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Wahroonga Adventist School
Fox Valley Road, Wahroonga

Statement of Heritage Impact



March 2013

Issue	Description	Date	Issued By
A	Preliminary Draft	21/12/2012	GL
B	Draft for client review	7/01/2013	GL
C	Final Draft	15/03/2013	GL
D	Report Finalised	15/03/2013	GL

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Introduction

1.0

1.1 Background

The subject site, at 157-185 Fox Valley Road, Wahroonga is part of the site known as the Wahroonga Estate that was declared a State Significant Site in December 2009. Concept Plan Approval for redevelopment of the subject site was granted as part of the Wahroonga Estate Redevelopment Concept Plan, issued by the Department of Planning on 31 March 2010, as Major Project No. 07_0166.

The *State Environmental Planning Policy (Major Development) Amendment (UTS Ku-ring-gai Campus and Wahroonga Estate) 2012*, gazetted on 21 December 2012, transferred planning controls for the majority of the Wahroonga Estate to the *Ku-ring-gai Planning Scheme Ordinance*.

This report has been prepared as part of the Environmental Impact Statement (EIS) for State Significant Development (SSD) application number SSD 5535, Wahroonga Adventist School. It evaluates the proposed development, designed by Stanton Dahl Architects.

The Director General's Environmental Assessment Requirements (DGRs) for this application include the following in relation to heritage:

10. Heritage

A statement of significance and an assessment of the impact on the heritage significance of any heritage items and/or conservation areas should be undertaken in accordance with the guidelines in the NSW Heritage Manual if relevant.

1.2 Report Objectives

The objective of this Statement of Heritage Impact is to determine the impact of the proposed development on the established significance of the heritage item in its vicinity.

1.3 Methodology and Structure

This Statement of Heritage Impact 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 (now the Heritage Branch of the NSW Office of Environment and Heritage) 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 157-185 Fox Valley Road, is located on the western side of the street, north of the Sydney Adventist Hospital, as shown in Figures 1.1 and 1.2. It is described by NSW Land and Property Information (LPI) as part of Lot 621 DP 1128314, Lots 1 and 2 DP 834960, Lots 1 and 7 DP 834961, Lots 1, 2, 3 and 4 DP 8349767.

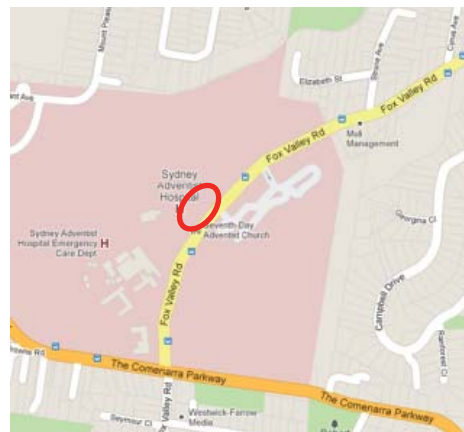


Figure 1.1
Location map showing the approximate location of the subject site marked with a red circle

Source: street-directory.com

1.5 Heritage Management Framework

Environment Protection and Biodiversity Conservation Act 1999 (EPBC Act)

The *EPBC Act* provides a legal framework to protect and manage nationally and internationally important flora, fauna, ecological communities and heritage places — defined in the *EPBC Act* as matters of national environmental significance.

The seven matters of national environmental significance to which the *EPBC Act* applies are:

- world heritage sites
- national heritage places
- wetlands of international importance (often called ‘Ramsar’ wetlands after the international treaty under which such wetlands are listed)
- nationally threatened species and ecological communities
- migratory species
- Commonwealth marine areas
- nuclear actions.

In addition, the *EPBC Act* confers jurisdiction over actions that have a significant environmental impact on Commonwealth land, or that are to be carried out by a Commonwealth agency (even if that significant impact is not on one of the seven matters of ‘national environmental significance’).

As the subject site is not included on the World Heritage List, National Heritage List or Commonwealth Heritage List there are no heritage approvals required under the *EPBC Act*.



Figure 1.2
Aerial photograph showing the approximate location of the subject site marked with a red circle

Source: NSW LPI 2012

Australian Heritage Council Act 2003

The *Australian Heritage Council Act 2003* established the Australian Heritage Council, as an independent expert advisory body on heritage matters. The Australian Heritage Council is the principal adviser to the Australian Government on heritage matters. The Council assesses nominations for the National Heritage List, the Commonwealth Heritage List and the List of Overseas Places of Historic Significance to Australia.

As the subject site is not included on the World Heritage List, National Heritage List or Commonwealth Heritage List, and the development is not being undertaken by a Commonwealth agency there are no provisions of this act applicable to the proposed development.

