

# Expert Witness Statement to Panel

Amendment C387 to the  
Melbourne Planning Scheme

588-600 Little Collins Street, Melbourne

Prepared under instruction from Best Hooper Lawyers  
August 2021

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## 1.0 Introduction

1. The following statement of evidence was prepared under instruction from Best Hooper Lawyers on behalf of the registered proprietor of the subject property at 588-600 Little Collins Street, Melbourne. It comments on the heritage considerations associated with the site and with Amendment C387 to the Melbourne Planning Scheme. Amendment C387 seeks to implement the recommendations of the Hoddle Grid Heritage Review (July 2020) on a permanent basis and apply the Heritage Overlay to 133 individual places, revise the boundary of four existing individual Heritage Overlays, and apply the Heritage Overlay to five precincts including one precinct extension.
2. As part of Amendment C387, it is proposed that a permanent individual Heritage Overlay control be introduced over the subject site at 588-600 Little Collins Street, Melbourne. I have been instructed to prepare a statement of expert evidence considering the heritage significance of the subject property and the appropriateness of the proposed overlay.
3. This statement was prepared with assistance from Carolynne Baker of my office. The views expressed are my own.
4. There is no private or business relationship between me and the party(s) for whom this report is prepared other than that associated with the preparation of this statement and associated advice on heritage issues associated with Amendment C387.

## 2.0 Sources of Information

5. The analysis below draws upon several site visits and an inspection of the environs of the site, along with a review of the relevant heritage studies and documents including the documentation associated with *Melbourne Planning Scheme Amendments C386 and C387*, the *Summary of Submissions and Management Responses* (18 May, 2021), and the letter to the City of Melbourne prepared by Best Hooper Lawyers dated 17 December 2020. We have also referenced the full citation for the site provided in the exhibited *Hoddle Grid Heritage Review* Volume 2B July 2020 (Context Pty Ltd & GJM Heritage, 2020). Reference is also made to the *Central Activities District Conservation Study* (1985), *Central City Heritage Study Review* (1993), *Review of Heritage Overlay Listings in the CBD* (2002) and the *Central City Heritage Review* (2011).
6. Other documents referred to include the *Guide to Expert Evidence* (April 2019), the *Victoria Planning Provisions Practice Note 1: Applying the Heritage Overlay* (August 2018), the *Victorian Heritage Register Criteria Threshold Guidelines*, and the document entitled *Guidance on identifying places and objects of state-level social value in Victoria* (4 April 2019).

7. Historical MMBW plans of the area, Sands & McDougall Directories, and the State Library of Victoria's Online Picture Collection have also been consulted. Other sources are referenced throughout.

### 3.0 Author Qualifications

8. A statement of my qualifications and experience with respect to urban conservation issues is appended to this report. Note that I have provided expert witness evidence on similar matters before the VCAT, Panels Victoria, the Heritage Council and the Building Appeals Board on numerous occasions in the past, and have been retained in such matters variously by municipal councils, owners, developers and objectors to planning proposals.

### 4.0 Declaration

9. I declare that I have made all the inquiries that I believe are desirable and appropriate, and that no matters of significance which I regard as relevant have to my knowledge been withheld from the Panel.

A handwritten signature in black ink, appearing to read 'Bryce Raworth', with a stylized flourish at the end.

BRYCE RAWORTH



## 5.0 History and Description

10. The subject site at 588-600 Little Collins Street, Melbourne, is located on the north side of Little Collins between Spencer Street to the west and King Street to the east.
11. The building on the site is the Stella Maris Seafarers' Centre, a double storey concrete framed and concrete brick structure purpose-built for this use in 1972 and expanded with further additions in 1981. The building is of a generally utilitarian, low key character, with decoration limited to the breeze block screen walls, and a single cantilevered sign. The main frontage comprises a primary facade of seven bays at zero setback to Little Collins Street. The ground floor facade includes a recessed entry porch, concrete breeze block screen walls and a vehicle entry, with the first floor a blank concrete block wall with a continuous row of top light windows extending across the facade. A narrower secondary structure is located on the west side of the site at a modest setback and is of a similar character, albeit with larger first floor windows. The building is spatially separated from the neighbouring building to the west by a gated driveway running along its western site boundary. External concrete elements have been painted. The roof is flat in profile.



Figure 1      *Front facade of the Stella Maris Seafarers' Centre at 588-600 Little Collins Street, Melbourne.*

12. The first section of the Stella Maris Seafarers' Centre – then known as the Stella Maris Centre for Seafarers – was constructed c1972-73 although the centre had previously been running from the former warehouse buildings that existed on the site at that time.<sup>1</sup> Fr Kevin Quinlan, who was appointed the first full-time Port Chaplain in 1960, managed the work of the International Apostleship of the Sea in Melbourne Port and formed the Stella Maris entity in Melbourne.<sup>2</sup>

