



Sydney Adventist Hospital
185 Fox Valley Road, Wahroonga

Staged Alterations and Additions

Statement of Heritage Impact



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Introduction

1.0

1.1 Background

This Report has been prepared to accompany a development application for Staged Alterations and Additions at the Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga.

The proposed development is to be administered as a Project Application under Part 3A of the *NSW Environmental Planning and Assessment Act 1979*. The Project is referred to as Major Project (MP) 10-0070. The Department of Planning Director-General's Requirements (DGR) for this project includes the following:

10. Heritage

Consider any impacts of heritage, including a Heritage Impact Statement in accordance with the NSW Heritage Office publication "Statements of Heritage Impact".

Accordingly, this Report has been prepared to evaluate the proposed development, designed by Morris Bray Architects. The Report also addresses the following item of the Draft Statement of Commitments for Major Project (MP) 07_0166 Concept Plan for Wahroonga Estate, as noted in the *Wahroonga Estate Redevelopment Incorporating Sydney Adventist Hospital Final Preferred Project Report and Concept Plan*, January 2010.

Statements of Heritage Impact (SHI) will be prepared for development affecting:

- *The Adventist Administration Building*
- *'Bethel' House*
- *Shannon wing*
- *Maternity wing*

As the Maternity wing is not being altered as part of the proposed Masterplan, and it is physically and visually separated from the new CSB/Concourse/Shannon buildings and the new Faculty of Nursing, it is considered that, from a heritage perspective, the development will not affect the Maternity wing. As such the analysis in this Report is limited to that of the potential impact of development on the Adventist Administration Building, 'Bethel' House and the Shannon Wing.

1.2 Report Objectives

The main objective of this Statement of Heritage Impact is to determine the heritage impact of the proposal in relation to the provisions established by the Heritage Branch of the NSW Department of Planning (formerly the NSW Heritage Office) guidelines.

1.3 Methodology and Structure

This Heritage Impact Statement has been prepared in accordance with guidelines outlined in the *Australia ICOMOS Charter for Places of Cultural Significance*, 1999, known as *The Burra Charter*, and the New South Wales Heritage Office publication, *NSW Heritage Manual*. *The Burra Charter* provides definitions for terms used in heritage conservation and proposes conservation processes and principles for the conservation of an item. The terminology used, particularly the words *place*, *cultural significance*, *fabric*, and *conservation*, is as defined in Article 1 of *The Burra Charter*. The *NSW Heritage Manual* explains and promotes the standardisation of heritage investigation, assessment and management practices in NSW.

1.4 Site Identification

The subject site at 185 Fox Valley Road, Wahroonga, is described in the NSW Office of Land and Property Information as Lot 62 DP 10175814.

1.5 Heritage Management Framework

No part of the subject site is listed as an item of heritage significance in a statutory instrument.

However, it is in the vicinity of the Administrative Headquarters, Seventh Day Adventist Church at 148 Fox Valley Road, Wahroonga, which is listed as a heritage item of local significance in Schedule 7 of the *Ku-ring-gai Planning Scheme Ordinance* (KPSO).

1.6 Authorship

This Report has been prepared by Graham Brooks and Associates Pty Ltd. Unless otherwise noted all of the photographs and drawings in this report are by Graham Brooks and Associates Pty Ltd.

1.7 Report Limitations

This Report is limited to the investigation of the European history of the site. The time frame in which this Report was prepared has not allowed a search of Council applications for the site. As such, recommendations have been made on the basis of the secondary sources of documentary evidence viewed, historic photographs and inspection of the existing fabric.

Archaeological assessment of the subject site is outside the scope of this Report.



Figure 1.1
Location map showing the subject site outlined in blue

Source: *Clause 6 Ministerial Request and Preliminary Environmental Assessment Alterations and Additions to Sydney Adventist Hospital, Wahroonga*, Urbis, May 2010, page 5

Historical Summary

2.0

2.1 Introduction

The following historical context (sections 2.2 - 2.3) has been reproduced and where appropriate condensed from the *Wahroonga Estate Redevelopment Heritage Impact Assessment*, prepared by Australian Museum Business Services (AMBS) for the Johnson Property Group.

2.2 Background

Shortly after the land of the First Fleet in 1788, Captain John Hunter and Captain Arthur Phillip led expeditions north of Sydney into the tribal lands of the Guringai people searching for fresh water and land suitable for agriculture. Initially, the Ku-ring-gai area was exploited for timber by both land grantees and timber contractors. Timber contractors and timber-getters leased large tracts of land and cleared the area of timber suitable for building purposes; often using convict labour. William Henry was the first white settler in the area, occupying land called Millwood Farm on Blue Gum Creek by 1814. By the 1820s, Joseph Fidden had become a ferryman rowing sawn timber from government sawpits on the Lane Cove River to Sydney and dropped off supplies to settlements on his way back. Fidden established a wharf (Fidden's Wharf) on the Lane Cove River which was known as a supply source for sly grog and other provisions.

The earliest defined roads in the area were the Lane Cove Road (later Gordon Road then the Pacific Highway) and the road to Pittwater, now Mona Vale Road. The Lane Cove Road was a track formed along a known Aboriginal route along the ridge identified as the 'spine' between the main waterways of Middle Harbour and the Lane Cove River. From 1805 when the first land grants in the area were surveyed they were located to either side of the spine.

After land in the area was cleared of timber, some permanent settlements were established where grantees planted orchards. Settlement then focussed on locales such as Pymble, where Robert Pymble, one of the first and most influential settlers, had taken up permanent residence on his land grant of 600 acres in what is now the suburb of Pymble, and Gordon where John Brown who was known as the Squire and had been a successful timber-getter, resided on his holdings as an orchardist.

Much of the land remained as large grant portions until 1876, when smaller holdings were subdivided into Lots of 10-40 acres and farmed as orchards or market gardens. The arrival of the railway in 1890 saw further subdivisions of the larger holdings. Townships developed along the railway alignment with a proliferation of subdivisions encouraging urban development clustering around

the stations. Subdivided blocks tended to be half acre lots close to the stations, allotments of one to four acres were further from the railway line and larger blocks, featuring large residences, on the periphery. By 1893, the railway line efficiently connected these northern settlements to the city via Milsons Point. Businesspeople and professionals, keen to escape the congestion and relatively unhealthy living conditions of inner city suburbs, were attracted to the area. Townships developed their own infrastructure, including schools, shops and churches. Each subdivision created a massive increase in population.

A feature of the Ku-ring-gai district is that it has designated space for parkland bordering on residential development; these include the Ku-ring-gai Chase Parkland reserved in 1896, Fiddens Wharf Reserve on the Lane Cove River and Davidson Park at Middle Harbour. By 1953, Ku-ring-gai Council had adopted a proposal that no land in the area should be zoned industrial and that corridors of bush should be retained along creek routes. The housing styles characterising the area include examples of Federation, Georgian Revival, Californian Bungalow, Spanish Mission and Stockbroker Tudor in the inter war period of the 1920s and 30s. The post war period saw the continued expansion of the area with further population increases, although the subdivision had slowed. The general pattern of residential development of the area is that of large single dwellings with leafy gardens on large blocks of land surrounded by areas of native bushland.

2.3 Fox Valley, Wahroonga

The Fox Valley Road lies within the Parish of Gordon in the Fox Valley area of Wahroonga. In the Aboriginal (Guringai) language Wahroonga means “our home” and Fox Valley Road was named for John Brown’s Fox Ground estate.¹ Fox Valley Road is one of the earliest roads in the area as shown on Mitchell’s 1835 Parish of Gordon map and the Wells county of Cumberland map of 1840, and was well defined by 1859 when allotments were sold in the area.

One of the earliest landholders in the vicinity was the emancipist, Thomas Hyndes. From 1803, Thomas Hyndes was squatting on an area of land at Lane Cove, which he was exploiting for timber-getting. Hyndes was forced to move from the land, as it had been granted to Robert Pymble, but was subsequently granted 640 acres in 1838, in what is now known as Wahroonga. By the 1840s, he had increased his holdings to 3,000 acres by leasing 2,000 acres, which was later granted to John Terry Hughes. Fox Valley Road passed through Hyndes’ leasehold, cutting through to the Lane Cove Road. Other grantees and landholders in the area included John Terry Hughes, Frederick Wright Unwin, Samuel Henry Horne, Aaron Pierce and John Brown. In 1857, John Brown purchased more land in the vicinity and eventually acquired Hyndes’ original grant of 640 acres. On the 1893 Parish map, this parcel of 640 acres was

¹ I. Ramage, *Wahroonga, Our Home*, p. 166

named the Fox Ground Estate. By the 1850s timber-getter John “Squire” Brown, had established a sawmill on Browns Road (now the Comenarra Parkway) adjacent to his holdings. Timber-getting, as well as being a lucrative source of income, was a common means of opening up and preparing land for settlement, with bullock drays transporting timber to wharfs, such as Fidden’s or Hyndes, on the Lane Cove River to be transported to Sydney. The remains of Brown’s timber business were demolished in 1980.

To the north of Fox Valley Road in 1857, Charles Leek purchased land and started fruit growing on land previously owned by Samuel Horne. Part of this property later formed the Leeks Orchard Estate Subdivision, which included the establishment of Elizabeth Street and Strone Avenue adjacent to the [Wahroonga Estate Redevelopment] study area.

By the 1860s, settlement in the area had developed around Pearce’s Corner where two roads intersected (modern day Pennant Hills Road and the Pacific Highway). The coming of the railway in 1890 further encouraged settlement with the Census of 1891 showing 57 residents in the area, and by 1911 this had increased to 350 residents.²

In the early 1900s, residential settlement at Wahroonga comprised large houses, with extensive gardens, on blocks of three to twenty acres with half-acre residential blocks developing along main thoroughfares. Some of the very large estates were eventually acquired by churches and schools whilst others were subdivided.³ Some of these grant estates survive, albeit in a modified form, such as Mahratta and Purulia. Mahratta is located at the corner of Fox Valley Road and the Pacific Highway and Purulia is at 16 Fox Valley Road.

By 1917, subdivision along the east side of the Fox Valley Road appears in the Gordon parish map, indicating that the Leek’s Orchard Estate was subdivided and sold in the early twentieth century.

