

## HERITAGE ASSESSMENT REPORT

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**NAME:** First Church of Christ. Scientist

**PLACE:** 26476

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**ADDRESS:** 266 North Terrace, Adelaide, SA, 5000

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### HISTORY

#### General History of Church of Christ. Scientist (Christian Science)

The Church of Christ. Scientist was founded in 1879 by Mary Baker Eddy.<sup>1</sup> The foundation of Christ. Scientist worship is Eddy's book *Science and Health with Key to the Scriptures* (1875). The early members of the church came from other evangelical denominations and were students of Eddy. In coming to Eddy, they were seeking truth, and a church without creed to 'commemorate the world and the work of our Master'.<sup>2</sup> Eddy's aim was to reinstate primitive Christianity, and re-establish the lost element of healing. The church's philosophies ask the mind to accept reality is spiritual and eternal. It also promotes a change in the way a believer looks at and experiences everyday life.<sup>3</sup>

The first chapter of *Health and Science*, titled 'Prayer', is the core principle of Christian Science. Other chapters include 'Genesis and Creation', 'Animal Magnetism', 'Spiritualism' and the 'Practice and Teaching of Christian Science'.<sup>4</sup>

Christ. Scientists believe they should be 'spiritual and perfect, not material and imperfect'.<sup>5</sup> They are taught to fight off the mortal mind – the source of error. The mortal mind was blamed for all wrongs including illness, accidents, misfortune and sadness. Christ. Scientists believe the mortal mind can be used for metaphysical healing. The process involves reversing negative mental patterns into positive ones which can then lead to healing. Prayer and study were undertaken to fight off the mortal mind and to discover the divine mind.<sup>6</sup>

The Church headquarters, or 'Mother Church' is in Boston. Today they have congregations in 58 countries. There are no ordained ministers but each local church consists of the Pastor Emeritus, a Board of Directors, and a President, a Clerk, a Treasurer and two Readers.<sup>7</sup> They have a Sunday service, similar to other church services with hymns and prayers, and a Wednesday evening discussion session where anecdotes of the healing powers of the Master are shared. Instead of services they read extracts from the bible and *Science and Health with Key to the Scriptures*. No sacraments are used and baptism is by spirit rather than water. The Eucharist is celebrated twice a year and is a spiritual communion with Christ, held in silence, without bread and wine.<sup>8</sup>

The First Church of Christ. Scientist experienced its greatest growth in America during the 1920s-1940s. It promoted success in business and self-improvement in every aspect of life. In America it attracted its congregation from both the middle classes and high society and was the wealthiest Christian denomination. Most practitioners were women, who were eager to fill positions of ecclesiastical authority denied by other churches of the period. After World War Two, the world wide attraction of Christ. Scientist diminished because practitioners realised the benefits of modern medicine, rather than a reliance on metaphysical healing.<sup>9</sup>

#### Mary Baker Eddy

Mary Baker Eddy was born in New Hampshire, USA, in 1821, into a Congregationalist household. She was the youngest of six children. Eddy married George Glover in 1843. Glover died six months later leaving her pregnant and destitute. After giving birth to her son, she moved back home with her mother. Soon after Eddy became chronically ill and was frequently bed ridden. It is believed she had postnatal depression and/or anaemia. After her mother died in 1849 her son was placed into foster care.<sup>10</sup>

In 1866, Eddy fell heavily on ice, incurring potentially fatal spinal injuries. It was while recovering that she studied the scriptures, including the healing miracles of Jesus and began to reinterpret the well-known verses of Genesis. At this time, Eddy married a dentist who she later divorced for desertion.<sup>11</sup>

Shortly after publishing her 1875 book, Eddy married one of her students in 1877 - Asa Gilbert Eddy. Her book appealed to a broad audience and in 1879 she founded the First Church of Christ, Scientist in Boston, Massachusetts. Eddy's early followers were the factory workers whom she met while living in boarding houses. In particular, women who were searching for a purpose in life and attracted by her 'intense personal charisma', sought her guidance and metaphysical healing.<sup>12</sup>

Over the next 20 years, Eddy revised her book *Science and Health* and produced a manual for the organisation of the new church. She also continued to explore the scriptures. Eddy founded 'The Christian Science Monitor' in 1908. 'The Christian Science Monitor' was published daily in North America and sent overseas as a weekly addition. Through the 'Monitor' Eddy aimed to illustrate hopeful and encouraging aspects of world news and promote constructive solutions to problems.<sup>13</sup>

Despite Eddy's followers believing that she would have eternal life, Eddy died of pneumonia in 1910, at the age of 89. At the time of her death she was a millionaire and renowned for having solely founded a religious movement.<sup>14</sup>

#### First Church of Christ, Scientist in South Australia

The Church of Christ, Scientist had humble beginnings in Adelaide in 1909 when a small group of adherents began to meet in private houses and/or a room in Victoria Place, off Wakefield Street. The first recorded meeting took place in rented rooms at 51 Angas Street in February 1918. The meetings were run by Mrs Hack (Chairperson), Miss Roach (Secretary), Mr & Mrs Walenn, Miss Jackson and Miss Dillon. Some months later, three of Alfred Corker Minchin's daughters - Mary, Lucy and Ruth began attending meetings. Minchin, was at that time the Director of the Adelaide Zoo.<sup>15</sup> The first congregation was dominated by women, whose needs were not being met by the prevailing medical orthodoxies.<sup>16</sup>

Negotiations began with the Mother Church in Boston and in November 1919, 16 members met in the Angas Street rooms to sign a membership book agreeing to uphold the tenets of Christian Science. Mrs Maud Walenn became the first authorised practitioner in Adelaide in 1922.<sup>17</sup>

Several different halls were used as meeting places prior to the construction of the current church on North Terrace in 1954-1957. These included:

- The Theosophical Society Hall, 33 Angas Street (1921-1922),
- Lister Hall, Hyde Street (1922-1926),
- Caledonian Hall, King William Street (1926-1936), and
- 120 Wakefield Street (1936-1957).<sup>18</sup>

The since demolished building on 120 Wakefield Street, was specifically modified for church use. It was an Art Deco styled building designed by Adelaide-based architect, WD Cowell. Financed and erected by an unspecified city estate in 1936 and leased by the church at that time, Cowell modified the interior to create an auditorium to seat 300 people. Further, he created spaces for a Sunday School Hall, Reading Room, Office, Salesroom and Committee and Readers' Rooms. Special attention was also paid to the acoustics, lighting and furnishings.<sup>19</sup>

The Church then purchased the subject North Terrace site in 1939, with the intention of reusing the existing footings of the incomplete Congregationalist City Temple, begun in 1916.<sup>20</sup> However, World War Two and subsequent building restrictions that lasted until 1953 hindered construction.<sup>21</sup> The Church initially commissioned the Adelaide-based firm

Russell and Yelland to design its new church building. A set of preliminary plans were first prepared in 1941 and second set in October 1945. In 1954, the church commissioned Woods, Bagot, Laybourne Smith & Irwin to prepare a third set of drawings. Construction began in 1954 and was completed in 1957.<sup>22</sup> A second Church of Christ. Scientist church was also built in 1959, at 402 Brighton Road, Hove.<sup>23</sup>

Despite the construction of a new 300 person church, the Christ. Scientists remained a small Adelaide-based congregation. If a congregation is less than 20 people it is known as a 'group'. Once a congregation achieves over 20 members it becomes a 'society'. The Adelaide Christ. Scientists did not become a society until 1941 and it wasn't until 1978 that they were recognised as a church by the Mother Church in Boston.<sup>24</sup> It was between the 1940s and 1970s that the South Australian First Church of Christ. Scientist had its largest membership. Three separate church groups were extant during this period: the Adelaide church, the Brighton church (1959- 2010)<sup>25</sup> and the Salisbury (1974-1991) church.<sup>26</sup> It is unclear where the Salisbury church group met but in accordance with church practices both halls and private residences would have been suitable. Unlike the churches of other Christian denominations, the healing and science-based methodology of Christ. Scientist means that the places where congregations meet have little spiritual connection with the practice of their faith.

South Australia's Christ. Scientists have always been numerically small. They are also regarded by major Christian denominations as unorthodox. As the practice of Christian Science is conducted largely through readings of the Bible, Eddy's book *Science and Health with Key to the Scriptures (1875)*, it's Quarterly Bible Lessons, lectures and testimonies of healing, followers do not need to attend a church to adhere to its philosophies.

Currently, the Church of Christ. Scientist in South Australia is in decline, evident through the closure of the Salisbury Church in 1991 and the Brighton Church in 2010. In addition, the Adelaide congregation has also reduced in number to the point where it is once again only a 'group', as its congregation numbers less than 20. As a consequence, the church no longer requires a building of the size of its current church on North Terrace and the remaining members are in the process of selling the church. They intend to find a smaller, alternative location for their Sunday service and Wednesday meeting.

#### Other twentieth century minor Christian denominations in South Australia

Early South Australian settlers had the freedom to choose which faith they followed. Therefore, most towns had more than one church illustrating each community's tolerance to accommodate a mix of Christian beliefs. Some of the more prominent minor denominations include:<sup>27</sup>

##### *Jehovah Witness*

The church of Jehovah Witness was first established in Adelaide in 1904 when Brother E.C Hennings, a Missionary from America, undertook a lecture tour of Australia. The first recorded person to 'accept the truth' in South Australia was Sarah Lander. By 1912 around 20 people were meeting for Sunday worship and week night meetings.<sup>28</sup>

There are currently around 16 Jehovah Witness 'kingdom halls' or churches in the State. There are no Jehovah Witness halls on the heritage register. In general, Jehovah Witness halls are architecturally nondescript, most being modest in size and architectural styling.