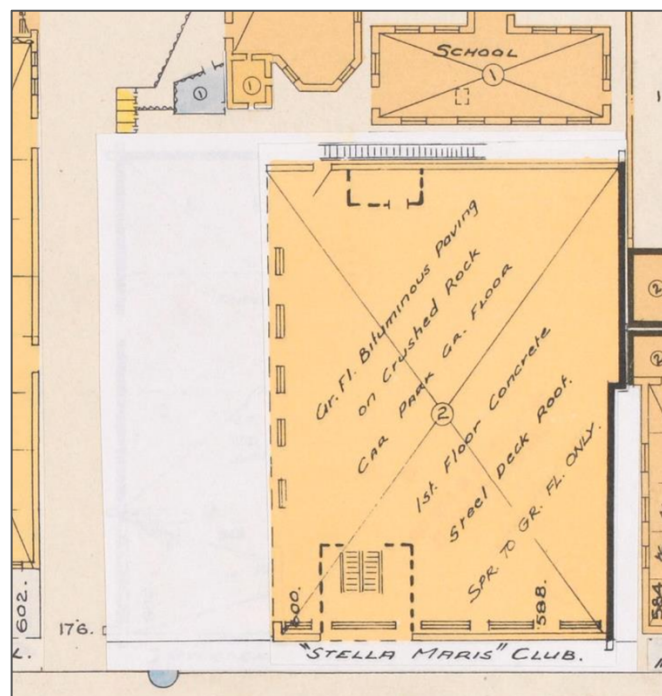


Figure 2 Detail of the Mahlstedt Fire Survey Plan showing the new club premises c1972. Source: Mahlstedt Map section 1, no 23, 1948, State Library of Victoria Online Picture Collection.

13. In June 1972, a building application was lodged with the City of Melbourne to build a new double-storey 'non-residential'-12-02 club building to replace the old warehouses on site at an estimated cost of \$175,000.<sup>3</sup> The building contractors were Civil & Civic Pty Ltd working

<sup>1</sup> The 'Maris Club' is listed as being at 588 Little Collins St in the Sands & McDougall Directory of 1970; no occupant is listed in 1965.

<sup>2</sup> Stella Maris Seafarers' Centre website, [www.stellamaris.org.au](http://www.stellamaris.org.au). Retrieved 14/07/2021.

<sup>3</sup> Melbourne Building Application Index cited in the citation for the Stella Maris Seafarers' Centre, *Hoddle Grid Heritage Review Volume 2b: Postwar Thematic and Environmental History and Postwar Places*, Context, July 2020, p.831.

on behalf of the Roman Catholic Trusts' Corporation for the Diocese of Melbourne.<sup>4</sup> It is not known whether an architect helped prepared these initial plans.

14. The Stella Maris Centre building originally operated as a non-residential club and contained a lounge, a bar, a small chapel with chaplain's room, a kitchen and dining space, a games room and other smaller storage rooms. Club facilities were located on the first floor, with the ground floor to either side of the entrance lobby serving predominantly as a car park.<sup>5</sup> The ground floor plan of the club building is shown on the Mahlstedt Fire Survey Plan first published in 1948 (but amended post-1972) (Figure 2).

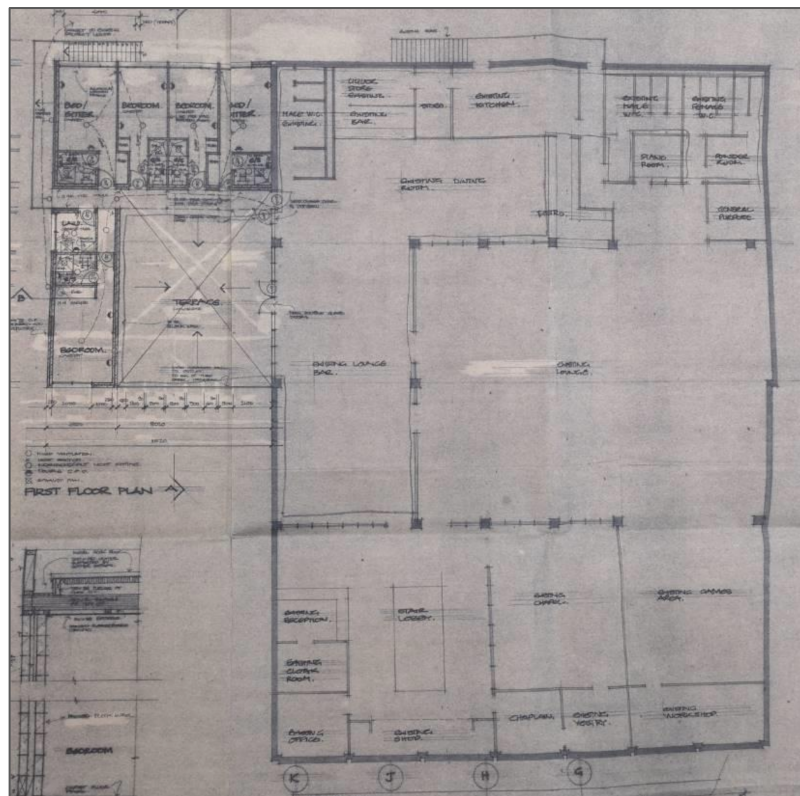


Figure 3 Part of the c1981 first floor plan for additions and alterations to the Stella Maris Seafarers' Centre. Source: Citation for the Stella Maris Seafarers' Centre, Hoddle Grid Heritage Review Volume 2b, p.833. Originally sourced at PROV VPRS 7882/P1 Unit 2017.

<sup>4</sup> PROV VPRS 7882/P1 unit 2017 cited in the citation for the Stella Maris Seafarers' Centre, Hoddle Grid Heritage Review Volume 2b: Postwar Thematic and Environmental History and Postwar Places, Context, July 2020, p.831.

<sup>5</sup> PROV VPRS 7882/P1 unit 2017 cited in the citation for the Stella Maris Seafarers' Centre, Hoddle Grid Heritage Review Volume 2b: Postwar Thematic and Environmental History and Postwar Places, Context, July 2020, p.831.

