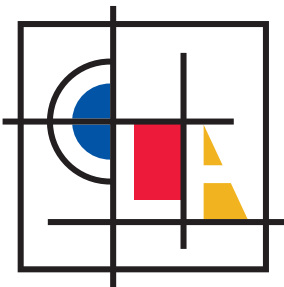


# Revised Conservation Management Plan

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**168 Hawkesbury Road Springwood  
St Columba's College**

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**CRACKNELL  
&  
LONERGAN**  
ARCHITECTS PTY LTD

**DA-ISSUE**

Prepared on 22 Aug 2022 (Revised)

Prepared for ALLEANZA ARCHITECTURE

**CRACKNELL**  
**&**  
**LONERGAN**  
**ARCHITECTS PTY LTD**

ABN 55 100 940 501

Norminated Architect: Peter J Lonergan  
NSW Architects Registration No. 5983

156a Church Street

Newtown NSW 2042

(02) 9565 1554

[email@cracknelllonergan.com.au](mailto:email@cracknelllonergan.com.au)

[www.cracknelllonergan.com.au](http://www.cracknelllonergan.com.au)



### Prepared On:

4 Nov 2021 [DRAFT]  
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### Project Address:

168HawkesburyRoadSpringwood  
St Columba's College

### Prepared For:

ALLEANZA ARCHITECTURE

### Prepared By:

Cracknell & Lonergan  
Architects Pty Ltd

SEE Setup By: PV

SEE Response: PV

Draft Reviewed By: PL

### 1.1 Executive Summary

The Revised Conservation Management Plan for 168 Hawkesbury Road, Springwood also known as St Columba's College is prepared by Cracknell and Lonergan Architects. It updates and supplements a previous Conservation Management Plan prepared by Pamela Hubert for Hubert Architects in conjunction with Ian Jack for Ian Jack Heritage Consulting dated the 26 October 2009.

The subject site at 168 Hawkesbury Road Springwood, is listed in Schedule 5 of the Blue Mountains LEP 2015 known as St Columba's College (buildings and interiors, grounds; gates and remains of Elmhurst) and is locally listed heritage item, WL00.

It is found though that the heritage item is assessed as of state level significance, although has not been listed on the State Heritage Register. I am unsure whether a formal application for state listing was lodged. The NSW Heritage Inventory states in the Statement of Significance: "*St Columba's has state significance as evidence of the enthusiasm to enter the Catholic priesthood in the late nineteenth and first half of the twentieth century and of the confidence of the church hierarchy to house the aspirant seminarians in such awe-inspiring buildings. Its relationship as a junior college to the even more lordly St Patrick's at Manly is of high significance in many aspects of the fabric and the education offered at Springwood*".

The Seminary closed in 1978 and reopened in 1979 as St Columba's College and the revised Conservation Management Plan is submitted with the development application, as required by Blue Mountains Council, following Councils assessment of the proposed development (conducted on the 3rd February 2021). The proposal is for a new classroom block by Alleanza Architecture and it is recognised that the opportunity for development on the subject site meets the ongoing need to update and provide for improved classroom amenity on site whilst maintaining the item's heritage significance.

### 1.2 Research Methodology

Cracknell and Lonergan Architects Pty Ltd have been commissioned to assess the impact of the proposed works. The report has been authored by Peter Lonergan, Registered Architect and Director, Cracknell and Lonergan Architects Pty Ltd.

The revised Conservation Management Plan follows the guidelines contained in the Heritage NSW [guide:heritage.nsw.gov.au/protecting-our-heritage/conservation-management-plans/](https://www.heritage.nsw.gov.au/protecting-our-heritage/conservation-management-plans/).

### Peter Lonergan

Director  
Cracknell Lonergan Architects Pty Limited  
NSW Architects Registration No. 5983





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### 2.1 Preamble

The Conservation Management Plan prepared by Pamela Hubert for Hubert Architects in conjunction with Ian Jack for Ian Jack Heritage Consulting dated the 26 October 2009, is a comprehensive assessment of the site at 168 Hawkesbury Road Springwood, St Columba's College, though significant changes have occurred to the St Columba's site and this revised Conservation Management Plan includes the changes to the site and to understand further the significance of the site.

Reference is made to the 2009 Conservation Management Plan which is attached in Appendix 1 of this report and the changes made to the St Columba's site since 2009, to buildings and site elements are listed in the following Addendum.

Proposed works include a new classroom block, new upper grounds and bus shelter by Alleanza Architecture and a photographic recording of the subject site dated August 2021 and July 2022 is documented in this report. The set of contemporaneous photographs provide current physical evidence of the place and for ease of reference are cross referenced to a Site Identification Key Plan, that used in the 2009 CMP. (Refer 2009 CMP Figure 39, page 41). Significant changes to the place are documented in revised building site survey sheets and in accordance with the 2009 CMP.

Since 2009 the site has undergone a number of additions and alterations and are as follows:

- Elmhurst Cottage sited upon entering the school from Hawkesbury Road, off the main driveway, had burnt to the ground in the 2013 Blue Mountains bushfires. The remains of Elmhurst form part of Schedule 5 St Columba's Collage listing in Schedule 5 of the Blue Mountains LEP 2015.
- South west demountables removed in 1995 and Clonard Building was erected in their place.
- The former Boiler House retained and forms part of the Clonard Building
- Turner's Cottage and the shed sited north-west removed in 2011 and St Francis Building erected in their place.
- Two classroom blocks, part of the 1995 Classrooms sited north-east burnt down to the ground in 2014 and Upper Ground comprising new basketball court, volleyball court, handball courts and grassed turf area were erected in their place.
- The trees and seating area adjacent to the forecourt's bus bay turning area removed in 2022 and a Bus Shelter was erected in their place.
- Memorial gardens removed.

The site has been in occupation by the St Columba's Catholic Secondary School from 1978 and while the fabric of some buildings have undergone a number of addition and alterations, the social and cultural significance of the place has been retained.

This report provides an updated Revised Conservation Management Plan, is current and is guided by James Semple Kerr's The Conservation Management Plan (2013, 7th edition); The Burra Charter (Australia ICOMOS, 2013); Guidelines on Conservation Management Plans, and Other Management Documents by NSW OEH and the Blue Mountains DCP 2015 (Part 13.1).

## 2.0 Introduction

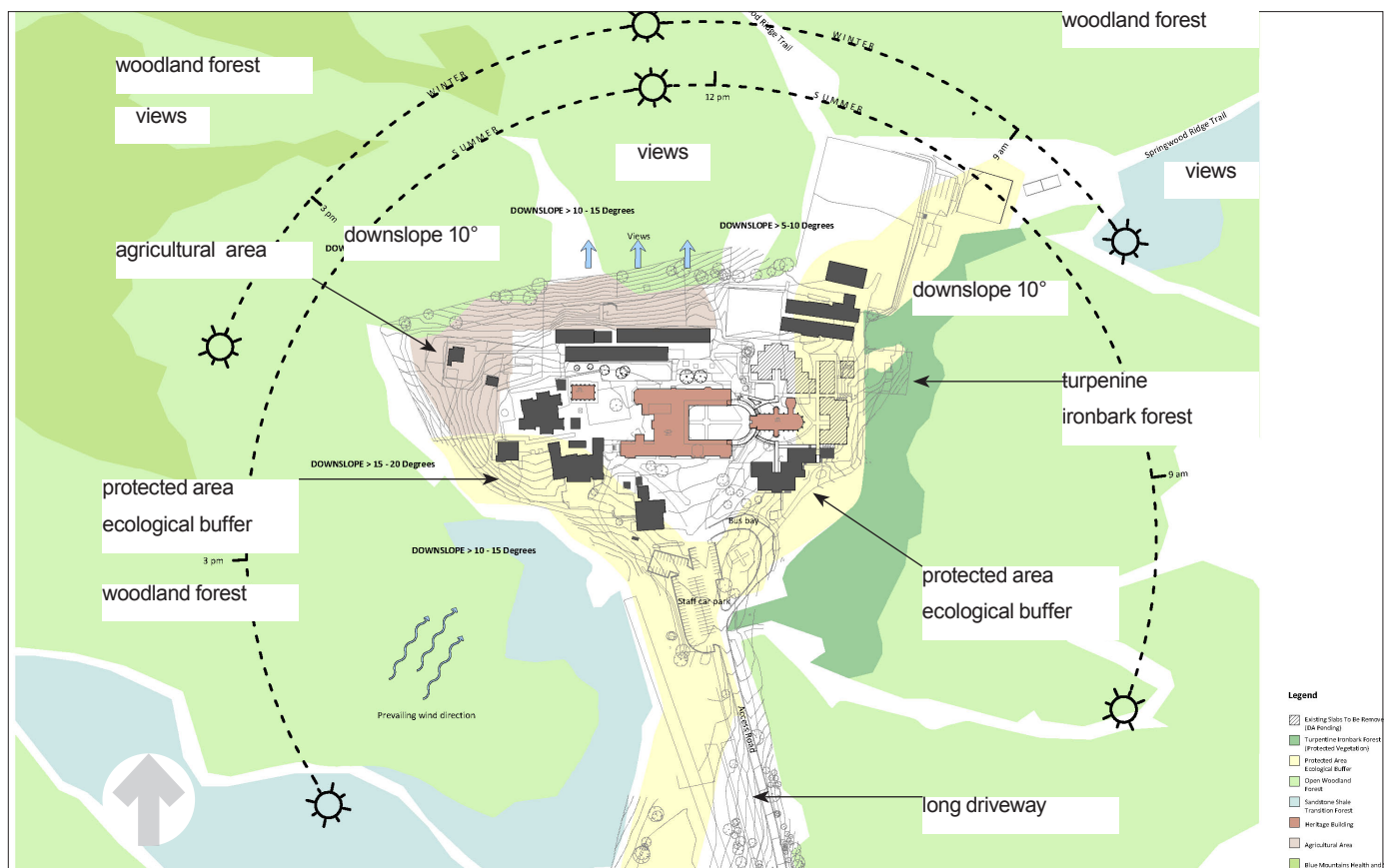
### 2.2 Setting and Locality Context - Update 2022

The subject site is at No. 168 Hawkesbury Road, Springwood labelled formally as 1/-/DP133438, 2/-/DP133438, 56/-/DP751635, 57/-/DP751635 and 7/-/DP1227294.

St Columba's College is on a large area of land on the west side of Hawkesbury Road and the present area of the Catholic schools property at Winmalee is 234.8 hectares. The college is at the end of a long drive from Hawkesbury Road which also serves St. Thomas Aquinas Primary School and St Thomas Aquinas Catholic Church. The St Columba's College campus comprises a group of buildings in a cleared area of bushland.

The surrounding bushland provides the setting for the place and includes elements such as a grotto and a weir on Springwood Creek. The subject site topography is flat, its perimeter defined by a downslope of 10-15 degrees, providing views to its surrounds which are open woodland forest. To the east of the site is protected vegetation, identified as Turpentine Ironbark Forest whilst the immediate area around the group of buildings is buffered by an ecological area and to the north west of the group of buildings is a designated agricultural area. The St Columba's property is acknowledged as significant for its natural and cultural values.

The Land Zoning of the property is E2 - Environmental Conservation; E4 - Environmental Living; RE2 - Private Recreation and SP2 - Infrastructure.

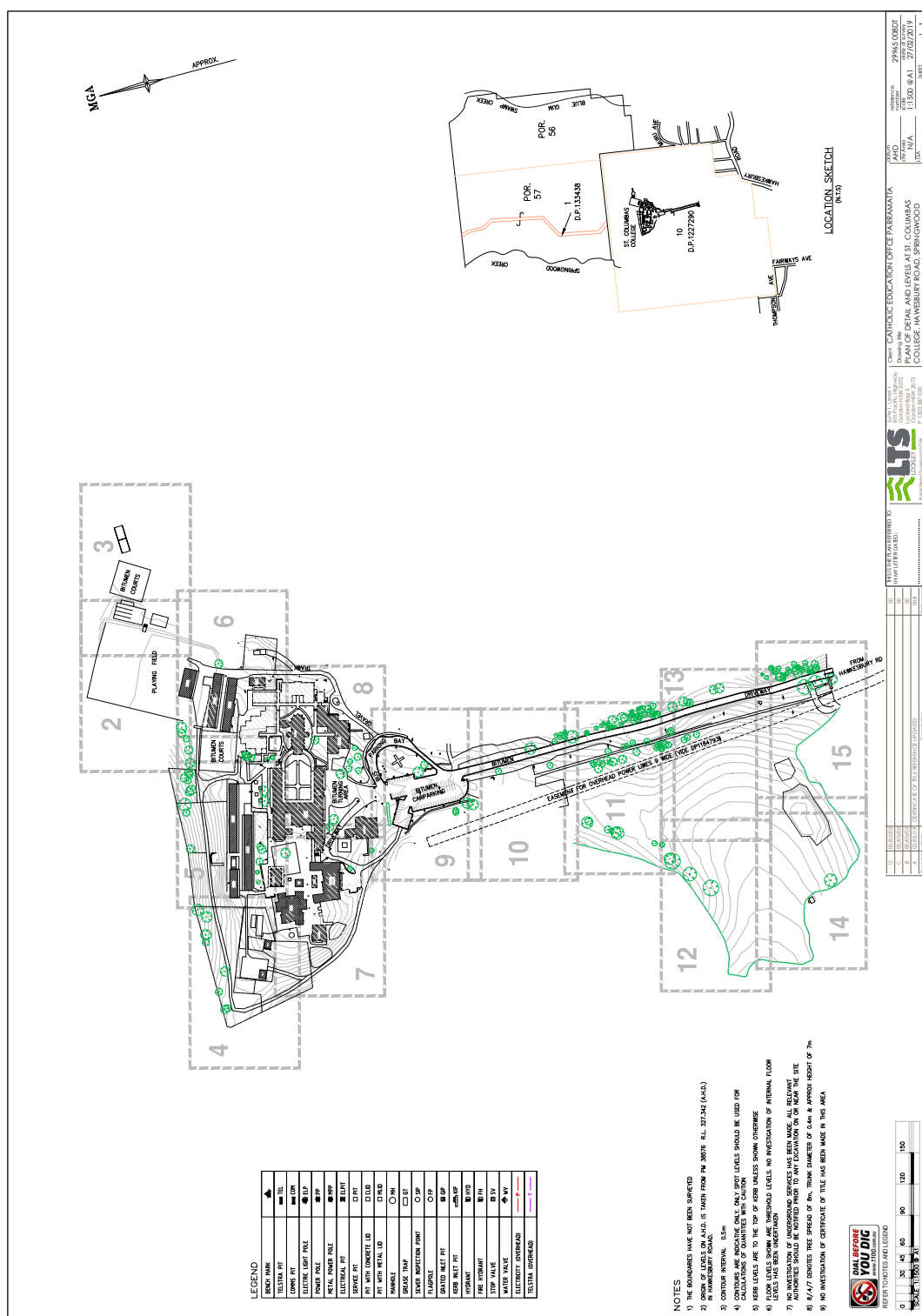


Site Analysis - Alleanza Architecture

## 2.0 Introduction

## 2.3 Site Survey

The 2019 Site Survey, shown below prepared by LTS Lockley Surveyors shows the subject site comprising a large single allotment and identified as Lot 10 in DP1227290).



Site Survey Plan- LTS Lockley 27.02.2019



## 3.0 Addendum - Revised Site Summary 2022

### 3.1 Elmhurst Cottage Remains

#### Revised Physical Summary -2022

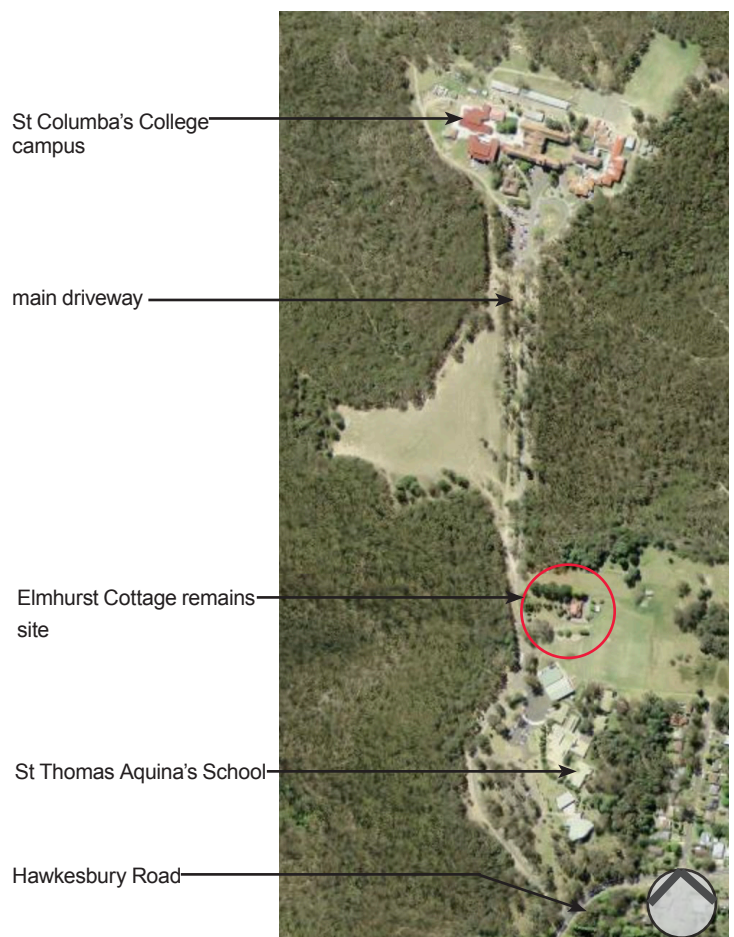
St Columba's College campus is accessed from Hawkesbury Road via a private driveway which also serves St Thomas Aquinas School, located upon entering the driveway and to the east side. To the north of St Thomas Aquinas are the remains of Elmhurst Cottage which burnt to the ground in the 2013 Blue Mountains bushfires. Source: [bmcc.nsw.gov.au](http://bmcc.nsw.gov.au) Blue Mountains Heritage Register Review. The Blue Mountains LEP 2015 Heritage Inventory lists the 'remains of Elmhurst' as part of Heritage Item St Columbas College: It is listed as :“St Columba's College (buildings and interiors, grounds, gates and remains of Elmhurst)”

The remains of the heritage item is the fence to the property including a gate with name plate, a brick arbour gate to the drive way and the Federation dwelling's remaining brick base to external and internal walls, indicating the room layout. Beyond the fence is cleared land that once was used for farming. Refer 2009 CMP page 14.

The 2009 CMP gives a historical account of the Federation “Elmhurst” cottage built in 1897 by William Louis Ipkendaz ( Refer 2009 CMP Section 2.4.2 page 13 and Section 2.8.1).



Elmhurst Cottage remains  
site - SIX Maps



St Columba's College site- SIX Maps

## 3.0 Addendum - Revised Site Summary 2022

### 3.1 Building Elmhurst Physical Evidence

The 2009 CMP includes a photographic record of Elmhurst Cottage dated August 2008.

Below is an updated photographic record of Elmhurst Remains and dated the 4th August 2021



The site of the Elmhurst Cottage remains is fenced and the gate displays Elmhurst 1894.



The entry to the driveway front ..



The Federation dwelling's remaining brick base and evidence of external internal walls, indicating the room layout..

### 3.2 Site Identification Key Plan

The Key Plan is the site plan used in the 2009 CMP (Figure 39, page 41) and the buildings listed in the Legend are sequentially addressed and outlines the list of changes made to the subject site.



**Figure 39**

Site plan showing the area studied for this report and identifying main buildings of St Columba's Secondary College

#### LEGEND

1. Main Seminary Building
2. Presbytery
3. Demountable Classrooms
4. Gymnasium (Former Agricultural Science Laboratory)
5. Timber Classrooms (Former Turner's Cottage)
6. Maintenance (former Boiler House)
7. Bell tower
8. Shed
9. Agricultural Science Building
10. Drama Room (former Recreation Hall)
11. Canteen
12. North Demountables
13. 1995 classrooms
14. Library (former chapel)
15. Satellite Dish



## 3.0 Addendum - Revised Site Summary 2022

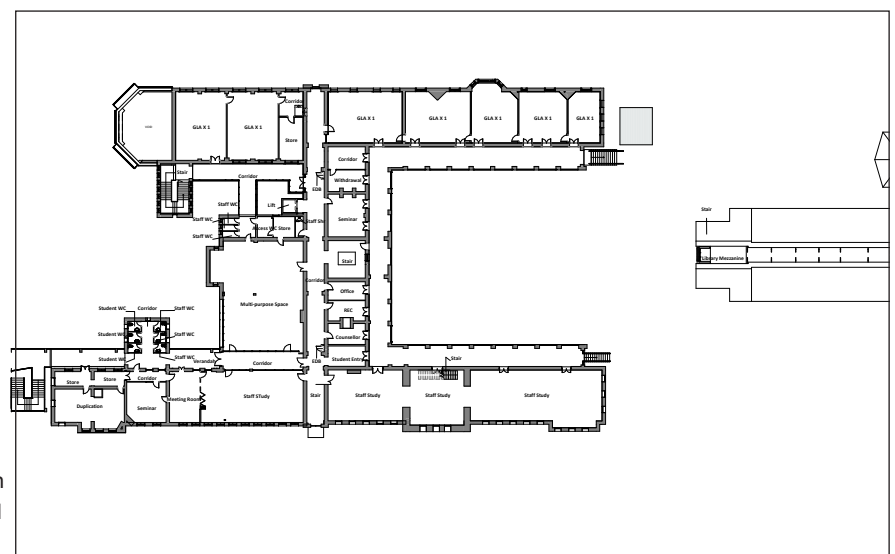
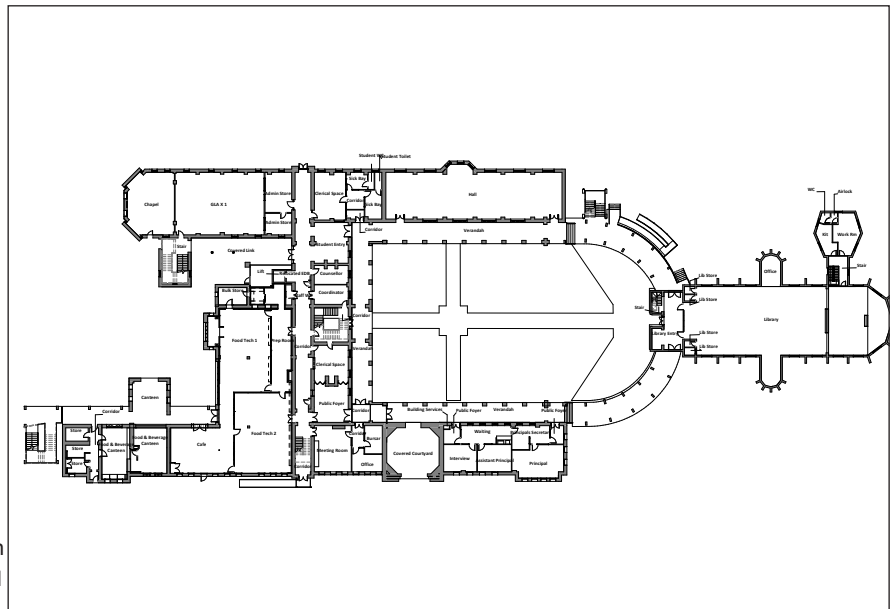
### 3.2 Areas addressed

#### 3.2.1: Building No.1 - Main Building (former Main Seminary Building)

##### Revised Physical Summary -2022

The former Seminary is known as the Main Building. (Refer 2009 CMP Section 2.7 pages 23 and 77)

The only modifications to the building comprise some remedial work to the sandstone walls, inclusion of an arched entry to the south wing made in 2021 and internal fit-outs including partition walls to form offices, teaching rooms and corridor, store rooms and some internal fixtures. Changes to the building envelope remained unaltered



### 3.2.1: Building No.1 - Main Building (former Main Seminary Building) Physical Evidence

The 2009 CMP includes a photographic record of the Main Building dated August 2008. Below is an updated photographic record and dated the 4th August 2021.

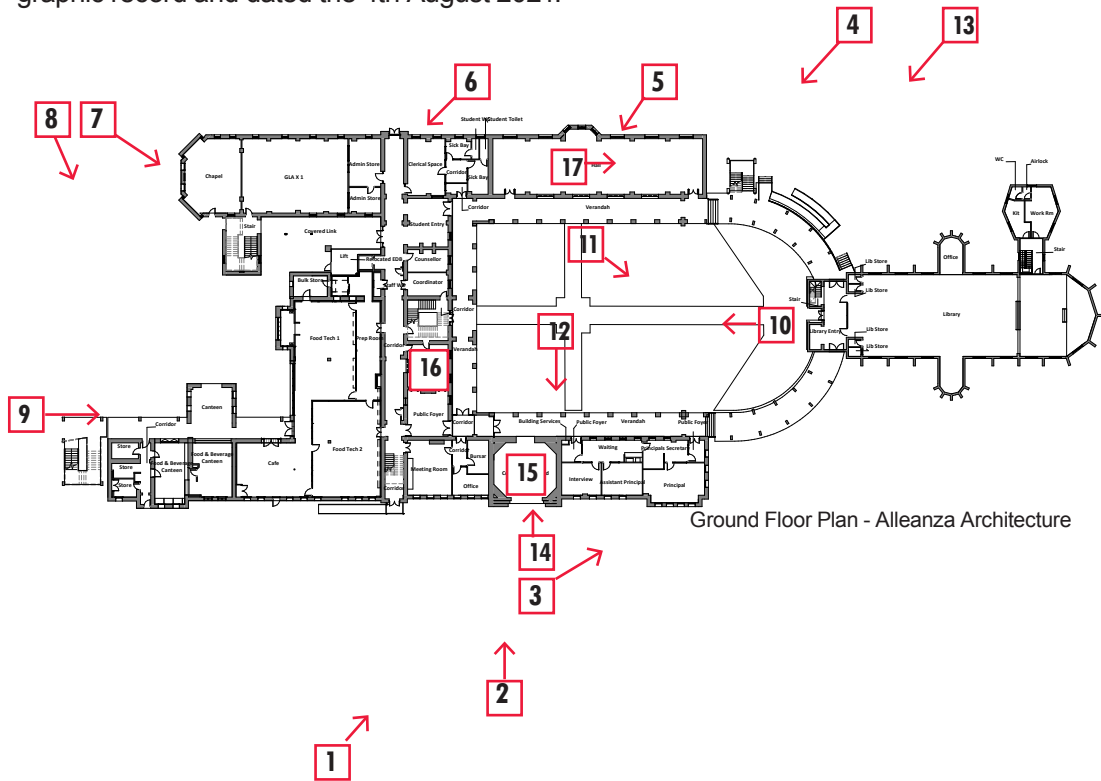


Photo 1: Main Building from driveway - looking north



Photo 2: Main Building south elevation



Photo 3: Main Building viewed from the south



Photo 4: Main building viewed from the north-east..





Photo 5: North wall and gabled break front



Photo 6: North wall of Main Building



Photo 7: West end of the Main Building north wing.

## 3.0 Addendum - Revised Site Summary 2022



Photo 8: West end of Main Building Junction of centre and south-west wing -inclusion of arch (2021)



Photo 9: West end of Main Building



Photo 10: Main Building courtyard looking east



Photo 11: View to north- the focal point is the tower.



Photo 12: Main Building courtyard looking south-east



Photo13: Main Building and Library connected via walkways.



Photo 14: The Main Building south tower

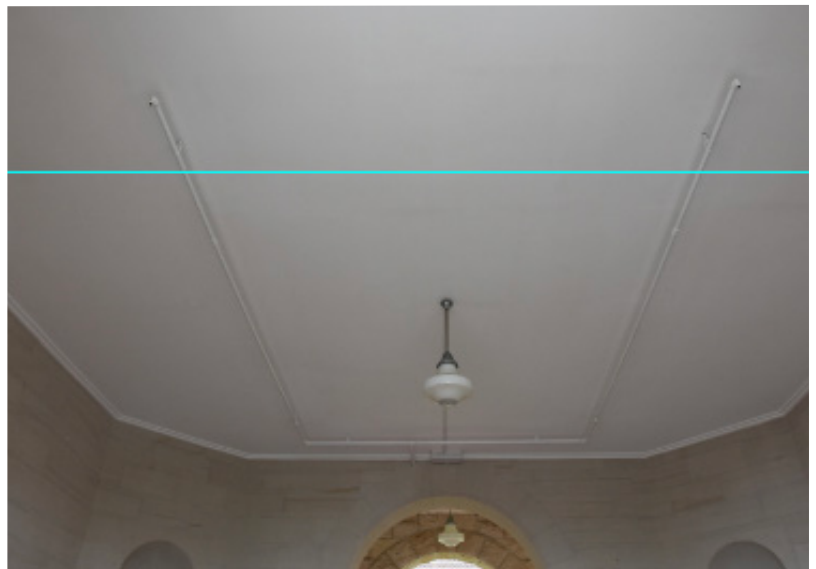


Photo 15: Ceiling to entry space. Essential services, sprinklers installed have no more than minimal impact on the heritage fabric.



Photo 16: Stair hall space, the cedar stairs are intact.





Contemporary light fittings to Main Building



Photo 17: Bauer Hall



Fixtures to the hall have not altered the original fabric..



## 3.0 Addendum - Revised Site Summary 2022

### 3.2.2: Building No.2 - The Performing Arts Centre (former Presbytery Building, former Convent Building) Physical Summary -2022

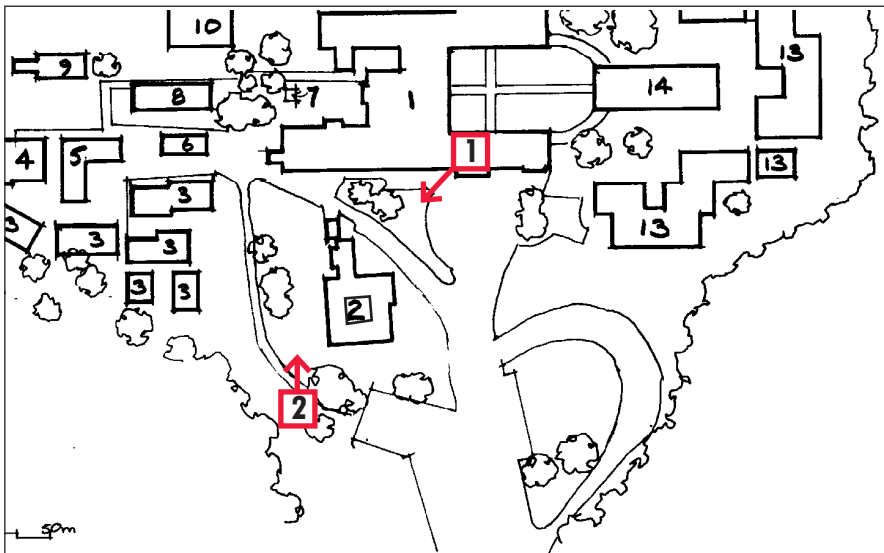
Changes to the building envelope remained unaltered

Built in 1952 to accommodate Sisters of the Order of our Lady Help of Christians and used by the sisters until 1977.

Used as a Presbytery for the priest for the school. (Refer 2009 CMP page 92)

Now used as a performing arts centre.

The only modifications to the building comprise removal of internal fitout walls to accommodate larger music rooms.  
(Refer Photo 3)



Key Plan



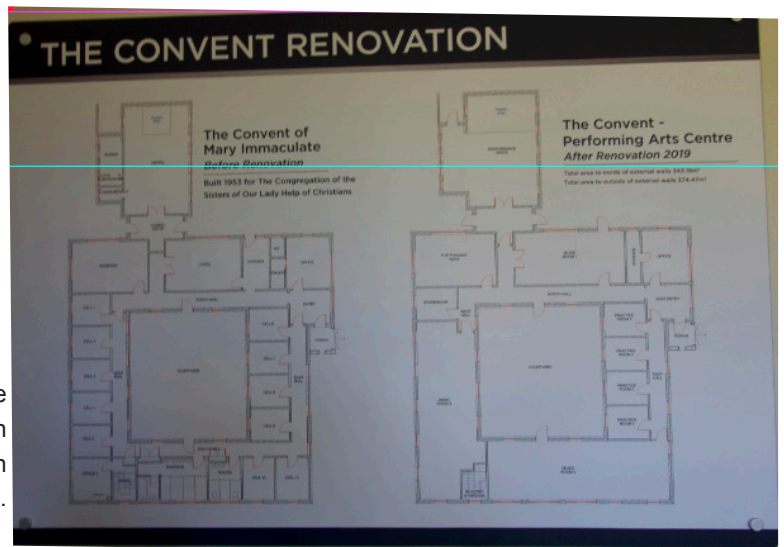
Photo 1: Aerial view of the Performing Arts Centre.  
Viewed from main building tower and to the south-west.

### 3.2.3: Building No.3 The Clonard Building Physical Evidence -2022

Photo 2: To the west of the Performing Arts Centre an outdoor covered shelter was erected. It is an independent structure to that of the former convent and of low significance. It is in good condition.



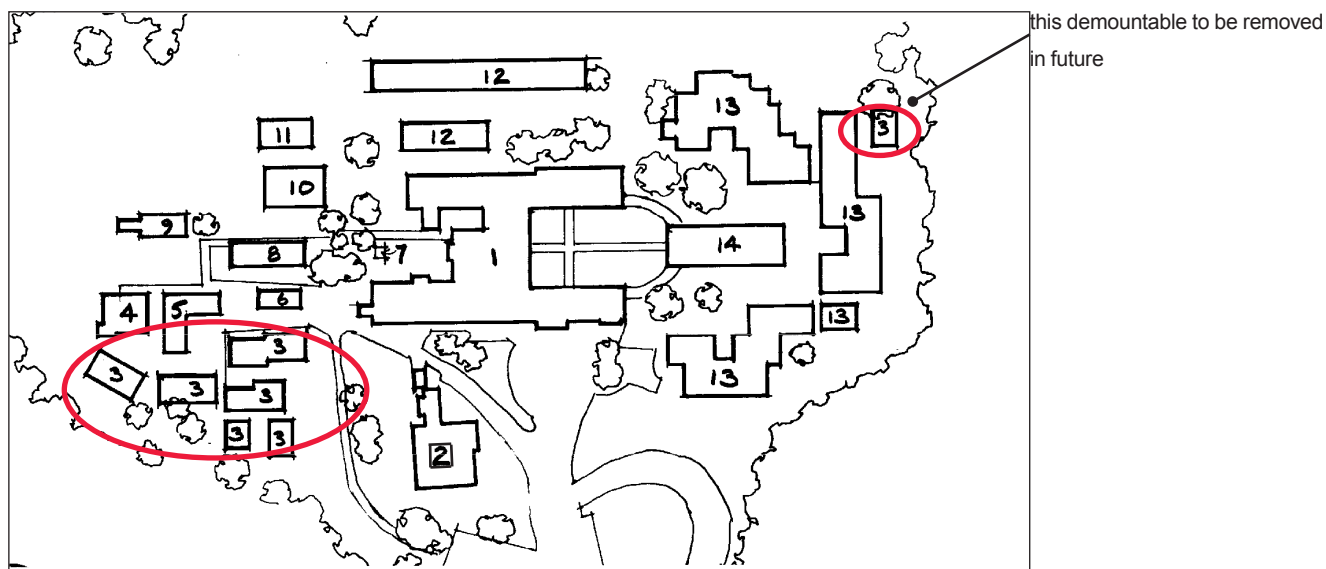
Photo 3: A sign displayed in the Performing Arts Centre foyer, shows the modifications made to the building in 2019. Partition walls were removed and resulted in an increase in area to teaching rooms.



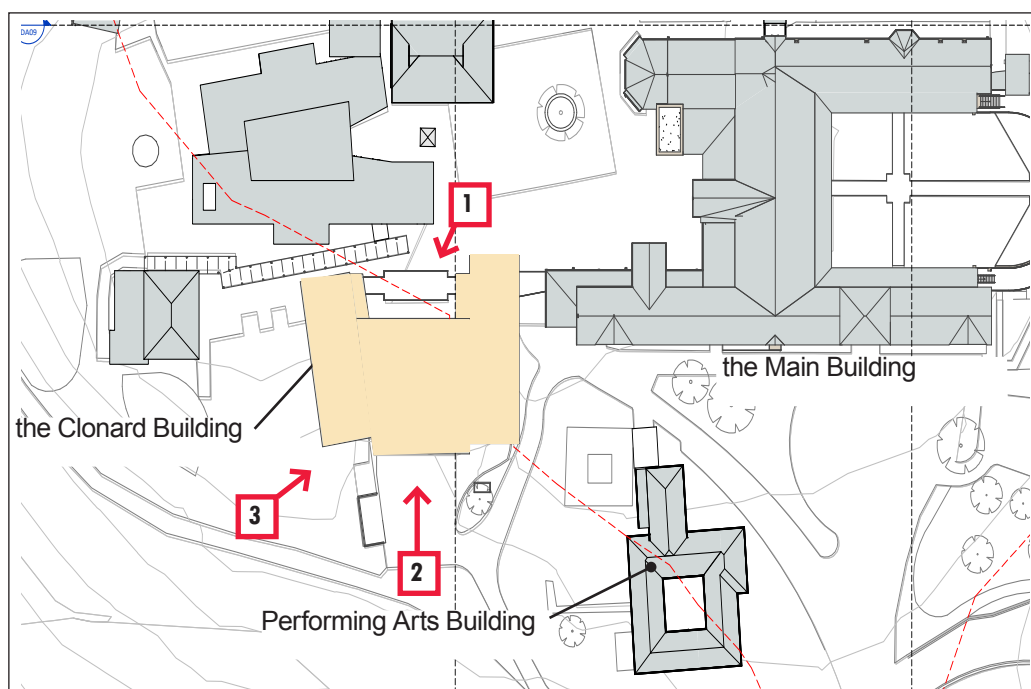
### 3.2.3: Building No.3- The Clonard Building (Former Demountables ) Revised Physical Summary -2022

The south- west demountables constructed in 1995- 2007 were removed and the Clonard Building was erected in their place. (Refer 2009 CMP page 95)

Note: The remaining demountable to the north-east is intrusive and to be removed in the future.



Key Plan



Site Plan - Alleanza Architecture 2021



### 3.2.3: Building No.3- The Clonard Building (Former Demountables ) Physical Evidence 2022

Photo 1: Clonard Building viewed from north and  
Quadrangle in the foreground.  
The existing Boiler House is incorporated in the  
Clonard Building.



Photo 2: Clonard Building viewed from south



Photo 3: Clonard Building looking north-east



### 3.2.3: Building No.3- The Clonard Building (Former Demountables ) Revised Site Survey Sheet 2022

**Date of Construction:** 2012

**Original Use:** Classroom block

**Description:** The Clonard Building is composed of simple block built forms that are integrated, each component with skillion metal roof and accentuated with projecting eaves. The building is constructed in concrete block referencing the heritage sandstone finish that is characteristic of the heritage site and its light cream colour juxtaposed with banded accents in earthy red-brown colour that feature to the underside of the eaves.

The Clonard Building is contemporary and the original Boiler House has been incorporated into the design of Clonard. It houses the lockers at ground level with walkway above.

**Significant Views and Aspect:** The Quadrangle enables views between the buildings and views to and from the Clonard Building via a visual corridor- slot views to the north sited COLA area. (Covered outdoor learning area).

**Relationship to Group:**

The classroom block is sited south-west on the subject site and is linked to the Main Building via a connecting bridge. The Clonard Building connects with the south wing of the Main Building forming the south boundary to the Quadrangle. This out door area is bounded by the Main Building to the east, Clonard Building to the south, St Francis Building to the west, Drama Room and the classroom book to the north.

**Integrity:** N/A

**Condition:** Good

**Grading of Significance:** Low

**Possible Future Uses:** N/A

**Fabric that should be conserved:** No fabric of this building needs to be conserved except for the Boiler House. Refer Boiler House page 25.

**Fabric that can be removed:** N/A

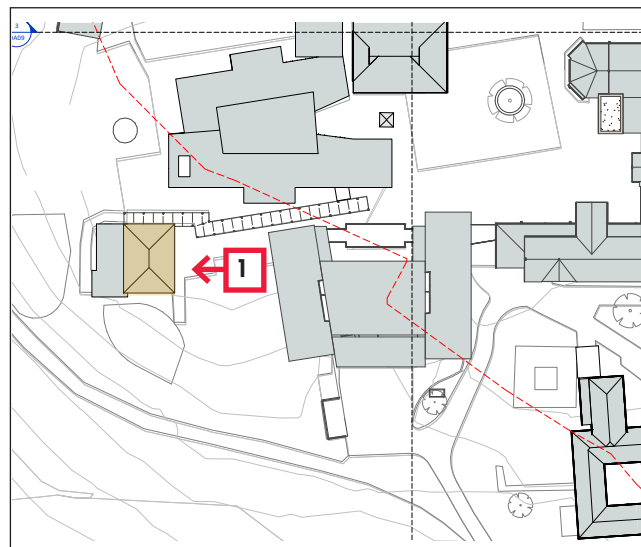
## 3.0 Addendum - Revised Site Summary 2022

### 3.2.4: Building No.4 - The Lawrence Building ( former Gymnasium, former Agricultural Science Laboratory, former Laundry)

The south- west sited Lawrence Building has not been altered since 2008. It is currently used as a teaching facility. (Refer 2009 CMP page 97).



Key Plan



Site Plan - Alleanza Architecture 2021

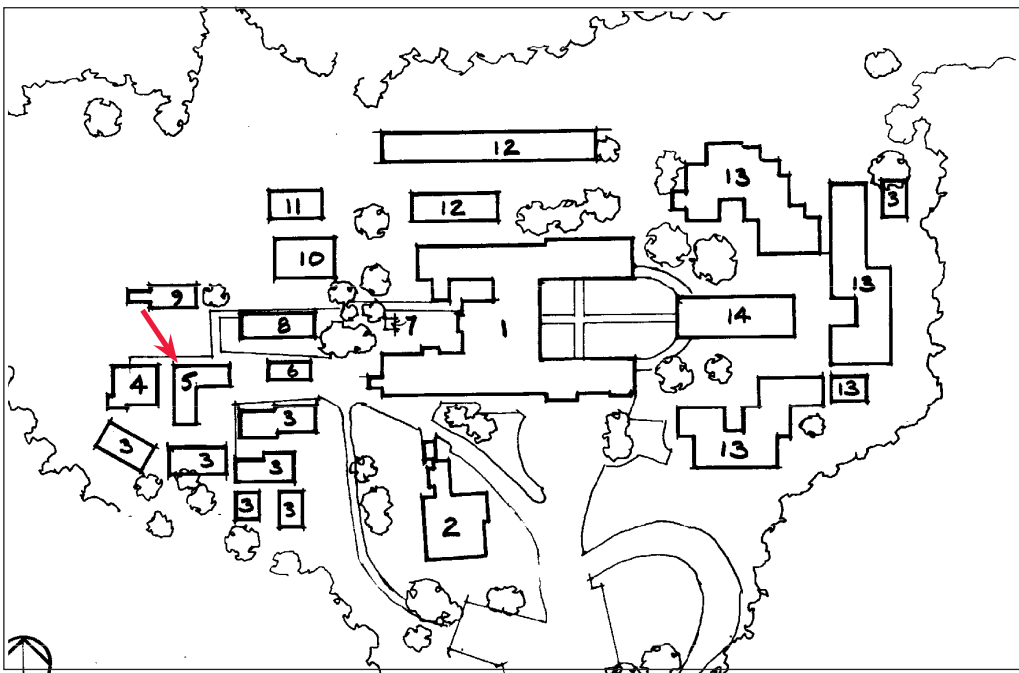
Photo 1: A pergola was erected adjacent to the Lawrence Building. The structure is of low significance. It is good condition.



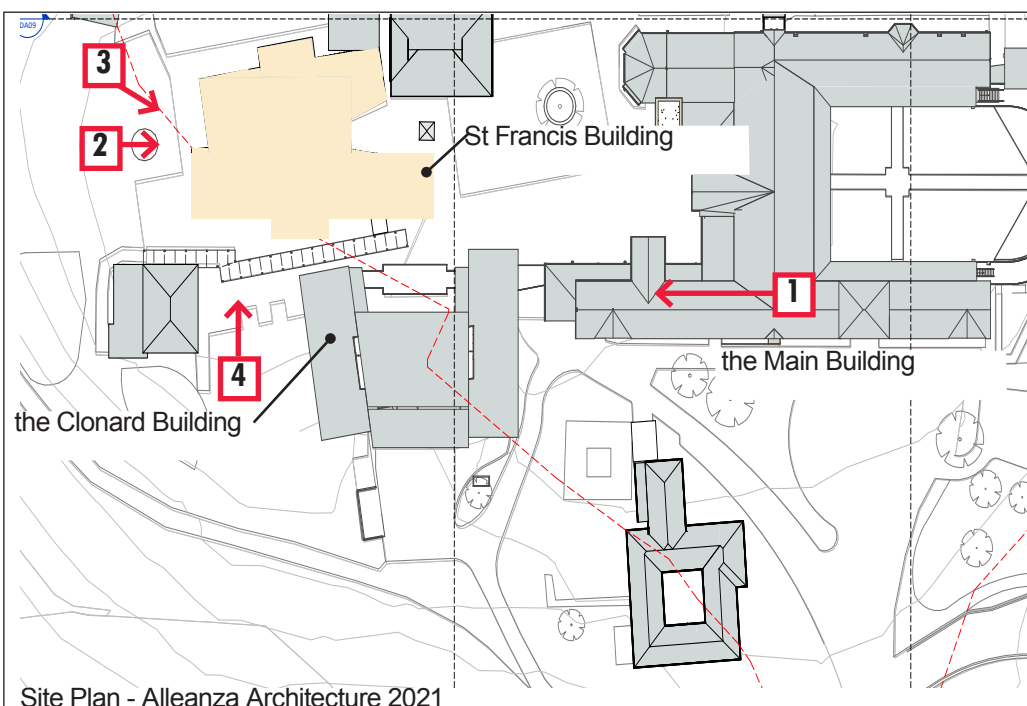
### 3.2.5: Building No.5: St Francis Building, Former Timber Classrooms (Former Turners Cottage)

Turner's Cottage was removed in 2011 and the St Francis Building was built to the north of the Turner Cottage site. It was built in 2012. (Refer 2009 CMP page 100)

Note: Turner's Cottage - This Site Survey Sheet not applicable



## Key Plan



Site Plan - Alleanza Architecture 2021



## 3.0 Addendum - Revised Site Summary 2022

### 3.2.5: Building No.5 St Francis Building (Former Timber Classrooms ,Former Turners Cottage)

#### Revised Site Survey Sheet-2022

**Date of Construction:** 2012      **Original Use:** Classroom block

**Description:** The St Francis Building is similar in layout, massing, materiality and finish to that of the Clonard Building. The two classroom blocks marry in and work in unison on the heritage site.

St Francis Building is composed of simple block like built forms that are integrated, each component with skillion metal roof and accentuated with projecting eaves. Concrete block walls feature banded accents in an earthy brown colour, to the underside of the eaves whilst other façades present a mosaic of earthy coloured clad tiles.