##### *Christadelphians*

The Christadelphians were first established in Goolwa, in 1878, when Mr Murray, a retired school teacher and Christadelphian, convinced Richard Kennett and his wife of the beliefs of the faith. A group of seven Christadelphians were meeting regularly in Goolwa by 1882. The religion expanded to Adelaide in 1886, when meetings were first held in private houses, and later in a Presbyterian Church on Wakefield Street. The first Christadelphian Hall was built at 105 Halifax Street in 1927.<sup>29</sup>

There are currently around 10 Christadelphian halls in South Australia. The first hall at 105 Halifax Street is a Local Heritage place and is an imposing two story building. Other halls vary in architectural style, some were purpose built while others, such as the South Adelaide Hall in Plympton was repurposed for their use.

#### *The Church of Jesus Christ of Latter Day Saints (LDS & Mormons)*

The Mormons first arrived in South Australia in the mid-1800s, when missionaries were sent to the colony from America. Small congregations initially met in halls. The Mormons built their first church on Wright Street in 1922. The Wright Street church remained their only church in metropolitan Adelaide until the 1950s. The Mormons experienced a period of growth during the 1950s-1970s. It was at this time that a number of new churches were built. New churches were built in Fitzroy (1957), Elizabeth (1963), Firlie (1963), Marion (late 1960s), and Fulham Gardens (1974).<sup>30</sup> The design of each of these churches is similar and is based on an American based model - each being a large building with a pitched roof. In 2000, a new Mormon Temple was opened in Marden. The ornate temple is situated on 6.94 acres and is built in white granite imported from Italy. The Mormon community have a strong connection to their places of worship and are often involved in the process of planning and building. The Church of Jesus Christ of Latter Day Saints continues to be a significant Christian denomination. In Australia, between 1950 and 1999, Mormon membership grew from 3,000 to 100,000.<sup>31</sup>

#### *Society of the New Church*

The Society of the New Church began in Adelaide, in 1844, when Jacob Pitman, a carpenter from England, started New Church services in his house. The congregation built a small rectangular church in Carrington Street, Adelaide in 1850. Pitman was replaced by Mr E. G. Day as leader, in 1859, after he left the State. A larger church was built in Hanson Street (now Pulteney Street) in 1872. The church continued to be used until 1965, when, due to diminishing numbers, the congregation moved to a smaller hall. A new church was built on Oaklands Road, Marion in 1971. This modest church continues to be used by the New Church today.<sup>32</sup>

Some other church groups, which no longer exist in South Australia, include the Metropolitan Church and the Liberal Catholic church. The former was established in Adelaide, in 1974, for Christian homosexuals. The latter established a congregation in Adelaide, in 1921, and claimed to be neither Catholic nor Protestant allowing freedom of interpretation of the scriptures.

The diversity of Christian denominations practiced in South Australia is a significant part of the State's religious history. As illustrated above, some denominations have a strong connection to their church buildings, while others do not. For those denominations where the connection is strong, the buildings are a symbol of their faith. However, where, like the Christ. Scientists, the connection between worship and built structure is incidental, their churches are simple structures with little religious iconography and are often little more than a place to meet.

#### First Church of Christ. Scientist Adelaide - development of subject church building

The allotment on which the current First Church of Christ. Scientist was erected was vacant in 1881(Smith Survey).<sup>33</sup> A photograph of North Terrace indicates that by the early 1900s the site was densely planted with a number of trees and featured a hedge along the North Terrace boundary.<sup>34</sup> The Reverend Paul Joseph, of the Hindmarsh Square Congregational Church, purchased the site in 1916, with the intention of building a new congregational church, to be known as the City Temple. Joseph was inspired by the work of Rev. Sylvester Horne at Whitfields England. Like Sylvester, he wanted to revitalise and modernise the church by creating a place where people could not only worship, but also socialise at any time of the night or day, seven days a week. Joseph was to receive a large inheritance from a relative in Tasmania and proposed to fund the project in full. He also secured bank finance using the Trust Deeds of the Congregational Church on Hindmarsh Square as security.<sup>35</sup>

Joseph commissioned Adelaide-based architect Charles W Rutt to design the building in 1916. Like most ecclesiastical buildings of its time, Rutt designed the Temple in the Gothic Revival style. Its detailing included the use of face red-brick, a blue brick base and cement dressings. An octagonal tower, each four stories high, was proposed for the two front corners. The proposed building included a centre gable, two arches and a recessed entrance. A five-light mullion window was incorporated into the larger of the two arches. A portion of the roof was to be flat and accessed from the towers. Joseph suggested developing it as a roof garden, while a further portion of the roof would slide open to provide natural ventilation. Natural lighting was provided on all four sides of the building and particular attention was to be paid to artificial lighting and ventilation, with seven electric exhaust fans proposed for ventilation. A pentagonal auditorium to seat up to 750 was to be located at ground floor and would contain a large rostrum and organ with organ loft. Two vestibules – one each accessible from the towers - as well as vestries were also accommodated on the ground floor. A gallery overlooked the space. The large basement contained spaces for a Sunday School, social work, smoking room, billiard room, nurse's room, ladies rest room and a temperance bar. The central rooms in the basement were designed so that their doors could be slid open to create a 'fair-sized' room.<sup>36</sup> Of interest, Rutt designed a similar octagonal plan, red-brick, Gothic Revival styled church for the Henley Beach Congregational Church (SHP14634) in 1923.

King & Son, based in Hindmarsh, was awarded the tender to construct the proposed City Temple in March 1916. Within months, progress on the building was halted when it was discovered that Joseph's proposed inheritance would not be realised. While the foundation stone had not been laid, a significant portion of basement and ground floor walling had been constructed.<sup>37</sup> Soon after the failure of the Temple project, Joseph enlisted in the Australian Imperial Force (AIF) and was deployed to France. He was killed in action at Monument Wood, Villers-Bretonneux, 3 May 1918.<sup>38</sup>

The partially constructed church building was sold to Mt Gambier-based Vincent Zed on 12 December 1919. Zed suggested that he would turn the partially constructed building into a coffee palace or flats.<sup>39</sup> Despite these plans, the site remained unaltered as a construction site until it was sold to the First Church of Christ. Scientist in 1939.

The First Church of Christ. Scientist commissioned Adelaide-based architects Russell and Yelland to design a church based on the existing footing layout. Plans were prepared in June 1941 and again in October 1945. As only plans and no elevations exist for the proposed church, it is unknown what style of church was intended. However, the firm designed at least two other churches in the 1940s. The first was extensive Gothic Revival style additions to All Saints Church, Broken Hill (1941). The other was the transformation of St Mark's Catholic Church, Port Pirie (1948-53) into a cathedral in the Romanesque style, after the church was destroyed by fire in 1947.<sup>40</sup>

The 1941 and subsequent 1945 plans for the First Church of Christ. Scientist church were not realised due to wartime materials and building restrictions. During World War Two all building works were controlled by national security regulations that gave priority to works related to the war effort. After the war, shortages in building materials resulted in a continuation of building restrictions. The restrictions lasted until 1953 for non-residential buildings.<sup>41</sup>

In 1954, the First Church of Christ. Scientist commissioned Adelaide-based architectural practice Woods, Bagot, Laybourne Smith & Irwin, to design another version of the church. Like the Russell and Yelland plans, the new design was required to incorporate the existing footings of the 1916 temple church. The 1954 plans for the church were signed by Louis Laybourne Smith. The press noted that the new church would be two levels and built with stone and brick. The main auditorium would hold 350 people and include a pipe organ, air conditioning and concealed lighting. A Sunday school room for 250 children and the church offices were accommodated in the basement. A reading and sales room, with direct access from Tavistock Street (now Frome Street) enabled the study or sale of church literature to members or the public. Construction of the church was awarded to local builder J

McDonough and began by early 1955. However, by the middle of 1955, McDonough was experiencing financial difficulties and building works halted. Woods, Bagot, Laybourne Smith & Irwin directly undertook the supervision of works and the church was completed in 1957.<sup>42</sup> Shopfront modifications to the reading and sales room occurred in 1973, designed by McIntosh Taylor Consultants.<sup>43</sup>

#### History of Louis Laybourne Smith

Louis Edouard Laybourne Smith was a prominent Adelaide architect who was first articulated to Edward Davies in 1901. Laybourne Smith was a significant local architect and was in practice until 13 September 1965, when he died at his desk. He was responsible for establishing South Australia's first School of Architecture at the South Australian School of Mines and Industries in 1906 and was the Head of School until 1951. In addition to his leading educational role, Laybourne Smith was also a well-regarded practicing architect. In his early years of practice, Laybourne Smith worked for Ernest Bayer, John Quiton Bruce and then Alfred Wells. It was while working with Wells that Laybourne Smith designed and built his own home (1911). His home was described as being 'startlingly modern' for the time.<sup>44</sup> While still a classically inspired, red-brick building, its low pitched roof, wide eave and lack of masonry above the windows reflects the influence of the North American Prairie style.

