OF GRADINGS OF SIGNIFICANCE

BACKGROUND, OPPORTUNITIES AND CONSTRAINTS

The significance gradings of the various components of a place are determined according to their relative cultural significance, their degree of intactness and their ability to demonstrate significance.

The St John's Anglican Cathedral site is made up of buildings, spaces and site elements of varying gradings of significance ranging from exceptional to intrusive, and these are shown in Figures 3.2-3.8. Significant fabric associated with the Cathedral, the Parish Hall, the Verger's cottage and the surrounding gardens has been identified in the physical survey (refer to Section 2 of this report). It is clear from these significance gradings that some components of the site can accommodate more adaptation than others.

Significance gradings must be considered when carrying out works or development, so that the integrity and significance of the building, site element, space or fabric is not compromised. Where such compromise is unavoidable, its impact should be reduced as much as possible. The constraints and opportunities that arise from these significance rankings are identified below. Refer also to Section 5.4 'The Burra Charter', for further discussion on appropriate processes.

Policy 2.8

All spaces and elements of the place should be conserved and adapted in accordance with the various significance gradings given in Figures 3.2 - 3.8 and the corresponding policies set out below. They have been formulated to ensure that the integrity and cultural significance of the building, structure or space is not compromised. Any works to the place must minimise the negative impact on the integrity and significance of its individual components.

Spaces/Elements graded 1: Exceptional significance

These structures, spaces or elements are of exceptional cultural significance and should be retained in their existing configuration with minimal change and maximum retention of significant fabric, unless otherwise identified in this CMP. Changes must only be considered where they support the continued use of the place for worship, or are necessary for the survival and integrity of the fabric. Surviving original or significant fabric and finishes should be conserved in situ and the integrity of the elements and spaces retained. The appreciation of the spatial quality and detail of these spaces and elements should not be obscured or diminished with any changes. The design intent and integrity of the original work should be respected and not obscured.

Spaces/Elements graded 2: High significance

These structures, spaces or elements are of slightly lesser cultural significance than those in grade 1. They may include later alterations, and may retain a high degree of significant fabric. Their reduced significance may also result from their lesser role in supporting significant attributes of the place. Where these spaces or elements form part of a space of higher significance, they should, if possible, have the later additions removed or altered where these obscure the larger space. There is the opportunity to adapt or alter these items as long as surviving original fabric is retained and the integrity of their original context as well as significant associations are respected and, if possible, strengthened.

Spaces/Elements graded 3: Moderate significance

These structures, spaces or elements retain some integrity but are of lesser cultural significance. Significant fabric may have been altered or obscured. Where these spaces or elements form part of a space of higher significance, they should, when the opportunity arises, be altered or renovated to strengthen spaces or elements of higher significance. These spaces or elements may be adapted, removed or replaced where this would strengthen a

facility or use that is associated with and supports the continued use and viability of the Cathedral for worship.

Spaces/Elements graded 4: Little/Neutral significance

These structures, spaces or elements are of little cultural significance because significant fabric has either been altered or obscured. They may be retained, adapted substantially, or removed. Elements of significant fabric should be retained and respected. Walls and other elements shared between these spaces and space of higher significance should be retained.

Spaces/Elements graded 5: None/Intrusive

These structures, spaces or elements are of very low cultural significance and may be considered intrusive. They may be either removed or altered substantially. Walls and other elements shared between these spaces, and space of higher significance should be retained.

Policy 2.9

In order to retain evidence of changes to the place for other uses, and thus, respect all phases of the history of the place, reconstruction of missing elements should be discouraged unless it is in accordance with Articles 20.1 and 20.2 of the Burra Charter.

Elements, which have been replaced with ones that detract from or confuse the significance of the place, should be considered for reconstruction or replacement with appropriate new elements.

Restoration of spaces to their former significant configuration should only be considered where the material to be altered or removed is of minor significance and/or where the later alteration has confused or obscured the significance of the space or element. Where reconstruction is required as part of this process, then this should be in accordance with Articles 20.1 and 20.2 of the Burra Charter.

EXPLANATORY NOTES

The Burra Charter recommends a minimalist approach in removing fabric graded as having moderate or little significance. Their removal should be limited to protecting and enhancing fabric of greater significance, or enabling practical use of a building or place.

5.3. AUSTRALIA ICOMOS CHARTER (THE BURRA CHARTER) 2013

The place has been assessed in this report as having a high degree of cultural significance. It is generally accepted, and in many cases mandatory, that all work on such places should be carried out in accordance with the principles of the Australia ICOMOS Burra Charter (the complete Burra Charter is included as Appendix A in this CMP).

Policies that arise from the Burra Charter are discussed or considered under the relevant sub-sections.

Policy 3.1

Any and all works at St John's Anglican Cathedral should be carried out in accordance with the principles and processes set out in the Australia ICOMOS Burra Charter 2013.

The following are general policies to control works on significant elements as identified and graded in this report. Many of these policies are in accordance with the principles and processes of the Burra Charter, 2013.

Policy 3.2

All conservation, including repair, adaptive re-use and interpretation must be carried out in accordance with best conservation practice and the principles and processes defined in the Burra Charter.

Policy 3.3

Significant fabric from all periods of the place must be respected, with evidence of all phases of the history and use of the place kept in situ in accordance with the policies in this document.

Policy 3.4

Disturbance of significant physical fabric is acceptable where it provides information necessary for the conservation of the place and the loss of cultural significance is slight.

Policy 3.5

Where intervention of significant fabric for non-conservation purposes is unavoidable, the loss of cultural significance should be minimised. Within these areas, fabric of a lower relative significance should be disturbed in preference to fabric with a higher relative value.

Policy 3.6

Where significant fabric is damaged, the repair of the original element should be done in preference to its replacement with new. This preserves the intactness and the significance of the place.

Policy 3.7

All significant fabric should, wherever possible, be repaired in situ without removal of fixings. Earlier finishes such as paint, polish etc. should not be removed unless it is necessary for the repair of the elements, or the finish has deteriorated, or been substantially lost.

Policy 3.8

The introduction of new fabric into an existing significant element should only occur where the original element is in danger of failure and the new fabric will ensure the long-term survival of the element.

Policy 3.9

All new evidence uncovered during works to the place should be recorded and added to the existing archive on the place or incorporated into a report or addendum to this Conservation Management Plan, as appropriate.

Policy 3.10

The individuals responsible and the procedures for making policy decisions on the place must be identified and approved by the City of Parramatta Council and other controlling authorities before any works can commence.

Policy 3.11

At the documentation and construction stages of any works on the significant elements of the place, a qualified conservation architect should be appointed. This architect should prepare the documentation and provide on-site assistance and direction as the work proceeds. Suitably experienced tradesmen and contractors should be engaged to carry out the works. They should be approved by the conservation architect before work commences. All documentation should be in accordance with the policies in this Conservation Management Plan.

5.4. USE AND OWNERSHIP

BACKGROUND, OPPORTUNITIES AND CONSTRAINTS

The Cathedral has been in use by the Anglican community of Parramatta for worship and religious purposes for over 210 years since the establishment of the first church at the site in 1803. Throughout this period the Cathedral has played a pivotal role as a distinctive landmark within the CBD of Parramatta, and given its close proximity to the Parramatta Town Hall, and as a backdrop for numerous local celebrations, both religious and non-religious.

The Anglican Church of NSW and the Parish of St John's are committed to the continued conservation of the Cathedral as a significant item of Anglican heritage in Australia, including its ongoing use as a place of religious worship in Parramatta.

This CMP has been undertaken in the context of providing a framework to address key challenges of the future conservation and use of the site, as follows:

- fragmented facilities and aging assets;
- no one facility to worship as a single congregation on large ceremonial days, or facilities that allow multiple congregations to gather together in a common indoor space;
- conservation and upgrade challenges of the Cathedral;

- recognition of the Cathedral and role of the Parish within the emerging civic centre of Parramatta.

As result, the Parish Objectives are:

- implementation a 100-year masterplan and retention of the all land holdings within the St John's Precinct;
- retention of the primacy of the Cathedral within the St John's precinct and creation of interconnected spaces for the various congregations;
- expansion of the ministry within Parramatta and as an active use within the City of Parramatta;
- conservation of the Cathedral building within its setting; and
- creation of connections with the broader City of Parramatta.

Policy 4.1

The place shall remain as a place of religious worship so long as that function does not compromise the cultural significance of the place or obscure an understanding of its significance.

Policy 4.2

St John's Anglican Cathedral building should remain as the primary focus for the religious worship use of the site.

Policy 4.3

Buildings of Little/Neutral significance, such as Marsden Hall may be altered or removed to provide additional or newly evolving uses that support and enhance its primary use of the site for religious worship. Structures identified as of no or intrusive significance should be removed.

Policy 4.4

If new uses are found necessary, these should be compatible with other uses on the site.

5.5. HERITAGE CURTILAGE

BACKGROUND, OPPORTUNITIES AND CONSTRAINTS

Heritage curtilages are established as a management tool to set a physical boundary around the significant aspects of a place. In some cases, this curtilage includes a land buffer to protect the context of a significant element from surrounding impacts. Curtilages are particularly important when an item is heritage listed as they establish legal boundaries that determine when approvals are required and what types of approvals are required.

The Heritage Council uses the following definition:

- Curtilage: The area of land surrounding an item, area or place of heritage significance that is essential for retaining and interpreting its heritage significance;
- Expanded curtilage: where the heritage curtilage required is greater than the property boundary. (In defining an expanded curtilage, the prominent observation points from which the item can be viewed, interpreted and appreciated must be identified.)¹

St John's Anglican Cathedral site located at 195 Church Street, includes the Cathedral, Parish Hall and Verger's cottage, and has a real description of Lots 1 & 2, DP 1110057. Lot 1 comprises of the

¹ Helen MacFarlane, Heritage and Development: A Lawyer's Perspective, Heritage Information Series, Parramatta, NSW Heritage Office, 2000, p.11.

Cathedral and the Verger's cottage, and the eastern two-thirds of the 1910 Parish Hall building, while Lot 2 incorporates the remainder of the 1910 all as well and 1960's additions.

The curtilage identified as part of the SHR listing for St John's Anglican Cathedral incorporates the majority of Lot 1, DP 1110057, with the exception of the area of land occupied by the Parish Hall. The SHR listed curtilage also includes the open space area to the south of the Parish Hall, located within Lot 2, DP1110057.



Figure 5.4.1: Existing SHR listed curtilage for St John's Anglican Cathedral.

(Source: SHR Plan No. 2305, www.environment.nsw.gov.au)

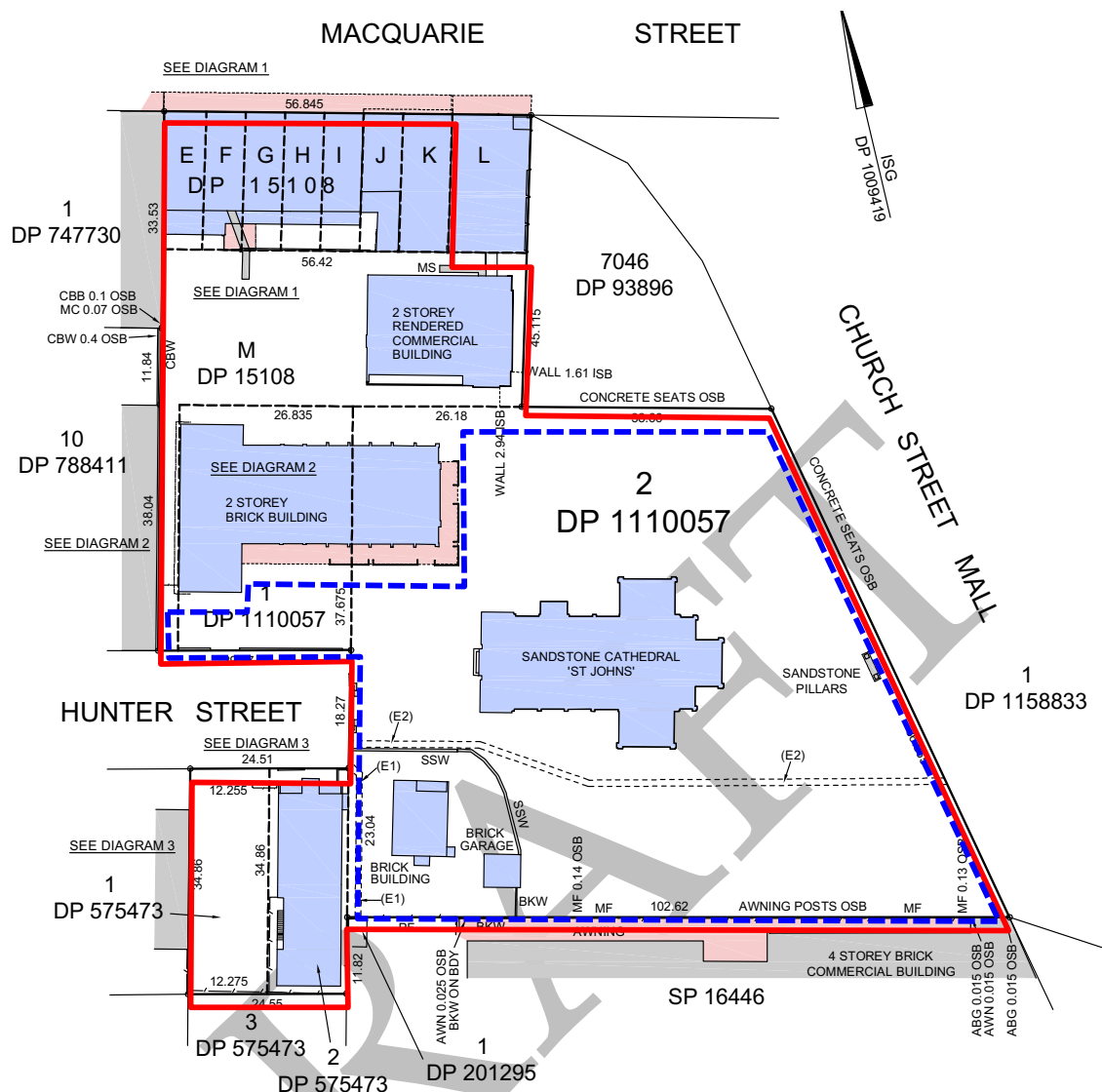


Figure 5.4.2: Legal title boundary for St John's Anglican Cathedral being Lot 2, DP 1110057. The subject site considered in this CMP is outlined in red. The SHR listed boundary for St John's Cathedral is identified in blue.

(Source: RealServe Surveys, Ref: 56176DM, 13 May 2015)

The boundary of St John's Cathedral would appear to have changed little since its earliest establishment. While there is documentary evidence that the grounds were historically surrounded by different styles of fencing, the existing open arrangement with no fences appears to date from the early 1950s, at which time an agreement with the church authorities enabled Council to use the grounds. The siting of the Cathedral at the terminus of Church Street was a deliberate act of civic design, as evidenced in the 1804 plan of Parramatta (Figure 2.1.1) and demonstrates the important role played by the Church of England in the earliest decades of the settlement of the colony. The siting of the Cathedral within its open landscape setting would appear to be rare in the CBD's of Sydney and Parramatta, and is a remnant of the planned open space around the church since its earliest construction. The current lot boundary with the Cathedral would appear to have been established from 1823, and remains largely open with the exception of the small encroachment at the north-west corner (Parish Hall) and south-west corner (Verger's cottage). The adjacent open space character of Centenary Square and Church Street Mall, as well as Hunter Street, retain the earliest views to the Cathedral from all four sides.

This CMP recommends a minor change to the boundaries for the SHR listed curtilage, and that is to include the area of the north-west corner of the property, currently occupied by part of the Parish Hall. This would incorporate the full area of the earliest property boundary of the church (1823).

Incorporation of the Parish Hall (part) and Verger's cottage, within the proposed SHR listed curtilage recommended in this CMP does not indicate that these structures are of State significance, however, the land within the c.1823 boundaries of the Cathedral is considered to be of State significance.

In recognition of this, this CMP proposes the inclusion of an additional exemptions for that portion of the proposed SHR curtilage that contains the Parish Hall:

- i. *Internal alterations to the existing Parish Hall, or a new structure on the Parish Hall site, are exempt from Heritage Council approval under Section 57(1) of the Heritage Act 1977 where such alterations do not involve modification to the exterior, and are in accordance with the policies of this CMP.*

Given the importance of St John's Anglican Cathedral within the broader setting, this CMP also proposes an expanded curtilage as per the definition above. While this expanded curtilage has no statutory protection, potential impacts on views to, and the setting of, the Cathedral should be considered in any proposals for re-landscaping or other redevelopment in these areas. Re-landscaping or redevelopment in these areas should seek to enhance the exceptionally and highly significant views to the Cathedral, and incorporative means to interpret the historic landscape setting of the Cathedral. Refer to Sections 5.6 and 5.7 for detailed policies.

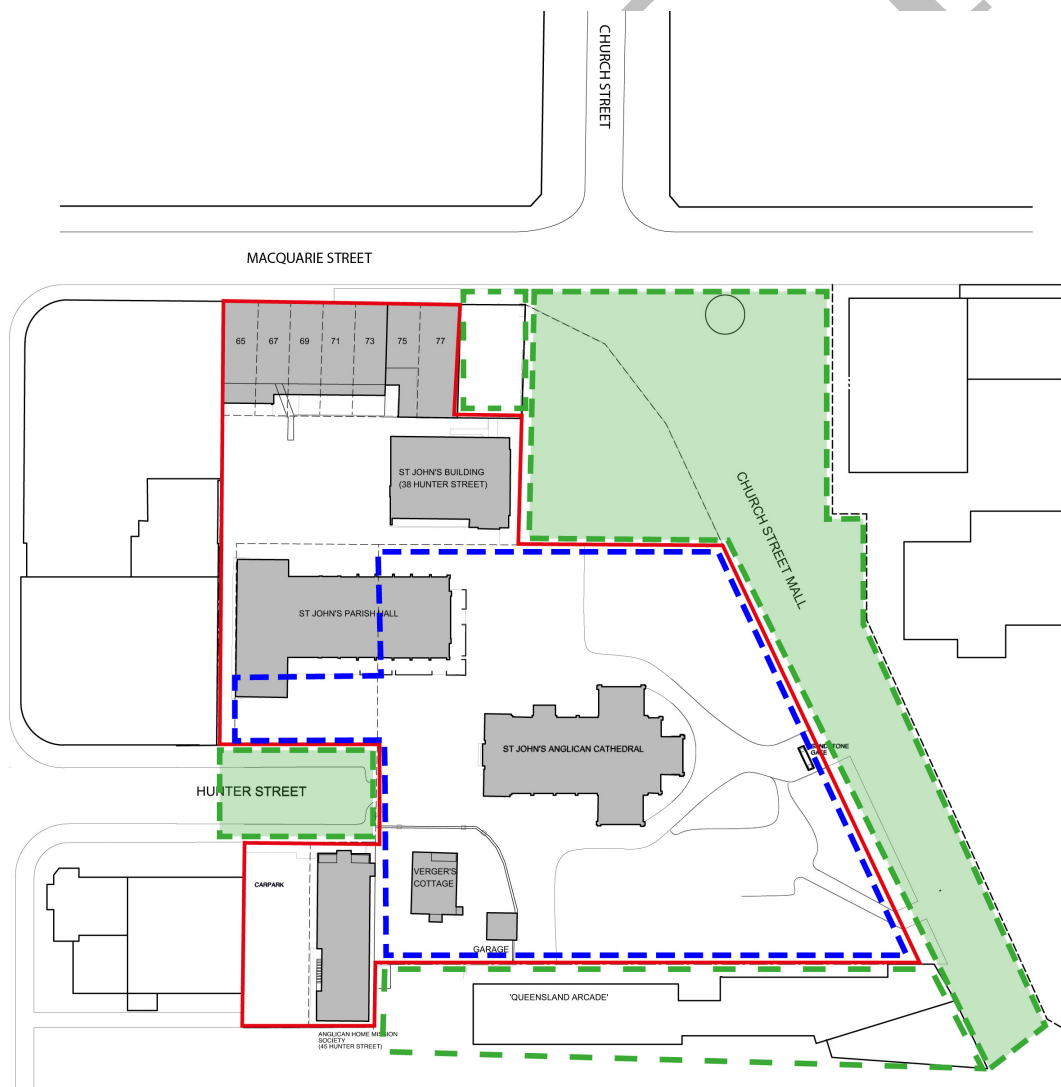


Figure 5.4.3: The proposed extension to the SHR listed curtilage for St John's Anglican Cathedral is identified in blue. The proposed expanded curtilage is shaded in green.