2.4 Ellen White and the Seventh Day Adventist Church

Ellen Gould White (1827-1915), regarded as “*one of the more important and colourful figures in the history of American religion*”; and “*one of the most fascinating and controversial personages ever to appear on the horizon of religious history*”, was a key co-founder of the Seventh Day Adventist Church, an offshoot of the Sabbatarian Adventist Movement. As a Seventh Day prophet, White advocated Christian values and became an influential figure through both her preaching and her prolific writing and publications, which addressed topics ranging from vegetarianism, theology, Christian lifestyle, health, the temperance movement, and education.

² Ramage, *Wahroonga, Our Home*, p. 17

³ Ramage, *Wahroonga, Our Home*, p. 17

Raised within a Methodist family, Ellen Harmon was introduced to the Millerite movement in 1840. She became an adherent of William Miller who preached of a “world in decay” and the Second Coming of Christ in “about the year 1843.”⁴ Whilst an active member of the Millerite congregation, Ellen was introduced to her future husband and Seventh Day co-founder James Springer White. In 1844, after the Second Advent had failed to materialise as predicted by Miller (known as the “Millerite Great Disappointment”), White reportedly experienced her first prophetic vision, and throughout the next two decades White became revered for her visions and publications that reinforced the messages underpinning her prophetic ministry.

In 1863, James and Ellen White, together with a small number of co-founders, broke away from the Millerite movement and established the Seventh Day Adventist Church. They diverged owing to a different interpretation of message to be read from the ‘Great Disappointment,’ the ‘Pre-Advent Divine Investigative Judgement’, which taught that the judgment of God’s professed people began on October 22, 1844, formed the basis of the Seventh Day Adventist doctrine. A vision that White had in 1863, which occurred during a visit by James and Ellen White to evangelistic workers in Michigan,⁵ showed the group the appropriate spiritual path to God. As the group prayed, Ellen White reportedly experienced a vision showing the attainment of spirituality through physical health and purity, of the importance of following right principles in diet, in the care of the body, and of the benefits of nature’s remedies—clean and unpolluted air, sunshine, regular exercise and pure water.

In the months that followed, as health was seen to be a part of the message of Seventh Day Adventists, a health educational program was inaugurated. An introductory step in this effort was the publishing of six pamphlets of 64 pages each, entitled, *Health, or How to Live*, compiled by James and Ellen White. Rather than aiming at a simple reform of nineteenth century health and hygiene, the Whites promoted personal hygiene and purity principally as a requirement for entry into heaven, and only secondly as a means of living a more enjoyable life on earth.⁶

White’s idea of health reform included shunning ‘stimulating’ foods such as meat, and advocating vegetarianism in an age where meat formed the basis of all meals, championing the practice on spiritual and moral grounds.⁷ Other substances to be avoided included tobacco, alcohol and the ministrations of drug-dispensing doctors, relying on prayers rather than physicians. White also extolled the benefits gained from hydropathy and the adoption of “short” skirts and pantaloons for women.⁸

White campaigned steadily throughout her life for society’s improvement in health and nutrition, as well as healthy eating and a balanced diet; in other areas, such as medicine, she gradually moderated her stance. Her views were shared by many reformist



Figure 2.1
Ellen Gould White

Source: Numbers, *Prophetess of Health*

4 R Numbers, *Prophetess of Health: Ellen G White and the Origins of Seventh-day Adventist Health Reform*, p.5.

5 E. White, *Counsels on Diet and foods*, p. 481

6 Numbers, *Prophetess of Health*, p.61

7 E. White, *Ministry of Healing*, p.315

8 Numbers, *Prophetess of Health*, p. xiv; 33

organisations, such as the Temperance Society⁹ and various health movements led by crusaders including Sylvester Graham. When White began campaigning for proper nutrition and healthy lifestyles in 1864, the average life expectancy in the United States of America was 32 years of age. Typically, meals were served three, four, and even five times a day; they were heavily spiced, contained gargantuan amounts of meat, were laden with rich gravies, fried foods saturated in butter and lard, and finished off with a huge amount of pastries which contained high amounts of sugars and fats. Fruits and green vegetables, by contrast, were ranked low in dietary considerations.¹⁰ In *Counsels on Diet & Foods*, White denounced these eating habits, on the basis that such foods created “a feverish condition in the system, and inflame[d] the animal passions.”¹¹

Like Sylvester Graham, White abhorred these ‘irritating substances’ on the domestic table, and ruled out consumption of spices and condiments including pepper, mustard, salt, tea and coffee.¹² With numerous reform societies espousing some or all of these values, it was often difficult for mainstream communities to distinguish between the various religious and non-religious groups; “the vegetarians, phrenologists, water-cure doctors, and anti-tobacco, anti-corset, and temperance people” so frequently crossed paths that “they began to look like participants in a single reform movement.”¹³

Early in 1866, responding to the instruction given to Ellen White on Christmas Day in 1865 that Seventh Day Adventists should establish a health institute for the care of the sick and the imparting of health instruction, plans were laid for the Western Health Reform Institute, constructed at Battle Creek. This opened in September 1866, fulfilling White’s goal of founding an Adventist water cure where Sabbath-keeping invalids could be treated in an environment that was compatible with their faith.¹⁴ The Battle Creek facility also served as a training ground for nurses, who were taught Adventist principles and practices in the hopes of their serving as missionaries in the future, disseminating the Adventist message throughout the wider community. The Battle Creek Sanitarium promoted holistic methods, with a focus on nutrition and exercise, and included treatments such as hydropathy (which was a reflection of the wider “American water-cure craze”);¹⁵ the facility was managed by superintendent and fellow Seventh Day Adventist, Dr John Harvey Kellogg, who became a household name with his Corn Flakes. The founding of the Sanitarium Health Food Company, similarly, arose from Adventist health principles.

As part of her later ministry, the now-widowed Ellen White spent time in Europe and the South Pacific as a missionary, and based herself in Australia and New Zealand from 1891 to 1900.¹⁶ The force of her personality evidently left a deep impression on the Australian colonies; in 1899 the Hobart *Mercury* described her

9 Numbers, *Prophetess of Health*, p.37.

10 Numbers, *Prophetess of Health*, p.48

11 E. White, *An Appeal to Mothers*, pp.19-20

12 Numbers, *Prophetess of Health*, p.53

13 S. Ditzion, *Marriage, morals, and sex in America*, p.328.

14 Numbers, *Prophetess of Health*, p.102

15 Numbers, *Prophetess of Health*, p.64.

16 Numbers, *Prophetess of Health*, p.183

as a “voluminous writer... a constant speaker, and she must be accounted an extraordinary woman.” Her success was reflected in the fact that even as far away as Tasmania, the Battle Creek Sanitarium was a well known institution, as “the largest hydropathic and vegetarian sanitorium in the world, and this is a monument of her foresight and energy.”¹⁷

After returning to America in 1900, she continued her publication and ministry work until her death in 1915.

2.5 The Seventh Day Adventists in Australia

In 1865, a group of Seventh Day Adventists led by Stephen Haskell sailed from America to Australia, ostensibly visiting Melbourne for a short period before advancing the Adventist cause in New Zealand and England. A contingent settled in Melbourne, establishing a publication company to help circulation of their tracts, and from 1886 founding a monthly periodical, *The Bible Echo and Signs of the Times*.¹⁸

By 1890 the Adventists had a second base, initially a modest enterprise at Ashfield in Sydney. As part of the promotion of their Christian lifestyle in the Australian context, the Adventists established schools and after some years of discussion, formed the Sanitarium Health Food Company, enticing an American baker to Australia in 1897 to produce the first ready-to-eat breakfast cereal and officially forming the company in 1898.¹⁹ A Bible training school was also established in rural Cooranbong, north of Sydney, where Ellen White temporarily served as a “medical missionary.”²⁰

The first Sydney premises at Ashfield were managed by Alfred and Emma Semmens, who had been trained in nursing and health practices at the Battle Creek Sanitarium. They were joined by Dr Merritt Kellogg, protege of Ellen White and half-brother of John Harvey Kellogg;²¹ prior to his arrival in Sydney, Merritt Kellogg had been serving as a missionary in the South Pacific region.

From the initial base at “Beechwood,” a seven-roomed house at Ashfield, the Semmens operated “The Health Home”, a hydropathic clinic. In 1897, they relocated to larger premises, renting three houses in Summer Hill and renaming The Health Home “The Sydney Medical and Surgical Sanitarium.”²² As part of the day-to-day operations, the business trained nursing staff in accordance with their medical, ethical and religious principles; by 1898 there were fifteen nurses in training at the Summer Hill facility.

Upon reviewing the early clinics, White observed in the last decade of her life that the health and medical approach had proven to be an effective method of eroding prejudice against the Seventh Day Adventist cause. Once the health clinics were up and running, their

17 *The Mercury*, 27 September 1899

18 A. Patrick, *The San: 100 Years of Christian caring 1903-2003*, p.11.

19 <http://www.sanitarium.com.au/about-us/moments-that-made-us>

20 Numbers, *Prophetess of Health*, p.183

21 Numbers, *Prophetess of Health* p.121.

22 AMBS, Wahroonga Estate Redevelopment, p.22

success generated a positive image of the Adventist movement; the health work served as “an entering wedge, making a way for other truths to reach the heart.”²³

2.6 Establishment of the Sydney Sanitarium and Hospital

By 1899, the success of the first Sydney facility was such that the Adventist Church decided to construct a purpose-built medical and surgical sanitarium in the Sydney suburbs rather than rely on makeshift rental premises. A recent Adventist convert, John Radley, was delegated the task of locating a suitable site for the proposed new sanitarium,²⁴ whilst responsibility for the architectural design and the eventual supervision of the construction of his ‘healthful living’ holistic facility fell to Dr Merritt Kellogg.