In 1914 he joined the firm Woods, Bagot & Jory and became a partner in 1915, upon Woods retirement. The firm was renamed Woods, Bagot, Jory & Laybourne Smith. Further partnership changes in 1930 resulted in the firm becoming Woods, Bagot, Laybourne Smith & Irwin. Laybourne Smith designed a variety of building types including ecclesiastical, educational, residential, medical and commercial. He also designed in a variety of architectural styles. However, he is most commonly associated with Interwar Georgian Revival and Inter-war Academic Classical styled buildings as typified by his work for the University of Adelaide.<sup>45</sup> The firm Woods, Bagot, Laybourne Smith and Irwin were the University of Adelaide Architect from 1920-late 1950s. While Bagot established the architectural style for the University's North Terrace Campus, a number of architects at the firm designed or collaborated on the design of the buildings.<sup>46</sup>

In addition to the First Church of Christ. Scientist, Laybourne Smith designed a number of churches, including the Dominican Cabra Convent Goodwood (1914) SHP14775, St Cuthbert's Prospect (1914) SHP14045 and the rebuilt St Paul's Retreat Glen Osmond (1920s) Local Heritage Place. The Catholic Church was an important client and Laybourne Smith designed the operating theatres (1929), Eastern Wing (1935), Chapel (1937) SHP13487 and Maternity Wing (1939-1940) Local Heritage Place at Calvary Hospital, North Adelaide. His early churches and the Chapel at Calvary were simple stripped versions of Federation and Interwar, Gothic and Romanesque revival styles of architecture.<sup>47</sup>

Laybourne Smith was attributed as the architect of a small number of South Australian buildings designed in the post-war modern style including: First Church of Christ. Scientist (1954-1957); Badger Laboratories (Organic Chemistry), University of Adelaide (1957); and Union Hall, University of Adelaide (1958 – now demolished). Both Union Hall and Badger Laboratories were a distinct modernist departure from the Northern Italian inspired architecture that both Bagot and Laybourne Smith provided for the University during the interwar period. In particular, Union Hall, now demolished, was an excellent early example of the modern movement style of architecture in South Australia. However, in their 2007 study of the building McDougall and Vines found evidence to suggest that Roy Wilson, a Melbourne trained architect who joined the firm in 1945, was involved in the design of Union Hall. It is also likely that other architects in the firm either designed or collaborated with Laybourne Smith in the design of the Badger Laboratories.<sup>48</sup>

## Chronology

- 1879 Church of Christ. Scientist founded.
- 1901 Louis Laybourne Smith is articled to Edward Davies and begins his architectural career.
- 1906 Louis Laybourne Smith establishes the Architecture School and the South Australian School of Mines and Industries.
- 1909 First meeting of the Church of Christ. Scientist in Adelaide.
- 1915 Louis Laybourne Smith becomes a partner at Wood, Bagot, Jory & Laybourne Smith
- 1916 Charles Rutt designs a Gothic styled church, known as the City Temple, for Reverend Paul Joseph on the corner of North Terrace and Tavistock Street, later known as Frome Street. Construction begins on the temple before financial difficulties result in the abandonment of the project.
- 1918 Church of Christ. Scientist rent rooms at 51 Angas Street, Adelaide for meetings.  
Rev Paul Joseph killed in action Monument Wood, Villers-Bretonneux, France.
- 1919 Negotiations began, with the Mother Church in Boston, to have the Adelaide Church officially recognised.  
The Adelaide congregation numbers 16.  
The site on the corner of North Terrace and Frome Street is sold to Mr Vincent Zed who leaves the property vacant and undertakes no further work on the partially constructed temple.
- 1920-  
late  
1950s Woods, Bagot, Laybourne Smith & Irwin are engaged as the University Architect for the University of Adelaide.
- 1922 Mrs Maud Waleen becomes the first authorised practitioner of Christ. Scientist in Adelaide.
- 1921-  
1922 The Theosophical Hall, 33 Angas Street is used for the First Church of Christ. Scientist meetings.
- 1922-  
1926 Lister Hall, Hyde Street is used for Christ. Scientist meetings.
- 1926-  
1936 Caledonian Hall, King William Street is used for Christ. Scientist meetings.
- 1936 Church of Christ. Scientist lease and operate a congregation from 120 Wakefield Street. The interior of the newly built Art Deco building is modified specifically for the Church of Christ. Scientists.
- 1936-  
1957 120 Wakefield Street is used for Christ. Scientist meetings.

- 1939 The First Church of Christ. Scientist purchase the site on the corner of North Terrace and Frome Street.
- 1941 Adelaide architects Russell and Yelland are commissioned to design a church for the North Terrace site.
- The Adelaide based Christ. Scientists achieve sufficient members (more than 20) to be recognised as a 'society' by the Mother Church.
- 1945 Russell and Yelland prepared further plans for the North Terrace church.
- 1954 Louis Laybourne Smith is commissioned by the Christ. Scientists to design a church for them based on the 1916 footings.
- 1954-1955 Financial difficulties, experienced by the builder J McDonough, hinder construction of the church. Woods, Bagot, Laybourne Smith & Irwin take over the management of the build.
- 1957 The First Church of Christ. Scientist church on North Terrace is completed and weekly meetings and services begin.
- 1959-2010 A second Church of Christ. Scientist church is built at 402 Brighton Road, Hove. Meetings and services continue until 2010, when the building is sold.
- 1965 Louis Laybourne Smith dies 13 September.
- 1973 Modifications to the reading room of the First Church of Christ. Scientist are carried out to the design of McIntosh Taylor Consultants.
- 1974-1991 A Christ. Scientist 'group' meets in Salisbury.
- 1978 The Adelaide-based Christ. Scientist congregation achieves sufficient members for the Mother Church to recognise the congregation as a 'Church'.
- 2017 The First Church of Christ. Scientist is placed on the market. Less than 20 Christ. Scientists use the church on a regular basis for weekly meetings and services.

## DESCRIPTION

### External

The Church of Christ. Scientist is a free standing, symmetrical, classically proportioned building with minimal applied architectural detail. The building is framed in reinforced concrete with red brick infill. The concrete frame is concealed and the bricks are of note, lower than standard bricks in height. Introduced into the otherwise plain walls are a series of roman lattice<sup>49</sup> precast concrete vents.

The North Terrace elevation features terrazzo steps, leading up to a colonnaded entrance, a key design characteristic of the building. The entrance features a classical emphatic portal which frames the main entrance and is faced with marble veneer. On either side of the portico are symmetrically placed windows, steel framed in construction. The windows and doors are vertical in proportion and have classically patterned window mullions. The main entrance doors are timber and are divided with vertical planes of marble, while the side windows are framed in concrete render. The building's parapets are dressed with a render vestigial classical cornice. A plant room is located to the rear of the building, at roof level.

This accommodates the building's air conditioning system and organ and is also built from red brick with a feature cornice. The Frome Street elevation features similar vertical windows, with render finished surrounds.

While not fitting into the correct era for the style, all of the above characteristics of the building illustrate typical characteristics of Inter-War Stripped Classical (c.1915-1940) architecture. However, the church design also incorporates the footing and basement of the earlier Gothic Revival styled church, resulting in the chamfered corners on the south and west elevations.

The façade of the building includes several lateral wall cracks, which could be the result of steel corrosion and expansion within the concrete frame. However, generally the building is very sound.

The external walls feature a plinth of cream coloured brick pavers laid to a height of about 1000mm. The pavers may be concealing earlier render that may have fretted due to age or salt damp. The west wall, which is largely hidden by the neighbouring building, does not feature a render, rather than brick plinth.

### Internal

The main entrance foyer and auditorium are the principal internal spaces of the building. Both of these areas are symmetrical in design and have had little alteration since construction.

The foyer provides a ceremonial entrance to the building, with the ceiling extending the full height of the building. The ceiling is plaster, painted blue and steps down slightly where it reaches the walls. The walls are unpainted and wood-float rendered, with expressed horizontal joints. The base of the walls feature a terrazzo skirting. Curved staircases on each side of the foyer lead up to entrances to the auditorium. The stairs are modernist in style, reflecting curves and streamlining common to the style, with a curved form, terrazzo steps and decorative steel and timber balustrading. The foyer also includes a rest room to the west side and a staircase to the east side, leading down to the basement.

A cloak room is sited off the upper landing to each stair. There is also a clerk's room on the east side of the landing. The auditorium floor is pitched down towards the rostrum and organ, which are centrally placed on the south side of the room. The main auditorium features rows of original, cinema style seating. Each side of the auditorium steps up to a gallery, which also features seating. The north wall of the auditorium is clad in acoustic board. All walls are trimmed with a timber veneer dado to one metre. The south, east and west walls are smooth plastered and are currently painted white. The ceiling is theatre-like in design and features blades of plaster with horizontal lighting and air conditioning vents. The ceiling line follows the pitch of the auditorium floor, pitching up and away from the rostrum area.

The wall above the rostrum and organ is framed by symmetrically placed, slender columns with a recessed infill grate, featuring a staggered, rectangular screen and curtains. The organ pipework is concealed behind.

On the west side of the rostrum is a sliding, solid, timber door. On the east side of the rostrum is another door that leads into the reading room. Stairs lead down to this area which is clad in glass and allows access to Frome Street. The area was altered by McIntosh, Taylor and Consultants, in 1973, to open up the space and install more glass.

In general, the current internal condition of the building is good. There are some lateral cracks in the walls, salt damp and falling damp in the stair well. These issues relate to general maintenance and are easily managed.

### Basement

The floor plan of the basement was based on the original 1916 design for the first church. The footings and some walls were retained. The rooms remain as they were on the 1954 plan. However, some of the room uses have changed.