(Source: RealServe Surveys, Ref: 56176DM, 13 May 2015)

Policy 5.1

Consider extending the existing SHR listed curtilage for St John's Anglican Cathedral to include all of the land within the c.1823 boundaries of the Cathedral, as per Figure 5.4.3.

Policy 5.2

Consider the gazettal of the following additional exemption for that portion of the proposed SHR curtilage that contains the Parish Hall:

- i. Internal alterations to the existing Parish Hall, or a new structure on the Parish Hall site, are exempt from Heritage Council approval under Section 57(1) of the Heritage Act 1977 where such alterations do not involve modification to the exterior, and are in accordance with the policies of this CMP.*

EXPLANATORY NOTES

- The Anglican Church Property Diocese of Sydney as the Trustees of the Parish of Parramatta (ACPT) and the St John's Parramatta Endowment Fund should refer the proposed SHR listed curtilage for consideration by the NSW Heritage Division with regard to amending the existing SHR listed curtilage.

5.6. SETTING AND VIEWS

BACKGROUND

St John's Anglican Cathedral, in its open, landscaped setting, is significant at a State level for its historic and contemporary landmark qualities within the Parramatta city centre, and for its ability to demonstrate the importance of the church within the historic development of the town plan of Parramatta.

Its location at the southern terminus of Church Street, established as early as 1799, was a deliberate act of civic design, and contributes to the understanding of the importance of the church within the development of the town plan of Parramatta. Its location resulted in the realignment of Church Street south of Macquarie Street in a south-easterly direction towards Parramatta Road. This importance was subsequently reinforced by Governor Macquarie in his revised town plan, with the establishment of Hunter Street following an east-west alignment from the church. The siting of St John's Cathedral within its existing open setting dates from the earliest years of the township of Parramatta. St John's Park and Centenary Square would appear to be remnants of the planned open space to the north of the Cathedral, as indicated on the 1804 plan.

Today, the role of the church in the historic development of Parramatta can be understood in:

- the retention of views southwards along Church Street, and eastwards along Hunter Street;
- the siting of the Cathedral within its open, landscaped setting;
- its proximity to the adjacent St John's Park, Centenary Square and Church Street mall, which enable views of the Cathedral in-the-round;
- the visual connection between the Cathedral and the Parramatta Town Hall; and
- its property boundaries established since at least 1823.

Parramatta CBD is under intense development pressure, particularly with regard to residential and commercial development. There are a number of development proposals within the Parramatta CBD that will be visible in the key views to the Cathedral, most noticeably the development within Parramatta Square. Potential impacts of new development within the St John's study area should be assessed with regard to and in the context of the changing skyline of Parramatta.

OPPORTUNITIES AND CONSTRAINTS - VIEWS

Key views to the Cathedral have been identified and assessed in Section 2.4 of this CMP.

While the view southwards along Church Street is somewhat cluttered by temporary structures and street trees along Church Street and within Centenary Square, views towards the Cathedral remain possible along this axis. It would not be difficult to enhance this view by the selective removal or management of these items, and strengthening of the presence of the Cathedral in this view should be encouraged.

Similarly, the various structures and plantings within Centenary Square impede, to varying degrees, views of the Cathedral from within the square. It is important to note that these views are not static, and change as one moves through the square; however, the backdrop to the Cathedral and the towers is presently largely open sky, allowing the Cathedral to dominate the skyline.

The view eastwards along Hunter Street is dwarfed by the existing high-rise development on either side of the street, however expands and opens out as one moves eastwards, closer to the Cathedral. Historically Hunter Street has always been slightly off centre to the orientation of the church. However, it was not until the construction of the existing high-rise commercial development, right up to the southern boundary, that the views of the towers along Hunter Street became partially obstructed. The backdrop to this view is likely to change dramatically with the construction of the various towers within the Parramatta Square development to the east, although a slice of open sky directly above the towers may remain in closer views.

Finally, the visual connection between the Cathedral and the Town Hall demonstrates the historic association of these two sites from the earliest days of Parramatta, and reinforces the Cathedral's place in the civic heart of Parramatta.

Policy 6.1

The key views to the Cathedral (as shown in Figures 3.3 and 3.4) should be maintained and enhanced.

Policy 6.2

Views of the Cathedral and its towers within a backdrop of open sky should be maintained and protected in the views eastwards along Hunter Street and southwards from Church Street.

Policy 6.3

Views of the Cathedral and towers within a backdrop of sky is desirable in the changing view from within Centenary Square as it moves southwards along Church Street Mall.

Policy 6.4

Any new development and/or landscaping proposals within and around the site (including within St John's Park, Centenary Square and along Church Street mall) should be sited so as to not obstruct or impinge on these views.

Policy 6.5

Any new landscaping proposals for St John's Park and the grounds on the northern side of the Cathedral should consider opening up and reinstating a clear view towards the Cathedral and towers in the view southwards along Church Street.

Policy 6.6

Future consideration should be given to broadening the view eastwards along Hunter Street, such that the full width of the western elevation of the Cathedral is visible.

OPPORTUNITIES AND CONSTRAINTS - SETTING

Today, the Cathedral remains sited within a predominantly open, landscaped setting, established as early as 1823, and largely undeveloped with the exception of the encroachment of the Parish Hall and Verger's cottage at the north-west and south-west corners respectively. A review of the historic drawings and photographs indicates that the landscaped nature of the Cathedral's grounds, as well as St John's Park evolved from one that was largely devoid of plantings, as indicated in the earliest

sketches and drawings, to one heavily planted at different time periods. (Note: a full assessment of the development of the landscape and the existing trees and their significance has not been undertaken as part of this CMP.)

Historically, there appears to have been a strong relationship between the grounds of the Cathedral and St John's Park. While an analysis of the historic documentation would indicate that the Cathedral grounds and former St John's Park have at different times been separately fenced, an entrance to the Cathedral and its grounds has been provided through the park as an extension of the main axis of Church Street since the construction of the initial 1803 church structure. This is indicated in the earliest sketches of the church from 1803, that show a gated entrance through an encircling fence. It is similarly indicated in the 1823 plan, which clearly shows a gate and path extending from the southern end of Church Street as it intersects with Macquarie Street, and prior to its redirection to the southwest around the church. It is also at this time that the existing boundaries around St John's Cathedral and its grounds are identified, although the western, eastern and southern boundaries had been established from as early as 1814.

The northern entrance through St John's Park was available from 1803 until well into the 1950's, at which time it became less pronounced with the removal of the encircling fences around the Cathedral, although it remained evident in the pattern of pathways. The historic photographs indicate that this entrance was somewhat formalised from the late 19th century, with the establishment of garden beds, a fountain and grassed areas within St John's Park, such that the park became an extension of the grounds of the church. The importance of this entrance is similarly reflected in the orientation of the 1911 Parish Hall, with its main entry towards it. Between the 1950s and the 1970s the legibility of this northern entrance was slowly eroded, such that it is no longer legible in the current landscaping of Centenary Square. The opening up of the grounds from the 1950s would appear to coincide with the new management agreement between the Parish and the Parramatta City Council regarding the use and maintenance of the grounds immediately around the Cathedral.

Together the Cathedral grounds and the former St John's Park formed an important and early publically accessible open space within the CBD of Parramatta, that continued well in to the 1970's, and the pedestrianisation of Church Street. While St John's Park remains defined on the western side by low scale commercial development, the remaining boundaries and indeed the alignment of Church Street, are no longer readily legible in the current arrangement of Centenary Square.

In contrast, much less information is available regarding the early western entrance to the Cathedral grounds. Being located between the two towers, architecturally the entrance to the Cathedral on this side is far grander than that on the northern side. However, the approach to the Cathedral along Hunter Street does not appear to have been as important as that from St John's Park. This is likely a result in the conflict within the historic plan for Parramatta, with the church located at the southern boundary of the early town plan; and the ecclesiastic tradition for an east-west orientation for the church. This was further reinforced with the development of the commercial district of Parramatta to the north, while to the west, development was predominantly residential. Historic sketches and photographs from the mid 19th century show a gated entrance within an enclosing fence, beyond which is a large expanse of gravel/paving. Currently the transition from Hunter Street to the grounds of the Cathedral is ill-defined, marked by low stone kerbing and walling, and an automatic vehicular gate.

A third entrance to the Cathedral grounds was provided through the Royal Memorial Gates, constructed in 1913. The Royal Memorial Gates created a new gated entrance on Church Street, with wrought iron gates and palisade fencing. The palisade fencing was removed by the 1950s, however the stone arch and iron gates currently remain in place.

Policy 6.7

Opportunities to strengthen the understanding of the Cathedral within its historic landscape setting, should be considered in future redevelopment and landscaping proposals.

Policy 6.8

The significant setting of the Cathedral within its landscaped grounds, including its historic and visual association with the adjacent St John's Park (current Centenary Square), must be retained, respected and not obscured.

Policy 6.9

A full assessment of the existing landscape components, including trees, to determine their condition and significance should be undertaken as part of the process for planning for redevelopment at the site.

Policy 6.10

New landscaping and development proposals should seek to enhance the presence and visual prominence of St John's Anglican Cathedral within its open landscape setting, including the adjacent St John's Park, Centenary Square and Church Street Mall, through the removal of later plantings and structures of lesser significance, and careful placement of new landscaping and structures both within and adjacent to the site.

Policy 6.11

Any new proposals for landscaping around St John's Anglican Cathedral should be informed by the historic and aesthetic values of the place. Future proposals for the landscape setting should consider methods to enhance the heritage significance of the place. Where appropriate, the historic arrangement and development of the site should be interpreted, in particular the extension of Church Street through St John's Park and Centenary Square to the former northern gated entrance to the Cathedral grounds.

Policy 6.12

Opportunities to strengthen the presence and entry to the Cathedral on the western side should be considered in future landscaping proposals.

Policy 6.13

The selection of new trees, soft and hard landscaping elements should be informed by the historic character of the garden setting of St John's Anglican Cathedral and former St John's Park.

Policy 6.14

Future proposals for the setting of St John's Anglican Cathedral should preclude the parking of vehicles within areas of exceptional, high and moderate significance. If required, drop off zones for weddings or funerals, or for disabled access, could be appropriate, and should be sensitively designed in to future landscaping proposals around the Cathedral.

Policy 6.15

The Royal Memorial Gates, identified as of high significance should be retained and conserved in situ. Where appropriate, consideration could be given to reinstating its status as a gated entry.

5.7. POTENTIAL FOR REDEVELOPMENT

5.7.1 POTENTIAL FOR REDEVELOPMENT - SITE

BACKGROUND

Ultimately, there is a limit to the amount of building possible on the site given the exceptional and high significance of the Cathedral, its setting and context. However, there are large sections at the periphery of the St John's study site that contribute little to the overall significance of the place, and could be considered for redevelopment.

There are increasing demands on the continued use of the Cathedral and its related facilities. On any given Sunday, services and meetings are fragmented across the day, held in multiple languages and in multiple locations across the site. As such, interaction between the different congregations is difficult to achieve. Currently, there is no one facility to worship as a single congregation on large ceremonial days, or facilities that allow multiple congregations to gather together in a common indoor space. It is anticipated that as the congregation grows, the lack of available space for the

whole congregation to meet, will become more critical. If this is not addressed, there is a risk of the Cathedral building becoming less viable for its original exceptionally significant use.

In this respect, the current master plan for the St John's Anglican Cathedral and associated land holdings seeks to:

- Provide up-to-date and flexible facilities suitable for current and future usage of the Cathedral;
- Enhance the presence of the Cathedral within the Parramatta community by provided activated and transparent uses;
- Respond to the changing urban context and reinforce the presence of the Cathedral within the centre of Parramatta; and
- Secure and maximise future revenues for the benefit of the parish community and the ongoing conservation of the Cathedral.

The conservation policies below have been formulated to ensure that key aspects of significance of the site, as identified in 5.2 above, are adequately considered, maintained and conserved in any changes or development. Any proposals for new building infrastructure should retain and enhance these significant qualities of the place.

Potential redevelopment zones as well as existing structures that could be redeveloped, are included in Figure 5.7.1 below.

OPPORTUNITIES AND CONSTRAINTS

A primary means of appreciating the State significance of the Cathedral, and its important role in the historic development of Parramatta, is its siting and visual prominence, within its expansive open setting, including its visual and physical relationship to the former St John's Park. Together, the Cathedral and the park have formed important public open spaces within the centre of Parramatta from the earliest decades of the 19th century. The former St John's Park is a remnant of possibly the earliest designed public square, set down by Governor Phillip in his town plan for Parramatta, in both NSW and Australia. While it has been subsumed into the present-day Centenary Square, it continues to provide an important public open space function for the centre of Parramatta.

As such, the protection and enhancement of the amenity of these public spaces is paramount to ensuring an ongoing appreciation of their significance and that of the Cathedral, and to ensure that they remain viable and well-loved open spaces, linked to the Cathedral, in the developing plan for Parramatta. Intrinsic to this is appropriate landscaping reflecting their significance, while also maintaining access to sunlight.

Similarly, the two towers of the Cathedral are unique in early Australian church architecture. Their original form, character and texture is most dramatically evident when the sun reaches this elevation at its most acute angle around midday. As such, new development, both within and beyond the boundaries of the present study area, should maintain the prominence, legibility and appreciation of these elevations and ensure key periods of access to sunlight are maintained.

Policy 7.1

Any new development at the St John's Anglican Cathedral site should retain and enhance the key aspects of its cultural significance as identified in Section 5.2 above.

Policy 7.2

Any new development at the site must take in to consideration the cultural significance of the place, its individual elements and setting of exceptional and high significance. New development at the site should be sited on areas of lesser significance. New development within areas of exceptional and high significance must not occur. Limited development within areas of moderate significance may be possible provided that it is for support facilities that maintain and enhance the significance, use and viability of the Cathedral as a place of worship. Potential development zones at the site are shown on Figure 5.7.1.

Policy 7.3

Future development proposals at the site should consider opportunities to remove elements of little/neutral significance or intrusive elements.

Policy 7.4

The key views to the Cathedral (as identified in Figures 3.3 and 3.4) should be maintained and enhanced in accordance with Policies 6.1 to 6.6.

Policy 7.5

Any new development located behind the Cathedral within the views from Centenary Square and southwards along Church Street should be sited and be of a scale such that it does not visually dominate the body of the Cathedral or the towers.

Policy 7.6

Any new development should be sited and configured so as to maintain direct sunlight on to the eastern and northern elevations of the Cathedral and grounds for as long as possible throughout the year.

Policy 7.7

Any new development should be sited and configured so as to maintain at least 30 minutes of glancing sunlight as it reaches the western elevation of the Cathedral around midday in mid-winter; and at least 20 minutes of sunlight at the equinox.

Policy 7.8

Any new development on, or adjacent to, the site should be of a height, form and materiality that does not dominate the Cathedral or Verger's cottage, or detract from their existing setting within their landscaped open space.

Policy 7.9

The street wall height (podium) of any new development adjacent to the Cathedral should not be higher than the eaves line of the towers (underside of the Cathedral spires). Taller buildings above this podium could be considered appropriate, provided that these are set back from the street wall edge, do not visually dominate the Cathedral and provide the minimum amount of sunlight in accordance with Policy 7.7 above.

Policy 7.10

Any new development should seek to strengthen the appreciation of the historic and social value of the Cathedral within Parramatta, through reinvigoration of activity and use of the place.

Policy 7.11

Any new development must consider the high level of archaeological potential (both Aboriginal and historical) identified for the site, and avoid impacts to potential State significant archaeology where possible.

5.7.2 POTENTIAL FOR REDEVELOPMENT – ST JOHN'S ANGLICAN CATHEDRAL BUILDING

OPPORTUNITIES AND CONSTRAINTS

St John's Anglican Cathedral is of exceptional significance for its historic, aesthetic, social and scientific values. There is limited potential for adaptation of, or additions to, St John's Anglican Cathedral to accommodate changes in use or the provision of additional accommodation. The primary use of St John's Cathedral for religious worship purposes is of exceptional significance, and any additions or alterations could only be considered appropriate if they were to support this use and maintain it in to the future.

Unfortunately, there are gaps in the available information as to the historic development of the internal layout of the Cathedral.

The orientation of the Cathedral with the chancel at the eastern end, and entries on the western end and northern side, was established during the construction of the original church at the site in 1803. While the location and arrangement of furniture (pews, pulpit, organs etc.) has evolved and

changed several times during the church's first decades, the current arrangement of furniture largely remains unchanged since the start of the 20th century.

The historic photographs identified as pre-1883 (prior to the construction of the transepts) indicate that while the pulpit and reading desks themselves have changed, their current location, at the southern and northern side of the chancel respectively, had been established by this time. Similarly, the orientation of the pews towards the east had been established by this time, although were laid out to provide side aisles as well as a centre aisle. The current arrangement and joinery of the pews dates from the 1960s, at which time the floor was excavated and a new sub-floor provided below a new timber floor.

The historic plans indicate, however, that the pulpit moved several times in the earliest decades of the church, located at varying times either at the eastern end in front of the chancel, and within the centre of the church. The changing location of the pulpit likely also coincided with changes to the orientation and construction forms for the pews.