Radley proposed the acquisition of land in Wahroonga that formed part of two early land grants. Lot 31 had originally been a portion of a grant made to free settler Alexander Bowman in 1821, while Lots 29 and 30 had been granted to Thomas Rothwell. By the 1890s, the land was in the ownership of Mr and Mrs Richard Evans.²⁵

Once the site had been tentatively selected, Adventist Church founder Ellen White, together with her son, Pastor W.C. White, visited Sydney in order to inspect the property. Located on Fox Valley Road, it was a large parcel that had been planted as an orchard. The property was ideal, as it was situated in an open, undeveloped area and boasted the fresh clean air and natural landscape setting that White advocated as part of her holistic doctrine. Upon White’s approval, the land was purchased over a twelve month period by the Sydney Adventist Church community, and the construction of the 70-bed Sanitarium proceeded, at a projected cost of £8,000.²⁶ Kellogg’s timber building was constructed principally with volunteer labour, and owing to funding shortages²⁷ was far from complete when it was formally opened on 1st January 1903 as the Sydney Sanitarium and Hospital.

The timber building (timber being considered ‘healthier’ than brick) was the centrepiece of the Adventist goal for holistic lifestyles, and followed the principles promulgated by its Summer Hill forerunner: *The remedial agencies employed in this Institution shall be in harmony with the true principles of rational medicine given by the Creator. We believe that God’s remedies are the simple agencies of nature, such as pure air, pure water, electricity, cleanliness, proper diet, purity of life, suitable exercise, recreation, rest and a firm trust in God. The adoption of these principles necessarily leads us to discard the use of poisonous drugs.*²⁸

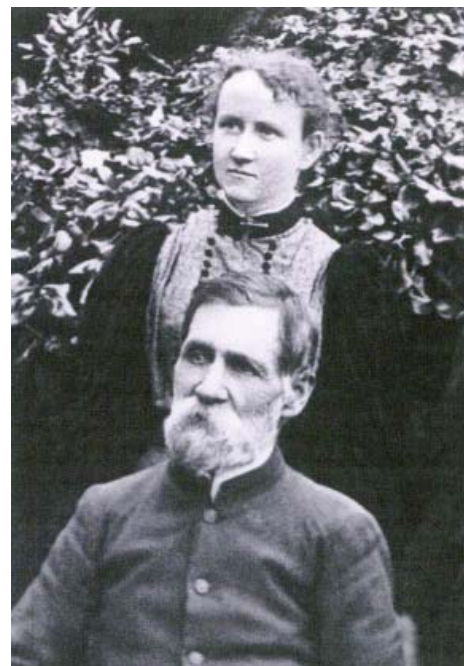


Figure 2.2
Dr Merritt Kellogg with his wife Eleanor

Source: Patrick, *The San: 100 years of caring*



Figure 2.3
Detail of the 1917 Parish map, showing the land selected for the Wahroonga Sanitarium on Lots 29-31

Source: NSW Department of Land and Property Information

23 E. White, *Christian Temperance and Bible Hygiene*, p.121.

24 AMBS, Wahroonga Estate Redevelopment, p.22

25 AMBS, Wahroonga Estate Redevelopment, p.22

26 Ramage, *Wahroonga*, p.165

27 Patrick, *The San*, p.16

28 By-Laws, Article V, 1898, cited in Patrick, *The San*, p.19

Rather than a place where patients enjoyed a brief stay, the Sanitarium -more familiarly known as 'The San' - was promoted as a 'place where people learn to stay well'. After its first three years of operation, a review of the facility showed that the average patient numbers was forty-nine per month, with the average stay of each patient lasting between two and three weeks. These early patients were cared for by up to forty staff employed in nine departments. Its emphasis on 'wellness' was reinforced by its surrounds, with the initial Sanitarium building soon supplemented by croquet and tennis courts, set amongst land used for crop production, grazing land for dairy cows, a vineyard, the orchards, and gardens. It was a serene environment, with its landscape guaranteed to divert patients during their daily walks. By promoting the capacity to get away from the polluted city and getting back 'in touch' with natural landscapes, The San capitalised on the social trends of bushwalking and 'rambles' aimed at appreciating the natural environment.²⁹ The Reverend Hugh Jones, a Presbyterian minister from Victoria, wrote in glowing terms, commenting that:

The surroundings of the Sydney Sanitarium are exceedingly beautiful. There are some lovely walks in the vicinity, along tree-embowered roads or through sylvan glades. I know, as I must have averaged about five miles a day walking, and I never grew tired of the scenery. While I was at the Sanitarium the waratah was in gorgeous bloom, and there were lovely wild flowers everywhere carpeting the ground, the exquisite native rose being particularly striking. The large estate of the Sanitarium is really a sanctuary for native birds."³⁰

In addition to bushwalking, tennis and croquet, The San promoted the other Adventist principles, such as vegetarianism and Christian living, all of which were heartily recommended to the patients. By way of example, the nursing staff at The San were obliged to follow the same practices, attend the regular prayer meetings and other spiritual sessions including 'world missionary study' and partake of regular exercise. This supplemented their nursing training and patient care aimed at furthering a 'thorough knowledge of the human body.'³¹ The Sanitarium also engaged male as well as female trainee nurses, being the first in Australia to do so. However, state registration of male nurses was not implemented for some years, well behind that for female nursing staff, which fell under the 1926 *Nurses Registration Act*.³² From its earliest years, the Sanitarium also sought to educate the young, with a small room at the rear of the Sanitarium used as a school; its core pupils were the children of the Sanitarium staff.³³



Figure 2.4
View of the Sanitarium within its setting, 1904

Source: Patrick, *The San: 100 years of caring*



Figure 2.5
1910 colour postcard of the Sydney Sanitarium

Source: Patrick, *The San: 100 years of caring*

29 M. Harper, *The Way of the Bushwalker: On Foot in Australia*, pp.45-48

30 Rev. Hugh Jones, cited in Patrick, *The San*, p.22.

31 Cited in Patrick, *The San*, p.75

32 Patrick, *The San*, p.86.

33 AMBS Wahroonga Estate Redevelopment, p.35.

2.7 Site Expansion

Throughout the course of the twentieth century, The San underwent periodic expansion to continue its role within the local community, and to accommodate the growing diversity in medical fields of knowledge. Its reputation as a high quality holistic facility meant that new accommodation had to be found for patients on a regular basis, which also required additional accommodation for the increasing nursing staff required to care for these patients. Improvement in medical technology also demanded purpose-built amenities, and specialist staff had to be found to keep abreast of developments.

As part of the early twentieth century phase of expansion, the original 1903 Sanitarium was followed by other buildings regarded as key to the everyday functioning of the facility; together, this group of buildings formed a core hospital precinct.

‘Bethel’ House

In 1915, a small weatherboard cottage was constructed. Named “Bethel” (“house of God”) it served as a maternity wing or birthing centre until a new maternity wing was erected in 1933 and Bethel was converted for use as a staff residence before its third phase of use from 2003 as the Merritt Kellogg Museum.

It is located at the rear of the hospital buildings, in the vicinity of the staff tennis court. The north facing, timber cottage has a metal roof, simple timber detailing and timber framed windows.

Modifications made to the building since its initial construction include: enclosing of the west and east portions of the wrap around verandah, partial enclosure of the northern verandah, additions, clad with fibrous cement sheeting, to the west, south and east of the building, and the addition of a demountable structure on the western side of the building to provide office space for the museum staff.

No evidence was found at Ku-ring-gai Local Studies Library to date the additions to this building.

Shannon Building

The present-day Shannon Building was constructed in 1920 in order to alleviate the growing pressure on patient accommodation in the 1903 timber building designed by Merritt Kellogg. The initial proposal for the new building was controversial, as some interested parties advocated Ellen White’s view that many institutions were a preferred action rather than the addition of more buildings to any one institution.³⁴

Built to the west of the Sanitarium, this “splendid new wing” was a three storeyed brick building, complete with a rooftop terrace and designed to accommodate thirty-one patients. In addition to patient wards, the new building boasted a lounge room and an operating theatre, built to the most modern standards of the time.

³⁴ Patrick, *The San*, p.84



Figure 2.6
Undated photograph of “Bethel” House before the verandahs were enclosed

Source: Patrick, *The San: 100 years of caring*



Figure 2.7
Shows the north and east facades of the 1920s Hospital addition which was named the Shannon Wing in the mid 1950s

Source: Patrick, *The San: 100 years of caring*



Figure 2.8
Shows the north and west facades of the 1920s Hospital addition. The roof level at the western end was removed at an unknown date

Source: Patrick, *The San: 100 years of caring*

In the mid-1950s, the building was extensively renovated, an action made possible by a substantial donation of £7,000 made by Arthur Shannon. Subsequently, the building was named in honour of Shannon. It is understood the building was subject to further refurbishment in 2002. The Shannon Building's current uses are for administration offices and the morgue.

Evidence of modification to the building includes: the removal of the balcony wrapping around the eastern facade, to allow construction of the tower block, the removal of the roof level, replacement roofing, the portico and Radiation / Oncology additions, and covered links to the other hospital buildings.

Maternity/South Wing

In 1933, a purpose-built Maternity Wing was constructed; at the time it was described as an *"addition to the Sanitarium replete with every modern device for the treatment of disease"*. Designed in the inter war Georgian Revival style, the brick building had a terracotta tiled roof and fan-light windows, and was intended to accommodate fifteen medical beds and ten obstetric beds, in areas that were segregated for men and women respectively. In the weeks prior to its opening, the new building received favourable advance publicity on the basis of the Sanitarium's standing as *"probably the best institution of its kind in Australia. By many persons it has become to be regarded as Australia's Home of Health."*³⁵

The new brick wing, *"embodying the latest features in hospital architecture, will be opened. The medical staff...specialises in massage, hydrotherapy, electric baths, diathermy, Bergonic chair and ultra violet ray treatments. ...Special attention is given to diet and the application of treatments which assist Nature in restoring the patient to health."*³⁵

In keeping with the original Sanitarium's opening in 1903, at the opening of this new building in 1933 the wing was unfinished, taking a further decade before it was completed. Whilst promoted as the first stage in a larger building programme, its lengthy construction period emphasised long running funding stresses which hindered the rolling out of the building programme.

In 1989-1990, work was carried out on the Maternity Wing, with an extension providing accommodation for physiotherapy and hydrotherapy on the ground floor, together with upgrade of the maternity wing costing \$8.7 million.