The majority of the basement is used for the Sunday School. The school is located on the south-east corner of the building. The east and south walls of the room have horizontal windows at a height of around 2000mm from the floor, providing light from the footpath level above. The ceiling features suspended panelling, set between reinforced concrete beams supporting the above floor. a small stage is located at the north end, for performances.

A foyer is located on the north side of the basement, behind the small Sunday school stage. The walls of the foyer, like the Sunday School, have a rough rendered dado and smooth rendered wall above. The floor is covered with the original linoleum tiles. The north, east and west sides of the foyer have timber panelled doors that lead into a number of smaller rooms. The rooms include a male toilet on the east side and female toilet on the west side. There are five smaller rooms which are used as an office, a board room, a crèche, storage and cloak room.

The main Sunday School space has been well maintained. The other rooms in the basement have had little alteration over time. Rising damp damage to the base of many walls is evident.

## **ASSESSMENT OF HERITAGE SIGNIFICANCE**

### **Statement of Heritage Significance:**

The First Church of Christ. Scientist church has been assessed in accordance with the *South Australia Heritage Places Act 1993* section 16 and has been found to not fulfil any of the criteria for a State Heritage Place. Accordingly, no statement of significance can be attributed to it.

### **Comparability / Rarity / Representation:**

#### *The architectural style of the Church of Christ. Scientist church*

The building that stands on the corner of North Terrace and Frome Street, Adelaide is a mix of architectural styles. The First Church of Christ. Scientist church (1954-1957) was built on a Gothic Revival style church footing and basement, during a time of post-war modernism (c.1945-1960) in an Interwar Stripped Classical (c.1915-1940) style. In order to understand the building which stands today, an overview of each of these styles follows.

#### *Gothic Revival (c. 1890-1940)*

Gothic Revival architecture was a revival of the medieval style used for ecclesiastical buildings in the nineteenth and early twentieth century.<sup>50</sup> The style is commonly characterised by a number of architectural features including:

- steeply pitched roofs,
- the use of towers, lanterns or turrets as vertical accents,
- the incorporation of pointed arches for door and window openings, and
- stone or face brickwork.

Less common elements of the interwar Gothic style are buttresses, pinnacles, crockets and crenulations.<sup>51</sup>

The existing Christ. Scientist church was built on the footings of the 1916 Charles W Rutt designed Gothic Revival church. As a consequence, the Gothic footprint for the 1916 building dictated the form of the 1954-1957 church. In particular, the two octagonal towers

at the front of the 1916 church have resulted in the chamfered corners at the front of the building.

Typical examples of the early twentieth century Gothic Revival style in Adelaide include Bonython Hall, University of Adelaide, c.1933, SHP10878 and Tobin House, North Terrace, Adelaide, c.1927-28, LHP. In particular, Bonython Hall is of note as its octagonal towers, centre gable and recessed front are similar to the description of the 1916 church.

#### Postwar period (c.1945-1960)

The Modern Movement of architecture emerged in the early years after World War One in France, Germany and the Netherlands, in reaction to the devastation and social upheaval caused by the war. Key practitioners included Le Corbusier, Walter Gropius and Mies Van Der Rohe, amongst others. A key tenet of the modern movement was the idea that form follows function and this principle underpinned much of the style. The modern style or modernism is characterised by three main concepts:

- *Ornament is crime* – modern architects viewed applied ornament as a reflection of history. The new architecture was to only reflect the new era - not the past. Key features included – streamlining (speed), structural possibilities (broad spanning space), new materials (aluminium, reinforced concrete, plate glass) and the new inventions of the day (aeroplanes, vehicles, electricity).
- *Truth to materials* – new industrial materials were to be used – steel, reinforced concrete, plate glass and aluminium. These materials were left exposed and became the decorative elements of modern architecture.
- *Form follows function* – the physical, functional and environmental needs as well as the spatial hierarchy of spaces were reflected externally in the form of the architecture.

Hitchcock and Johnston 'The International Style' (1932) reinforced these ideals in their three rules of architecture:

- *Volume rather than mass* – functional spaces were expressed as volumes, rather than load-bearing forms. This was often expressed through the use of a curtain wall, that formed a seamless skin wrapping around the internal space and concealing the structure behind.
- *Balance rather than symmetry* – the classical rules of architecture were ignored in the same manner that Cubism and the De Stijl art movements ignored the traditional rules of composition.
- *No applied ornament* – the expression of twentieth century ideals by removing all past cultural and historical architectural references. The idea drew on the progressive thinking of the Brave New World.

The adoption of modern architecture in South Australia was slow in comparison to the rest of Australia due, in the main, to the architecturally conservative nature of the profession and a lack of clients willing to build in the new style. In the years just prior to World War Two, South Australia's younger architects had begun to explore the style. However, commissions were primarily limited to residential projects – often the architects own homes or houses for friends and family.<sup>52</sup> After World War Two a variety of buildings were designed on modern lines and reflected the embrace of modern technologies and materials.<sup>53</sup> A number of churches built in the post-war period adopted the modern language in their design. However, many churches were also built in a simplified Gothic form that resulted from the influence of the modern movement.<sup>54</sup> Typical features of the simplified, modern-influenced Gothic post-war church included:

- Symmetrical or asymmetrical vertical massing,
- Good quality facing of unadorned brickwork both inside and outside,
- Long rectangular shaped nave with or without apse and aisles,
- Simple bell tower or needle like spires,
- Low pitched roofs, and

- Vertically proportioned windows.

A limited number of buildings were designed or built in the modern style in South Australia during the war. Outstanding examples include:

- Adelaide High School, West Terrace, Adelaide (1941-1951), SHP12557
- British Tube Mills Admin Building No2, Kilburn (1942), SHP26325

Some examples of buildings constructed in the modern style in the 1950s include:

- Former ANZ Bank, Flinders Street, Adelaide (1955)
- Robyn Boyd's Walkley House in North Adelaide (1956), SHP13515
- Beacon House (1955), SHP13596
- Former Mount Gambier Fire Station (c.1955), SHP14723
- Union Hall, University of Adelaide (1958), now demolished
- Badger Laboratories, University of Adelaide (1958)
- Former Savings Bank of South Australia, Hindley Street, Adelaide (1959)
- Port Adelaide Institute (c.1958)
- Former Trustee Building, 3 Penola Road, Mt Gambier (1958)

Some examples of modern style churches include:

- Austral Asian Community Church, Previously Uniting Church, 3-5 Kennaway Street, Tasmore c.1955, (Brown Falconer). The building is constructed in cream brick with a pitched roof and angled front elevation. A later addition to the front of the building enlarged the original porch structure and detracts from the original simplicity of the building.
- St Peter Claver Church, Stuart Road Dulwich c.1963. The building is constructed in cream brick with an expressed concrete frame. It features vertical windows and a flat roof and a needle like spire.
- St Peters Catholic Church, Payneham Road, St Peters c.1958, (Michelmore, Roeger and Russell). The church is a rectangular, cream brick building that features vertical windows, flat roof and a simple bell tower.
- St Andrews Presbyterian Church, Archer Street, North Adelaide, c. 1962. A small red brick church with expressed concrete corners, vertical windows and a tall square bell tower.



Top left- St Andrews Presbyterian Church, Archer Street, North Adelaide

Top right- St Peters Catholic Church, Payneham Road, St Peters

Source: DWNER State Heritage Unit.

### Interwar Stripped Classical (c. 1915-1940)

Despite being built in the 1950s, the First Church of Christ. Scientist church is considered to be Interwar Stripped Classical in style. The Interwar Stripped Classical style was a response to Modernism, whereby architects who did not entirely follow the Modern Movement stripped back the architectural styles they were more confident with, typically Classicism. A Stripped

Classical style building has a classical shell, but omits or reduces ornamentation. Therefore ecclesiastical buildings designed in the Stripped Classical style make little reference to traditional church forms. Consequently, Interwar Stripped Classical buildings are often confused with Interwar Academic Classical buildings.<sup>55</sup>

Interwar Stripped Classical was a popular style for public and institutional buildings because it provided a feeling of prestige and propriety without the cost of unnecessary ornamentation. Typically, Interwar Stripped Classical buildings follow the form and scale of classical buildings. However, without the columns, tabatures and pediments that are characteristic features of the Classical style. The end result is a 'starkly functional, symmetrical building'.<sup>56</sup> Interwar Stripped Classical buildings retain their connection with classical architecture, yet appeared to be progressive, with an affinity for the modern movement. Key characteristics of the Interwar Stripped Classical style include:

- A symmetrical façade that creates a classical composition,
- The division of vertical bays on the facade,
- The occasional use of classical details, like vestigial columns, entablature or cornice, classical base and portico,
- Elements of other styles, such as, Art Deco,
- A portico,
- Simple interior and exterior surfaces,
- Large areas of glazing,
- Spandrels between storeys to emphasise verticality,
- Openings with vertical and classical proportions,
- The employment of modern building techniques, for example the use of steel and reinforced concrete. However, the materials were not expressed rather being hidden by façade and interior treatments, and
- Simple rectangular floor plans

Significant examples of Interwar Stripped Classical buildings in South Australia include:

- Barmera Irrigation Office, 2 Fowles St, Barmera (c.1938), SHP13767.
- Former John's Emporium, 39-47 Hindley Street (c.1929-1931), SHP1173.
- Bank SA (Former Savings Bank of SA), 45 Ocean Street, Victor Harbor (c.1928), SHP12769.
- Former Westpac Bank, 2-8 King William Street, Adelaide (c.1939-1942), SHP11753.