15. In May 1981 an application was lodged for alterations and additions to convert the original building to a residential club (MBAI). The plans were prepared by the architectural and town planning firm, A K Lines, MacFarlane & Marshall, while the John Holland Group carried out construction.<sup>6</sup>
16. The c1981 plans show that a double-storey addition of face concrete blockwork was added to the northwest corner of the c1972 building. This addition contained five ensuite bedrooms at the upper level as well as a terrace looking out towards Little Collins Street. Undercover car parking was accommodated at ground floor level. A new staircase was constructed to the north of the building.
17. By December 1981, three further applications for various alterations and additions to the club building were submitted to a total estimated cost of \$325,000 (MBAI). Most notably, an extension was added to the recessed portion of the building to the west: this resulted in the open-air terrace section being enclosed by walls on all sides. In addition, the upper storey was extended with a rectangular section of concrete masonry, slightly recessed from the original facade. It is not known when exactly this section was constructed.
18. The Stella Maris Seafarers' Centre continues to provide welfare services to seafarers to this day.
19. Although the site at 588-600 Little Collins Street effectively has its own frontage and street address, it shares a title with the site at 631-651 Bourke Street to the north, on which stands the St Augustine's Roman Catholic Church and former school (*Figure 7*). The site at 631-651 Bourke Street is identified as a place of State significance and is included on the Victorian Heritage Register as VHR No. H0002.

6

PROV VPRS 7882/P1 unit 2017 cited in the citation for the Stella Maris Seafarers' Centre, *Hoddle Grid Heritage Review Volume 2b: Postwar Thematic and Environmental History and Postwar Places*, Context, July 2020, p.832.





Figure 4      *The Stella Maris Seafarers' Centre at 588-600 Little Collins Street, Melbourne.*



Figure 5      *The recessed part of the facade at 588-600 Little Collins Street, Melbourne.*



Figure 6 View down the western driveway of the Stella Maris Seafarers' Centre.



Figure 7 St Augustine's Church (c1869) at 631-651 Bourke Street to the rear of the subject site.



## 6.0 Heritage Status

20. The Stella Maris Seafarers' Centre at 588-600 Little Collins Street, Melbourne, is currently subject to an interim Heritage Overlay, identified as HO1355 in the Schedule to the Heritage Overlay of the Melbourne Planning Scheme, which has an expiry date of 29/05/2022 (Figure 8). No external paint controls, internal alteration controls or tree controls apply under the provisions of HO1355.
21. It is proposed for this to become a permanent control as part of Amendment C387 to the Melbourne Planning Scheme.



*Figure 8 Part of proposed exhibited Heritage Overlay Map 8 showing the location and extent of HO1355 (shaded red) as well as some of the nearby sites that are also subject to interim heritage overlay controls.*

22. The Stella Maris Seafarers' Centre has not been identified in any of the previous heritage studies that analysed the significance of buildings within the Central Business District, the various studies undertaken prior to the *Hoddle Grid Review*. The building was not graded or identified as being of individual local significance in either the 1985 *Central Activities District Conservation Study*, the 1993 *Central City Heritage Study Review*, the 2002 *Review of Heritage Overlay listings in the CBD*, or the 2011 *Central City Heritage Review*.

## 7.0 Proposed Statement of Significance

23. The proposed Statement of Significance for the Stella Maris Seafarers' Centre, as provided in the Hoddle Grid Review (Context & GJM Heritage, 2020) and included the documentation for planning scheme Amendment C387, reads as follows:

*What is significant?*

*Stella Maris Seafarer's Centre at 588-600 Little Collins Street, Melbourne, a postwar club building built in 1972 and extended in 1981, is significant.*

*Elements that contribute to the significance of the place include (but are not limited to):*

- *Early building form;*
- *The 1981 additions that consolidated and extended the use by Stella Maris; and*
- *The building's use as Stella Maris Seafarer's Centre.*

*How it is significant?*

*The Stella Maris Seafarer's Centre at 588-600 Little Collins Street is of historical and social significance to the City of Melbourne.*

*Why it is significant?*

*The Stella Maris Seafarer's Centre is historically significant for the tangible evidence it provides of part of the history of Melbourne as a trading port, and of the prevailing concerns for the religious, moral and social welfare of people in the shipping trade. The place has a long association with the adjoining St Augustine's Church through its role from the late 1960s in continuing the Catholic Church's official missionary work to provide pastoral care, services and support for seafaring people, begun by the Church in the mid-nineteenth century. It is also important for its links to St Augustine's Church (631-653 Bourke Street) built in 1867, one of Melbourne's oldest Catholic churches, and the associated St Vincent de Paul Society, whose members were active in caring for seafarers from the late 1880s. (Criterion A)*

*The Stella Maris Seafarer's Centre is of social significance for its strong association with a Catholic community of lay staff and volunteers, and religious staff, that offer a dedicated mission to seafarers through their work at the Centre and at Melbourne port. The Stella Maris Seafarers' Centre was created through the efforts of this community, and the association is long-standing. The social significance of the Stella Maris Seafarer's Centre is reflected through a strong sense of connection and shared community identity along with a sense of ownership and pride in the Centre as a place and the services offered. (Criterion G)*



## 8.0 Analysis

24. The following analyses the significance of the Stella Maris Seafarers' Centre, and assesses whether the building is of sufficient significance to warrant the introduction of a permanent individual heritage overlay.
25. The citation does not identify the building as being of any architectural significance and this aspect of the assessment is supported. The building is architecturally undistinguished, and is of a utilitarian design. There is no evidence it received any reportage in the architectural press, and no newspaper articles noting the building's opening have been located.
26. Despite having been constructed less than fifty years ago, the building is not intact to its original form. Nor does it make a notable architectural contribution to its adjacent streetscape or the setting of nearby heritage buildings. Indeed, the architecture is generic and says little of its use or broader associations. Furthermore, there is no legible link between the Stella Maris Seafarers' Centre and the broader complex of church buildings to the north of the site facing Collins Street.
27. The lack of architectural significance stands in stark contrast to perhaps the single most comparable building in Melbourne, namely the 1916 Missions to Seamen building at 717 Flinders Street. Although this building shares similar social aspirations (albeit of substantially longer duration), the 1916 building is of architectural significance as a notable eclectic example of Spanish Mission combined with English Arts and Crafts influenced design and is included on the Victorian Heritage Register as Place No. H1496.