Figure 2.9
The 1933 Maternity Wing

Source: Patrick, *The San: 100 years of caring*

The images below, originally sourced from Nurses' Graduation Certificates show the Hospital evolution between 1928 to 1942

Source: Patrick, *The San: 100 years of caring*



Figure 2.10
1928



Figure 2.11
1934



Figure 2.12
1942

³⁵ Sydney Morning Herald, 3 April, 1933

2.8 Evolution and Rationalisation

With the Sanitarium's evolution and changing outlook, the time came for its name to be updated, in order for the facility to stay relevant within the modern community; in the 1970s the Sanitarium became the Sydney Adventist Hospital, and was the first private hospital in New South Wales to be accredited by Australian Council of Hospital Standard

As part of this modernisation, the original 1903 timber building designed by Dr Merritt Kellogg was demolished in 1973, to be replaced by a ten storey tower block, the HE Clifford Tower. This reflected the change in direction to embrace a more contemporary medical approach to health care. The central holistic principles and practices remained intact, with the Sydney Adventist Hospital continuing to offer some of the same treatments (albeit modernised) as when the Sanitarium first opened at the beginning of the twentieth century.

Figures 2.13 - 2.15 indicate the changes that have occurred at the Sydney Adventist Hospital site between 1943 and 1973.



Figure 2.13
1943 aerial photograph

Source: NSW Department of Lands

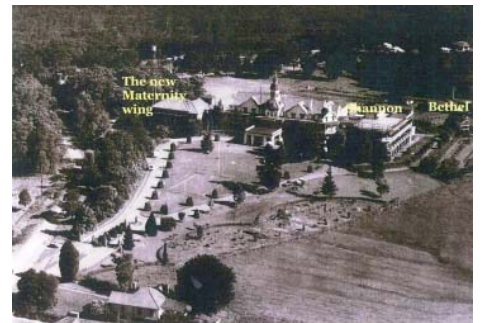


Figure 2.14
Circa 1950 photograph

Source: AMBS, Wahroonga Estate
Redevelopment Heritage Impact Statement



Figure 2.15
1973 photograph

Source: AMBS, Wahroonga Estate
Redevelopment Heritage Impact Statement

Site Description and Context

3.0

3.1 Introduction

This Section provides a description of the overall Sydney Adventist Hospital site and its context and the two hospital buildings that are the focus of this Report: 'Bethel' House and the Shannon Wing.

3.2 Urban Context

The following information is reproduced from *Clause 6 Ministerial Request and Preliminary Environmental Assessment Alterations and Additions to Sydney Adventist Hospital, Wahroonga*¹ (the PEA). The Sydney Adventist Hospital is located on Sydney's upper North Shore, approximately eighteen kilometers from the Sydney Central Business District and approximately three kilometers south of the Hornsby Town Centre. The hospital site is within the Ku-ring-gai local government area, in close proximity to its border with the Hornsby local government area. It is located on the corner of Fox Valley Road and The Comenarra Parkway.

The hospital site is located within the Wahroonga Estate, which is a 62.4 hectare site comprising 59 separate property titles managed by the Australasian Conference Association (as property trustees of the Seventh Day Adventist Church) and two titles in private ownership.

Approximately 60% of the Wahroonga Estate is currently developed and comprises:

- Residential aged care and retirement accommodation to the west of Coups Creek
- The hospital, a school, churches, residential accommodation and car parking between Coups Creek and Fox Valley Road
- Commercial and residential development to the east of Fox Valley Road.

The Seventh Day Adventist Church fronts Fox Valley Road, immediately north of the Hospital entrance and the Administrative Headquarters of the Church, is located to its north east on the other side of road, at 148 Fox Valley Road.

3.3 Site Description

The main entrance to the Hospital site is via the signalised intersection on Fox Valley Road, with a further access point further to the south on Fox Valley Road. The Hospital buildings, set in landscaped grounds, include the following facilities: 352 inpatient beds, 12 intensive care unit beds, 11 coronary care unit beds, 96 day beds, 14 renal dialysis chairs, 8 birthing suites, 3 cardiac catheter laboratories, 2 endoscopy theatres, 12 operating theatres, clinical



Figure 3.1
Shows the Sydney Adventist Hospital viewed from Fox Valley Road with the Church on the right of the picture



Figure 3.2
The Hospital's main entrance from Fox Valley Road



Figure 3.3
Sydney Adventist Church, immediately north of the Hospital on Fox Valley Road

¹ Clause 6 Ministerial Request and Preliminary Environmental Assessment Alterations and Additions to Sydney Adventist Hospital, Wahroonga, Urbis, May 2010, page 5

services, a Faculty of Nursing, Australasian research unit, Nurses residence, Child Care centre, Chapel, cafeteria, staff amenities, workshops and warehouse.

The lawn in front of the main hospital tower building features a sundial, set in a rose garden adjacent to the entrance gates. The sundial was presented to the San by a patient in 1931, and placed in its present location in 1978, as part of the Hospital's 75th Anniversary celebrations.²

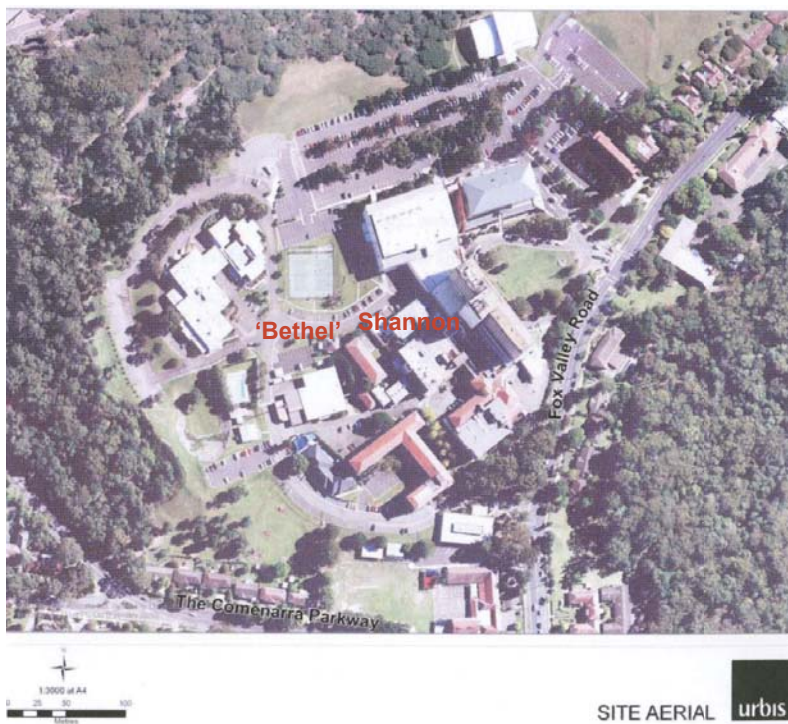


Figure 3.4
Aerial photograph of the Hospital site, showing the location of the buildings that are the focus of this Report

Source: *Clause 6 Ministerial Request and Preliminary Environmental Assessment Alterations and Additions to Sydney Adventist Hospital, Wahroonga, Urbis, May 2010, page 7*

3.4 'Bethel' House

'Bethel' House was constructed in 1915 as the Maternity Labour and Delivery cottage, and later used as staff accommodation. It is located at the rear of the hospital buildings, in the vicinity of the staff tennis court. The north facing, timber cottage has a metal roof, simple timber detailing and timber framed windows. The west and east portions of its wrap around verandah have been enclosed, as has part of the northern verandah.

Additions, clad with fibrous cement sheeting, have been made to the west, south and east of the building. A demountable structure added on the western side of the building provides office space for the museum staff.

² Patrick, *The San*, pp. 47-48.84



Figure 3.5
The Hospital tower block viewed from the vicinity of the Church



Figure 3.6
The rose garden and sundial in front of the Hospital



Figure 3.7
'Bethel' House showing the Nurses' Memorial Fountain and flag pole on the left and the north and east verandah enclosures and eastern addition



Figure 3.8
'Bethel' House showing the location of the interpretive shrubbery and the western addition

The cottage contains the Hospital's Merritt Kellogg Museum collection, named after Merritt Kellogg who drew up the plans, and was the building supervisor, for the 1903 San building. The museum collection includes framed photos, surgical instruments, medical equipment, and 2 mannequins in nurses' uniforms from the past. There are also clocks, carpentry tools, nursing certificates, Patients' Lounge fireplace, Dining Room cutlery and crockery. In storage are 6,000 photos and archival material from every San department including the School of Nursing.³ On display are also stained and etched glass windows salvaged from early hospital buildings that have been demolished.

Interpretive elements at the front of 'Bethel' House are the Nurses' Memorial Fountain, the flagpole from the original Sanitarium Building⁴, and some low shrubbery forming the letters "SAN". The Memorial Fountain was an initiative of the Sydney Sanitarium Class of 1964 and was dedicated in 2004 to the memory of nursing graduates and trainees who have died while actively working for the Seventh Day Adventist Church⁵.

3 <http://www.sah.org.au/SAH-Museum>

4 Patrick, *The San*, p 74

5 Australian Museum Business Services, *Wahroonga Estate Redevelopment Heritage Impact Assessment*, February 2009, page 48



Figure 3.12
Interpretive shrubbery forming the letters "SAN" at the front of 'Bethel' House



Figure 3.13
'Bethel' House showing the west elevation, addition and demountable office



Figures 3.9 (left) and 3.10 (above)
Salvaged windows on display in the museum



Figure 3.14
'Bethel' House showing the south elevation, addition



Figure 3.11
The Nurses' Memorial Fountain at the front of 'Bethel' House



Figure 3.15
'Bethel' House showing the south and east elevations and additions

3.5 Shannon Wing

The Shannon Wing was the second Hospital building to be constructed on this site. It is located to the south west of the Clifford Tower building and is surrounded by the late twentieth century development of the site. Immediately to its east is the Clifford Tower, to its south is the services building and to the west, wrapping around to the north is an addition containing the Hospital's Oncology and Radiation facilities.

The northern facade of the once handsome building is now the only one able to be readily viewed, and it is partially obscured by the 1977 Oncology / Radiation addition at the southern end and a portico added at the northern end.