**Significant Views and Aspect:** The Quadrangle enables views between the buildings and views to and from the St Francis Building. District views are afforded to and from the building.

#### Relationship to Group::

The classroom block is sited north- west on the subject site and is linked to the Clonard Building and is adjacent to the Drama Room

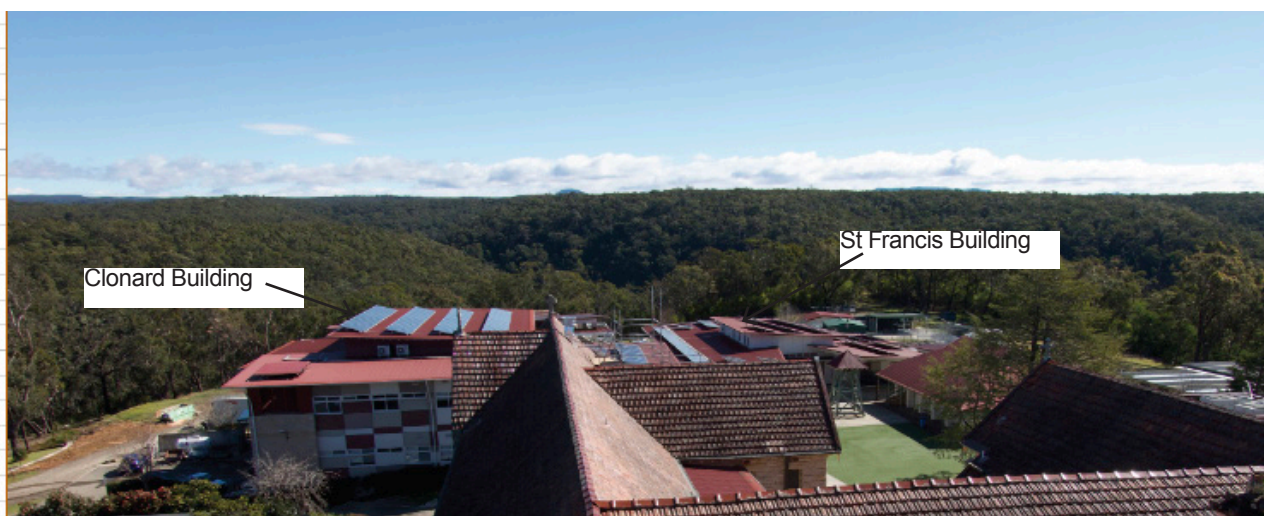
**Integrity:** N/A

**Condition:** Good

**Grading of Significance:** Low

**Possible Future Uses:** N/A

**Fabric that should be conserved:** No fabric of this building needs to be conserved.



#### Physical Evidence 2021

Photo 1: View to Clonard and St Francis buildings and district views beyond.



## 3.0 Addendum - Revised Site Summary 2022

Photo 2: View to St Francis building from west.



Photo 3: St Francis Building looking south



Photo 4: View to St Francis building and framed structure to walkways connecting the Lawrence, Clonard and St Francis buildings..



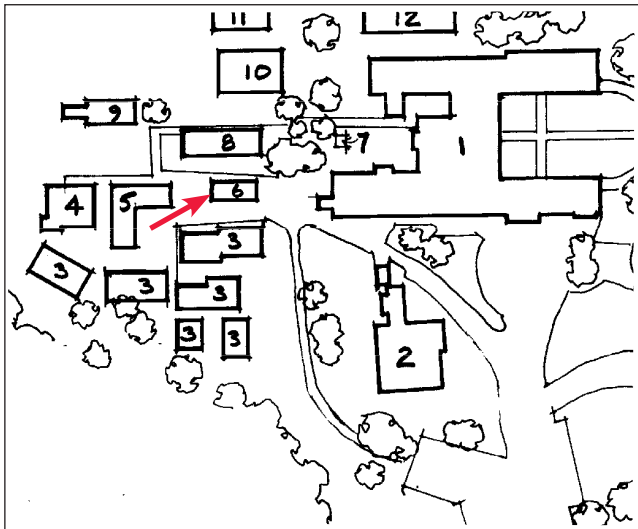
### 3.2.6: Building No.6 - The former Maintenance Building, the former Boiler House Revised Physical Summary -2022

The former Boiler House is retained and forms part of the Clonard Building. (refer 2009 CMP page 105)

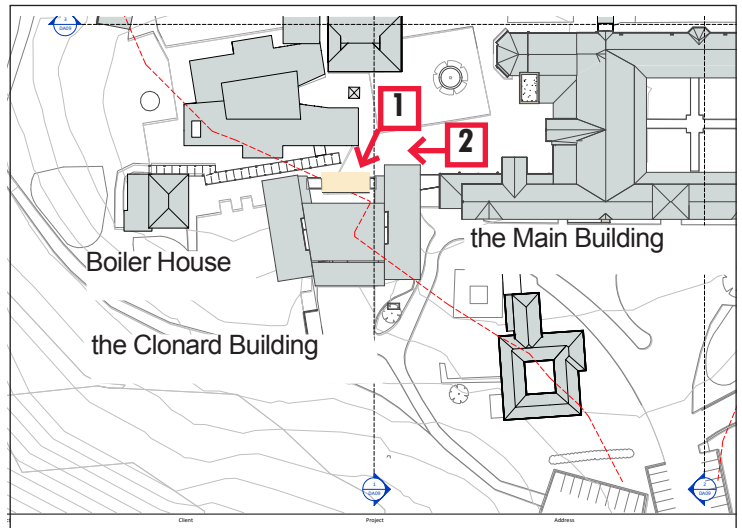
It is located to the underside of a walkway that connects the east and west wings of the Clonard Building. The flat roof has been replaced with a concrete slab that serves as a walkway within the building. Its adaptive re-use is to house lockers.

The building envelope has been kept in its entirety, is conserved and is in good condition.

The Boiler house is an integral part of the Clonard Building and is a feature that contributes to the cultural significance of the place. It is viewed from the Quadrangle and activates the setting.



Key Plan



Site Plan - Alleanza Architecture 2021

### 3.2.6: Building No.6 -The former Maintenance Building( the former Boiler House) Physical Evidence 2022



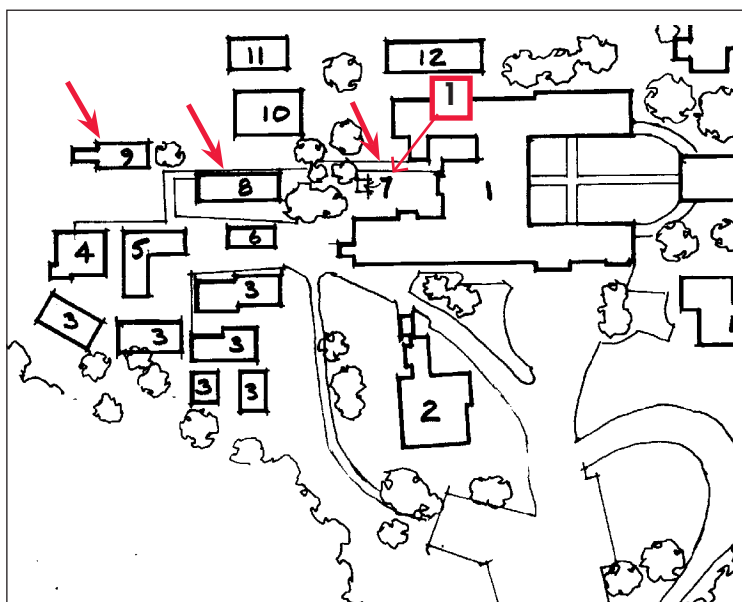
Photo 1: View to Clonard Building and  
features the Boiler House.



Photo 2: View to Clonard Building fea-  
turing the Boiler House. Viewing south

### 3.2.7: Building No.7 - The Belltower

The Belltower is retained and is sited near the 2012 St Francis Building. (Refer 2009 CMP page 109).  
Significant Views and Aspect: The Belltower is on the west side of the Quadrangle and views to it are enabled from north, east and south sides.



Key Plan

### 3.2.8: Building No.8 - The Shed

N/A The shed has been removed.

### 3.2.9: Building No 9: The Agricultural Sciences Building

The Agricultural Sciences Building is retained

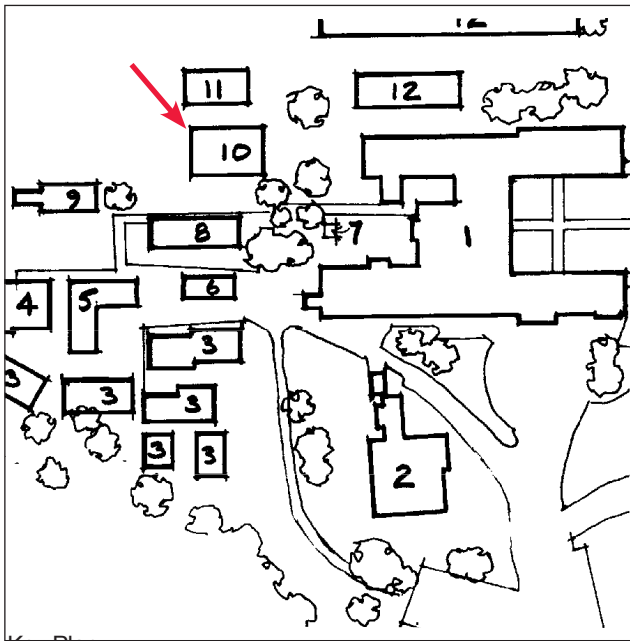




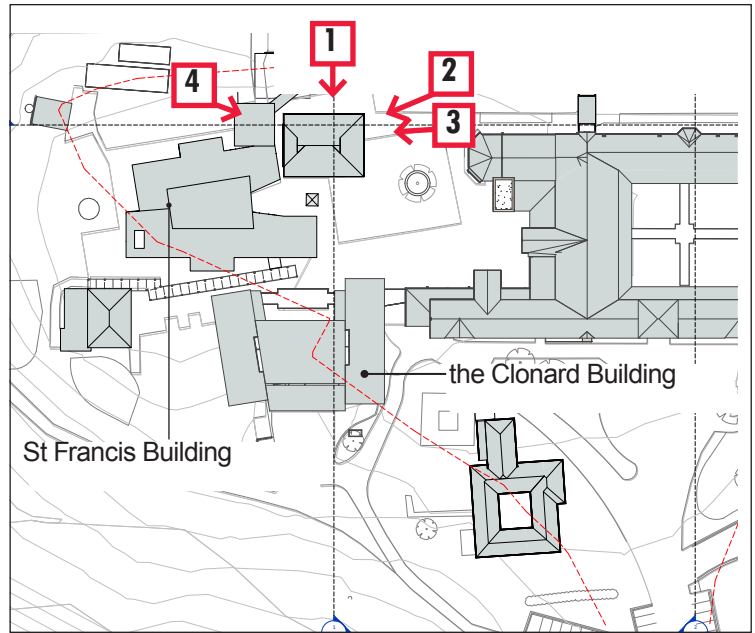
## 3.0 Addendum - Revised Site Summary 2022

### 3.2.10: Building No.10 - The Drama Room (former Recreation Hall) Physical Summary -2022

The Drama Room is retained, intact and is sited near the St Francis Building(Refer 2009 CMP page 113)



Key Plan



Site Plan Alleanza Architecture

#### Physical Evidence 2021

Photo 1: Drama Room viewed from north  
The building retains its original 1923 detailing.



## 3.0 Addendum - Revised Site Summary 2022



Photo 2: The east and south walls of the Drama Room address the Quadrangle.



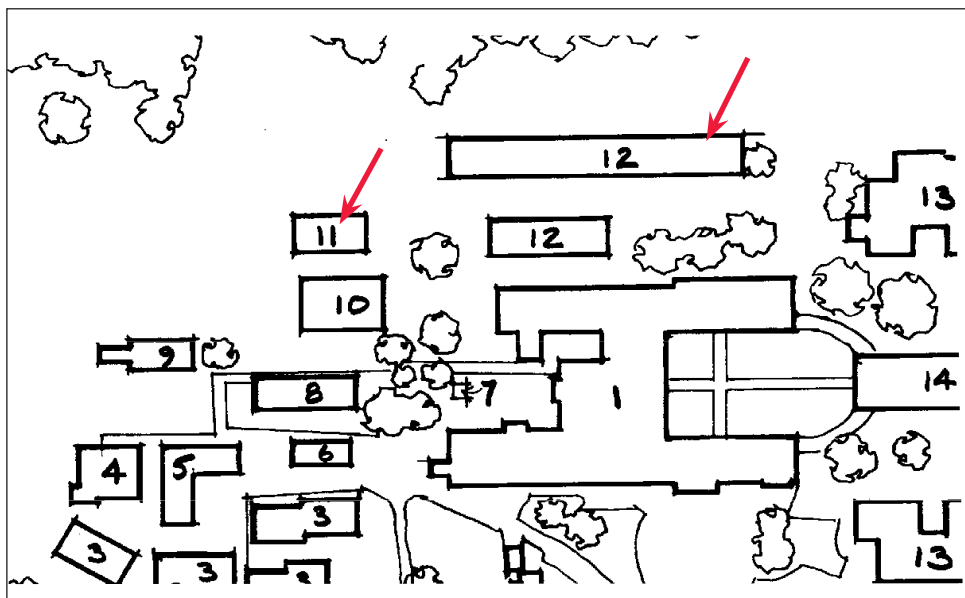
Photo 3: An outdoor sheltered area is sited to the west of the Drama Room. It is in good condition.



Photo 4: The Drama Room and Main Building beyond- viewed from north-east.

### 3.2.11: Building No.11 The Canteen

Not Applicable- The Canteen has been removed.



Key Plan

### 3.2.12: Building No.12 North Demountables

The North Demountables were constructed in 2003 as a temporary classroom facility.  
(Refer 2009 CMP page 118)

They are currently used as classrooms and are substandard in classroom amenity.

In accordance with the 2009 CMP Site Survey Sheet the demountables are intrusive to the heritage place.

It is proposed that the demountable classrooms be demolished and replaced with a new teaching facility.

## 3.0 Addendum - Revised Site Summary 2022

### 3.2.13: Buildings No.13: 1995 Classrooms Revised Physical Summary -2022

The classrooms listed as No.13 in the Key Plan were built in 1995 and had subsequently burnt down in 2014 due to arson attack (Source:www.bluemountaingazette.com.au ). The remaining classrooms comprise the small amenities building sited to the north east, to be removed in the future. The classroom block sited to the south plus the small adjunct building to it's east are to be retained.

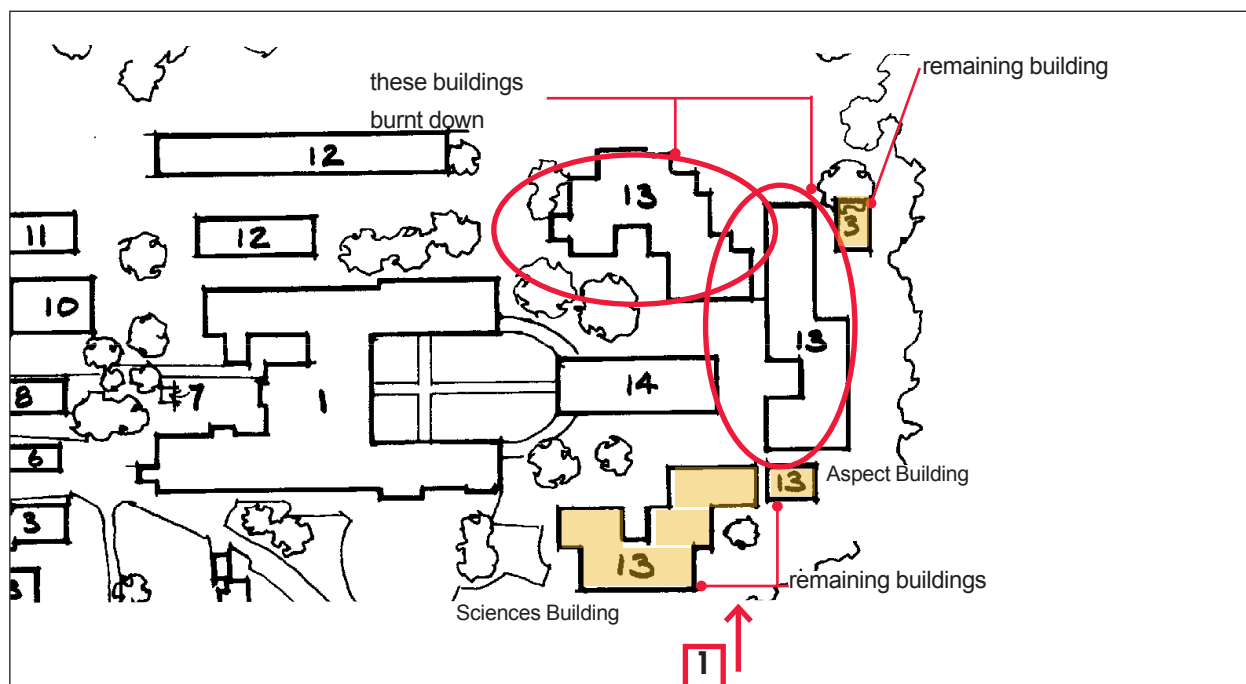
The remaining fabric is the Ground Level concrete slab sited to the east and north of the heritage listed former Chapel and Seminary Building and rooms beneath the concrete slab.

The fabric within this area underwent remediation works in 2021/2022, restoring the existing fabric, reconstruction of the existing slab and replaced with new basketball court, volleyball court and 2 x handball courts over the existing concrete slab, new grassed turf over existing concrete slab, new ramp and pathways, new chain wire fencing around the sports courts and new fire rated doors and fire screens to the Lower Ground Store.

The remaining south sited building known as the Sciences Building is in good condition and the small building adjoining it, the Aspect Building has a new timber framed roof with metal deck roof sheeting.

Contemporaneous photographs document this area in Physical Evidence - dated 2022.

The 2009 CMP Site Survey Sheet ( Refer 2009 CMP page 121) applied to all the buildings listed as No.13 in the key plan. It is only applicable to the remaining north east building and the Sciences and Aspect buildings.  
A Site Survey Sheet regarding the outdoor upper grounds is listed below.

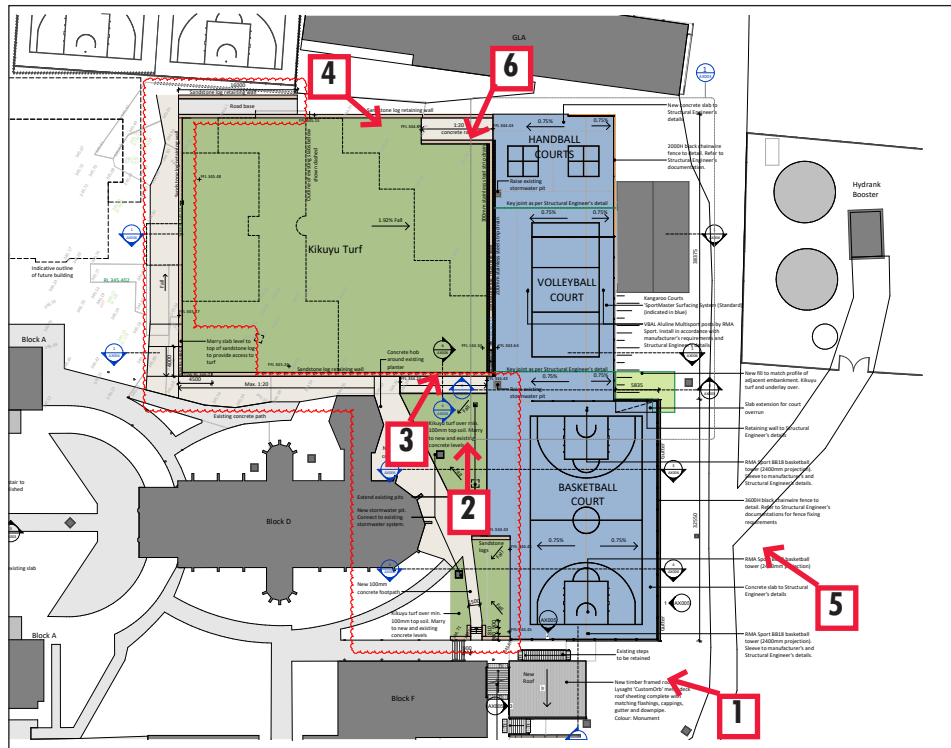


Key Plan



## 3.0 Addendum - Revised Site Summary 2022

### 3.2.13: Buildings No.13: Upper Level ( Former1995 Classrooms) Revised Physical Summary -2022



Upper Ground Plan- Alleanza Architecture 2021

Refer Page 34 - Physical Evidence 2022



Photo 1: Sciences Building and Aspect building, viewed from the south.

## 3.0 Addendum - Revised Site Summary 2022

### 3.2.13: Buildings No.13: Upper Level ( Former1995 Classrooms) Physical Evidence -2022

Photo 1: Existing Aspect building and existing rooms below the basketball courts.



Photo 2: Basketball and volleyball courts.  
Remaining amenity building to the east.



Photo 3: New grassed turf over existing concrete slab





## 3.0 Addendum - Revised Site Summary 2022



Photo 4: View to Basketball court from north.



Photo 5: Existing rooms below the basketball courts.



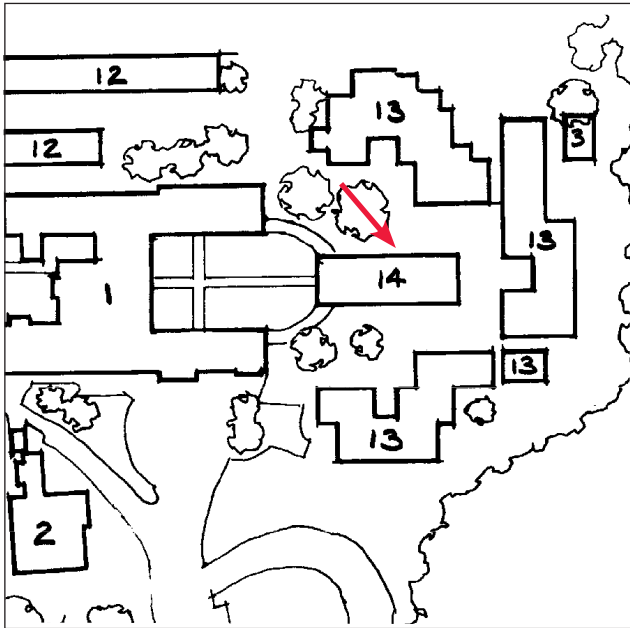
Photo 6: Sandstone surround to turf area.

### 3.2.14: Building No.14: Library (former Chapel)

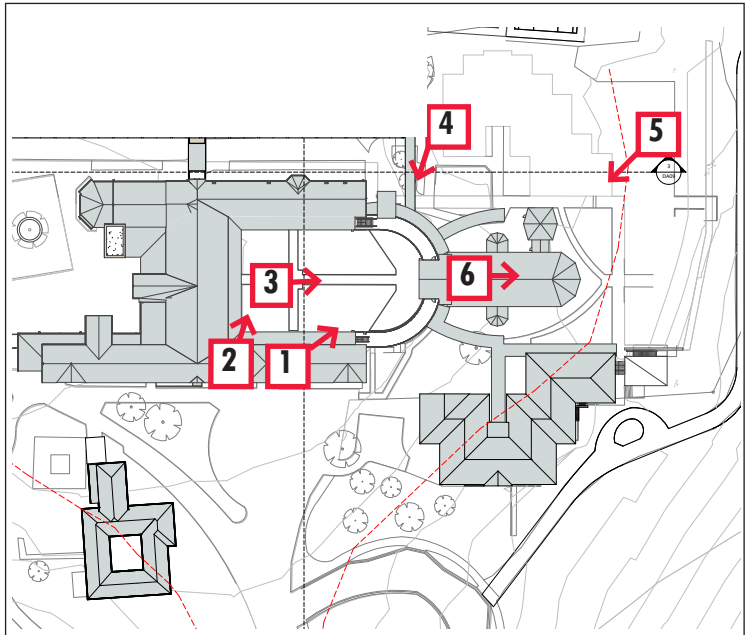
#### Physical Summary -2022

Changes to the Library envelope and room layout remained unaltered since 1979. (Refer 2009 CMP page 123)

The only modifications to the building comprise minor internal fit-outs to accommodate school uses.



Key Plan



Main Building and Library Alleanza Architecture

### 3.2.14: Building No.14: Library (former Chapel) Physical Evidence

Photo 1: View to Library from Main Building tower



Photo 2: The colonnade to the north wing of the Main Building



Photo 3: Library viewed to the east.







Photo 4: Walkways connect the Main Building and Library



Photo 5: View to Library showing Apsoidal to the north and the Main Building beyond



Photo 7: Interior of Library view to east

## 3.0 Addendum - Revised Site Summary 2022

### 3.2: Landscape Features Physical Summary - Revised 2022

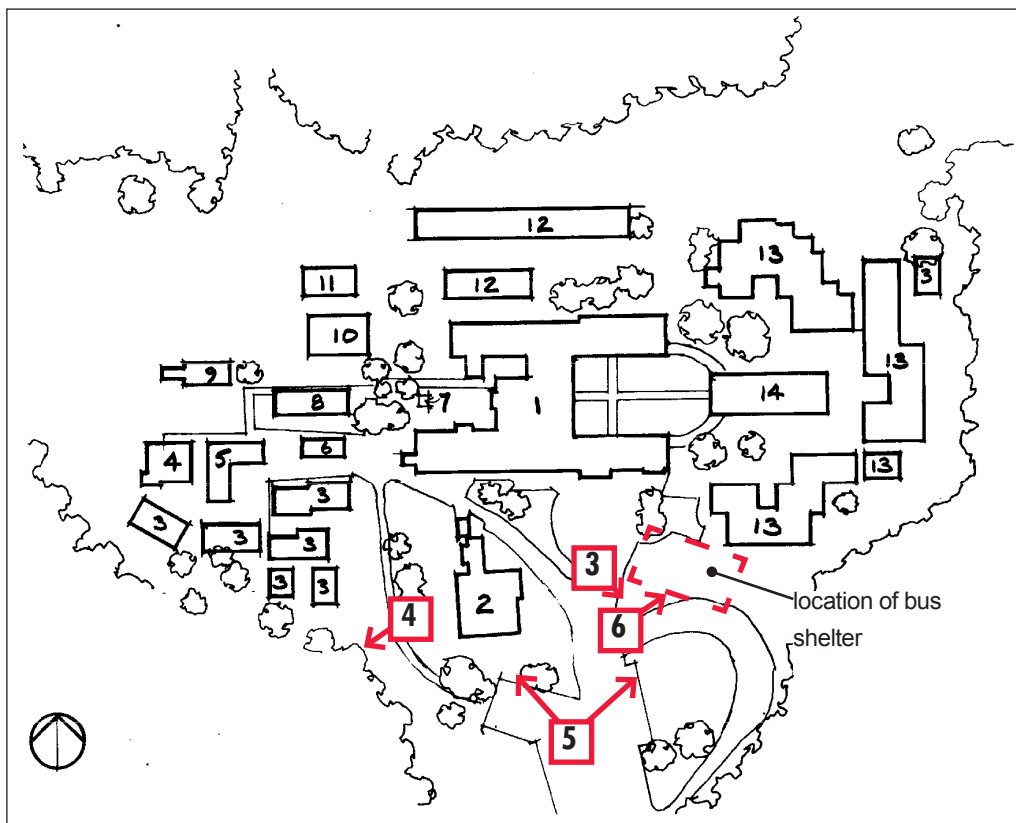
The Landscape Features as outlined in the Site Survey Sheet have been altered.( Refer 2009 CMP page 130)

The memorial gardens east of the car park, round in layout and known as the Rose Garden is retained.

Another memorial garden adjacent to the Sciences Block is retained.

The notable Araucaria tree northeast of the Main Building has been removed.

The major modifications to the foreground to the Main Building is the addition of a Bus Shelter erected in 2022. The proposed bus shelter includes removal of five small trees (one of which is uprooting and causing uneven ground and dangerous to walk on. The Bus Shelter is sited adjacent to the bus bay/ turning circle and to the south of the Science Building. This area is sited to the east of the main entry driveway, and to the foreground of the Main Building To the west and on the opposite side of the driveway are some trees and the original Convent Building erected in 1953.



Key Plan

2

1



### 3.2: Landscape Features Physical Evidence

Photo 1: Electric security gates- entry to College campus.



Photo 2: East side of the driveway



Photo 3: The formal garden to the east of the driveway and flagpoles..







Photo 4: The landscaped gardens including a pond and gazebo to the west of the driveway- beyond the carpark



Photo 5: The Bus Shelter to the east of the forecourt  
The bus shelter is light in frame and presents as open when viewed upon approach to the main entry of the College.



Photo 6: The shelters restrained composition does not overwhelm nor does it compete with the buildings within its context, comprising the Convent Building to the west, the grand style Main Building to the centre and the Sciences Building to its east.



### 3.2.15 : Landscape Features -

#### Bus Shelter Site Survey Sheet 2022

**Date of Construction:** 2022

**Original Use:** Outdoor area north of the turning bay/ circle, bitumen surfaced and uneven ground.

**Description:** The bus shelter includes removal of five small trees (one of which is uprooting and causing uneven ground and dangerous to walk on) and the construction of a simple post and skillion flat roof structure. The bus shelter is rectangular in plan and is sited between the Sciences Building and the bus turning circle and to the structures north west corner stand two mature trees that are visible through the structure.  
Refer Plan

**Significant Views and Aspect:** The bus shelter is light in frame and presents as open when viewed upon approach to the main entry of the College. The shelters restrained composition does not overwhelm nor does it compete with the buildings within its context.

The visual catchment of the College buildings' setting, upon approach is not adversely affected and allows for the curtilage to these buildings to be preserved.

**Relationship to Group:**

The Bus Shelter is sited with the Convent Building to the west, the grand style Main Building to the north and the Sciences Building to its east.

**Integrity:** N/A

**Condition:** Excellent

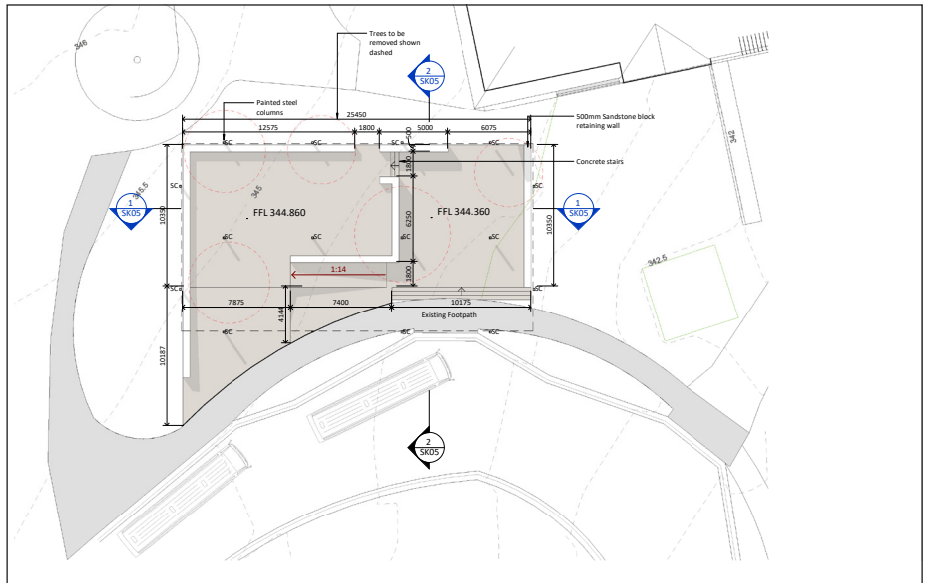
**Grading of Significance:** Low

**Possible Future Uses:** N/A

**Fabric that should be conserved:** No fabric of this building needs to be conserved.

### 3.2.15 : Landscape Features -

#### Bus Shelter Physical Summary



Bus Shelter Plan- Alleanza Architecture



Bus Shelter view to north.

### 3.2: Landscape Features Statutory -Physical Evidence

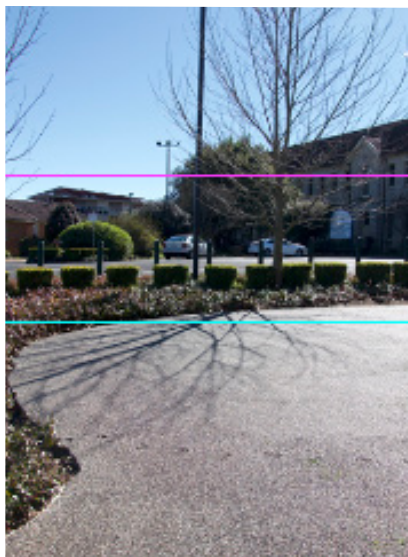
Photo : The statuary in the grounds are retained and intact. The statue of the Virgin and padre. To be relocated and to be confirmed with proposed classroom.



Photo: Existing mature trees to the north of the Main Building- to be retained.



Photo: The subject site features formal hedging and is well maintained.



## 4.0 Grading of Significance - Revised 2022

### 4.1 REVISED : Grading of Significance of Site Features and Elements

The 2009 CMP (Refer Section 5.4. Page 50) grades each Site Feature/ Element according to the Grading of Significance.

Below is a revised Grading of Significance Table- as at July 2022.

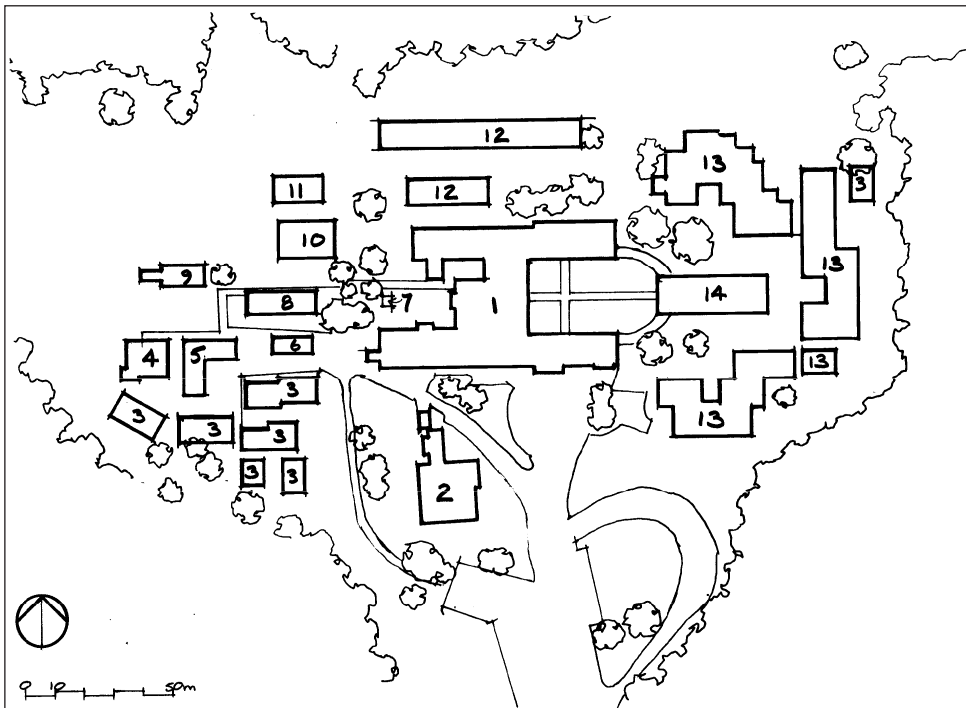
Site Feature /Element	Grading of Significance
Main Building (former Seminary)	Exceptional
Performing Arts Centre (former Presbytery,former Convent)	High
Demountable Classrooms	Intrusive
Lawrence Building (former Gymnasium, former Agricultural Sciences Laboratory)	Low
<del>Timber Classrooms ( former Turners Cottage)</del>	<del>High</del> Demolished in 2011
Maintenance Building(former Boiler House) - incorporated in Clonard Building	High
Agricultural Science	Low
Drama Room (former Recreation Hall)	High
<del>Canteen</del>	<del>Intrusive</del> The canteen was demolished.
1995 Classrooms	Low
Library (former Chapel)	High
Satellite Dish	Intrusive
Entry Drive	High
Parking Area	Intrusive
Entry Drive	Low
Memorial Garden	Low
<del>Araucaria (north east of Main Building)</del>	<del>Moderate</del> The tree was removed
Statuary	High
Bushland around school complex	High
Clonard Building	Low
St Francis Building	Low
Sciences Building + Aspect Remaining of the 1995 Classrooms	Low
Upper Level ( Courts + Turf)	Low
Bush Shelter	Low



## 5.0 Site Plan - Revised 2022

**5.0 : Revised Plan :** The site has been in occupation by the St Columba's Catholic Secondary School from 1978 and the place has undergone a number of additions and alterations. The change is evident in the site plans below dated 2009 and 2022.

### Site Plan 2009

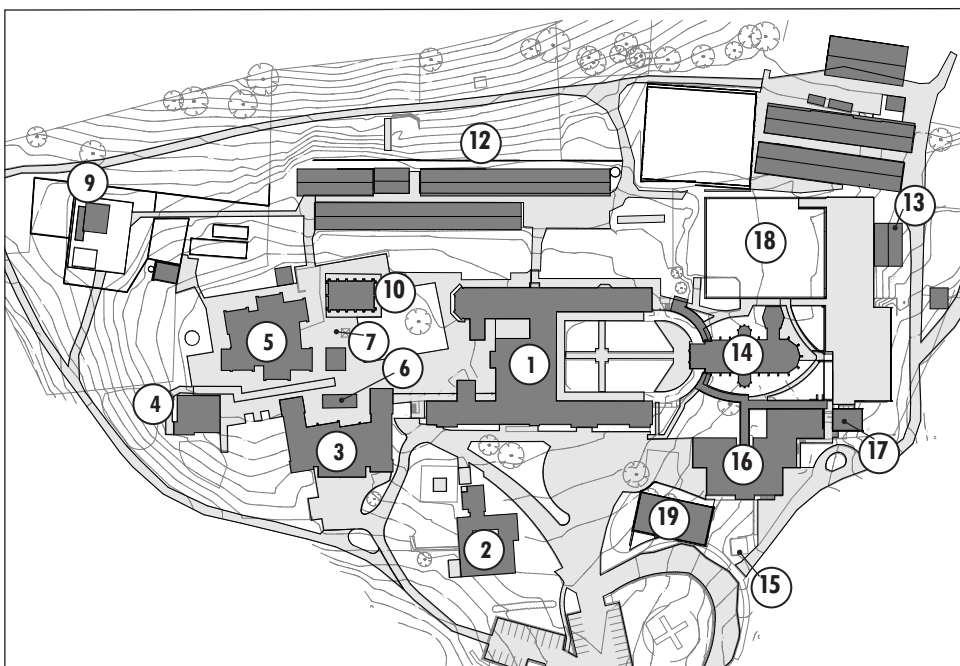


#### LEGEND:

1. Main Seminary Building
2. Presbytery
3. Demountable classrooms
4. Gymnasium
5. Timber Classrooms
6. Boiler Room
7. Bell Tower
8. Shed
9. Agricultural Sciences
10. Drama Room
11. Canteen
12. North Demountables
13. 1995 Classrooms
14. Library
15. Satellite Dish

Site Plan 2009 CMP

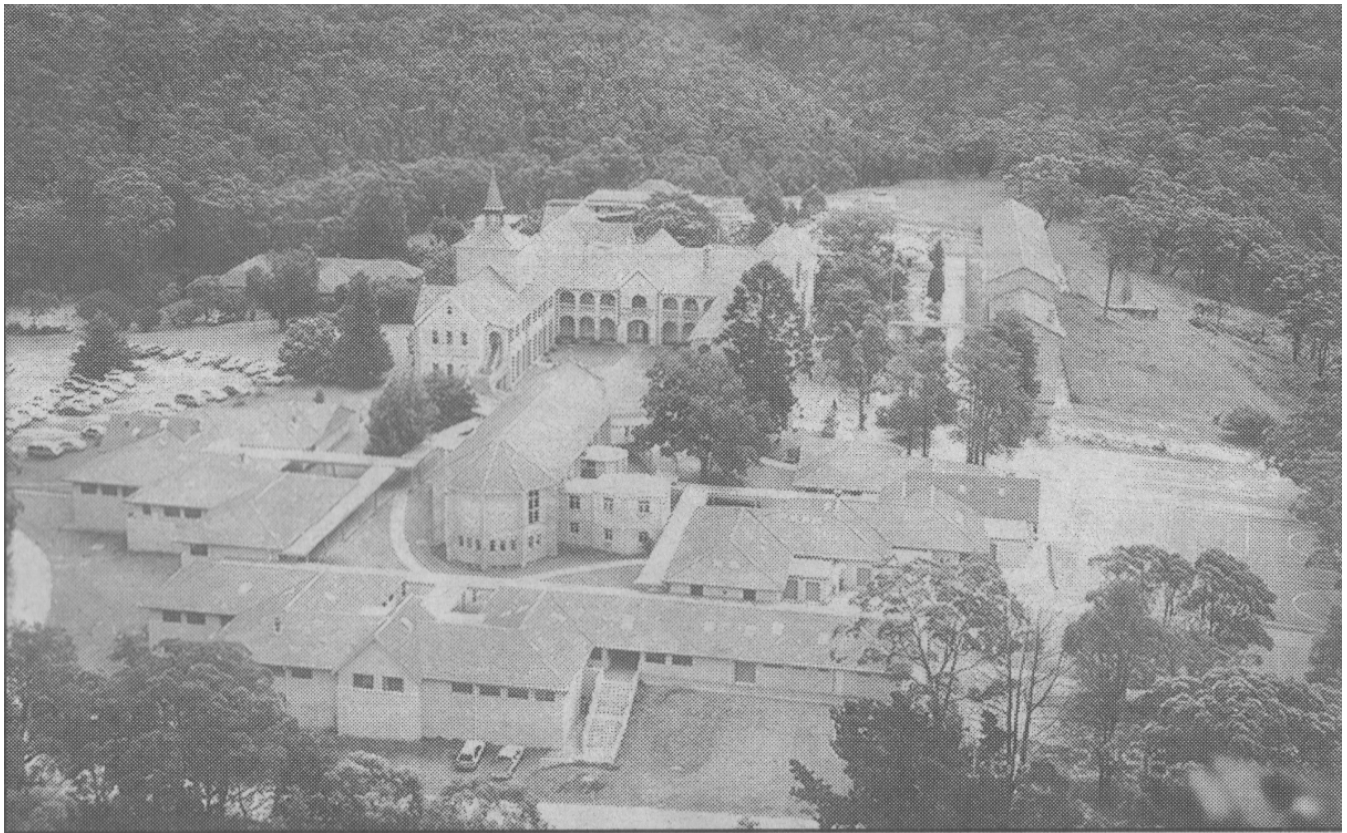
### Site Plan 2022



#### LEGEND:

1. Main Building
2. Convent Building
3. Clonard Building
4. Lawrence Building
5. St Francis Building
6. Boiler (part of Clonard)
7. Bell Tower
8. Shed
9. Agricultural Sciences
10. Drama Room
11. ~~Canteen~~
12. North Demountables
13. 1995 Classrooms
14. Library
15. Satellite Dish
16. Sciences building
17. Aspect building
18. Upper Ground
19. Bus Shelter

Site Plan - Alleanza Architecture 2022



## **CONSERVATION MANAGEMENT PLAN**

**Final**

26 October 2009

Prepared for:  
**Catholic Education Office, Parramatta Diocese**

Prepared by:  
**Pamela Hubert for  
HUBERT ARCHITECTS  
In conjunction with  
Ian Jack for  
IAN JACK HERITAGE CONSULTING**

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## 1 Introduction

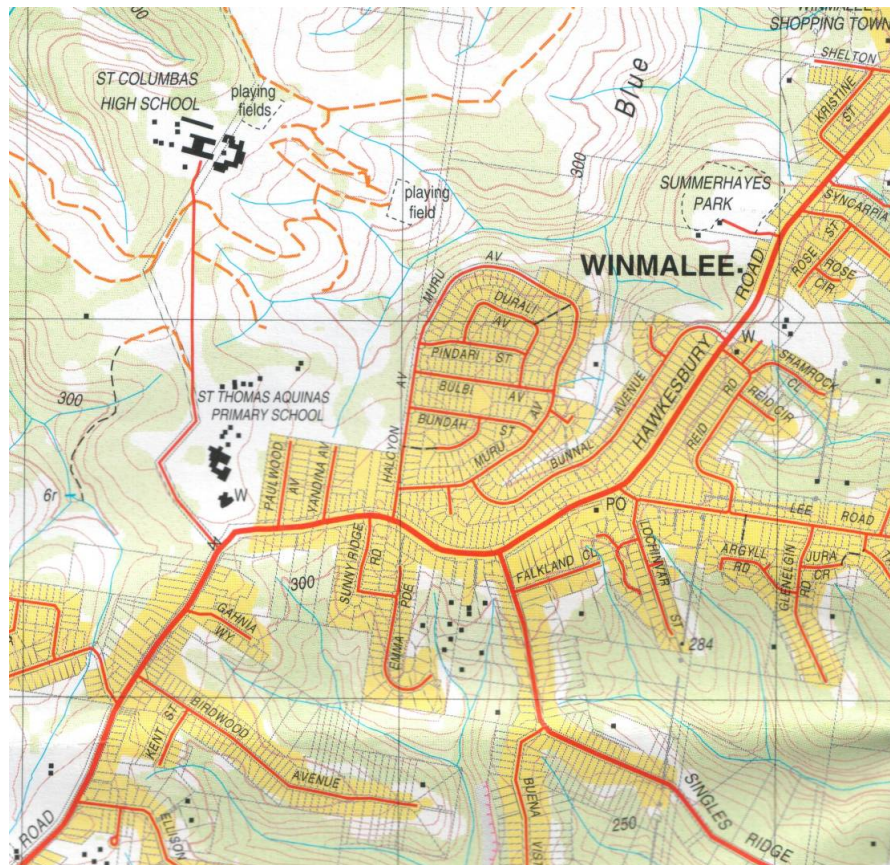
### 1.1 The Brief

The brief for this Conservation Management Plan for St Columba's Secondary College was prepared by Hubert Architects in conjunction with R. Ian Jack Consulting for the Catholic Education Office, Parramatta Diocese. The brief is included as Appendix 1.

### 1.2 Definition of the Study Place and Setting

St Columba's Secondary College is located at 168 Hawkesbury Road, Springwood. The address 168 Hawkesbury Road, Springwood is shared by a number of allotments including lots 1 to 3, DP 133438 and lots 56-67, DP 751635. The college itself occupies a smaller part of this land to the north of lots 2 and 3, DP 133438.

A map showing the location of the site is at Figure 1. A partial copy of DP 133438 is at Figure 2.