Former Westpac Bank, 2-8 King William Street, Adelaide  
Source- Street view

The First Church of Christ. Scientist is also an example of Louis Laybourne Smith's architecture. Laybourne Smith was a significant South Australian architect who practiced for nearly six decades and is well-known and regarded for his architecture prior to World War Two. There are a number of places, including some on the State Heritage Register and examples of ecclesiastical architecture that were designed by Louis Laybourne Smith. The examples are also considered exemplars of his work and include:

- Dominican Cabra Convent (1914), SHP14775
- St Cuthbert's Church of England (1914), SHP14045

- Calvary Hospital operating theatres (1929), Eastern Wing (1935), Chapel SHP13487, and Maternity Wing (1939-1940)
- University of Adelaide Cloisters (1927), Lady Symon Building (1932), Sir George Murray Building (1932), SHP17619
- Main Building at the Waite (1929), SHP14341
- AMP Building (1935), SHP11574
- Daw Park Repatriation Hospital (1941-1943), SHP26305

**Assessment against Criteria (Under Section 16 of the *Heritage Places Act 1993*):**

**(a) it demonstrates important aspects of the evolution or pattern of the state's history.**

In considering this criterion, I have had regard to the *Guidelines for State Heritage Places*, that note:

*The place should be closely associated with events, developments or cultural phases which have played a significant part in South Australian history. Ideally it should demonstrate those associations in its fabric.*

*Places will not normally be considered under this criterion if they are of a class of things that are commonplace, or frequently replicated across the State, places associated with events of interest only to a small number of people, places associated with developments of little significance, or places only reputed to have been the scene of an event which has left no trace or which lacks substantial evidence.*

The tolerance and acceptance of minor Christian denominations is a cultural standard in South Australia that arose from the religious freedoms granted to South Australia's early settlers. As a result, many minor denominations have, since settlement, contributed to the religious landscape of the State. The First Church of Christ. Scientist is considered a very minor Christian denomination in South Australia. At its peak it comprised approximately 300 members; today, there are less than 20 practicing Christ. Scientists in South Australia. As a consequence, even at its largest extent, in the mid-twentieth century, the Christ. Scientist church remained one of the least influential groups of the many minor religious denominations in South Australia. Other larger, more influential and better represented denominations included the Church of Jesus Christ of Latter-day Saints (Mormons) and Jehovah Witness.

The admittance of women into leadership positions is the only notable contribution the Christ. Scientist church may have made to the religious history of South Australia. Christ. Scientist is among one of the first church groups in South Australia to allow women to hold leadership positions in its congregation. Traditionally, many of the church's practitioners were women, who were eager to take up positions of ecclesiastical authority that were denied to them by other denominations. Women have since been accepted in roles of leadership in most other church denominations throughout the state. The subject church was erected during this later period and therefore it does not specifically reflect the earlier ideals of the role of women in the Christ. Scientist church. Consequently, it is not a significant aspect of the history of the subject place.

Given that the church on North Terrace did not play a role in the evolution of women in the church and that the influence of the Christ. Scientists on the religious history of South Australia is minor this place does not meet this criterion.

The place **does not** fulfil this criterion.

**(b) it has rare, uncommon or endangered qualities that are of cultural significance.**

In considering this criterion, I have had regard to the *Guidelines for State Heritage Places*, that note:

*The place should demonstrate a way of life, social custom, industrial process or land use which is no longer practised, is in danger of being lost, or is of exceptional interest. This encompasses both places which were*

*always rare, and places which have become scarce through subsequent loss or destruction.*

*Places will not normally be considered under this criterion if their rarity is merely local, or if they appear rare only because research has not been done elsewhere, or if their distinguishing characteristics have been degraded or compromised, or if they are at present common and simply believed to be in danger of becoming rare in future.*

The First Christ. Scientist church on the corner of North Terrace and Frome Street is currently the main place of worship for the Adelaide Christ. Scientists. Christ. Scientists focus on prayer and study and this reportedly can occur in any location, including family homes. Due to declining numbers, the church 'group' has decided to sell the building and move to smaller premises. Consequently, their customs are not in danger of being lost as they will continue to practice their faith in other locations.

The Christ. Scientists constructed two churches in South Australia, as well as using a number of other buildings as meeting places to worship collectively. They erected two churches in South Australia. One is the nominated place on North Terrace and the other church was located in Brighton – which is now a dentist surgery. Other worship buildings include their earlier premises on Wakefield Street, now demolished, as well as a number of family homes. The worship practices of Christ. Scientists are not in danger of being lost and the spaces in which they worship are not considered important to their worship needs.

The church is also an example of postwar ecclesiastical architecture, albeit that the building has no distinguishing characteristics that tie it to the practice of Christ. Scientists. However, despite being built during the peak of the Modern Movement style in South Australia, the First Church of Christ. Scientist church is not exemplar of the modern architecture built at that time. Notable examples of postwar modern architecture in South Australia include:

- Adelaide High School, West Terrace, Adelaide (c.1941-57), SHP12557.
- Beacon House (c.1955), SHP13596
- Mount Gambier Fire Station (c.1955), SHP14723

Instead the building is a compromised example of the earlier Interwar Stripped Classical style (c.1915-1940). The design is compromised because the building's design was based on the original footings of the City Temple (1916), an early twentieth century Gothic Revival style (c.1915-1940) church. Consequently, the chamfered corners, designed to suit the gothic footing, detract from the rectangular form which is characteristic of the stripped classical style. Therefore, the First Church of Christ. Scientist church is not a faithful representation of the style it represents.

There are a number of places in South Australia that do faithfully represent the Interwar Stripped Classical style, some of them include:

- Baramera Irrigation Office, 2 Fowles St, Baramera (c.1938), SHP13767
- Former John's Emporium, 39-47 Hindley Street (c.1929-1931), SHP1173
- Bank SA (Former Savings Bank of SA), 45 Ocean Street, Victor Harbor (c.1928), SHP12769
- Former Westpac Bank, 2-8 King William Street, Adelaide (c.1939-1942), SHP11753

The place **does not** fulfil this criterion.

**(c) it may yield information that will contribute to an understanding of the state's history, including its natural history.**

In considering this criterion, I have had regard to the *Guidelines for State Heritage Places*, that note:

*The place should provide, or demonstrate a likelihood of providing, information that will contribute significantly to our knowledge of the past. The information should be inherent in the fabric of the place. The place may be a standing structure, an archaeological deposit or a geological site.*

*Places will not normally be considered under this criterion simply because they are believed to contain archaeological or palaeontological deposits. There must be good reasons to suppose the site is of value for research, and that useful information will emerge. A place that will yield the same information as many other places, or information that could be obtained as readily from documentary sources, may not be eligible.*

While the building yields evidence about the development of the site since 1916, the evidence is only of interest, rather than importance to the development of the state. Consequently, the First Church of Christ. Scientist church does not yield information that significantly contributes to our knowledge of South Australia's history.

The place **does not** fulfil this criterion.

**(d) it is an outstanding representative of a particular class of places of cultural significance.**

In considering this criterion, I have had regard to the *Guidelines for State Heritage Places*, that note:

*The place should be capable of providing understanding of the category of places which it represents. It should be typical of a wider range of such places, and in a good state of integrity, that is, still faithfully presenting its historical message.*

*Places will not be considered simply because they are members of a class, they must be both notable examples and well-preserved. Places will be excluded if their characteristics do not clearly typify the class, or if they were very like many other places, or if their representative qualities had been degraded or lost. However, places will not be excluded from the Register merely because other similar places are included.*

The First Church of Christ. Scientist church potentially represents four classes of places of cultural significance including:

- religion
- Interwar Stripped Classical architecture
- postwar architecture
- postwar religious buildings.

The Adelaide Christ. Scientists are a small denomination group. Their contribution to the religious culture of South Australia is considered minor in impact. Further, the continuence of the Christ. Scientists is not dependent on the North Terrace church. The church building has little significance to them as a group and is a simple, utilitarian structure that features minimal religious iconography.<sup>57</sup> Therefore, the building fails to provide physical evidence which provides understanding of Christ. Scientist.

While the the First Church of Christ. Scientist church is an example of postwar architecture, it was designed in the Interwar Stripped Classical style. The Interwar

Stripped Classical style was a transitional style that emerged in the interwar period. However, the church was designed in 1954, well after the peak period for the style. Consequently, the church can not be considered an outstanding representative for the period. Further, the building was designed to suit the Gothic Revival style footings and basement constructed in 1916, resulting in the chamfered corners to the front facade. As a result the building is a mix of architectural styles. More faithful representations of the Interwar Stripped Classical style exist and include:

- Barmera Irrigation Office, 2 Fowles St, Barmera (c.1938), SHP13767.
- Former John's Emporium, 39-47 Hindley Street (c.1929-1931), SHP1173.
- Bank SA (Former Savings Bank of SA), 45 Ocean Street, Victor Harbor (c.1928), SHP12769.
- Former Westpac Bank, 2-8 King William Street, Adelaide (c.1939-1942), SHP11753

The First Church of Christ. Scientist also fails to faithfully represent Modern Movement architecture built in South Australia in the postwar period. It fails to do so because it was designed in the earlier Interwar Stripped Classical style. Good examples of postwar Modern Movement architecture include:

- Adelaide High School, West Terrace, Adelaide (c. 1940-47), SHP12557.
- Beacon House (c.1955), SHP13596
- Mount Gambier Fire Station (c.1955), SHP14723

While the First Church of Christ. Scientist church was built as a place of worship it's design makes no reference to religious architecture, nor does it incorporate religious iconography. It could easily be confused with an institutional building. Postwar ecclesiastic architecture in South Australia is typified by the following features:

- Symmetrical or asymmetrical vertical massing,
- Good quality facing of unadorned brickwork both inside and outside,
- Long rectangular shaped nave with or without apse and aisles,
- Simple bell tower or needle like spires,
- Low pitched or 'a' framed roofs,
- Vertically proportioned, coloured glass windows

The church has only some of the above features. Consequently, it can not be considered to be a notable example of postwar ecclesiastical architecture. Notable examples of postwar religious buildings in South Australia include:

- St Peter Claver Church, Stuart Road Dulwich c.1963
- St Peters Catholic Church, Payneham Road, St Peters c.1958.
- St Andrews Presbyterian Church, Archer Street, North Adelaide c.1962.