The three storey brick building has timber framed windows and doors, timber balconies with pressed metal ceilings on the upper floors and a flat trafficable roof. Modifications to the building include the removal of the balcony wrapping around the eastern facade, to allow construction of the tower block, the removal of the roof level, replacement roofing, the portico and Radiation / Oncology additions, and covered links to the other hospital buildings.

The building is currently used for administration and clinical purposes. The interiors are in good condition and it is understood they were refurbished in 2002. There are original decorative plaster ceilings, timber staircase, joinery and parquet flooring visible on all floors. Evidence of the building's modifications / upgrades include: removal of internal walls, insertion of partition walls, removal of bathroom fittings, lowered and replacement ceilings, replacement fire doors and inclusion of modern services.

There are issues with maintenance at the current time, particularly in relation to the management of pigeons. Despite efforts to control infestations the problem with bird lice remains.



Figures 3.16 and 3.17 (left and right)
Timber framed doors and windows in the east and south facades that could be salvaged



Figure 3.18
View of the northern facade of the Shannon Wing available between the Nursing Faculty and a services building



Figure 3.19
View of the northern facade of the Shannon Wing showing the Radiation / Oncology addition



Figure 3.20
Shows the eastern end of the northern facade and the portico addition, and the close proximity of the tower building



Figure 3.21
Shows the east and north facades where the wrap around verandah has been removed



Figure 3.22
The view to the Shannon Wing from the north west is obscured the Radiology / Oncology addition



Figure 3.23
Shows the western facade obscured by the Radiology / Oncology addition. It is not known when the roof level was removed from this end of the building



Figure 3.24
Modified internal space used for reception and administration purposes



Figure 3.25
Consultation / conference room on the northern side of the building. Note original decorative plaster ceiling, timber skirting and joinery



Figure 3.26
Modified clinical consultation space on the southern side of the building



Figure 3.27
The original timber staircase

Assessment of Cultural Significance

4.0

4.1 Introduction

Heritage, or “cultural” value is a term used to describe an item’s value or importance to our current society and is defined as follows in *The Australia ICOMOS Burra Charter*, 1999, published by Australia ICOMOS (Article 1.0):

Cultural significance means **aesthetic, historic, scientific or social or spiritual value** for past, present or future generations.¹

This section establishes the criteria which are used to understand significance and identifies the reasons for the cultural value of the site and its components.

Significance may be contained within, and demonstrated by, the fabric of an item; its setting and relationship with other items; historical records that allow us to understand it in terms of its contemporary context, and in the response that the item stimulates in those who value it.² The assessment of significance is not static. Significance may increase as more is learnt about the past and as items become rare, endangered or illustrate aspects that achieve a new recognition of importance.

Determining the cultural value is at the basis of all planning for places of historic value. A clear determination of significance permits informed decisions for future planning that will ensure that the expressions of significance are retained and conserved, enhanced or at least minimally impacted upon. A clear understanding of the nature and degree of significance will determine the parameters for, and flexibility of, any future development.

A historical analysis and understanding of the physical evidence provides the context for assessing the significance. These are presented in the preceding sections. An assessment of significance is made by applying standard evaluation criteria to the facts of the item’s development and associations.

4.2 Analysis of Cultural Significance: Wahroonga Estate Concept Plan Study Area

The information in this section is reproduced from the *Wahroonga Estate Redevelopment Heritage Impact Assessment*, prepared by Australian Museum Business Services in February 2009. The study area for this assessment was the whole of the Seventh Day Adventist Church land holding at Wahroonga and included the subject site, the Sydney Adventist Hospital.

¹ The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance, (1999), p.2.

² ie “social”, or community, value

The commentary discusses how each of the criterion established by the NSW Heritage Branch of the Department of Planning relate to the subject site.

Heritage Branch Criterion	Commentary from 2009 <i>Wahroonga Estate Redevelopment Heritage Impact Assessment</i>
<p>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)</p> <p><i>Guidelines for Inclusion: When the item shows evidence of a significant human activity or is associated with a significant activity of historical phase. When it maintains or shows the continuity of a historical process or activity.</i></p> <p><i>Guidelines for Exclusion: When the item has incidental or unsubstantiated connections with historically important activities or processes. When it provides evidence of activities or processes that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association</i></p>	<ul style="list-style-type: none"> • The Wahroonga Estate Redevelopment area represents the first major European settlement in Wahroonga. The advent of the Hospital was the beginning of an important commercial industry that encouraged the urban development of the local area. • The area reflects the early life of the Seventh Day Adventist Church in Australia, and the establishment of the religious community in this area. • The Sanitarium represents the beginnings of the health industry in the northern suburbs of Sydney. The Shannon Building, Maternity Wing and Bethel remain as a representation of the early stages of health care in the district. • The opening of the Sanitarium to accommodate staff, students and their families was a contributing factor in the establishment of the township of Wahroonga. • The Sanitarium was the first hospital in Australia to train men as student nurses. • The group of timber framed cottages, California-style bungalows and 1930s villas are demonstrative of changes in residential architecture during the early twentieth century.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item shows evidence of a significant human occupation or is associated with a significant event, person or group of persons.</i></p> <p><i>Guidelines for Exclusion: When an item has incidental or unsubstantiated connections with historically important people or events. When it provides evidence of people or events that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association</i></p>	<ul style="list-style-type: none"> • Adventist founder Ellen White and her son W. C. White selected the Wahroonga Estate on which to establish the Sanitarium. • Merrit Kellog. Bethel honours Dr Merritt Kellog and his role in the planning and supervising the construction of the Sanitarium. • The Seventh Day Adventist Church managed and staffed the Sanitarium, and associated health care facilities, including Shannon, Maternity Wing and Bethel. The Church also established a local community housed in buildings along Fox Valley Road. • The Administrative Headquarters and Hostels were established to facilitate Australasian conferences of the Seventh Day Adventist Church and to accommodate visiting missionaries. • The Avondale nurses's training facility has been developed by the Church with an emphasis on training nurses for hospital and missionary service in accordance with church philosophies.

<p>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)</p> <p><i>Guidelines for Inclusion: When an item shows or is associated with, creative or technical innovation or achievement. When it is the inspiration for a creative or technical innovation or achievement, is aesthetically distinctive, has landmark qualities or exemplifies a particular taste, style or technology.</i></p> <p><i>Guidelines for Exclusion: When an item is not a major work by an important designer or artist, has lost its design or technical integrity. When an item's positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded or has only a loose association with a creative or technical achievement</i></p>	<ul style="list-style-type: none"> • The Sanitarium was founded on the Seventh Day Adventist philosophy of healthy living and holistic wellbeing, and played an important role in developing alternative approaches to good health. • The historic buildings, as a group, within the Wahroonga Estate Redevelopment are important in demonstrating aesthetic characteristics which are uncommon in the local area. In particular, the Shannon, Bethel, the Maternity Wing, the Administrative Headquarters and the residential and accommodation buildings on Fox Valley Road demonstrate the aesthetic qualities that were fashionable at the different periods of their construction.
<p>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</p> <p><i>Guidelines for Inclusion: When an item is important for its association with an identifiable group or is important to a community's sense of place.</i></p> <p><i>Guidelines for Exclusion: When an item is only important to the community for amenity reasons or is retained only in preference to a proposed alternative.</i></p>	<ul style="list-style-type: none"> • Although any strong or special associations that the Wahroonga Estate Redevelopment area may have for a particular community or cultural group, these have not been investigated as part of this study. However, it was evident during the course of field work that there is a strong sense of community and association with the various hospital and accommodation facilities at the site. There is a strong sense of place within the local hospital and church community.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item has the potential to yield new or further substantial scientific and/or archaeological information. When it is an important benchmark or reference site or type or provides evidence of past human cultures that is unavailable elsewhere.</i></p> <p><i>Guidelines for Exclusion: When the knowledge gained would be irrelevant on science, human history or culture. When the item has little archaeological or research potential or only contains information that is readily available from other resources or archaeological sites. Where the knowledge gained would be irrelevant to research on science, human history or culture.</i></p>	<ul style="list-style-type: none"> • The archaeological resources associated with the Sydney Adventist Hospital site have a high degree of integrity and a high research potential. The artefact assemblage at the site has the potential to provide an insight into the daily lives of the people who lived and worked at the hospital, school and church as well as those who used the services provided by the hospital and mission accommodation.
<p>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)</p> <p><i>Guidelines for Inclusion: Where an item provides evidence of a defunct custom, way of life or process or demonstrates a process, custom or other human activity that is in danger of being lost. Where it shows unusually accurate evidence of a significant human activity or is the only example of its type. When an item demonstrates designs or techniques of exceptional interest or shows rare evidence of a significant human activity important to a community.</i></p> <p><i>Guidelines for Exclusion: When an item is not rare or is numerous and not under threat.</i></p>	<ul style="list-style-type: none"> • The Wahroonga Estate Redevelopment site is an uncommon example of an area established by and still centred on the Seventh Day Adventist religious community. • The timber-framed weatherboard cottages on Fox Valley Road represent a rare survival of a discrete group of early twentieth century worker's cottages in this area.

<p>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)</p> <p><i>Guidelines for Inclusion: When an item is a fine example of its type or has the principal characteristics of an important class or group of items. When an item has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity or is a significant variation to a class of items. Where it is outstanding because of its setting, condition or size or may be part of a group, which collectively illustrates a representative type. When an item is outstanding because of its integrity of the esteem in which it is held.</i></p> <p><i>Guidelines for Exclusion: When an item is a poor example of its type or does not include or has lost the range of characteristics of a type. An item that does not represent well the characteristics that constitutes a type or variation from it.</i></p>	<ul style="list-style-type: none"> • The physical evidence of the Wahroonga Estate Redevelopment landscape is characteristic of early health care sites, and as such is not rare or uncommon. Although unusual within a modern hospital context, the provision of foods provided from the hospital vegetable gardens, orchards and dairy were a part of early hospital care in Sydney.
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Summary Statement of Significance Wahroonga Estate

The opening of the Sydney Sanitarium, now the Sydney Adventist Hospital, represents the beginning of the health industry in the northern suburbs of Sydney. The Sanitarium was the first hospital in Australia to train male nurses, and played an important role in developing alternative approaches to good health, based on the Seventh Day Adventist philosophy of healthy living and holistic wellbeing. The extension of the environment to include accommodation for the medical and church community on Fox Valley Road; the timber-framed weatherboard cottages, villas, hostels and, the Administrative Headquarters, was a contributing factor in the establishment of the township of Wahroonga. The Seventh Day Adventist community continues to have a strong attachment to their local environment and a strong sense of place.