In a description of the interior of the church dated 1839 describes the three-decker pulpit as being located in the centre of the church in front of an organ located within a gallery that extended into the body of the church from the line of the inner walls of the towers. The body of the church contained two sets of pews facing westwards, on either side of which was an aisle paved with flagstones and another set of pews extending along each side wall. Pews were assigned to different people who had sponsored them, including the Governor, officers of the military, the Macarthur and Blaxland families and other prominent citizens of the district (refer to Section 2.1.5).

This description closely resembles a sketch plan of the interior attributed to Mr E.L. Rowling. The sketch is a later tracing of an earlier plan, and would appear to be based on the recollections, and as such, its veracity is difficult to ascertain.

The 1846 tapestry, however, while considered to be relatively abstract, does indicate the three-decker pulpit in front of a pipe organ, and above a series of entry doors, which would indicate a location at the centre of the church.

While the interior of the Cathedral, its cruciform shape as well as the internal fabric of its stone walls, timber roof structure and boards, has been identified as being of exceptional significance, important pieces of furniture elements associated with key phases of use within the Cathedral have been identified as being of high significance. These exceptional and highly significant original spaces/elements that are able to demonstrate key phases of change and use of the building. The layout of the pews and indeed their materiality, have been identified as of moderate significance, as elements that contribute to the overall significance of the place. Only the pews within the south transept, dating from the 1880s have intrinsic significance in their own right and should be retained.

Presently the Cathedral offers services and meetings for English, Persian and Chinese congregations, however, only the English congregations meet within the Cathedral. This is partly due to language, but also due to the formal setting of the Cathedral, which does not suit their style of worship.

The Parish Council has identified as part of the master planning exercise a desire to open the Cathedral for less formal meetings as a means to ensure that it remains in use and hence viable as a place of worship into the future.

Policy 7.12

Future alteration of the Cathedral, should take into consideration the relative significance of its individual elements and spaces. Such alteration should preferably be located on areas of lesser significance and only be considered so as to maintain the current primary use of the Cathedral for religious worship.

Policy 7.13

A small addition to the south of Cathedral to support the ongoing significant use of the Cathedral could be considered, provided that this addition:

- *Maintains and supports the ongoing use of the Cathedral for religious worship such as a crying room or bathroom (kitchens or hospitality rooms are not considered appropriate);*

- *Is not sited within areas of exceptional or high significance;*
- *Meets the general conservation policies for general redevelopment of the site identified in subsection 5.7.1 above; and*
- *Is of a scale, form and materiality that does not detract from the significance of the Cathedral within its open landscaped setting.*

Policy 7.14

Opportunities to reinstate or interpret significant fabric and spaces should be considered in any proposal for future redevelopment.

Policy 7.15

Proposals to re-orientate or create a more flexible setting within the Cathedral should retain and conserve fabric and elements of exceptional and high significance, preferably in their existing location. New furniture could be installed provided that it supports the ongoing use of the Cathedral as a place of religious worship, and does not distract from the appreciation and interpretation of the fabric and furniture elements of exceptional and high significance. Replacement furniture should reflect the high quality of workmanship of the Cathedral.

EXPLANATORY NOTES

- New works should respect and not distort or obscure the significance of St John's Anglican Cathedral, or detract from its interpretation and appreciation. Conjectural period detailing in new work is not recommended and is not in accordance with the conservation philosophy of the Burra Charter. New work should be readily identifiable as such, and have minimal impact on the significance of the Cathedral.
- Design and construct alterations and additions in a way that if they were to be removed in the future, the essential form and integrity of the earlier structure and layout would be unimpaired or easily retrieved.
- Additions or alterations to the elevations flanking areas of exceptional or high significance are not appropriate.
- A discrete addition located on the southern side of the Cathedral within the area of moderate significance could be considered appropriate provided that it maintains the usability and viability of the Cathedral for religious worship. Such uses could include a small bathroom or crying room, however a kitchen or hospitality room would be considered to be inappropriate. Any proposals for such an addition should include an analysis of the existing use of the Cathedral, particularly the smaller spaces such as the entry porches and rooms within the tower, and the potential impacts associated with the provision of new services such as electricity, gas and plumbing. The rationalisation and reuse of existing spaces to provide new functions may be preferable than the construction of an addition.
- Changes to the internal layout should retain and conserve those elements of the space, including building fabric and furniture items identified as of exceptional and high significance, preferably in their current location. New pews or informal seating could be considered, provided that it is of high craftsmanship, and a selection of the existing pews are retained for interpretation purposes.
- Refer to subsections 5.11 for policies regarding upgrading of the Cathedral for essential services, compliance with building, fire protection and equitable access codes.
- Refer to subsection 5.19 for policies regarding the J.W. Walker organ and to subsection 5.18 for policies regarding moveable heritage items (furniture).

5.7.3 POTENTIAL FOR REDEVELOPMENT – ST JOHN’S PARISH HALL

The Parish hall has been identified as of moderate significance, primarily as an ancillary space for the Cathedral, whose close proximity and orientation to the Cathedral provides a clear visual link between the two structures and their associated uses. The hall, being the second ancillary building on the site, demonstrates the evolution of the site in response to the changing needs of the community. The first weatherboard Sunday school building at the site was initially relocated, and subsequently demolished in 1966 to make way for the present Marsden Hall. As such there is a demonstrated pattern of renewal and change at the site with respect to the provision of support buildings and ancillary facilities.

While not assessed, the hall likely also contributes to the social significance of the broader site as the centre of the Anglican community in Parramatta. Architecturally the design and detailing of the hall reflects its pragmatic function. While it retains a relatively high degree of integrity externally (albeit with later modifications and additions), it does not exhibit strong characteristics of any particular architectural style. The siting of the hall, orientated to the east, does enable an understanding of the historic importance of the northern entrance, and the association between the Cathedral and St John’s Park.

The provision of adequate and flexible facilities is essential in order to maintain the site’s exceptionally significant use for religious purposes, a key aspect of the broader significance of St John’s Anglican Cathedral. Retention of the hall, modification of the interior and/or a discrete addition at the rear may be possible, provided that these continue to support the ongoing use of this building and its association with the Cathedral. There may also be the opportunities to open up the hall to its setting in order to improve its relationship and connection to the use of the Cathedral. However, the development of either of these options should consider the possible benefits of retaining the hall structure against the potential impacts to the broader significance of the Cathedral within its setting; lost opportunities for enhancing the appreciation of the Cathedral within its setting; and the ability of such proposals to ensure the ongoing viability of the Cathedral and its exceptionally significant use.

The demolition of the Parish Hall would be considered appropriate provided that any replacement building continues to support and strengthen the key aspects of significance of St John’s Anglican Cathedral within Parramatta, in particular: the continuation of use of the site for religious worship; its landmark qualities within the CBD of Parramatta; and an appreciation and awareness of the significance of the Cathedral generally.

Policy 7.16

The retention or modification of the Parish Hall may be possible, provided that it supports the ongoing use and viability of the Cathedral for religious worship. Any proposals for retention or modification should consider the benefits of retaining the hall against the potential impacts and lost opportunities for enhancing the appreciation of the Cathedral within its setting and ensuring the ongoing viability of the Cathedral and its exceptionally significant use.

Policy 7.17

Proposals to adapt or replace the Parish Hall could be considered appropriate provided they continue to support and strengthen the key aspects of significance of St John’s Anglican Cathedral, in particular:

- *the continuation of use of the site for religious worship;*
- *its landmark qualities within the CBD of Parramatta; and*
- *an appreciation and awareness of the significance of the Cathedral generally.*

Policy 7.18

Any replacement building should be sited such that it does not encroach further into the setting of the Cathedral. The eastern and southern boundaries should not extend further than the existing footprint of the 1910 building.

Policy 7.19

Any replacement building should maintain and enhance its historic, visual and social connection with the Cathedral, through the inclusion of church related spaces and uses.

5.7.4 POTENTIAL FOR REDEVELOPMENT – VERGER’S COTTAGE**OPPORTUNITIES AND CONSTRAINTS**

The Verger’s cottage has been identified as of moderate significance primarily for its historic association with the development of St John’s, as well as for its aesthetic importance as a late nineteenth century cottage that contributes to the low-scaled open landscape character around the Cathedral. Although located within the SHR located curtilage of St John’s Anglican Cathedral, it does not exhibit characteristics that would qualify it for listing on the SHR in its own right. Externally the cottage remains relatively intact. Internally, while the cottage has been largely stripped of its original architectural character, the existing internal layout largely remains.

Currently the cottage is no longer used as a residence for the Cathedral, and has been occupied by Anglicare’s Child, Youth and Family Services Street Outreach program since 2001. Although no longer used as a residence for the Cathedral, it retains an association with the Anglican church through its current use.

Retention of the cottage in the first instance is preferred. Modification of the interior and a discrete addition at the rear may be possible, provided that these support the ongoing use of this building and its association with the Cathedral.

Redevelopment of the cottage site would be considered appropriate only if it was required to support and enhance the use and viability of the Cathedral.

Policy 7.20

Retention of the Verger’s cottage is preferred in the first instance. If required, a small, discrete addition at the rear of the cottage may be possible, provided that it supports the ongoing use and viability of the Cathedral for religious worship.

Policy 7.21

Alteration or addition at the rear of the cottage, within the areas of lesser significance, may be considered appropriate provided that the form, scale and materiality of the addition does not detract from the significance or scale of the cottage. The height of any new addition should not be higher than the ridge height of the existing cottage.

Policy 7.22

Prior to the preparation of proposals for refurbishment of the cottage, a detailed fabric analysis of the exterior and interior of the cottage, and a review of the grading of significance, should be completed. Fabric and spaces should be treated in accordance with the Treatment of Gradings of Significance identified in subsection 5.2.2.

Policy 7.23

Redevelopment of the Verger’s cottage site would be considered appropriate only if it was required to support and enhance the use and viability of the Cathedral. Any new structure should follow the existing north and east alignments, and not extend further in to the site.

Policy 7.24

Further opening up and removal of dividing internal walls within the Verger’s cottage to create large spaces may be appropriate, provided that these retain evidence of the original layout.

Policy 7.25

Opportunities to reinstate or interpret significant fabric and spaces of the Verger’s cottage, such as the chimneypieces or ceilings, could be considered in any proposal for future redevelopment.

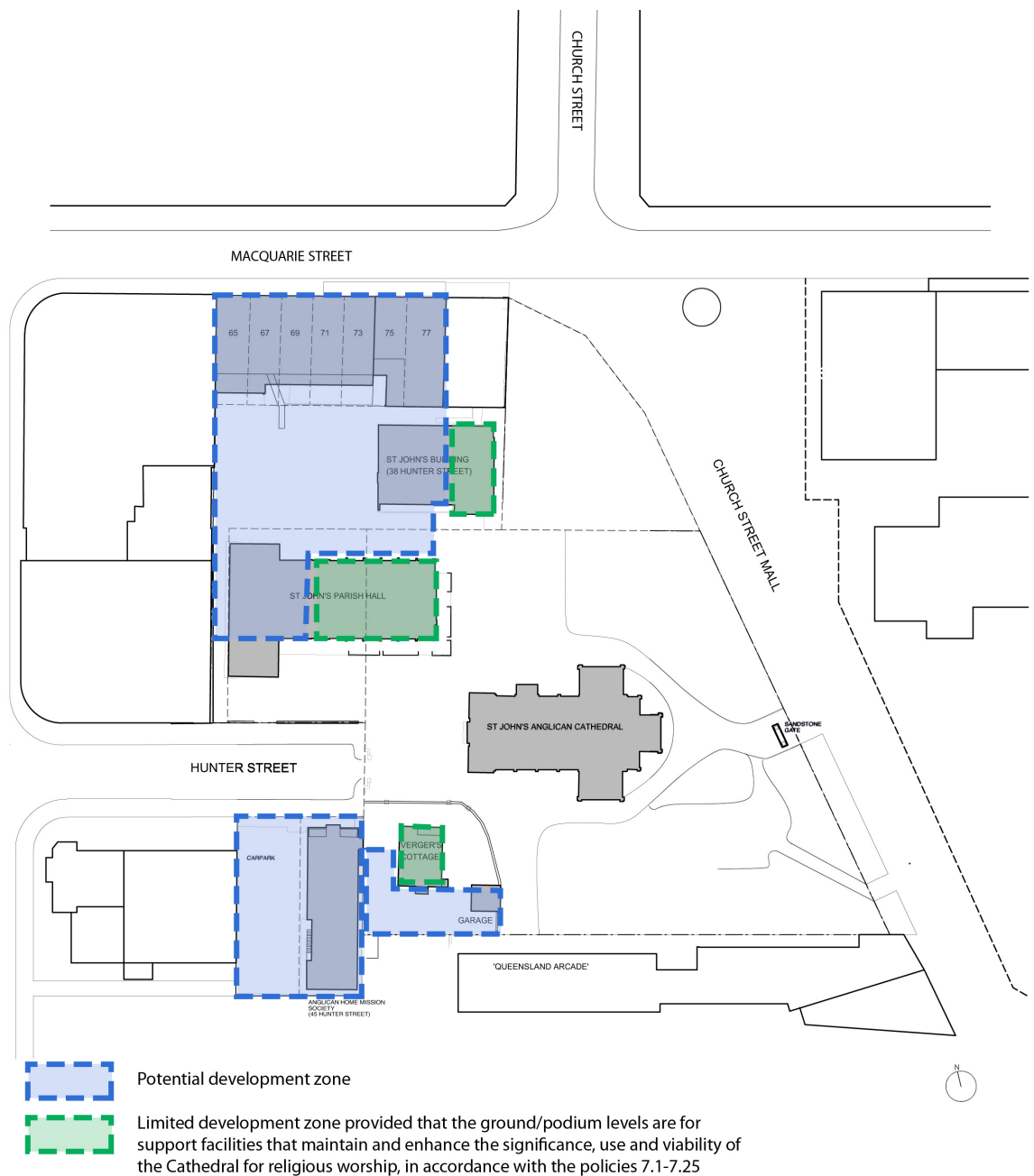


Figure 5.7.1: Site plan showings potential redevelopment zones.

5.8. PHYSICAL CONDITION OF THE PLACE

The place was surveyed in September 2017 as part of the preparation of this CMP.

5.8.1 OUTLINE SCHEDULE OF CONSERVATION WORKS

BACKGROUND

The aim of any conservation works should be to ensure that the existing fabric is stable, and to retard further deterioration without detracting from the heritage significance of the place. An understanding of the historical development and heritage significance of the site should be a prerequisite for all those making decisions or carrying out conservation works to the place.

In the case of the Cathedral, Parish Hall and Verger's cottage, where historic documents regarding their development are not available, any reconstruction or restoration works should be based on an understanding of the information that can be uncovered from the physical fabric. As such, development of any proposals for reconstruction / restoration may require a preliminary phase of detailed analysis and investigation in to the extent fabric. This may require some destructive investigation where appropriate.

Policy 8.1

Ensure that a record of the underlying methodology for each conservation or adaptive re-use project is maintained, including:

- *Documentation of the reasoning behind major decisions;*
- *Recording of any testing or additional research undertaken; and*
- *Archiving records appropriately.*

Policy 8.2

Documentation and implementation of all conservation works at St John's Anglican Cathedral, including the Parish Hall and Verger's cottage should be undertaken by heritage specialists and tradespersons, in accordance with Section 5.5.

Policy 8.3

Conservation works should be based on the available documentary and physical evidence rather than conjectural design.

Policy 8.4

Restoration of items of exceptional and high significance or reconstruction should only be undertaken where there is sufficient evidence to ensure accuracy and authenticity of the work.

5.8.2 MAINTENANCE SCHEDULE

BACKGROUND

According to the Burra Charter, "*Maintenance is fundamental to conservation and should be undertaken where fabric is of cultural significance and its maintenance is necessary to retain that cultural significance*" (Article 16).

Maintenance to conserve the significant fabric and elements on the building should be ongoing. It is important that regular inspections are made of the building, its facades and interiors to identify items requiring maintenance or repair before they become serious issues. For example:

- Inspection and any necessary maintenance of rainwater goods, flashings and linings must be carried out at regular intervals.
- External timber elements should be regularly inspected and appropriately repainted to ensure they remain in good condition and do not deteriorate. The colour and finish should match existing or in accordance with policies of this CMP.

The maintenance regime should be guided by a maintenance plan and be adequately funded, organised and monitored. The maintenance plan should address the day-to-day maintenance requirements as well as upgrading of services.

Maintenance work should be carried out under the guidance of a suitably experienced conservation architect. Suitably qualified and experienced tradespeople should be employed to work on significant fabric.

The task of organising and monitoring maintenance is the responsibility of the ACPT.

All people involved in the maintenance of the place should be made familiar with the contents of this CMP to ensure that the intent of the policies is adhered to and the cultural significance of the place is retained. A copy of this CMP should be retained on site for the use of such persons.

Policy 8.5

A maintenance plan for the whole place should be developed, adopted and implemented to address the day-to-day maintenance requirements as well as at regular intervals.

Policy 8.6

All work, including regular maintenance, carried out on significant fabric should be guided by a suitably experienced conservation architect and be carried out by suitably qualified tradespeople and contractors experienced in conservation work. They should be made familiar with the history, significance and issues concerning the element to be worked on.

5.9. ACCESS AND ACCESSIBILITY

5.9.1 DISABILITY DISCRIMINATION ACT 1992 (DDA)

BACKGROUND

The Disability Discrimination Act 1992 (DDA) makes it unlawful to discriminate against a person with a disability in the provision of access to building premises. The Disability (Access to Premises – Buildings) Standards 2010 set performance requirements and provide references to technical specifications (including the BCA and relevant Australian Standards) to ensure dignified access to, and use of, buildings for people with a disability. The objective of the standard is to:

(a) to ensure that dignified, equitable, cost-effective and reasonably achievable access to buildings, and facilities and services within buildings, is provided for people with a disability; and

(b) to give certainty to building certifiers, building developers and building managers that, if access to buildings is provided in accordance with these Standards, the provision of that access, to the extent covered by these Standards, will not be unlawful under the Act.

In the case of works to existing buildings, the Premises standards will apply:

Where new work is undertaken on an existing building, such as an extension or renovation, the new or modified part of the building will be required to comply with the Premises Standards.

and,

In most circumstances, it will also be necessary to provide an accessible path of travel from, and including, the principal public entrance to the new or modified part of the building... Specific access requirements are not imposed on existing buildings outside the area of the new work, except in some cases to provide for an accessible path of travel to the new or modified part of the building. [Australian Government, Attorney-General's Department, Premises Standards – Frequently Asked Questions]

The Premises Standards generally apply to all parts of the building however, there are exemptions and concessions. A general exemption is provided for unjustifiable hardship. A claim of unjustifiable hardship will be available in circumstances where it is unreasonable to require full compliance with the Premises Standards, particularly when undertaking new work on existing buildings. Unjustifiable hardship is not defined but is a list of factors that could include (non-exhaustive); costs, loss of value, impact on revenue, capacity to pay and impact on financial viability, technical building factors, the relationship of costs to the value of the building and the benefits of access, whether the building is used for public purposes or has a community function and the effort expended in trying to comply with the Standards. In the case of access to heritage sites, an unjustifiable hardship may be caused when the alterations significantly threaten the heritage significance of the building. There is also a possibility that this may conflict with the heritage obligation to conserve places of heritage value and cultural significance and not alter them in such a way that adversely affects that significance.