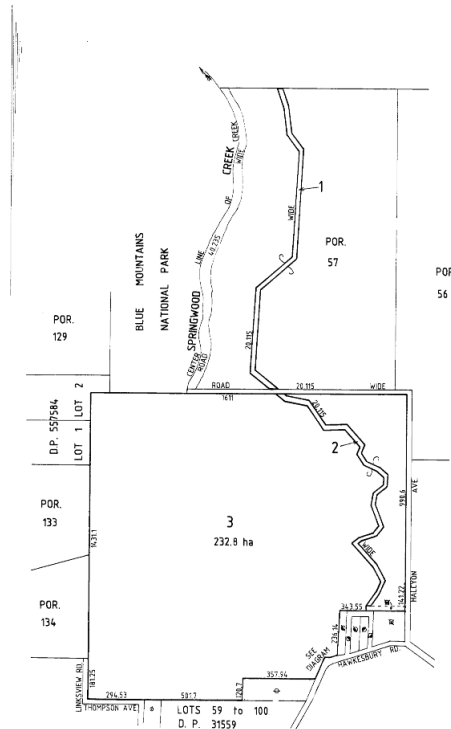
**Figure 1**  
Location Plan – St Columba's Secondary College (labelled as St Columbas High School)

Source: Department of Lands Topographic Map 9030-4S Third Edition

## 6.0 Appendix 1: St Columba's 2009 Conservation Management Plan

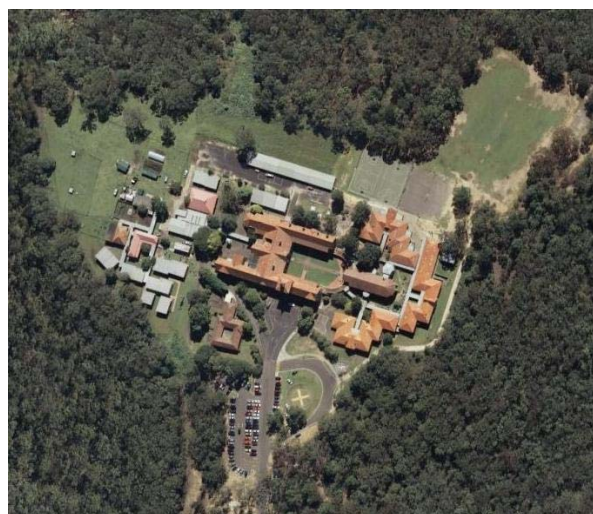
### ST COLUMBA'S SECONDARY COLLEGE CONSERVATION MANAGEMENT PLAN

### INTRODUCTION



**Figure 2**  
DP 133438. St Columba's High School is located to the north of lot 3.

The size of the property owned as part of St Columba's Secondary College extends well beyond the area used as part of the college and includes St Thomas Aquinas School and St Thomas Aquinas Church as well as extensive areas of bushland. The area examined as part of this study is the area of the College and is the cleared and developed area indicated in the aerial photograph at figure 3.



**Figure 3**  
Aerial photograph showing the area examined for this Conservation Management Plan  
Source: Google Earth

## 6.0 Appendix 1: St Columba's 2009 Conservation Management Plan

### ST COLUMBA'S SECONDARY COLLEGE CONSERVATION MANAGEMENT PLAN

### INTRODUCTION

#### 1.3 Methodology

This study and report generally follow the methodology and structure outlined in J S Kerr, *The Conservation Plan*, the National Trust of Australia (NSW), fifth edition, 2000. The report is also consistent with the principles of the *Australia ICOMOS Burra Charter for the Conservation of Places of Cultural Significance* (1999) and its Guidelines. Additional documents considered in the preparation of the report include the .

#### 1.4 Natural and Aboriginal Significance

This report only addresses the European cultural significance of the place.

#### 1.5 Terms

The terms fabric, conservation, maintenance, preservation, restoration, reconstruction, adaptation, compatible use, and cultural significance used in this report are defined in the *Australia ICOMOS Charter for the conservation of Places of Cultural Significance - The Burra Charter*, which is included in this report as Appendix 2.

#### 1.6 Author Identification

This report was prepared by Pamela Hubert of Hubert Architects Pty Ltd in conjunction with Ian Jack of Ian Jack Heritage Consulting.

The physical survey of the fabric of the place was undertaken by Pamela Hubert of the above study team.

Unless otherwise stated, photographs reproduced in this report are by the author.

#### 1.7 Acknowledgements

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

Peter Doddrell, PMDL Architects

Adrian Hyam, St Columba's Secondary College

Phil Stewart, St Columba's Secondary College

Barbara Higginson, Local historian

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##### 1.8.1 State Records NSW

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##### 1.8.2 State Library of NSW

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in conjunction with  
R. IAN JACK CONSULTING

Final  
26 October 2009

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ST COLUMBA'S SECONDARY COLLEGE  
CONSERVATION MANAGEMENT PLAN

## INTRODUCTION

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**1.8.6 Department of Lands**

Plan B466.691

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**1.8.7 Unpublished Manuscripts**

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Barbara Higginson, *Conservation Plan of St Columba's College*, Springwood, NSW', assignment for University of New England 1995, pp2, 6

Victor Michniewicz, *St Columba's: a Walk Through History*, original version 1989

Perumal Murphy Wu Pty Ltd, *St Columba's Planning Report* report for Blue Mountains City Council, February 1996

Pamela Smith, assignment on Catholicism in Springwood for the University of New England, 2005, pp10-12

E. Stockton, *St Columba's Springwood: Investigation of Aboriginal Sites*, unpublished report 1992

*Invitation to Silver Jubilee Celebrations of the College*, Springwood 1934

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### INTRODUCTION

#### 1.8.8 Other

Australia ICOMOS, 'The Australia ICOMOS Charter for the Conservation of Cultural Significance (The Burra Charter)', 1981, and subsequent revisions, most recently: *The Burra Charter, The Australia ICOMOS Charter for the Conservation of Cultural Significance*, 1999

J Kerr, *The Conservation Plan*, The National Trust of Australia (NSW), 5th edition, 2000

P Marquis-Kyle and M Walker, 2004, *The Illustrated Burra Charter*, Australia ICOMOS

NSW Heritage Office, 2001 *Assessing Heritage Significance*

NSW Heritage Office, 2004 ed *Revealing The Past – An Introduction to Historical Archaeology* Sydney

Heritage Office and Department of Urban Affairs and Planning, *NSW Heritage Manual*, Sydney, 1996.

Heritage Office, Department of Planning 2008 *Levels of Heritage Significance*

## 2 Historical Summary

### 2.1 Introduction

For one hundred years the Catholic Church has run various forms of educational and religious activities on a large bushland estate in North Springwood, in the suburb now known as Winnalee. The core of stone buildings which are still so impressive today housed a seminary for intending Catholic priests from 1910 until 1977, an adjunct to St Patrick's Seminary at Manly. Since 1979 the Springwood complex has been remodelled to house a co-educational high school, dedicated, like the Seminary, to the memory of the Celtic saint, Columba of Iona. The site also housed a Marist Brothers' school from 1942 until 1955 and a convent of the order of Our Lady Help of Christians from 1933 until 1977. There is also, however, a rich earlier history, since the estate lay on a major Aboriginal trade-route from the Nepean valley and was exploited by European owners from 1839 onwards.

The various educational uses in the twentieth century are reflected in many complicated changes in the built environment. These include the reutilization of two earlier houses which had been built on the site in the 1890s and which still survive. One of these was a substantial brick cottage called Elmhurst built by William Ipkendanz, a Marrickville hotelier; the other a wooden cottage built by Harold Turner, a surveyor and engineer. The stone Seminary buildings of 1909-10 were expanded in 1923, and again in 1933-4, with contingent changes in the function and sometimes the dimensions of rooms. A functional dormitory block was built in brick to the north of the main complex in 1958 and a large new brick chapel, now the High School library, replaced open arcading on the east side of the quadrangle in 1960. Numerous out-buildings were constructed around the Seminary at various times, sometimes by the efforts of the student priests themselves. The congregation of Our Lady Help of Christians moved in 1952 from Elmhurst closer to the Seminary to a new convent building, now used as a presbytery.

### 2.2 Before the Seminary: the Aboriginal Presence

For millennia Aboriginal people, both Darug and Gundungarra, were familiar with the area now owned by the Catholic Church. A principal Aboriginal trade route from Darug country on the Nepean River up to the Springwood area ran south of the Grose River, following the ridges initially in a westerly direction. It turned to the south at a tool-making site just north of the great half-moon bend in Blue Gum Swamp Creek and then followed the top of Springwood Ridge down through the land later occupied by St Columba's College, passing just to the west of the Seminary buildings (Figure 4).<sup>1</sup>

Father Eugene Stockton surveyed the whole 1200 acres of the Catholic site in 1992 and a more intensive survey undertaken four years later by Jo McDonald of Brayshaw McDonald Pty Ltd increased the tally of sites to seven rock shelters with clear evidence of Aboriginal use, fourteen more with possible occupation, three axe-grinding grooves, and two rock-art sites. The area demonstrating Aboriginal use is extensive, on the slopes which go down to Springwood Creek on the west and to Blue Gum Swamp Creek on the east, coming very close to the Seminary and later High School complex (Figure 5).<sup>2</sup>

<sup>1</sup> Lindsay Paish, *Hawkesbury Road and the Development of North Springwood*, Springwood Historical Society, Springwood 1992, 4

<sup>2</sup> E. Stockton, 'St Columba's Springwood: Investigation of Aboriginal Sites', unpublished report 1992; *Perith Press*, 22 September 1998, 4; Perumal Murphy Wu Pty Ltd, 'St Columba's Planning Report', report for Blue Mountains City Council, February 1996, 18.



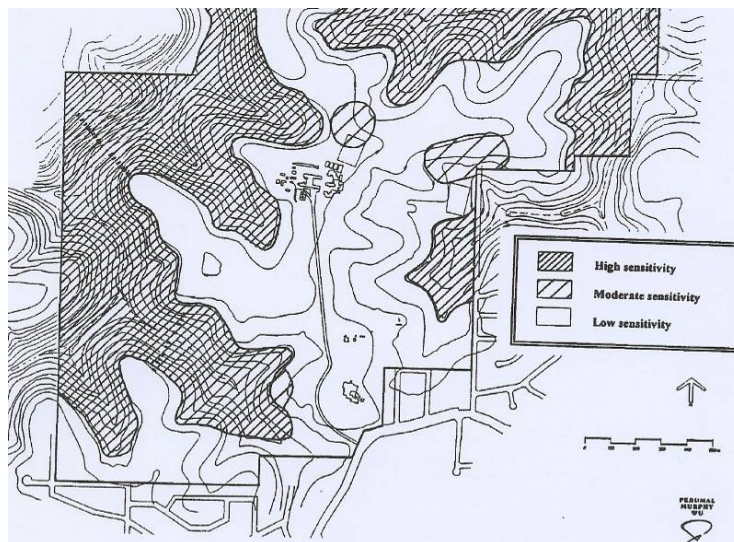
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**Figure 4**

The pre-European track used by Aboriginal people from the Nepean River to the Springwood area.

Source: Lindsay Paish, *Hawkesbury Road and the Development of North Springwood*, Springwood Historical Society, Springwood 1992, 4

**Figure 5**

Archaeological evidence for Aboriginal use of the Seminary site. Areas of high archaeological potential are closely hatched and one other area just to the north-east of the Seminary, hatched more broadly, is of moderate potential.

Source: Perumal Murphy Wu Pty Ltd, *St Columba's Planning Report*, report for Blue Mountains City Council, February 1996, Figure 16.

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**2.3 The Lawson Period, 1839 to 1890**

The original European land-grant of the 640 acres which include the Seminary buildings was made on 5 December 1839 to William Lawson senior who paid £304 for land valued at £1088 (Figure 6).<sup>3</sup>



**Figure 6**

Portion 7, parish of Coomassie, county of Cook, the 640 acres granted to William Lawson senior in 1839, the site of the later Catholic complex dedicated to St Columba. This 1905 map shows the rugged topography within portion 7, Springwood Creek and its tributaries to the west, Kables Spring to the south and tributaries of the Blue Gum Swamp Creek system in the north-east sector.

Source: *Map of Parish of Coomassie*, county of Cook, 4<sup>th</sup> ed. 1905, Lands, PMap MN01, 14025601.

Lawson had been there before. With Blaxland and Wentworth and Aboriginal guides, he had passed Springwood while crossing the Blue Mountains in 1813. By 1839 Lawson was resident at Veterans Hall at Prospect, with major land holdings over the Mountains. His total landed property on his death in 1850 exceeded 200,000 acres: the Springwood grant was a mere 3% of this landed estate. There is no likelihood that Lawson or his family was ever resident on the Springwood grant and there is no positive information about William Lawson's use of the land.<sup>4</sup>

Lawson's Springwood estate was a square piece of bushland, watered by Springwood Creek along the western side and on the north-east by part of the Blue Gum Swamp Creek system. Springwood Creek drained north into the Grose River, while Blue Gum Swamp Creek turned east into the Nepean. Springwood Ridge ran from south to north between the two creeks.

There was a permanent water-source known as Kables Spring in the central south of the grant, where the Catholic grotto dedicated to Our Lady of Lourdes was later built. This spring, with a pretty pool below a waterfall, was well known to the earliest European settlers, as no doubt it had been to Aboriginal people, and a track to it from the south was already established by 1837, before the area was granted to Lawson. Water was regularly carted along this track to the European settlers in North Springwood. It is not known why it was associated with the Kable family, who were prominent in

<sup>3</sup> State Records NSW, Lands, Primary Applications, 6/10115/8094; 10/26673/8094 item 1.

<sup>4</sup> E.W. Dunlop, 'Lawson, William (1774-1850)', *Australian Dictionary of Biography*, II, Melbourne University Press, Carlton, 1967, 96-7.

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Windsor and Sydney. Henry Kable, who had come to Sydney as a First Fleet convict, became a prosperous merchant and acquired property on the Hawkesbury and elsewhere. In old age he farmed at Pitt Town and did not die until 1846.<sup>5</sup> But there is no recorded connection between Henry and Kables Spring. The 1837 survey plan of the area shows the spring, but does not give it a name. 'Kables Spring' is first recorded on the 1881 edition of the Coomassie parish map, so it may have some connection with one of Henry Kable's numerous sons.<sup>6</sup> The country granted to Lawson in 1839 was rugged and uncleared, and the track to Kables Spring ended there throughout the nineteenth century (Figure 7).



**Figure 7**

Detail of the track running north from Hawkesbury Road ending at Kables Spring in the nineteenth century.

Source: *Map of Parish of Coomassie*, County of Cook, 4<sup>th</sup> ed. 1905, Lands, PMap MN01, 14025601.

The Aboriginal track along Springwood Ridge had been superseded in the early nineteenth century by the European track later known as Hawkesbury Road. This new road cut across the south-east corner of the Lawson grant, so that some 28 acres of the original 640 acres lay to the south of the road (Figures 6, 7).

The Springwood land, like much of the Lawson estate, remained in the hands of successive trustees who administered the will of William Lawson senior and after 1861 also the will of William Lawson junior. The trustees were responsible for ensuring that the profits of the Lawson holdings should be enjoyed by members of the family, including most of the eight children of William junior, but there is no evidence that the trustees cleared or developed the Springwood part of the estate.

The land continued to be vested in the Lawson trustees until the 1880s. In 1884 a dispute over the interpretation of the wills was brought before Sir William Manning in the Equity Court of New South Wales. Within Manning's judgment was the declaration that the trustees were at liberty to sell the Springwood land 'in such way as they should think fit'.<sup>7</sup> In October 1888 the trustees, who were by

<sup>5</sup> D.R. Hainsworth, 'Kable, Henry (1763-1846)', *Australian Dictionary of Biography*, II, Melbourne University Press, Carlton 1967, 31-2.

<sup>6</sup> Brian Fox, *Blue Mountains Geographical Dictionary*, author, Bathurst 2006, 161; Lands, Plan B466.691.

<sup>7</sup> State Records NSW, 10/26673/8094 item 3.



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this time John Rendell Street, husband of Susannah Caroline Lawson, a daughter of William Lawson junior, and James Clegg Taylor, an accountant, agreed to sell the 640 acres to Samuel Edward Lees.<sup>8</sup> The popular belief that Sir Henry Parkes owned the land before Lees is mistaken.<sup>9</sup>

In 1889 Street and Clegg converted the title of the 640 acres of the Springwood estate under the Real Property Act of 1862 and Samuel Lees entered into official registered possession in 1890.<sup>10</sup>

**2.4 Sub-division under Samuel Lees, 1890 to 1908****2.4.1 Samuel Lees**

Samuel Lees was a man of 57 when he acquired the Springwood estate in 1890. A printer by trade, he was prominent in Sydney life. He was an alderman of the city of Sydney for thirty years after 1879 and became mayor in 1895 and again in 1904. By 1890 he had also been representing the Nepean (which included Springwood) in the Legislative Assembly for three years and continued as a Parliamentarian until 1901.<sup>11</sup>

Lees saw his Springwood purchase primarily as a medium for profit by sub-division. He immediately had the whole 640 acres surveyed by a St Marys surveyor, E.A. Harris, and offered the whole area at auction in 28 allotments on 28 February 1890 (Figure 8).<sup>12</sup>

These 28 allotments varied in size from under 5 to over 60 acres. The smaller ones were closest to Hawkesbury Road, while the largest were in the remote north-west sector going down steeply to Springwood Creek. Although Lees initially earmarked for himself allotment 4 (where St Thomas Aquinas church has now been built close to Hawkesbury Road),<sup>13</sup> he did not build there and did not persevere with any idea he may have entertained in 1890 of having a mountain summer-house at Springwood.

<sup>8</sup> State Records NSW, 6/10115/8094 item 10.

<sup>9</sup> Barbara Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995, 2, 6; Susan Cox, *St Columba's College*, Jackson Essay c. 1970, based on information from priests and nuns.

<sup>10</sup> Lands, Land Titles Office, vol.892 fo.3; State Records NSW, 6/10115/8094, application form.

<sup>11</sup> Springwood Historians, *The Making of a Mountain Community: a Biographical Dictionary of the Springwood District*, Blue Mountains City Library, Springwood 2003, 198; Alan Roberts, 'Lees, Samuel Edward (1843-1916)', *Australian Dictionary of Biography* X, Melbourne University Press, Carlton 1986, 58.

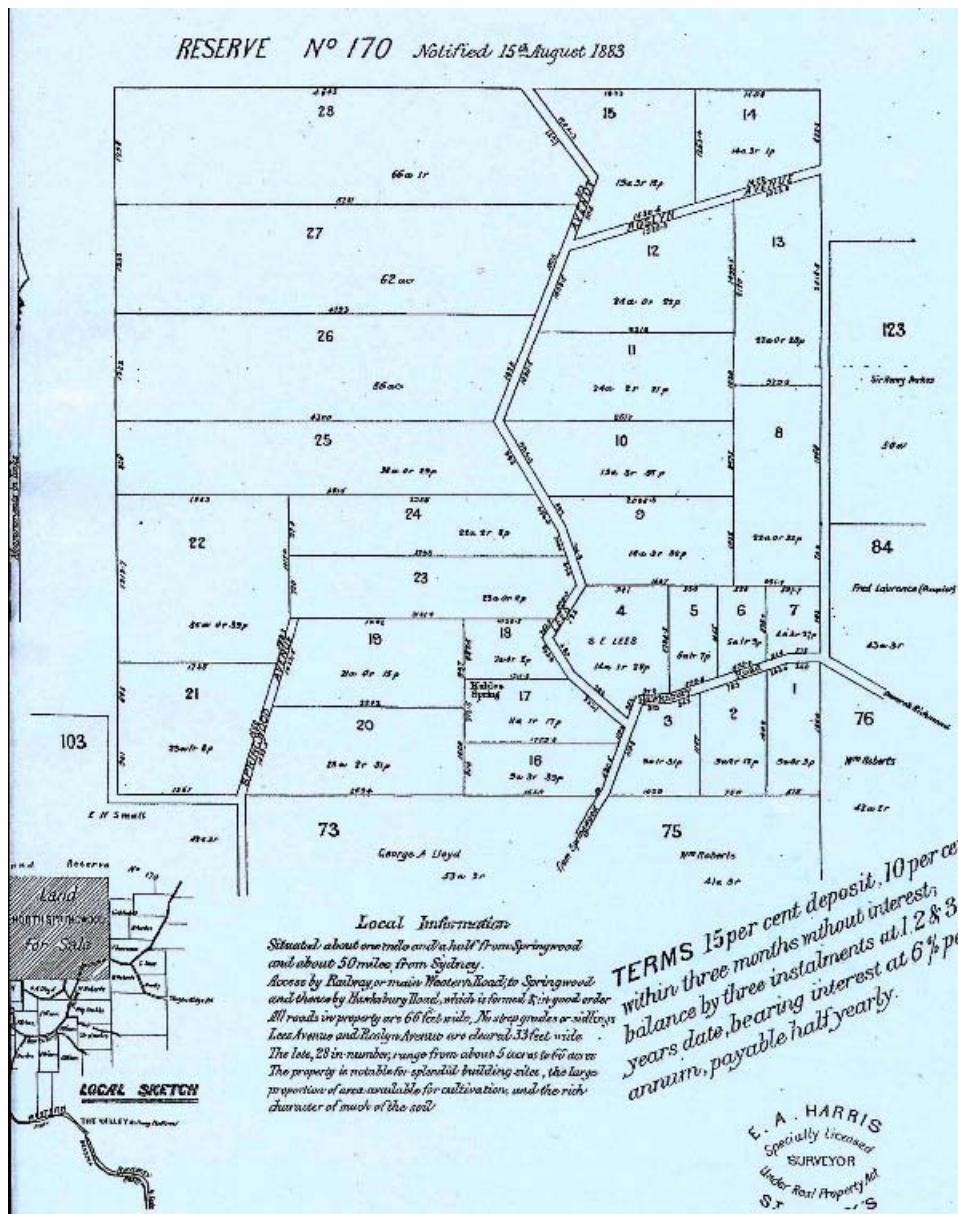
<sup>12</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/2, 21, 53, 91.

<sup>13</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/3, 27, 90.

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**Figure 8**

Lees' original sub-division of the Lawson grant in 1890, showing allotment 4 reserved for Lees himself.

Source: Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/21. There are other copies at ZTP: S3/2, 53 and 91.

Access to the new proposed allotments was achieved by creating three entirely new roads in 1890. Lees Avenue left Hawkesbury Road where the entrance to St Columba's is today. It bent around allotment 4 and then had two long straight sections, the first going north-west and then turning north-east (Figure 9). These two straight sections were to be superseded by a single straight driveway in 1910.

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Roslyn Avenue was to branch to the east off the northern part of Lees Avenue, while Springwood Avenue gave access to the south-western allotments 19 to 23 (Figure 9). Although all three new avenues were advertised in 1890 as being 66 feet wide, 'Cleared in the Centre to the extent of 33 feet, leaving a Fringe of Forest Trees on each side of 16½ feet wide', none of the outlying allotments was ever sold by Lees and only Lees Avenue was properly developed as a roadway.<sup>14</sup> There are no modern equivalents of Springwood or Roslyn Avenues. The western boundary of the Lawson land was fenced for Lees by two local men, Charlie Chapman and the popular cricketer George Stratton.<sup>15</sup>

The land was optimistically described as 'Celebrated for its large area suitable for cultivation and the rich character of the Soil'.<sup>16</sup> The eight allotments with frontages onto Hawkesbury Road (1-3, 5-7, 16, 17) were snapped up and also two allotments, 8 and 9, approached by Lees Avenue, but the recession of the 1890s began to bite and Lees tried a further auction in October 1895.<sup>17</sup> This resulted in only one additional sale, allotment 18 on Lees Avenue (Figures 8, 9).<sup>18</sup>

In December 1901 Lees, who had just ceased to be the Parliamentary member for Nepean, engaged a Sydney surveyor, E.A. Bonney, to divide the unsold part of the estate, along with Lees' own reserved lot 4, into 57 smaller lots (Figure 9). The original lot 17, which contained Kables Springs, sold after the 1890 sale, had by 1901 reverted to Lees, so was also included in the 1901 sale. Lees was clearly a shade desperate at the height of the Federation drought. He declared in the advertisement of sale: 'No reasonable offer refused. The Vendor desires an absolute Clearance.'<sup>19</sup>

To encourage sales, a fourth private road was advertised: 'Grafton Road has splendid blocks of small area to suit all buyers, who may take one or more Lots'.<sup>20</sup> But Grafton Road had not been cleared of trees like the other streets and the twelve lots, 40-51, which lay along Grafton Road, attracted no purchasers. No further sales at all were made at the 1901 auction. All six new houses which had been erected in the south-east sector of the estate and which are shown on the 1901 plan as a general encouragement were on allotments sold between 1890 and 1895 (Figure 9).

<sup>14</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/3, 27, 90 (1890); S3/88 (1901).

<sup>15</sup> Anon., *St. Columba's: Some Residents and Features of Property*, annotated map in Blue Mountains City Library, Local Studies, Springwood, vertical file, St Columba's; Springwood Historians, *The Making of a Mountain Community*, 304-5.

<sup>16</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/3, 27, 90 (1890); S3/88 (1901).

<sup>17</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/95.

<sup>18</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/26, 42, 82, 89.

<sup>19</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/95 (1895); S3/16, 42, 82, 89 (1901).

<sup>20</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/88.



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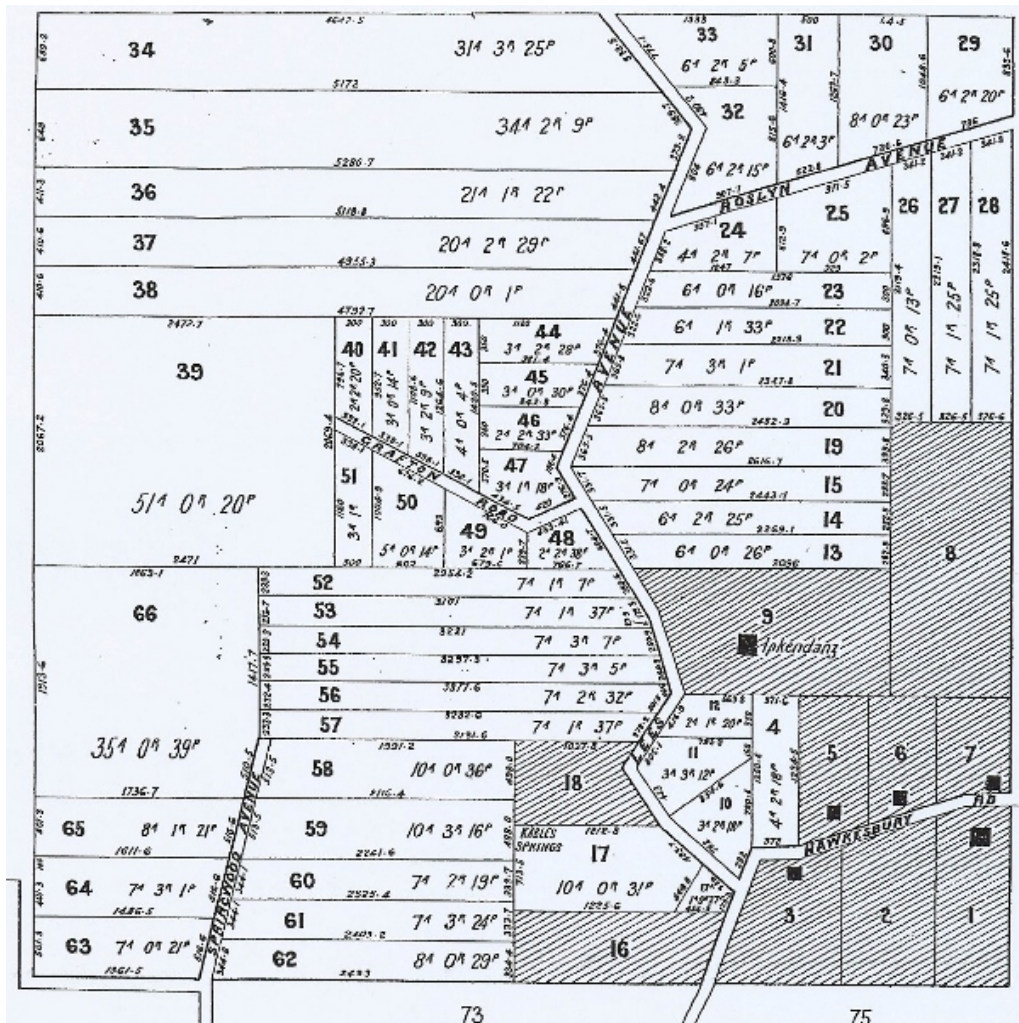


Figure 9

Lees' final sub-division in 1901, with smaller allotments around the south-east section already sold. Kables Spring is now spelt as Kables Springs. Lees' reserved allotment 4 has now been broken up into four small parcels, new lots 4, 10, 11 and 12.

Source: Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/82. There are other copies at ZTP: S3.26, 42 and 89.

#### 2.4.2 William Ipkendanz and Elmhurst

William Louis Ipkendanz bought allotments 8 and 9 in 1894 and built Elmhurst on lot 9 in 1897. Ipkendanz had migrated to Australia in 1883 at the age of 39. Born in Hanover, he had been employed in European hotels, where he met his future wife, who came separately to Sydney in 1884 at the age of 20 and soon married William. The couple continued to work in the hospitality industry, building the Royal Exchange Hotel in Marrickville in 1888. William and Lina and their increasing family continued to be located in Marrickville until 1895, but bought the 21 acres of allotments 8 and 9 from Lees in 1894 with the expectation of moving to the more European climate of the Mountains.<sup>21</sup>

<sup>21</sup> Springwood Historians, *The Making of a Mountain Community*, 171-3; for the Royal Exchange Hotel, see Chrys Meader, 'Pubs', *Heritage: Journal of the Marrickville Heritage Society*, 1-2, 1992, 38, 40.



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Initially Ipkendanz and his family occupied the new cottage built specifically for leasing by John and Rebecca Stefanson on the north side of Hawkesbury Road on allotment 5 of the Lees estate. This cottage still exists, just to the east of Paulwood Avenue, under the name 'Sulitelma', but, like the adjacent lots 6 and 7 to the east and lots 1 to 3 on the south side of Hawkesbury Road, it was permanently alienated from the original portion 7 and did not become part of the Catholic Seminary land. The cottage on lot 6 was built by Robina Smith in 1908 and was destroyed to allow the creation of Yandina Avenue. 'Carleen', however, built on lot 7 in 1905-6 by Henry Britten, the Anglican rector of Ryde, still survives.<sup>22</sup>

Ipkendanz's new house on allotment 9 was begun in February 1897 and was reported to be wooden: this may possibly be the early weatherboard building close to the present Elmhurst. In March a brick house was underway: the bricks were not local, but were being carted from Springwood railway station. In July the *Nepean Times* noted that Elmhurst would not be ready for occupation for a couple of months, but there is no account of Ipkendanz actually moving the short distance from the Stefanson cottage to Elmhurst. The likely date is late 1897.<sup>23</sup>

Elmhurst under Ipkendanz was on an L-shaped holding, 21 acres in extent (Figure 9). There was a kitchen garden to the east of the house and a milch cow grazed in the paddock. After a while, Ipkendanz established a small mixed orchard for family use: it was not a commercial enterprise. His six sons and one daughter, born between 1885 and 1899, attended Springwood Primary School, but in 1908 William and Lina decided to return to Marrickville where the educational facilities for their sons were deemed to be superior. At the same time as the remaining Lees estate was being acquired by the Catholic Church, Ipkendanz sold Elmhurst and its 21 acres to the church in a separate transaction, and the entire Ipkendanz family returned to Sydney soon afterwards.<sup>24</sup>

**2.4.3 Harold Turner's Cottage**

To the south-west of Elmhurst, on the west side of Lees Avenue, a surveyor and engineer called Harold Vincent Turner bought allotment 18 after the 1895 sub-division sale and built a cottage there in rusticated weatherboard soon after 1901. This allotment, like Elmhurst, was bought by the Catholic Church independent of the Lees estate and Turner's cottage was moved on logs to the Seminary site in 1908 by four local men. It is still in use to the south-west of the Seminary, after alterations in 1924 or 1933-4 (see section 7.2 below).<sup>25</sup>

**2.4.4 William Rayner's Abattoir at Kables Spring**

The other area within the later Catholic precinct which was developed in Lees' time was around Kables Spring, on lot 17. This 10-acre allotment was sold to William John Rayner about 1893 for use as an abattoir and a boiling-downs, along with a holding paddock for the animals.

Rayner was a prominent Springwood citizen. He had come to the district about 1877 and in the 1880s had developed the principal general store in the village. In the 1890s he was advertising himself as a 'draper, grocer, ironmonger and produce dealer, now a butcher and baker also'. At the end of 1892 Rayner had got into trouble for creating a public nuisance with the smells of boiling down stock in the middle of Springwood, so after being taken to court in 1893, he moved his entire slaughtering and tallow-making operations to the greater privacy of Kables Spring. Rayner was a close political associate of Lees and served as the secretary of Lees' electoral committee. He also became a trustee of the Nepean Cottage Hospital, where Lees was the founding Chairman in 1895.<sup>26</sup>

<sup>22</sup> Springwood Historians, *The Making of a Mountain Community*, 41, 301; Paish, *Hawkesbury Road*, 20, 23, 25.

<sup>23</sup> Springwood Historians, *The Making of a Mountain Community*, 172-3; *Nepean Times*, 6 February, 27 March, 10 July, 17 July 1897.

<sup>24</sup> Springwood Historians, *The Making of a Mountain Community*, 173

<sup>25</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/95 (1895); S3/16, 42, 82, 89 (1901); anon., *St. Columba's: Some Residents and Features of Property*, annotated map in Blue Mountains City Library, Local Studies, Springwood, vertical file, St Columba's.

<sup>26</sup> Springwood Historians, *The Making of a Mountain Community*, 198, 271-3; Roberts, *Australian Dictionary of Biography*, X 58.

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Because of his association with Lees, it seems likely that Rayner was allowed to use the reserved allotment 4, immediately south of Elmhurst, as an additional holding paddock. This led to trouble in 1897 between Ipkendanz, who kept dogs, and Rayner and his Norwegian partner, Martin Olsen, who laid poisoned baits to keep the dogs away from the sheep. Some of the Ipkendanz dogs died as a result.<sup>27</sup>

Soon after this unpleasant incident, Rayner decided to leave Springwood. Later in 1897 he sailed off to Western Australia, but left his two sons and Martin Olsen to look after his business interests, including the butchering. Olsen, however, went off to the Klondyke gold-rush in 1898 and again in 1899, when the Rayner sons joined their parents in Western Australia in 1899.<sup>28</sup> It seems likely, therefore, that the abattoir and boiling-downs had ceased to operate at Kables Spring by 1899. Lees reacquired lot 17 and it was included in the sub-division auction in December 1901.<sup>29</sup>

The closure of Rayner's enterprises in Springwood village led therefore to the acquisition of Kables Spring by the Catholic Church in 1908, when Lees finally cut his losses and sold his remaining 554 acres of the Lawson grant, while William Ipkendanz simultaneously left Springwood and sold Elmhurst and Harold Turner sold his weatherboard cottage soon afterwards.

#### 2.5 The Beginnings of St Columba's Seminary, 1908 to 1909

On 24 October 1908 five dignitaries of the Catholic church in Sydney, headed by Cardinal Archbishop Moran, acquired title to the large part of portion 7 in Coomassie parish which was still held by Samuel Lees and at the same time the Elmhurst property which had been purchased from Lees by William Ipkendanz. This estate totalled just over 575 acres of the Lawsons' original 640 acres.<sup>30</sup> In June 1909 Turner's allotment 18, to the west of Elmhurst, was also acquired by the church, so the acreage increased to 584 acres 1 rood 29¼ perches (Figure 10).<sup>31</sup>

Six days later, on 17 June 1909, Monsignor Denis O'Haran (who was Cardinal Moran's private secretary) and Father Patrick Cregan (the founding Rector of the Springwood Seminary) entered separately into Special Conditional Pastoral Leases on portions 57 and 56 respectively to the north and north-east of portion 7 (Figure 11). Each of these portions, formerly a reserve, contained 320 acres, so effectively the land available to the Catholic church for the Springwood Seminary was more than doubled to just over 1200 acres in the middle of 1909. Although the two priests retained individual title to these two portions in the north, converting them to Conditional Purchase in 1919 and then to Torrens Title in 1920 and 1922, granting them officially to the Catholic Church trustees only in 1947, their land should be regarded as part of the Seminary estate from the beginning in 1909.<sup>32</sup>

<sup>27</sup> Springwood Historians, *The Making of a Mountain Community*, 173, 245, 274.

<sup>28</sup> Springwood Historians, *The Making of a Mountain Community*, 245-6, 273-4.

<sup>29</sup> Mitchell Library, State Library of NSW, Sub-division plans, ZTP: S3/95 (1895); S3/16, 42, 82, 89 (1901).

<sup>30</sup> Lands, Land Titles Office, vol.1919 fo.94.

<sup>31</sup> Lands, Land Titles Office, vol.1975 fo.39.

<sup>32</sup> *Map of Coomassie parish, county of Cook*, 5<sup>th</sup> ed. 1914, with annotations, Lands Parish Map MN 01 14004001; Lands, Land Titles Office, vol.3078 fo.245; vol.3376 fo.147; vol.5636 fo.94.

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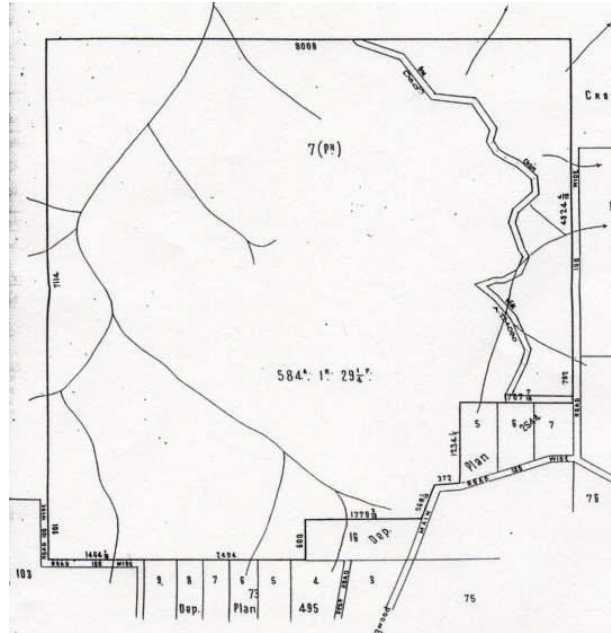


Figure 10

The part of portion 7, Coomassie parish, acquired by the Catholic church by June 1909.

Source: Lands, Land Titles Office, vol.1975 fo.39, attached plan.



Figure 11

The two portions of 320 acres, 56 and 57, adjacent to St Columba's Seminary (which was built on portion 7 to the south), acquired in 1909 on Special Conditional Pastoral Leases 09.1 and 09.2 by Father Cregan (incorrectly spelt as Creegin) and Monsignor O'Haran.

Source: *Map of Coomassie parish, county of Cook*, 5<sup>th</sup> ed. 1914, with annotations, Lands PMap MN 01 14004001.

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Cardinal Archbishop Moran had established St Patrick's Seminary at Manly in 1889 as a training school for Catholic clergy. Twenty years on, St Patrick's was over-crowded with aspirant priests and building a supplementary Seminary at Springwood would offer relief to the "congestion at Manly, and afford ampler opportunities of carrying out the studies which are preliminary to the higher sciences of Philosophy and Theology".<sup>33</sup>

At the same time, however, Moran "often said, that Australia's proximity to the pagan nations of the East and to the islands of the Pacific, placed upon the Church of this land the obligation of helping to carry the light of faith to those Oriental peoples still benighted in the dark gloom of paganism".<sup>34</sup>

The reason for dedicating the new college to St Columba, the charismatic Irish monk of sixth-century Iona, off the west coast of Scotland, was this zeal for missionary work. As Moran put it: "St Columba chose Springwood as his future home, like Iona, to become the spiritual light house for the Southern world".<sup>35</sup> But the new Seminary had for the most part more parochial objectives.

Father Cregan was appointed founding Rector in 1908 and immediately moved to the site, where he was housed in Elmhurst as soon as the Ipkendanz family moved out. Under his leadership, some 40 acres of bush were cleared for major building works and a substantial weir was constructed across Springwood Creek, from which water would be pumped to the new complex.<sup>36</sup> The architect James Nangle was employed to design the Seminary in 1908 and Nangle worked with the assistance of a colleague called Nurzey.<sup>37</sup>

Nangle was a second generation Irish Catholic Australian, born in Newtown in 1868, who left school early and gained a wide experience in the building industry before taking classes at Sydney Technical College and the University of Sydney. He set up as an architect in 1891 and soon became prominent in the Institute of Architects. He had an extensive practice, in which the Catholic Church figured. As well as St Columba's, Nangle designed the Sacred Heart Church in Darlinghurst and the girls' school at St Mary's Cathedral in Sydney.<sup>38</sup>

In 1905 Nangle became lecturer-in-charge of the Department of Architecture at Sydney Technical College, devising courses which were recognized by the Institute of Architects as necessary qualifications for membership of the professional body. Teaching became his principal avocation and he quit private architectural practice in 1911. From 1913 until 1919 Nangle was Superintendent of Technical Education in New South Wales and from 1919 until his retirement in 1933 he was Director of Vocational Training under the federal Department of Repatriation.<sup>39</sup>

The designing of St Columba's at Springwood was one of Nangle's last commissions before he became a fulltime bureaucrat. His plans and elevations for St Columba's in 1908 survive in the archives of St Mary's Cathedral and they were turned into reality early in 1909.<sup>40</sup> The contractors, Wheelwright and Alderton,<sup>41</sup> erected at least two bark-roofed huts and a tent to house the workmen close to the building site (Figures 12, 13).<sup>42</sup>

<sup>33</sup> *The Record*, August 1922, 7.

<sup>34</sup> *The Record*, August 1922, 7.

<sup>35</sup> *Manly* 4 iv, October 1934, 166; *Freemans Journal*, 7 October 1909.

<sup>36</sup> *Manly* 4 iii, October 1933, 159.

<sup>37</sup> Perumal Murphy Wu, *St. Columba's Planning Report*, 14-15.

<sup>38</sup> Joan Cobb, 'Nangle, James (1868-1941)', *Australian Dictionary of Biography* X, Melbourne University Press, Carlton 1986, 661-2.

<sup>39</sup> Cobb, *Australian Dictionary of Biography* X, 662-3.

<sup>40</sup> Reproduced in Barbara Higginson, 'Conservation Plan of St Columba's College, Springwood, NSW', assignment for University of New England 1995.

<sup>41</sup> Perumal Murphy Wu, *St. Columba's Planning Report*, 14-15.

<sup>42</sup> Blue Mountains City Library, Local Studies, Springwood, Springwood Historical Society photographs 67, 68.



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**Figure 12**

Workmen's hut in 1909. The partly built Seminary is visible in the background..

Source: Blue Mountains City Library, Local Studies, Springwood, Springwood Historical Society photograph 68.

**Figure 13**

Another workmen's hut, with chimney, and tent at St Columba's in 1909.

Source: Blue Mountains City Library, Local Studies, Springwood, Springwood Historical Society photograph 67.

Turner's weatherboard cottage (Figure 19) was moved up to the site in 1908 to provide further temporary accommodation.<sup>43</sup>

The fine white stone for the Seminary was quarried on the property. The quarries were situated on the track which leads westwards from the complex down to the weir on Springwood Creek.<sup>44</sup>

Cardinal Moran laid the foundation stone of the new Seminary on 6 February 1909 and returned to dedicate the building on 4 October 1909.<sup>45</sup> By March 1910 the interior was still not fully equipped, but deemed fit for the arrival of the first students.

<sup>43</sup> Victor Michniewicz, *St Columba's: a Walk Through History*, original version 1989, 3.

<sup>44</sup> Michniewicz, *St Columba's: a Walk Through History*, original version 1989, 2.

<sup>45</sup> Pamela Smith, assignment on Catholicism in Springwood for the University of New England, 2005, 10-12.

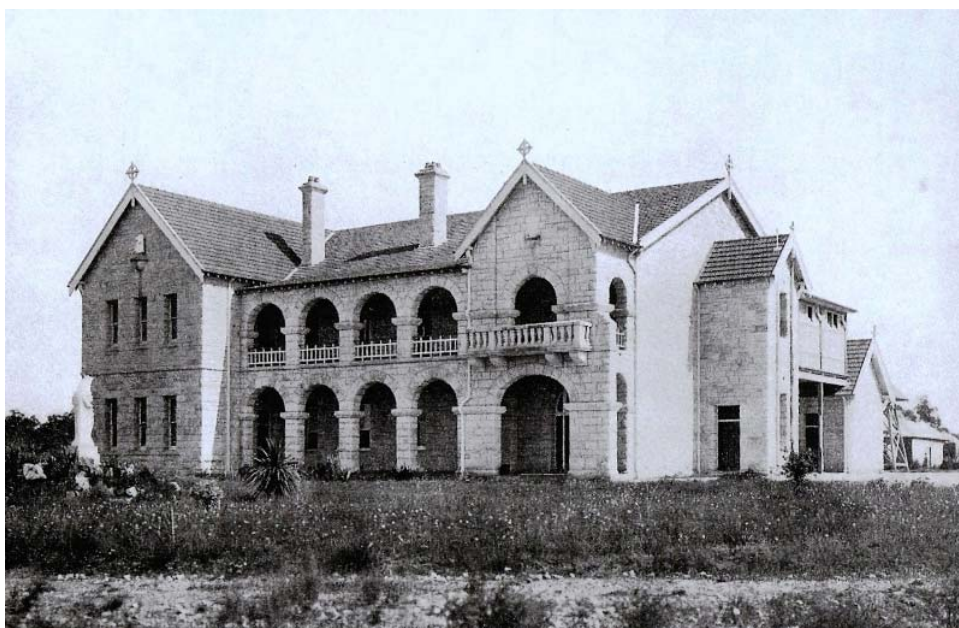
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## 2.6 The Seminary, 1909 to 1910

## 2.6.1 The Main Building

The twenty-six inaugural students on 1 March 1910 included twelve who had already been studying at St Patrick's, Manly: this group was, inevitably, labelled the Twelve Apostles. They entered a building which was massive but must have seemed small after their experience of St Patrick's. Nangle, however, took care to ensure that the influence of the parent Seminary towering over Manly was evident in the stonework and arcading of the smaller daughter-college (Figure 14).



**Figure 14**

St Columba's Seminary, first stage, from north-east, photographed in 1916.

Source: Manly, I i 1916, after 90.

A fine photograph published in 1916 (Figure 14) shows the eastern frontage of the original St Columba's viewed from the north-east.<sup>46</sup> The symbolism of the eastward orientation was 'that the priests trained there would go east to the missions of the Pacific area to work'.<sup>47</sup> The original eastern frontage is now the southern half of the western end of the arcaded courtyard added in 1933-4.