### Historical and social significance

28. The citation identifies the building as being of historical and social significance. In our view, while the Stella Maris Seafarers' Centre may reasonably be seen as having some limited historic and social significance, this significance is not of a degree and extent that warrants a heritage control.
29. The citation includes a summary history of Stella Maris in the broader context of Catholic Church welfare organisations:

*The Stella Maris is a global organisation established by the Catholic Church as part of its global part of the St Vincent de Paul Society (founded in Melbourne in 1854 at St Francis' in Lonsdale Street) and then as a separate organisation in 1960. Archbishop Mannix (Archbishop of Melbourne 1917-63) was instrumental in the founding of the institute in 1931 (SMSC 2018). In 1934, women from the Central Telephone Exchange formed a group to help care for seafarers and became known as the Stella Maris Ladies Auxiliary. In 1946, Les Royal carried on the care of visiting seafarers in Melbourne (SMSC 2018).*

*Stella Maris is closely linked to the Apostleship of the Sea which was formed in England out of the Apostolate of Prayer. The Apostolate of Prayer first posted devotional magazines and books to 12 ships, and with the Society of St Vincent de Paul commenced visiting seafarers in three British ports in 1893. Catholic centres were established in other countries progressively and these activities gained formal recognition by Pope Pius XI in 1922. He encouraged the Apostleship of the Sea to extend its mission to the oceans and shores of all the hemispheres (ASA 2018; SMSC 2018).*

*The Apostleship of the Sea was formally established in Melbourne 1960 with the appointment of Fr Kevin Quinlan as the first full-time Port Chaplain. He oversaw the integration of the work of the International Apostleship of the Sea in the Melbourne Port and formed the Stella Maris as a separate organisation in Melbourne (SMSC 2018).*

30. With respect to historic significance, Stella Maris is an organisation of relatively recent origin locally, having only been founded in 1960. By comparison, the closely linked St Vincent de Paul Society was founded in Melbourne in 1854.
31. The site at 588-600 Little Collins Street was not used by Stella Maris prior to the 1960s, with the first stage of the existing Stella Maris Seafarers' Centre having only been constructed in c1972-73. That is to say, the age of the building and the Centre's association with the site are reasonably recent. St Augustine's Church has operated on the broader site since the 1860s. The comment that the 'place had a long association with the adjoining St Augustine's Church' refers to an association of less than 50 years, 60 years if one counts the period prior to the building being constructed, ie approximately a third of the history of St Augustine's. This represents only a fraction of the time in which the Catholic Church has been active on the broader site and involved in the provision of social welfare in Melbourne, including welfare to seafarers.
32. The site may have some significance as a focal point for seamen's welfare, but whether this association necessarily translates into individual significance at the local level is questionable. All buildings by definition possesses an identifiable community of users – whether the place is of a sufficiently elevated importance to society at large to be considered socially significant is the key issue. The presence of the Centre and its activities within the community are not, in my experience, widely known in Melbourne or considered iconic. Rather, its activities relate to a relatively small number of users and providers within the City of Melbourne. That community is understood as small when compared with those who may be associated with churches, schools or hotel buildings for example, which makes this less of a basis on which to argue for its social significance. The period of Stella Maris's association with the site is also that in which sea transportation arguably became less socially significant to Melbourne than in previous eras due to the introduction of mass air travel.

33. The citation provides no information about the historical provision of welfare services to mariners in Melbourne by non-Catholic religious organisations or by unions or other professional organisations.
34. The site and other charities associated with the Catholic Church's missionary work are briefly mentioned in the 'Postwar Thematic Environmental History' of the *Hoddle Grid Heritage Review* in Section 4.3 'Providing health and welfare services' as follows:

*Health, welfare and education services were historically established in Melbourne's city centre. The Stella Maris Seafarer's Centre at 588-600 Little Collins Street (1972-73) was one of many charities established as part of the Catholic Church's official missionary work to provide pastoral care, services and support for seafarers.<sup>7</sup>*

#### The Victorian Heritage Register Criteria and Threshold Guidelines

35. Despite having been developed to help determine whether a place is of state significance, the *Victorian Heritage Register Criteria and Threshold Guidelines* establish a methodology that is also useful to help determine whether a place or object is likely to satisfy the local level threshold for each heritage assessment criterion. These guidelines set out the following tests:
  - Step 1 sets out a basic test for satisfying each criterion. If the test is not met, the criterion is unlikely to be satisfied.
  - Step 2 sets out a basic test for determining the level of significance. If the specified level of significance – in this case local – is not met, the criterion is unlikely to be satisfied at the required threshold.
  - Step 3 sets out a list of exclusion guidelines by which a place/object will generally be disqualified from being able to satisfy the criterion at the local level. If one of the exclusion guidelines is triggered, the criterion is unlikely to be satisfied at the required threshold.
36. Having followed this approach, if a place appears to meet the local threshold for one or more criterion, then the place may, at the discretion of either the independent Planning Panel or the Minister, be included in the schedule to the Heritage Overlay. The various steps and tests for each criterion are reproduced in italics as follows, with our response below each.