NSW Heritage Act 1977

The *NSW Heritage Act 1977* (Amended) is an act to conserve the environmental heritage of New South Wales. The Act established the Heritage Council of NSW, and the State Heritage Register.

Section 60 of the NSW Heritage Act requires approval be gained from the Heritage Council when making changes to a heritage place listed on the State Heritage Register.

As no part of the subject site is not included on the State Heritage Register there is no requirement under the *NSW Heritage Act* to seek approval from the NSW Heritage Council for this application.

Ku-ring-gai Planning Scheme Ordinance

The subject site, within the Ku-ring-gai Local Government Area, is subject to the following heritage provisions of the *Ku-ring-gai Planning Scheme Ordinance (KPSO)* Schedule 2 Part IIIC Wahroonga Estate site applicable to non-indigenous heritage.

26R Heritage conservation

(1) Objectives

The objectives of this clause are:

(a) to conserve the environmental heritage of the Wahroonga Estate site, and

(b) to conserve the heritage significance of heritage items and heritage conservation areas including associated fabric, settings and views, and

(4) Effect on heritage significance

The consent authority must, before granting consent under this clause, consider the effect of the proposed development on the heritage significance of the heritage item concerned.

(8) For the purposes of paragraph (b) of the definition of heritage item in clause 2 (1), the location and nature of a heritage item is specified in the following Table:

*Administrative headquarters, Seventh Day Adventist Church
148 Fox Valley Road, Wahroonga
Lot 621, DP 1128314*



Figure 1.3

The Ku-ring-gai Planning Scheme Ordinance - Wahroonga Estate Heritage Map showing the location of the subject site marked with a red arrow, the Administrative Headquarters of the Seventh Day Adventist Church, at 148 Fox Valley Road, Wahroonga, coloured brown, and an item of Aboriginal significance located off the Comenarra Parkway coloured yellow

Source: http://www.kmc.nsw.gov.au/resources/documents/Wahroonga_heritage_map.pdf

Lot 621 DP 1128314 includes areas of land on both sides of Fox Valley Road, as indicated in Figure 1.4. Although the Administrative Headquarters of the Seventh Day Adventist Church, at 148 Fox Valley Road, Wahroonga, and part of the subject site, are both located within Lot 621 DP 1128314 they are on opposite sides of Fox Valley Road.

For the purposes of this heritage impact assessment the subject site is considered to be in the vicinity of the listed heritage item, the Administrative Headquarters of the Seventh Day Adventist Church.

NSW Environmental Planning and Assessment Act 1979 (EP&A Act)

The DGRs for SSD 5535, Wahroonga Adventist School, note the EIS is to be consistent with the requirements of the *Environmental Planning and Assessment Regulation 2000 (Regulations)*.

Clause 228(2)(e) of the Regulations requires consideration of “any effect on a locality, place or building having aesthetic, anthropological, archaeological, architectural, cultural, historical, scientific or social significance or other special value for present or future generations”.

As such, assessment of this application must take into consideration the potential impact of the proposed development on the heritage significance of the Administrative Headquarters of Seventh Day Adventist Church at 148 Fox Valley Road.

1.6 Authorship

This report has been prepared by Gail Lynch, Associate Director, of Graham Brooks and Associates Pty Ltd, and has been reviewed by the Director, Graham Brooks. 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 analysis of the European built significance of the site. Recommendations have been made on the basis of documentary evidence viewed and inspection of the existing fabric.

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

This report only addresses the relevant heritage planning provisions and does not address general planning or environmental management considerations.



Figure 1.4
Aerial photograph showing Lot 621 DP 1128314, highlighted in yellow, includes areas of land on both sides of Fox Valley Road. Part of the subject, circled in red, site is located within this land parcel, as is the Administrative Headquarters of the Seventh Day Adventists, marked with an arrow.

Source: NSW LPI 2012

Site Description & Historical Context

2.0

2.1 Introduction

The historical information in sections 2.3 - 2.4 of this report 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 Site Description

The aerial photograph in Figure 2.1 shows the location of the subject site in relation to the Seventh Day Adventist Hospital, with the Seventh Day Adventist Church seen immediately to its south and the Administrative Headquarters on the opposite side of Fox Valley Road.



Figure 2.1
Aerial photograph showing the approximate boundaries of the subject site outlined in red. The existing buildings shown on the subject site in this image have been removed

Source: Cumberland Ecology



Figure 2.2
View of Fox Valley Road looking north, with the subject site seen on the left and the Seventh Day Adventist Administrative Headquarters seen on the right



Figure 2.3
View of Fox Valley Road looking south to the Seventh Day Adventist Hospital from the vicinity of the subject site



Figure 2.4
Partial view of the subject site from the Seventh Day Adventist Administrative Headquarters showing the demountable school buildings that are to be replaced



Figure 2.5
Partial view of the subject site from the Seventh Day Adventist Administrative Headquarters



Figure 2.6
Seventh Day Adventist Church, immediately south of the subject site



Figure 2.7
The Seventh Day Adventist Administrative Headquarters at 148 Fox Valley Road, opposite the subject site



2.3 Historical 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 Gurringai 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. Business people 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 an 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.