Without limiting what is meant by the term, it demands an inquiry of what is fair and reasonable in the circumstances. It effectively places the onus on an applicant to establish that it would be unfair and unreasonable for them to comply in regard to particular requirements in the Premises Standards.

5.9.2 CURRENT / POSSIBLE FUTURE ARRANGEMENTS

Current arrangements for disabled access have not been formally surveyed as part of the preparation of this CMP, however it would appear that disabled access is available to both the Cathedral and the Parish Hall, however is not available to the Verger's cottage.

Policy 9.1

The provision of equitable access and facilities should be designed in a holistic manner across the site. Where possible, equitable access and facilities should be located and provided in a manner that seeks to minimise potential heritage impacts to exceptional or highly significant fabric and spaces.

Policy 9.2

Preparation and implementation of a management solution for equitable access may need to be considered where construction of new structures or facilities will result in adverse heritage impacts and threaten the heritage significance of the place.

Policy 9.3

Planning for and provision of disabled access and facilities may require the input of specialist accessibility consultants, and should be undertaken in collaboration with a conservation architect.

5.10. CODE AND REGULATORY COMPLIANCE

5.10.1 BUILDING CODE OF AUSTRALIA

BACKGROUND

The *Building Code of Australia* (BCA) (1996) is the principal document guiding all construction work in Australia. Under the Local Government (Approvals) Regulation 1993, the consent authority (City of Parramatta) has the discretionary power to require that an existing building comply with current building standards, as a condition of approval of proposed works to the existing building. The BCA provisions regarding fire safety, access and egress, and services and equipment, are the most critical issues for the public use of the place.

Any strategies or solutions to make the place comply with the BCA requirements should be governed by the cultural significance of the place. Full compliance with the BCA is likely to result in an unacceptable level of impact on the significant fabric of the building. Where necessary, alternative solutions and custom engineered approaches should always be pursued so that the intent of the code is met without adversely impacting on culturally significant fabric.

The arrangement of any new engineering services, such as lighting or heating, should be carefully planned to minimise impacts on significant fabric and spaces. The careful design of services (both fixtures and routes) throughout the building is required to integrate new or replacement services in an unobtrusive manner. Upgrades of existing services should be reviewed on a case-by-case basis. Some existing services may have heritage significance and may need to remain in situ if possible.

Where compliance with the BCA may compromise the architectural integrity and diminish cultural significance, alternative solutions should be explored and professional assessment and advice obtained.

Policy 10.1

Any strategies or solutions to make the place comply with the BCA requirements should be governed by the cultural significance of the place. Where necessary, alternative solutions and

custom engineered approaches should always be pursued so that the intent of the code is met without adversely impacting on culturally significant fabric.

EXPLANATORY NOTES

- The NSW Heritage Council Fire, Access and Services Advisory Panel (FASAP) provides advice to achieve acceptable solutions for building compliance. The FASAP Resource list and further details about their services is available through the NSW Heritage Branch website.²

5.11. BUILDING SERVICES – ST JOHN’S ANGLICAN CATHEDRAL

BACKGROUND

The exterior, roof scape and landscape setting of St John’s Anglican Cathedral are currently uncluttered by modern services. This is rare for a historic building in the Parramatta CBD and this positive situation should continue. No original historic services appear to remain within the building. Historically ventilation of the Cathedral was provided by the high-level pivot windows above the nave, which remain operational. The earliest lighting was likely via kerosene lamps, and there remains evidence of their fixing to the stone columns. A review of the historic photographs would indicate at least two other forms of electric lighting prior to the current arrangement.

Currently there is no provision for mechanical heating or cooling within the Cathedral, and the building exhibits extremes in temperature in both summer and winter. Natural ventilation via the high-level pivot windows has been enhanced through the installation of ceiling fans over the transepts, as well as pedestal fans within the chancel and aisles. Generally, many of the ceiling and pedestal fans are considered to be intrusive items, as their white colour detracts from the appearance of the interior. The dark colour of the ceiling fan within the south transept is considered more discrete and appropriate for the space, generally blending in to the dark colour of the timber boarded ceiling above.

Lighting within the Cathedral comprises of pendant lighting within the main body of the church, and spot lighting within the western entrance and gallery. The towers contain a mix of pendant and spot lighting. A review of the historic photographs would indicate at least two other forms of electric lighting within the main body of the church prior to the current arrangement. While the location of the existing pendant light fittings reinforces the structure of the building, the fittings themselves dominate and detract from the significant internal character of the Cathedral, and are also considered to be intrusive items.

Within the Cathedral an audio visual and sound system has also been installed, with screens located at the eastern end of each aisle and also behind the arch separating the nave and the chancel. Projectors are suspended from the existing roof structure, while speakers are located behind the sandstone columns or other mouldings, and are generally lighter in colour to match their background. These are considered to be of neutral significance, generally being of a discrete style and location.

Electrical cable runs are generally located below the timber floor (installed in the 1960s) with GPOS fixed to the underside of pews. Electrical cabling for ceiling mounted fittings (lighting, AV and ceiling fans) generally follow the roof structure and are coloured to match the adjacent substrate behind.

² www.environment.nsw.gov.au/Heritage/conservation/fireaccessservices

OPPORTUNITIES AND CONSTRAINTS

The introduction of new services is often the most intrusive aspect of upgrading a heritage building. To achieve the most effective and efficient outcome the approach should be a 'whole of building' solution, rather than piecemeal.

As the Cathedral can be seen in-the-round, the introduction of new equipment or plant should be carefully considered. Given the large internal volume of the Cathedral, it is neither energy efficient nor cost effective to heat and / or cool the entire space. Given the historic fabric and previous damp issues experienced within the building, broad scale changes to the ambient condition of the interior may also result in unforeseen damage to the historic fabric (e.g. by exacerbating rising damp issues and subsequent deterioration of the sandstone). Future proposals for heating and / or cooling should be focussed on improving the amenity of the areas in use at ground level, and eliminating the need for new plant on or around the building. Where possible the building should continue to utilise passive means of cooling, enhanced with discretely located ceiling fans.

Internally, new fixtures should be chosen and located to minimise impacts to the exceptionally and highly significant fabric and appearance of the Cathedral. Electrical cable runs should be located and coloured to minimise their visibility and fixing points. Vertical conduits between the underfloor and ceiling should be limited and located within areas of lesser significance. Cable runs or conduits should not be chased in to the stone walls.

Policy 11.1

Proposals for new or upgraded services should be developed as a 'whole of building' approach, rather than in a piecemeal fashion.

Policy 11.2

The upgrading of existing services and the introduction of new services should be carefully designed to minimise impact on fabric and spaces of exceptional and high significance.

Policy 11.3

The design, colour and location of replacement or new fixtures should be carefully chosen to be sympathetic to the historic character of the interior and not visually dominate the space.

Policy 11.4

The location of cabling or conduit routes should be:

- *confined to areas already containing services; and*
- *located in areas of lesser significance.*

Policy 11.5

Proposals for heating and cooling should preferably be developed so as to negate the need for new plant located on or around the building. If required, new plant should not be located on the roofscape or in front of elevations that face areas of exceptional or high significance. Such proposals should also consider potential secondary impacts to the condition of the historic fabric, particularly the stone and timberwork, that may arise from a change in ambient conditions (temperature and humidity).

Policy 11.6

A coordinated approach to lighting throughout the building should be developed using a family of fittings that are sympathetic to the character of the spaces.

EXPLANATORY NOTES

- When upgrading services do so with the intent of increasing efficiency while reducing the number and size of new fixtures and their impact on heritage fabric.
- Future proposals for cooling and / or heating should be focussed on improving the ambience of the areas occupied at ground level. Heating or cooling of the entire internal volume is not considered appropriate.

- Do not introduce new plant or external elements where they will negatively impact on the exceptionally and highly significant setting and views to the Cathedral. New plant on the roofscape must be avoided.
- Remove and replace intrusive fixtures where possible and replace with styles that are more sympathetic to the significant character of the building.
- Replacement or new light fittings may be informed by earlier methods of lighting. In particular, the existing pendant light fittings within the main body of the Cathedral should be replaced with a style that is more suitable to its historic character. One-off lighting to illuminate discrete areas or tasks (such as to the organ, towers and above the gallery) could be contemporary in style provided that it does not visually dominate the space.
- Cooling via passive means should be continued, enhanced by ceiling fans where required. Future upgrades should include the replacement of the white ceiling and pedestal fans with ceiling fans in a darker colour that are visually unobtrusive.
- New or replacement internal fixtures and fittings should be designed and located so as to minimise impact on the significant internal character of the Cathedral dominated by its sandstone structure, timber roof structure and lining boards, and timber joinery.
- Reduce pipe and cable diameters and, where possible, place in runs concealed under the floor or grouped in less significant areas. Run new services in already altered or damaged fabric and reduce opening up, drilling through and damaging original fabric.
- Where possible, reuse existing conduits for new services. Redundant wires, etc. should be removed to provide space for new services.
- Engage an experienced heritage specialist to manage the design, heritage approval applications and installation of new services.

5.12. EXTERNAL LIGHTING AND SIGNAGE

BACKGROUND

External lighting around the cathedral is provided by four spot lights located at the SE, SW and NW corners, and on the southern side. The effect is that the lighting does not uniformly light the Cathedral, nor does it pick out the significant architectural features of the building. Other external light poles around the Cathedral provide illumination for safety.

Currently signage around the Cathedral includes a mix of permanent wayfinding signs, at the entries to the Cathedral site on Hunter Street and in Centenary Square, as well as temporary signage at the entrance of the Cathedral informing of the day's activities. There are two signs that provide historical information about the Cathedral, albeit both are very brief. The first is adjacent the Royal Memorial Gates, and is dated 1968, while the second is hidden behind foliage adjacent the former Verger's cottage.

Policy 12.1.

An overall Signage and Lighting Strategy should be prepared for St John's Anglican Cathedral, addressing the building and site, including wayfinding, safety, informative and interpretive signage. The strategy should be prepared on a 'whole of site' approach and include consideration of the adjacent Church Street Mall and Centenary Square, and be developed in consultation with the City of Parramatta Council. Such a strategy, if endorsed by the relevant approval authorities, could form the basis for exemptions from statutory approvals for signage and lighting.

Policy 12.2.

In the absence of a strategy all new signage (both external and internal) for the building and new external lighting should be designed, detailed and located on the advice of a heritage specialist to minimise impact on the heritage building and its significant fabric.

Policy 12.3

A coordinated approach to external lighting throughout the site should be adopted having regard to the significant character of the Cathedral within its historic setting. Proposals for new lighting should include ways in which to enhance an appreciation of the architectural character and significance of St John's Anglican Cathedral. External lighting should not be fixed to the external fabric of the Cathedral.

EXPLANATORY NOTES

- Signs, external lighting and new building services must be consistent with the relevant Parramatta City Council policies for signage and lighting on heritage sites.
- Signs should be harmoniously integrated with the architecture of the building and should not obscure nor damage any significant features or heritage fabric.
- Internally illuminated signs (other than statutory exit signs) are inappropriate. Signs should preferably be illuminated by remote lighting.
- Any illumination of the exterior of St John's Anglican Cathedral should highlight architectural features rather than floodlighting whole façades. Care should be taken to ensure that over-illumination does not occur. The fixing of any lighting and associated cabling to significant fabric will require specialist advice in order to minimise any damage to heritage fabric.
- Any new trenching associated with the provision of external lighting may require archaeology permits.

5.13. STATUTORY CONTROLS

The place is covered by various statutory and other legal controls, which are set out below. Policies that arise from these statutory controls are discussed or considered under the relevant sub-sections in Section 5 of this report.

5.13.1 HERITAGE ACT 1977 (NSW)**INTRODUCTION**

The heritage assessment contained within this CMP establishes that St John's Cathedral and grounds is of significance at a State level for its historic, aesthetic, technical and social significance.

St John's Anglican Cathedral at 195 Macquarie Street, including grounds and Verger's cottage is listed on the State Heritage Register (SHR) (Item 01805) and therefore is subject to the provisions of the *Heritage Act 1977* (New South Wales).

An item that is listed on the SHR means that its significance is at State level. Any major works proposed for SHR items, therefore, need to be assessed and approved by the Heritage Council to ensure that the item's heritage significance will not be adversely affected.

The listing of St John's Anglican Cathedral, grounds and Verger's cottage on the SHR also means that the Heritage Council becomes the joint consent authority with the City of Parramatta Council for proposals for changes that may affect the significance of the place. This process is known as Integrated Development Assessment (IDA).

IDA applications are lodged with the City of Parramatta Council in a similar manner to normal development applications. City of Parramatta Council then refers the application to the Heritage Council.

Following completion of the IDA process, an application will need to be submitted to the Heritage Council to undertake the actual works, as required by section 60 of the Heritage Act.

This Conservation Management Plan should accompany applications for approval under the Heritage Act, and provides information to assist in the assessment of the application by the Heritage Council.

If the Heritage Council endorses a Conservation Management Plan for St John's Anglican Cathedral and the owner prepares proposals that are in line with the endorsed CMP, approval by the Heritage Council of those proposals would be likely; however, formal approval under section 60 of the Heritage Act would still be required.

Under Section 57(1) of the Heritage Act, the following activities require application to the Heritage Council:

- (a) *demolish the building or work,*
- (b) *damage or despoil the place, precinct or land, or any part of the place, precinct or land,*
- (c) *move, damage or destroy the relic or moveable object,*
- (d) *excavate any land for the purpose of exposing or moving the relic,*
- (e) *carry out any development in relation to the land on which the building, work or relic is situated, the land that comprises the place, or land within the precinct,*
- (f) *alter the building, work, relic or moveable object,*
- (g) *display any notice or advertisement on the place, building, work, relic, moveable object or land, or in the precinct,*
- (h) *damage or destroy any tree or other vegetation on or remove any tree or other vegetation from the place, precinct or land.*

The Minister, on the recommendation of the Heritage Council, may, by order published in the Gazette, grant an exemption from Section 57(1). If an exemption is granted, then the DA would not be integrated and would not need to follow the IDA provisions. In this case, therefore, a Section 60 application would not be required.

STANDARD EXEMPTIONS

The Heritage Act allows the Minister, on the recommendation of the Heritage Council, to grant exemptions for certain activities which would otherwise require approval under the Heritage Act.

These standard exemptions are listed and summarised below. However, refer the Heritage Division's "Standard Exemptions for Works Requiring Heritage Council Approval" (2006 edition, revised 2009) for complete details.

The following Standard Exemptions do not apply to anything affecting relics, items or sites of heritage significance to Aboriginal people or which affect traditional access by Aboriginal people.

Standard Exemption 1: Maintenance and Cleaning

Maintenance of an item to retain its condition or operation without the removal of or damage to the existing fabric or the introduction of new materials. It is a continuing process of protective care. Where these conditions are satisfied, no notice to the Heritage Division is required.

Cleaning including the removal of surface deposits, organic growths or graffiti by the appropriate means and methods. Where these conditions are satisfied, no notice to the Heritage Division is required.

Standard Exemption 2: Repairs

Repair and upgrading of services where this does not involve alterations to or damage to or the removal of significant fabric. Where these conditions are satisfied, no notice to the Heritage Division is required.

Repair or replacement of missing, damaged or deteriorated fabric, which matches the existing fabric in all respects and does not involve damage to or removal of significant fabric. Where these conditions are satisfied, no notice to the Heritage Division is required.

Standard Exemption 3: Painting

Repainting previously painted surfaces where this does not involve disturbance or removal of significant earlier layers and employs the same colour scheme and appropriate paint type. Where repainting employs a different colour scheme and paint type from an earlier scheme, notice to the Heritage Division is required. Painting of surfaces that were previously unpainted is not exempt from approval under this standard exemption.

Standard Exemption 4: Excavation

Excavation or disturbance of land where an archaeological assessment has been prepared in accordance with the Heritage Council's guidelines, which indicates that any relics in the land are unlikely to have State or local significance or where the excavation will only have a minor impact on archaeological relics or where excavation involves only the removal of unstratified fill. A statement to and notification from the Heritage Division are nevertheless required. Where substantial intact archaeological relics of State or local significance, not identified in the archaeological assessment or statement by this exemption, are unexpectedly discovered during excavation, work must cease in the affected area and the Heritage Division notified in accordance with section 146 of the Act.

Standard Exemption 5: Restoration

Restoration of an item by returning significant fabric to a known earlier location without the introduction of new material (except for fixings) to reveal a known earlier configuration by removing accretions or reassembling existing components which does not adversely affect the heritage significance of the item. A statement to and notification from the Heritage Division are nevertheless required.

Standard Exemption 6: Development endorsed by the Heritage Council or Director-General

Minor development specifically identified as exempt development by a conservation policy or strategy within a conservation management plan endorsed by the Heritage Council or conservation management strategy endorsed by the Director-General. Where these conditions are satisfied, no notice to the Heritage Division is required. Development that is consistent with a conservation policy or strategy within a conservation management plan or conservation management strategy but not specifically identified as exempt development therewith, is not exempt from approval under this standard exemption.

Standard Exemption 7: Minor activities with little or no adverse impact on heritage significance

A statement to and notification from the Heritage Division are nevertheless required.

Standard Exemption 8: Non-significant Fabric

The alteration of a building involving the construction or installation of new fabric or services or the removal of building fabric which will not adversely affect the item's

significance. A statement to and notification from the Heritage Division are nevertheless required.

Standard Exemption 9: Change of Use

Change of use or its curtilage or the commencement of an additional or temporary use that does not involve the alteration of the fabric, layout or setting of the item, or the use does not involve the cessation of the primary use for which the building was erected, a later significant use or the loss of significant associations. A statement to and notification from the Heritage Division are nevertheless required.

Standard Exemption 10: New Buildings

Subdivision or alteration to new buildings constructed since the item's listing on the State Heritage Register or the gazettal of an interim heritage order. Where these conditions are satisfied, no notice to the Heritage Division is required. Subdivision of the curtilage of the exterior of a building would still require approval.

Standard Exemption 11: Temporary Structures

The erection of temporary structures (with specified time restrictions for their use and removal) and where they have no adverse impact on significant fabric including views of and from heritage items. A statement to and notification from the Heritage Division are nevertheless required.

Standard Exemption 12: Landscape Maintenance

Landscape maintenance without damage or major alterations to layout, contours, plant species or other significant landscape features. Where these conditions are satisfied, no notice to the Heritage Division is required.