<sup>7</sup> *Hoddle Grid Heritage Review Volume 2b: Postwar Thematic and Environmental History and Postwar Places, Context, July 2020, p.22.*

## CRITERION A

### Basic test 1

*The place/object has a CLEAR ASSOCIATION with an event, phase, period, process, function, movement, custom or way of life in [the City of Melbourne's] cultural history.*

37. The place has an association with the social welfare of seamen through the presence of the Stella Maris Seafarers' Centre on the site since the building's construction. Commencing only in 1972, this association is relatively recent, however, in the context of the intercolonial and international shipping industry that has been active in Melbourne since the 1830s and 1840s. Seamen's welfare organisations were operating around Melbourne much earlier than Stella Maris, as evidenced by the Missions to Seamen building at 717 Flinders Street (1916). The Catholic Church has numerous welfare organisations that are more historic than this, including the associated St Vincent de Paul Society and St Augustine's Church.

### Basic test 2

*The association of the place/object to the event, phase, etc IS EVIDENT in the physical fabric of the place/object and/or in documentary resources or oral history.*

38. There is nothing in the external fabric which identifies the subject building as being associated with Stella Maris, the Catholic Church or the social welfare of seamen. While it is recognised that it was built for this purpose, and thus has a design tailored for its proposed use at the time of construction, subsequently altered, this is not externally apparent in the fabric in any obvious manner. The design is not considered unusual or unique.

### Basic test 3

*The EVENT, PHASE, etc is of HISTORICAL IMPORTANCE, having made a strong or influential contribution to [the City of Melbourne].*

39. The social welfare of seamen from the 1970s-2020s, while certainly of importance and value to the seafaring community, was not a widespread or notable activity in the CBD and inner Melbourne during the period since 1972. It is likely to have been of more historical importance in previous eras before widespread air travel and international communications.

## CRITERION G

### Tests for Step 1

- a) What is the community or cultural group?
- b) What is the intensity of the attachment?
- c) What is the time depth of the attachment?

40. The place has had an association with visiting seamen as a community, although the extent and importance of this has not been demonstrated or documented, with seamen having associations with similar places at many ports. Indeed, the Stella Maris website states that there are 11 centres around Australia and more than 350 around the world.<sup>8</sup>
41. It is identified in the citation as having associations with Catholic community of lay staff and volunteers, and religious staff. However, is this association of local significance, or simply the sort of association common to any and all church and community places, or any hospital, retreat or medical clinic? The latter would appear more likely.
42. The association is historically recent in terms of the Catholic Church's much longer involvement in the provision of social welfare services in Melbourne from the early years of the colony.

Tests for Step 2

- a) *Does the social value resonate at a [local] level, i.e. across the 'broader Melbourne community'?*
  - b) *Is the social value part of an event or story that contributes to '[Melbourne]'s identity'?*
- 
43. Step 2 is the principal test for determining the appropriate level of significance. In order to satisfy Step 2 of Criterion G, it is necessary to demonstrate that the social significance of the site resonates at a local level in the CBD and the City of Melbourne (Figure 11). Resonance has been introduced as a key conceptual term used to describe the way in which a place may exert an influence at either a state or local level.
  44. Although it is posited that the building is of social significance, no evidence is provided to demonstrate that the building strongly contributes to Melbourne's identity at a local level. The presence and role of the place are not well known to the people of Melbourne outside the circle of providers and the immediate church context. Although undoubtedly having social value, the activity is not considered to be widespread or widely known within the broader Melbourne community. No evidence has been supplied to suggest that the social significance of the place is particularly influential. Furthermore, shipping no longer plays as central a role in Melbourne's culture as it did before the advent of mass air travel.
  45. While the social value of providing services to seamen is part of a larger story of social services provided by Catholic and other church organisations, the activities of this place contribute a relatively small portion of that story as a relatively recent and little-known centre. As such, it is not seen to 'contribute to Melbourne's identity', and in fact does so far less than the adjoining church and many other social service providers.

<sup>8</sup> SMSC website, [www.stellamaris.org.au](http://www.stellamaris.org.au). Retrieved 14/07/2021.

46. To accurately corroborate a criterion and threshold finding, some comparative analysis is required to substantiate the significance of each place. The comparative analysis should draw on other similar places within the study area, including those previously included in a heritage register or overlay. The process is essentially a comparative one within the local area.



Figure 9 The c1916 Missions to Seafarers building at 717 Flinders Street. Source: [www.doigarchitecture.com.au](http://www.doigarchitecture.com.au).

47. Although a comparative analysis has been included as part of the citation, it fails to compare these buildings in any meaningful way. For instance, the Stella Maris Seafarers' Centre is compared to the c1916 Missions to Seafarers at 717 Flinders Street (VHR H1496; HO650), but fails to note that the Missions to Seafarers has been in continuous operation for a much greater period of time – over one hundred years – and occupies a building with a much greater degree of architectural and aesthetic significance (Figure 9).
48. For its enduring association and use for social purposes, the Stella Maris building is also compared to the Lyceum Club at 2-18 Ridgeway Place, Melbourne (c1959). This club is identified as being significant as the largest and most important club for professional women in Victoria, and it seems likely that its social significance does extend at least to the local area and quite possibly more broadly. However, the relative significance of the two sites is not compared.