2.4 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 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.

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

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.

2.5 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.

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

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

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

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



Figure 2.8
Ellen Gould White

Source: Numbers, *Prophetess of Health*

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 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

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

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

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 hydrotherapy (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 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

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

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.

2.6 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 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

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, Wairoonga Estate Redevelopment, p.22

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



Figure 2.9
Dr Merritt Kellogg with his wife Eleanor

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



Figure 2.10
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

2.7 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

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

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



Figure 2.11
View of the Sanitarium within its setting, 1904

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



Figure 2.12
1910 colour postcard of the Sydney Sanitarium

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

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

2.8 Staff Housing³⁴

Housing for the staff at the Hospital was initially provided nearby in Fox Valley Road. The earliest buildings, timber framed weatherboard Federation style workers cottages, were built near Strone Avenue. Further dwellings, of brick and tile construction, were added in the 1930s and 1940s. In the 1950s, 1960s and 1970s staff accommodation was also built on the north side of Comenarra Parkway and in Mount Pleasant Avenue.

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 Wahoonga Estate Redevelopment, p.35.

34 AMBS Wahoonga Estate Redevelopment, p.39



Figure 2.13
Undated photograph of "Bethel" House before the verandahs were enclosed

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



Figure 2.14
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 2.15
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*

2.9 Hospital 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.³⁵

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.

³⁵ Patrick, *The San*, p.84



Figure 2.16
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 2.17
1928



Figure 2.18
1934



Figure 2.19
1942

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."*

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."*³⁶

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.

36 Sydney Morning Herald, 3 April, 1933

2.10 Hospital 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 2.20 - 2.22 indicate the changes that have occurred at the Sydney Adventist Hospital site between 1943 and 1973.

2.11 Schooling³⁷

The first purpose built Wahroonga Adventist School building was a small timber building sited at the rear of the present day shop at 124 Fox Valley Road. In September 1922 the school was relocated to a two room timber building, sited to the north of the present day Mission Hostel at 172 Fox Valley Road.

Increasing student numbers prompted the initial construction of the current school at the corner of Fox Valley Road and The Comenarra Parkway, which opened in 1941. These facilities were extended in the 1960s and the 1970s, and again in 2000-2.

In 2012 a group of demountable buildings were located on part of the subject site to complement the school facilities.



Figure 2.20
1943 aerial photograph

Source: NSW Department of Lands

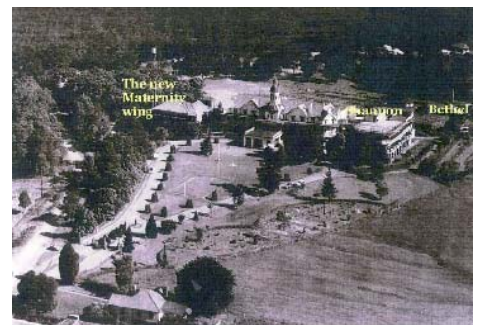


Figure 2.21
Circa 1950 photograph

Source: AMBS, Wahroonga Estate
Redevelopment Heritage Impact Statement

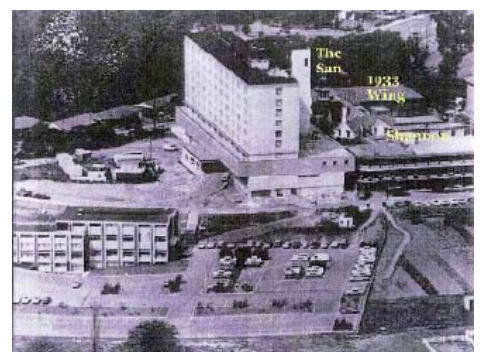


Figure 2.22
1973 photograph

Source: AMBS, Wahroonga Estate
Redevelopment Heritage Impact Statement

37 AMBS Wahroonga Estate Redevelopment, p.35

Description of the Proposal

3.0

The proposed development, designed by Stanton Dahl Architects is detailed in the plans that accompany this application. It includes the staged construction of a four storey educational establishment with associated sporting facilities, car parking and kiss-and-drop facilities and the removal of the existing demountable classrooms from the site. The aim of the proposal is to provide an educational establishment for Kindergarten to Year 12 students.