Standard Exemption 13: Signage

Temporary signage or interpretation signage or signage associated with a building's use (all with specified conditions) which does not adversely affect the heritage significance of the item or place. A statement to and notification from the Heritage Division are nevertheless required. Note, however, this standard exemption does not affect the requirements for consent by the City of Parramatta Council or the need to satisfy any signage policies which may have been adopted by them.

Standard Exemption 14: Burial Sites and Cemeteries

The creation of a new grave, the erection of monuments or grave markers in a place of consistent character (including materials, size and form) which will not be in conflict with the character of the place, or an excavation or disturbance of land for the purpose of carrying out conservation or repair of monuments or grave markers – provided that there will be no disturbance to human remains, to relics in the form of grave goods, associated landscape features or to a place of Aboriginal heritage significance. This exemption does not apply to the erection of above-ground chambers, columbaria or vaults, or the designation of additional areas to be used as a burial place. A statement to and notification from the Heritage Division are nevertheless required.

Standard Exemption 15: Compliance with Minimum Standards and Orders

Compliance with minimum standards and orders relating to weather protection, fire prevention and protection, security and essential maintenance and repair to prevent serious or irreparable damage. Where these conditions are satisfied, no notice to the Heritage Division is required.

Standard Exemption 16: Safety and Security

Development or erection of temporary or emergency security measures to prevent unauthorised access or to secure public safety, which does not adversely affect the heritage

significance of the item or place. Submission of a structural engineer's certificate to the Heritage Division is required.

Standard Exemption 17: Movable Heritage Items

Temporary relocation of movable heritage items to ensure their safety, maintenance and preservation, conservation or exhibition, ensure health or safety, the need for a controlled environment for those items, or to protect the place. A statement to and notification from the Heritage Division are nevertheless required.

Anything done pursuant to the Standard Exemptions must be specified, supervised and carried out by people with knowledge, skills and experience appropriate to the work.

Policy 13.1

This CMP should be referred to the City of Parramatta Council and the Heritage Division as part of any application for change or development. It should be accompanied by a Statement of Heritage Impact that assesses the particular proposal.

Policy 13.2

All works to St John's Anglican Cathedral, whether they fall within the Heritage Council's standard exemptions or not, should retain and respect the cultural significance of the place, and be carried out by the appropriate licensed tradespeople with experience in conservation work and with advice from a heritage consultant.

SITE-SPECIFIC EXEMPTIONS

The CMP for St John's Anglican Cathedral acts as a basis for the development of site-specific exemptions. If ACPT, as the owners of the Cathedral intend to develop site-specific exemptions, this must initially be discussed with the NSW Heritage Division.

Site-specific exemptions can only be approved by the Minister of Planning on the recommendation of the Heritage Council.

Currently a number of site-specific exemptions exist for the. These exemptions are predominantly with regard to the management and maintenance of the grounds around St John's Anglican Cathedral, particular in relation to temporary signage or change in use, gardening, managing the stormwater disposal system and installation or replacement of external lighting.

This CMP proposes an additional site-specific exemption with respect to modifications to non-State significant structures within the proposed revised curtilage (refer to Section 5.5 above).

MINIMUM STANDARDS

Owners of State Heritage Register items are now required to achieve minimum standards of maintenance and repair. These are minimum standards to ensure that heritage significance is maintained. The standards are set out in a Regulation, and they relate to:

- weatherproofing;
- fire protection;
- security; and
- essential maintenance.

HISTORICAL ARCHAEOLOGICAL PROVISIONS

The *NSW Heritage Act 1977* protects archaeological 'relics', which are defined as 'an archaeological deposit, resource or feature that has heritage significance at a local or State level (NSW Heritage Branch Department of Planning, 2009, *Assessing Significance for Site and 'Relics'*). Division 9 of the Heritage Act is entitled 'Protection of certain relics', with Section 139 containing provisions for 'Excavation permit [being] required in certain cases' to 'disturb or excavate land'. Such permits are issued under Section 140 and 141 of the Act, or under Section 69 and 64 of the Act, in cases where 'relics' are

situated within sites or places listed on the State Heritage Register. Section 139 prohibits the excavating or disturbing of land leading to a relic being discovered, exposed, moved, damaged or destroyed.'

5.13.2 PARRAMATTA LOCAL ENVIRONMENTAL PLAN (LEP) 2012

The Heritage Council and City of Parramatta Council are joint consent authority for works or development to St John's Anglican Cathedral because of its listing on the State Heritage Register. The City of Parramatta Council must also fulfil its obligations as joint consent authority, observing the relevant regional and local planning instruments.

In its relationship with the NSW Heritage Council regarding an item listed on the State Heritage Register, the City of Parramatta Council may refuse approval of a proposal approved by the Heritage Council but it cannot approve one which has been refused by them. While the Heritage Council must approve a heritage IDA for it to succeed, the City of Parramatta Council is the final authority, who will also take into consideration non-heritage issues.

PARRAMATTA LOCAL ENVIRONMENTAL PLAN (LEP) 2012

The Parramatta LEP 2012 provides the legal framework by which development decisions are made by the Council, and requires owners of heritage items to seek development approval from the Council for any proposed works. Under Clause 5.10 (2), development consent is required for any of the following actions:

- (a) demolishing or moving any of the following or altering the exterior of any of the following (including, in the case of a building, making changes to its detail, fabric, finish or appearance):*
 - (i) a heritage item,*
 - (ii) an Aboriginal object,*
 - (iii) a building, work, relic or tree within a heritage conservation area,*
- (b) altering a heritage item that is a building by making structural changes to its interior or by making changes to anything inside the item that is specified in Schedule 5 in relation to the item,*
- (c) disturbing or excavating an archaeological site while knowing, or having reasonable cause to suspect, that the disturbance or excavation will or is likely to result in a relic being discovered, exposed, moved, damaged or destroyed,*
- (d) disturbing or excavating an Aboriginal place of heritage significance,*
- (e) erecting a building on land:*
 - (i) on which a heritage item is located or that is within a heritage conservation area, or*
 - (ii) on which an Aboriginal object is located or that is within an Aboriginal place of heritage significance,*
- (f) subdividing land:*
 - (i) on which a heritage item is located or that is within a heritage conservation area, or*
 - (ii) on which an Aboriginal object is located or that is within an Aboriginal place of heritage significance.*

Applications for development will need to be accompanied by a Heritage Impact Statement (HIS), which assesses the extent to which the carrying out of the proposed development would affect the heritage significance of the heritage item or the conservation area concerned. Depending on the location of the works, the HIS may also need to assess potential impacts arising from the proposal on adjacent items of local heritage significance identified in Schedule 5 of the Parramatta LEP 2012. Depending on the extent of change proposed, and given the assessed State level of significance of

the place, it is likely that Council may require a copy of this CMP to be submitted as part of any development application.

With regards to archaeology (both historical and Aboriginal), the Parramatta LEP requires adherence to the conditions and statutory requirements of the NSW Heritage Act and the NSW Parks and Wildlife Act, respectively for historical and Aboriginal archaeology.

5.14.3 NSW NATIONAL PARKS AND WILDLIFE ACT

Aboriginal cultural heritage is managed in NSW in accordance with the NSW National Parks and Wildlife Act 1974 (NPW Act), which provides legislative protection for Aboriginal 'objects' and 'places'.

While there are no registered Aboriginal sites currently located within the study area, this does not mean that sites do not have the potential to be present, but is rather a reflection of the lack of Aboriginal archaeological survey and excavation within the study area to date.

Refer to Section 5.15 below for further discussion.

5.14. NON-STATUTORY HERITAGE LISTINGS

Listing on heritage registers is generally regarded as an indication of a place's heritage or cultural significance. Where such listing have statutory obligations, they have been discussed in the previous section, Section 5.13 (Statutory Controls).

5.14.1 NATIONAL TRUST OF AUSTRALIA (NEW SOUTH WALES)

St John's Provisional Cathedral, as part of the Parramatta Town Hall Group, was classified by the National Trust of Australia (New South Wales) in April 1976 (refer to Appendix E). The group listing includes the Town Hall, St John's Pro-Cathedral, Horse Parapet Façade and the Centennial Memorial Clock.

The reasons for listing the group are given as:

A group of civic structures that together form the nucleus of historic Parramatta reflecting Governor Macquarie's plan of 1822 with central church and market place.

He towers of St John's date from this period and still form an important landmark whilst the other buildings and structures within the group lend great interest and promote a lively human scale around ST John's Square, forming a cohesive civic space. Each in themselves is an important townscape element.

The small St John's Park in the centre dates from Governor Macquarie's time and was Parramatta's first village green in the town proper.

The listing card for St John's Pro-Cathedral noted the following with respect to its historic development and contemporary condition:

This church occupies the site of the original Anglican Chapel built 1799-1803 b Gov. Jon Hunter on the oldest Church grant in Australia. Gov. Macquarie commissioned L. John Watts to design twin towers for the chapel which remains substantially as designed at a suggestion of Mrs. Macquarie that they resemble towers of the ruined church at Reculver, quoins, string courses, eaves corbels and foundation. The walls are unadorned except for small windows and a large clock, made in London by Thwaites and Reed and installed by Henry Burgin. The authorship of the original chapel is unknown but it was demolished to make way for a larger sandstone nave of Romanesque Revival style designed by architect James Houison and erected in 1852. An organ was installed in 1863 and matching sandstone transepts were added in 1883 being designed by architect Edmund Blacket.

The roof of the nave and transepts are of slate while the broached spires on the towers are of copper. The building is in good condition and sited within a park.

The reasons for listing of St John's Pro-Cathedral are given as:

A most historic church whose twin towers form part of the oldest Anglican church fabric in Australia. The towers are of beautiful and unique appearance being designed by the important early colonial architect John Watts. Together with the pleasant body of the church they form an important architectural contribution to the Victorian civic building group of central Parramatta.

While the National Trust is a non-statutory body, its listings are highly regarded by government authorities. It is certain that the National Trust will be asked to comment on any development of the place, and their comments and recommendations will need to be addressed.

The Trust does not advocate rigid and unnecessarily restrictive development controls with regard to listed items or places, but recommends that their significance as part of the national, state or local heritage should be conserved through controls that allow where necessary, for new and compatible development and associated works which respect the character of the place or item through enhancement rather than conflict.

Policy 5.14.1

As soon as practicable after the finalisation of this Conservation Management Plan, a copy of Section 3.7 (State Heritage Register Criteria) and Section 4 (Statement of Cultural Significance) should be forwarded to the National Trust of Australia (NSW) to amend and update its classification.

5.14.2 REGISTER OF THE NATIONAL ESTATE

St John's Anglican Provisional Cathedral was entered on to the Register of the National Estate (RNE) on 21 March 1978.

The Register of the National Estate (RNE) was a statutory register established under the Australian Heritage Commission Act 1975. The Australian Heritage Commission Act 1975 has now been repealed and from 19 February 2007 the RNE was frozen, meaning that no places can be added or removed. On 19 February 2012 all references to the RNE were removed from the Environment Protection and Biodiversity Conservation Act and the Australian Heritage Council Act 2003. The RNE is now maintained on a non-statutory basis as a publicly available archive and educational resource.

The Statement of Significance reads as follows:

An historically sited Church containing the beautiful towers of the early colonial architect Lieutenant John Watts which make a superb visual contribution to the Victorian building group of Parramatta. The original Anglican chapel built 1799-1803 was named by Governor John Hunter. Governor Macquarie commissioned Watts to build to his design towers for the chapel, 1820. Chapel demolished 1852 and new nave built. Transepts added in 1888. Pleasantly sited within a public park.

5.14.3 COMMONWEALTH HERITAGE LIST

The Commonwealth Heritage List is a list of the natural, cultural and historic heritage places owned or managed by the Commonwealth Government. St John's Anglican Cathedral is not listed on the Commonwealth Heritage List.

5.15. ABORIGINAL CULTURAL HERITAGE

The Aboriginal archaeological potential of the site has been assessed in *Planning Proposal – Archaeological Report, St John's Anglican Cathedral*, prepared by Curio Projects, December 2017. The entire study area has been identified as having Aboriginal archaeological potential, and therefore is subject to the provisions of the NPW Act. The following policies have been developed to provide consistency and adherence to the NPW Act and associated NSW Office of Environment and Heritage (OEH) statutory guidelines:

- *Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW.*³
- *Guide to Investigating, assessing and reporting on Aboriginal Cultural Heritage in NSW.*⁴
- *Code of Practice for the Archaeological Investigation of Aboriginal Objects in New South Wales.*⁵
- *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.*⁶
- *Aboriginal Heritage Impact Permits, a Guide for Applicants.*⁷

The St John's land also has high social and cultural significance to the Aboriginal community, which must be addressed prior to any site development. Aboriginal cultural heritage consists of both tangible (i.e. physical cultural heritage items such as stone tools, camp sites, scarred trees etc.), and intangible heritage values (i.e. significant heritage values that are not necessarily physical in nature, Aboriginal lore, songlines, stories, connection to Country, etc.), both of which have significance and should be considered and acknowledged in relation to the site and any future development.

Policy 15.1

The study area has moderate to high potential for Aboriginal archaeological deposits to be present. Therefore, the site is required to be managed in accordance with the provisions of the NPW Act and relevant statutory guidelines.

Policy 15.2

Aboriginal community consultation should be undertaken for any proposed development within the study area, in accordance with the OEH statutory guideline: "Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010",⁸ particularly with regards to the social and cultural values and significance of the site to the Aboriginal community.

Policy 15.3

Further development of these conservation policies relating to Aboriginal cultural heritage of St John's land should be undertaken in consultation with the Aboriginal community.

Policy 15.4

Any proposed development will require the preparation of a detailed Aboriginal archaeological assessment, to develop a detailed Aboriginal archaeological management strategy for the site, including Aboriginal archaeological investigation. This assessment should take the form of an Aboriginal Cultural Heritage Assessment Report (ACHAR) and Aboriginal Heritage Impact Permit (AHIP) to be prepared in accordance with OEH guidelines.⁹

Policy 15.5

The results of any future Aboriginal archaeological investigation at the site should be used to further develop and improve the conservation policies cited in this document.

Policy 15.6

Heritage interpretation of Aboriginal heritage significance should be integrated into the planning for any future development for the site. Resources for Aboriginal heritage interpretation could include Aboriginal social and cultural heritage values (to be developed in consultation with the Aboriginal community), the results and artefacts etc. of any future archaeological investigations, historical research and background as presented earlier in this CMP etc.

³ DECCW 2010, *Due Diligence Code of Practice for the Investigation of Aboriginal Objects in New South Wales*

⁴ OEH 2011, *Guide to Investigating, assessing and reporting on Aboriginal cultural heritage in NSW*

⁵ DECCW 2010, *Code of Practice for the Archaeological Investigation of Aboriginal Objects in New South Wales.*

⁶ DECCW 2010, *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.*

⁷ OEH 2011, *Aboriginal Heritage Impact Permits, a Guide for Applicants*

⁸ DECCW 2010, *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.*

⁹ OEH 2011, *Aboriginal Heritage Impact Permits, a Guide for Applicants*

Policy 15.7

If any unexpected Aboriginal objects are discovered on the site (following proper archaeological assessment, excavation and management), development work should cease in the vicinity of the object(s), and the NSW Office of Environment and Heritage contacted.

5.16. HISTORICAL ARCHAEOLOGY

The historical archaeological potential of the study area has been assessed in detail in *Planning Proposal – Archaeological Report, St John’s Anglican Cathedral*, prepared by Curio Projects, December 2017. This report found with respect to historical archaeology that the study area has moderate to high potential to contain State significant archaeological relics associated with Phase 1 (Early Settlement and Church Activities, 1788–1814) and Phase 2 (Parramatta Native Institution, 1814–1868) of historical use of the site, as well as the potential for locally significant archaeological relics associated with Phase 3 (Hanleyville Villa, 1868–1925). Recent historical archaeological excavations in the Parramatta CBD have consistently demonstrated that this historical archaeological potential exists regardless of the presence of existing modern structures.

Should future archaeological investigation determine that intact structural remains associated with the Parramatta Native Institution are retained within the study area, these may require in situ retention by the NSW Heritage Division.

Policy 16.1

As the site has been identified as having the potential to contain State significant relics (Curio, 2017), subsurface disturbances must be designed to have as little impact, as is practical, so that the destruction of, or disturbance to potential State significance resources is minimised as much as possible.

Policy 16.2

Prior to the commencement of any works that may result in the discovery, disturbance or destruction of historical archaeological relics of State or local significance on site, an archaeological assessment prepared for the site by an appropriately qualified historical archaeologist in accordance with the NSW Heritage Council Archaeological Assessment Guidelines (1996) must be used as the basis for determining an appropriate mitigation for any proposed historical archaeological impacts.

Policy 16.3

Prior to the commencement of any works within the curtilage of the site that may result in the discovery, disturbance or destruction of historical archaeological relics of State or local significance, an archaeological Research Design and Excavation Methodology must be prepared by an appropriately qualified historical archaeologist. The proposed research design and excavation methodology must be approved by the NSW Heritage Division in accordance with a Section 60 application (within the SHR curtilage) and a Section 140 application (outside of the SHR curtilage) under the NSW Heritage Act (1977) prior to the commencement of works onsite. Where the proposed works form part of a State Significant Development Application, a S60 application would not be required to be submitted to the NSW Heritage Division. Instead, the consent authority would be the Department of Planning and Environment.

Policy 16.4

An appropriately qualified historical archaeological Excavation Director who meets with the NSW Heritage Council State Significant Excavation Director requirements must be nominated as the Excavation Director for any excavation or ground works program that is likely to impact on areas with the potential to contain historical archaeological relics. The Excavation Director is required to undertake all archaeological investigations, including archaeological monitoring and detailed salvage excavations, in accordance with an approved Research Design and Excavation Methodology, as outlined in Policy 5.16.3 above.

Policy 16.5

Heritage interpretation of any historical archaeological relics and resources recovered during archaeological investigation should be integrated into the planning for any future development for the site.

5.17. PUBLIC ACCESS AND INTERPRETATION

BACKGROUND

According to the Burra Charter, “Significant *associations* between people and a *place* should be respected, retained and not obscured. Opportunities for the *interpretation*, commemoration and celebration of these associations should be investigated and implemented” (Article 24.1) and “The *cultural significance* of many places is not readily apparent, and should be explained by *interpretation*. Interpretation should enhance understanding and enjoyment, and be culturally appropriate” (Article 25).

Heritage interpretation can be a useful tool to communicate intangible aspects of the heritage values of a place; highlight little known aspects of its history; explain its conservation; identify significant features and elements; and raise awareness of conservation management issues.

If the people involved with the place (including management and users of the site) are made aware of its importance, they may be encouraged to feel a greater sense of responsibility for its conservation.

OPPORTUNITIES AND CONSTRAINTS

St John’s Anglican Cathedral is a significant historical icon within the central business district of Parramatta. However, interpretation of the significance of the place is limited.