49. And the third building to which the Stella Maris Seafarers' Centre is compared is the YWCA building at 489 Elizabeth Street. Although this building was constructed at a similar time and for a social purpose, having been built in 1975 as a place in which to nurture the physical and spiritual well-being of young women, it is included within a broader proposed precinct (HO1125) so is not directly comparable to the subject site at an individual threshold level.
50. Although the 'Postwar Thematic Environmental History' notes that the Stella Maris Seafarers' Centre was one of many charities established as part of the Catholic Church's official missionary work to provide pastoral services and support for seafarers, none of the sites from which these charities operated are included as part of the comparative analysis.<sup>9</sup>
51. One difficulty in this particular instance is that only a few postwar buildings within the Hoddle Grid have previously been assessed. Few buildings from this period are therefore currently included in the Heritage Overlay on a permanent basis. However, it is still necessary to clearly and rigorously substantiate the significance of the place as a basis for its inclusion in the Heritage Overlay.
52. Even if it could be shown that the building was of social significance at a local level, this association is not readily legible in the built fabric. With respect to places that are deemed to be of significance for historical or social reasons, the VPP Practice Note 1 (expand) states that:

*Planning is about managing the environment and its changes. An appropriate test for a potential heritage place to pass in order to apply the Heritage Overlay is that it has 'something' to be managed. This 'something' is usually tangible but it may, for example, be an absence of built form or the presence of some other special characteristic. If such things are present, there will be something to manage and the Heritage Overlay may be applied.*

*If not, a commemorative plaque is an appropriate way of signifying the importance of the place to the local community.*

53. Looking beyond questions of criteria and thresholds, it is acknowledged there are some circumstances where the presence of a Heritage Overlay does not necessarily preclude the redevelopment of a site, including demolition, particularly in the case of places which are primarily or solely of social or historical significance. This may be in the context of an appropriate interpretation strategy to mark the site's history and role in an ongoing manner. Interpretation rather than retention of fabric would be a sufficient memorial to the modest heritage interest of this site.

<sup>9</sup> *Hoddle Grid Heritage Review Volume 2b: Postwar Thematic and Environmental History and Postwar Places, Context, July 2020, p.22.*

## 9.0 Conclusion

54. In conclusion, while the subject site may be of some limited historical and social interest, it is not of sufficient historical significance to warrant an individual Heritage Overlay control as proposed by Amendment C387 to the Melbourne Planning Scheme. The period of association of the Stella Maris Seafarers' Centre with the site is too recent for the place to be meaningfully considered of historical significance. The identified social significance is narrow and modest in nature, particularly relative to more substantial institutions of longer active life. Nor has any evidence been provided that the place meets the minimum threshold of social significance required to warrant an individual heritage overlay.
55. Moreover, any interest the building may have in these terms is not readily interpreted from the external appearance of the building, which is relatively mute in terms of its use and the associated activities. For these reasons, I am of the view that the Stella Maris Seafarers' Centre at 588-600 Little Collins Street is not of a sufficient degree of significance to warrant either the current interim control or the introduction of a permanent Heritage Overlay. On this basis, it should be removed from the proposed Amendment C387 to the Melbourne Planning Scheme.



## 4. GUIDELINES FOR THE HERITAGE ASSESSMENT CRITERIA

### CRITERION A: IMPORTANCE TO THE COURSE OR PATTERN OF VICTORIA'S CULTURAL HISTORY

A place or object is likely to satisfy this criterion at the state level only if **all** of the following requisites are met:

#### STEP 1: A BASIC TEST FOR SATISFYING CRITERION A

The place/object has a **CLEAR ASSOCIATION** with an event, phase, period, process, function, movement, custom or way of life in Victoria's cultural history.

+

The association of the place/object to the event, phase, etc **IS EVIDENT** in the physical fabric of the place/object and/or in documentary resources or oral history.

+

The **EVENT, PHASE**, etc is of **HISTORICAL IMPORTANCE**, having made a strong or influential contribution to Victoria.

=

**CRITERION A IS LIKELY TO BE SATISFIED**

+

#### STEP 2: A BASIC TEST FOR DETERMINING STATE LEVEL SIGNIFICANCE

The place/object allows the clear association with the event, phase etc. of historical importance to be **UNDERSTOOD BETTER THAN MOST OTHER PLACES OR OBJECTS IN VICTORIA WITH SUBSTANTIALLY THE SAME ASSOCIATION**.

=

**CRITERION A IS LIKELY TO BE RELEVANT AT THE STATE LEVEL**

**Note:** the sub-themes in *Victoria's Framework of Historical Themes* will assist in understanding the events, phases, periods, processes, functions, movements, customs and ways of life in Victoria's history.

#### STEP 3: EXCLUSION GUIDELINES FOR CRITERION A

The place or object is unlikely to satisfy this criterion at the state level if any of the following conditions apply:

<b>XA1</b>	<b>Poor, indirect or unproven association</b>	The association of the place/object to the historically important event, phase etc <b>is either incidental</b> (minor, secondary) <b>or cannot be substantiated</b> . For instance, every rural property is not important in demonstrating the spread of European settlement or pastoral land use across Victoria and a 'legend' relating to a place or object needs to be backed up by strong documentary or other evidence if the place/object is to be registered on the basis of that story.
<b>XA2</b>	<b>Low or questionable historical importance</b>	The place/object has an association with, or demonstrates evidence of, an historical event, phase etc that is <b>of low or questionable historical importance</b> , i.e. the event, phase etc has not made a strong or influential contribution to Victoria. For example, the recreational pursuit of table tennis is considered to be a niche activity that has not made a strong or influential contribution to the state.
<b>XA3</b>	<b>Poor evidence</b>	<b>No reliable or verifiable physical, documentary or oral history evidence remains</b> to demonstrate the association of the place/object with an historical event, phase etc.