The north side of the Seminary (on the right of the photograph, Figure 14) had a projecting entry porch, with a meanly proportioned doorway, but there was a grander entrance behind the north-east arcading in the centre of the photograph. This formal entrance led through double doors into a vestibule. This vestibule in turn opened onto a central corridor, running north-south. This corridor ended at the porch on the north and ran the whole length of the building, ending in a double door and three steps down into the open air (Figures 15, 16).

Some modifications were made to the architect's plans as building proceeded. The arrangement of the chimneys was changed and the external arches on the north-east corner were adjusted (contrast Figures 14 and 15).

<sup>46</sup> *Manly*, I i 1916, after 90.

<sup>47</sup> Father George Joiner, cited by Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, 3.

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**Figure 15**

East elevation of the original St Columba's, 1909.

Source: St Mary's Cathedral Archives, Sydney, reproduced from Barbara Higginson, 'Conservation Plan of St Columba's College, Springwood, NSW', assignment for University of New England 1995.

The projecting hall at the south end of the east frontage, shown on the left of Figures 14 and 15, was described in the plans as an 'oratory' (Figure 16). An oratory is usually a smaller place of worship but at Springwood it was in fact slightly larger than the 'chapel' on the other side of the central corridor and at the north end of the building. The two central rooms behind the eastern arcades served as a sitting-room (on the south) and a reception room beside the vestibule on the north (Figure 16).

The oratory, sitting-room, reception room and vestibule all opened out on the west side into the corridor. Beyond the corridor, from south to north, there were a class-room, an east-west hallway, another class-room and finally the chapel with its sacristy (Figure 16).

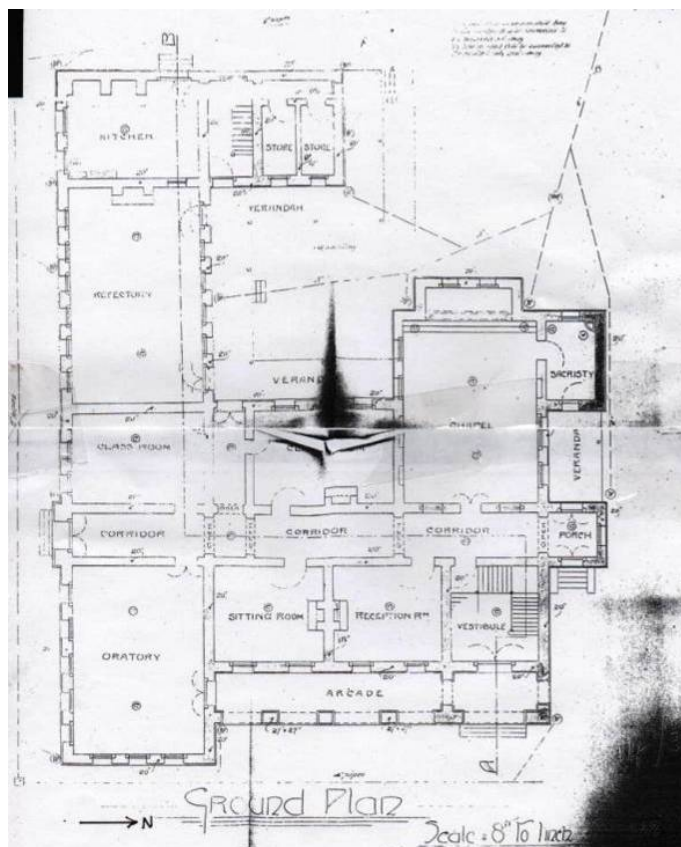
The sacristy was single-storied with a pitched roof projecting to match the north porch. It is clearly visible on the right in the 1916 photograph (Figure 14).

Just as the chapel projected beyond the main rectangle on the north side, so the largest single room, the refectory, projected on the south, with six windows to the south and five plus a door on the north (Figure 17). The northern aspect was onto an open courtyard with the west end of the chapel directly opposite. The kitchen was naturally placed adjacent to the dining-room, immediately to the west, with store-rooms to the north partly enclosing the courtyard (Figure 16).



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**Figure 16**  
Ground plan of the original Seminary, by James Nangle, 1909.

Source: St Mary's Cathedral Archives, Sydney, reproduced from Barbara Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995.



**Figure 17**  
South elevation of St Columba's, 1909.

Source: St Mary's Cathedral Archives, Sydney, reproduced from Barbara Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995.

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On the upper storey, there were two bedrooms for priests immediately above the sitting-room and reception room on the east front. These rooms opened onto a north-south corridor matching the one below: a bathroom with toilet was above the porch. At the south end, a recreation room was above the oratory.

On the west side of the corridor, two dormitories took up most of the upstairs space, one above the refectory at the south end, the other above the classroom in the middle. When the first students came on 1 March 1910, they found that there was still 'no complete supply of bedroom furniture' and even the beds were not all in place in the single dormitory then in use. Electricity had not been connected, so they moved around the dark building clutching tallow candles.<sup>48</sup>

Above the kitchen at the south-west corner there were two servants' rooms, and above the store-rooms there were four student bathrooms with toilets. Washing facilities for students were provided above the chapel verandah at the north end of the central dormitory. The chapel and sacristy were single-storey.<sup>49</sup>

To supply water during the construction period and then to maintain the needs of the new seminary and its gardens, the contractors had built a concrete weir across Springwood Creek (Figure 23). A powerful steam engine pumped the water up to the seminary site, which is about 100 metres higher than the creek.<sup>50</sup> The engine-house at the weir was demolished in 1941, but the stone boiler-house just behind the west end of the Seminary survives, although it has lost both its boiler and its pitched roof.<sup>51</sup>

This was the environment which twenty-six young seminarians entered for the first time on 1 March 1910. As well as priestly education, the students were put to work on the grounds. Under the watchful eye of Monsignor O'Haran, they initially constructed a new straight alignment of the driveway from Elmhurst (where the Rector was still living) to the Seminary (Figure 23), replacing the dog-leg in Lees Avenue (shown in Figure 8). Exotic trees in double rows lined the new avenue.<sup>52</sup>

#### 2.6.2 The Grotto of Our Lady of Lourdes, 1910.

The students were also responsible for ensuring access to the Grotto of our Lady of Lourdes at Kables Spring. In 1910 the natural cave behind a waterfall fed by the spring was made into a grotto where the Marian statue was placed amid lilies and maidenhair ferns (Figure 18). The men who did this work were Stephen Gosling, a labourer who lived in a cottage just across Hawkesbury Road; his brother-in-law, John Harris, who lived on the Seminary estate and was employed as a general handyman there; and Mr Farley from St Patrick's Seminary.<sup>53</sup> The student priests were responsible for the creation of a track down to the Grotto from the main Seminary building to the north, while they also constructed another, shorter, track running from west to east, with steps cut in the rock, which allowed townsfolk to reach the Grotto from the main entrance gates on Hawkesbury Road (Figure 23).<sup>54</sup>

<sup>48</sup> *Manly*, 4 iv, October 1934, 172.

<sup>49</sup> Upstairs Plan of St Columba's by Nangle, 1909, reproduced from St Mary's Cathedral Archives in Barbara Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995.

<sup>50</sup> *Manly*, 4 iii October 1933, 159.

<sup>51</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995, 42.

<sup>52</sup> Perumal Murphy Wu, *St Columba's Planning Report*, report to Blue Mountains City Council, February 1996, 22-3; *Manly*, 4 iv October 1934, 177.

<sup>53</sup> Springwood Historians, *The Making of a Mountain Community*, 139; anon., *St. Columba's: Some Residents and Features of Property*, annotated map in Blue Mountains City Library, Local Studies, Springwood, vertical file, St Columba's; *Manly*, 4 iv, October 1943, 179.

<sup>54</sup> Perumal Murphy Wu, *St Columba's Planning Report*, 15, 22-3; Susan Cox, *St. Columba's College*, Jackson Prize essay, 3; Fox, *Blue Mountains Geographical Dictionary*, 189.

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**Figure 18**

Student priests at the Grotto of Our Lady of Lourdes , c.1930.

Source: Manly, 4 iv, October 1934, 179.

**2.7 Consolidation and Expansion, 1910 to 1934****2.7.1 The Northern Extension in 1923.**

The numbers of students steadily increased from the initial twenty-six to fifty by 1922, and 108 by 1933.<sup>55</sup> Under the rule of the founding rector, Dr Cregan, who retired in 1923, 312 students passed through the College. Fifteen of these early students became bishops, including the future Cardinal Gilroy, and Cregan made a considerable impression on his students. One remarked

No angel with flaming sword could have guarded the portals of Paradise more formidably than he kept the gates of the sanctuary – nor more justly.<sup>56</sup>

As a result additional accommodation was necessary when Monsignor Brauer became Rector in succession to Cregan in 1923. The developments of 1923, dedicated on 28 September by Archbishop Kelly (Figure 19), took the form of extensive additions to the north of the main building (Figure 20).

**Figure 19**

Dedication stone of the new wing, laid by Archbishop Kelly on 28 September 1923 (three days before the Kalends of October).

Source: Photograph by Ian Jack, 6 August 2008.

<sup>55</sup> *The Record*, August 1922, 7; *Katoomba Daily*, 25 July 1933.

<sup>56</sup> Charles Dunne, 'The Annals of St. Columba's', *Catholic Weekly Supplement*, 16 May 1957, 2.

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The architect was W. J. Gilroy, the contractor Mr Butcher.<sup>57</sup> Gilroy built a fine new chapel at the west end of the new wing. The original chapel then became the Seminary library. The east front of the original Seminary was expanded northwards to its present form, with a new northern classroom projecting to the east in symmetry with the 1909 oratory on the south-east (Figure 20).

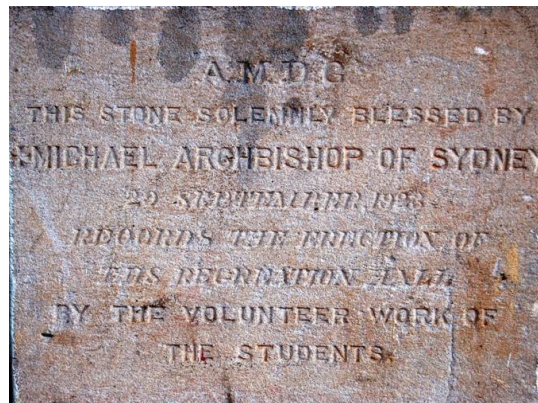


**Figure 20**

St Columba's Seminary photographed soon after the completion of the northern wing in 1923.

Source: Blue Mountains City Library, Local Studies, Springwood.

While professional builders under Butcher were doing these major additions in stone, the student priests were building the Recreation Hall (now the Drama Room) in rendered brick. The Archbishop of Sydney blessed a plaque on this student enterprise on 20 September 1923 (Figure 21), a week before he dedicated the official extensions.



**Figure 21**

The stone blessed by Archbishop Kelly at the opening of the Recreation Hall (now the Drama Room) on 20 September 1923.

Source: Photograph by Ian Jack, 6 August 2008.

### 2.7.2 Turner's Cottage

The maids who serviced the priests and the students had been housed in Turner's cottage since 1910. This four-roomed weatherboard house had been moved from its original location in 1908.<sup>58</sup> It was

<sup>57</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, 3.

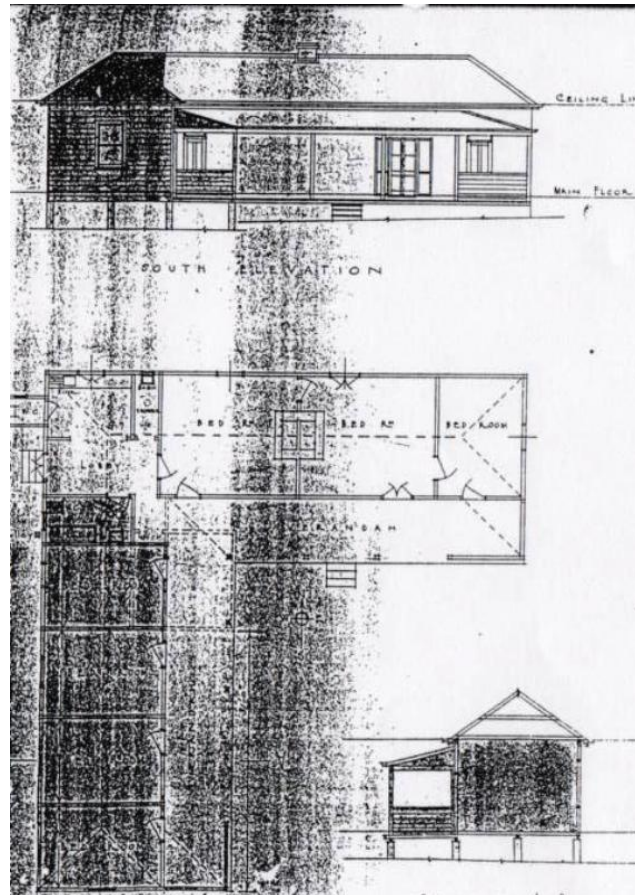
<sup>58</sup> V. Michniewicz, *St. Columba's: a Walk Through History*, original version 1989, 2-3.



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now too small and Sydney architects, Roarty and Roarty, doubled its size by adding wing to create an L shaped footprint (Figure 22).<sup>59</sup> The drawings are undated and it is uncertain whether the extension was built in 1924, as is claimed by a well-informed but anonymous source<sup>60</sup> or in 1933-4, when Roarty and Roarty built the new south-east wing.<sup>61</sup>



**Figure 22**

Plans of extension to Turner's cottage by the Sydney architects, Roarty and Roarty in either 1924 or 1933-4.

Source: Barbara Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995.

### 2.7.3 The Grotto of Our Lady of Lourdes, 1927 to 1933

The Lourdes Grotto built in 1910 at Kables Spring remained in regular use for solitary meditation and for 'pilgrimages' every Sunday, when the rosary was said at the shrine.<sup>62</sup> After 1927, in memory of students who had died, relatives and friends erected fourteen stations of the cross along the steep track which headed due north back to the cricket oval south of the College (Figure 23).<sup>63</sup> These

<sup>59</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*.

<sup>60</sup> Anon., *St. Columba's: Some Residents and Features of Property*, annotated map in Blue Mountains City Library, Local Studies, Springwood, vertical file, St Columba's.

<sup>61</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, 4.

<sup>62</sup> *Manly*, 4 iv October 1934, 177-9.

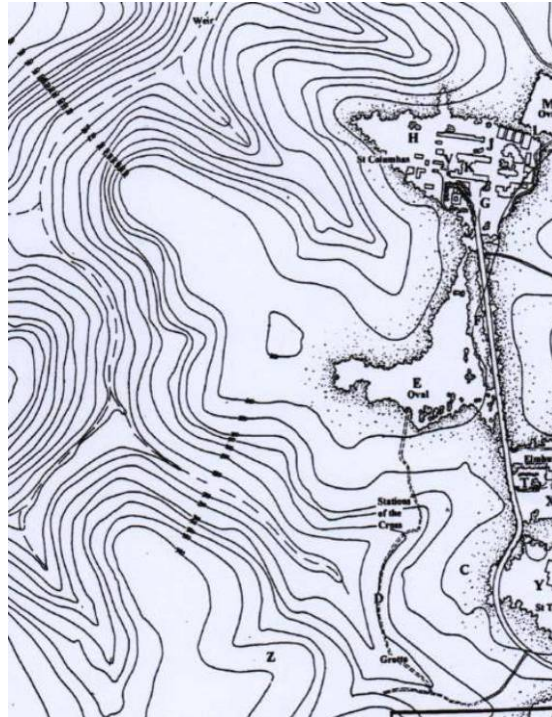
<sup>63</sup> *Katoomba Daily*, 25 July 1933.



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stations were made of wood on stone bases. Although the stations of the cross have long since been consumed by bush-fires, some of the stone bases remain.<sup>64</sup>



**Figure 23**

The tracks from the Lourdes Grotto, one going eastwards to the entrance gate and the other northwards through the stations of the cross, to the cricket oval south of the Seminary. The weir constructed in 1909 on Springwood Creek is marked on the top left.

Source: Perumal Murphy Wu, *St Columba's Planning Report*, report to Blue Mountains City Council, February 1996, Figure 12.

#### 2.7.4 Playing-fields

Around the main Seminary, various sports-fields were constructed, mainly by the volunteer labour of the students. By 1933 these comprised hand-ball courts (dating from 1910) and a football-field to the north-east of the Seminary, the cricket pitch some distance to the south, and tennis courts just north-east of the Seminary which in 1932 replaced the original courts, south of Elmhurst (Figure 29).<sup>65</sup>

#### 2.7.5 The New Courtyard Wings, 1933-4

The number of students continued to increase and had reached 108 at the beginning of 1933. The extensions of 1923 were no longer adequate and further buildings were necessary. An appeal for funds was launched in June 1933 and 8000 people converged on the Seminary to see Archbishop Kelly lay the foundation stone of the new extensions on 23 July 1933. Special trains brought 1300 people from Sydney and over 5000 came in cars which were parked on the football field. The Rector, Monsignor Brauer, was too ill to attend and died from cancer six months later. He had approved the plans but did not live to see the building.<sup>66</sup>

<sup>64</sup> Perumal Murphy Wu, *St Columba's Planning Report*, 23.

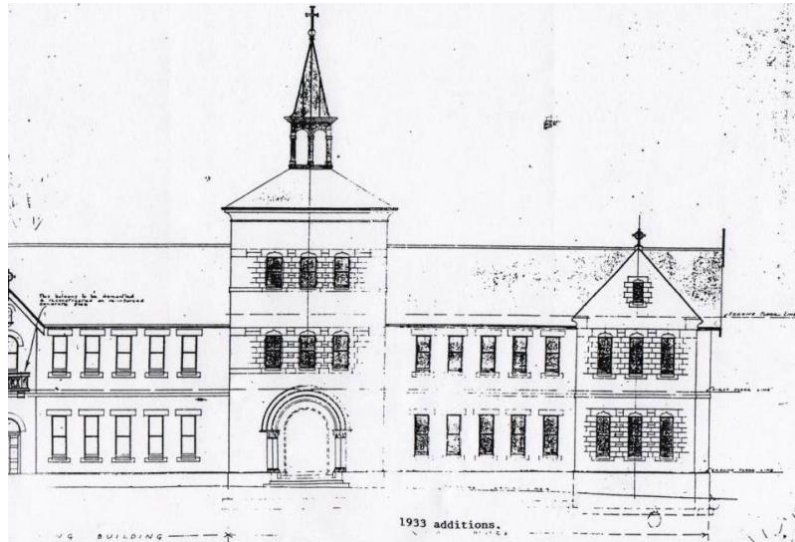
<sup>65</sup> *Katoomba Daily*, 25 July 1933; Perumal Murphy Wu, *St Columba's Main Heritage Report*, report to Blue Mountains City Council, 1995, 9-10.

<sup>66</sup> Dunne, 'Annals of St. Columba's', *Catholic Weekly Supplement*, 16 May 1957, 2-3; *Katoomba Daily*, 25 July 1933; *Manly*, 4 iv October 1934, 193.

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The architects Roarty and Roarty designed two matching extension wings at the east end of the 1910 building. On the south side there was a long rectangular wing, dominated by a three-storey tower with a lookout on top (Figure 24).



**Figure 24**

South elevation by Roarty and Roarty of the new south-east wing designed in 1933 and finished by the contractors, Beat Bros, in November 1934.

Source: Barbara Higginson, 'Conservation Plan of St Columba's College, Springwood, NSW', assignment for University of New England 1995.



**Figure 25**

The south-east wing of the Seminary under construction in September 1933. The old turning-circle in front of the original east entry is clearly visible in the foreground.

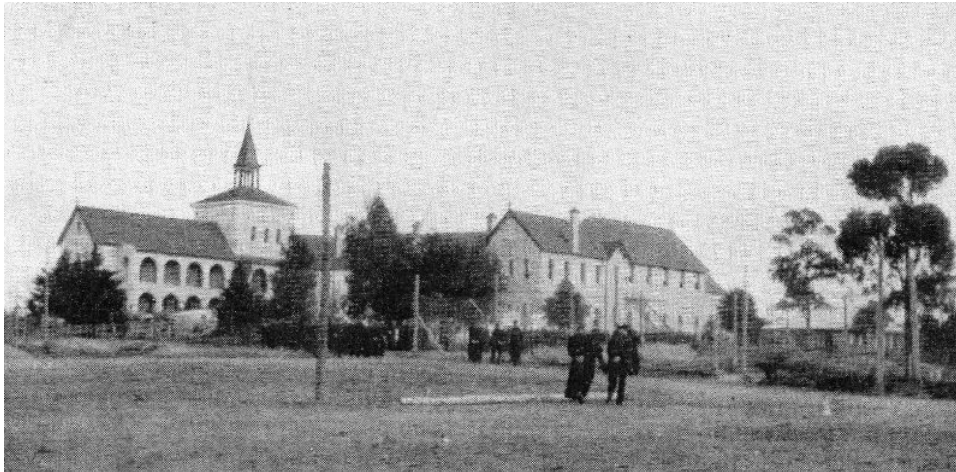
Source: *Manly*, 4 iii October 1933, 164.

This south wing was the first to be built. The foundations were well advanced by September 1933 (Figure 25).

Early in 1934 the north-east wing had still not been constructed (Figure 26)

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**Figure 26**

The Seminary from the north-east early in 1934, after the south-east wing had been added with the tower, but before the north-east wing had been begun.

Source: *Manly*, 4 iv October 1934, 160.

But by the end of 1934 a long assembly hall had been constructed on the same east-west alignment as the 1923 chapel, parallel to the tower block and named the Brauer Memorial Hall after the Rector who had died in January 1934. The quarters for the sisters of Our Lady Help of Christians and their kitchens at the south-west end were enlarged at the same time (Figures 27, 29).<sup>67</sup>

This development altered the whole orientation of the Seminary. The original college had faced east, as a metaphor of Moran's missionary zeal. Now in 1934, the old east front became merely the west end of a fine courtyard, enclosed by a single-storey, arcaded cloister at its east end. The tower housed a new main entry and the driveway to the Seminary was realigned to address the south front, with a new turning area, a rose garden and devotional statues.

The completion of the new wing by the contractors, Beat Bros, coincided with the Silver Jubilee of the Seminary. On 22 November 1934 a Jubilee picnic, a pontifical high mass and a Jubilee dinner were held for the students training both at Springwood and at Manly, along with invited guests, and on 25 November Archbishop Kelly officially opened the new building.<sup>68</sup>

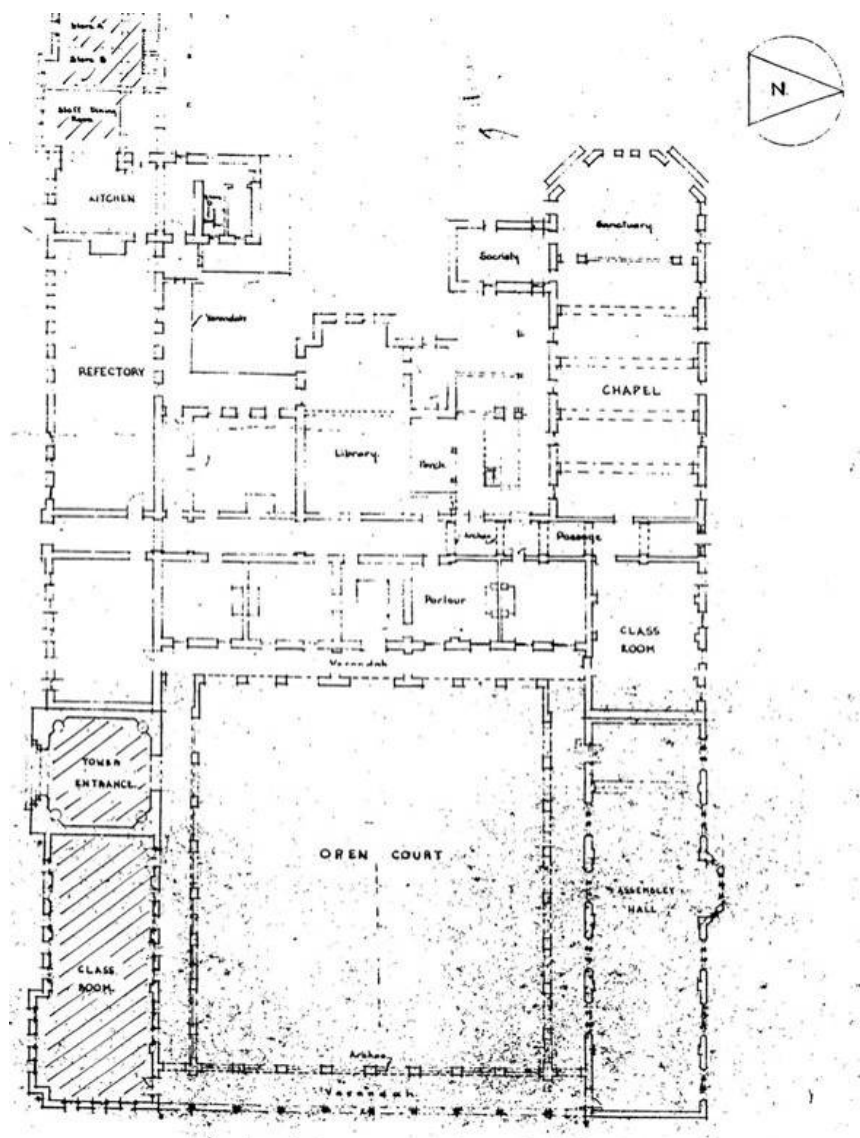
<sup>67</sup> *Manly*, 4 iii October 1933, 162.

<sup>68</sup> *Invitation to Silver Jubilee Celebrations of the College*, Springwood 1934; *Katoomba Daily*, 17 November 1934.

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**Figure 27**  
Plan of ground floor of seminary in 1956.

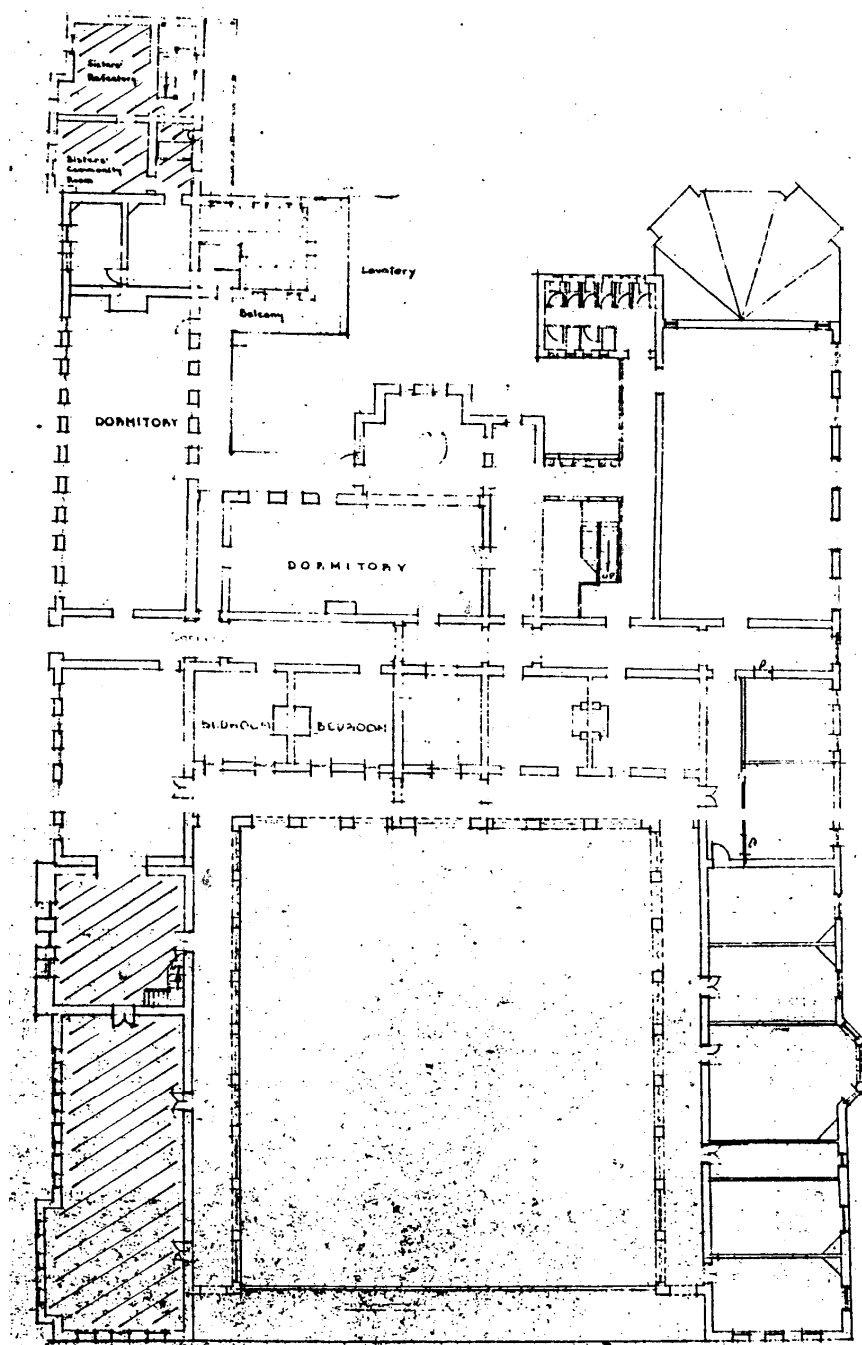
Source: Barbara Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995.



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**Figure 28**  
Plan of first floor of seminary in 1956.

Source: Barbara Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995.

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## 2.8 The Seminary from 1933 to 1977

## 2.8.1 Elmhurst

The new Rector, Dr Simonds, moved from Elmhurst as the new wing was nearing completion. Both Father Cregan and Monsignor Brauer had lived in the Ipkendanz house some distance from the Seminary. Now in 1933 the house was given over to nuns of the order of Our Lady Help of Christians, who replaced the lay domestic staff in the Seminary. In 1940 the nuns moved to the enlarged Turner's house beside the Seminary, until a separate nunnery was built for them in 1952 and they remained there until 1977: this convent, to the south of the main building, is now the presbytery.<sup>69</sup> A student who later left the priesthood described the lot of the 'dwindling order' in the 1950s.

These sisters constantly slaved for students and professors, cooking meals, cleaning rooms, working commercial washing machines in between keeping up with their regular routine of prayer.<sup>70</sup>

After the nuns left Elmhurst in 1942, Marist Brothers took it over as a small secondary school, an aspect of St Columba's, for boys seeking the Intermediate and Leaving Certificates, with a view to encouraging them to think ahead towards the priesthood. Although the school did not close until 1957, the Marist Brothers left Elmhurst in 1950. The house then became a novitiate for nuns until 1962.<sup>71</sup>

During this period a dairy was established at Elmhurst, followed by a piggery inaugurated by a trio of wild piglets brought back by a student from Brewarrina. There was a dairyman, who had assistance from some privileged students. Students also built the pigsty and assisted there. The breeding routines of the bull and the boar constituted an essential part of the informal education of the teenage boys.<sup>72</sup> There is good physical evidence to the east of Elmhurst house of these farming activities of fifty and sixty years ago (Figure 28).

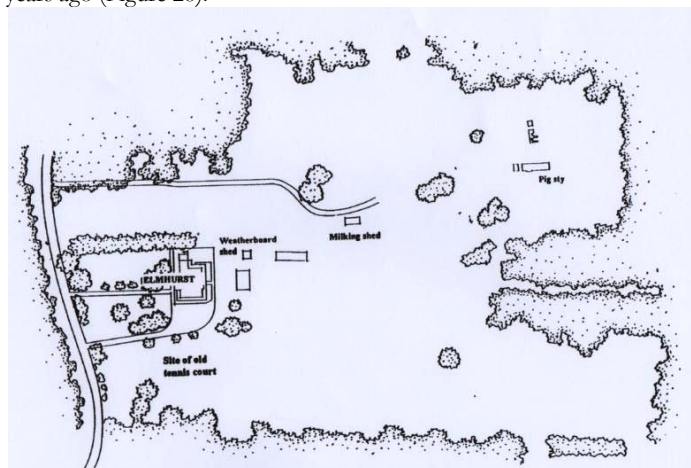


Figure 29

Elmhurst and its out-buildings in 1996.

Source: Perumal Murphy Wu, 'St Columba's Planning Report', report to Blue Mountains City Council, February 1996, Figure 10.

<sup>69</sup> Michniewicz, *St. Columba's: a Walk Through History*, original version 1989, 2-3.

<sup>70</sup> Chris Geraghty, *Cassocks in the Wilderness: Remembering the Seminary at Springwood*, Spectrum, Richmond Victoria 2001, 137.

<sup>71</sup> Dunne, 'Annals of St. Columba's', *Catholic Weekly Supplement*, 16 May 1957, 3; Michniewicz, *St. Columba's: a Walk Through History*, original version 1989, 2-3.

<sup>72</sup> Geraghty, *Cassocks in the Wilderness*, 135-8.

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**2.8.2 The Main Seminary Building, 1934 to 1957**

The extensions of 1923 and especially of 1933-4 had doubled the footprint of the 1910 building, had shifted its public face from the east to the south and had created a large square courtyard at the east end. The original chapel had become a library and an impressive new chapel had been constructed as a north-west wing. Plans of both floors were made in 1956 (Figures 27, 28) and give a convenient conspectus of the Seminary at the time that Chris Geraghty was a student.<sup>73</sup>

**2.8.3 Life at St Columba's in the 1950s**

When Chris Geraghty entered St Columba's in 1951 at the age of twelve, there were 150 student priests. There were five dormitories on the upper level, all named after saints, and a handful of very senior boys slept in Paradise, on the second storey of the 1934 tower (Figure 30).<sup>74</sup>



**Figure 30**

The first floor room below the Tower, once known as Paradise, the jealously preserved dormitory of the most senior students in the 1950s. The large water-tank was a subsequent insertion.

Source: Photograph by Ian Jack, 6 August 2008.

In the refectory, the south-west hall, there were 14 or 15 tables for the students, who had a hot 'dinner' at 12.45 or 1 p.m. and a light meal at 6.30 p.m. The teaching staff sat at a separate table close to the double entry doors, under a large painting of the coronation of the Virgin Mary. At the far end there was a wooden lectern, for suitable readings and exhortations. The kitchen beyond to the west was the domain of the nuns of Our Lady Help of Christians. The classrooms around the open quadrangle were used every morning and afternoon from Monday to Wednesday and on Friday and Saturday, following the timetable used in Italian seminaries. The Brauer Memorial Hall was divided into smaller classrooms by moveable partitions which were removed to return it to an Assembly Hall. The language of tuition was Latin still in the 1950s and the college song was, of course, in Latin (*Columba penna nivea*).<sup>75</sup>

Life was suitably austere. There were no newspapers, no radios, no telephones, no gramophones. The books in the library were properly functional. There was relatively little opportunity for music-making although the choir practised polyphonic works and there was an annual concert, while

<sup>73</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*; Geraghty, *Cassocks in the Wilderness*.

<sup>74</sup> Geraghty, *Cassocks in the Wilderness*, 1, 15, 69

<sup>75</sup> Geraghty, *Cassocks in the Wilderness*, 13, 17, 19, 39-40.

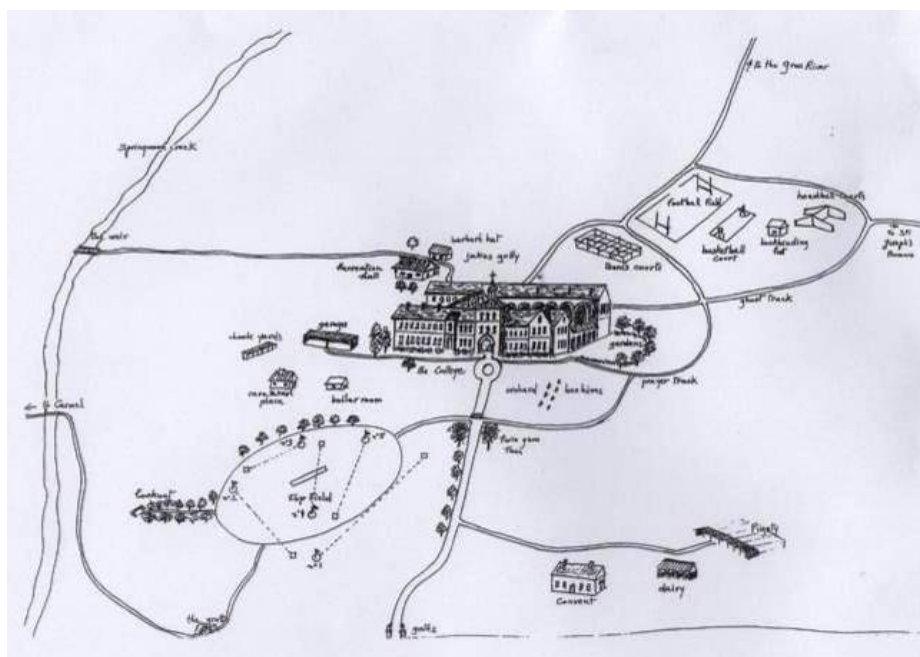
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Shakespeare plays and Gilbert and Sullivan operettas were sometimes performed. The debating society met on Saturday nights. Every two months a carefully chosen American film would be projected in the Recreation Hall (now the Drama Room), which the students had built in 1924.<sup>76</sup>

Outdoor activities were limited. There were facilities for sport, football, cricket, hand-ball and tennis, but little allocated time. In emulation of the staff who played golf at Springwood Golf Club, some enterprising students created an informal, five-hole course on the football pitch at the Seminary. Each year the St Columba's Rugby League team played the St Patrick's team at Springwood. There was no swimming-pool in the 1950s. It was, however, possible to bath in the 1909 weir on Springwood Creek: the original students of 1910 wrote about the icy water in the creek and sharing their dip with snakes,<sup>77</sup> but the weir had become silted up by the 1950s and was only flushed out after heavy rain. Every six weeks or so there were organized bush-walks. The old road north from the Seminary area led through Monsignor O'Haran's 320 acres down to the Grose River (Figure 11) and this was the longest of the walks normally permitted. Visits to the Lourdes Grotto were encouraged, along the Stations of the Cross.<sup>78</sup>

Some boys assisted in the farm at Elmhurst, working in the dairy and the piggery, or tending the vegetable garden, orchard, chicken-house and apiary closer to the Seminary (Figure 31).



**Figure 31**  
Sketch-plan of the environs of the Seminary in the 1950s by Chris Geraghty.

Source: Chris Geraghty, *Cassocks in the Wilderness: Remembering the Seminary at Springwood*, Spectrum, Richmond Victoria 2001, iii.

Some too were sent out into the abundant bush, 'where land was being brainlessly cleared to no good purpose' and 'cassocked chain gangs carried mattocks, picks or shovels to some isolated location'.<sup>79</sup>

<sup>76</sup> Geraghty, *Cassocks in the Wilderness*, 106, 129, 173, 177, 186.

<sup>77</sup> *Manly*, 4 iv October 1954, 184.

<sup>78</sup> Geraghty, *Cassocks in the Wilderness*, 57, 89-90, 130, 141-2, 144-5, 155.

<sup>79</sup> Geraghty, *Cassocks in the Wilderness*, 125, 135-40.



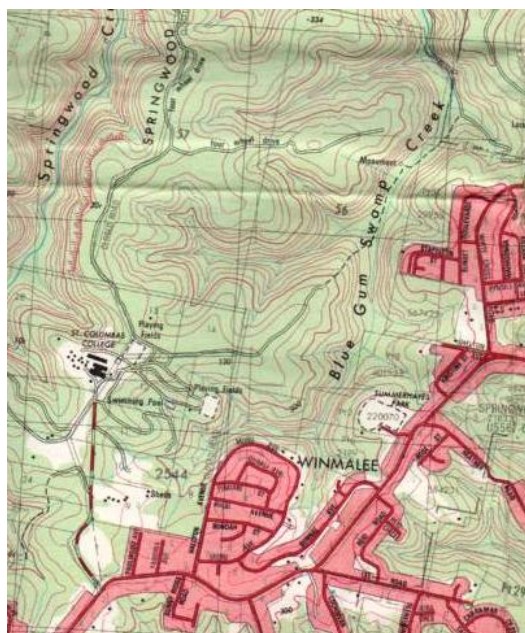
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## 2.8.4 Shrine of Our Lady of the Way

The Catholic Bushwalking Club was founded in 1943. It adopted as its patron saint the Virgin Mary, under the title Our Lady of the Way. In 1947 when a party of four chanced upon a ferny cave near Katoomba, they proposed that this would be a suitable place for a statue. After argument about the most suitable location, the club settled on a different cave, within St Columba's Seminary estate. The cave, known as St Joseph's Bower, lay on Blue Gum Swamp Creek, near the north-east border of the Seminary lands. The map reference is Springwood 1:25000, 778 724 (Figure 32). This became the site of the Shrine of Our Lady of the Way, opened and blessed by the Rector of St Columba's, Monsignor Dunne, on 27 September 1953.<sup>80</sup>

In contrast to the Lourdes Grotto, this shrine was not built by the Seminary. The Catholic Bushwalking Club was responsible for importing a block of Carrara marble and having it carved into a Marian statue by Osvath Imre, working in T. H. Tyrrel's monumental mason's shop at North Ryde. With the consent of the Rector, Monsignor Dunne, and of Cardinal Gilroy, the Archbishop of Sydney, the statue was with difficulty transported to Blue Gum Swamp Creek in November 1952 and blessed in the following September.<sup>81</sup>



**Figure 32**

Location of St Joseph's Bower with its Shrine of Our Lady of the Way, marked as 'monument' between the words 'Swamp' and 'Creek' on the north-east sector of the map.

Source: Springwood 1:25000, 9030-4S.

Groups from various Catholic parishes in the Blue Mountains make pilgrimages to Our Lady of the Way and the Catholic Bushwalking Club celebrates mass there every September. It also became a place of visitation for the Seminary students until the college closed in 1977.

<sup>80</sup> Kevin O'Neill, *Madonna della Strada*. September 1983, typescript in Blue Mountain City Library, Local Studies, Springwood, vertical file, St Columba's; Cox, *St. Columba's College*, Jackson Prize essay, 3.

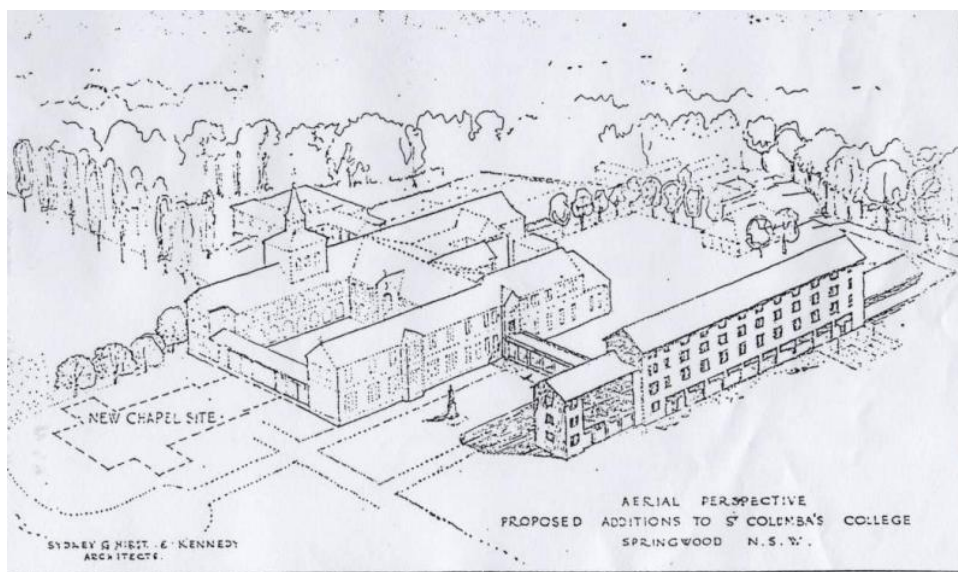
<sup>81</sup> O'Neill, *Madonna della Strada*. September 1983, typescript in Blue Mountain City Library, Local Studies, Springwood, vertical file, St Columba's; Cox, *St. Columba's College*, Jackson Prize essay, 3.

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## 2.8.5 Building Extensions, 1957 to 1960

Demand for seminary places continued to grow in the 1950s and it was decided to increase capacity at Springwood to 220 places. In 1957 a long, free-standing rectangular building to the north of the existing complex, connected by a covered way, was designed by the Sydney architects Hirst and Kennedy (Figure 33). The building contractor was A.W. Edwards Pty Ltd and Gutteridge, Haskins and Davey acted as consulting structural and mechanical engineers. The building contained 116 bedroom studies, six suites for staff, a new library and various services.<sup>82</sup>



**Figure 33**

Perspective view of the new northern building (right front), drawn by the architects, Sydney Hirst and Kennedy in 1957.

Source: Catholic Weekly Supplement, 16 May 1957, 6.

The building was opened by Cardinal Agagianian, the Armenian patriarch of Cilicia, on 5 September 1958.<sup>83</sup>

At the same time, necessary renovations were completed in the main complex. The refectory and kitchen on the south side 'were notably obsolete' and were 'practically rebuilt' in 1958. The junior dormitories on the upper level of the original building were also renovated and divided into smaller units. The electrical system was renewed and a power-operated fire hydrant system was installed. The laundry was extended and re-equipped with its own boiler independent of the general provision of hot water and steam.<sup>84</sup>

The plans drawn up by Hirst and Kennedy in 1957 had envisaged another new chapel at the east end of the courtyard (Figures 34, 35). This chapel was finally completed in 1960 to the design of Sydney Hirst of Hirst and Kennedy.<sup>85</sup>

<sup>82</sup> *Catholic Weekly Supplement*, 16 May 1957, 6; *Sydney Morning Herald*, 20 May 1958.

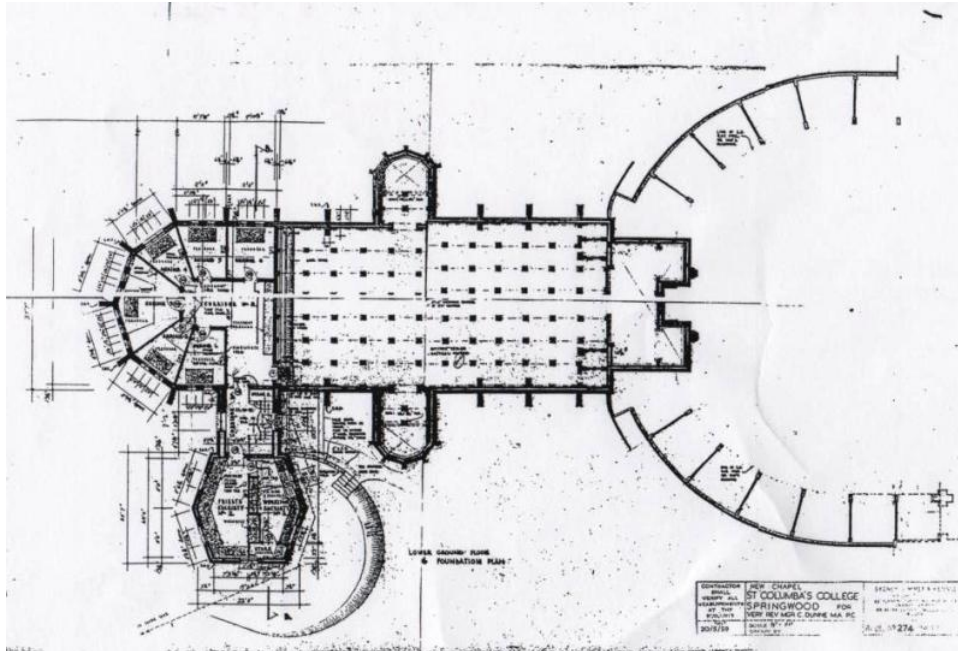
<sup>83</sup> Cox, *St Columba's College*, Jackson Essay, 3; Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995, 4.