The historic buildings with the Wahroonga Estate Redevelopment area are important in demonstrating aesthetic characteristics which are uncommon in the local area. In particular, the historic Shannon, Bethel, Administrative Headquarters, and the residential and accommodation buildings on Fox Valley Road are demonstrative of the historical development of the Seventh Day Adventists in Wahroonga, as well as the prevailing tastes at the time of their construction. The archaeological resources associated with the Sydney Adventist Hospital site have a high degree of integrity and a high research potential. The artefact assemblage at the site has the potential to provide an insight into the daily lives of the people who lived and worked at the hospital, school and church as well as those who used services provided by the hospital and mission accommodation.

The Wahroonga Estate Redevelopment has significance to the Wahroonga community and the north Sydney region arising from its place as an early centre of pioneering health care and its strong association with the Seventh Day Adventist community.

4.3 Analysis of Cultural Significance: 'Bethel' House

The following commentary discusses how each of the criterion established by the NSW Heritage Branch of the Department of Planning relate to the 'Bethel' House.

Heritage Branch Criterion	Commentary
<p>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)</p> <p><i>Guidelines for Inclusion: When the item shows evidence of a significant human activity or is associated with a significant activity of historical phase. When it maintains or shows the continuity of a historical process or activity.</i></p> <p><i>Guidelines for Exclusion: When the item has incidental or unsubstantiated connections with historically important activities or processes. When it provides evidence of activities or processes that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association</i></p>	<ul style="list-style-type: none"> • There is little physical evidence of the former uses of 'Bethel' House as a birthing centre or residence. • The museum collection that it houses contains documents and memorabilia relating to the development of the Sydney Adventist Hospital, its staff and their mission work.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item shows evidence of a significant human occupation or is associated with a significant event, person or group of persons.</i></p> <p><i>Guidelines for Exclusion: When an item has incidental or unsubstantiated connections with historically important people or events. When it provides evidence of people or events that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association</i></p>	<ul style="list-style-type: none"> • The 'Bethel' House museum collection has been named to honour Dr Merritt Kellogg who planned and supervised the construction of the original Sanitarium which opened in 1903.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item shows or is associated with, creative or technical innovation or achievement. When it is the inspiration for a creative or technical innovation or achievement, is aesthetically distinctive, has landmark qualities or exemplifies a particular taste, style or technology.</i></p> <p><i>Guidelines for Exclusion: When an item is not a major work by an important designer or artist, has lost its design or technical integrity. When an item's positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded or has only a loose association with a creative or technical achievement</i></p>	<ul style="list-style-type: none"> • The modest weatherboard building is not an important architectural work and does not display any particular technical achievement. • It has suffered a loss of integrity through a series of additions, and no longer has its original setting

<p>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</p> <p><i>Guidelines for Inclusion: When an item is important for its association with an identifiable group or is important to a community's sense of place.</i></p> <p><i>Guidelines for Exclusion: When an item is only important to the community for amenity reasons or is retained only in preference to a proposed alternative.</i></p>	<ul style="list-style-type: none"> The museum collection held in 'Bethel' House has a special association with the Sydney Adventist Hospital community.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item has the potential to yield new or further substantial scientific and/or archaeological information. When it is an important benchmark or reference site or type or provides evidence of past human cultures that is unavailable elsewhere.</i></p> <p><i>Guidelines for Exclusion: When the knowledge gained would be irrelevant on science, human history or culture. When the item has little archaeological or research potential or only contains information that is readily available from other resources or archaeological sites. Where the knowledge gained would be irrelevant to research on science, human history or culture.</i></p>	<ul style="list-style-type: none"> The museum collection held in 'Bethel' House provides information on the development of the Sydney Adventist Hospital, those who lived and worked there, and the mission work of the Adventist community.
<p>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)</p> <p><i>Guidelines for Inclusion: Where an item provides evidence of a defunct custom, way of life or process or demonstrates a process, custom or other human activity that is in danger of being lost. Where it shows unusually accurate evidence of a significant human activity or is the only example of its type. When an item demonstrates designs or techniques of exceptional interest or shows rare evidence of a significant human activity important to a community.</i></p> <p><i>Guidelines for Exclusion: When an item is not rare or is numerous and not under threat.</i></p>	<ul style="list-style-type: none"> The museum collection held in 'Bethel' House provides rare evidence of past activities associated with the Sydney Adventist Hospital community.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item is a fine example of its type or has the principal characteristics of an important class or group of items. When an item has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity or is a significant variation to a class of items. Where it is outstanding because of its setting, condition or size or may be part of a group, which collectively illustrates a representative type. When an item is outstanding because of its integrity of the esteem in which it is held.</i></p> <p><i>Guidelines for Exclusion: When an item is a poor example of its type or does not include or has lost the range of characteristics of a type. An item that does not represent well the characteristics that constitutes a type or variation from it.</i></p>	<ul style="list-style-type: none"> The weatherboard building has characteristics typical of its era of construction but has lost its original integrity and setting.

Summary Statement of Significance 'Bethel' House

'Bethel' House is a modest weatherboard building constructed in 1915 for use as the Hospital birthing centre. It became a staff residence following the opening of the new maternity wing in 1933. It now holds the Sydney Adventist Hospital museum collection which was named, in 2003, to honour Dr Merritt Kellogg who planned and supervised the construction of the original Sanitarium which opened in 1903.

The building is not an important architectural work and does not display any particular technical achievement. It has suffered a loss of integrity through a series of additions, and no longer has its original setting. Little physical evidence remains of its former uses as a birthing centre or residence.

The Merritt Kellogg Museum collection contains documents and memorabilia relating to the development of the Sydney Adventist Hospital, its staff and their mission work.

4.4 Analysis of Cultural Significance: Shannon Wing

The commentary discusses how each of the criterion established by the NSW Heritage Branch of the Department of Planning relate to the Shannon Wing.

Heritage Branch Criterion	Commentary
<p>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)</p> <p><i>Guidelines for Inclusion: When the item shows evidence of a significant human activity or is associated with a significant activity of historical phase. When it maintains or shows the continuity of a historical process or activity.</i></p> <p><i>Guidelines for Exclusion: When the item has incidental or unsubstantiated connections with historically important activities or processes. When it provides evidence of activities or processes that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association</i></p>	<ul style="list-style-type: none">Opened in 1920, the Shannon Wing is evidence of the Sydney Adventist Hospital beginnings as a Sanitarium.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item shows evidence of a significant human occupation or is associated with a significant event, person or group of persons.</i></p> <p><i>Guidelines for Exclusion: When an item has incidental or unsubstantiated connections with historically important people or events. When it provides evidence of people or events that are of dubious historical importance or has been so altered that it can no longer provide evidence of a particular association</i></p>	<ul style="list-style-type: none">The Shannon Wing was named in the 1950s following its extensive renovation which was financed by a large donation from Arthur Shannon. Shannon, an Elder of the Stanmore Seventh Day Adventist Church, is not listed as a person of importance in the Australian Dictionary of Biography.

<p>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)</p> <p><i>Guidelines for Inclusion: When an item shows or is associated with, creative or technical innovation or achievement. When it is the inspiration for a creative or technical innovation or achievement, is aesthetically distinctive, has landmark qualities or exemplifies a particular taste, style or technology.</i></p> <p><i>Guidelines for Exclusion: When an item is not a major work by an important designer or artist, has lost its design or technical integrity. When an item's positive visual or sensory appeal or landmark and scenic qualities have been more than temporarily degraded or has only a loose association with a creative or technical achievement</i></p>	<ul style="list-style-type: none"> Plans for the original construction of the Shannon Wing could not been located in the preparation of this Report. The building's architect remains unknown. The building's integrity has been eroded by a series of alterations and additions, including: the removal of the balcony wrapping around the eastern facade, to allow construction of the Clifford Tower Block, the removal of the roof level, replacement roofing, the portico and Radiation / Oncology additions, and covered links to the other hospital buildings. Originally presenting to Fox Valley Road as a new wing to the 1903 Sanitarium, the building is now screened from view by later additions to the hospital site.
<p>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</p> <p><i>Guidelines for Inclusion: When an item is important for its association with an identifiable group or is important to a community's sense of place.</i></p> <p><i>Guidelines for Exclusion: When an item is only important to the community for amenity reasons or is retained only in preference to a proposed alternative.</i></p>	<ul style="list-style-type: none"> The building may have some special association with those who have worked in it and been cared for there, as with any hospital building.
<p>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)</p> <p><i>Guidelines for Inclusion: When an item has the potential to yield new or further substantial scientific and/or archaeological information. When it is an important benchmark or reference site or type or provides evidence of past human cultures that is unavailable elsewhere.</i></p> <p><i>Guidelines for Exclusion: When the knowledge gained would be irrelevant on science, human history or culture. When the item has little archaeological or research potential or only contains information that is readily available from other resources or archaeological sites. Where the knowledge gained would be irrelevant to research on science, human history or culture.</i></p>	<ul style="list-style-type: none"> The building appears to be consistent with the building methods of its era of construction. It is, therefore, considered unlikely that it has the potential to provide substantial technical information.
<p>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)</p> <p><i>Guidelines for Inclusion: Where an item provides evidence of a defunct custom, way of life or process or demonstrates a process, custom or other human activity that is in danger of being lost. Where it shows unusually accurate evidence of a significant human activity or is the only example of its type. When an item demonstrates designs or techniques of exceptional interest or shows rare evidence of a significant human activity important to a community.</i></p> <p><i>Guidelines for Exclusion: When an item is not rare or is numerous and not under threat.</i></p>	<ul style="list-style-type: none"> Little evidence of early health care practices remain in the Shannon Wing.