The place **does not** fulfil this criterion.

**(e) it demonstrates a high degree of creative, aesthetic or technical accomplishment or is an outstanding representative of particular construction techniques or design characteristics.**

In considering this criterion, I have had regard to the *Guidelines for State Heritage Places*, that note:

*The place should show qualities of innovation or departure, beauty or formal design, or represent a new achievement of its time. Breakthroughs in technology or new developments in design would qualify, if the place clearly shows them. A high standard of design skill and originality is expected.*

*Places would not normally be considered under this criterion if their degree*

*of achievement could not be demonstrated, or where their integrity was diminished so that the achievement, while documented, was no longer apparent in the place, or simply because they were the work of a designer who demonstrated innovation elsewhere.*

The First Church of Christ. Scientist church was built in the mid-1950s in a architecturally compromised Interwar Stripped Classical style. Although it is a postwar building, it does not characterise the key precepts of postwar Modern Movement architecture, which include:

- **Ornament is crime** – modern architects viewed applied ornament as a reflection of history. While being minimal, the church building features ornamentation including the marble portico, the cornice and the roman lattice.
- **Truth to materials** – the use of new industrial materials - steel, reinforced concrete, plate glass and aluminium. Importantly, these materials were left exposed. While modern materials have been used in the construction of the church they have been hidden.
- **Form follows function** – the physical, functional and environmental needs as well as the spatial hierarchy of spaces are reflected externally in the form of the architecture. With the exception of the reading room on the east side of the building, the functional needs of the church fail to be reflected externally in the building.

Excellent examples of post war Modern Movement style architecture in South Australia include:

- Adelaide High School, West Terrace, Adelaide (c.1941-57), SHP12557
- Beacon House (c. 1955), SHP13596
- Mount Gambier fire station (c.1955), SHP14723

Despite being built in the postwar period, the church was designed in the earlier Interwar Stripped Classical style. The Interwar Stripped Classical style was common during the interwar period. However, the late period design of the building, adapted to accommodate the existing Gothic Revival style footings and basement, means that it does not demonstrate a high degree of aesthetic or creative accomplishment.

The place **does not** fulfil this criterion.

**(f) it has strong cultural or spiritual associations for the community or a group within it.**

In considering this criterion, I have had regard to the *Guidelines for State Heritage Places*, that note:

*The place should be one which the community or a significant cultural group have held in high regard for an extended period. This must be much stronger than people's normal attachment to their surroundings. The association may in some instances be in folklore rather than in reality.*

*Places will' not be considered if their associations are commonplace by nature, or of recent origin, or recognised only by a small number of people, or not held very strongly, or held by a group not widely recognised, or cannot be demonstrated satisfactorily to others.*

The First Church of Christ. Scientist church building is associated with the practice of Christ. Science. It is the place where they hold Sunday service and Wednesday meetings. Due to declining numbers, the congregation of the First Church of Christ. Scientist have decided to sell the church and move to alternative accommodation. The practice of Christ. Science is based on study and prayer. Church members have confirmed that the space in which they worship is not fundamental to their beliefs.<sup>58</sup>

The church community has decided to sell the building. Therefore, the Christ. Scientists have little to no spiritual association with the building.

Christ. Scientist is a small religious group that have had a negligible influence on the broader South Australian community. At their largest, the Christ. Scientists numbered approximately 300; currently they number about 20. Consequently, First Church of Christ. Scientist church on North Terrace has minimal spiritual association or cultural significance to South Australia.

The place **does not** fulfil this criterion.

**(g) it has a special association with the life or work of a person or organisation or an event of historical importance.**

In considering this criterion, I have had regard to the *Guidelines for State Heritage Places*, that note:

*The place must have a close association with a person or group which played a significant part in past events, and that association should be demonstrated in the fabric of the place. The product of a creative person, or the workplace of a person whose contribution was in industry, would be more closely associated with the person's work than would his or her home. Most people are associated with many places in their lifetime, and it must be demonstrated why one place is more significant than others.*

*Places will not generally be considered under this criterion if they have only a brief, incidental or distant association, or if they are associated with persons or groups of little significance, or if they are associated with an event which has left no trace, or if a similar association could be claimed for many places, or if the association cannot be demonstrated. Generally the home or the grave of a notable person will not be entered in the Register unless it has some distinctive attribute, or there is no other physical evidence of the person's life or career in existence.*

The First Church of Christ. Scientist church is associated with the 'organisation' of Christ. Scientist. The Christ. Scientists played a small role in the establishment of minor religious groups in South Australia. Therefore, their role in South Australia's religious history is not substantial. Further, the fabric of the church has little relevance to the practice of a Christ. Scientist and fails to provide an understanding of their particular beliefs.

The First Church of Christ. Scientist church is associated with the work of prominent Adelaide architect Louis Laybourne Smith. Laybourne Smith was a highly regarded architect who practiced from 1901-1965. He was also instrumental in establishing architectural education in the state. Laybourne Smith was responsible for the design of the church in 1954. He also ensured the building's completion after the builder experienced financial difficulties.

Laybourne Smith designed a variety of building types including ecclesiastical, educational, residential, medical and commercial. While he designed buildings in a variety of architectural styles, his work most commonly reflects the Interwar Georgian Revival and Inter-war Academic Classical styled buildings. Some typical examples of his work include:

- Main Building at the Waite (1929), SHP14341
- Daw Park Repatriation Hospital (1941-1943), SHP26305.

In addition to First Church of Christ. Scientist, Laybourne Smith designed a number of other churches which are on the South Australian Heritage Register. These include:

- The Dominican Cabra Convent, Goodwood (1914), SHP14775
- St Chuthbert's, Prospect (1914), SHP14045
- The rebuilt St Paul's Retreat Glen Osmond (1920s), LHP
- The operating theatres (1929), Eastern Wing (1935), Chapel (1937) SHP13487 and Maternity Wing (1939-1940) LHP, Calvary Hospital, North Adelaide.

His early churches and the Chapel at Calvary were simple stripped versions of Federation and Interwar, Gothic and Romanesque styles of architecture. These churches provide a good example of his architectural style and the role he played in the development of interwar architecture in South Australia. In comparison, the design of the First Church of Christ. Scientist church was influenced by the previous footprint for the building and is not typical of his well known architecture.

In addition to the First Church of Christ. Scientist church, Laybourne Smith has been attributed as the architect of a small number of Modern Movement style buildings in the post-World War Two years including:

- Badger Laboratories (Organic Chemistry), University of Adelaide (1957)
- Union Hall, University of Adelaide (1958).

These buildings are good examples of postwar modern architecture. However, Vines and McDougall have questioned the level of Laybourne Smith's involvement in their design.<sup>59</sup>

In comparison to the existing examples of Laybourne Smith's work, the First Church of Christ. Scientist church is a compromised design solution that was influenced by the existing footings of the earlier church proposed for the site. Therefore, it can not be considered as an excellent example of his professional work.

The place **does not** fulfil this criterion.

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**NAME:** First Church of Christ. Scientist

**PLACE NO.:** 26476

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**SITE RECORD:**

**FORMER NAME:** Church of Christ. Scientist

**DESCRIPTION OF PLACE:** The First Church of Christ. Scientist church (1954-1957) red brick building constructed in the Stripped Classical style on the corner of Frome Street and North Terrace, Adelaide.