<sup>84</sup> *Sydney Morning Herald*, 20 May 1958.

<sup>85</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995, 4.

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**Figure 34**

Plan of new chapel at east end of quadrangle, 1960, by Sydney Hirst and Kennedy. North is at the bottom of this plan.

Source: Higginson, 'Conservation Plan of St Columba's College, Springwood, NSW', assignment for University of New England 1995.

The construction of St Columba's third chapel demolished the arcaded cloister on the east end of the quadrangle. An upper storey area at the west end of the chapel was reached by elevated walkways from the first storey of the 1933-4 wings, while the main chapel was entered at ground level at the west end. The west window, at the upper level, depicted St Columba himself in a design by Stephen Moore of Sydney (Figure 35).<sup>86</sup>

<sup>86</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995, 4.

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**Figure 35**

St Columba in stained glass, the west window of the 1960 chapel, designed by Stephen Moore.

Source: Photograph by Ian Jack, 6 August 2008.

The new chapel was the last development at the Seminary. The increase in the number of aspirant priests, which had impelled sporadic expansion in the first half-century of the institution, ended in the 1960s and by 1977 there were only 49 students at Springwood. It was no longer practicable to maintain both St Patrick's and St Columba's and at the end of 1977 all the Springwood students were transferred to Manly.<sup>87</sup>

## 2.9 St Columba's High School

In 1978 the Catholic archdiocese of Sydney approved the conversion of the Seminary into a co-educational regional high school. Substantial renovations were needed before the school could open and the first students, 57 boys and 57 girls, were admitted on 31 January 1979.<sup>88</sup>

The alterations were extensive over the next twenty years. The 1960 chapel was converted to a library, while the second chapel, on the north-west end of the Seminary complex, was divided into two unequal parts. Only the western apse was retained for liturgical purposes, and in 1997, the 1400<sup>th</sup> anniversary of St Columba's death, it was renamed the Iona Chapel. The school was non-residential, so dormitories became classrooms, but more classrooms were needed, as well as new science laboratories. A ring of new specialized buildings to the north, east and south of the library (the 1960 chapel) was constructed, named after Archbishop Kelly and two former Rectors, Cregan and Dunne. At the west the seminarians' Recreation Hall became a performance space known as the Drama

<sup>87</sup> Higginson, *Conservation Plan of St Columba's College, Springwood, NSW*, assignment for University of New England 1995, 5.

<sup>88</sup> Michniewicz, *St. Columba's: a Walk Through History*, revised version 1989, 4.



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Room. Demountable classrooms were erected at the south-west end of the complex and a new, freestanding canteen building was built just north of the old Recreation Hall (Figures 36, 37).<sup>89</sup>

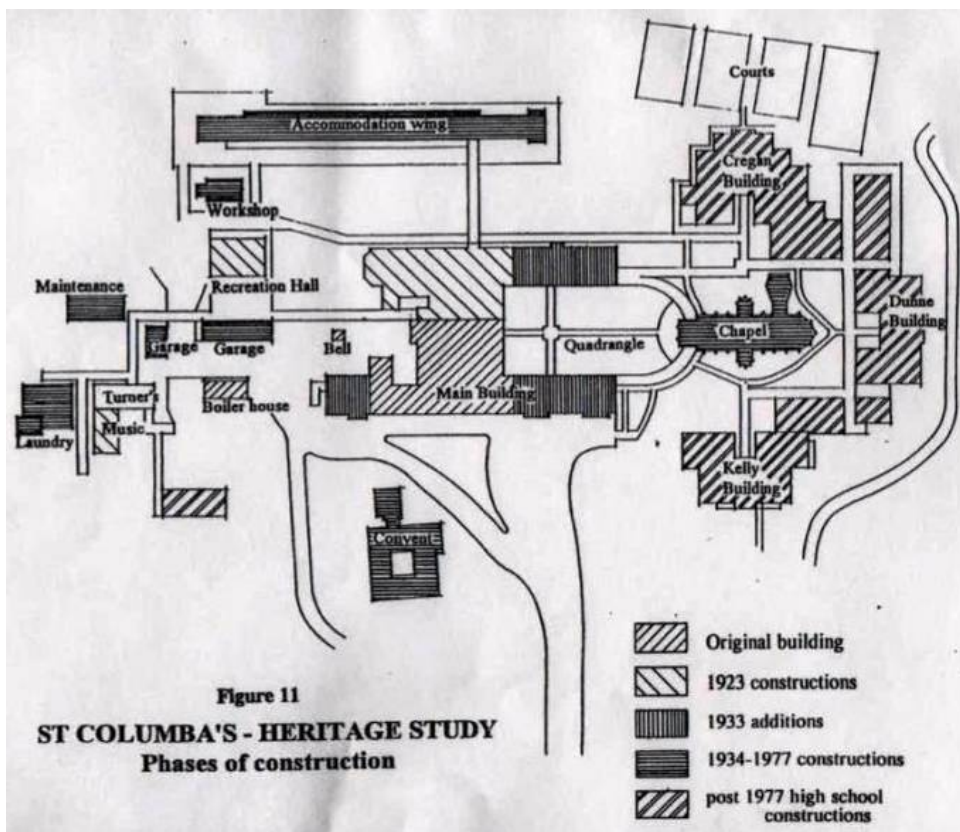


Figure 36

The phases of construction at St Columba's Seminary and High School. North is at the top.

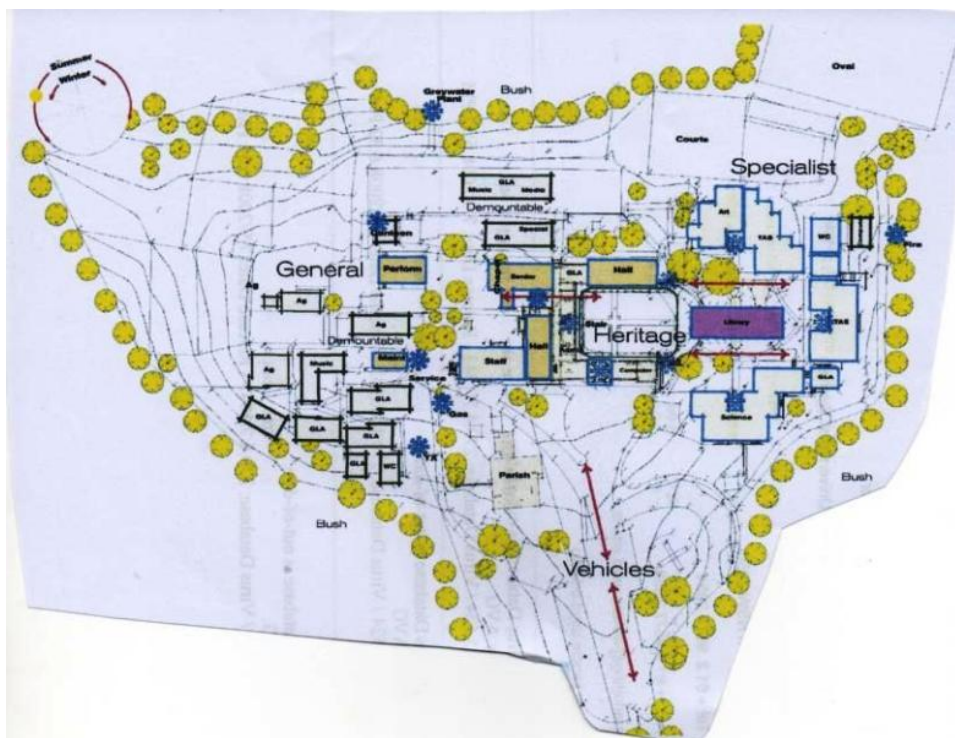
Source: Perumal Murphy Wu, *St Columba's Planning Report*, report to Blue Mountains City Council, February 1996, Figure 11.

<sup>89</sup> Physical evidence; current plans by PMDL.

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**Figure 37**  
The buildings of St Columba's High School, 2007. North is at the top.

Source: Plan by PMDL, supplied by school.

A new primary school was opened in 1980 in Elmhurst, but new buildings were soon erected nearer to the entrance gates. Elmhurst was then occupied by caretakers until 1989.<sup>90</sup> Since then the historic residence has been unoccupied and poorly maintained. The Springwood church dedicated to St Thomas Aquinas was relocated close to the primary school. The grand iron gates on Hawkesbury Road were, however, stolen in 2001<sup>91</sup> and only the four stone pillars, said to have been brought from Sydney in 1931,<sup>92</sup> remain of the imposing entry.

<sup>90</sup> Michniewicz, *St. Columba's: a Walk Through History*, original version 1989, 3.

<sup>91</sup> *Blue Mountains Gazette*, 30 May 2001, 1.

<sup>92</sup> Perumal Murphy Wu, *St Columba's Planning Report*, report to Blue Mountains City Council, 1996, 17.

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### 3 Physical Summary

#### 3.1 General

St Columba's Secondary College is located on a large site to the west of Hawkesbury Road at Springwood. The property includes lots 1 to 3, DP 133438 and lots 56-67, DP 751635. Most of the property remains as natural bushland. The extent of the landholding is shown in Figure 38. Most of the land has not been developed. At the southern entry to the site from Hawkesbury Road is St Thomas Aquinas' Catholic Church. To its north is Thomas Aquinas' Primary School. The driveway extends north past Elmhurst to St Columba's Secondary College. This report focuses on the area of St Columba's Secondary College. The area examined for this report is shown at Figure 39.



**Figure 38**

Aerial photograph showing the extent of landholding for St Columba's Secondary College edged in a heavy black line.

Source: Blue Mountains City Council Mapping Services.

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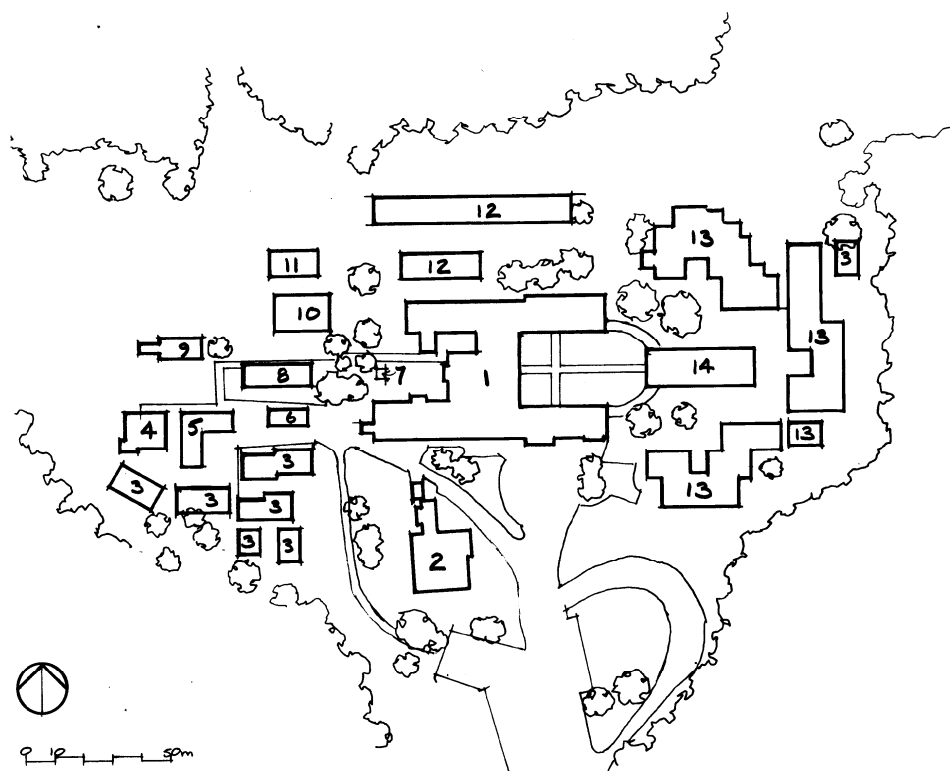


Figure 39

Site plan showing the area studied for this report and identifying main buildings of St Columba's Secondary College

LEGEND

1. Main Seminary Building
2. Presbytery
3. Demountable Classrooms
4. Gymnasium (Former Agricultural Science Laboratory)
5. Timber Classrooms (Former Turner's Cottage)
6. Maintenance (former Boiler House)
7. Bell tower
8. Shed
9. Agricultural Science Building
10. Drama Room (former Recreation Hall)
11. Canteen
12. North Demountables
13. 1995 classrooms
14. Library (former chapel)
15. Satellite Dish

The site is approached by a long drive from Hawkesbury Road that follows approximately the same alignment as it has since 1910. At the entry from Hawkesbury Road is a fine set of gateposts. These were apparently brought to the site from another property in Sydney in 1931. The gates and their gateposts were realigned in the late twentieth century to create sufficient width for buses to pass. As part of the realignment, the posts for the pedestrian gates at the side of the main vehicular gates were aligned behind the main driveway gateposts. The gates themselves were stolen in 2001.



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**Figure 40**

The entry gateposts at Hawkesbury Road. The gateposts have been reset to provide sufficient width for buses to safely pass.

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On the east side of the drive, close to Hawkesbury Road is St Thomas Aquinas Church. It was built here in the 1990s, replacing a church closer to Springwood town centre. St Thomas Aquinas Primary School, opened in 1980, is the next group of buildings passed on the drive.

To the north of St Thomas Aquinas Primary School is Elmhurst, the house built for William Ipkendanz in 1897 and used to house the seminary's first rector Father Cregan while the main building was being constructed. It was later used by the seminary to accommodate the nuns of the order of Our Lady of Christian Help and at other times as a secondary school and, for a short time, for St Thomas Aquinas Primary School.

Elmhurst is an early Federation dwelling of face brick with a hipped and gabled roof of terracotta tiles. A verandah with a bullnose roof of corrugated steel is on the east, south and west sides of the house. Chimneys survive with corbelled tops and most with their terracotta pots. French doors open to the verandahs. Double hung windows are in a chamfered bay on the west side.

A first floor in the roof space was created, probably in the 1950s. This resulted in roofing over the internal box gutter and constructing a large dormer window in the south slope of the roof.

The house is vacant and, according to the school, the first floor is now structurally unsound.



**Figure 41**

Elmhurst from the southwest

5 August 2008

HUBERT ARCHITECTS  
in conjunction with  
R. IAN JACK CONSULTING

Final  
26 October 2009

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**Figure 42**

Elmhurst from the south showing the dormer windows added to provide additional accommodation in the roofspace.

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To the east of Elmhurst the area cleared for paddocks provides evidence of the use of the precinct as a farm during Seminary period.

St Columba's Secondary College is located at the north end of the drive. The main building, sited to be the focal point at the last section of the drive, is the main seminary building.

Site survey sheets for the buildings in the St Columba's Secondary College precinct are provided in Appendix 4.

## 4 Assessment of Significance

### 4.1 General

The following criteria for assessing significance are taken from the Heritage Office guidelines *Assessing Heritage Significance*, 2001 edition.

### 4.2 Criterion (a)

**An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area);**

Established in 1910 as the seminary for priests to undertake the first three years of their study, the former St Columba's Seminary, now St Columba's Secondary College, was an integral part of the education of priests in New South Wales until 1977. Study at St Columba's was followed by three years of study at St Patrick's Seminary at Manly. The two complexes can be considered of equal importance to the training of priests for the Catholic Church in New South Wales during this period.

The history of St Columba's Seminary has a direct correlation to the popularity of the priesthood as a vocation for members of the Catholic faith in the twentieth century. It was built to reduce overcrowding at St Patrick's Seminary at Manly in the early twentieth century. The general growth of the population and with it of the Catholic Church led to the Seminary peaking in the 1950s and 1960s when additional accommodation was warranted. Changes in social attitudes to religion in the 1960s led to a decline in the popularity of the priesthood and with it the need to continue a separate seminary at Springwood.

The St Columba's site also includes two of the oldest extant buildings in Springwood north of the Great Western Highway. Elmhurst built in 1897 for William Ipkendanz and used from 1909 to 1990 in association with the work of the seminary and then for both St Columba's and St Thomas Aquinas' school survives reasonably intact. Turner's cottage, built in 1901 and also used by St Columba's Seminary and later by the Secondary College also survives as part of the school group.

St Columba's Secondary College is of state significance under this criterion.

### 4.3 Criterion (b)

**An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area);**

A number of prominent persons have an association with St Columba's Secondary School.

Cardinal Archbishop Moran had an important association with the establishment of St Columba's as a seminary. It was his vision that decided a seminary for students in their first years of training for the priesthood should be established at Springwood. He is credited with ensuring the building faced east, where he hoped that the students would later be working as missionaries. He laid the foundation stone of the first building in 1909.

St Columba's Seminary was responsible for the early stages of the training of most of the priests in New South Wales from 1910 to 1977. Among the students of the seminary was James Gilroy, who went on to be one of Australia's most prominent bishops of the twentieth century and was appointed as a Cardinal.

The seminary also had a long association with the nuns of the order of Our Lady Help of Christians who served at the seminary as cooks, cleaners and providing general domestic services to the staff and students.

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James Nangle (1868-1941), an architect of the late nineteenth and early twentieth century and prominent architectural education was the designer of the original seminary building. Nangle was also responsible for the design of Mount St Mary's College and Convent at Katoomba (now the Renaissance Centre), the Sacred Heart Church at Darlinghurst and the Girls' School at St Mary's Cathedral all for the Catholic Church. It is one of the finest examples of Nangle's work.

The post-war architects Hirst and Kennedy were important in the planning and design of later buildings including the now demolished 1957-8 accommodation building and the 1960 chapel (now the library).

St Columba's Secondary College is of state significance under this criterion.

#### 4.4 Criterion (c)

**An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area);**

St Columba's Secondary College includes fine examples of ecclesiastical design from the twentieth century. The main seminary building is an exemplar of the Federation Romanesque style adapted to an educational institution, albeit for secular use. The style is in part derived from the Spanish Mission architecture of the Americas and its influence at St Columba's is a more honest interpretation of the Spanish Mission style stripped of unnecessary decoration than the more common Inter-War examples of the Spanish Mission style. Additions to the seminary in the 1920s and 1930s continued the original style and materials of Nangle's 1909 design.

The complex also includes later examples of twentieth century ecclesiastical design, most notably the library (former chapel) designed in 1957 by Hirst and Kennedy and completed in 1960. This building is a good example of Post War Ecclesiastical design. It also shows a change in the approach to design of additions to the earlier additions to the seminary. Rather than continuing the form, massing, materials and detailing of the earlier building with little change in style, this building adds to the complex with a contemporary design while respecting the scale, planning and form of the original building.

The setting of the St Columba's complex is also significant. The siting of the seminary in bushland, isolated from its older brother St Patrick's seminary at Manly and also in remote isolation provided a place of quiet solitude and contemplation.

Elmhurst, the house built by William Ipkenanz in 1897 is a good example of a larger Federation house. It retains much of its original detailing. The later alterations to create rooms in the roof space are reversible.

St Columba's Secondary College is of local significance under this criterion.

#### 4.5 Criterion (d)

**An item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons**

Serving as a junior seminary from 1910 to 1977 and then as a Catholic Secondary College from 1978 to the present day (2008), St Columba's Secondary School and former seminary is of high significance for its continuing role in Catholic education.

St Columba's Secondary College is of state significance under this criterion.

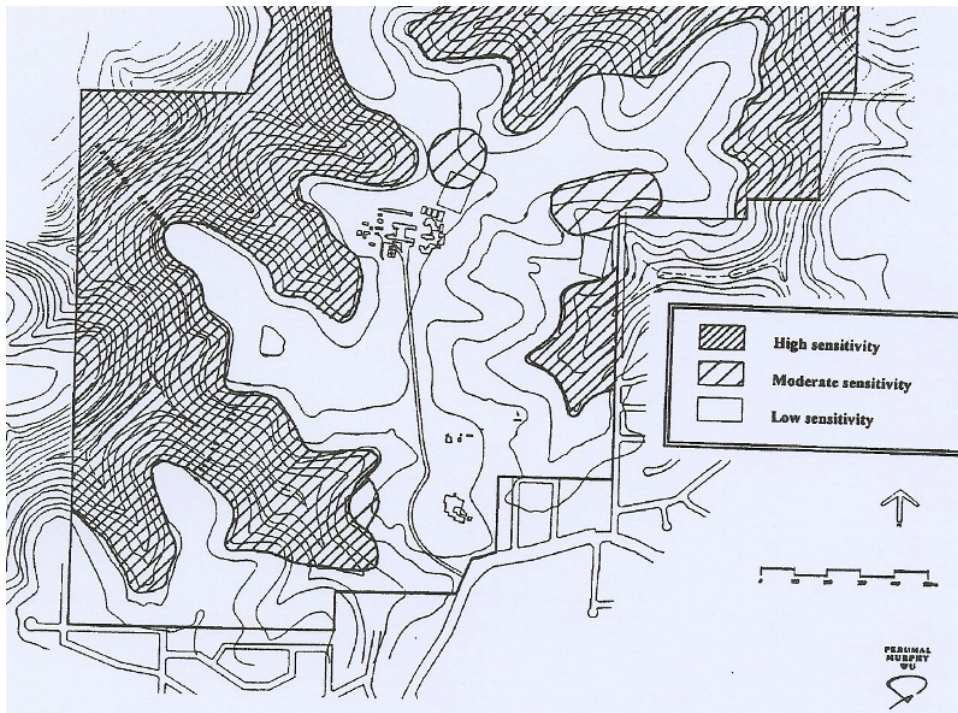


#### 4.6 Criterion (e)

**An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area);**

The historical development of St Columba's Secondary College does not suggest that there will be historical archaeology in the cleared area around the school. There is no record of any development on the site prior to St Columba's Seminary and there is no record of buildings associated with the seminary that no longer exist apart from the 1957 accommodation wing that was demolished in 2003. A photographic record was made of the building prior to its demolition. The demolition included removal of all parts of the building including the sub-floor structure. It is not expected that there will be any archaeological information remaining from this building.

A 1996 study of the site by Perumal Murphy Wu Pty Ltd found that the bushland around the St Columba's Secondary School precinct have high potential for Indigenous Archaeology. Refer Figure 43.



**Figure 43**

Archaeological evidence for Aboriginal use of the Seminary site. Areas of high archaeological potential are closely hatched and one other area just to the north-east of the Seminary, hatched more broadly, is of moderate potential.

Source: Perumal Murphy Wu Pty Ltd, 'St Columba's Planning Report', report for Blue Mountains City Council, February 1996, Figure 16.

The European development of the site of St Columba's does not suggest that there would be any substantial European archaeological remains in the vicinity of the secondary school complex.

St Columba's Secondary School has local significance under this criterion.

**4.7 Criterion (f)**

**An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area);**

Only two substantial Catholic Seminary complexes were built in New South Wales, St Patrick's at Manly and St Columba's at Springwood. The work of the two seminaries was interrelated with St Columba's providing the education for the first three years and St Patrick's for the final years.

The main seminary building at St Columba's is of uncommon size and quality as an example of ecclesiastical design in the Romanesque style in Australia applied to an educational building. The style was not uncommon for church buildings; its application to an educational building while appropriate in the context of the seminary is nevertheless rare.

St Columba's Secondary College is of state significance under this criterion.

**4.8 Criterion (g)**

**An item is important in demonstrating the principal characteristics of a class of NSW's**

- cultural or natural places; or
- cultural or natural environments.

**(or a class of the local area's**

- cultural or natural places; or
- cultural or natural environments.)

St Columba's Secondary College includes fine examples of ecclesiastical design from the twentieth century. The main seminary building is an exemplar of the Federation Romanesque style adapted to an educational institution, albeit for secular use. The style is in part derived from the Spanish Mission architecture of the Americas and its influence at St Columba's is a more honest interpretation of the Spanish Mission style stripped of unnecessary decoration than the more common Inter-War examples of the Spanish Mission style. Additions to the seminary in the 1920s and 1930s continued the original style and materials of Nangle's 1909 design.

The complex also includes a notable example of twentieth century ecclesiastical design, the library (former chapel) designed in 1957 by Hirst and Kennedy and completed in 1960. This building is a good example of Post War Ecclesiastical design. It also shows a change in the approach to design of additions to the earlier additions to the seminary. Rather than continuing the general form, massing, materials and detailing, this building adds to the complex with a contemporary design while respecting the scale, planning and form of the original building.

St Columba's Secondary College is of local significance under this criterion.

**4.9 Summary Statement of Significance**

Established in 1910 as the seminary for priests to undertake the first three years of their study, the former St Columba's Seminary, now St Columba's Secondary College, was an integral part of the education of Catholic priests in New South Wales until its closure in 1977, equal in importance to St Patrick's Seminary at Manly. The complex continues to serve as a place of Catholic education to the present day through the use of the place as a Secondary College.

The history of St Columba's Seminary has a direct correlation to the popularity of the priesthood as a vocation for members of the Catholic faith in the twentieth century. Its establishment was due to overcrowding at St Patrick's Seminary at Manly in the early twentieth century; its peak in the 1950s and 1960s mirrored the general growth of the population and with it of the Catholic church; its decline in the later years of the 1960s and in the 1970s reflected changes in social attitudes to religion in those decades.

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A number of prominent persons of state and national importance have an association with St Columba's Secondary School. The establishment of the complex is the vision of Cardinal Archbishop Moran. One of the of the seminary was James Gilroy, who went on to be one of Australia's most prominent bishops of the twentieth century and was appointed as a Cardinal. The designer of the first stage of the main seminary building was the prominent architect and educator from the late nineteenth and early twentieth century, James Nangle. Important post war architects Hirst and Kennedy are also associated with the complex through their design of the now demolished 1957 accommodation building and the 1960 chapel now used as a library.

The seminary also had a long association with the nuns of the order of Our Lady Help of Christians who served at the seminary as cooks, cleaners and providing general domestic services to the staff and students.

St Columba's Secondary college includes fine examples of ecclesiastical design from the twentieth century. The main seminary building is an exemplar of the Federation Romanesque style adapted to an educational institution, albeit for secular use. Additions to the seminary in the 1920s and 1930s continued the original style and materials of Nangle's 1909 design.

The complex also includes a good example of Post War Ecclesiastical design, the library (former chapel) designed in 1957 by Hirst and Kennedy and completed in 1960. The design of the library also shows a change in the approach to design of additions to the earlier additions to the seminary by using a contemporary design while respecting the scale, planning and form of the original building.

The St Columba's site also includes two of the oldest extant buildings in Springwood north of the Great Western Highway. Elmhurst built in 1897 for William Ipkendanz and used from 1909 to 1990 in association with the work of the seminary and the school survives reasonably intact as a good example of early Federation house. Turner's cottage, built in 1901 and also used by St Columba's Seminary and later by the Secondary College also survives as part of the school group.

Largely undisturbed by Europeans and known to contain evidence of Aboriginal occupation, the bushland around the St Columba's Secondary School precinct has high potential for Indigenous Archaeology.

## 5 Constraints, Opportunities and Conservation Policies

### 5.1 General

Policies are needed to guide future work, development, care and the management of St Columba's Secondary College. In order to develop these policies, it is important to understand constraints and opportunities arising from factors including the cultural significance of the place, the Burra Charter, statutory controls and requirements, the owner's requirements, and the condition of the place.

The policies that arise from this discussion are given in italics.

### 5.2 Curtilage of the Place

A curtilage of the place is proposed to include the key components of the place and to protect significant views and setting.

The significance of St Columba's Secondary School relates to fabric and land that goes beyond the main area of the school. Elements such as the grotto, the site of the weir on Springwood Creek, the entry gates, the driveway, Elmhurst and its associated paddock area, the quarry site and the playing fields all relate to the use of the place as a seminary and need to be included in the culturally significant curtilage of the former St Columba's Seminary.

The surrounding bushland provides a setting for the place, giving the sense of isolation and separation from the rest of the world that was important for the training of the priests and also needs to be included in the definition of the place.

These key elements are all within the area of lots 2 and 3 of deposited plan 133438.

#### Policy 1

*Define St Columba's Secondary School as Lots 2 and 3 Deposited Plan 133438, i.e. the area shown in the plan at Figure 44.*



**Figure 44**

Definition of the extent of boundary of the primary site of St Columba's Secondary School.

### 5.3 Burra Charter

The analysis of the history and physical fabric of St Columba's Secondary College has established that the place is of state significance.



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In August 1979 Australia ICOMOS (the Australian National Committee of ICOMOS) adopted the Burra Charter to provide guidance for the conservation and management of places of cultural significance (cultural heritage places). This charter was revised in 1981, 1988 and most recently in 1999. It is reproduced in this report as Appendix 2.

**Policy 2**

*St Columba's Secondary College is a place of state significance and should be conserved in accordance with the Burra Charter.*

**5.4 Grading of Significance**

Not all elements and features within the curtilage of St Columba's Secondary College are of equal value in contributing to the cultural significance of the place. Gradings of significance are given to the main elements and site features according to their level of significance as part of the whole. The grading is based on the components role in the history of the place, its contribution to key aspects of the significance of the place, its integrity or intactness and its individual historic, aesthetic, technical and social values.

Gradings are ranked from 1 to 5 according to the following table.

Grading	
1	Exceptional These elements are of exceptional cultural significance in the context of St Columba's Secondary College. They retain a high degree of integrity and intactness from their original construction, relate to most or all stages of the development of the place.
2	High These elements are of high cultural significance in the context of St Columba's Secondary College. Their integrity might have been affected by later additions and alterations but they otherwise retain a high degree of original fabric and integrity. They relate to most or all stages of the development of the place.
3	Moderate These elements are of moderate cultural significance in the context of St Columba's Secondary College. Significant fabric may have been obscured or altered. They relate to some or most stages of the development of the place.
4	Little These elements are of minor or no cultural significance in the context of St Columba's Secondary College. They may be recent fabric that has only a minor or neutral role in the development of the place or they may be elements that relate to only a short period of the development of the place.
5	Intrusive These elements have virtually no cultural significance in the context of St Columba's Secondary College. In some cases, they intrude on significant fabric, views or the interpretation of the complex.

**5.4.1 Grading of Significance of Site Features and Elements**

Because this study has focused on the precinct around the St Columba's School complex, only site features and elements in this precinct have been graded for their relative significance. Elements outside the main study area should be more closely examined for their integrity and condition before a grading of significance is given to them.

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*The grading of significance of site features and elements shall be as set out in the table below. These gradings are also indicated on the site survey sheets for the elements where appropriate.*

<b>Site Feature/Element</b>	<b>Grading of Significance</b>
Main Building (former Seminary)	Exceptional
Presbytery (former Convent)	High
Demountable classrooms	Intrusive
Gymnasium (former Agricultural Science Laboratory)	Low
Timber classrooms (former Turner's Cottage)	High
Maintenance Building (former Boiler House)	Moderate
Bell Tower	High
Agricultural Science	Low
Drama Room (former Recreation Hall)	High
Canteen	Intrusive
North Demountables	Intrusive
1995 Classrooms	Low
Library (former Chapel)	High
Satellite Dish	Intrusive
Entry Drive	High
Parking area	Intrusive
Memorial Garden	Low
Araucaria (northeast of main building)	Moderate
Statuary	High
Bushland around school complex	High

**Policy 4**

*The following elements should be assessed for their integrity and condition before a grading of significance is given to them.*

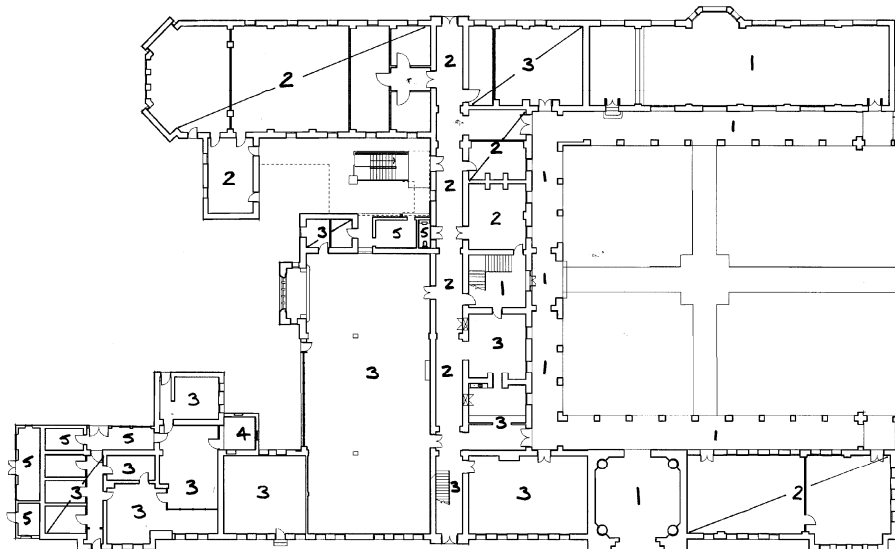
- Elmburst,
- Elmburst paddocks
- St Thomas Aquinas Public School
- Entry Gateposts
- Grotto
- Remnants of bases of stations of the cross
- Weir
- Playing Fields
- Quarry

**5.4.2 Grading of Significance of Spaces in Main Building (former Seminary)**

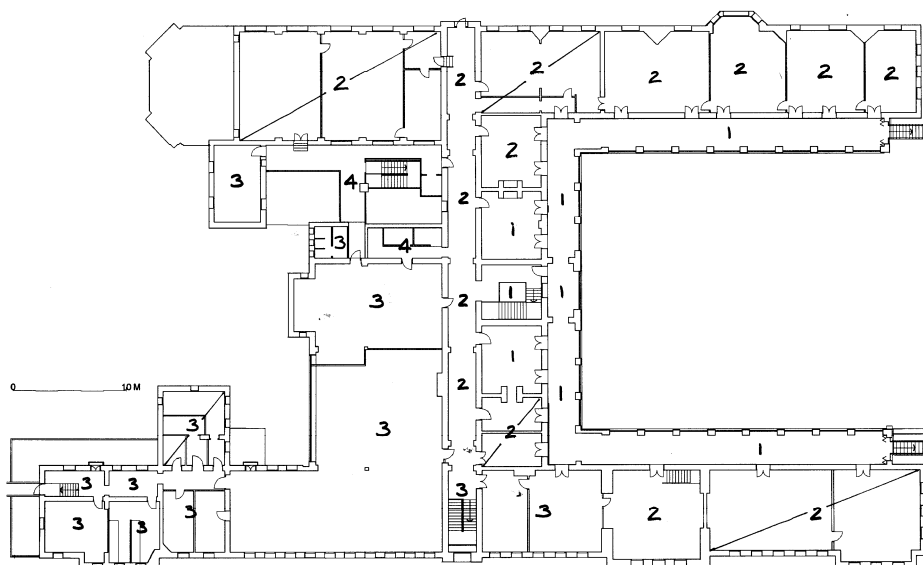
Changes have also been made to the main seminary building and have affected the relative significance of spaces within that building. Subdivision, removal of walls, condition of fabric, fitout etc will have some impact on the significance of the spaces. Spaces in the Main Building (former Seminary) have also been graded to indicate their relative significance.

**Policy 5**

*The grading of the significance of the spaces in the main building (former Seminary) shall be as indicated in Figure 45 and 46.*

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**Figure 45**  
Grading of significance of spaces in Main Seminary Building – Ground Floor



**Figure 46**  
Grading of significance of spaces in Main Seminary Building – First Floor

#### 5.4.3 Grading of Significant Fabric

Even in elements and spaces of moderate, high and exceptional significance, not all fabric in the building is important to the significance of the element or space. Alterations and additions may have introduced modern elements such as the glass screen door in the southwest corner of the arcade or the modern plasterboard ceilings in many rooms of the main building (former seminary).

#### Policy 6

*The grading of significant fabric in the main building (former seminary) shall be as identified in the following table:*

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## 6.0 Appendix 1: St Columba's 2009 Conservation Management Plan

### ST COLUMBA'S SECONDARY COLLEGE CONSERVATION MANAGEMENT PLAN

### CONSTRAINTS, OPPORTUNITIES AND CONSERVATION POLICIES

<i>Exceptional</i>	<p>Dressed sandstone in space G38</p> <p>The lookout tower over space 124</p> <p>Stair and panelling in space G08-120</p> <p>Stonework and joinery in the Bauer Hall (space G01)</p> <p>Leadlight windows relating to the original construction of the seminary building up to and including the 1934 additions.</p> <p>The sandstone and timber screens that were part of the chapel in space G05-107.</p> <p>Chimneypieces and fireplaces relating to the original construction of the seminary building up to and including the 1934 additions.</p> <p>Tiled floor in the entry space G38.</p> <p>Original balustrades to the eastern courtyard</p>
<i>High</i>	<p>Sandstone walls and chimneys relating to the original construction of the seminary building up to and including the 1934 additions.</p> <p>Tiled roofs and roof framing relating to the original construction of the seminary building up to and including the 1934 additions.</p> <p>Timber flooring and framing.</p> <p>Cruciform paving in the eastern courtyard.</p> <p>Evidence of the original configuration of the building fabric that has since been altered.</p> <p>Timber joinery relating to the original construction of the seminary building up to and including the 1934 additions not listed as being of exceptional significance.</p> <p>Concrete floors of the arcade of the eastern courtyard.</p> <p>Original decorative ceilings.</p>
<i>Moderate</i>	Reconstructed joinery.
<i>Low</i>	<p>The stairs at the south end of the north-south corridor (space G16).</p> <p>Stairs at the eastern end of the arcades.</p> <p>Stair in space 115.</p> <p>Brick and glass wall at western side of space G20 and space 111.</p> <p>Infill of verandahs on south side of north wing (west end).</p> <p>Toilet fitouts.</p> <p>Installations for modern fire services, electricity and plumbing.</p> <p>Additions and alterations from 1977 and later unless otherwise identified as intrusive.</p> <p>Water tank over space 108.</p>
<i>Intrusive</i>	<p>Stairs at the southwest corner.</p> <p>Partition walls in spaces of high significance.</p> <p>Metal screens at the eastern ends of the arcades.</p> <p>Twentieth century covered walkways.</p> <p>Brick additions at west end of south wing.</p> <p>Boiler tank in space 124.</p>



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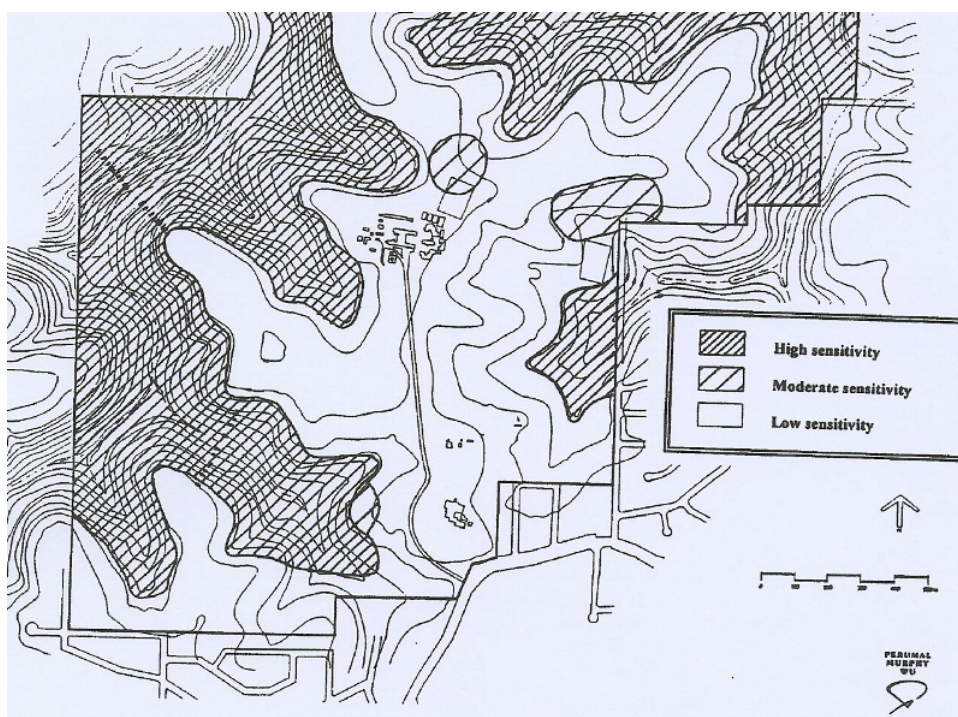
### CONSTRAINTS, OPPORTUNITIES AND CONSERVATION POLICIES

#### 5.4.4 Grading of Archaeological Potential

The natural bushland areas of the site of the former St Columba's Seminary has been assessed in a previous study by Perumal Murphy Wu Pty Ltd as having aboriginal archaeological potential. There has been little or no disturbance of the bushland since that study so the archaeological potential is assumed to remain.

#### Policy 7

*The areas of archaeological potential are as identified by Perumal Murphy Wu Pty Ltd in Figure 16 of their Columba's Planning Report', report for Blue Mountains City Council, February 1996. The diagram is reproduced in this report as Figure 47.*



**Figure 47**

Grading of Archaeological Potential of St Columba's Secondary College. Areas of high archaeological potential are closely hatched and one other area just to the north-east of the Seminary, hatched more broadly, is of moderate potential.

Source: Perumal Murphy Wu Pty Ltd, 'St Columba's Planning Report', report for Blue Mountains City Council, February 1996, Figure 16.

#### 5.5 Uses

Part of the significance of St Columba's Secondary College in its continuing role in Catholic education, firstly and most importantly as a Catholic seminary and more recently as a Secondary College. The more significant use of the place as a seminary ceased being viable in 1977. However, the adaptation of the complex for use as a Secondary College is an appropriate adaptation and allows the place to continue to be used for Catholic education. This use is suited to the place and should be continued. Modifications to the complex can take place to allow for this use providing they are consistent with other policies in this conservation plan.

#### Policy 8

*Continue the use of the place for Catholic education.*

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Some of the buildings on the site, including buildings of high significance are not ideally suited to contemporary education requirements. The continued growth of the school is also leading to the need for additional accommodation for learning facilities. Other buildings are likely to need some modifications to provide for changing requirements relating to education. This can occur if it is appropriately managed and is consistent with other policies in this report.

**Policy 9**

*Allow the use of individual buildings and elements on the site as set out on the site survey sheets where this is part of the ongoing use of the place for Catholic education and the use does not require modifications that are prohibited by other policies in this report.*

**5.6 Significant Views and Orientation**

The main building (former seminary) was designed to be a focal point in views travelling north on the main driveway. The original building had a small gabled breakfront as its focal point. The 1933 additions added the lookout tower to create a strong focal point and entry to the complex. The main building (former seminary) remains the centrepiece of the complex both in its siting and in its architecture. The views of the main building (former seminary) from the south remain significant views.

**Policy 10**

*Views of the main building (former seminary) from the south are of high significance. New development on the site should not inhibit these views. Consideration should be given to relocating and/or redesigning the car park and providing appropriate landscaping to frame these views.*

The lookout tower of the main building (former seminary) also enjoys expansive views over the surrounding bushland. These are significant views that, for the priests fortunate to be allocated the dormitory below known as "paradise" from where they could gain entry to the tower, emphasised that St Columba's Seminary was a community of its own, set apart from their previous lives.

New development at the school complex needs to be designed so that it does not obscure views of the surrounding bushland. Controlling new development so that the height of new buildings does not exceed the level of the eaves of the main building (former seminary) should ensure that these views are largely retained.

**Policy 11**

*The impact of new development on views from the lookout tower of the main building (former seminary) should be carefully considered. In general the height of new buildings should not exceed the level of the eaves of the main building (former seminary).*

The main building (former seminary) was oriented to face east where it was anticipated that the aspiring priests would eventually travel in their mission work. All the later additions to the building respected this orientation. Even with the construction of the 1960 chapel, the eastern orientation is maintained through the axial relationship between the 1910 stair hall of the main building and the entry to the chapel.

**Policy 12**

*The east facing orientation of the arcaded courtyard of the main building (former seminary) is to be respected in future planning of the site.*

**5.7 Removal of Fabric**

An important aspect when considering the significance of a place is the integrity of the building fabric. While some original fabric might be lost through maintenance and repair, future work at the place should be managed to avoid unnecessary removal of significant fabric. The site survey sheets in Appendix 4 of this report provide guidance of what fabric should be conserved.

**Policy 13**

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*Conserve fabric as set out on the site survey sheets.*

Not all fabric at a place contributes to its significance and warrants retention. Some elements of St Columba's Secondary College have been graded as having little significance or even as being intrusive. In such cases, removal of the element and its fabric is acceptable and even assists in the conservation and interpretation of the place. The site survey sheets in Appendix 4 of this report provide guidance on fabric that may be removed without having an adverse impact on the significance of the place.

**Policy 14**

*Allow the removal of fabric as set out in the site survey sheets.*

**5.8 Alterations and Additions**

Alterations and additions to a place can have a great impact on significant aspects of a building and on significant elements at a place.

Alterations generally need to be designed to ensure that significant fabric is not unnecessarily removed or damaged.