The new school campus will consist of three new buildings - Junior, Middle and Senior Schools - to be staged with school growth. The architectural expression of the building forms have been articulated to achieve appropriate scale within the surrounding context. The building facades presenting to Fox Valley Road include horizontally expressed projecting screens over a ground floor plinth, and modulated panels. The palette of materials proposed includes brickwork, pre-cast concrete, pre-finished cladding and coloured metal screens.

The proposed new buildings are setback from Fox Valley Road in a similar alignment to the Seventh Day Adventist Church, immediately south of the site.



Figure 3.1
The proposed development

Source: Stanton Dahl Architects

Assessment of Heritage Impact

4.0

4.1 Introduction

This Statement of Heritage Impact has been prepared in relation to the following impact assessment criteria, the *Ku-ring-gai Planning Scheme Ordinance (KPSO)* and the New South Wales Heritage Office (now the Heritage Branch of the NSW Office of Environment and Heritage) guidelines, *Altering Heritage Assets* and *Statements of Heritage Impact*.

This section of the report provides a detailed analysis of the statutory controls applying to this site, with regard to heritage.

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

The subject site is in the vicinity of the Administrative Headquarters of the Seventh Day Adventist Church, listed as an item of local heritage significance under the *KPSO*. 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.

4.3 Evaluation Against the Guidelines of the NSW Heritage Branch

The NSW Heritage Office (now the Heritage Branch of the NSW Office of Environment and Heritage) has published a series of criteria for the assessment of heritage impact.

The relevant 'questions to be answered' in the *NSW Heritage Manual* 'Statements of Heritage Impact' guidelines relating to development adjacent to a heritage item are addressed below.

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>	The impact of the proposed development on the Administrative Headquarters building is minimised by the extensive physical separation provided by the generous setbacks of the new buildings and the width of Fox Valley Road, and the visual separation provided by the established street vegetation.
<i>Why is the new development required to be adjacent to a heritage item?</i>	The subject site and the Administrative Headquarters of the Seventh Day Adventist Church are both located in Fox Valley Road. As such any development in this part of the Wairoonga Estate 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>	<p>As the subject site is separated from this heritage item by the roadway of Fox Valley Road there will be no impact on the available views to the Administrative Headquarters building.</p> <p>Although there will be a change in the composition of the view from this building views are not identified as an integral part of the significance of this heritage item.</p> <p>As such it is considered that the proposed development will not have an adverse affect on the views to, and from, the Administrative Headquarters of the Seventh Day Adventist Church.</p>
<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>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.

4.4 Evaluation Against the Ku-ring-gai Planning Scheme Ordinance

The site is subject to the following heritage provisions of the *Ku-ring-gai Planning Scheme Ordinance (KPSO)* Schedule 2 Part IIIC Wahroonga Estate site applicable to non-indigenous heritage:

26R Heritage conservation

(1) Objectives

The objectives of this clause are:

(a) to conserve the environmental heritage of the Wahroonga Estate site, and

(b) to conserve the heritage significance of heritage items and heritage conservation areas including associated fabric, settings and views, and

(4) Effect on heritage significance

The consent authority must, before granting consent under this clause, consider the effect of the proposed development on the heritage significance of the heritage item concerned.

(8) For the purposes of paragraph (b) of the definition of heritage item in clause 2 (1), the location and nature of a heritage item is specified in the following Table:

*Administrative headquarters, Seventh Day Adventist Church
148 Fox Valley Road, Wahroonga
Lot 621, DP 1128314*

As noted above, 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.

The proposed development is physically and visually separated from this heritage item by the width of Fox Valley Road and the established vegetation on the western side of the street.

The new development is a clearly contemporary element in the locality and does not seek to mimic the architectural characteristics of the heritage item in its vicinity.

The extension of the educational facilities on this site will complement the significance of the Administrative Headquarters of the Seventh Day Adventists by supporting the Seventh Day Adventist community in the locality.

Therefore, it is considered that the proposed development will have no adverse impact on the established heritage significance of the Administrative Headquarters of the Seventh Day Adventist Church, or on its setting and views.

Conclusions and Recommendation

5.0

5.1 Conclusions

- No part of the subject site, at 157-185 Fox Valley Road, Wahroonga, is listed as an item of heritage significance in any statutory instrument.
- It is located in the vicinity of the Administrative Headquarters of the Seventh Day Adventist, at 148 Fox Valley Road, a listed heritage item of local significance under the *Ku-ring-gai Planning Scheme Ordinance* Schedule 2 Part IIC Wahroonga Estate site.
- The Administrative Headquarters is located to the east of the subject site, on the opposite side of the road, separated by the width of the roadway.
- The proposed development will have no adverse impact on the established heritage significance of the Administrative Headquarters of the Seventh Day Adventist Church.

5.2 Recommendation

- The consent authority should have no hesitation, from a heritage perspective, in approving the application.

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6.0

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