The Cathedral is open most days to the public, made possible by volunteers from the Parish. At the rear of the Cathedral are a number of interpretive panels displaying historic photographs, and a small brochure and booklet are also available to take away. However, after hours, interpretation of the Cathedral is severely limited, as there are only two small external signs that provide very brief information regarding the history and significance of the Cathedral. Similarly, the available information on the St John’s Anglican Cathedral webpage is brief, although other webpages such as Wikipedia, Sydney.com and even the webpage of the NSW Heritage Division provide additional information for those that are particularly keen.

There is an opportunity to enhance the existing interpretation at the site through the use of a variety of methods, in particular interpretation to the exterior of the Cathedral. What the place was, how it came to be and why it is significant. In developing the key messages to consideration should also be given to the role of the Cathedral in the historic development of the broader Parramatta area.

Through interpretation, there are opportunities for the re-imagining of the place, although use of interpretation material should ideally be seen as an enhancement of the user’s experience and appreciation of the place. It is not intended that any of the spaces on site or in the Cathedral be set aside solely for interpretation or museum type uses. Any interpretation should form a backdrop to, or be part of an active and viable use and should enhance rather than hinder the visitor/user experience.

Policy 17.1

The significance of the whole site including significant uses and associations, should be interpreted to the public and all those involved with its management, use and maintenance.

Policy 17.2

An Interpretation Plan should be prepared and implemented in order to achieve these objectives. In order to avoid fragmenting the site or treating it in a piecemeal manner, there should be an integrated approach to signage and interpretation across the whole site.

Policy 17.3

The evolution of the site and its structures, its history from pre-European occupation to present times and its significance, should be interpreted.

Policy 17.4

Interpretation should form a backdrop to, or be part of an active and viable use and should enhance rather than hinder the visitor/user experience.

Policy 17.5

In situ interpretation should be located in areas which are publically accessible and as well as in other less accessible areas where this is appropriate.

Policy 17.6

Any Interpretation Plan prepared for the site should incorporate Aboriginal cultural heritage and archaeology, and historical archaeology, including but not limited to Aboriginal social and cultural significance, and the results of any Aboriginal and/or historical archaeological excavation undertaken within the study area. See Policy 15.6 and Policy 16.6.

Future memorials, plaques and signage should be kept to a minimum but be sufficient to provide clear and appropriate information and interpretation of the site. Their location and size should be carefully considered and scaled to fit comfortably and not dominate the interior character of the Cathedral, or the key views of the Cathedral within its setting.

Policy 17.7

Memorials, plaques, information panels and signage should be kept to a minimum but be sufficient to provide clear and appropriate information and interpretation of the site. Their location and size should be carefully considered and scaled to fit comfortably and not dominate the interior character of the Cathedral, or the key views of the Cathedral within its setting.

While the Cathedral is generally open during part of the day, there is the opportunity to enhance public access and interpretation of the place to the wider public through Open Days and the like, for example, during the annual Heritage Festival organised by the National Trust of Australia (NSW). This could be in the form of a guided tour visiting those spaces not normally open to the public, such as the towers.

Policy 17.8

As the opportunity arises, general access and/or guided tours should be provided as special Open Days or similar events to allow interpretation for and appreciation by the general public.

EXPLANATORY NOTES

- To assist in the public understands and appreciates the complex history and significance of the PJP, the Interpretation Strategy or Interpretation Plan should identify the principal themes related to all aspects of the site's heritage significance, and recommend appropriate means of interpretation.
- Physical interpretive works, including new displays, structures or signage, would be subject to S.60 approval or exemption pursuant to S.57 (1) of the NSW Heritage Act, and should be backed up by a revised or new Interpretation Plan.

5.18. MOVEABLE HERITAGE**BACKGROUND**

The NSW Heritage Council's *Movable Heritage Principles, 2000* emphasise the importance of documenting and conserving significant moveable heritage associated with cultural heritage places. 'Moveable heritage' is a term used to define any natural or manufactured object or collection of heritage significance.

Movable heritage is an integral part of the significance of heritage places. It can also belong to cultural groups, communities or regions of New South Wales, and like other types of heritage, it

provides historical information about people's experiences and ways of life. It also helps us to learn about people who may have been left out of written historical accounts, including women and migrant communities. It does not include archaeological relics found underground.

The Moveable Heritage Principles encourage retention of moveable heritage items in context as first conservation preference.

OPPORTUNITIES AND CONSTRAINTS

A review of moveable heritage items associated with St John's Anglican Cathedral has not undertaken during the preparation of this CMP. During the inspections, several pieces of furniture and moveable heritage items were observed, and are identified in Section 2.3.3 of this CMP. Primarily these include important piece of furniture and fittings located within the Cathedral and associated with religious ceremony, however also include the various memorials located around the walls of the Cathedral's interior, as well as items such as the Parish records (from 1790) and the 1846 tapestry held in storage at the site.

Within the towers a collection of salvaged building items and fittings, was also observed. A full inventory of these items has not been undertaken, however includes doors, grilles and gates, as well as hymn boards, letters and numbers.

Policy 18.1

Identify and register all moveable heritage items across the St John's Anglican Cathedral site, recording their description, function, location, provenance, significance and conservation requirements, including appropriate means of protection and storage.

Policy 18.2

Prepare a Moveable Heritage Management Strategy, which identifies specific management and conservation policies for the moveable heritage collection at St John's Anglican Cathedral.

Policy 18.3

Where possible, salvaged building items should be considered for reinstatement. Significant items not reinstated should remain in storage on site and protected from deterioration.

EXPLANATORY NOTES

- The moveable heritage register and management strategy should be prepared by an experienced specialist familiar with ecclesial architecture generally and the history and significance of the St John's Anglican Cathedral in particular.
- Refer to Section 5.21 and 5.23 below for discussion and policy regarding the establishment of inventories for the various memorials and monument, as well as historic documents.

5.19. J.W. WALKER PIPE ORGAN

The J.W. Walker pipe organ is considered to be of State significance as a largely intact and well-conserved J.W. Walker organ dating from the mid-nineteenth century in New South Wales. It is one of the larger J.W. Walker organs imported in to NSW, and is a rare example in NSW and Australia of an organ exhibiting Norman style detailing in its cabinetry, to reflect the architectural style of the Cathedral.

The organ was relocated to its current position in 1903. In 1966 conservation works retained many of the original features, although smaller changes were made, such as the replacement of the stop knobs, which detract from the original character of the organ. The 1960s works are considered by the Organ Historical Trust of Australia to be ground-breaking in the history of organ conservation in Australia, as the *"advisers were conscious of the historic merit of the instrument and the restorers were sensitive (in an age of unbridled modernism) to retain virtually all original features, including the cone-tuned pipework, high pitch and short-compass swell stops. While the composition of the Swell Sesquialtera was modified by transposing the fifteenth rank to a seventeenth and new drawstop domes were provided, these*

changes may be considered mild for the period.”¹⁰ Despite these works, the organ would still present to the listener much as it did in the 1860s.

The organ is in fair condition, although some elements are will be needing restoration in the near future (within 10 years), such as the sound boards, bellows, console and key action. If and when such work is contemplated, consideration should also be given to the replacement of those smaller items that are considered to detract from the original character of the organ.¹¹

Policy 19.1

The J.W. Walker organ, including original pipework and cabinetry, should be retained and conserved in its current location.

Policy 19.2

Restoration works, including the replacement of worn or degraded parts, should also consider the replacement of later intrusive items, such as the stop knobs in a style that reflects the original character.

Policy 19.3

When planning or implementing works, seek advice from a specialist with experience in maintaining historic pipe organs.

5.20. THWAITES AND REED CLOCK

The Thwaites and Reed clock at St John’s Anglican Cathedral is not only one of the earliest intact clocks in the colony, it would appear to be the earliest that remains mechanically wound, and is therefore rare within New South Wales. It was one of four imported into New South Wales in 1821 as a gift of King George IV. The other three were installed in St Luke’s in Liverpool, St Matthew’s in Windsor and the main dormitory building of the former Female Factory, Parramatta. Each of these early clocks have since been upgraded to enable automatic winding.

Although the clock face at Hyde Park Barracks is earlier, constructed in 1819 by the convict clock and watch maker James Oatley, only the clock face and hands date from this time. Its internal mechanism was reportedly replaced in the late 1830s by a new mechanism constructed by Vulliamy and Sons, London clock makers.

Currently the clock at St John’s Cathedral is wound every 6 days. Winding the clock involves the climbing of two steep timber ladders from the gallery level, in order to reach the third floor, which houses the mechanism. While the ladder between the gallery and the second floor is a replacement (possibly dating from the 1960s when other work was undertaken within the tower) the ladder to third floor housing the mechanism would appear to be the early if not original. Certainly, the timber floor boards of the third floor are wide and hand finished, indicating an early provenance. A small timber hatch within this floor looks to be of a similar age.

While there is currently someone willing to make this steep climb to wind the clock mechanism, there may come a time when access is considered too precarious for frequent use. The internal arrangement of the towers would make modifications to improve access (e.g. insertion of a stair) difficult without substantial change to the original structure of the third floor, and possible moving of the clock mechanism to increase the available area (currently the clock mechanism sits in the centre of the space). Alternative solutions to improve access should consider impacts to original fabric of the tower and clock, as strict compliance with the relevant codes is not likely to be possible.

It is understood that the process to automate the clock would not involve the removal of any part of the existing mechanism or weights, which currently fall below the floor level of the second and third

¹⁰ <http://www.ohra.org.au/confs/Sydney/StJohnsPro.html>

¹¹ Pers. Conversation with Peter Jewkes, Pipe Organ Builder and conservator of the organ at St John’s Anglican Cathedral.

floors. The weights would be disconnected (they would remain in place), and a small adjustment would be mounted to the outside of the existing mechanism.¹² Access to the mechanism would still be required to maintain the clock, although could be less frequent.

Policy 20.1

The Thwaites and Reed clock, including clack face, hands and mechanism, should be retained and conserved in its current location.

Policy 20.2

Only specialist contractors with proven ability and recognised expertise should be engaged to carry out conservation, maintenance and repair of all components of the clock.

Policy 20.3

Retention of the process of mechanical winding of the clock is preferred in the first instance.

Policy 20.3

If access to the clock is deemed to be unsafe, options to reduce the frequency of access, such as automation of the clock could be considered, provided that such action could reduce the extent and nature of the works required to provide improved access. Proposals for improved access should be developed with a 'soft touch' approach so as to minimise modification of the original and/or early structure, rather than in strict compliance with relevant standards and codes.

5.21. MEMORIALS AND MONUMENTS

Located on the interior walls of the Cathedral and various memorials and monuments. While a full record of these has not been undertaken during the preparation of this CMP, these can be roughly categorised in to two groups:

- Marble memorials – predominantly commemorating persons associated with the Cathedral in the early to mid-nineteenth century. Important memorials include to Reverend Samuel Marsden (d. 1838); Elizabeth, wife of Rev. Marsden (d.1835); Elizabeth Jane, wife of Governor Bourke (d. 1832) and John Blaxland (d. 1845).
- Brass memorial plaques – predominantly dating from 1900 to the 1930s.

The various memorials and plaques contribute to the internal character of the building, as well as providing physical evidence of the historic association of individuals with the Cathedral. It is not known the date of installation for those memorials that commemorate persons associated with the Cathedral predating its completion in 1855.

Generally, the marble memorials and tablets at St John's Cathedral are considered to have high significance, while those in brass are considered to be of moderate significance. Their materiality, including marble, stone, painted lettering and brass, have specific conservation requirements.

Presently there are no memorials or monuments located on the exterior facades of the Cathedral or within the grounds.

Policy 21.1

A full inventory and assessment of the various memorials and plaques located in and around St John's Anglican Cathedral should be prepared. The inventory should include an analysis of their significance and condition.

Policy 21.2

Memorials and tablets contained within St John's Anglican Cathedral should be retained and conserved in accordance with their assessed significance. Memorials considered to be of high significance should preferably be retained in their existing location. Memorials of lesser

¹² Pers. Conversation with Douglas Minty, Clock maker and conservator of the clock at St John's Anglican Cathedral.

significance could be considered for relocation or removal provided an archival photographic recording is undertaken beforehand.

Policy 21.3

There should preferably be no new memorials or tablets located within St John's Anglican Cathedral.

Policy 21.4

Specialist advice should be sought in regard to locating and fixings new or relocated memorials and monuments within St John's Anglican Cathedral and its setting.

5.22. STAINED GLASS

A full inventory and analysis of the stained glass has not been completed as part of this CMP. Appendix C contains a preliminary inventory of the existing stained-glass windows at St John's Anglican Cathedral. Their condition is presently unknown.

All of the stained-glass windows are considered to be of exceptional significance in this CMP. There is no distinction with regard to the level of significance between the original stained glass and the later glass installed to commemorate parishioners associated to the Cathedral. Both contribute to the historic, aesthetic and social fabric of the Cathedral.

Policy 22.1

A full inventory and analysis of the stained-glass windows at St John's Anglican Cathedral should be prepared, including their description, location, provenance, designer, significance and recommendations for ongoing conservation.

Policy 22.2

All stained glass and lead light panels are considered to be exceptionally significant fabric, and should be treated with special care to maintain the maximum degree of original fabric intact.

Policy 22.3

A detailed condition report on the lead light and stained glass leadlight and glazing should be carried out to determine their present condition and requirements for conservation and repair.

Policy 22.4

Only specialist contractors with proven ability and recognised expertise should be engaged to carry out repair, maintenance, conservation, restoration or reconstruction to the windows.

EXPLANATORY NOTES

- Specialist advice should be sought before carrying out any work on the lead-light and stained-glass windows at St John's Anglican Cathedral.
- An archival photographic recording both the exterior and interior faces of the stained-glass windows should be prepared prior to any conservation work being carried out. Photographs should be taken in both transmitted and reflected light.
- If window sashes are to be replaced the new frame shall match the form and detail of the existing.
- Original glass should be retained where possible. Panes of glass with a single crack should be retained. Those with more than one crack, or where part of the glass is missing, should be replaced with glass to match original. Painted glass that is removed from windows shall be labelled and stored on site.

5.23. DOCUMENTS & RECORDS

BACKGROUND

St John's Anglican Cathedral is the subject of a number of written and pictorial records dating back to its earliest construction. These records are located within government depositories, such as the National Library of Australia, the NSW State Library and NSW State Archives, as well as St John's Anglican Cathedral's own archives.

Given the State and potentially National significance of the Cathedral, the creation of an inventory of research material would aid future research into, and dissemination of, the historic importance of the Cathedral.

Policy 23.1

A full inventory of the available documents, graphics, images and records relating to the historic construction and use of St John's Anglican Cathedral should be prepared, including details regarding their location and, where possible, access and copyright.

Policy 23.2

The inventory should include a review of the condition of any original images or records held by St John's Anglican Cathedral's archives, and make recommendations as to their ongoing conservation and storage.

5.24. MANAGEMENT AND MAINTENANCE OF THE PLACE

5.24.1 GENERALLY

In order to retain the significant attributes and values of St John's Anglican Cathedral in the future, it is essential that all those involved with the management and maintenance of the building and site are made aware of its significance. Such knowledge will be required in order to make sound and appropriate decisions about any of the elements, spaces or fabric of the place.

A strategy should be formulated and implemented for the management and maintenance of the place, based on sound conservation principles coupled with an understanding of the significance of the place.

Policy 24.1

In order to conserve the significant fabric of the place, a strategy for management and maintenance must be adopted.

Policy 24.2

All persons involved with the management and maintenance of the place should be made familiar with the contents of this report to ensure that the intent of the policies is adhered to and the cultural significance of the place is retained. This is particularly important where any changes or works are proposed to the place.

Policy 24.3

A copy of this report should be retained on site at all times for the use by all those involved with the management and maintenance of the place.

5.24.2 MANAGEMENT

BACKGROUND

The site is comprised of five different allotments as follows:

Anglican Church Property Trust Diocese of Sydney as Trustees of the Parish of Parramatta (ACPT)

- No. 195 Church Street comprising of St John's Cathedral and Parish Hall and the former Verger's cottage – Lots 1 & 2, DP 1110057;

St John's Parramatta Endowment Fund

- Nos. 65-75 Macquarie Street (known as Astra Chambers) – Lots E, F, G, H & I, DP 15108;
- Nos. 77-79 Macquarie Street – Lots J & K, DP 15108;
- No. 38 Hunter Street, known as St John's Building – Lot M, DP 15108;
- No. 45 Hunter Street – Lots 1 & 2, DP575473

The ongoing maintenance and repairs to St John's Anglican Cathedral building, Parish Hall and the former Verger's cottage is controlled and managed by the Anglican Church Property Trust Diocese of Sydney as Trustees of the Parish of Parramatta (ACPT). Similarly, the St John's Parramatta Endowment Fund manages those allotments and structures located within its holdings.

The management and maintenance of the Cathedral grounds however is undertaken by City of Parramatta Council. This arrangement has its origins in a 1953 agreement between ACPT and the Parramatta City Council, which enabled the right to use and embellish the Cathedral grounds for a period of 20 years. The date of this agreement appears to correlate with the removal of fences around the Cathedral site, particularly those fronting Church Street, and creation of formal pathways within and around the site.

This agreement was subsequently extended for another 20 years in 1971, and again in 1991, at which time it was acknowledged that the creation of the Church Street Mall in 1986 had changed the flow of pedestrian traffic, causing damage to the Cathedral grounds. Use of the Cathedral grounds was again granted to Council for an additional fifty years, on the proviso that future landscaping works and regular maintenance was to be undertaken at the expense of the Council.

OPPORTUNITIES AND CONSTRAINTS

It is important that regular inspections are made of the buildings and their setting to identify items requiring maintenance or repair before they become serious issues. Building and site managers should ensure that one person is responsible for arranging maintenance and repairs to those aspects under their control, and that they are undertaken in a comprehensive and satisfactory manner. A maintenance regime for the various built and landscape elements should be guided by a maintenance plan and be adequately funded.

All proposed work on the significant elements of the place should be documented and directed by a suitably qualified and experienced conservation architect. Such documentation should be based on policies contained in this report and on research on the fabric. Suitably experienced conservation engineers may also be required to give advice as part of this process. Archaeologists may be required at various intervals if it is proposed to remove or cover up evidence of earlier structures or occupations. Areas of non-compliance with the Building Code of Australia that require rectification should be gradually addressed and should form part of the maintenance plan.

All managers and users need to understand the issues related to the continuing conservation and maintenance of the place, and this Conservation Management Plan should be made available so that all users can be aware of the limitations on their use of the place.

An important aspect of the significance of the place is its siting at the terminus of Church Street and within the open setting of landscape grounds, Centenary Square and Church Street mall, which is able to demonstrate the historic development of Parramatta township. The site of the Cathedral, including the Parish Hall and Verger's cottage, has been in church ownership since the establishment of Parramatta. This should continue even if parts of the site have different uses or management systems. A single precinct approach to the management of the place could avoid inappropriate development and/or use of part of the site that could impact on the significance of the place as a whole.