**Policy 15**

*Alterations and additions to buildings of moderate, high or exceptional significance should be designed and detailed to minimise impact on significant fabric of those buildings.*

**Policy 16**

*Alterations and additions to buildings of moderate, high or exceptional significance should be designed to be reversible with minimal impact on significant fabric of those buildings.*

**5.9 New Buildings**

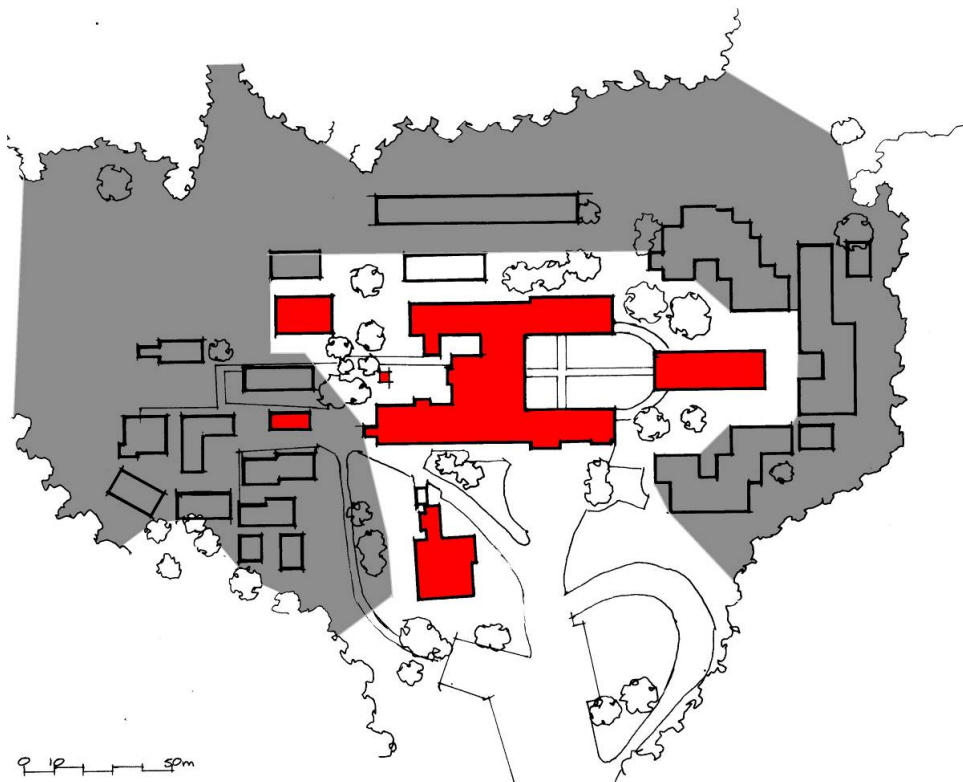
St Columba's Secondary College has identified a need to provide additional classroom space including classrooms designed for contemporary education practices. This includes spaces that are larger and more flexible than those in the existing main building (former seminary), the timber classrooms or in the 1995 classroom spaces. The College does not wish to retain the demountable buildings permanently nor is it desirable in relation to the heritage values of the school to retain these buildings. Better education facilities will be created by purpose designed buildings that provide appropriate spaces and are linked to the existing main building (former seminary), 1995 classroom and recreation hall by better circulation systems than is the case with the present arrangement of demountable classrooms.

The site does provide potential for new buildings without the need to demolish existing buildings of moderate, high or exceptional significance and without adversely impacting on important views to or from the complex.

It is not necessary for new buildings on the site to imitate the style and character of existing buildings of moderate, high or exceptional significance. New buildings should respect the existing buildings of moderate, high or exceptional significance and in particular the main building (former seminary). This can be achieved through careful siting, consideration of scale, use of materials and form. The siting of new buildings needs to ensure that significant views are not obscured, and that the main building (former seminary) remains the centrepiece of the site. Courtyard spaces and circulation spaces should also be carefully managed.

**Policy 17**

*Apart from covered walkways to connect buildings, new buildings should be located in the areas indicated on the diagram in Figure 48.*

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Plan with the areas where new buildings may be constructed shaded in grey. Buildings that are to be conserved are shaded red.

**Policy 18**

*New buildings shall not be higher than the north-south ridge of the main building (former seminary). New buildings shall have eaves that are not higher than the eaves level of the main building (former seminary).*

**5.10 Landscape**

Landscape features on the site have been assessed on the site survey sheet for Landscape Features in Appendix 4 of this report. Policies for the landscape features are included in the site survey sheet.

**5.11 Maintenance and Repair**

Maintenance is an ongoing process of the conservation of places of historical significance. A program of maintenance and care of the elements and features of the place that are of moderate, high or exceptional significance that includes regular inspections, cleaning, pest inspections, pest treatments, painting, cleaning of gutters, etc should be part of the general management of the place.

**Policy 19**

*Have a program of regular maintenance for buildings of moderate, high and exceptional significance prepared by a heritage architect and ensure that management procedures and budgets are in place to enable the maintenance to be undertaken. The maintenance program is to include general maintenance and inspections to detect deterioration of fabric as well as repairs to deteriorated fabric.*

**5.12 Fencing**

Fencing is desired by the school for security reasons and for safety reasons. A fence already exists some distance to the south of the school complex, crossing the driveway between the school complex



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and Elmhurst. Fences also exist around the agricultural precinct on the western cleared area of the site.

Inappropriate fencing, both in its location and design, can have adverse impacts on views of the place and on the aesthetic values of the place. The existing fence across the driveway is reasonably located to provide security for the school precinct. Fences around the agricultural precinct are also reasonably located and suited to their purpose without adverse impacts on significant views.

It is likely that changes to the agricultural precinct over time will necessitate new fencing. This is reasonable and should not have adverse impacts if managed appropriately.

**Policy 20**

*Allow the existing security fence across the driveway south of the St Columba's Secondary College complex to be maintained.*

**Policy 21**

*Allow agricultural fences such as chain wire fences, cyclone fences, post and rail fences and barbed wire fences in the agricultural areas at the west of the St Columba's Secondary College complex.*

**5.13 Resources & Funding**

The ongoing conservation and maintenance of buildings in accordance with the Burra Charter can be expensive. Some limited opportunities for funding assistance are available. These include:

N.S.W. Heritage Office

The NSW Heritage Office Incentives Program supports the community's identification, assessment, management, and interpretation of NSW heritage.

Funding is available for:

- Site works and presentation projects.

- Projects involving physical conservation works and the interpretation and presentation of individual heritage items.

Funding is generally only available for items which are protected by a statutory heritage listing such as a local council LEP and have been assessed as being of state significance or are listed the State Heritage Register. This program usually operates in two-year cycles.

Because St Columba's Secondary College is of state significance and is protected by statutory heritage listing on the Blue Mountains LEP 2005, it would be eligible to apply for this funding.

Commonwealth National Heritage Investment Initiative

The National Heritage Investment Initiative (NHII) is an Australian Government, \$10.5 million grants program that provides assistance to restore and conserve Australia's most important historic heritage places.

To be eligible for funding, a place must be entered on either the Australian Government's National Heritage List, or on a state or territory government statutory heritage register, at the time at which an application for funding is submitted.

Because St Columba's Secondary College is of state significance and is protected by statutory heritage listing on the Blue Mountains LEP 2005, it would be eligible to apply for this funding.

**5.14 Interpretation**

As a place of state significance, it is important that the cultural significance of St Columba's Secondary College is understood and appreciated by its owners, users and the wider public. This can

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be achieved through appropriate interpretation of the place. Interpretation of the significance of the place should include activities and brochures that highlight significant aspects of the place.

**Policy 22**

*The interpretation of the cultural significance of St Columba's Secondary College should highlight key aspects of the significance of the place including:*

- *Its history and use as a junior seminary to St Patrick's Seminary at Manly from 1910 to 1977.*
- *The design of the main building (former seminary) and its eastern orientation.*
- *The role of the Sisters of our Lady of Help of Christians in supporting the Seminary*
- *The extension of Seminary life into the playing fields, grotto, Elmburst, weir over Springwood Creek and bushwalks around the main seminary complex.*

Interpretation of the significance of the place can include a variety of media. The use of the place as a Catholic school is an interpretation of the significance of the place as a place of Catholic education. Other media can include printed brochures, inclusion of a discussion of the history and significance of the place in introductory information for students at the school, website information, guided tours, bushwalks etc.

**Policy 23**

*The interpretation of the cultural significance of St Columba's Secondary College should include*

- *Continued use of the place for Catholic education*
- *Inclusion of the history and significance of the place in the school program*
- *Printed brochures highlighting the history and background of the place*
- *Guided walks around the grounds including significant elements outside the main school complex.*
- *Bushwalks following some of the paths used by student priests at the seminary*
- *Information on the school's website highlighting the history and background of the place*
- *Use of the cleared area east of Elmburst for activities associated with agricultural studies.*

**5.15 Statutory Protection**

The site of St Columba's Secondary College has a mix of zones under the Blue Mountains Local Environmental Plan 2005. The main cleared area of the site including the driveway and the school is zoned Recreation – Private. Recreation – Private zoning allows for use of the place for an educational establishment, subject to development consent, which is appropriate to the use of the place for St Columba's Secondary College. The bushland area of the site is zoned Environmental Protection – Private. Environmental Protection – Private zoning allows for use of the site for development ancillary to a dwelling house, bush regeneration and some uses associated with public utilities and roads. Some of the playing fields associated with both seminary use and with the use by the school are within this area. Existing use rights would allow this use to continue providing the use of the playing fields by the school is not discontinued for a period of greater than 12 months.

**Policy 24**

*Retain the zoning of the St Columba's Secondary College site under the Blue Mountains Local Environmental Plan 2005. Continue the use of the playing fields in association with the school activities.*

St Columba's Secondary College is included on Schedule 2 of the Blue Mountains Local Environmental Plan 2005 as a heritage item of state significance. This is an appropriate reflection of its heritage value.

**Policy 25**

*Retain the listing of St Columba's Secondary College as a heritage item on the Heritage Schedule of Blue Mountains Local Environmental Plan 2005.*

St Columba's Secondary College is of state significance. Listing on the State Heritage Register and on the National Heritage List will reflect that significance and could provide additional opportunities to apply for funding assistance.

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*Nominate the place for listing on the State Heritage Register.*

**5.16 Access**

Vehicular access to St Columba's Secondary College is along the driveway from Hawkesbury Road established by the seminary in 1910. This has not been identified as creating any problems at the present time and continues the use of the historic driveway.

**Policy 27**

*Retain public access to St Columba's Secondary College via the driveway from Hawkesbury Road.*

To meet contemporary education standards and to meet the Disability Discrimination Act, the school needs to ensure access is available to students and staff with limited mobility. Providing access for people with limited mobility often has adverse impacts on the cultural significance of a place. These impacts need to be minimised. At St Columba's, access has been provided to the ground floor of the main building (former seminary) by a simple ramp in the southwest corner of the arcade. Access for a wheelchair user to the first floor is not possible at the present time. Wheelchair access to the first floor should be provided by a lift in a place of lower significance or by other means that minimises impacts on fabric and spaces of high or exceptional significance.

**Policy 28**

*If wheelchair access is provided to the first floor of the main building (former seminary) this should be done in a way that minimises impact on fabric and spaces of high or exceptional significance. Any proposals for this should be designed by or in consultation with a heritage architect.*

**5.17 Ownership and Management**

The ownership of a place of cultural significance is often linked to its significance. Appropriate ownership can ensure that significant aspects of a place such as its ongoing use are retained. Part of the significance of St Columba's Secondary College is in its continuing role in Catholic education. Retaining the ownership of the Catholic Church will assist in continuing this use.

**Policy 29**

*Ownership of St Columba's Secondary College should remain with the Catholic Church.*

**Policy 30**

*The management of St Columba's Secondary College as a place of Catholic education should remain with the Catholic Church Education Office (Parramatta Diocese).*

**5.18 Policy for Adoption and Review of Conservation Policy.**

It is necessary for the owners and managers of a place of significance to adopt a conservation management plan so that they and other parties can ensure that the policies within that plan are followed.

**Policy 31**

*Adopt this Conservation Management Plan for the place to guide the operation and management of the place. Should this Conservation Management Plan not be adopted, revise this policy and adopt the revised policy before further works or activities are carried out at the place.*

It is necessary for conservation policies to be reviewed at regular intervals. This allows changes to policies to address the changing needs of owners, changes to statutory controls, changes to condition at the place, new works at the place and so on. It is normally considered that conservation policies should be reviewed at intervals of five to ten years or when major works are undertaken at the place.

## 6.0 Appendix 1: St Columba's 2009 Conservation Management Plan

### ST COLUMBA'S SECONDARY COLLEGE CONSERVATION MANAGEMENT PLAN

### CONSTRAINTS, OPPORTUNITIES AND CONSERVATION POLICIES

#### Policy 32

*The conservation policy should be reviewed after the first major works at the cemeteries and, in any event, at regular intervals of no more than ten years.*

*Ad hoc changes to the Conservation Management Plan are to be avoided. Any changes to policy are to be consistent with a complete revision of the Conservation Management Plan.*

#### 5.19 Distribution of this Conservation Management Plan

Input into decisions that will impact the future conservation and management of the place will come from many sources both within the Catholic education system and external to the Catholic Education system. It is important that parties who contribute to any decision making process affecting the place are aware of its significance and the policies to guide its future conservation. It is also important that parties who are directly involved with the management and future works at the place understand its significance and any policies that might affect their work. Distributing the Conservation Management Plan to relevant bodies can assist with this.

#### Policy 33

*This conservation management plan should be distributed to the following:*

- Blue Mountains City Council
- Blue Mountains Library Local Studies Collection
- National Trust of Australia (N.S.W.)
- Heritage Branch, NSW Department of Planning
- Any persons involved in the future management or maintenance of St Columba's Secondary College



## 6.0 Appendix 1: St Columba's 2009 Conservation Management Plan

### ST COLUMBA'S SECONDARY COLLEGE CONSERVATION MANAGEMENT PLAN

### APPENDIX 1

#### Appendix 1

#### The brief for this report.

The report would be in accordance with *The Conservation Plan* by J.S. Kerr and the *Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (The Burra Charter)*, and its guidelines. The report would include:

#### Documentary and Physical Evidence:

- review of previous surveys of fabric;
- additional surveys as necessary to complete a policy including contemporary streetscape and significant historic views;
- review of previous reports for information about the evolution and history of the place; and
- supplementary research into areas not fully addressed by previous studies.

#### Analysis of Evidence and Statement of Significance:

- identification of significant aspects of the place in terms of their Historic, Aesthetic, Social and Scientific significance, representativeness and rarity; and
- a definitive Statement of Significance in accordance with N.S.W Department of Urban Affairs and Planning's State Heritage Inventory Manual for the place and its components and a ranking of relative significance.

#### Identification of Management Constraints and Opportunities:

- constraints arising from the cultural significance;
- summary of the owner's and occupants present needs (based on summary provided by the owner and occupant); and
- summary of externally imposed constraints including present heritage listings.

#### Development of Conservation Guidelines:

- treatment of the fabric;
- existing, proposed and possible uses for the place;
- opportunities for the interpretation of the significant fabric;
- appropriate conservation procedures;
- acceptable future intervention in the fabric; and
- guidelines for additions and alterations.

#### Draft Conservation Policy:

- Short Draft Policy Statement
- Detailed Draft Conservation Policy for
  - Fabric
  - Use
  - Interpretation
  - Procedures
  - Intervention, Alterations & Additions
  - Management

#### Statement of Heritage Impact

The report would include a brief Statement of Heritage Impacts of the proposed Stage 1 works as an addendum to the report.

#### **Limitations**

The reports would not go into extensive detail of every element of building fabric in the complex. It would identify relative levels of significance of the buildings in the complex and the relative levels of significance of spaces within buildings of high significance.

The detailed physical analysis would focus on the St Columba's precinct only with a general description only of the larger site that includes Elmhurst and St Thomas Aquinas School and Church)

**Appendix 2***Australia ICOMOS Charter for the Conservation of Places of Cultural Significance - The Burra Charter*

## The Burra Charter

(The Australia ICOMOS Charter for Places of Cultural Significance)

**Preamble**

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

**Who is the Charter for?**

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

**Using the Charter**

The Charter should be read as a whole. Many articles are interdependent. Articles in the Conservation Principles section are often further developed in the Conservation Processes and Conservation Practice sections. Headings have been included for ease of reading but do not form part of the Charter.

The Charter is self-contained, but aspects of its use and application are further explained in the following Australia ICOMOS documents:

- Guidelines to the Burra Charter: Cultural Significance;
- Guidelines to the Burra Charter: Conservation Policy;
- Guidelines to the Burra Charter: Procedures for Undertaking Studies and Reports;
- Code on the Ethics of Coexistence in Conserving Significant Places.

**What places does the Charter apply to?**

The Charter can be applied to all types of places of cultural significance including

Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988 and 26 November 1999.

natural, indigenous and historic places with cultural values.

The standards of other organisations may also be relevant. These include the Australian Natural Heritage Charter and the Draft Guidelines for the Protection, Management and Use of Aboriginal and Torres Strait Islander Cultural Heritage Places.

**Why conserve?**

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important as tangible expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations. The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.

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## Articles

## Article 1. Definitions

For the purposes of this Charter:

**1.1** *Place* means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views.

**1.2** *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*.

Places may have a range of values for different individuals or groups.

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

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

**1.5** *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*.

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

**1.7** *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.

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

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

**1.10** *Use* means the functions of a place, as well as the activities and practices that may occur at the place.

**1.11** *Compatible use* means a *use* which respects the *cultural significance* of a *place*. Such a use involves no, or minimal, impact on cultural significance.

**1.12** *Setting* means the area around a *place*, which may include the visual catchment.

## Explanatory Notes

The concept of place should be broadly interpreted. The elements described in Article 1.1 may include memorials, trees, gardens, parks, places of historical events, urban areas, towns, industrial places, archaeological sites and spiritual and religious places.

The term cultural significance is synonymous with heritage significance and cultural heritage value.

Cultural significance may change as a result of the continuing history of the place.

Understanding of cultural significance may change as a result of new information.

Fabric includes building interiors and sub-surface remains, as well as excavated material.

Fabric may define spaces and these may be important elements of the significance of the place.

The distinctions referred to, for example in relation to roof gutters, are:

- maintenance — regular inspection and cleaning of gutters;
- repair involving restoration — returning of dislodged gutters;
- repair involving reconstruction — replacing decayed gutters.

It is recognised that all places and their components change over time at varying rates.

New material may include recycled material salvaged from other places. This should not be to the detriment of any place of cultural significance.

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**1.13** *Related place* means a *place* that contributes to the *cultural significance* of another place.

**1.14** *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.

**1.15** *Associations* mean the special connections that exist between people and a *place*.

**1.16** *Meanings* denote what a *place* signifies, indicates, evokes or expresses.

**1.17** *Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

Associations may include social or spiritual values and cultural responsibilities for a place.

Meanings generally relate to intangible aspects such as symbolic qualities and memories.

Interpretation may be a combination of the treatment of the fabric (e.g. maintenance, restoration, reconstruction); the use of and activities at the place; and the use of introduced explanatory material.

## Conservation Principles

### Article 2. Conservation and management

**2.1** *Places* of *cultural significance* should be conserved.

**2.2** The aim of *conservation* is to retain the *cultural significance* of a *place*.

**2.3** *Conservation* is an integral part of good management of *places* of *cultural significance*.

**2.4** *Places* of *cultural significance* should be safeguarded and not put at risk or left in a vulnerable state.

### Article 3. Cautious approach

**3.1** *Conservation* is based on a respect for the existing *fabric*, *use*, *associations* and *meanings*. It requires a cautious approach of changing as much as necessary but as little as possible.

**3.2** Changes to a *place* should not distort the physical or other evidence it provides, nor be based on conjecture.

### Article 4. Knowledge, skills and techniques

**4.1** *Conservation* should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the *place*.

**4.2** Traditional techniques and materials are preferred for the *conservation* of significant *fabric*. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.

### Article 5. Values

**5.1** *Conservation* of a *place* should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.

**5.2** Relative degrees of *cultural significance* may lead to different *conservation* actions at a place.

The traces of additions, alterations and earlier treatments to the fabric of a place are evidence of its history and uses which may be part of its significance. Conservation action should assist and not impede their understanding.

The use of modern materials and techniques must be supported by firm scientific evidence or by a body of experience.

Conservation of places with natural significance is explained in the Australian Natural Heritage Charter. This Charter defines natural significance to mean the importance of ecosystems, biological diversity and geodiversity for their existence value, or for present or future generations in terms of their scientific, social, aesthetic and life-support value.

A cautious approach is needed, as understanding of cultural significance may change. This article should not be used to



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**Article 6. Burra Charter Process**

**6.1** The *cultural significance* of a *place* and other issues affecting its future are best understood by a sequence of collecting and analysing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy.

**6.2** The policy for managing a *place* must be based on an understanding of its *cultural significance*.

**6.3** Policy development should also include consideration of other factors affecting the future of a *place* such as the owner's needs, resources, external constraints and its physical condition.

**Article 7. Use**

**7.1** Where the *use* of a *place* is of *cultural significance* it should be retained.

**7.2** A *place* should have a *compatible use*.

justify actions which do not retain cultural significance.

The Burra Charter process, or sequence of investigations, decisions and actions, is illustrated in the accompanying flowchart.

The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change, to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of practices which contribute to the cultural significance of the place.

**Article 8. Setting**

*Conservation* requires the retention of an appropriate visual *setting* and other relationships that contribute to the *cultural significance* of the *place*.

New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate.

Aspects of the visual setting may include use, siting, bulk, form, scale, character, colour, texture and materials.

Other relationships, such as historical connections, may contribute to interpretation, appreciation, enjoyment or experience of the place.

**Article 9. Location**

**9.1** The physical location of a *place* is part of its *cultural significance*. A building, work or other component of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival.

**9.2** Some buildings, works or other components of *places* were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other components do not have significant links with their present location, removal may be appropriate.

**9.3** If any building, work or other component is moved, it should be moved to an appropriate location and given an appropriate *use*. Such action should not be to the detriment of any *place* of *cultural significance*.

**Article 10. Contents**

Contents, fixtures and objects which contribute to the *cultural significance* of a *place* should be retained at that place.

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Their removal is unacceptable unless it is: the sole means of ensuring their security and *preservation*; on a temporary basis for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures and objects should be returned where circumstances permit and it is culturally appropriate.

**Article 11. Related places and objects**

The contribution which *related places* and *related objects* make to the *cultural significance* of the *place* should be retained.

**Article 12. Participation**

*Conservation*, *interpretation* and management of a *place* should provide for the participation of people for whom the place has special *associations* and *meanings*, or who have social, spiritual or other cultural responsibilities for the place.

**Article 13. Co-existence of cultural values**

Co-existence of cultural values should be recognised, respected and encouraged, especially in cases where they conflict.

For some places, conflicting cultural values may affect policy development and management decisions. In this article, the term cultural values refers to those beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.

**Conservation Processes****Article 14. Conservation processes**

*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.

There may be circumstances where no action is required to achieve conservation.

**Article 15. Change**

**15.1** Change may be necessary to retain *cultural significance*, but is undesirable where it reduces cultural significance. The amount of change to a *place* should be guided by the *cultural significance* of the place and its appropriate *interpretation*.

When change is being considered, a range of options should be explored to seek the option which minimises the reduction of cultural significance.

**15.2** Changes which reduce *cultural significance* should be reversible, and be reversed when circumstances permit.

Reversible changes should be considered temporary. Non-reversible change should only be used as a last resort and should not prevent future conservation action.

**15.3** Demolition of significant *fabric* of a *place* is generally not acceptable. However, in some cases minor demolition may be appropriate as part of *conservation*. Removed significant fabric should be reinstated when circumstances permit.

**15.4** The contributions of all aspects of *cultural significance* of a *place* should be respected. If a place includes *fabric*, *uses*, *associations* or *meanings* of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

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**Article 16. Maintenance**

*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 17. Preservation**

*Preservation* is appropriate where the existing *fabric* or its condition constitutes evidence of *cultural significance*, or where insufficient evidence is available to allow other *conservation* processes to be carried out.

Preservation protects fabric without obscuring the evidence of its construction and use. The process should always be applied:

- where the evidence of the fabric is of such significance that it should not be altered;
- where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.

**Article 18. Restoration and reconstruction**

*Restoration* and *reconstruction* should reveal culturally significant aspects of the *place*.

**Article 19. Restoration**

*Restoration* is appropriate only if there is sufficient evidence of an earlier state of the *fabric*.

**Article 20. Reconstruction**

**20.1** *Reconstruction* is appropriate only where a *place* is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the *fabric*. In rare cases, reconstruction may also be appropriate as part of a *use* or practice that retains the *cultural significance* of the place.

**20.2** *Reconstruction* should be identifiable on close inspection or through additional *interpretation*.

**Article 21. Adaptation**

**21.1** *Adaptation* is acceptable only where the adaptation has minimal impact on the *cultural significance* of the *place*.

Adaptation may involve the introduction of new services, or a new use, or changes to safeguard the place.

**21.2** *Adaptation* should involve minimal change to significant fabric, achieved only after considering alternatives.

**Article 22. New work**

**22.1** New work such as additions to the *place* may be acceptable where it does not distort or obscure the *cultural significance* of the place, or detract from its *interpretation* and appreciation.

New work may be sympathetic if its siting, bulk, form, scale, character, colour, texture and material are similar to the existing fabric, but imitation should be avoided.

**22.2** New work should be readily identifiable as such.

**Article 23. Conserving use**

Continuing, modifying or reinstating a significant *use* may be appropriate and preferred forms of *conservation*.

These may require changes to significant *fabric* but they should be minimised. In some cases, continuing a significant use or

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**Article 24. Retaining associations and meanings**

**24.1** 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.

**24.2** Significant *meanings*, including spiritual values, of a *place* should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented.

**Article 25. Interpretation**

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.

**Conservation Practice****Article 26. Applying the Burra Charter process**

**26.1** Work on a *place* should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines.

**26.2** Written statements of *cultural significance* and policy for the *place* should be prepared, justified and accompanied by supporting evidence. The statements of significance and policy should be incorporated into a management plan for the place.

**26.3** Groups and individuals with *associations* with a *place* as well as those involved in its management should be provided with opportunities to contribute to and participate in understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management.

**Article 27. Managing change**

**27.1** The impact of proposed changes on the *cultural significance* of a *place* should be analysed with reference to the statement of significance and the policy for managing the place. It may be necessary to modify proposed changes following analysis to better retain cultural significance.

**27.2** Existing *fabric*, *use*, *associations* and *meanings* should be adequately recorded before any changes are made to the *place*.

**Article 28. Disturbance of fabric**

**28.1** Disturbance of significant *fabric* for study, or to obtain evidence, should be minimised. Study of a *place* by any disturbance of the fabric, including archaeological excavation, should only be undertaken to provide data essential for decisions on the *conservation* of the place, or to obtain important evidence about to be lost or made inaccessible.

**28.2** Investigation of a *place* which requires disturbance

practice may involve substantial new work.

For many places associations will be linked to use.

The results of studies should be up to date, regularly reviewed and revised as necessary.

Statements of significance and policy should be kept up to date by regular review and revision as necessary. The management plan may deal with other matters related to the management of the place.



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of the *fabric*, apart from that necessary to make decisions, may be appropriate provided that it is consistent with the policy for the place. Such investigation should be based on important research questions which have potential to substantially add to knowledge, which cannot be answered in other ways and which minimises disturbance of significant fabric.

**Article 29. Responsibility for decisions**

The organisations and individuals responsible for management decisions should be named and specific responsibility taken for each such decision.

**Article 30. Direction, supervision and implementation**

Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills.

**Article 31. Documenting evidence and decisions**

A log of new evidence and additional decisions should be kept.

**Article 32. Records**

**32.1** The records associated with the *conservation* of a *place* should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

**32.2** Records about the history of a *place* should be protected and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

**Article 33. Removed fabric**

Significant *fabric* which has been removed from a *place* including contents, fixtures and objects, should be catalogued, and protected in accordance with its *cultural significance*.

*Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place.*

**Article 34. Resources**

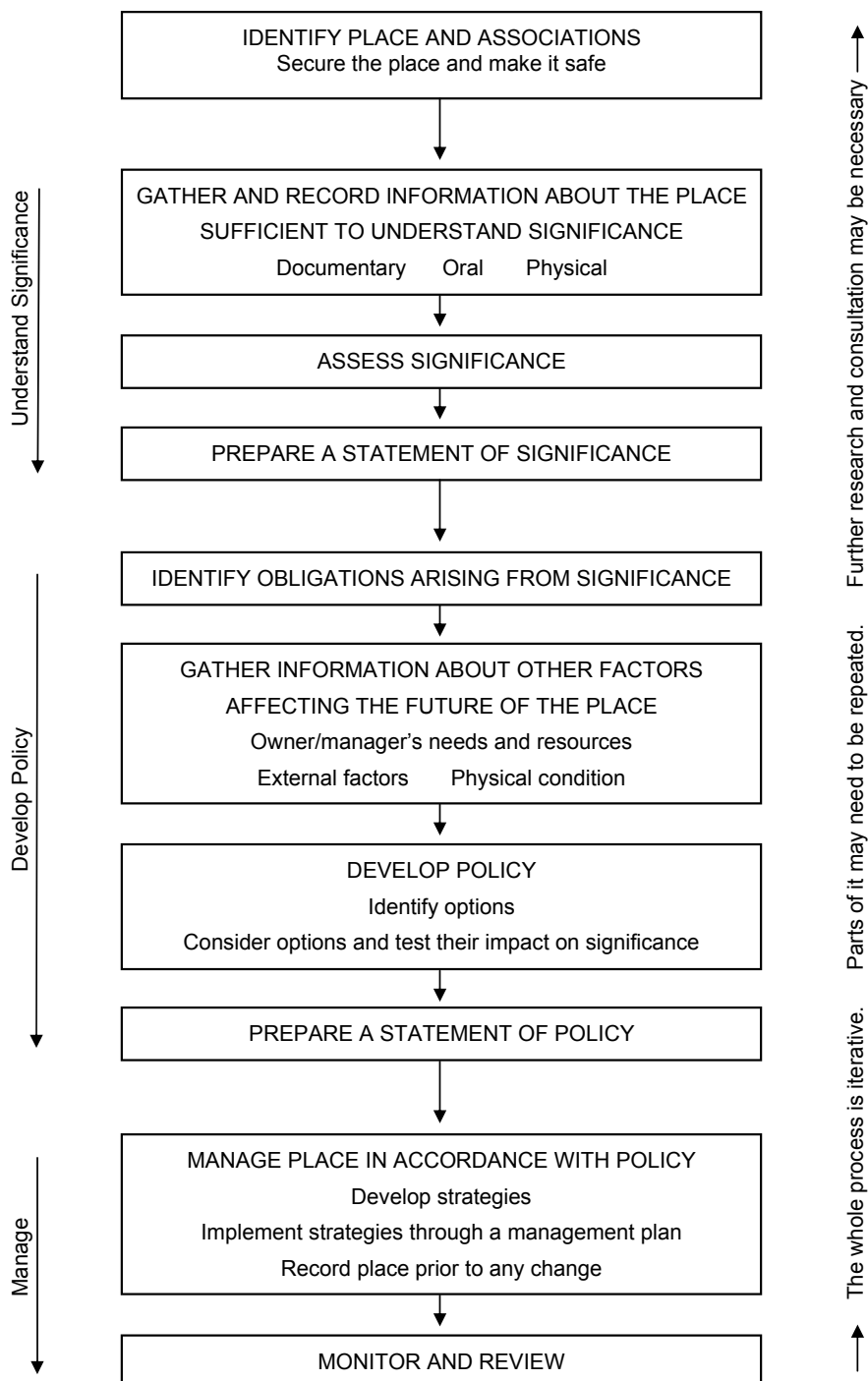
Adequate resources should be provided for *conservation*.

The best conservation often involves the least work and can be inexpensive.

*Words in italics are defined in Article 1.*

## The Burra Charter Process

Sequence of investigations, decisions and actions



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Joan Cobb, 1986 "Nangle James (1868-1941)" in Australian Dictionary of Biography  
<http://adbonline.anu.edu.au/biogs/A100640b.htm>

NANGLE, JAMES (1868-1941), architect and educationist, was born on 28 December 1868, at Newtown, Sydney, eldest of five children of Irish Catholic parents Thomas Nangle, coachman, and his wife Maria, née Carney. He began working part time at 9, and on leaving school at 11 obtained unskilled work in an engineering firm. At 15 he was apprenticed as a carpenter and joiner to a Newtown builder, then worked as a journeyman, clerk of works and draughtsman. He attended classes at Sydney Technical College and at the University of Sydney in the 1880s.

Nangle was a quietly ambitious man with wide interests and contacts. Small, neat, fair and compact in appearance, he was always to enjoy an enviable reputation for courtesy, tact and integrity, while his cheerfulness, good manners and adaptability attracted the goodwill of professional colleagues.

In 1891 Nangle began practice as an architect and on 7 December next year married Helen Van Heythuysen at Newtown Registry Office. Active in the Sydney Architectural Association from the early 1890s, he became an associate of the Institute of Architects of New South Wales in 1896 and as honorary treasurer from 1897 helped to stave off the institute's financial collapse. He later became its secretary.

Most of Nangle's architectural work was residential, institutional and commercial. Two of his best-known buildings were the stores erected for Marcus Clark at Newtown and on the Pitt and George Street corner. He also carried out commissions for the Roman Catholic Church, including the Sacred Heart Church, Darlinghurst, St Columba's Seminary, Springwood, and St Mary's Cathedral Girls' School. Later he designed the portable classrooms used for many years by the Department of Public Instruction, the Turner hall extension and the new architectural and building block at Sydney Technical College, Ultimo, and the Balmain Trades School.

In 1890 Nangle had begun teaching mechanical drawing part time for the technical education branch of the Department of Public Instruction. He offered to publicize new classes and to canvass for students. By 1894 he was conducting two weekly classes and delivering public lectures. In 1897 he was responsible for all drawing instruction at Newtown. Next year he was transferred to Sydney Technical College where in 1905, at the urging of (Sir) George Knibbs, Nangle became lecturer-in-charge of the department of architecture. He restructured the existing courses, improving relationships between the architectural and building trades classes. The Institute of Architects later recognized his redefined courses as part of the qualifications necessary for membership. In 1911 conflict of interests led him to quit practice although he maintained a small consultancy until 1913.

As a student in the university's engineering laboratories Nangle had developed a lifelong interest in materials testing. His *Australian Building Practice* (1900) was widely used as a text-book. He delivered papers and published articles in journals such as the *Australian Technical Journal* and the *Technical Gazette of New South Wales* on the properties of materials and the strength of structures, especially Australian timber and stone. He was an early supporter of the use of concrete and steel in buildings, and for many years the official testing architect for the Institute of Architects.

Nangle was appointed superintendent of technical education in 1913. His predecessor J. W. Turner had recommended him as 'most suitable ... very capable, efficient and held in great respect by the entire staff of the college'. Nangle immediately became involved in the reforms instituted by the director of education Peter Board. Reform in technical education was directed mainly at upgrading the status and content of training and redefining it more strictly within vocational limits. New trade courses were designed and the diploma courses, which eventually set the high standards required for award of associate of Sydney Technical College, introduced. To achieve the necessary co-operation of educators, employers and employee organizations, Nangle suggested the establishment of course advisory committees containing union and industry representatives as well as college staff, which formed the basis of the committee system of course review still operating in New South Wales.

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The 1913 reforms were not an unqualified success. The relationship between preliminary trade work in school and trade courses was unsatisfactory, and insufficient funding led to persistent accommodation crises despite the extra land acquired at Ultimo in 1910 and the development of East Sydney Technical College in the 1920s. In addition, the limited meaning given the term 'vocation' reduced the scope of technical education, forcing Nangle into stratagems to defend some courses and to enable others to be extended. By 1920 he had managed to so redefine and extend the applied art courses that their number and prestige increased. Their relocation in the early 1920s at East Sydney marked the establishment of the college's 'National Art School' with its subsequently highly regarded courses.

Nangle also increased the range of the branch's activities when he persuaded the department to take over the aircraft mechanics' section of the pilots' training scheme set up by the Holman government at Richmond in 1916. Transferred to East Sydney in the 1920s, the section formed the basis of the department's present aircraft engineering courses.

The worst effects of the reorganization were those caused by the continuing problems of increased numbers of students and insufficient space, funds and equipment. Nangle was denied direct access to his minister and forced to work through the director of education whose interests were mainly school based. Nangle found this unfair, frustrating and a brake on the development of technical education. Nevertheless his ability to operate within restrictive limits highlighted his exceptional ability to assess needs and make very inadequate ends meet. These qualities, rather than educational innovation, contributed to Nangle's long-standing success as superintendent between 1913 and 1933.

In 1919 he accepted the position of director of vocational training under the Commonwealth Department of Repatriation. His administrative talents and skill with course advisory committees were considered indispensable to the acceptance of large numbers of partly trained men into the workforce. He oversaw the training of some 20,000 ex-servicemen in trade and other courses operated by State Education departments and a smaller number in universities and other institutions. Nangle was appointed O.B.E. in 1920. As the training agreements signed by each State allowed them to keep considerable quantities of equipment and sometimes buildings at reduced costs, he was able to influence the choice of the facilities retained for New South Wales technical colleges. He also persuaded the department to retain courses such as automotive engineering and commerce provided under the scheme and some staff as well.

This post-war windfall became all the more important in the 1920s when Nangle struggled against a constantly increasing student backlog, lack of space and staff unrest. As late as 1927 technical education was allocated less than 4 per cent of the total education vote.

In 1927 Nangle advised on the establishment of a technical education system for Western Australia, as he had for Tasmania in 1916; and in 1930 he chaired an unemployment research committee set up by the Bavin government. Courses he had already introduced at Sydney Technical College for unemployed boys and girls formed the basis of the committee's emergency day training scheme. Some 4500 students attended these courses between 1932 and 1937. This experience, and his war-time experiences, confirmed Nangle's view of the inadequacy of statistical data on employment and of the need for juvenile employment bureaux. In 1933 he served as consultant to the technical education commission set up by D. H. Drummond, minister for education, submitting a lengthy report. He retired the same year.

An amateur astronomer of merit, Nangle had designed a small observatory at his Marrickville home, built and operated telescopes, written several papers on his observations and joined official expeditions to view eclipses of the sun in 1910 and 1923. A member from 1905 and many times president of the local branch of the British Astronomical Association, he was elected a fellow of the Royal Astronomical Society of London in 1908. He was also a member of the 1912 committee advising on the reorganization of the work of Sydney Observatory, and in the 1920s helped to replan the observatory building and residence, where he moved his family when he was appointed honorary government astronomer in 1926. Nangle strongly supported the educational role of observatories

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and published *Stars of the Southern Heavens* (1929) and *The Sydney Observatory: Its History and Work* (1930). Under his direction the six-pip time-signal was introduced.

Nangle was also an office-bearer of the Engineering and Town Planning associations of New South Wales and of the State committee of the Council for Scientific and Industrial Research. A member of the Royal Society of New South Wales from 1893 and president in 1920-21, he published several articles in its *Journal and Proceedings* on timbers and building stone. He was also an additional member of the first Board of Architects of New South Wales appointed in 1921, and president of the Royal Australian Institute of Architects in 1936-37. In 1937 he was elected a fellow of the Royal Institute of British Architects. A fellow of the Senate of the University of Sydney in 1913-34 Nangle supported the establishment of chairs of architecture and mechanical engineering and the introduction of courses in domestic science.

His last years as superintendent of technical education were marred by ill health. After his retirement he continued to work as government astronomer while running a small private correspondence school, the Nangle Institute of Technology, which was operated by his family until the 1960s. Survived by three sons and a daughter, Nangle died of heart disease on 22 February 1941 at the observatory and was buried with Congregational forms in Rookwood cemetery.

**Select Bibliography**

*Cyclopedia of N.S.W.* (Syd, 1907); *Quarter Century of Technical Education in New South Wales* (Syd, 1909); J. M. Freeland, *The Making of a Profession* (Syd, 1917); Repatriation Department, Interim Report Upon the Organisation and Activities of the Repatriation Commission, *Parliamentary Papers* (Commonwealth), 1917-19, 162, p 117; Repatriation Commission, Annual Report, *Parliamentary Papers* (Commonwealth), 1921-26; Royal Astronomical Society, *Monthly Notices*, 69, pt 1, 1908; Royal Society, New South Wales, *Journal*, 75, pt 4, 1941, p xxxi; *Building* (Sydney), 24 Mar 1941; L. J. Dockrill, James Nangle: Architect, Astronomer, Educator (B. Arch thesis, University of New South Wales, 1975); Department of Technical Education files including box 10/14346, 10/12/1912 (State Records New South Wales); Repatriation Dept files (National Archives of Australia). More on the resources

**Author:** Joan Cobb

**Print Publication Details:** Joan Cobb, 'Nangle, James (1868 - 1941)', *Australian Dictionary of Biography*, Volume 10, Melbourne University Press, 1986, pp 661-663.

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Appendix 4  
Survey sheets

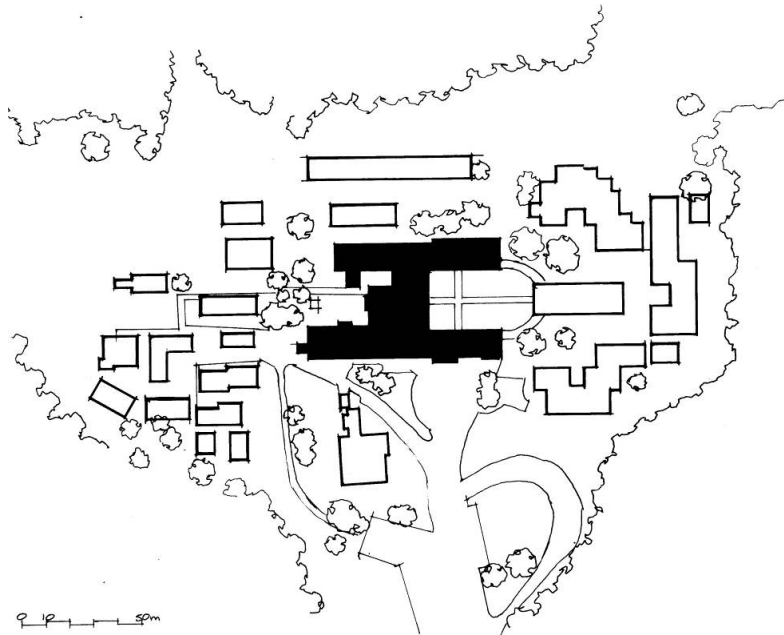
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## Site Survey Sheet

## Main Building (former seminary)

## Location



## Date of Construction

Refer to plans below



Figure 49

Ground Floor Plan indicating periods of construction of various parts of the building

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**Figure 50**  
First Floor Plan indicating periods of construction of various parts of the building

### Brief History

The main building at St Columba's Secondary College was begun in 1909 as a seminary to accommodate and train Catholic priests in the first years of their study. It was designed by James Nangle and was built by Wheelright and Alderton. The original design faced east where it was expected that priests would travel to undertake mission work in the Pacific.

The first additions to the building were designed by W. J. Gilroy, the father of Cardinal Sir Norman Thomas Gilroy who was also a student at the seminary, and were constructed in 1923 extending the north wing of the original building to the north to form the current central wing and included a new chapel to the west, attached to the north end of the central wing. This replaced the original chapel at the north end of the original building (the existing staff lunch room).

The arcade on the east side of the original wing became incorporated into a colonnade around a central courtyard when the wing on the south side of the courtyard was built in 1933 and on the north side of the courtyard in 1934.

Seminary use of the building finished in 1977 and the building became part of St Columba's Secondary College. Various alterations and minor additions have been made since 1978 to accommodate school uses.

### Description

The main building of St Columba's Secondary College is an excellent example of the early influence of Spanish Mission architecture applied to an ecclesiastical building in Australia. The design is more restrained in its use of decoration than later (Inter-War) examples of the Spanish Mission style applied to domestic design. Built in three main stages between 1909 and 1934, the building has a continuum of scale, materials, form and detailing in each of the stages.

The building is designed to face east where it was expected that many of its students would eventually serve as missionaries. Through each of the substantial additions, the east orientation was retained with the final form having an arcaded courtyard facing east. The eastern arcade of this courtyard was



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demolished in 1960 to be replaced by the more simple walkways that connect to the 1960 chapel now used for the library.



**Figure 51**

Courtyard of main building viewed from east. The west wing of the courtyard was built in two stages. The first stage that included the arcade at the south end and the gabled entry porch was part of the first stage of building in 1909-10. The second stage that created the symmetrical front to the western arcade was completed in 1923. The south wing of the courtyard was built in 1933 and the north wing in 1934.

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The main approach to the building has always been from the south. The original building used a gabled breakfront to create a focal point from the entry drive. When the building was extended in 1933-34, a tower was added to the south side of the building creating a more prominent focal point as well as a fine lookout tower.



**Figure 52**

View of main building from south. The gabled breakfront was the focal point of views of the original 1909-10 building when viewed from the main approach drive.

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**Figure 53**

Main building from south. The tower that is now the focal point of views from the south was part of the 1933-34 additions to the seminary.

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**Figure 54**

North wall of main building (east wing). This part of the building with the larger windows divided by stone mullions is the 1934 addition. The smaller windows are part of the 1923 addition.

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**Figure 55**

West end of north wing. This shows the end of the chapel built in 1923.

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**Figure 56**

West side of main building. The group of five windows divided by stone mullions mark the original 1909-10 chapel, now part of a larger room.

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**Figure 57**

West side of main building, junction of center and southwest wing. Apart from the brick and glazed infill, this is all part of the original 1909-10 building

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**Figure 58**

West end of main building.

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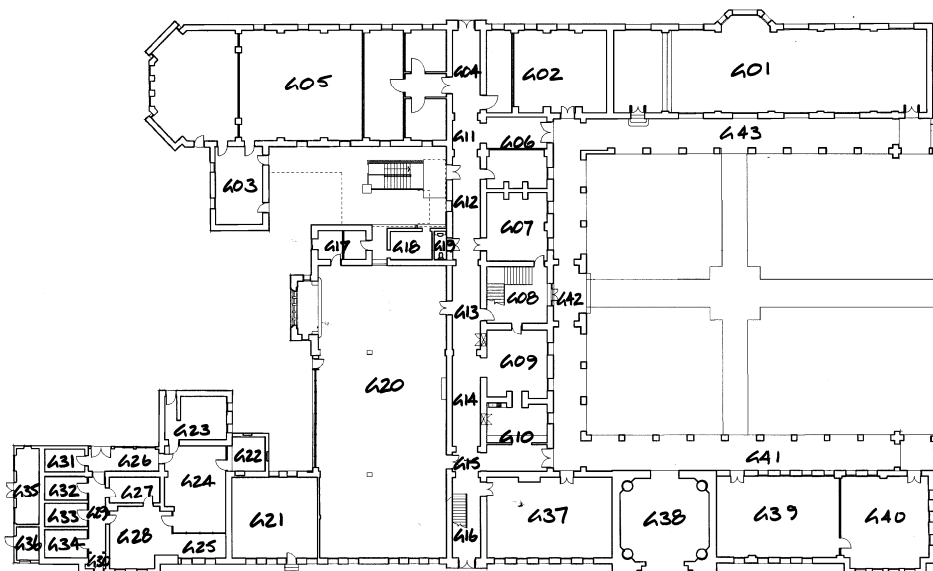


Figure 59

Ground floor plan with space numbers

Based on plan by PMDL Architects.