Figure 10 Guidelines for Assessing Criterion A. Source: Victorian Heritage Register Criteria and Threshold Guidelines (endorsed December 2012, and reviewed and updated 3 December 2020).

## CRITERION G: STRONG OR SPECIAL ASSOCIATION WITH A PARTICULAR PRESENT-DAY COMMUNITY OR CULTURAL GROUP FOR SOCIAL, CULTURAL OR SPIRITUAL REASONS.

### What is social value?

Social value is a collective attachment to a place or object that embodies meanings and values that are important to a community or cultural group. The reasons for the attachment may be spiritual, religious, cultural, political or derived from common experience. The attachment of the relevant community with the place/object may be evident in its physical fabric and/or revealed through background research, direct community engagement, observational techniques or media analysis that demonstrate customary usage, access, symbolism or other community function.

### STEP 1: DEMONSTRATING SOCIAL VALUE

Does evidence exist that the place/object demonstrates social value to a community or cultural group in the present day in the context of its cultural heritage significance? Evidence must be provided that the following **three** facets of social value are all met as defined below:

- a) **Existence of a community or cultural group.**
- b) **Existence of a strong attachment of a community or cultural group to a place or object.**
- c) **Existence of a time depth to that attachment.**

#### Tests for Step 1 (all need to be met)

a) What is the community or cultural group?	A community or cultural group is a group of people who share a common interest, including an experience, purpose, belief system, culture, ethnicity or values. The members are connected through a common interest or cause and may: <ul style="list-style-type: none"> <li>live or meet in the same locality, or</li> <li>were once located together and are now geographically dispersed, or</li> <li>may have never met in person (for example are a virtual group and interact online).</li> </ul>
b) What is the intensity of the attachment?	Attachment describes people's connection to a place or object. This includes feelings, memories and associations that are important to a community or cultural group's sense of identity, as well as practices, expressions and representations. The reason(s) may be related to a common cause, experience, ideal, belief or cultural practice. The intensity of attachment to place – from ordinary to profound – can fluctuate over time. The nature of the attachment may vary within the community or cultural group but <b>must be strong or special</b> . The place or object may be a source of positive association for some people and negative association for others.
c) What is the time depth of the attachment?	<ul style="list-style-type: none"> <li>i) Time depth is the length of time over which a community or cultural group's connection to place can be demonstrated to have endured. An appropriate time depth to underpin social value will typically be of long standing (a generation, or 25 to 30 years, may be accepted as a rough guide). OR</li> <li>ii) Time depth can be of more recent origin, often provoked by a sense of loss or change, including change of use. People are sometimes unaware of their attachment to a place/object until it is under threat. <i>If the time depth is of this type, specific evidence should be provided as to why it should be considered a facet of social value.</i></li> </ul>

### STEP 2: DEMONSTRATING SOCIAL VALUE AT THE STATE LEVEL

Evidence must be provided for the **RESONANCE** at the state level of the social value of a place/object demonstrated at Step 1, that is: **the social value resonates across the broader Victorian community as part of a story that contributes to Victoria's identity**. In this context 'resonance' means the extent to which the social value of a place/object can be demonstrated to exert an influence.

#### Tests for Step 2 (both need to be met)

a) Does the social value resonate at a state level, i.e. across the 'broader Victorian community'?	The 'broader Victorian community' is the population of Victoria (i.e. the people) who live across the state and/or those who share a common geographical connection to Victoria. To meet Criterion G at a state level, the social value of the place/object must resonate beyond a particular local, social or cultural community and into the 'broader Victorian community'.
b) Is the social value part of an event or story that contributes to 'Victoria's identity'?	Victoria's identity includes the events and/or themes that underpin the stories that Victoria tells about itself. To meet Criterion G at a state level, the place/object must be associated with, represent or be identified with an established or emerging story or theme that contributes to or forms part of Victoria's identity.

### STEP 3: EXCLUSION GUIDELINES FOR CRITERION G

The place or object is unlikely to satisfy this criterion at the state level if any of the following conditions apply:

<b>XG1</b>	<b>Lack of a community or cultural group</b>	As required under Step 1(a).
<b>XG2</b>	<b>Lack of a strong or special attachment</b>	As required under Step 1(b).
<b>XG3</b>	<b>Lack of time depth (ie: lack of existence)</b>	As required under Step 1(c).
<b>XG4</b>	<b>Not resonant across the broader Victorian community</b>	The social value does not exert an influence across the Victorian community as required under Step 2(a).
<b>XG5</b>	<b>Not part of Victoria's identity</b>	The social value is not associated with, nor represents, nor is identified with an established or emerging story or theme that contributes to or forms part of Victoria's identity, as required under Step 2(b).
<b>XG6</b>	<b>The social value is historical rather than in the present day</b>	The association with the community, or the community itself, no longer exists. In this case it may be relevant to consider the cultural heritage significance of the place/object under Criterion A.
<b>XG7</b>	<b>No association between the social value and the place/object</b>	The place/object does not demonstrate social value because there is no association or low association between the proposed social value and the place/object.

Figure 11 Guidelines for Assessing Criterion G. Source: Victorian Heritage Register Criteria and Threshold Guidelines (endorsed December 2012, and reviewed and updated 3 December 2020).