Policy 24.4

Management and maintenance of the place (buildings and site) should be a collaborative approach between the Anglican Church Property Trust Diocese of Sydney as Trustees of the

Policy 24.5

Any formal agreements between ACPT, St John's Parramatta Endowment Fund and the Council, or delineation of management and maintenance responsibilities of the place should not involve the subdivision of the site comprising the c.1823 church setting. This Conservation Management Plan should be included in any formal management agreements between the three management groups.

Policy 24.6

Managers and users of the place should be made aware of the issues relating to the continuing conservation and maintenance of the place. Compliance by all persons and bodies involved with the place with the policies of the plan should be periodically checked.

Policy 24.7

Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills. They should be made familiar with the history, significance and issues concerning the element to be worked on.

5.24.3 MAINTENANCE

Maintenance to conserve the significant fabric and elements on the whole site should be ongoing. It is important that regular inspections are made of each the Cathedral and Verger's cottage, and the grounds and the whole site to identify items requiring maintenance or repair before they become serious issues.

The maintenance regime should be guided by a maintenance plan and be adequately funded, organised and monitored. The maintenance plan should address the day-to-day maintenance requirements as well as upgrading of services.

Maintenance work should be carried out under the guidance of a suitably qualified conservation consultant. Suitably qualified and experienced tradespeople should be employed to work on significant fabric.

All people involved in the maintenance of the place should be made familiar with the contents of this report to ensure that the intent of the policies is adhered to and the cultural significance of the place is retained. A copy of this report should be retained on site for the use of these persons.

An item requiring regular monitoring is the presence of termites at the place. This requires a detailed inspection of the whole site and its periphery and if necessary, treatment by a qualified pest specialist. Note that no pesticides should be used which may be dangerous to humans e.g. archaeologists, electricians and architects.

Policy 24.8

A maintenance plan for the whole place should be developed, adopted and implemented to address the day-to-day maintenance requirements as well as the upgrading of services.

Policy 24.9

All work, including regular maintenance, carried out on significant fabric of the place, should be done by suitably qualified tradespeople and contractors experienced in conservation work. They should be made familiar with the history, significance and issues concerning the element to be worked on.

Policy 24.10

A program of termite inspection and monitoring should be maintained for the whole site.

5.25. ADOPTION, IMPLEMENTATION AND REVIEW OF THE CMP

This Conservation Management Plan, its analysis and policy sections should be reviewed by the Anglican Church Property Trust Diocese of Sydney as Trustees for the Parish of Parramatta (ACPT) for comment prior to being adopted.

The adopted report should then be used by the Cathedral as a reference document in the consent authority's assessment of future application for development or works.

As already discussed in sub-section 5.5 (Australia ICOMOS Burra Charter), the conservation of the place and implementation of the policies contained in this document should be at the direction of a qualified conservation consultant with the appropriate knowledge and skills.

If there is a substantial change in the management or proposed use of the place, which has not been covered by these policies, then the policy section should be reviewed.

It is anticipated that the leasing of the Verger's cottage out to tenants will continue to be an important aspect of the use of the site. It is important that the tenants understand and follow the philosophy of the continuing conservation of the place. Thus, each current and every new tenant must be made aware of this Conservation Management Plan. A copy of this report must be kept on site and be available for inspection or reference.

Policy 25.1

This Conservation Management Plan, with its analysis and policy sections, should be adopted by ACPT, and used to guide all future works on the place including planning and development controls for the site. It should also be used as a basis to evaluate development applications, variations or exemptions to accepted statutory requirements or previously given rulings regarding any works to the place.

Policy 25.2

A copy of this report, as adopted by ACPT, should be placed in a permanent archive at the City of Parramatta Council and be available for public inspection. A copy must also be kept on site and be available for inspection or reference. Copies could also be lodged with the NSW Heritage Division library and State Library and NSW.

Policy 25.3

Sources of funding must be identified and secured before any works can be commenced on site. The staging sequence and extent of the works will be determined by the nature and amount of funding.

Policy 25.4

Conservation of the place and implementation of changes to the place should be at the direction of a qualified conservation consultant/consultants with the appropriate knowledge and skills.

Policy 25.5

All work undertaken on significant fabric should be in accordance with policies set out in sub-section 5.2.2 'Treatment of Gradings of Significance' and 5.5 'Australia ICOMOS Charter' of this report.

Policy 25.6

Should earlier significant fabric or previously unknown evidence (not already covered by this Conservation Management Plan) relating to the place be uncovered, it should be recorded and added to the existing archive on the place or incorporated into a report or as an addendum to this Conservation Management Plan, as appropriate. The analysis and policy sections should also be revised or updated, if necessary.

Policy 25.7

The place should be fully recorded photographically for archival purposes before any intervention or works commence.

Policy 25.8

All reports and records, photographic or otherwise, relating to the place should be placed in a permanent archive at St John's Anglican Cathedral and the Parramatta Heritage Centre, and be available for public inspection.

Policy 25.9

This conservation policy document should be reviewed every 10 years or sooner if:

- *if the management structure of the place changes,*
- *if there is a major change of use is proposed for the place (other than those that fall within the constraints of this Conservation Management Plan),*
- *if new physical or documentary evidence changes the known significance of the place,*

Policy 25.10

The conservation policies regarding the Aboriginal cultural heritage and the historical archaeological resource within this CMP should be reviewed and revised to take in to account the results of any Aboriginal community consultation and archaeological excavations at the site.

5.26. FURTHER RESEARCH

BACKGROUND

During the preparation of this CMP a number of possible avenues of research have been identified that would enable a broader and more comprehensive understanding of the role and importance of St John's Anglican Cathedral in the historic development of Sydney, Parramatta and the colony of NSW. While not an exhaustive list, possible additional avenues of research include:

- the importance of St John's Anglican Cathedral in the establishment and expansion of the Church of England in Sydney and NSW during the early decades of the colony;
- the association of St John's in the administration of the convict system within the colony of NSW; and
- the possible relationship between St John's and the Parramatta Native Institute.

Policy: 26.1

If and when the opportunity arises, further research should be carried out on the role and importance of St John's Cathedral in the historic development of Sydney, Parramatta and the colony of NSW, to give a more thorough understanding of its historical context.

Appendix A

EXTRACT:

Australia ICOMOS Charter, 2013 (The Burra Charter)

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Appendix B





COMPARATIVE LISTS:





- Parish Halls
- Organs






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B.1 PARISH HALLS





Below is a comparative list of Parish Halls dating from between 1885 to 1930s, located within the metropolitan suburbs of Sydney, and listed on the State Heritage Register and/or the State Heritage Inventory (i.e. of Local significance).




<i>Church Name</i>	<i>Location</i>	<i>Church date</i>	<i>Hall date</i>	<i>Heritage Listing</i>	<i>Notes</i>
St Francis Xavier School Hall 	Lavender Bay, (North Sydney)	1881	1901	North Sydney LEP 2013, I0350	Former school building associated with church – two storey brick building with stone detailing to parapets and windows, and a terracotta tiled roof
Memorial Hall of St Thomas 	North Sydney	1843	1922	North Sydney LEP 2013, I0888	Inter-War Free Classical style. Double storey high
St Mark's Hall 	Granville (Parramatta)	1882	1904	Parramatta LEP 2011, I138	Simple timber building constructed for a different site and relocated. Associated with St Marks, a Gothic style stone church constructed by Blacket & Sons.
St John the Baptist Anglican Church 	Kirribilli	1884	1909	North Sydney LEP 2013, I0186	Originally used as a Sunday school, later used as a pre-school.
St Matthew's Church and Church Hall	Manly	1930	Unknown	Manly LEP 2013, I113 (Church and Hall)	
St Pius Church, Church Hall and Presbytery, including interiors	Newtown	1913	1915	Marrickville LEP 2011, I147 (Church, Church Hall,	Edwardian, two storey, red brick, pointed arches to the façade

<i>Church Name</i>	<i>Location</i>	<i>Church date</i>	<i>Hall date</i>	<i>Heritage Listing</i>	<i>Notes</i>
				Presbytery)	
St Stephens Church Hall 	Penrith	1837	c.1910	Penrith LEP 2010, I206 (Church, Hall, Cemetery)	Associated with the Colonial era St Stephens Church
Former NSW Mission and Church Hall Group, including Interiors 	Alexandria		1891-1922	Sydney LEP 2012, I23	
St Peter's Anglican Church and Church Hall 	Hornsby	1920's	c.1920s	Hornsby LEP 2013, I514	Inter-war Gothic style church with adjacent hall of a similar period. Hall is a simple gabled building also of brick.
St Philip's Anglican Church and 1920's Church Hall	Eastwood	1906-1907	1920's	Ryde LEP 2010, I35	
Petersham Baptist Church Hall, including interiors	Lewisham (Marrickville)	1884	1900	Marrickville LEP 2011, I61 (Church and church hall)	Church and church hall have similar gothic style detailing. Hall is constructed of red brick with rendered detailing.

<i>Church Name</i>	<i>Location</i>	<i>Church date</i>	<i>Hall date</i>	<i>Heritage Listing</i>	<i>Notes</i>
					
St John's Anglican Church 	Camden	1849	1906	Camden LEP, I63	The church hall is a simple single storey face brick building to a design by architects Sulman and Power.
St John's Bishopthorpe Church 	Glebe	1868	1897	Sydney LEP 2012, I723	The Record Reign Hall (Parish Hall), constructed in 1897, is a single and two storey polychrome brick Federation Free Style hall. It is attributed to architect Edward Halloran.
St John's Anglican Church 	Ashfield	1841-1904	1895	Ashfield LEP 2013, I45 (Church, cemetery, parish hall, school hall, rectory, church grounds)	Hall was reportedly constructed by architect L. H. Smythe.
All Saints Hall 	Parramatta	-	c1926	Parramatta LEP 2011, I552	Constructed as a War Memorial Hall, designed by Government Architect Hedley Horwood. A large brick church hall with mansard roof with cupola and an austere front. Walls are tuck pointed brick while the roof is slate.
St Alban's Anglican Church Hall and Shops	Five Dock	1923	1933	Canada Bay LEP 2013, I228	Unusual hall built to the main road with two flanking shops and a central entrance. Hall constructed shortly after the church. Shops are largely intact.

<i>Church Name</i>	<i>Location</i>	<i>Church date</i>	<i>Hall date</i>	<i>Heritage Listing</i>	<i>Notes</i>
					
Christ Church Anglican Church and Hall 	Bexley	1887	1918	Rockdale LEP 2011, I118 (Church and Hall)	Brick hall constructed in 1918. Decorative brickwork with roof clad in Marseilles tiles. Face brick buttressed walls, rough sandstone lintels and timber windows with semi lancet tops. Rose window with coloured glass. NB: Church also includes a pipe organ built by J.W. Walker in 1858.
St Luke's Anglican Church Hall 	Liverpool	1818-1820	1840-90s	SHR 00086 Liverpool LEP 2008, I84 (group including landscape, church, hall, headstone, memorial gate)	Part of St Luke's Anglican Church Group. Brick single storey red brick hall in the site's north-west corner. Believed to have been designed by colonial architect Edmund Blacket in the 1890s. It was added to in the 1920s. Open gable, corrugated metal roof.
Wesley Church Hall 	Newcastle	-	1922	Newcastle LEP 2012, I157	Single storey face brick building with contrasting cement rendered elements, timber casement windows and simple hipped roof of corrugated iron.
St Andrews Anglican Church Hall 	Lane Cove	-	c.1920s	Lane Cove LEP 2009, I198	
St Cuthbert's Anglican Church (excluding Sunday School Hall and Rectory)	Carlton	1908-1927	1921	Kogarah LEP 2012, I22 (excludes hall)	Brick hall with similar stylistic features to the original church.

Church Name	Location	Church date	Hall date	Heritage Listing	Notes
				and rectory)	
St Jude's Anglican Church, Cemetery, Rectory, Verger's Residence 	Randwick	1865	1899	SHR 00012 (includes church, hall, cemetery, rectory, verger's residence Randwick LEP, I271	Red brick with corrugated steel and slate roof and timber joinery. Walls have shaped brick buttresses, windows are tall and lancet shaped. The east elevation has a somewhat Byzantine appearance with semi-circular windows and openings, stone pilasters and string courses and a heavy wrought iron grille to the front entry. Coping courses are stone and /or cement render and stonework has been used to accentuate certain elements in the design.
St Paul's Anglican Church 	Riverstone	1884-1885	c.1900	Blacktown LEP 2015, I73	Timber gabled church hall, with timber internal lining to walls and coffer. Also on the site are modern a brick church hall and rectory. .
St Andrew's Anglican Church, hall and rectory 	Seven Hills	1880	c.1883	SHR 00057, Blacktown LEP 2015, 1112	Hall is a small, single storey brick building with gable ended roof in corrugated iron and Gothic arch windows

<i>Church Name</i>	<i>Location</i>	<i>Church date</i>	<i>Hall date</i>	<i>Heritage Listing</i>	<i>Notes</i>
St Giles' Anglican Church (Hall located below the Church) 	Greenwich		1908	Lane Cove, LEP 2010, I62	Hall is located below the church, maximizing the slope of the land. Arts and Crafts suburban church building by P. Blackman.
St Mary's Anglican Church and Pipe Organ 	Bondi Junction	1851-1890	c.1900s	SHR (00160) Waverly LEP 2012, I505	Federation Gothic style hall of dark face brick and rendered masonry detailing. Original timber windows. Currently used as child care centre.
All Saint's Anglican Church 	Petersham	1870-1871	1926	Marrickville LEP 2011, I224	Colonial revival building with fine interior joinery and details.
St Stephen's Anglican Church 	Willoughby	1882-1884	1920 (Modified)	Willoughby LEP 2012, I209	
St Paul's Church and Churchyard 	Canterbury	1858-1859	Unknown	Canterbury LEP 2012, I74	Brick hall located at the rear of the church.
St Peter's Church Hall	Manly Vale	1960s	1927	Warringah LEP 2011, I85 (Church Hall only)	Timber weatherboard church hall with steeply pitched gabled roof of terracotta tiles. Relocated to current position in the mid 1960s.

<i>Church Name</i>	<i>Location</i>	<i>Church date</i>	<i>Hall date</i>	<i>Heritage Listing</i>	<i>Notes</i>
					
St Anne's Anglican Church, including school hall and rectory	Strathfield	1892-1914	c.1914	Strathfield LEP 2012, I143	Hall was extended in 1952.
St Thomas' Anglican Church and Cemetery	Enfield	1847	1923	Burwood LEP 2012, I182 (includes church, cemetery and hall)	
					
St Luke's Anglican Church Group	Mosman	1963 (Leslie Wilkinson)	Unknown	Mosman LEP 2012, I198	Federation Art-and-Crafts structure of brick and textured rendered finish, faceted end and Gothic style buttresses.
					

B.2 ORGANS OF NSW AND J.W. WALKER TO 1870S

The following list of pipe organs in NSW to 1875, has been compiled from inventory of documentation held by the Organ Historical Trust of Australia, prepared by John Stiller, research officer OHTA.

Organs have then been cross referenced with the State Heritage Register and State Heritage Inventory, in order to determine possible heritage listing.

<i>Years</i>	<i>Area</i>	<i>Location</i>	<i>Listing</i>	<i>Makers</i>	<i>Notes</i>
1796	Watsons Bay	St Peter's Anglican Church	Woolhara LEP 2014 (449)	R. & W. Gray	Altered. Organ built in London in 1796 and was once the possession of Napoleon Bonaparte. It was placed in St Peter's as a memorial to local sailors and soldiers who fell in the First World War.
c. 1800	Glebe	Dr V. Sheppard residence	-	Builder unknown (Holland)	
Early 19 th	Baulkham Hills	E. Glass	-		Case front and pipes of early 19th century chamber organ
c.1820	Balgowlah	R. Harrison	-	Builder unknown	Barrel organ
c.1820	Newtown	Baptist Church	Newtown LEP 2011 (I144)	Builder unknown	Rebuilt & enlarged by C. Leggo
c.1830	North Sydney	Monte Sant' Angelo Convent Chapel	North Sydney LEP 2013 (I0894)	Builder unknown	Converted from barrel organ
c.1830	Ultimo	Museum of Applied Arts & Sciences (former)	Sydney LEP 2012 (I2051)	Possibly J. C. Bishop	Chamber organ
c.1845	Rose Bay	St Paul's Anglican Church	-	J. Kinloch	Altered
Mid-19 th	Berrima	Holy Trinity Anglican Church	SHR 00096	Builder unknown	Rebuilt by W. Davidson
c.1850	Belmore	St Alban's Anglican Church	-	Builder unknown	Rebuilt 1901
c.1850	Bong Bong	Christ Church Anglican Church	SHR 01383	Saml. Parsons	Rare mahogany organ installed in 1884. Research potential and rarity.
c.1850	Croydon	St Peter Anglican Church (former)	Burwood LEP 2012 (I160)	Builder unknown	Enlarged
c.1850	Singleton	Convent of Mercy	Singleton LEP 2013 (I127)	Builder unknown	
c.1850	Paddington	St Francis of Assisi Roman Catholic Church	Sydney LEP 2012 (I1093)	Builder unknown	Rebuilt c.1900
c.1850	Stanmore	Seventh Day Adventist Church	-	Builder unknown	
1855	Port Macquarie	St Thomas' Anglican Church	SHR 00178	J. W. Walker	Original condition. The finger and barrel organ is of one manual, five stops, pedals permanently couples to the manual keys, with mechanical (tracker) action. The organ has a keyboard compass of 54 notes and a pedal board of 20 notes. Purchased in 1856, installed in 1857, relocated to Gallery in 1970. The pipe organ is the only one of its