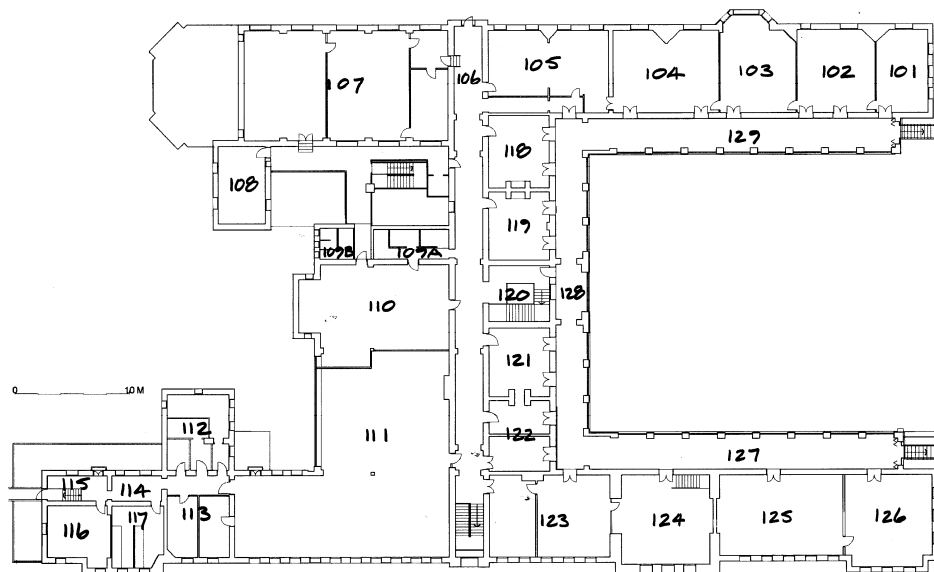


Figure 60

First floor plan with space numbers.

Based on plan by PMDL Architects.

Internally, the layout of the building has undergone varying levels of change. Some of the finest spaces such as Bauer Hall (space G01) and the central stair hall (space G08) are remarkably intact. Others such as the original chapel (north end of space G20) and the 1923 chapel (space G05) have been altered. Offices and accommodation rooms have also been modified to varying degrees.



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The original walls are finished internally with render over the masonry. Much of the original joinery, including doors, windows, skirtings and architraves survives although some has been reproduced either as part of repair and maintenance or on new partition walls.

The main entry to the building is under the southern lookout tower. The octagonal space is finished internally with dressed sandstone walls and a floor of terracotta tiles. Niches are in the splayed walls of the space. The restrained detail of this space creates a space of unusual elegance.



**Figure 61**

The entry space G38 under the south tower. This space retains much of its original fabric and restrained detail.

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The original entry to the 1909-10 seminary building was through the main stair hall (space G08). This space is substantially intact and features a cedar staircase with a panelled soffit, a brass newel lamp, original leadlight glazing to the polished cedar doorcase and original joinery.



**Figure 62**

Stair hall space G08 retains the 1909-10 cedar stair

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The Bauer Hall, built as part of the 1934 additions provides a notable space for performances and assemblies. Its walls are finished with dressed sandstone, complementing the polished timber wall seats and panelled ceilings. Windows are clear leadlights in large openings with dressed sandstone mullions.

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**Figure 63**  
Bauer hall from east  
5 August 2008

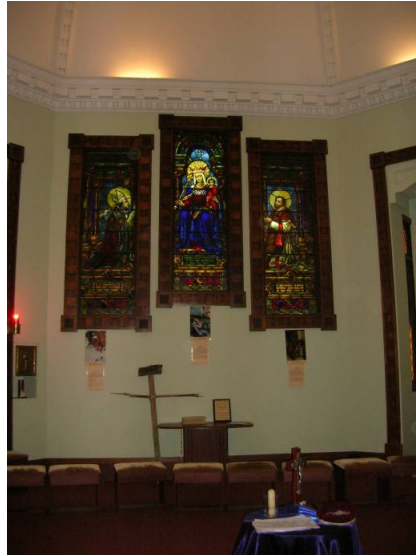


**Figure 64**  
The bay window in the north wall of Bauer Hall  
5 August 2008

The 1923 chapel of the main building (space G05) was, in its original form, an imposing space. The chapel occupied the entire ground floor at the west end of the north wing of the building. At the west end was a fine sandstone altar screen. This has now been infilled to create a partition wall. Beyond the screen was the sanctuary, lit by three stained glass windows depicting the Holy Virgin and child with St Columba on one side and St Francis Xavier on the other side. The ceiling is vaulted and finished with a dentilated cornice and decorative plaster ribs.

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**Figure 65**

The stained glass at the west end of the 1923 chapel depicting the Holy Virgin and child in the centre, St Columba on the left and St Francis Xavier on the right.

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**Figure 66**

The screen wall in the chapel. This appears to have been relocated from further east in the wing; it would not have originally been located so close to the sandstone columns that are now directly behind it.

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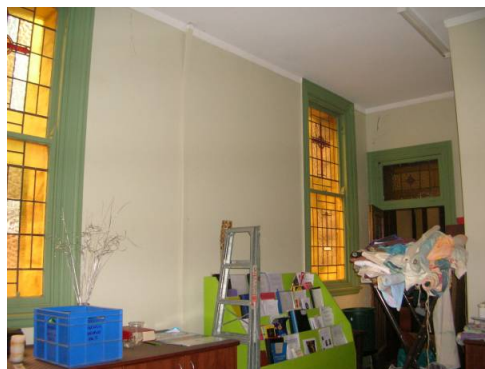
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**Figure 67**

The main ground floor classroom divided from the 1923 chapel. The stone columns and timberwork above formed an elegant screen between the nave and altar spaces of the chapel.

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Adjacent to the 1923 chapel is the former vestry (space G03). The main feature of the vestry is the stained glass windows in the west wall with a crucifix motif in the upper sash.

**Figure 68**

The former vestry, space G03 from the southeast. The space has a partition wall to provide an entry to the adjacent classroom. The windows retain their original leadlight glass with a crucifix motif in the top sash.

5 August 2008

The area to the south of the 1923 chapel is a small courtyard. The plan of the main building in 1956 shows this as a courtyard with a central stair and walkways above, similar to the present layout. The rebuilding of the stairs and additions for toilets, and the installation of banks of lockers has confused this space making circulation difficult and the original layout unclear.



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**Figure 69**

The courtyard to the south of the 1923 chapel. An original post supporting the first floor verandah can be seen behind the row of taps. The installation of lockers and construction of toilets for the school has made circulation through this space difficult.

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The walkways above this space provided access between the first floor dormitory and classroom spaces and a bank of toilets above the vestry to the 1923 chapel. These toilets are no longer in service; the cubicles are used for storage.

The first chapel in the St Columba's main building was at the north end of space G20 with the bay window being the focal point of the space. This chapel is now part of a much larger space G20 that is used for assemblies and examinations.

Space G20 also now includes an area on the west side that was originally verandahed and connected to the refectory and a hallway (refer Figures 16 and 27). After the construction of the 1923 chapel, the 1909-10 chapel was used as a library.

**Figure 70**

The space of the 1909-10 chapel, now part of a larger assembly area.

26 August 2008

Most of the central north-south wing of the main building was given to smaller rooms for offices, sitting rooms and the like and a long hallway. Some of these spaces have since been subdivided (G06, G10 and 122). Spaces G09 and G10 have been linked by an unusual opening through the original chimneybreasts.

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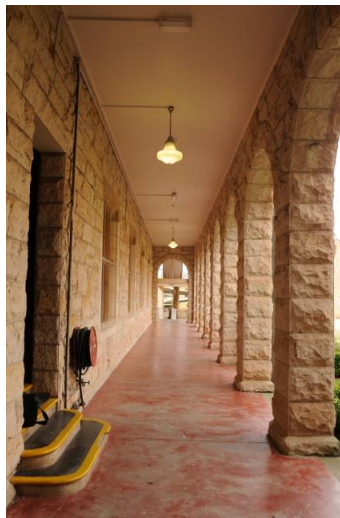
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**Figure 71**

Space G06 retains a stone fireplace from 1923 with its original timber shelf. The space itself has been divided into two smaller rooms so that the fireplace appears too large for the room.

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The arcades around the main eastern courtyard remain substantially intact and continue to be used for circulation. They are an integral part of the character of the building, framing the courtyard, providing circulation and establishing the architectural character of the building.

**Figure 72**

The north arm of the ground floor arcade.

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**Figure 73**

The first floor arcade on the south wing. The height of the original handrail has been extended by adding a single rail at a safer height.

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The eastern arm of the north wing was originally divided into small accommodation rooms. Three of these remain intact; four have been opened into two rooms, spaces 104 and 105. Larger dormitory spaces on the east arm of the south wing have been divided to create smaller classrooms (space 123 and spaces 125-126).

**Figure 74**

Space 104. This was two spaces before a wall was removed and the space used as a classroom. The fireplace and chimneyshelf for each of the original dormitory spaces survive.

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On the western side of the main building, the first floor dormitories have been opened up and redivided to create the teacher's lunch room and study (spaces 110-111).

**Figure 75**

The existing teachers' lunch room (space 110) was originally part of a large dormitory in the 1909-10 building. It has now been divided from the rest of the original dormitory space.

20 August 2008

**Figure 76**

Part of the teachers' study area, space 111. This space and space 110 were originally a single dormitory in the 1909-10 building.

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**Figure 77**

Space 115 showing french doors that originally opened to a balcony.

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At first floor level the space under the southern tower (space 124) is little used. A stair leads to the tower and a water tank is in the southwest corner of the space (refer figure 31). In its seminary use as a dormitory it was highly prized as it provided access to the lookout in the tower.



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**Figure 78**  
Space 124 with the stair leading to the lookout tower  
5 August 2008



**Figure 79**  
View east from the tower  
5 August 2008

#### Alterations

Refer to physical description for general notes of alterations.

#### Original Use

Seminary

#### Relationship to Group

The main seminary building is the centrepiece of St Columba's Secondary College both physically and architecturally. It is the focal point in views of the school from the main driveway, it is the oldest extant building of the group, it is the largest of the group and displays the highest quality design of the group.

#### Significant Views and Aspect

Views of the main seminary building from the south are of exceptional significance.

Views of the main seminary building from the east and north are of high significance.

Views from the tower of the main seminary building are of high significance.

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The orientation of the courtyard to face east is of high significance.

#### Integrity

The exterior of the main seminary building is largely intact to its 1934 form apart from some alterations primarily on the western side as well as colonnades connecting it to the library.

Internally, the main seminary building has undergone changes that have compromised some of the spaces. These include:

- Partitioning of the 1923 chapel in the west end of the north wing to form classrooms and office/administration spaces and to create a first floor.
- Removal of some internal walls dividing former accommodation rooms on the first floor of the east end of the north wing and in the central wing.
- Removal of walls separating the original chapel at the north end of the original 1909-10 building from classrooms to the south.
- Partition walls to create additional offices in various rooms
- Construction of stairs internally in the main north-south corridor of the central wing.
- Glass partition walls in the southwest corner of the colonnade to create a windlock for the reception.

#### Condition

Generally the building appears to be in good condition. There is some evidence of general wear and tear such as damage to internal plasterwork that would be reasonably expected for a school.

#### Grading of Significance

Exceptional

#### Possible Future Uses

Uses associated with Catholic education including administration, classrooms, chapel, library, staff rooms.

#### Fabric that should be conserved

All fabric original to spaces indicated as being of exceptional significance.

All fabric original to spaces indicated as being of moderate or high significance except where necessary to provide appropriate new openings to improve circulation.

Allow new openings between spaces of low and moderate significance. New openings should retain sufficient fabric of the original wall to ensure the original wall layout can be clearly interpreted.

Allow new openings between spaces G42 and G06 and between G42 and G10 where needed to improve circulation between the eastern and western precincts of the school. New openings should match existing adjacent door openings in the same spaces in all details. New joinery in the openings should be stamped with a date of construction to clearly identify it as new fabric.

#### Fabric that can be removed

Fabric later than 1934 as indicated in Figures 41 and 42.

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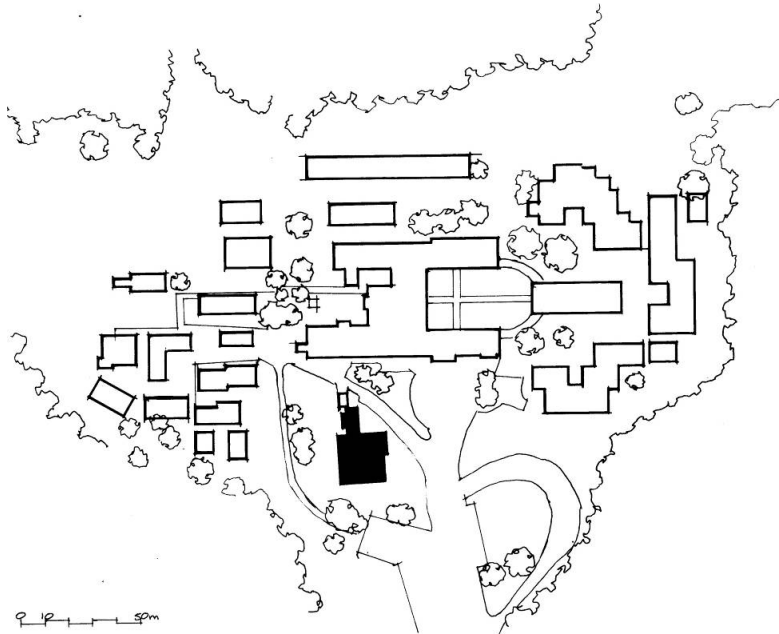
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#### Site Survey Sheet

#### Presbytery (former Convent)

#### Location



#### Date of Construction

1952

#### Brief History

Built in 1952 to accommodate the Sisters of the Order of Our Lady Help of Christians.  
Used by the Sisters until 1977.  
Now used as a Presbytery for the priest for the school.

#### Description

The Presbytery is a single storey brick building that is quite conservative for its 1952 construction date. It shows some continuation of the Inter-War Moderne style in its simple massing and hipped roof form and horizontal lines. The building is designed around an internal courtyard. The walls are of face brick and the roof of glazed tiles. The entry porch is marked by brick arches. Windows are timber double hung, either in single pairs or double pairs. The single sashes have pairs of louvred timber shutters.

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**Figure 80**  
Presbytery from southeast  
26 August 2008



**Figure 81**  
Presbytery from west  
26 August 2008

Interior not inspected

#### Alterations

Substantially original externally.

#### Original Use

Convent

#### Relationship to Group

One of the later buildings of the St Columba's complex, the Presbytery was important in accommodating the sisters who provided all of the housekeeping services for the Seminary from 1933 to 1977. It has more recently accommodated the parish priest who provides pastoral care for the school.

#### Significant Views and Aspect

The Presbytery is designed to be viewed from the south east and east.

#### Integrity

High (externally)



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Good (externally)

**Grading of Significance**

High

The Presbytery is of importance in housing the Sisters of the Order of Our Lady Help of Christians from 1952 to 1977 and more recently the parish priest who provides pastoral care for the school.

**Possible Future Uses**

Residential  
Administration  
Educational

**Fabric that should be conserved**

Exterior form visible from south, east and north. Some alterations may be possible at the rear (west).

Further investigation should be made before making interior alterations.

**Fabric that can be removed**

Further investigation should be made before making removing original fabric.

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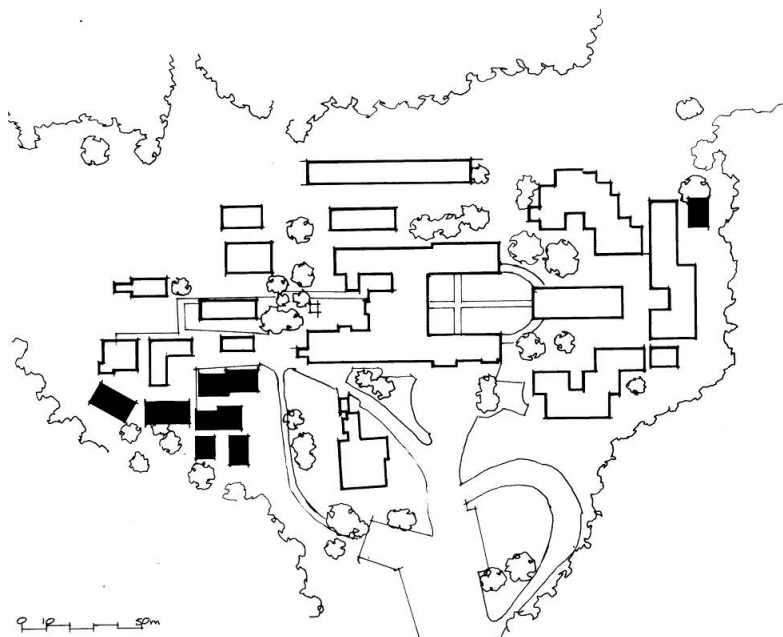
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#### Site Survey Sheet

#### Demountables

#### Location



#### Date of Construction

c.1995-2007

#### Brief History

The first of the demountable classrooms in the southwest corner of the St Columba's Secondary College complex was located on the site before 1996. Others have been added as the school has needed additional accommodation, the most recent being in 2006.

#### Description

The demountable classrooms are flat roofed metal clad buildings of a standard design. They have windows on two sides. A verandah is on one of the sides with windows and an entry door to each classroom opens to the verandahs. The end walls are metal clad without openings allowing classrooms to be located end to end. The buildings are set on brick piers.

The demountable classrooms on the western side of the site are linked by covered walkways.

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**Figure 82**

West demountables from east

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**Alterations**

Connected by covered walkways

**Original Use**

Classrooms

**Relationship to Group**

Built and intended as temporary classroom accommodation in the late twentieth and early twenty-first century.

**Significant Views and Aspect**

There are no significant views or aspects relating to the demountable classrooms.

**Integrity**

High

**Condition**

Good

**Grading of Significance**

Intrusive

**Possible Future Uses**

If retained, educational uses.

**Fabric that should be conserved**

No fabric of this building needs to be conserved

**Fabric that can be removed**

These buildings and associated walkways should be removed.

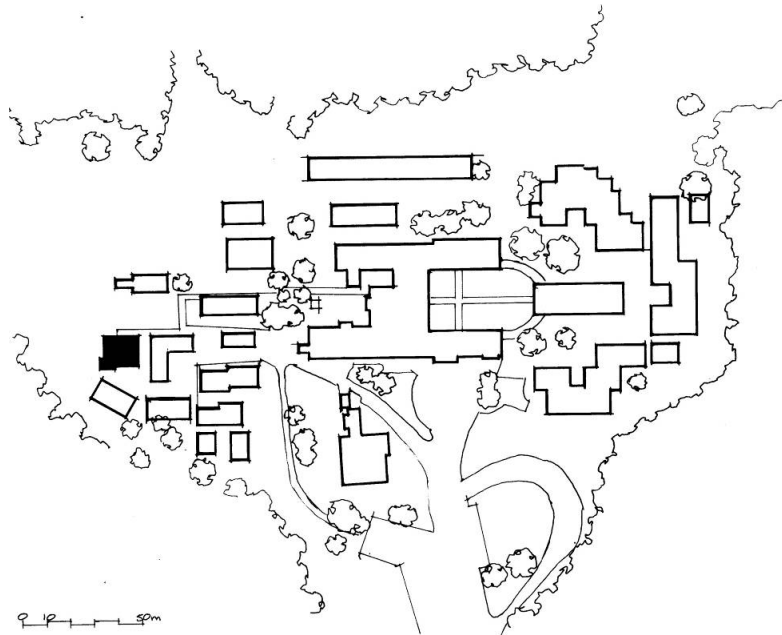
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## Site Survey Sheet

## Gymnasium (former Agricultural Science Laboratory and former Laundry)

## Location



## Date of Construction

1950s (assumed)

## Brief History

It is not clear from the current research when this building was constructed. It appears to date from the 1950s. The 1996 Conservation Management Plan by Perumal Murphy shows the building as a laundry. The northeast room of the building was at one time fitted out for an agricultural science laboratory. This laboratory remains but is not used for teaching. The remainder of the building is fitted out for a gymnasium.

## Description

The gymnasium is a single storey building of face brick construction. It has a hipped roof of terracotta tiles on the northeast part of the building and metal skillion roofs over the west part. Windows include timber double hung sashes and timber hopper and fixed sash windows. Doors are paired framed and sheeted timber doors with toplights. A garage is on the west side of the building. Its location suggests it was intended for farm equipment associated with the agricultural activities.



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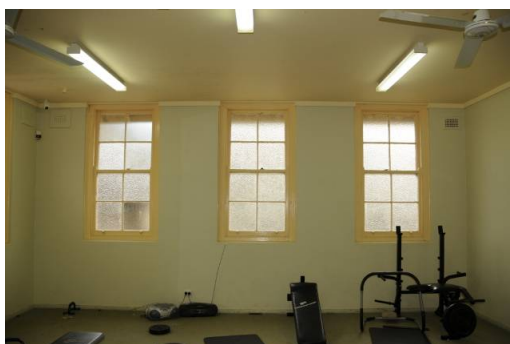
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**Figure 83**  
Gymnasium (former Agricultural Science Laboratory) from west  
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**Figure 84**  
East wall of gymnasium  
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**Figure 85**  
Southeast room of gymnasium  
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**Figure 86**  
Northeast room of gymnasium building. This room is fitted out for the agricultural science laboratory.  
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#### Alterations

Covered walkways on east side.

#### Original Use

Not clear from current research. Possibly laundry.

#### Relationship to Group

This building relates to the later decades of use of the complex as a seminary. It appears to be designed and built as a secondary building. It continues to be secondary to the main seminary building and other classrooms in the complex.

#### Significant Views and Aspect

There are no significant views or aspects to this building.

#### Integrity

Appears to be reasonably intact.

#### Condition

Good

#### Grading of Significance

Low

#### Possible Future Uses

Educational  
Agricultural science  
Services and ancillary activities associated with school

#### Fabric that should be conserved

It is not essential to conserve any fabric of this building.

#### Fabric that can be removed

This building can be demolished.

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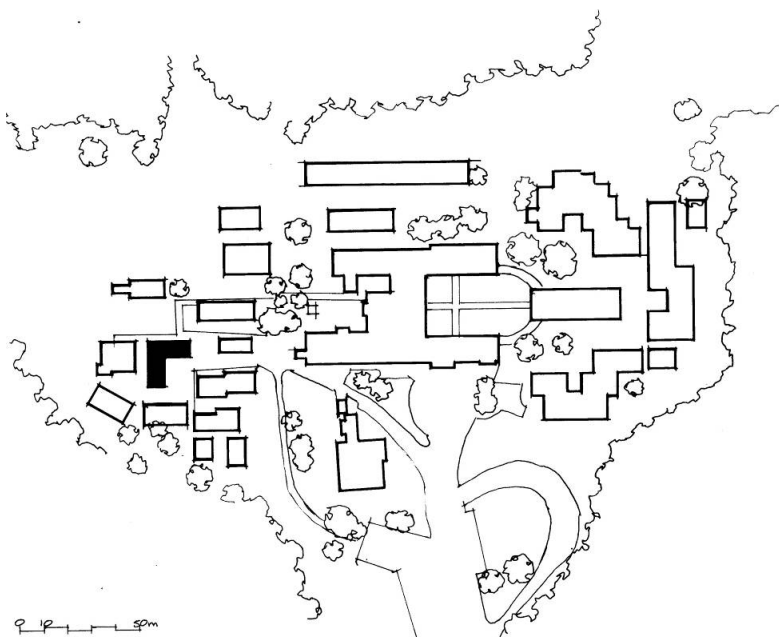
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#### Site Survey Sheet

#### Timber Classrooms (former Turner's Cottage)

##### Location



##### Date of Construction

c. 1901. Relocated to current site 1908  
1924 (or 1933-4) Extended to existing footprint.

##### Brief History

The north wing of the cottage was built by Harold Vincent Turner on his allotment 18 of the 1901 subdivision. Relocated to the seminary area c.1908 to provide accommodation for the maids who serviced the seminary. South wing added 1924 or 1933-4 (probably 1924) to a design by Roarty and Roarty architects to provide additional accommodation. Used by the Sisters of Our Lady Help of Christians from 1940 to 1952.

##### Description

The timber classrooms (former Turner's Cottage) are an L shaped building constructed in two stages.

The north wing of the building is the older part, constructed in 1901 and relocated c.1908. It has two rooms; the long room at the east end once being divided into three rooms and now retaining only nib walls of one of the dividing walls and a smaller room at the west end that was once the entry lobby and service rooms. Apart from the western room which has been relined with plasterboard, the north wing is lined with timber boards. Beaded boards survive beyond the nib walls that separate the eastern space, v-jointed boards are used elsewhere. Windows are a mix of double hung sashes, casements and more recent aluminium sliding windows. Doors are a mix of French doors and framed four-panel timber doors original to the cottage.

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**Figure 87**

Timber classrooms (former Turner's Cottage) from northeast. The door opening under the awning has french doors that have been sheeted over externally.

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**Figure 88**

The main room of the north wing. The original three rooms of this wing are indicated by the surviving partition wall in the background and the vertical board on the side wall closer to the front of the photo.

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The south wing of the building was added probably in 1924. It had a series of four bedrooms, now opened up into a single space with nib walls marking the original divisions. At the north end of the wing is a toilet in the same area as a bathroom was located. This wing retains much of its original character. It is lined with double v-jointed boards. Windows in the main room are double hung sashes original to this extension; doors are framed four-panel timber doors original to the extension. One of the doors has been replaced with a fixed sash of obscure glass.

The building is clad with wide rusticated weatherboards; the boards to the earlier north wing being wider than those of the south wing. The verandah on the internal corner of the L shaped plan retains its original form although timber posts and floor framing have been replaced. The roof is of colorbond corrugated steel, replacing the original galvanised corrugated steel.



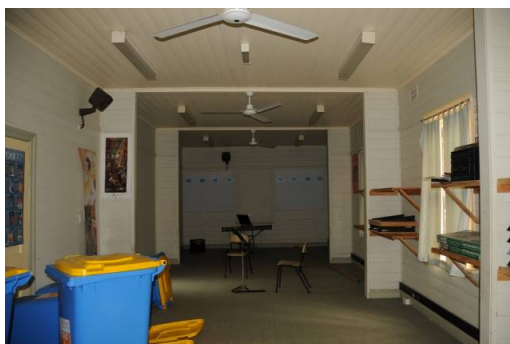
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**Figure 89**  
Timber Classrooms (former Turner's cottage) from south  
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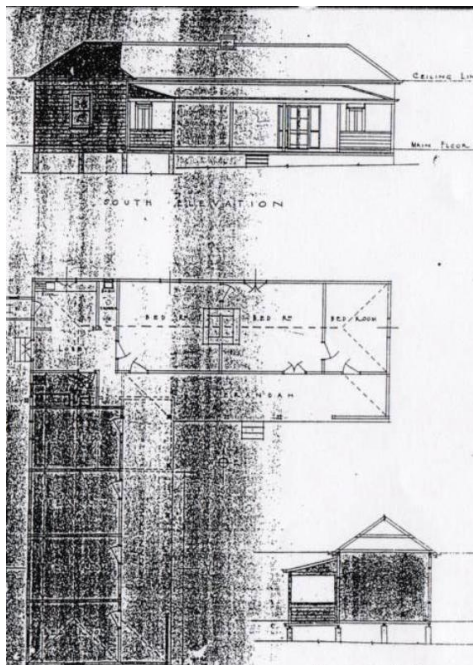


**Figure 90**  
Interior of south wing of former Turner's Cottage. The nib walls indicated the location of earlier divisions to provide separate bedrooms.  
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**Figure 91**

Plans of extension to Turner's cottage by the Sydney architects, Roarty and Roarty in either 1924 or 1933-4. The fabric of the building suggests the date of 1924 is more likely.

Source: Barbara Higginson, 'Conservation Plan of St Columba's College, Springwood, NSW', assignment for University of New England 1995.

#### Alterations

New windows fitted on north wall and south wall of north wing.  
Door replaced in north wall  
Internal partition walls removed as noted above.  
Room in northwest corner relined with plasterboard  
New toilet fitout  
Verandah posts and floor framing renewed.

#### Original Use

North wing: cottage  
1923-1952 accommodation

#### Relationship to Group

The timber classrooms have been associated with the St Columba's group since the earliest days of the seminary. The building was important in providing accommodation for the maids who looked after the seminary from 1923 to 1940 then by the Sisters of Our Lady Help of Christians from 1940 to 1952.

#### Significant Views and Aspect

Views of the timber classrooms from the internal corner of the L are the most important for interpreting the earlier layout of the building and because the verandah suggests that this was intended to be the front of the building.

#### Integrity

The building is reasonably intact. The 1923 layout of the building can be easily interpreted. Most of the structure, lining and cladding are intact.

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**Condition**

The building is in reasonable condition.

**Grading of Significance**

High

The timber classroom has historical significance as one of the first buildings on the St Columba's landholding and one that has been an important part of the complex since 1908.

**Possible Future Uses**

Classrooms, tutorial rooms, music rooms, administration.

Uses that should be avoided include storage, uses that require a high level of mechanical services and uses that would require new openings

**Fabric that should be conserved**

Timber framed windows and doors.

Fabric original to Turner's cottage and the 1924 additions should be conserved except as noted below in fabric that can be removed.

**Fabric that can be removed**

Plasterboard linings in the northeast room

Plywood sheeting over doors

Late C20th aluminium and timber windows

Brick piers (if building is relocated)

**Other**

The significance of this building makes conservation of the building desirable. However, development consent has already been given to allow for the demolition of this building.

If possible, this building should be relocated where it can continue to be used as part of the activities of St Columba's Secondary College. It is noted that, as a timber framed and timber clad building, this will have potential conflicts with other issues such as bushfire protection.

If the building is demolished, an archival photographic record and measured drawings should be made prior to demolition.

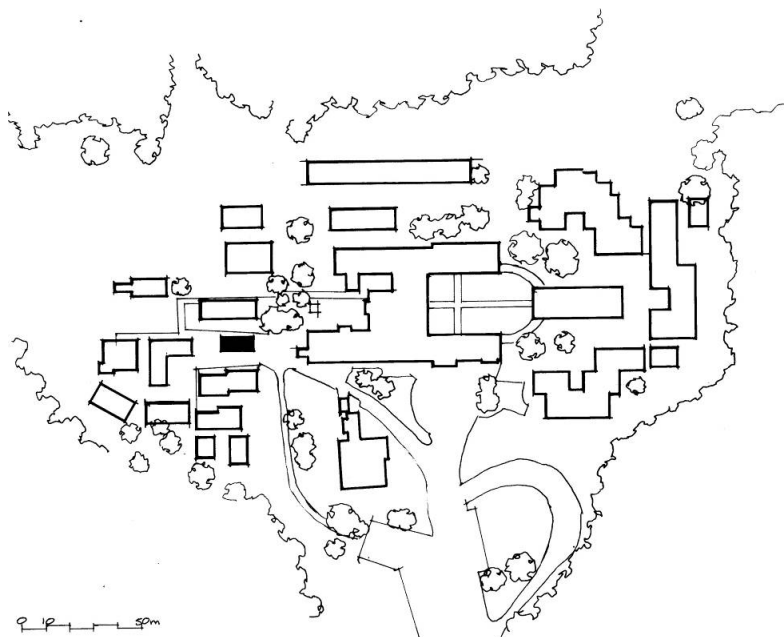
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## Site Survey Sheet

## Maintenance (former Boiler House)

## Location



## Date of Construction

1909-10

## Brief History

The former boiler house was contemporary with the original part of the seminary. It housed a steam engine that pumped water from Springwood Creek. The building originally had a pitched roof.

## Description



Figure 92

Maintenance building (former boiler house) from southeast

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**Figure 93**  
Maintenance building (former boiler house) from northwest  
26 August 2008

The maintenance building is a small building of coursed rockfaced sandstone with a flat roof. The building has a door opening at the west end. The north side has two door openings that appear to be modified from window openings. Windows are in the north and south sides.

Interior not inspected.

#### **Alterations**

Original pitched roof replaced with flat roof.  
Two windows in north wall modified to create door openings.

#### **Original Use**

Boiler house

#### **Relationship to Group**

The maintenance building was an integral part of the original St Columba's Seminary complex, housing the steam engine that ensured the Seminary's water supply.

#### **Significant Views and Aspect**

The maintenance building was an outbuilding that was not intended to be an element in significant views of the St Columba's complex.

#### **Integrity**

The roof of this building has been replaced with a flat roof.  
Windows in the north elevation have been modified to create doors.  
The boiler that was located in the building has been removed.

#### **Condition**

The eaves are in need of repairs.  
The sandstone on the south and east sides and part of the west side could be gently cleaned  
Interior not inspected

#### **Grading of Significance**

Moderate

The maintenance room has importance as an outbuilding for the original seminary that has survived to the present day.

#### **Possible Future Uses**

Storage  
Plant  
Maintenance shed

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#### **Fabric that should be conserved**

Original sandstone and openings

#### **Fabric that can be removed**

Flat roof

Late C20th joinery. Original joinery should only be reconstructed if information is found to indicate the details of the original joinery.

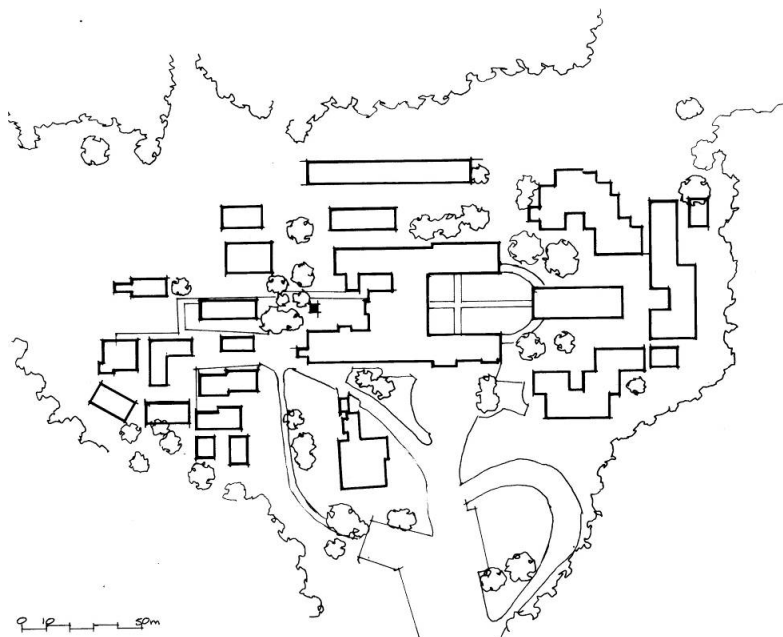
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## Site Survey Sheet

## Bell Tower

## Location



## Date of Construction

1910 (assumed – the bell tower appears in a 1916 photo of the seminary reproduced in this report at Figure 14)

## Brief History

Assumed to be constructed in 1909-10 as part of the original seminary development.

## Description

The bell tower is sited in the western courtyard of the former seminary. It is a simple timber framed tower with a pyramidal roof sheltering a brass bell.

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**Figure 94**  
Bell tower from south  
5 August 2008

#### Alterations

Bases of posts replaced.

#### Original Use

Bell tower

#### Relationship to Group

The belltower is assumed to be part of the original seminary complex. It has a continuous association with the St Columba's Complex since at least 1916 and probably since 1910.

#### Significant Views and Aspect

The bell tower is designed to be seen from all directions.

Development should ensure that the bell tower remains a focal point of the western courtyard of the St Columba's complex.

#### Integrity

Substantially intact

#### Condition

Good

#### Grading of Significance

High

#### Possible Future Uses

Bell tower

#### Fabric that should be conserved

All fabric

#### Fabric that can be removed

None

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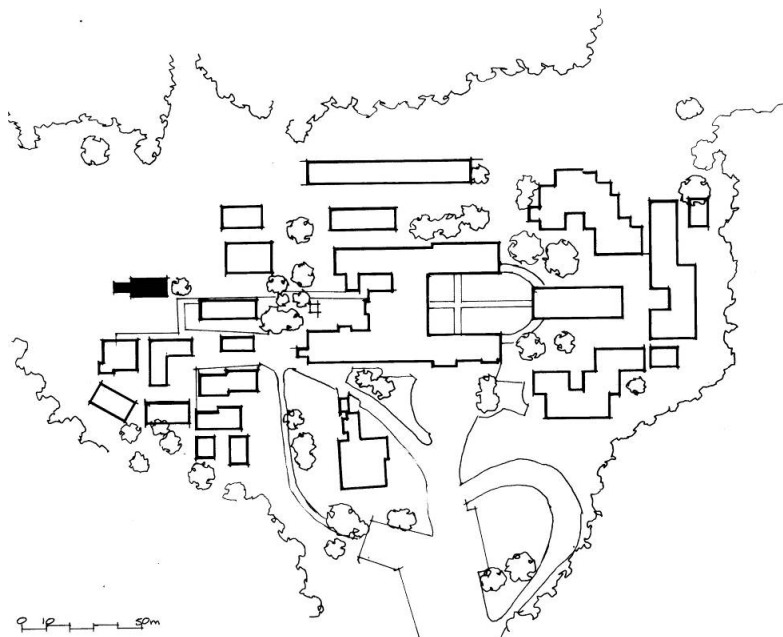
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Site Survey Sheet

Agricultural Science

Location



Date of Construction

1970s

Brief History

Description

The agricultural science building is a skillion roofed building of mid toned brickwork on the south and west walls. The northwall and most of the east wall are of compressed cement sheet panels and glazing panels. A verandah is under the main roof on the north side.

The building was not inspected internally.

A variety of agricultural fences are around the building. A metal shed is at the west end.

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**Figure 95**  
Agricultural Science buildings from northeast  
26 August 2008



**Figure 96**  
Agricultural Science buildings from southwest  
26 August 2008

**Alterations**

No notable external alterations

**Original Use**

Agricultural science

**Relationship to Group**

This building is associated with the use of the complex for St Columba's Secondary College.

**Significant Views and Aspect**

There are no significant views of the Agricultural Science building.

**Integrity**

The Agricultural Science building appears to be largely intact.

**Condition**

Good

**Grading of Significance**

Low

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### Possible Future Uses

Education  
Maintenance  
Storage

### Fabric that should be conserved

No requirements for fabric of this building to be conserved

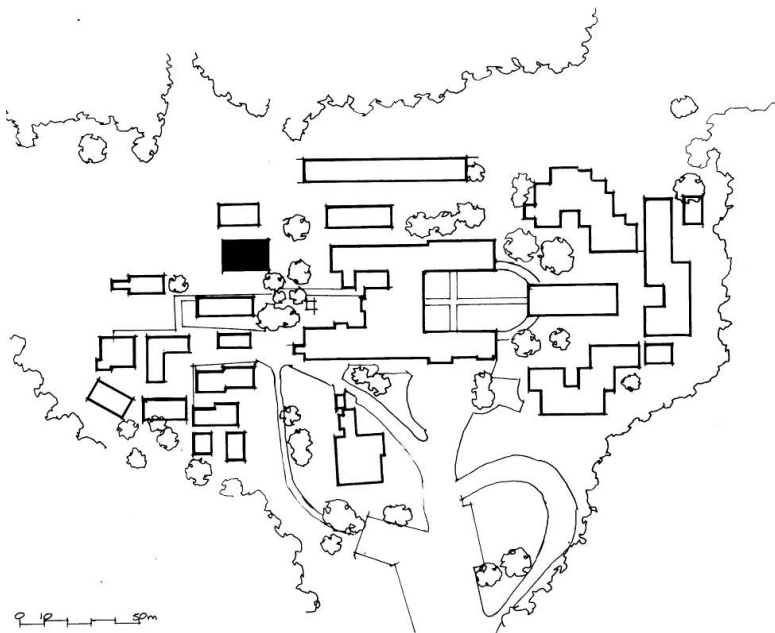
### Fabric that can be removed

This building, associated sheds and fences may be removed.

### Site Survey Sheet

#### Drama Room (former Recreation Hall)

##### Location



##### Date of Construction

1923

##### Brief History

The Drama Room was built by student priests in 1923 for use as a recreation hall. In the 1950s it was used for screening films. When the complex was adapted for use as a school, the hall became the drama room.

##### Description

The Drama Room is a simple building of the Inter-War period with some influence of the Bungalow style. It has a rectangular footprint under a large hipped roof with gabled vents on the east and south sides. A verandah is on the north, east and south sides of the building.

The building is constructed of concrete blocks with concrete buttresses and has a roof of corrugated colorbond steel. The verandah has turned timber posts. Rafters are exposed. The original joinery is timber double hung windows and high waisted French doors and single leaf doors with toplights above. The floor of the verandah is concrete.



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**Figure 97**  
Drama Room (former Recreation hall) from northeast



**Figure 98**  
Drama Room (former Recreation Hall) from west  
5 August 2008

Internally, the hall has one large space on the west side and a stage that protrudes forward of a proscenium arch on the west side.



**Figure 99**  
Interior of Drama Room (former Recreation Hall)  
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**Alterations**

Stairs added to north and south sides to access doors to stage area.

**Original Use**

Recreation hall

**Relationship to Group**

The Drama Room has been part of the St Columba's complex since 1923, providing space for recreation for the seminary students until 1977 and, since the complex was used as a school, providing a room for drama and dance lessons.

**Significant Views and Aspect**

The drama room is designed to face east towards the main seminary building. Important views of the building are from the northeast, north and southeast.

**Integrity**

High

**Condition**

Good

**Grading of Significance**

High

The Drama Room is of considerable interest as part of the St Columba's Secondary College complex. It is the only building of the group documented as being built by seminary students. It served the students from 1923 to 1977 as a space for recreation and has since served the school as an important space for educational uses.

**Possible Future Uses**

Education

Drama, theatre and associated use

Assembly

**Fabric that should be conserved**

All fabric original to the 1923 construction

**Fabric that can be removed**

Modern lights, fans and linings

Brick and concrete steps to stage area

Internal fittings (pinboards, posters, etc)

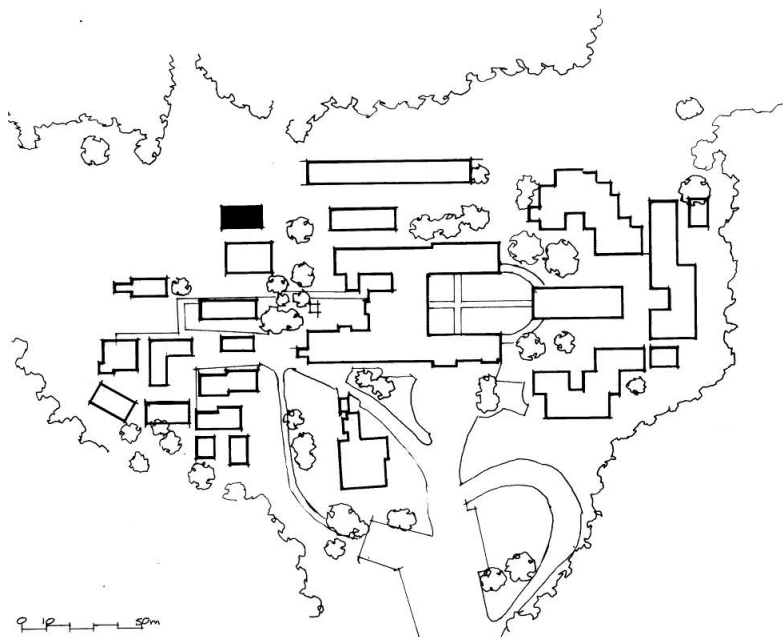
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## Site Survey Sheet

## Canteen

## Location



## Date of Construction

2005

## Brief History

This canteen is a temporary building and awning built in 2005.

## Description

The canteen is a metal clad portable building with a gabled roof. It has openings on the east side to allow service to students who can gather under the large flat roofed shelter to the east of the kiosk.



Figure 100

Canteen from east-southeast

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#### Alterations

None

#### Original Use

Canteen

#### Relationship to Group

A temporary building constructed in 2005 as part of the continued use of the place as St Columba's Secondary College.

#### Significant Views and Aspect

There are no significant views of the canteen.

#### Integrity

High

#### Condition

Good

#### Grading of Significance

Intrusive

#### Possible Future Uses

Canteen

Storage

#### Fabric that should be conserved

No fabric of this building needs to be conserved

#### Fabric that can be removed

This building including the shelter area on the east side should be removed.



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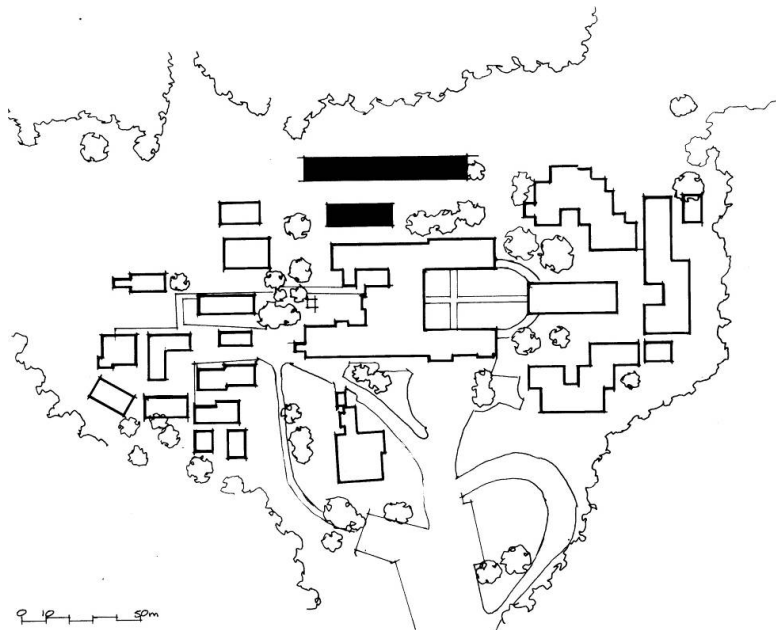
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#### Site Survey Sheet

#### North Demountables

#### Location



#### Date of Construction

2003

#### Brief History

The main row of north demountables were located here in 2003 following the demolition of the 1957-8 accommodation building

#### Description



**Figure 101**

North demountables from southeast

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**Figure 102**

North demountables from southwest

26 August 2008

The north demountables are two rows of pre-fabricated classrooms at the north side of the St Columba's complex. The buildings are clad with metal and have verandahs on the south side.

**Alterations**

None

**Original Use**

Classrooms

**Relationship to Group**

Temporary buildings constructed in 2003 as part of the continued use of the place as St Columba's Secondary College.

**Significant Views and Aspect**

There are no significant views of the canteen.

**Integrity**

High

**Condition**

Good

**Grading of Significance**

Intrusive

**Possible Future Uses**

Education

**Fabric that should be conserved**

No fabric of this building needs to be conserved

**Fabric that can be removed**

This building including the shelter area on the east side should be removed.

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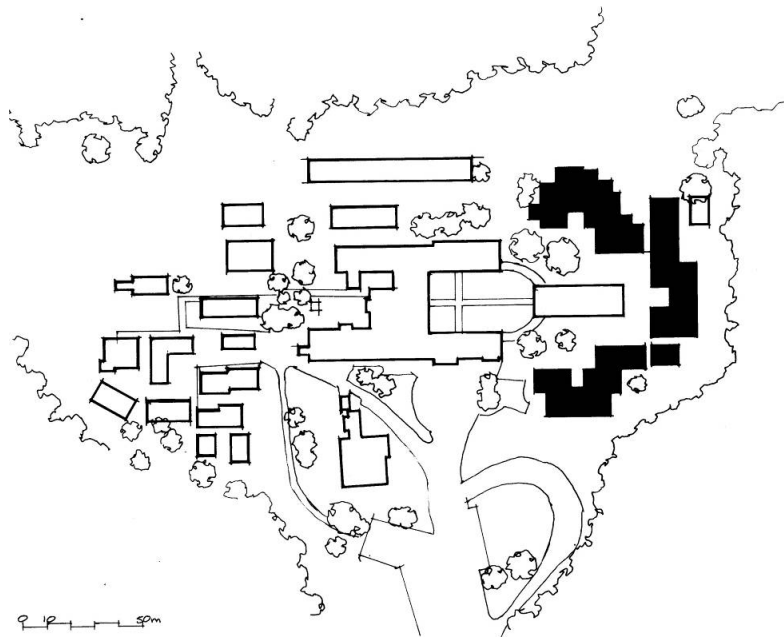
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## Site Survey Sheet

## 1995 Classrooms

## Location



## Date of Construction

1995

## Brief History

Soon after the commencement of St Columba's Secondary College on the site in 1979, this group of buildings was built. They were named after Archbishop Kelly and two former Rectors, Cregan and Dunne.