# Bryce Raworth

CONSERVATION | HERITAGE

## BRYCE RAWORTH

### M. ARCH., B. A. (HONS), ICCROM (ARCH)

Bryce Raworth has worked with issues relating to heritage and conservation since the mid-1980s, and has specialised in this area since establishing his own consultant practice in 1991. His company, **Bryce Raworth Pty Ltd, Conservation • Heritage**, provides a range of heritage services, including the assessment of the significance of particular sites, preparation of conservation analyses and management plans, design and/or restoration advice for interventions into significant buildings, and detailed advice regarding the resolution of technical problems relating to deteriorating or damaged building fabric.

From 2004-2011 Raworth was a member of the Official Establishments Trust, which advises on the conservation and improvement of Admiralty House and Kirribilli House in Sydney and Government House and The Lodge in Canberra. As a member of the former Historic Buildings Council in Victoria, sitting on the Council's permit, planning and community relations committees, Raworth has been involved with the registration and permit processes for many registered historic buildings. In 1996 he was appointed an alternate member of the new Heritage Council, the successor the Historic Buildings Council, and in 1998 was made a full member.

At present he provides regular advice to architects and private owners on technical, architectural and planning issues relative to the conservation and adaptation of historic buildings, and is occasionally called upon to provide expert advice before the VCAT. He is currently the conservation consultant for the cities of Frankston, Kingston and Stonnington, and is a member of the Advisory Board to the Australian Centre for Architectural History, Urban and Cultural Heritage, University of Melbourne (ACAHUCH).

With respect to historic precincts, the company has provided detailed advice towards the resolution of heritage issues along the Upfield railway line. The company is currently contributing to redevelopment plans for the former Coburg Prisons Complex (comprising Pentridge Prison and the Metropolitan Prison) and the former Albion Explosives Factory, Maribyrnong. In 1993 Bryce Raworth led a consultant team which reviewed the City of Melbourne's conservation data and controls for the CBD, and in 1997 **Bryce Raworth Pty Ltd** revised the former City of South Melbourne Conservation Study with respect to the area within the present City of Melbourne. The firm is completing documentation for significant heritage places and areas in the City of Stonnington on an ongoing basis.

In recent years **Bryce Raworth Pty Ltd** has also provided documentation and advice during construction on the restoration of a number of key registered and heritage overlay buildings, including the Ebenezer Mission church and outbuildings, Antwerp; the former MMTB Building, Bourke Street West, Melbourne; the former Martin & Pleasance Building, 178 Collins Street, Melbourne; the former Uniting Church, Howe Crescent, South Melbourne; Heide I & II, Heide Museum of Modern Art, Bulleen; Melbourne Grammar School, South Yarra; various guard towers and other buildings, Pentridge Prison, Coburg; and Coriyule Homestead, Curlewis.

**BRYCE RAWORTH**  
M. ARCH., B. A. (HONS), ICCROM (ARCH)

Professional Status:	Conservation Consultant and Architectural Historian
Current Positions:	Conservation Consultant to the cities of Kingston, Frankston and Stonnington
Organisation Membership:	Australian Institute of Architects  VPELA (Victorian Planning and Environmental Law Association)
Professional Experience:	<p>independent practice as conservation consultant and architectural historian from January 1991 (ongoing). Services include: identification and assessment of the significance of sites and complexes; preparation of guidelines regarding the safeguarding of significant sites; provision of technical, design and planning advice to architects, owners and government on issues relating to the conservation of sites of cultural significance; expert witness advice on conservation issues before the VCAT</p> <p>member, Historic Buildings Council (architectural historian's chair) 1993-1996; member, Heritage Council (architect's chair) 1998-2002</p> <p>conservation consultant to the cities of Brighton, Northcote and Sandringham (1989 only), Essendon, Hawthorn and Kew (1989-1994), Melbourne (1992-2009) and Prahran (1992-1994)</p> <p>established the Metropolitan Heritage Advisory Service on behalf of the Ministry for Planning &amp; Environment - this service was offered to the cities of Brighton, Essendon, Hawthorn, Kew, Northcote and Sandringham in 1989-90</p>
Studies:	<p>Certificate of Architectural Conservation, ICCROM (International Centre for the Study of the Preservation and the Restoration of Cultural Property at Rome), 1994</p> <p>Master of Architecture by thesis, University of Melbourne, 1993 (thesis: A Question of Style: Domestic Architecture in Melbourne, 1919-1942)</p> <p>B. Architecture (First Class Honours), University of Melbourne, 1986</p> <p>B. Arts (Second Class Honours, Division A), University of Melbourne, 1986</p>
Committee Membership:	<p>Member of Advisory Board, ACAHUCH (Australian Centre for Architectural History, Urban and Cultural Heritage, University of Melbourne)</p> <p>Twentieth Century Buildings Committee, National Trust of Australia (Victoria), 1990-1994 (Chairman 1992-1993)</p> <p>RAIA Jury, Conservation Category, 1995, 1996, 1998 and 2001 Awards (Chairman 1996 &amp; 1998)</p>
Awarded:	<p>Henry and Rachel Ackman Travelling Scholarship in Architecture, 1987-88</p> <p>JG Knight Award, conservation of Heide 1, Royal Australian Institute of Architects, Victorian Chapter, 2003</p> <p>Lachlan Macquarie Award for heritage (commendation), conservation of Heide 1, Royal Australian Institute of Architects National Award program, 2003</p> <p>Award for Heritage Architecture, conservation of Coriyule Homestead, Australian Institute of Architects, Victorian Chapter, 2015</p> <p>Award for Heritage Architecture, conservation of Coriyule Homestead, Australian Institute of Architects, National Awards, 2015</p> <p>Award for Heritage Architecture, conservation of Coriyule Homestead, Australian Institute of Architects, National Awards, 2015.</p>