<i>Years</i>	<i>Area</i>	<i>Location</i>	<i>Listing</i>	<i>Makers</i>	<i>Notes</i>
					kind in the Southern hemisphere.
1855	Wallsend	St Luke's Anglican Church	Newcastle LEP 2012 (I646)	J. W. Walker	Original condition. Sold by St Mary's Anglican Church, Maitland in 1881 to St Luke Anglican Church, Wallsend.
c.1856	Prospect	St Bartholomew's Anglican Church	SHR 00037	G. M. Holdich	Installed in 1888. Only parts now remain because of 1989 fire.
1858	Bexley	Christ Church Anglican Church	Rockdale LEP 2011 (I118)	J. W. Walker	Moved from All Saints' Anglican Cathedral, Bathurst to Christ Church, Bexley in 1887. Rebuilt, enlarged and altered, but case unspoiled
1859	Darling Point	St Mark's Anglican Church	Woolhara LEP 2016 (91)	J. W. Walker	Enlarged 1873, rebuilt 1915, 1929, 1963; broken up c.1976; only case and front pipes remain.
1860	Camden	St John's Anglican Church	Camden LEP 2010 (I63)	T. C. Bates	Altered
c.1860	Randwick	Our Lady of the Sacred Heart Roman Catholic Church	Randwick LEP 2013 (I134)	Builder Unknown	
1862	Raymond Terrace	St John's Anglican Church	Port Stephens LEP 2013 (I40)	J. W. Walker	Finger and barrel organ. Altered. Fairly original; barrel mech. removed.
1863	Parramatta	St John's Anglican Cathedral	SHR 01805	J. W. Walker	Brought from England in 1862 installed in the gallery in 1863 and moved to the north transept in 1900. Restored in 1966. Fair original condition Only example of a J. W. Walker case in 'Norman' style. This style was selected to conform with the architecture of the Church.
1864	Lavender Bay	St Francis Xavier's Roman Catholic Church	North Sydney LEP 2013 (I0349)	J. W. Walker	Moved from St Mary's Anglican Church, Waverley c.1889. Original condition.
c.1865 or older	Bondi	St Matthew's Anglican Church	Waverley LEP 2012 (I50)	Builder unknown	Rebuilt
1865	Chatswood	Uniting (Congregational) Church	-	J. W. Walker	Moved from St Andrew's Temporary Cathedral 1928. Enlarged and altered
1865	Surry Hills	St Michael's Anglican Church	Sydney LEP 2012 (I1543)	J. W. Walker	Rebuilt & enlarged 1904 by W. G. Rendall
1866	Canterbury	St Paul's Anglican Church	Canterbury LEP 2012 (I74)	Geo. Fincham	
1866	Newcastle	St John's Anglican Church, Cooks Hill	SHR 00124	J. W. Walker	Installed in 1866. Two manual pipe organ. Original condition.
1866	Sydney	St Andrew's Anglican Cathedral	SHR 01708	Hill & Son	Rebuilt, case and pipes remain. Installed in 1866 in the south transept, the first of approximately 40 organs Hill & Son provided to NSW and one of the last to be made by Hill before his death. Although altered, the Hill organ is a fine

<i>Years</i>	<i>Area</i>	<i>Location</i>	<i>Listing</i>	<i>Makers</i>	<i>Notes</i>
					instrument with a very good tonal quality. The organ case and pipework are an important element of the cathedral interior.
1867	Balmain	St Andrew's Congregation Church	Leichhardt LEP 2013 (I191)	J. W. Walker	Moved from St John's Anglican Church, Darlinghurst 1884. Original condition
1868	Mulgoa	St Thomas' Anglican Church	SHR 00426	J. W. Walker	Original condition.
1868	Muswellbrook	St Alban's Anglican Church	Muswellbrook LEP 2009 (Musw / R001c)	J. W. Walker	Enlarged c.1890 (by C. Richardson?)
c.1869 ?	Surry Hills	St Francis de Sales Roman Catholic Church	Sydney LEP 2012 (I1410)	C. J. Jackson	Rebuilt & enlarged by Jackson 1886
1870	Northmead	St Luke's Anglican Church	-	W. Davidson	Case altered
1871	Balmain	St Mary's Anglican Church	Leichhardt LEP 2013 (I398)	Hill & Son	
c.1872	Belmont	All Saints' Anglican Church	-	Chappell & Co.	Altered
1872	Narrabeen	St Faith's Anglican Church	-	J. W. Walker	Moved from St Philip's School Room 1945. Enlarged by C. W. Leggo
1872	Sutton Forest	All Saints' Anglican Church	Wingecarribee LEP 2010 (I026)	C. J. Jackson	
1872	Vaughan	Uniting (Congregational) Church	-	Chappell & Co.	Case altered
1873	Sydney	St Philip's Anglican Church	Sydney LEP 2012 (I1972)	J. W. Walker	Minor alterations. Dates from the construction phase by E. Blacket - High significance.
1874	Newtown	St Stephen's Anglican Church	SHR 00462	J. W. Walker	Two-manual pipe organ with 1,100 pipes and tracker action made in England in 1874. Blacket designed the organ case, sending specification to Walker and Son. He also was instrumental in having the organ placed in the south transept rather than in the west gallery. Minor alterations in 1895 by G.K. Sandford.
1874	Penrith	St Stephen's Anglican Church	Penrith LEP 2010 (206)	G. J. Jackson	Enlarged 1906 by Geo. Fincham & Son, altered
1874 & 1887	Bathurst	Uniting (Methodist) Church	Bathurst LEP 2014 (I78)	W. Davidson	
1875	Ingleburn	St Barnabas' Anglican Church	-	Gray & Davison	Imported from England 1972
1875	Murrumbidgee	St Paul's Anglican Church	Upper Hunter LEP 2013 (I185)	W. Davidson	Rebuilt & enlarged by C. Leggos
1875	Sylvania Heights	St John's Anglican Church	-	J. W. Walker	Original condition.

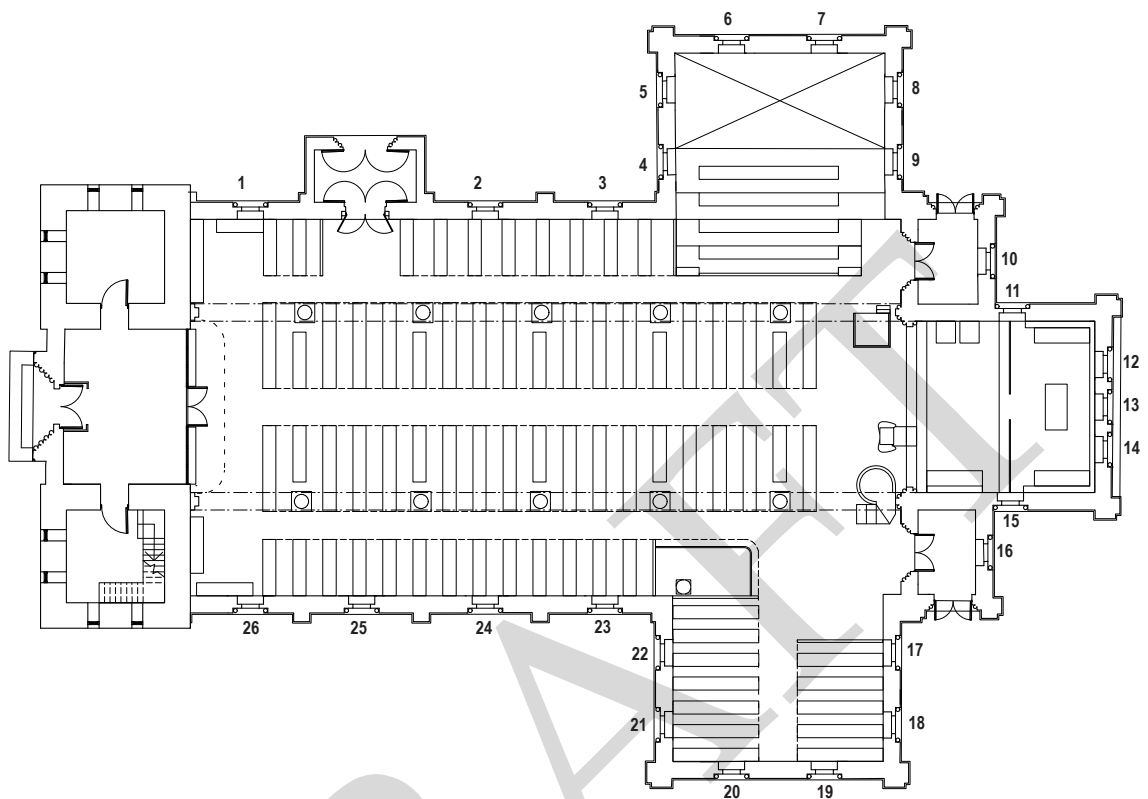
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Appendix C

Preliminary Analysis of Stained Glass windows at St John's Anglican Cathedral

DRAFT

The following preliminary analysis of the stained-glass windows at St John's Anglican Church identifies the location and style of stained glass window, and for whom it commemorates. Where possible, the designer/fabricator has also been identified.



Legend



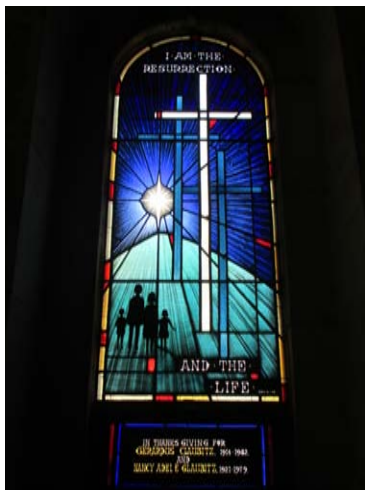
1. Rev. W. G. Hilliard (1940-1960)



2. Dorothy Hilliard (1855-1965)



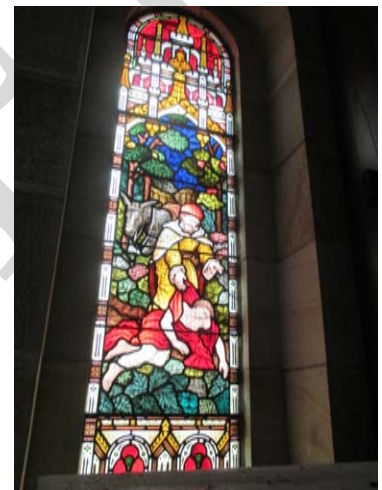
3. Francis John Wickham (d. 1892)



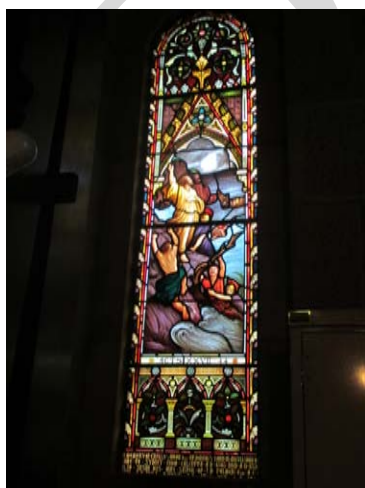
4. Gerardas Claubitz (1914-1982) & Nancy Adele Glaubitz (1921-1973)



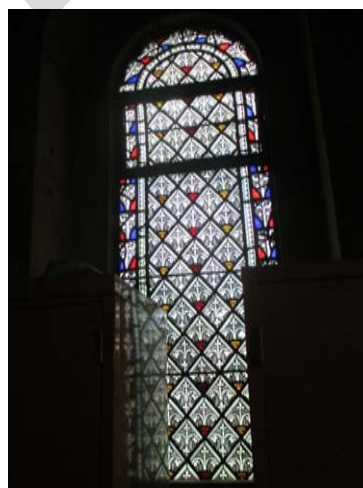
5. "I am the light of the Lord"



6. John Palmer (1760-1833) & wife (1761-1832)



7. Charles Hook



8. Grisaille pattern (possibly original)



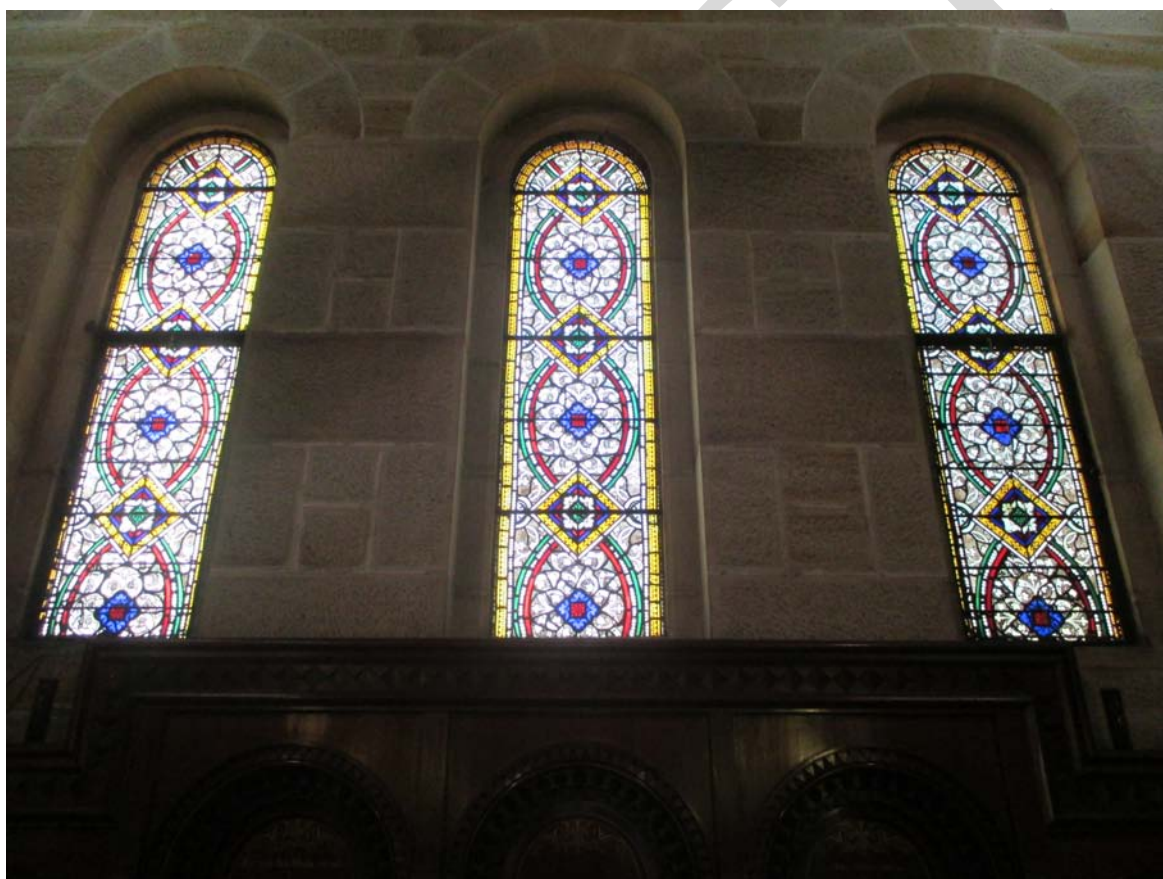
9. Mary Agnes (1867-1940), window signed by John Ashwine 194?



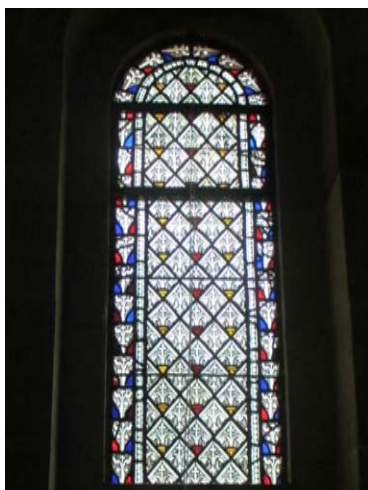
10. Ellen Catherine Champion (1887-1976) & son-in-law John McClure (1916-1977)



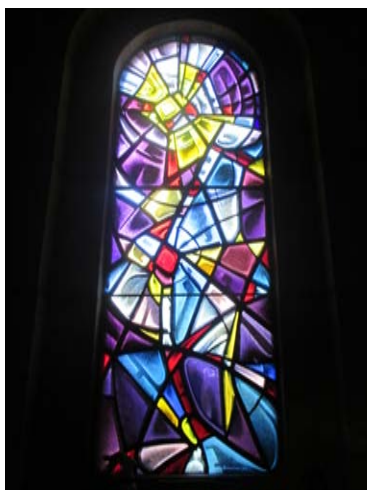
11. Grisaille pattern (possibly original)



12,13,14. Grisaille pattern (possibly original)



15. Grisaille pattern (possibly original)



16



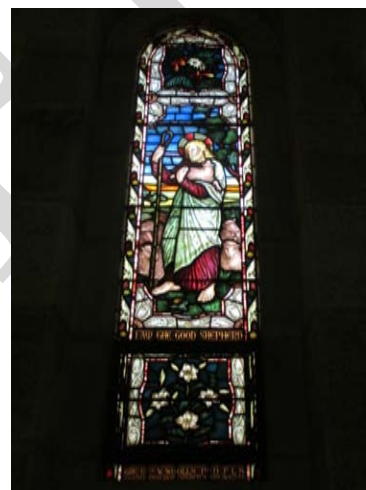
17. Geoffrey N. Maitkens (1899-1966)



18. Ivy May Slack (1896-1970)



19. John Betts & wife Mary



20. Rev. W. Wools (died 1893)



21. Sigmunda Brown (1837-1903)



22. Margaret Griffith (died 1936)



23. Richard Harper (died 1899)



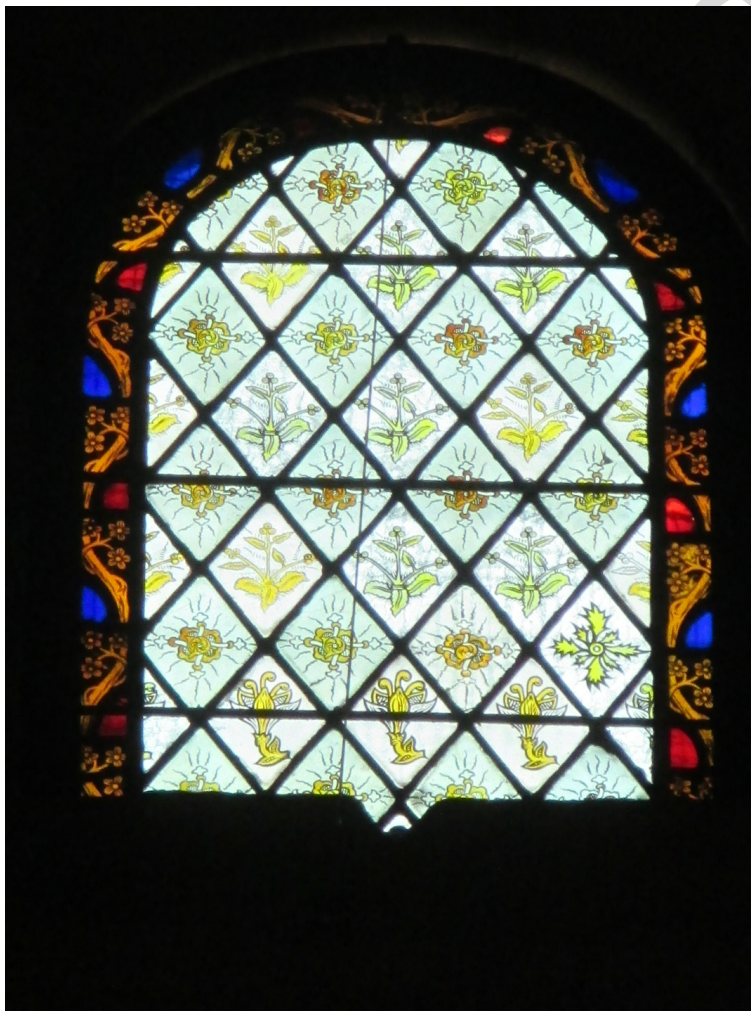
24. Peter Morgan



25. William Jam Willis Günther
(died 1909)



26. James Houison (1801-1876).
Window signed by Van der Toorn
(1976)



Typical upper level nave window in Grisaille pattern with floral motifs.