<p>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)</p> <p><i>Guidelines for Inclusion: When an item is a fine example of its type or has the principal characteristics of an important class or group of items. When an item has attributes typical of a particular way of life, philosophy, custom, significant process, design, technique or activity or is a significant variation to a class of items. Where it is outstanding because of its setting, condition or size or may be part of a group, which collectively illustrates a representative type. When an item is outstanding because of its integrity of the esteem in which it is held.</i></p> <p><i>Guidelines for Exclusion: When an item is a poor example of its type or does not include or has lost the range of characteristics of a type. An item that does not represent well the characteristics that constitutes a type or variation from it.</i></p>	<ul style="list-style-type: none"> • The Shannon Wing is an example of a 1920s hospital building. • It has lost its original setting and had its architectural integrity compromised by later alterations and additions
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Summary Statement of Significance: Shannon Wing

Shannon, opened in 1920 as a new wing to the 1903 building, is evidence of the Sydney Adventist Hospital beginnings as a Sanitarium. Originally presenting to Fox Valley Road the building is now screened from view by later additions to the hospital site.

The building appears to be consistent with the building methods of its era of construction. It is, therefore, considered unlikely that it has the potential to provide substantial technical information. The building's architect remains unknown.

The Shannon Wing was named in the 1950s following its extensive renovation which was financed by a large donation from Arthur Shannon. Shannon, an Elder of the Stanmore Seventh Day Adventist Church, is not listed as a person of importance in the *Australian Dictionary of Biography*.

The building's integrity has been eroded by a series of alterations and additions, including: the removal of the balcony wrapping around the eastern facade, to allow construction of the Clifford Tower Block, the removal of the roof level, replacement roofing, the portico and Radiation / Oncology additions, and covered links to the other hospital buildings. Little evidence of early health care practices remain in the Shannon Wing.

The building may have some special association with those who have worked in it and been cared for there, as with any hospital building.

Assessment of Heritage Impact

5.0

5.1 Introduction

The Department of Planning Director-General's Requirements (DGR) for this project include the following requirements:

*1. Relevant EPI's, Policies and Guidelines to be Addressed
Planning provisions applying to the site, including permissibility
and the provisions of all plans and policies including:*

- *State Environmental Planning Policy (Major Development) 2005;*
- *State Environmental Planning Policy No.55 - Remediation of Land;*
- *State Environmental Planning Policy No. 33 - Hazardous and Offensive Development;*
- *State Environmental Planning Policy (Infrastructure) 2007;*
- *State Environmental Planning Policy No.19 - Bushland in Urban Areas;*
- *NSW State Plan;*
- *Sydney Metropolitan Strategy 'City of Cities';*
- *Draft North Subregion Draft Subregional Strategy;*
- *Ku-ring-gai Planning Scheme Ordinance;*
- *Relevant Development Control Plans; and*
- *Nature and extent of any non-compliance with relevant environmental planning instruments, plans and guidelines and justification for any non-compliance.*

This Statement of Heritage Impact provides a detailed analysis of the applicable impact assessment criteria of the specified planning instruments and the New South Wales Heritage Office publication, *Statements of Heritage Impact*. As the subject site is not listed as an item of heritage in any statutory register the main focus of the analysis in this Report is that of the assessment of impact on the heritage item in the vicinity of the proposed development.

5.2 The Proposed Development

The applications seeks approval for staged alterations as additions to the existing hospital campus, including:

- **Stage 1A** - expansion of the Clinical Services Building, construction of permanent and temporary car parking and upgrade of existing whole-of-site services
- **Stage 1B** - further expansion of the Clinical Services Building and construction of a new multi-level car park
- **Stage 2** - construction of the Concourse, associated arrival podium and Faculty of Nursing and upgrade of the main entry road from Fox Valley Road
- **Stage 3** - demolition of the existing Shannon building and construction of a new maternity wing with staff car parking

To facilitate the proposed hospital expansion it is necessary to demolish the existing Shannon Wing and relocate 'Bethel' House and its museum collection.

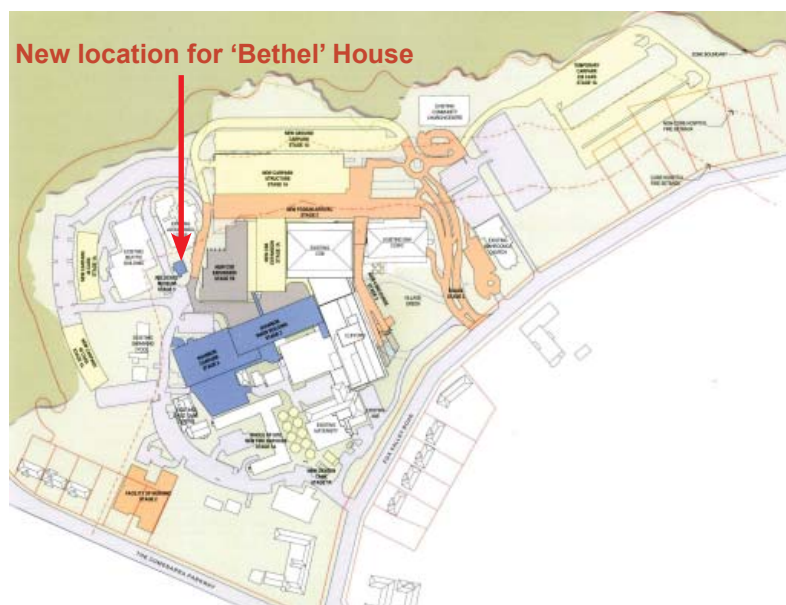


Figure 5.1
Masterplan of the proposed development showing the proposed new location for 'Bethel' House

Source: Morris Bray Architects

5.3 Applicable Heritage Legislation & Controls

NSW Heritage Act

The *NSW Heritage Act 1977* is an Act to conserve the environmental heritage of New South Wales. Under the *Heritage Act 1977* the disturbance or excavation of land containing, or likely to contain, relics can only take place when an excavation permit has been granted by the Heritage Council. The *NSW Heritage Amendment Act 2009* defines a "relic" as meaning any deposit, artefact, object or material evidence that :

- (a) relates to the settlement of the area that comprises New South Wales, not being Aboriginal settlement, and
- (b) is of State or local heritage significance.

All "relics are protected under the *NSW Heritage Act*, regardless of whether or not the place is listed as a heritage item on a local, State or national level.

State Environmental Planning Policy (Major Development) 2005

There are no heritage provisions in this State Environmental Planning Policy.

State Environmental Planning Policy No.55 - Remediation of Land

There are no heritage provisions in this State Environmental Planning Policy.

State Environmental Planning Policy No. 33 - Hazardous and Offensive Development

There are no heritage provisions in this State Environmental Planning Policy.

State Environmental Planning Policy (Infrastructure) 2007

There are no heritage provisions in this State Environmental Planning Policy that are applicable to the subject site.

State Environmental Planning Policy No.19 - Bushland in Urban Areas

There are no heritage provisions in this State Environmental Planning Policy.

Ku-ring-gai Planning Scheme Ordinance

The *Ku-ring-gai Planning Scheme Ordinance* contains the following clause regarding development in the vicinity of heritage items.

Clause 61E

The Council shall not grant consent to an application to carry out development on land in the vicinity of a heritage item unless it has made an assessment of the effect the carrying out of that development will have on the heritage significance of the item and its setting.

Relevant Development Control Plans

Ku-ring-gai Council's Development Control Plans do not contain any heritage guidelines applicable to the subject site.

5.4 Guidelines of the Heritage Branch of the NSW Department of Planning

No part of the subject site is listed as an item of heritage significance in a statutory instrument but it is in the vicinity of the Administrative Headquarters, Seventh Day Adventist Church at 148 Fox Valley Road, Wahroonga, listed as a heritage item of local significance in Schedule 7 of the *Ku-ring-gai Planning Scheme Ordinance* (KPSO).

The location of this item in relation to the subject site is shown in Figures 5.6 and 5.7. The NSW Heritage Office, now the Heritage Branch of the NSW Department of Planning, has published a series

of criteria for the assessment of heritage impact titled *Statements of Heritage Impact*. The series of questions to be answered in a Statement of Heritage Impact for development adjacent to a Heritage Item are:

- *How is the impact of the new development on the heritage significance of the item or area to be minimised?*
- *Why is the new development required to be adjacent to a heritage item?*
- *How does the curtilage allowed around the heritage item contribute to the retention of its heritage significance?*
- *How does the new development affect views to, and from, the heritage item? What has been done to minimise negative effects?*
- *Is the development sited on any known, or potentially significant archaeological deposits? If so, have alternative sites been considered? Why were they rejected?*
- *Is the new development sympathetic to the heritage item? In what way (e.g. form, siting, proportions, design)?*
- *Will the additions visually dominate the heritage item? How has this been minimised?*
- *Will the public, and users of the item, still be able to view and appreciate its significance?*

These questions are addressed in Section 5.6 Heritage Impact Analysis.

5.5 Established Significance of the Administrative Headquarters, Seventh Day Adventist Church

The NSW Heritage Inventory contains the following information for database entry number 1880256, Administrative Headquarters, Seventh Day Adventist Church.

Statement of Significance:

Reasons for listing; cultural, social, architectural, group value, municipal significance.

Description:

Altered or extended sympathetically.