**DATE OF COMPLETION:** 1957

**REGISTER STATUS:** **Description:** Nominated  
**Date:** 2 April 2017

**CURRENT USE:** **Description:** First Church of Christ. Scientist Church  
**Dates:** 1957-2017

**PREVIOUS USE(S):** **Description:** NA  
**Dates:**

**ARCHITECT:** **Name:** Louis Laybourne Smith  
**Dates:** 1954-1957

**BUILDER:** **Name:** J McDonough  
**Dates:** 1954-1955

**SUBJECT INDEXING:** **Group:** Religion  
**Category:** Church (Christian)

**LOCAL GOVERNMENT AREA:** **Description:** City of Adelaide

**Street No.:** 266  
**Street Name:** North Terrace  
**Town/Suburb:** Adelaide  
**Post Code:** 5000

**LAND DESCRIPTION:** **Title Type:** CT  
**Volume:** 2331  
**Folio:** 105  
**Lot No.:** Allotment (reserve) 235  
**Plan no:** FILED PLAN 181887  
**Hundred:** Adelaide

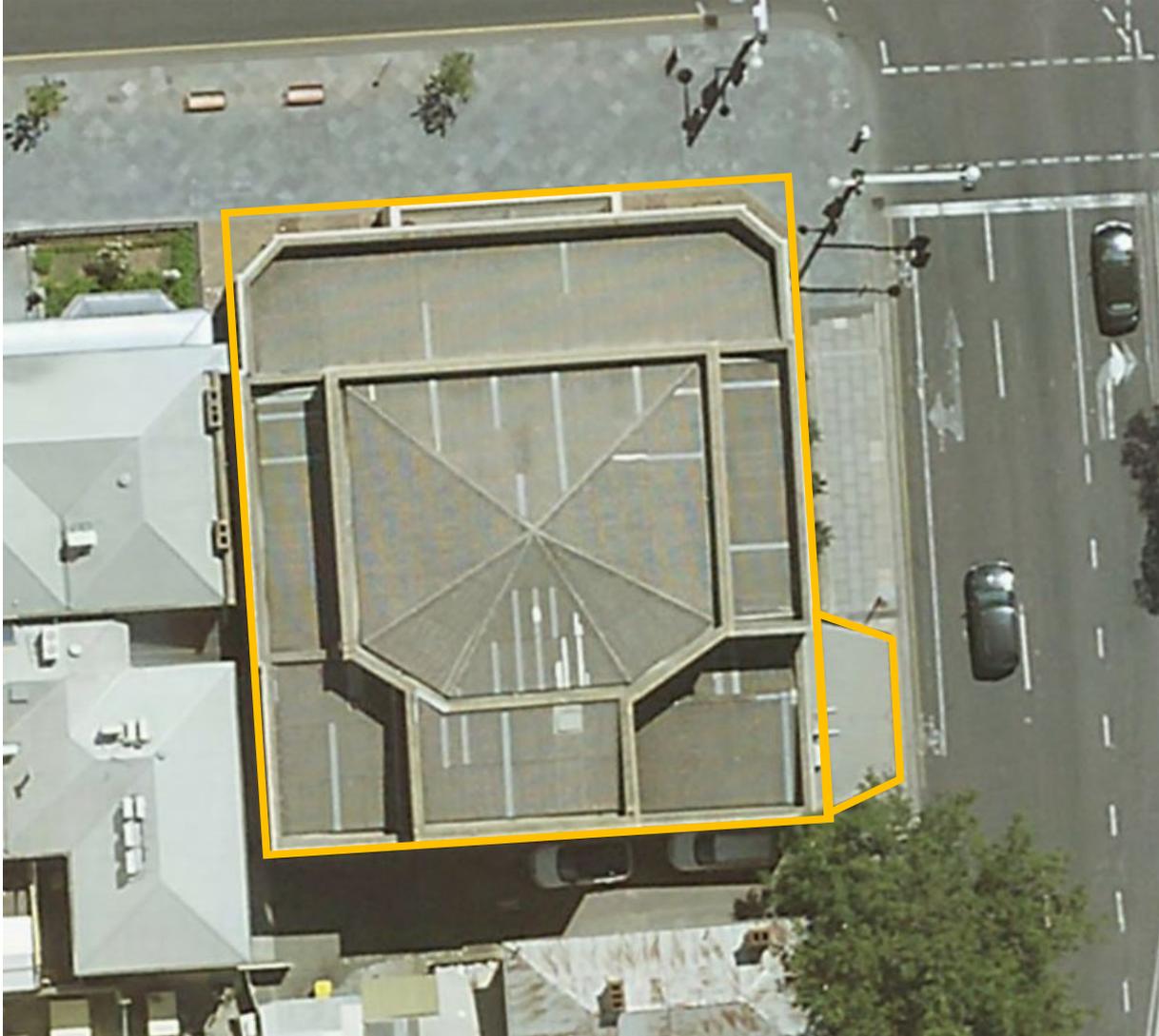
## SITE PLAN

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**NAME:** First Church of Christ. Scientist Church

**PLACE:** 26476

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**First Church of Christ. Scientist  
Corner of North Terrace and Frome Street, Adelaide.**

### Legend

 Nominated place

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## PHOTOS

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**NAME:** First Church of Christ. Scientist, North Terrace, **PLACE:** 26476 Adelaide

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**Footings and basement of the 1916 Temple c.1933.**

Source: University of Adelaide Archive S151/318



**First Church of Christ. Scientist church- North Elevation- April 2017. Note the chamfered corners, marble portico, vertical windows, cornice, Roman lattice and set back plant room.**

Source: DEWNR State Heritage Unit.



**First Church of Christ. Scientist church- East Elevation- April 2017. Note the vertical windows with concrete window surrounds, basement windows and reading room.**

Source: DEWNR State Heritage Unit.



**First Church of Christ. Scientist church- Auditorium- April 2017. Note the north acoustic wall and east gallery.**

Source: DEWNR State Heritage Unit.



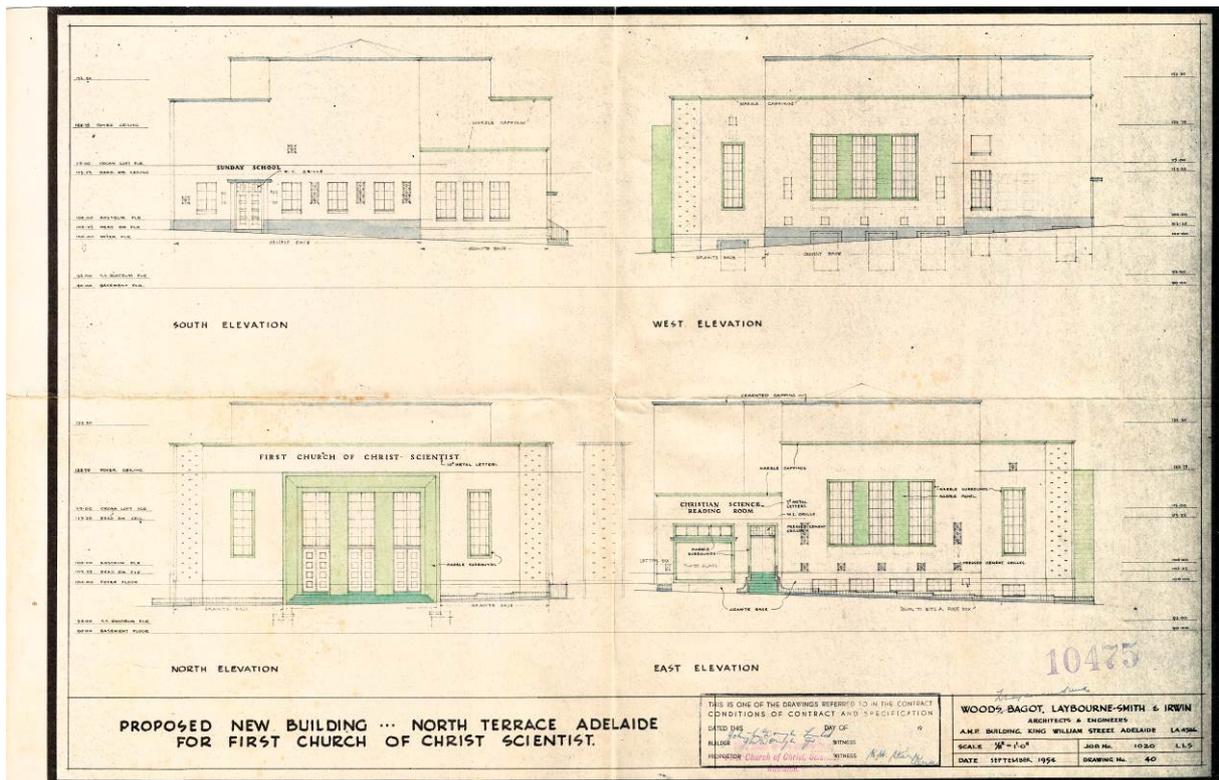
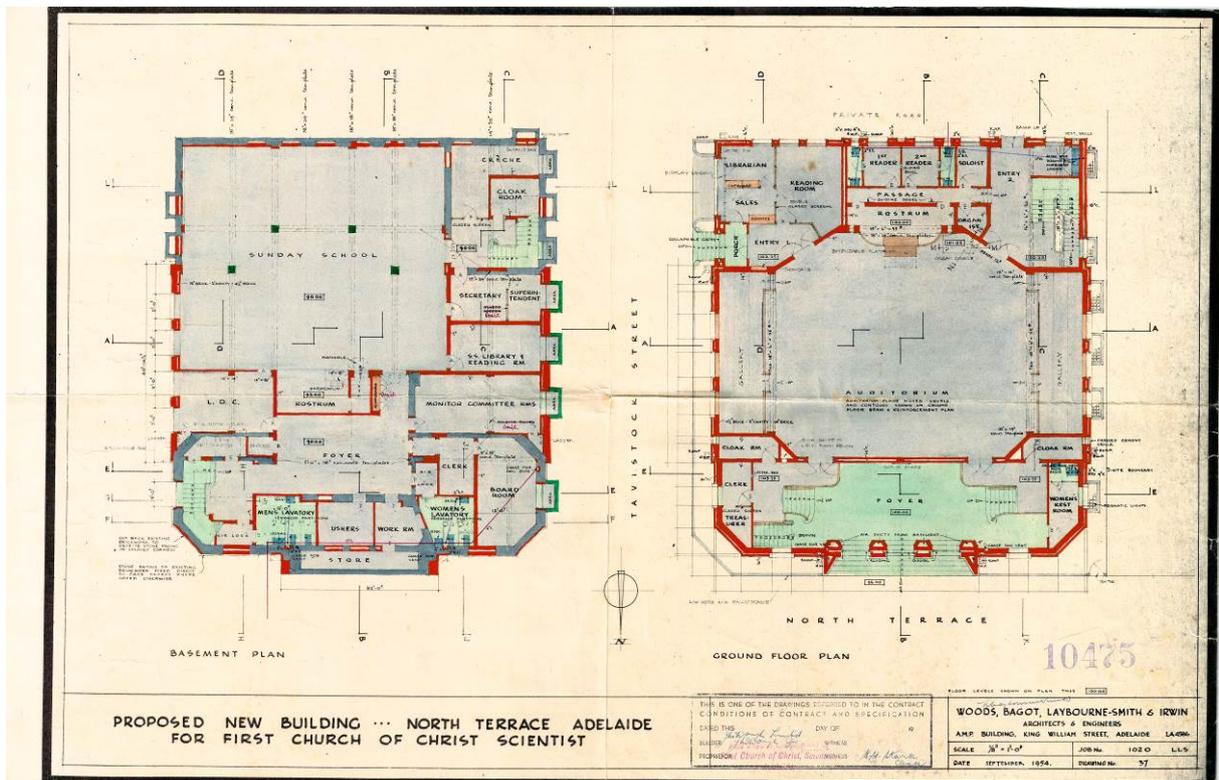
**First Church of Christ, Scientist church- Foyer- April 2017. Note the rough rendered walls, curved modern stairs leading into auditorium.**