## Description

The 1995 classrooms are a group of single storey classrooms and associated amenities buildings. They are constructed of coloured rockfaced concrete block and have hipped and gabled roofs clad with terracotta tiles. The buildings are laid out in a semi-circle around the library building and are linked by covered walkways. Windows are timber framed and the walkways have exposed timber framing.

The interiors of the 1995 classrooms were not inspected.

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**Figure 103**  
1995 classrooms from north  
26 August 2008



**Figure 104**  
1995 classrooms from southwest  
26 Aug 2008



**Figure 105**  
1995 classrooms from northwest  
26 Aug 2008



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**Figure 106**  
Covered walkway of 1995 classrooms  
26 Aug 2008

**Alterations**

No substantial alterations

**Original Use**

Classrooms and associated amenities.

**Relationship to Group**

Constructed to provide classrooms for the use of the complex as St Columba's Secondary College.

**Significant Views and Aspect**

These buildings are designed to be seen primarily from the south and the east. Their scale and design is subservient to the original two storey seminary building and the library (former chapel).

**Integrity**

High

**Condition**

Good

**Grading of Significance**

Low

**Possible Future Uses**

Education buildings and associated amenities

**Fabric that should be conserved**

The 1995 classrooms have some importance as part of the educational use of the site but conservation of these buildings is not critical to the significance of the complex.

**Fabric that can be removed**

These buildings can be altered or removed where necessary for the ongoing use of the complex for educational purposes.

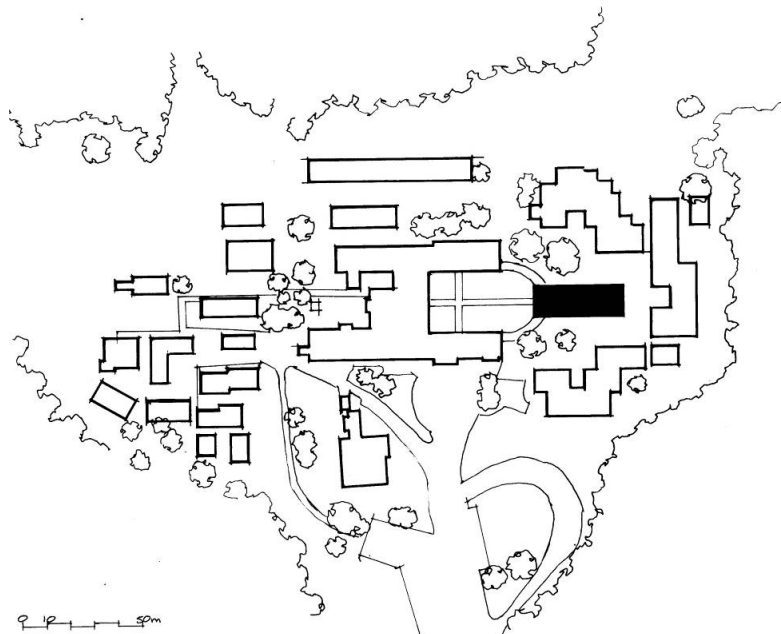
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## Site Survey Sheet

## Library (former chapel)

## Location



## Date of Construction

1960

## Brief History

This building was completed in 1960 to a design by Sidney Hirst & Kennedy. It was originally used as a chapel, replacing the 1923 chapel at the west end of the north wing. This 1960 chapel was converted to a library between 1977 and 1979 when the complex was adapted for use as St Columba's Secondary College.

## Description

The library is located at the end of the east-west axis of the main eastern courtyard of the former seminary building and is linked to the arcades of the seminary by a two level walkway. It is an example of the Post-War Ecclesiastical style retaining the basic form of a medieval church in its rectangular shaped nave, eastern apse, western entry and choir with restrained use of materials including high quality face brickwork trimmed with sandstone for the window surrounds. The apse windows use yellow coloured glass, complementing the stained glass window in the west wall depicting St Columba (figure 35).

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**Figure 107**  
Library from west  
20 August 2008



**Figure 108**  
Library from northeast  
20 August 2008

Internally, the library continues the use of face brick trimmed with sandstone for the walls. Timber veneer is used for the mezzanine balustrade. An undercroft at the east end of the library has a series of small offices now used mainly for storage.



**Figure 109**  
Interior of library from east showing former choir gallery at west end  
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**Figure 110**  
Library undercroft  
26 August 2008

#### **Alterations**

Fitted for library use 1977-79.

#### **Original Use**

Chapel

#### **Relationship to Group**

The library is an important addition to the St Columba's complex in its siting, design and as part of the historical development of the complex. It is sited and designed to create a focal point at the east end of the courtyard formed by the arcade of the main seminary building. It is also of high historical importance representing the period of highest growth of the seminary, just before the decline of the complex in its role of training priests.

#### **Significant Views and Aspect**

The library is designed to be viewed from all sides. The most significant views are from the west.

#### **Integrity**

High

#### **Condition**

Good

#### **Grading of Significance**

High

#### **Possible Future Uses**

Library  
Educational  
Chapel  
Ceremonial  
Assembly

#### **Fabric that should be conserved**

All 1960s fabric

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**Fabric that can be removed**

Library fitout

Internal walls of the undercroft



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## Site Survey Sheet

## Sattelite Dish

## Location

South of 1995 classrooms and east of entry drive

## Date of Construction

1990s

## Brief History

A satellite dish erected to assist with telecommunications for the Secondary College.

## Description

This is a large parabolic satellite dish of steel construction surrounded by a high chainwire fence.



**Figure 111**

Sattelite dish from west

20 August 2008

## Alterations

None

## Original Use

Satellite Dish

## Relationship to Group

Erected to provide better telecommunications access for the school

## Significant Views and Aspect

The satellite dish is visible from the main drive. However, this satellite dish is not considered to be an element that is intended to be a feature of views.

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#### **Integrity**

High

#### **Condition**

Good

#### **Grading of Significance**

Intrusive

#### **Possible Future Uses**

Satellite dish

#### **Fabric that should be conserved**

None

#### **Fabric that can be removed**

All fabric associated with this structure may be removed if a less visually intrusive way of providing communication links for the school is provided.

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#### Site Survey Sheet

#### Landscape Features

##### Location

Various

##### Date of Construction

Various

#### Brief History

#### Description

St Columba's Secondary College is located in a cleared area of bushland at the north end of the drive from Hawkesbury Road. The clearing in the bushland provides a setting for the college. Of the exotic trees planted in double rows on the drive referred to in 1910 descriptions of the site a few radiata pines survive, most in poor condition or as regrowth.



**Figure 112**

The east side of the entry drive. A few radiata pine trees survive amongst the native bush. Some of these are regrowth.

6 May 2009



**Figure 113**

The west of the entry drive showing the area cleared for power lines. Some regrowth and remnant pine trees survive in this area.

6 May 2009

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The relationship of the drive and the main seminary building is important. Even though the seminary was designed to face east, part of the south wing of the building was designed as a focal point on the driveway.

At the end of the driveway and south of the school is a parking area. This area while practical is intrusive in views of the entry and tower of the main seminary building.

A feature of site planning is the eastern courtyard formed by the main seminary building and the library (former 1960 chapel). A corresponding courtyard on the west side is less formal and has been compromised by the mix of walkways between individual buildings and the scattering of plantings.



**Figure 114**

The parking area at the end of the drive, intruding on significant views of the tower that is intended to be a focal point on the driveway.

26 August 2008

To the east of the carpark is a small formal garden described in previous reports as a rose garden. It no longer contains rose plantings. It is a small circular garden set partly into a shallow slope. It is now planted with low shrubs bordering a cruciform path laid with brick pavers. Some of the pavers have been dedicated to former students of the school. Stone flagging that survives from the previous layout of this element as a rose garden is around the edge of the circle. A flagpole is located to the north of the garden.



**Figure 115**

The memorial garden east of the car park

26 August 2008

The grounds of the school are planted with a scattering of trees. Most of these do not appear to have a formal layout and many are probably from the later decades of the twentieth century. One of the more notable trees is an Araucaria to the northeast of the main seminary building. This tree is evident

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in the 1999 aerial photograph on the cover of this report as a mature tree. There is some attempt at formality in the planting of screen trees on the western side of the carpark, providing a visual barrier between the presbytery and the car park.

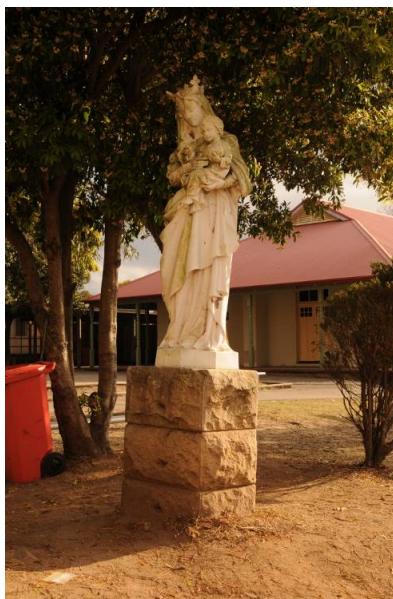


**Figure 116**

The large araucaria just to the northeast of the main seminary building

26 August 2008

Statuary in the grounds of the school appears to be relocated on the site. The statue of the Virgin and child is in the eastern courtyard in the 1916 photo reproduced at Figure 14. It also appears to be in the centre of the turning circle in front of the Seminary before the construction of the 1933-34 additions (Refer figure 20). Another statue in the garden bed to the northeast of the main seminary building also appears to have been relocated but its original location is not known.



**Figure 117**

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Statue of the Virgin and child northeast of the Drama Room (former Recreation Hall). This statue appears to be the statue in the east courtyard when the 1916 photo reproduced at Figure 14 was taken.

26 August 2005



**Figure 118**

Statue in the garden northeast of the main seminary building.

26 August 2008

The bushland around the college has always been important. As it did in 1910 it continues to provide a sense of isolation and create a unique environment for the school.

Playing fields set into the bushland around the St Columba's complex are also part of the continuum of the seminary and school but have not been studied as part of this report.

#### Alterations

Avenue plantings on main driveway largely removed

Perimeter plantings of west courtyard shown on 1957 drawing for seminary removed

#### Original Use

N/A

#### Relationship to Group

Little of the original landscaping survives to be considered to have a strong relationship to the complex. The statuary in the gardens is an exception that does appear to have been on the site since the earliest years of the seminary and has a strong symbolic importance to the place.

#### Significant Views and Aspect

Views of the bushland as a backdrop to the complex are of high significance.

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**Integrity**

The bushland has high integrity as a landscape element that has always been part of the setting of the complex.

The main approach drive has remained essentially unchanged in its layout since the seminary was established in 1909. It has lost most of its avenue planting of trees, those that survive are not clearly seen from the driveway. The carpark at the northern end has compromised views of the main seminary building.

The statuary has reasonable integrity for its consistent association with the complex, although it has been relocated on the site.

The landscaping of the eastern courtyard is reasonably intact to its 1933-4 configuration adapted for the 1960 chapel. The western courtyard has lost the formality that is suggested in the 1957 drawing for the new accommodation wing (Refer figure 33).

The memorial garden (former Rose Garden) has little integrity apart from the circular path and retaining wall around its perimeter.

**Condition**

Bushland - good

**Grading of Significance**

Bushland – exceptional  
Entry drive - high  
Statuary – high  
Eastern courtyard – high  
Western courtyard – moderate  
Memorial garden – low  
Car park - intrusive

**Possible Future Uses****Fabric that should be conserved**

Bushland around perimeter of complex  
Araucaria to the northeast of the main building (former seminary)  
Alignment of entry driveway  
Statuary – may be relocated within the complex  
Eastern courtyard – pathways and layout

**Fabric that can be removed**

Western courtyard – post 1960 planting in centre of courtyard  
Car park

## Item Details

<b>Name</b>			
W1001 : St Columba's College (Buildings; Grounds; Gates; Elmhurst)			
<b>Other/Former Names</b>			
St Columba's College			
<b>Address</b>			
168 Hawkesbury Road SPRINGWOOD NSW 2777			
<b>Local Govt Area</b>		<b>Group Name</b>	
Blue Mountains			
<b>Item Classification</b>			
<b>Item Type</b>	<b>Item Group</b>	<b>Item Category</b>	
Unknown	Unknown	Unknown	
<b>Statement Of Significance</b>			
<p>St Columba's has state significance as evidence of the enthusiasm to enter the Catholic priesthood in the late nineteenth and first half of the twentieth century and of the confidence of the church hierarchy to house the aspirant seminarians in such awe-inspiring buildings. Its relationship as a junior college to the even more lordly St Patrick's at Manly is of high significance in many aspects of the fabric and the education offered at Springwood. The impact of a large educational institution, first of 100 young men and then 1000 young persons, on the 500 hectares of bushland around has also been of high local significance. The Grotto tracks, constructed to allow religious devotional activity in the bushland setting, have historical significance at the State level.</p> <p>St Columba's College is a fine example of the Spanish mission style applied to a religious building. The main seminary building is of very high quality in its design and construction. The strong influence of Spanish monastic architecture is unusual in the Australian context. Various additions to the complex have been undertaken in a highly sensitive manner.</p> <p>The chapel and its connecting walkways is a good example of late twentieth century ecclesiastical architecture which has been well sited and designed at the east end of the seminary complex.</p> <p>The Hawkesbury Road gates to the site are a fine set of wrought steel gates with sandstone gateposts providing an important marker for the College. Their realignment has compromised their streetscape quality.</p> <p>Elmhurst is a good representative Federation bungalow which retains a sense of its original rural setting.</p>			
<b>Assessed Significance Type</b>	<b>Endorsed Significance</b>	<b>Date Significance Updated</b>	
State	Unknown	07/24/2010	
<b>File Number</b>			

Listing Name	Listing Date	Instrument Name	Instrument No.	Plan No.	Gazette No.	Gazette Number
Local Environmental Plan	10/7/2005 12:00:00 AM	Local Environmental Plan2005	WL001			122
Heritage study			WL001			

## Location

Street No	Street Name	Suburb/Town/Postcode	Local Govt. Area	LALC	Parish	County	Electorate	Address Type
168	Hawkesbury Road	SPRINGWOOD/NSW/2777	Blue Mountains	Unknown	Cobb	Hawes	Unknown	Primary Address

Title Information Updated		04/29/2021		Records Retrieved: 5	
Lot/Volume Code	Lot/Volume Number	Section Number	Plan/Folio Code	Plan/Folio Number	
LOT	1		DP	133438	
LOT	2		DP	133438	
LOT	3		DP	133438	
LOT	56		DP	751635	
LOT	57		DP	751635	

Longitude

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Location Validity	Spatial Accuracy	Map Name	Scale
<b>Description</b>			
<b>Designer</b>	<b>Builder/Maker</b>		
Nagel and Nurzety (1909); William Gilroy (1933); Sidney Hirst, Chapel (1960)	Wheelwright and Alderton (1909); Butcher (1933)		
<b>Construction Year Start &amp; End</b>	<b>Circa</b>	<b>Period</b>	
#Error	N0	1901 to 1950	
<b>Physical Description</b>			
<p>St Columba's College is on a large area of land on the west side of Hawkesbury Road. The college is at the end of a long drive from Hawkesbury Road which is marked by a set of stone gateposts at the south end of the site. On the east of the drive, before reaching the college is the cottage, Elmhurst. St Thomas Aquinas School and Church are on the eastern side of the property.</p> <p>The college is a group of buildings in a cleared area of bushland. The most prominent of the buildings is the former seminary. To the west of the seminary is the west block which was the original accommodation building for the seminary. A library, originally built as a chapel, is at the east end of the seminary building. 1990's school buildings are located to the east of the chapel. A timber belfry is to the south of the west block. A laundry block is located further east. Playing fields are to the north of the school buildings and seminary and a car park is to the south of the complex. A 3-storey accommodation block is located to the north of the seminary.</p> <p><b>Updated</b></p> <p><b>West block</b></p> <p>The west block is a single storey hipped roof building with gablet vents at the east and west ends. It has an encircling verandah on turned timber columns under the main roof slope.</p> <p>The walls are buttressed sandstone and the roof is corrugated steel.</p> <p>High waisted french doors with 2 pane toplights open to the east verandah. Windows are 2 over 2 pane double hung.</p> <p><b>Seminary</b></p> <p>The seminary building is a 2-storey building with its main entry on the south side through a 3-storey tower. The building has a U-shaped 2 storey arcaded cloister to the east formed by the central, north and south wings. The east side of the cloister is marked by curved colonnades leading to the library. The south wing extends west beyond the central wing. At each end of the south elevation are gabled breakfronts.</p> <p>The main entry is through a large open archway at the base of the tower into the cloister. The tower is topped by a pyramidal glazed tiled roof with a copper belfry and a cross finial.</p> <p>The building has rockfaced sandstone walls with decorative lintels to the windows in the tower and below the gables.</p> <p>A secondary entry porch towards the west end of the south elevation has arched double hung french windows and a pair of 3 panelled doors with a tall arched fanlight.</p>			



At the centre of the west wing, facing the courtyard, a gabled breakfront leads to a pair of 4 panelled doors with a leadlight toplight. The floor to the breakfront is paved with tiles. The remainder of the cloister is paved in concrete. Concrete paths lead in a cross formation from the tower entry and the central wing breakfront.

The first floor arcade has a timber balustrade. Paired french doors open to the arcade.

The north wing has brick chimneys with terracotta pots.

A mature Bunya pine is at the east end of the north wing.

Library (former chapel)

A cream brick building with a parapeted gabled roof on an east-west axis. The entry is through the west end, on axis with the central block of the seminary. The building has brick fin buttress and brick piers either side of the entry doors. Apsoidal side chapels are towards the east end of the building.

The windows have sandstone reveals and aluminium windows with leadlight sashes.

Bell Tower

The bell tower is timber framed with timber cross bracing and splayed sides. A pyramidal roof over the bell is made of mini-orb and has wide eaves.

Laundry Block

The laundry block a single storey building is of random coursed rockfaced sandstone and has door openings on the north side. The original roof has been replaced by a flat metal roof.

Elmhurst

Elmhurst is a 1 1/2 storey house with a hipped and gabled roof and a bullnosed verandah on the south, east and west extending along the hipped roofed rear wing. Projecting gabled fronts are on the east and west sides. The east gabled front is crossed by the verandah, the west gabled front terminates the verandah.

The roof is an M form hipped roof of corrugated steel and there are brick chimneys with rendered corbels. The bargeboards are simple.

The verandah has stop chamfered posts and beams.

The walls are tuckpointed red brick.

The house is entered through a 4 panel door with and 8 pane coloured glass toplight and etched glass sidelights on the south elevation. French doors with 8 pane toplights flank the front door.

9 over 1 pane double hung windows are at high level in the gables. The west gabled front has a bay window

A skillion at the north end of the rear wing has an arched entry on the east side and has a skillion outhouse beyond.

Outbuildings to the east of Elmhurst include

- a rusticated weatherboard gabled shed on rendered piers.

## 7.0 Appendix 2: NSW Heritage Inventory

<p>- a corrugated steel skillion roofed stable with timber log construction and a boarded division</p> <p>- a gabled brick building with a corrugated roof and exposed rafters.</p>	<p>Gates</p> <p>A set of sandstone gateposts with wrought steel gates stands at the entry from Hawkesbury Road. The gateposts are square with flat caps with a dentilated corbel. The driveway gates have pointed finials. Pedestrian gates are either side of the driveway gates.</p>	<p>The grounds of St Columba's contain two highly significant sites of religious pilgrimage. The southern Grotto, at the base of a waterfall, is indicated on the 1:25,000 Springwood map by the notation "6r", the relative height in metres of the cliff over which the waterfall flows. The northern grotto is close to the north-east corner of Portion 56, near the west bank of Springwood Creek. Its location was shown on the earlier editions of the 1:25,000 Springwood sheet with the word "monument", but the third edition, compiled after the removal of the statues and plaques, no longer shows the location. The remnants of the grotto's 'constructed features and their associated access tracks have a high level of historical significance and are assessed separately on NPWS SHI form 3900033; and Council's SHI 1173060.</p>	<p><b>Physical Condition</b></p> <p>St Columba's College: good</p> <p>Elmhurst: High - reasonable</p> <p>Gates: Medium - reasonable</p> <p>Grotto tracks overgrown and eroding</p>	<p><b>Physical Condition Summary</b></p> <p>Unknown</p>	<p><b>Archaeological Potential</b></p>	<p><b>Archaeological Potential Summary</b></p> <p>Unknown</p>	<p><b>Modifications And Dates</b></p> <p>Numerous walkways connecting the school buildings and seminary buildings.</p>	<p>Laundry Block</p> <p>Roof replaced by flat metal roof</p> <p>Doors and windows replaced</p>	<p>Elmhurst</p> <p>Metal verandah balustrade</p> <p>Concrete verandah floor</p> <p>eyelid dormer in south and east roofs</p> <p>Internal slopes of roof sheeted over with flat roof.</p>	<p>Gates</p> <p>South gateposts realigned to allow widening of road. Central gateposts relocated behind outer gateposts.</p>	<p><b>Updated</b> 01/07/2000</p>

## Further Comments

Details for Construction Dates:

West block 1909  
North Wing 1923; South Wing, 1933  
Recreation Hall, 1929  
Congregation of Our Lady Help of Christians Convent, 1953  
Grotto, 1910  
Library (former chapel) 1960  
Elmhurst 1894

## History

### Historical Notes or Provenance

The present area of the Catholic school's property at Winmalee is nearly 500 hectares (1215 acres). Almost exactly half of this consolidated land-holding is the original grant to William Lawson senior, of Blaxland, Lawson and Wentworth, made in 1839. After reverting to the crown, the land was owned successively by Sir Henry Parkes, the premier of New South Wales, and Sam Lees, an alderman and mayor of Sydney.

The sub-division of Lees' property in 1890 did not result in many sales, but about 6 hectares were sold to a man called Ipkendanz, who in 1894 built Elmhurst and established an orchard.

In 1908 Cardinal Moran, Catholic archbishop of Sydney, bought first Elmhurst and then the remainder of Lees' unsold estate. St Patrick's Seminary at Manly, opened in 1889, had been the realisation of Moran's ideal of an Australian priesthood 'Australian born, of Irish descent, largely Australian trained, but with a Roman gloss' (O'Farrell 10). By 1909 there were 83 students crowding St Patrick's and Moran decided to build a junior college at Springwood to relieve the accommodation pressure at Manly.

Father Cregan was instructed to build a suitable seminary, dedicated to St Columba, the Irish monk who had established Iona in Scotland in the sixth century. The architects were Nagle and Nurzety, the contractors Wheelwright and Alderton. The first section, classrooms, dining room and kitchen on the ground floor, dormitories above, was opened in 1909 and the first 26 students admitted in 1910.

Elmhurst, which is 700 metres from the seminary, became a presbytery and staff accommodation, with four students also lodging there in 1913. The orchard established by Ipkendanz was maintained and some degree of self-sufficiency on the 16 hectares of cleared land was encouraged, with a piggery, milch-cows and an apiary. Water was pumped up from a weir across Springwood Creek to the west.

Pressure of numbers, as students numbers reached 60, prompted the building of a new wing in 1923, with extra classrooms and dormitories above, as

## 7.0 Appendix 2: NSW Heritage Inventory

well as a chapel and a free-standing recreation hall built entirely by the students themselves and completed only in 1929.

In 1933 the courtyard was completed, with its south wing containing more classrooms and dormitories, the Academy Hall and a spire visible from some distance. This 1933 wing was designed by William Gilroy and built by Butcher.

The number of students continued to grow: 100 in 1931, nearly 150 by the 1950s. So a further accommodation wing for students who would after three years go on to St Patrick's or to Rome, was added in 1958. A new chapel, designed by Sidney Hirst, was constructed in 1960, replacing the cloister which connected the east ends of the north and south wings.

With a sharp decline in candidates for the priesthood in the 1970s, St Columba's became redundant as a seminary, since St Patrick's could now accommodate the 40 students remaining at Springwood. St Columba's Seminary therefore closed in 1978 and reopened in 1979 as St Columba's High School. This was a non-boarding, co-educational school, which involved considerable changes in the internal fabric of the old residential, all-male institution. The school started with 114 day students and grew rapidly to the present 1000. The former dormitories and the accommodation wing were progressively remodelled between 1986 and 1995 to serve the needs of the school. The 1960 chapel was converted in 1996 into a new school library, dedicated to Doc Joiner.

The separate convent building, housing the Congregation of Our Lady Help of Christians, who had assisted the seminarians since 1926, was erected in 1953.

The southern grotto some 600 metres to the west of the entrance to the College at Kable's Springs was built about 1910 and dedicated to the Virgin Mary. The northern grotto, on Lot 56 was dedicated to St Joseph. The southern grotto is close to the site of the abattoirs operated up to 1907 by Bill Rayner, a local butcher, on lease from Sam Lees.

A new church was recently built on an elevated site above the Hawkesbury Road.

A heritage study for St Columbas was prepared in 1995 (Perumal Murphy WU Pty Ltd).

### Historic Themes

Records Retrieved: 2

National Theme	State Theme	Local Theme
Developing cultural institutions and ways of life	Sport	Unknown
Educating	Ethnic influences	Unknown

## Assessment

<b>Criteria a)</b> <b>Historical Significance</b> St Columba's has state significance as evidence of the enthusiasm to enter the Catholic priesthood in the late nineteenth and first half of the twentieth century and of the confidence of the church hierarchy to house the aspirant seminarians in such awe-inspiring buildings. Its relationship as a junior college to the even more lordly St Patrick's at Manly is of high significance in many aspects of the fabric and the education offered at Springwood. The impact of a large educational institution, first of 100 young men and then 1000 young persons, on the 500 hectares of bushland around has also been of high local significance.  The Grotto tracks, constructed to allow religious devotional activity in the bushland setting, have historical significance at the State level.	<b>Include</b>	<b>Exclude</b>
<b>Criteria b)</b> <b>Historical Association Significance</b>	<b>Include</b>	<b>Exclude</b>
<b>Criteria c)</b> <b>Aesthetic/Technical Significance</b>	<b>Include</b>	<b>Exclude</b>
<b>Criteria d)</b> <b>Social/Cultural Significance</b>	<b>Include</b>	<b>Exclude</b>
<b>Criteria e)</b> <b>Research Potential</b>	<b>Include</b>	<b>Exclude</b>
<b>Criteria f)</b> <b>Rarity</b>	<b>Include</b>	<b>Exclude</b>
<b>Criteria g)</b> <b>Representative</b>	<b>Include</b>	<b>Exclude</b>



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Updated 08/16/2010

### Integrity/Intactness

St Columba's College: high  
Elmhurst: Reasonable  
Gates: Reasonable  
Grotto tracks: overgrown and eroding

### References

#### References

Records Retrieved: 3				
Title	Author	Year	Link	Type
Saint Columba's: A Walk through History, 1909 to 1999	Michniewicz, Victor	1999		Written
Saint Patrick's College, Manly: A Historical Overview in H. Tanner and Partners, Saint Patrick's Estate, Manly, Conservation Plan, Volume II	O'Farrell, Patrick	1998		Written
St Columbas Heritage Study, Report prepared for Blue Mountains City Council.	Perumal Murphy WU Pty Ltd	1995		Written

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### Heritage Studies

Records Retrieved: 4						
Title	Year	Item Number	Author	Inspected By	Guidelines Used	
Blue Mountains Heritage Register Review	1999	1170232	Jack, R. I. for University of Sydney	RU & PH	Yes	
Heritage Study Review, Blue Mountains	1992	1170232	Tropman and Tropman		Yes	
Blue Mountains Heritage Study	1983	1170232	Croft & Associates Pty Ltd & Meredith Walker		Yes	
Heritage Study Review, Blue Mountains	1983	1170232	Croft & Meredith Walker		Yes	

### Procedures / Workflows / Notes

Records Retrieved: 0						
Application ID / Procedure ID	Section of Act	Description	Title	Officer	Date Received	Status Outcome
No Results Found						

### Management

#### Management

Records Retrieved: 0		
Management Category	Management Name	Date Updated
No Results Found		

#### Management Summary

The 1995 St Columbas Heritage Study may have been incorporated into a current Conservation Plan.

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<b>Custom</b>									
<div> <div>Custom Field1 LEP2005</div> <div>Custom Field2 WL001</div> <div>Custom Field3</div> <div>Custom Field4</div> <div>Custom Field5</div> <div>Custom Field6 Content added to reference Grotto tracks in Statement of Significance and their SHI forms. Lot and DP for tracks ONLY added. Jim Smith 2010.</div> <div>Admin Code1</div> <div>Admin Code2</div> <div>Admin Code3</div> </div>									
<b>Stakeholders</b>									
<div> <div>Stakeholder Category</div> <div>Stakeholder Type</div> <div>Stakeholder Name</div> <div>Organisation</div> <div>Position</div> <div>Mobile</div> <div>Email</div> </div>									
Records Retrieved: 0									
No Results Found									
<b>Notes</b>									
<div> <div>Application ID / Stakeholder ID</div> <div>Type</div> <div>Date</div> <div>Added By</div> <div>Notes</div> <div>Attachments</div> </div>									
Records Retrieved: 0									
No Results Found									

The 2009 CMP includes the 1999 ICOMOS Burra Charter. Below is the Burra Charter dated the 2013.

# The Burra Charter

(The Australia ICOMOS Charter for Places of Cultural Significance, 2013)

## Preamble

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988, 26 November 1999 and 31 October 2013.

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

### Who is the Charter for?

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

### Using the Charter

The Charter should be read as a whole. Many articles are interdependent.

The Charter consists of:

- Definitions Article 1
- Conservation Principles Articles 2–13
- Conservation Processes Articles 14–25
- Conservation Practices Articles 26–34
- The Burra Charter Process flow chart.

The key concepts are included in the Conservation Principles section and these are further developed in the Conservation Processes and Conservation Practice sections. The flow chart explains the Burra Charter Process (Article 6) and is an integral part of

the Charter. Explanatory Notes also form part of the Charter.

The Charter is self-contained, but aspects of its use and application are further explained, in a series of Australia ICOMOS Practice Notes, in *The Illustrated Burra Charter*, and in other guiding documents available from the Australia ICOMOS web site: [australia.icomos.org](http://australia.icomos.org).

### What places does the Charter apply to?

The Charter can be applied to all types of places of cultural significance including natural, Indigenous and historic places with cultural values.

The standards of other organisations may also be relevant. These include the *Australian Natural Heritage Charter*, *Ask First: a guide to respecting Indigenous heritage places and values* and *Significance 2.0: a guide to assessing the significance of collections*.

National and international charters and other doctrine may be relevant. See [australia.icomos.org](http://australia.icomos.org).

### Why conserve?

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations in accordance with the principle of inter-generational equity.

The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.

The Burra Charter, 2013

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## Articles

### Article 1. Definitions

For the purposes of this Charter:

- 1.1 *Place* means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.
- 1.2 *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*.  
  
Places may have a range of values for different individuals or groups.
- 1.3 *Fabric* means all the physical material of the *place* including elements, fixtures, contents and objects.
- 1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*.
- 1.5 *Maintenance* means the continuous protective care of a *place*, and its *setting*.  
  
Maintenance is to be distinguished from repair which involves *restoration* or *reconstruction*.
- 1.6 *Preservation* means maintaining a *place* in its existing state and retarding deterioration.
- 1.7 *Restoration* means returning a *place* to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.
- 1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material.
- 1.9 *Adaptation* means changing a *place* to suit the existing *use* or a proposed use.
- 1.10 *Use* means the functions of a *place*, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

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## Explanatory Notes

Place has a broad scope and includes natural and cultural features. Place can be large or small; for example, a memorial, a tree, an individual building or group of buildings, the location of an historical event, an urban area or town, a cultural landscape, a garden, an industrial plant, a shipwreck, a site with in situ remains, a stone arrangement, a road or travel route, a community meeting place, a site with spiritual or religious connections.

The term cultural significance is synonymous with cultural heritage significance and cultural heritage value.

Cultural significance may change over time and with use.

Understanding of cultural significance may change as a result of new information.

Fabric includes building interiors and sub-surface remains, as well as excavated material.

Natural elements of a place may also constitute fabric. For example the rocks that signify a Dreaming place.

Fabric may define spaces and views and these may be part of the significance of the place.

See also Article 14.

Examples of protective care include:

- maintenance — regular inspection and cleaning of a place, e.g. mowing and pruning in a garden;
- repair involving restoration — returning dislodged or relocated fabric to its original location e.g. loose roof gutters on a building or displaced rocks in a stone bora ring;
- repair involving reconstruction — replacing decayed fabric with new fabric

It is recognised that all places and their elements change over time at varying rates.

New material may include recycled material salvaged from other places. This should not be to the detriment of any place of cultural significance.

Use includes for example cultural practices commonly associated with Indigenous peoples such as ceremonies, hunting and fishing, and fulfillment of traditional obligations. Exercising a right of access may be a use.

The Burra Charter, 2013



**Articles**

- 1.11 *Compatible use* means a *use* which respects the *cultural significance* of a *place*. Such a use involves no, or minimal, impact on cultural significance.
- 1.12 *Setting* means the immediate and extended environment of a *place* that is part of or contributes to its *cultural significance* and distinctive character.
- 1.13 *Related place* means a *place* that contributes to the *cultural significance* of another place.
- 1.14 *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.
- 1.15 *Associations* mean the connections that exist between people and a *place*.
- 1.16 *Meanings* denote what a *place* signifies, indicates, evokes or expresses to people.
- 1.17 *Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

**Conservation Principles****Article 2. Conservation and management**

- 2.1 *Places of cultural significance* should be conserved.
- 2.2 The aim of *conservation* is to retain the *cultural significance* of a *place*.
- 2.3 *Conservation* is an integral part of good management of *places* of *cultural significance*.
- 2.4 *Places of cultural significance* should be safeguarded and not put at risk or left in a vulnerable state.

**Article 3. Cautious approach**

- 3.1 *Conservation* is based on a respect for the existing *fabric*, *use*, *associations* and *meanings*. It requires a cautious approach of changing as much as necessary but as little as possible.
- 3.2 Changes to a *place* should not distort the physical or other evidence it provides, nor be based on conjecture.

**Article 4. Knowledge, skills and techniques**

- 4.1 *Conservation* should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the *place*.

**Explanatory Notes**

Setting may include: structures, spaces, land, water and sky; the visual setting including views to and from the place, and along a cultural route; and other sensory aspects of the setting such as smells and sounds. Setting may also include historical and contemporary relationships, such as use and activities, social and spiritual practices, and relationships with other places, both tangible and intangible.

Objects at a place are encompassed by the definition of place, and may or may not contribute to its cultural significance.

Associations may include social or spiritual values and cultural responsibilities for a place.

Meanings generally relate to intangible dimensions such as symbolic qualities and memories.

Interpretation may be a combination of the treatment of the fabric (e.g. maintenance, restoration, reconstruction); the use of and activities at the place; and the use of introduced explanatory material.

The traces of additions, alterations and earlier treatments to the fabric of a place are evidence of its history and uses which may be part of its significance. Conservation action should assist and not impede their understanding.

**Articles**

- 4.2 Traditional techniques and materials are preferred for the *conservation* of significant *fabric*. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.

**Article 5. Values**

- 5.1 *Conservation of a place* should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.
- 5.2 Relative degrees of *cultural significance* may lead to different *conservation* actions at a place.

**Article 6. Burra Charter Process**

- 6.1 The *cultural significance* of a *place* and other issues affecting its future are best understood by a sequence of collecting and analysing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy. This is the Burra Charter Process.
- 6.2 Policy for managing a *place* must be based on an understanding of its *cultural significance*.
- 6.3 Policy development should also include consideration of other factors affecting the future of a *place* such as the owner's needs, resources, external constraints and its physical condition.
- 6.4 In developing an effective policy, different ways to retain *cultural significance* and address other factors may need to be explored.
- 6.5 Changes in circumstances, or new information or perspectives, may require reiteration of part or all of the Burra Charter Process.

**Article 7. Use**

- 7.1 Where the *use* of a *place* is of *cultural significance* it should be retained.
- 7.2 A *place* should have a *compatible use*.

**Explanatory Notes**

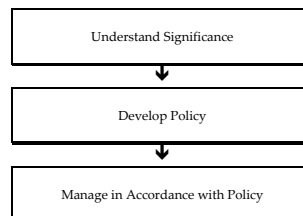
The use of modern materials and techniques must be supported by firm scientific evidence or by a body of experience.

Conservation of places with natural significance is explained in the Australian Natural Heritage Charter. This Charter defines natural significance to mean the importance of ecosystems, biodiversity and geodiversity for their existence value or for present or future generations, in terms of their scientific, social, aesthetic and life-support value.

In some cultures, natural and cultural values are indivisible.

A cautious approach is needed, as understanding of cultural significance may change. This article should not be used to justify actions which do not retain cultural significance.

The Burra Charter Process, or sequence of investigations, decisions and actions, is illustrated below and in more detail in the accompanying flow chart which forms part of the Charter.



Options considered may include a range of uses and changes (e.g. adaptation) to a place.

The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of activities and practices which contribute to the cultural significance of the place.

## Articles

### Article 8. Setting

*Conservation* requires the retention of an appropriate *setting*. This includes retention of the visual and sensory setting, as well as the retention of spiritual and other cultural relationships that contribute to the *cultural significance* of the *place*.

New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate.

### Article 9. Location

- 9.1 The physical location of a *place* is part of its *cultural significance*. A building, work or other element of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival.
- 9.2 Some buildings, works or other elements of *places* were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other elements do not have significant links with their present location, removal may be appropriate.
- 9.3 If any building, work or other element is moved, it should be moved to an appropriate location and given an appropriate *use*. Such action should not be to the detriment of any *place* of *cultural significance*.

### Article 10. Contents

Contents, fixtures and objects which contribute to the *cultural significance* of a *place* should be retained at that place. Their removal is unacceptable unless it is: the sole means of ensuring their security and *preservation*; on a temporary basis for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures and objects should be returned where circumstances permit and it is culturally appropriate.

### Article 11. Related places and objects

The contribution which *related places* and *related objects* make to the *cultural significance* of the *place* should be retained.

### Article 12. Participation

*Conservation*, *interpretation* and management of a *place* should provide for the participation of people for whom the place has significant *associations* and *meanings*, or who have social, spiritual or other cultural responsibilities for the place.

### Article 13. Co-existence of cultural values

Co-existence of cultural values should always be recognised, respected and encouraged. This is especially important in cases where they conflict.

## Explanatory Notes

Setting is explained in Article 1.12.

For example, the repatriation (returning) of an object or element to a place may be important to Indigenous cultures, and may be essential to the retention of its cultural significance.

Article 28 covers the circumstances where significant fabric might be disturbed, for example, during archaeological excavation.

Article 33 deals with significant fabric that has been removed from a place.

For some places, conflicting cultural values may affect policy development and management decisions. In Article 13, the term cultural values refers to those beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.

## Articles

## Conservation Processes

## Article 14. Conservation processes

*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*.

## Article 15. Change

15.1 Change may be necessary to retain *cultural significance*, but is undesirable where it reduces cultural significance. The amount of change to a *place* and its *use* should be guided by the *cultural significance* of the place and its appropriate *interpretation*.

15.2 Changes which reduce *cultural significance* should be reversible, and be reversed when circumstances permit.

15.3 Demolition of significant *fabric* of a *place* is generally not acceptable. However, in some cases minor demolition may be appropriate as part of *conservation*. Removed significant fabric should be reinstated when circumstances permit.

15.4 The contributions of all aspects of *cultural significance* of a *place* should be respected. If a place includes *fabric*, *uses*, *associations* or *meanings* of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

## Article 16. Maintenance

*Maintenance* is fundamental to *conservation*. Maintenance should be undertaken where *fabric* is of *cultural significance* and its maintenance is necessary to retain that *cultural significance*.

## Article 17. Preservation

*Preservation* is appropriate where the existing *fabric* or its condition constitutes evidence of *cultural significance*, or where insufficient evidence is available to allow other *conservation* processes to be carried out.

## Explanatory Notes

Conservation normally seeks to slow deterioration unless the significance of the place dictates otherwise. There may be circumstances where no action is required to achieve conservation.

When change is being considered, including for a temporary use, a range of options should be explored to seek the option which minimises any reduction to its cultural significance.

It may be appropriate to change a place where this reflects a change in cultural meanings or practices at the place, but the significance of the place should always be respected.

Reversible changes should be considered temporary. Non-reversible change should only be used as a last resort and should not prevent future conservation action.

Maintaining a place may be important to the fulfilment of traditional laws and customs in some Indigenous communities and other cultural groups.

Preservation protects fabric without obscuring evidence of its construction and use. The process should always be applied:

- where the evidence of the fabric is of such significance that it should not be altered; or
- where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.

The Burra Charter, 2013

## Articles

### Article 18. Restoration and reconstruction

*Restoration and reconstruction* should reveal culturally significant aspects of the *place*.

### Article 19. Restoration

*Restoration* is appropriate only if there is sufficient evidence of an earlier state of the *fabric*.

### Article 20. Reconstruction

20.1 *Reconstruction* is appropriate only where a *place* is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the *fabric*. In some cases, reconstruction may also be appropriate as part of a *use* or practice that retains the *cultural significance* of the place.

20.2 *Reconstruction* should be identifiable on close inspection or through additional *interpretation*.

### Article 21. Adaptation

21.1 *Adaptation* is acceptable only where the adaptation has minimal impact on the *cultural significance* of the *place*.

21.2 *Adaptation* should involve minimal change to significant *fabric*, achieved only after considering alternatives.

### Article 22. New work

22.1 New work such as additions or other changes to the *place* may be acceptable where it respects and does not distort or obscure the *cultural significance* of the place, or detract from its *interpretation* and appreciation.

22.2 New work should be readily identifiable as such, but must respect and have minimal impact on the *cultural significance* of the *place*.

### Article 23. Retaining or reintroducing use

Retaining, modifying or reintroducing a significant *use* may be appropriate and preferred forms of *conservation*.

### Article 24. Retaining associations and meanings

24.1 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.

24.2 Significant *meanings*, including spiritual values, of a *place* should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented.

## Explanatory Notes

Places with social or spiritual value may warrant reconstruction, even though very little may remain (e.g. only building footings or tree stumps following fire, flood or storm). The requirement for sufficient evidence to reproduce an earlier state still applies.

Adaptation may involve additions to the place, the introduction of new services, or a new use, or changes to safeguard the place. Adaptation of a place for a new use is often referred to as 'adaptive re-use' and should be consistent with Article 7.2.

New work should respect the significance of a place through consideration of its siting, bulk, form, scale, character, colour, texture and material. Imitation should generally be avoided.

New work should be consistent with Articles 3, 5, 8, 15, 21 and 22.1.

These may require changes to significant fabric but they should be minimised. In some cases, continuing a significant use, activity or practice may involve substantial new work.

For many places associations will be linked to aspects of use, including activities and practices.

Some associations and meanings may not be apparent and will require research.



## Articles

### Article 25. Interpretation

The *cultural significance* of many *places* is not readily apparent, and should be explained by *interpretation*. Interpretation should enhance understanding and engagement, and be culturally appropriate.

## Conservation Practice

### Article 26. Applying the Burra Charter Process

- 26.1 Work on a *place* should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines.
- 26.2 Written statements of *cultural significance* and policy for the *place* should be prepared, justified and accompanied by supporting evidence. The statements of significance and policy should be incorporated into a management plan for the place.
- 26.3 Groups and individuals with *associations* with the *place* as well as those involved in its management should be provided with opportunities to contribute to and participate in identifying and understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management.
- 26.4 Statements of *cultural significance* and policy for the *place* should be periodically reviewed, and actions and their consequences monitored to ensure continuing appropriateness and effectiveness.

### Article 27. Managing change

- 27.1 The impact of proposed changes, including incremental changes, on the *cultural significance* of a *place* should be assessed with reference to the statement of significance and the policy for managing the place. It may be necessary to modify proposed changes to better retain cultural significance.
- 27.2 Existing *fabric*, *use*, *associations* and *meanings* should be adequately recorded before and after any changes are made to the *place*.

### Article 28. Disturbance of fabric

- 28.1 Disturbance of significant *fabric* for study, or to obtain evidence, should be minimised. Study of a *place* by any disturbance of the fabric, including archaeological excavation, should only be undertaken to provide data essential for decisions on the *conservation* of the place, or to obtain important evidence about to be lost or made inaccessible.

## Explanatory Notes

In some circumstances any form of interpretation may be culturally inappropriate.

The results of studies should be kept up to date, regularly reviewed and revised as necessary.

Policy should address all relevant issues, e.g. use, interpretation, management and change.

A management plan is a useful document for recording the Burra Charter Process, i.e. the steps in planning for and managing a place of cultural significance (Article 6.1 and flow chart). Such plans are often called conservation management plans and sometimes have other names.

The management plan may deal with other matters related to the management of the place.

Monitor actions taken in case there are also unintended consequences.

**Articles**

28.2 Investigation of a *place* which requires disturbance of the *fabric*, apart from that necessary to make decisions, may be appropriate provided that it is consistent with the policy for the place. Such investigation should be based on important research questions which have potential to substantially add to knowledge, which cannot be answered in other ways and which minimises disturbance of significant fabric.

**Article 29. Responsibility**

The organisations and individuals responsible for management and decisions should be named and specific responsibility taken for each decision.

**Article 30. Direction, supervision and implementation**

Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills.

**Article 31. Keeping a log**

New evidence may come to light while implementing policy or a plan for a *place*. Other factors may arise and require new decisions. A log of new evidence and additional decisions should be kept.

**Article 32. Records**

32.1 The records associated with the *conservation* of a *place* should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

32.2 Records about the history of a *place* should be protected and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

**Article 33. Removed fabric**

Significant *fabric* which has been removed from a *place* including contents, fixtures and objects, should be catalogued, and protected in accordance with its *cultural significance*.

Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place.

**Article 34. Resources**

Adequate resources should be provided for *conservation*.

*Words in italics are defined in Article 1.*

**Explanatory Notes**

New decisions should respect and have minimal impact on the cultural significance of the place.

The best conservation often involves the least work and can be inexpensive.

## The Burra Charter Process

### Steps in planning for and managing a place of cultural significance

The Burra Charter should be read as a whole.

Key articles relevant to each step are shown in the boxes. Article 6 summarises the Burra Charter Process.