Figure 5.2 and 5.3
The Seventh Day Adventist Administrative Headquarters at 148 Fox Valley Road



Figure 5.4
View to the Seventh Day Adventist Administrative Headquarters (marked with an arrow) from the entrance to the Sydney Adventist Hospital



Figure 5.5
View from outside the Seventh Day Adventist Administrative Headquarters to the Sydney Adventist Hospital



Figure 5.6
Aerial photograph of the subject site showing the location of the Seventh Day Adventist Administrative Headquarters circled in red

Source: NSW Department of Lands 2010

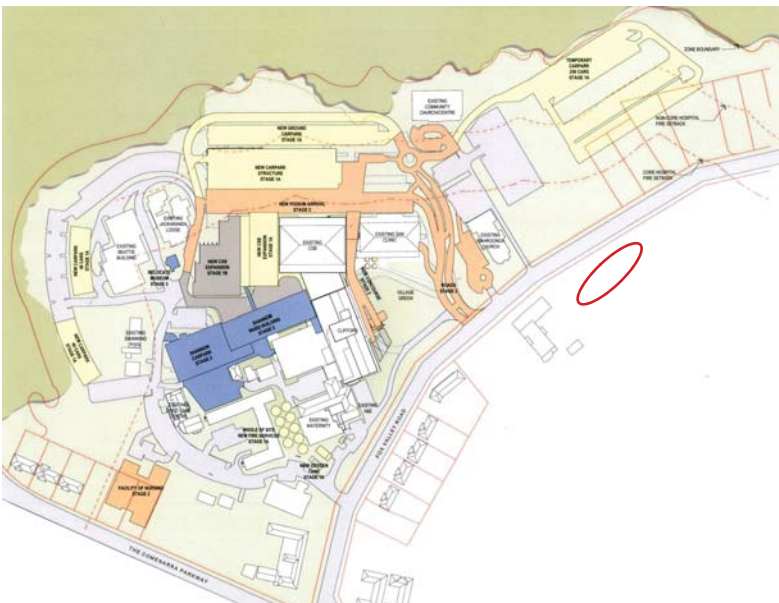


Figure 5.7
Masterplan of the proposed development with the approximate location of the Seventh Day Adventist Administrative Headquarters marked with a red circle

Source: Morris Bray Architects

5.6 Heritage Impact Analysis

This section comments on the proposed development in relation to the relevant questions outlined in the NSW Heritage Office publication *Statements of Heritage Impact* for the heritage item in the vicinity of the proposed development, the Administrative Headquarters of Seventh Day Adventist Church.

Note that comment is also provided on the relocation and demolition of the two affected buildings ('Bethel' House and the Shannon Wing) listed in the Draft Statement of Commitments of the Wahroonga Estate Concept Plan although they are not listed heritage items.

Administrative Headquarters, Seventh Day Adventist Church

Question to be answered	Comment
<i>How is the impact of the new development on the heritage significance of the item or area to be minimised?</i>	As shown in Figure 5.7 the component of the proposed development nearest to the Administrative Headquarters of the Seventh Day Adventist Church is the internal roadworks which are unlikely to be visible from this building. As the building works proposed in this Masterplan are located well within the site, which is located on the other side of the road, north west of the Administrative Headquarters, there will be no impact on the social and architectural heritage significance of this item.
<i>Why is the new development required to be adjacent to a heritage item?</i>	The subject site, the Sydney Adventist Hospital, and the Administrative Headquarters of the Seventh Day Adventist Church are both located in Fox Valley Road. As such any development at the Hospital will be in the vicinity of a heritage item.
<i>How does the curtilage allowed around the heritage item contribute to the retention of its heritage significance?</i>	The curtilage of the Administrative Headquarters of the Seventh Day Adventist Church is considered to be that land around it that contributes to its presentation to Fox Valley Road, from where its architectural significance can be viewed and appreciated.
<i>How does the new development affect views to, and from, the heritage item? What has been done to minimise negative effects?</i>	As can be seen in Figures 5.4 and 5.5, views to, and from, the Administrative Headquarters of the Seventh Day Adventist Church will not be affected by the proposed development.
<i>Is the development sited on any known, or potentially significant archaeological deposits? If so, have alternative sites been considered? Why were they rejected?</i>	Not applicable as the proposed development is outside the boundaries of the listed heritage item, the Administrative Headquarters of the Seventh Day Adventist Church.
<i>Is the new development sympathetic to the heritage item? In what way (e.g. form, siting, proportions, design)?</i>	As the building works proposed as part of this Masterplan are not located on the same site, or in close proximity to, the listed heritage item it is not considered necessary for the new works to relate architecturally to the Administrative Headquarters of the Seventh Day Adventist Church.

<i>Will the additions visually dominate the heritage item? How has this been minimised?</i>	As can be seen in Figures 5.4 and 5.5, the new buildings which are located well within the Hospital site, will not visually dominate the listed heritage item, the Administrative Headquarters of the Seventh Day Adventist Church.
<i>Will the public, and users of the item, still be able to view and appreciate its significance?</i>	The public and users of the Administrative Headquarters of the Seventh Day Adventist Church will still be able to view and appreciate its significance.

‘Bethel’ House

It is proposed to re-locate ‘Bethel’ House, and its museum collection to the location shown in Figure 5.1. There are no “questions to be answered” in NSW Heritage Office publication *Statements of Heritage Impact* for the re-location of buildings. Those most applicable are considered to be those included below for demolition of a building or structure.

Question to be answered	Comment
<i>Have all options for retention and adaptive re-use been explored?</i>	<p>All options for the retention and use of ‘Bethel’ House in its current location have been explored.</p> <p>This would impede future expansion of the hospital facilities and is therefore not considered to be a viable option for its owners and managers.</p>
<i>Can all of the significant elements of the heritage item be kept and any new development be located elsewhere on the site?</i>	<p>All of the significant elements of ‘Bethel’ House are to be retained. The historic museum collection is to be removed, catalogued, and stored elsewhere on the site during the re-location phase.</p> <p>The following actions are recommended as part of the re-location process:</p> <ul style="list-style-type: none"> • Concurrent removal, storage and re-location of the flag pole and Nurses’ Memorial Fountain at the front of ‘Bethel’ House • Removal of the intrusive verandah additions to ‘Bethel’ House in order to reveal its original form • The construction of a sympathetic, pavilion style addition to house, display and maintain the extensive museum collection. Salvaged doors and windows from the Shannon Wing could be incorporated into this addition.
<i>Is demolition essential at this time or can it be postponed in case future circumstances make its retention and conservation more feasible?</i>	It is necessary to re-locate ‘Bethel’ House as part of the current Masterplanning of the Sydney Adventist Hospital. Postponing its re-location will not make its in-situ retention more feasible and will impede future expansion of the hospital.
<i>Has the advice of a heritage consultant been sought? Have the consultant’s recommendations been implemented? If not, why not?</i>	The advice of Graham Brooks and Associates, Heritage Consultants, has been sought and is to be implemented as part of the Masterplanning process.

Shannon Wing

Question to be answered	Comment
<i>Have all options for retention and adaptive re-use been explored?</i>	All options for the retention and adaptive re-use of the Shannon Wing have been explored. It is essential to the efficient operation of the Sydney Adventist Hospital that its buildings be closely linked, and proximate to existing services.
<i>Can all of the significant elements of the heritage item be kept and any new development be located elsewhere on the site?</i>	It is recommended that building materials are salvaged from the Shannon Wing during its demolition. Elements such as doors and windows could be used in the construction of an extension to the relocated 'Bethel' House, and salvaged bricks could be used in the site landscaping. Any building materials not retained and re-used on site should be recycled and made available for sale by an established dealer in second hand heritage building materials.
<i>Is demolition essential at this time or can it be postponed in case future circumstances make its retention and conservation more feasible?</i>	Future circumstances are unlikely to make the retention and conservation of the Shannon Wing more feasible. There have been considerable changes in the technology and application of medical services in the twentieth and twenty first centuries. The internal spaces of the Shannon Wing lack flexibility and are not considered suitable for the provision of contemporary, or future hospital services.
<i>Has the advice of a heritage consultant been sought? Have the consultant's recommendations been implemented? If not, why not?</i>	The advice of Graham Brooks and Associates, Heritage Consultants, has been sought and is to be implemented as part of the Masterplanning process.

5.7 Summary of Heritage Impact

As a result of earlier Hospital upgrading and expansion programs both 'Bethel' House and the Shannon Wing have lost their original setting and context, and have had their integrity compromised.

As such, in the context of the planned future hospital expansion and redevelopment the re-location of 'Bethel' House and the demolition of the Shannon Wing is supported.

An archival photographic recording, mitigating the impact of this re-location and demolition has already been completed, in accordance with the Draft Statement of Commitments for Major Project (MP) 07_0166 Concept Plan for Wahroonga Estate.

Conclusions and Recommendations

6.0

6.1 Conclusions

- No part of the subject site, The Sydney Adventist Hospital at 185 Fox Valley Road, is listed as an item of heritage significance in a statutory instrument.
- It is located in the vicinity of a locally listed heritage item, the Administrative Headquarters of Seventh Day Adventist Church, at 148 Fox Valley Road, Wahroohga
- The Administrative Headquarters is located to the east of the Sydney Adventist Hospital site, and is separated from it by the width of the roadway.
- The proposed development will have no adverse heritage impact on the established significance of the Seventh Day Adventist Church Administrative Headquarters.
- 'Bethel' House and the Merritt Kellogg Museum collection it contains are to be re-located as part of Stage 3 of the proposed development.
- All of the significant elements of 'Bethel' House and its museum collection are to be retained and re-located.
- It is proposed to demolish the existing Shannon Wing, as part of Stage 3, to allow the construction of a new multi-storey hospital ward building.
- An archival photographic recording of 'Bethel' House and the Shannon Wing has been completed, as noted in the Draft Statement of Commitments for Major Project (MP) 07_0166 Concept Plan for the Wahroonga Estate Redevelopment. It is considered that this adequately mitigates the impact of the re-location and demolition
- An Interpretation Strategy for the Seventh Day Adventist Hospital and its associated buildings has been prepared, as noted in the Draft Statement of Commitments for Major Project (MP) 07_0166 Concept Plan for the Wahroonga Estate Redevelopment.

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6.2 Recommendations

- The following actions are recommended as part of the process of re-locating 'Bethel' House:
 - Concurrent removal, storage and re-location of the flag pole and Nurses' Memorial Fountain at the front of 'Bethel' House
 - Removal of the intrusive verandah additions to 'Bethel' House in order to reveal its original form
 - The construction of a sympathetic, pavilion style addition to house, display and maintain the extensive museum collection.
- It is recommended that building materials are salvaged from the Shannon Wing during its demolition. Elements such as doors and windows could be used in the construction of an extension to the relocated 'Bethel' House, and salvaged bricks could be used in the site landscaping. Any building materials not retained and re-used on site should be recycled and made available for sale by an established dealer in second hand heritage building materials.
- Graham Brooks and Associates has no hesitation, from a heritage perspective, in recommending the application for approval.

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7.0

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