Source: DWNER State Heritage Unit.



**First Church of Christ, Scientist church- Sunday School- April 2017  
Note Stage and doors leading to offices**

Source: DEWNR State Heritage Unit.



First Church of Christ. Scientist church- 1954 plans and elevations.  
Woods, Bagot, Laybourne Smith & Irwin.

Source: Adelaide City Archive.

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- <sup>1</sup> Mary Baker Eddy, *Manual of the Mother Church- The First Church of Christ Scientist*, 88<sup>th</sup> ed., (Boston), p.7
- <sup>2</sup> Eddy, p.8
- <sup>3</sup> J. Whitehead (1986), *Adelaide City of Churches: A 150 Jubilee Survey*, (Magill: MC Publications), p.202
- <sup>4</sup> Whitehead, p.203
- <sup>5</sup> C. Fraser (1999), *God's Perfect Child, Living and Dying in the Christian Science Church*, (New York: Metropolitan Books), p.5.
- <sup>6</sup> Fraser, p.6.
- <sup>7</sup> Eddy, p.9.
- <sup>8</sup> Whitehead, p.205.
- <sup>9</sup> Fraser, p.15.
- <sup>10</sup> Whitehead, p.203.
- <sup>11</sup> Whitehead, p.203.
- <sup>12</sup> Fraser, p.15.
- <sup>13</sup> Whitehead, p.203.
- <sup>14</sup> Fraser, p.15.
- <sup>15</sup> Whitehead, p.203.
- <sup>16</sup> <http://adelaide.sa.gov.au/organisations/christian-science>
- <sup>17</sup> Whitehead, p.203.
- <sup>18</sup> Whitehead, p.203.
- <sup>19</sup> 'Christian Science Services in New Building', *Advertiser* 26 December 1936, p.18.
- <sup>20</sup> 'City Temple to Become a Church After 22 Years of Inactivity', *Advertiser* 11 March 1939, p.24.
- <sup>21</sup> Michael Page (1986), *Sculptors in Space*, (Adelaide: RAA (SA Chapter)), pp.197.
- <sup>22</sup> Russell and Yelland, 'Proposed Building for First Church of Christ. Scientists', Architecture Museum, School of Art, Architecture and Design, UniSA, S98/81/1-5. First Church of Christ. Scientists Plans and Elevations, Adelaide City Council Archive.
- <sup>23</sup> Whitehead, p.203.
- <sup>24</sup> Whitehead, p.203.
- <sup>25</sup> Lands Titles Registration Office, Memorandum of Transfer, CT5534/182
- <sup>26</sup> <http://adelaide.sa.gov.au/organisations/christian-science>
- <sup>27</sup> Main source of information Whitehead- *Adelaide City of Churches: A 150 Jubilee Survey*
- <sup>28</sup> Whitehead, p.190.
- <sup>29</sup> Whitehead, p.194.
- <sup>30</sup> Whitehead, p.200.
- <sup>31</sup> [https://www.mormonwiki.com/Adelaide\\_Australia\\_Temple](https://www.mormonwiki.com/Adelaide_Australia_Temple)
- <sup>32</sup> Whitehead, p.212.
- <sup>33</sup> Charles W Smith (1881), 'Survey and Plan of the City of Adelaide', [http://www.slsa.sa.gov.au/maps/map/1389/1389015/map1389015\\_bkmp\\_075.pdf](http://www.slsa.sa.gov.au/maps/map/1389/1389015/map1389015_bkmp_075.pdf)
- <sup>34</sup> Ernst Gall (c.1900), 'Adelaide South Australia, from the Hospital', State Library of South Australia, PRG631/2/1841.
- <sup>35</sup> 'Adelaide City Temple Unique Innovation', *The Mail* 5 February 1916, p.9. 'Adelaide City Temple', *Daily Herald* 26 February 1916, p.7. 'A New Christian Centre', *The Journal* 30 March 1916, p.2.
- <sup>36</sup> 'Adelaide City Temple Unique Innovation', *The Mail* 5 February 1916, p.9. 'Adelaide City Temple', *Daily Herald* 26 February 1916, pg.7. 'A New Christian Centre', *The Journal* 30 March 1916, p.2.
- <sup>37</sup> 'Adelaide City Temple Unique Innovation', *The Mail* 5 February 1916, p.9. 'Adelaide City Temple', *Daily Herald* 26 February 1916, p.7. 'A New Christian Centre', *The Journal* 30 March 1916, p.2.
- <sup>38</sup> Service Record Paul Joseph  
<https://recordsearch.naa.gov.au/SearchNRetrieve/Interface/ViewImage.aspx?B=7365624>
- <sup>39</sup> 'Mr V Zed Buys the City Temple', *Border Watch* 9 September 1916, p.3. 'City Temple Sold', *The Mail* 13 December 1919, p.2.
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- <sup>41</sup> Michael Page (1986), *Sculptors in Space*, (Adelaide: RAI (SA Chapter)), pp.197-198. Susan Marsden (2005), 'Twentieth Century Heritage Survey Stage 1 Post Second World War 1946-1959', Rev. Ed., Adelaide: DEWNR, p.17.
- <sup>42</sup> 'A Church at Last for Old City Site', *The Mail* 21 August 1954 p.10. 'First Christian Science Church', *Advertiser* 23 August 1954, p.2. Cross Section 1 July 1957, no.57. Woods, Bagot Pty, Ltd 'Ledger F 1954-1960', State Library of South Australia, BRG18/22. Woods, Bagot, Laybourne Smith and Irwin, 'Plans for First Church of Christ. Scientists', Adelaide City Council Archive BAP10475.
- <sup>43</sup> McIntosh Taylor Consultants, 'Plans for First Church of Christ. Scientists', Adelaide City Council Archive BAP19671-7234.
- <sup>44</sup> Christine Sullivan (2008), 'Louis Edouard Laybourne Smith' University of South Australia, Architects of South Australia: [http://www.architectsdatabase.unisa.edu.au/arch\\_fullasp?Arch\\_ID=27](http://www.architectsdatabase.unisa.edu.au/arch_fullasp?Arch_ID=27)
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- <sup>47</sup> Christine Sullivan (2008), 'Louis Edouard Laybourne Smith' University of South Australia, Architects of South Australia: [http://www.architectsdatabase.unisa.edu.au/arch\\_fullasp?Arch\\_ID=27](http://www.architectsdatabase.unisa.edu.au/arch_fullasp?Arch_ID=27)
- <sup>48</sup> Vines & McDougall, pp.30-34. Deb Morgan (2010), 'Assessment of Heritage Value Union Hall University of Adelaide North Terrace', Adelaide, DEWNR, p.11.
- <sup>49</sup> <http://blog.classicist.org/?p=1506>
- <sup>50</sup> Apperly, et al, p.201.
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- <sup>52</sup> Louise Bird (2007), 'Russell S Ellis: An Architectural Survey and Analysis of his Residential Designs', Adelaide: Department for the Environment and Heritage & Louis Laybourne Smith School of Architecture and Design, UniSA, pp.7-9.
- <sup>53</sup> Philip Goad & Julie Willis (2012), *The Encyclopaedia of Australian Architecture*, (New York: Cambridge University Press), p.464.
- <sup>54</sup> Apperly, et al, p.211.
- <sup>55</sup> Apperly, et al, p.164.
- <sup>56</sup> Apperly, et al, p.164.
- <sup>57</sup> Conversation with Janette Tooley, Pauleen Noorts (Christ. Scientists) took place regarding the significance of the building to the Church of Christ. Scientist at site inspection 26 April 2017
- <sup>58</sup> Conversation with Janette Tooley, Pauleen Noorts (Christ. Scientists) took place regarding the significance of the building to the Church of Christ. Scientist at site inspection 26 April 2017
- <sup>59</sup> Vines & McDougall, pp.30-34.