

City of Port Phillip Heritage Review

Place name: Elwood Talmud Torah Congregation Complex
Other names: Elwood Synagogue, Elwood Shule

Citation No:
2434

INSERT MAP



Address: 37-39 Dickens Street, Elwood

Category: Religion: Synagogue and Education

Style: Postwar + Late 20th century: Modernist

Constructed: c.1908, 1956-57, 1957, 1960-61, 1973

Designer: Kurt Popper, Karl Duldig

Amendment: TBC

Comment: New citation

Heritage Precinct: Not applicable

Heritage Overlay: TBC

Graded as: Significant

Victorian Heritage Register: No

Significance

What is significant?

The Elwood Talmud Torah Congregation Complex at 37-39 Dickens Street, Elwood is significant.

In 1908 Samuel Allen purchased this property and built a brick house and stables. In 1949 the Elwood Talmud Torah Congregation acquired the property and converted the house to a kindergarten. From 1956 to the 1980s the congregation built a complex of buildings on the property, replacing the former house.

The contributory buildings are:

- The c.1908 former stables is red brick with a slate clad gable roof. There is a red brick chimney at the north end. There is a taller central loft component with a separate gable roof from which a beam with a hook extends. Although the opening to the loft has been partly bricked in it retains its basalt sill.
- The two-storey synagogue, designed by Kurt Popper, is comprised of the partially retained original 1956-57 synagogue at the rear, 1960 upper-level extension on the west side, and the substantial 1973 addition at the front. The façade is comprised of blank cream brick walls with recessed, blue-tiled panels, and narrow bands of windows concealed in alcoves. The angled roof has a wide eave overhang at the front. The recessed entrance has a cantilevered canopy and double doors featuring Star of David motifs. Above the entrance is a copper sculpture by Karl Duldig also featuring the Star of David. At the sides, there are narrow vertical bands of windows, the tops of which are angled in line with the roof.
- The college building, designed by Kurt Popper and built in 1960-61, is a two-storey cream brick building with a flat roof and a wide eave overhang at the front. The upper part of each floor features timber-

framed banks of windows with a consistent configuration of fixed and awning lights. There is a concrete canopy over the ground floor windows, similar in width to the eaves overhang above the upper floor windows. At the east end is a full height projecting component with a recessed panel of dark grey, textured concrete bricks.

- The kindergarten at the rear of the site, designed by Kurt Popper and built in 1957.

Alterations and additions post 1980, including the assembly hall constructed in 1980, the post-1980s building to the rear of the synagogue, and the altered cream brick fence to Dickens Street, are not significant.

How is it significant?

The Elwood Talmud Torah Congregation Complex, is of local historical, rarity, representative, aesthetic and social significance to the City of Port Phillip.

Why is it significant?

It is historically significant as a complex built between the mid-1950s and 1973 in response to a period of massive growth for Melbourne's Jewish community during and following World War II. It is demonstrative of the large Jewish community that was established in the broader St Kilda area and the formation of various congregations. The complex is specifically associated with the Elwood Talmud Torah Congregation which was formed in about 1932, and like many Post-war congregations they initially met in adapted buildings, including a Federation period house in nearby Avoca Street, before building a dedicated synagogue at the site in 1956-57. The staged development of the complex, which includes the synagogue and educational facilities, indicates the strong continuing growth of the congregation into the late 20th century. (Criterion A)

It is of aesthetic significance as an intact and distinctive group of Post-war religious buildings in the Modernist idiom designed by prominent Jewish émigré architect Kurt Popper. Although built over a period of some seventeen years and representing different streams of Modernism they have a consistent cream brick materiality. The bold monolithic composition of the remodelled synagogue is reflective of Brutalism, however the atypical palette of cream brick and blue tiles results in an unusually soft expression. The façade is complemented by a copper sculpture by Karl Duldig. The college building reflects the restrained Modernism characteristic of the time and has strong contrasting vertical and horizontal emphases. (Criterion E)

It is of social significance for its strong association and continuum of use by the Elwood Talmud Torah Congregation since their acquisition of the site in 1949. (Criterion G)

The Federation period stables are of historical significance as a remnant of the former residential occupation of the site by the Allen family. It is rare surviving example, especially from the 20th century, of a once common outbuilding type of which few now survive in St Kilda. It has a distinctive form and retains a slate clad roof. (Criteria A, B and D)

Thematic context

Victoria's framework of historical themes

2. Peopling Victoria's places and landscapes: 2.4 Arriving in a new land, 2.5 Migrating and making a home, 2.6 Maintaining distinctive cultures; 8. Building community life: 8.1 Maintaining spiritual life

Port Phillip thematic environmental history

3. People: 3.5 Expressing identity and culture; 8. Community life: 8.1 Spiritual life



History

Contextual history

Residential Development

Private development in the City of Port Phillip began from the time of the first sales of Crown land in the 1840s and 1850s.

Mansion estates – large detached homes on generous allotments – defined early, permanent housing in Elwood and St Kilda, in the mid-nineteenth century. The estates were located in four distinct clusters: St Kilda Hill; the semi-rural estates occupying the high ground on the south side of Dandenong Road from the Nepean Road (now St Kilda Road) to Orrong Road; those surrounding the St Kilda Botanical Gardens and along Brighton Road; and the remote ‘sea-side’ estates along Ormond Esplanade. (TEH).

As demand for housing grew, mansion estate subdivisions commenced as early as the 1870s when part of the Charnwood Estate in St Kilda was subdivided to create Charnwood Crescent and Charnwood Grove, where detached villas were erected. The original mansion often survived the first two rounds of subdivision, only to be demolished by the interwar or post-war periods. Those that were retained on much smaller blocks of land were rarely used as single dwellings. Instead, many were converted into boarding houses or flats and this often ensured their survival (TEH).

Most of the development that occurred during the Federation period occurred on subdivisions laid out during the 1880s boom period, as well as in the continuing subdivision of mansion estates in St Kilda, Elwood, Balaclava and Ripponlea. (TEH).

Jewish Congregations

The strong Jewish community in St Kilda and Elwood today is largely a result of post-World War II migration. However, there has been a Jewish congregation in the area since the late 1800s. The St Kilda Hebrew Congregation was established in 1871 and built its first synagogue on part of the former Charnwood estate the following year. The congregation grew and by the early 1920s, it needed a larger synagogue. The new St Kilda Hebrew Congregation Synagogue was built almost directly opposite the original building and was consecrated in 1927. Designed by Joseph Plottel, the synagogue is built in Byzantine Revival style.

The first Australian Temple Beth Israel was founded in Melbourne in 1930 by Ada Phillips. It promoted a progressive form of Judaism that was more relevant and appealing to younger Jews. Services were held at Wickliffe House on the St Kilda Esplanade, the St Kilda Town Hall and the Christ Church hall. A synagogue was purpose-built at 76-82 Alma Road, St Kilda in 1937. But by the end of World War II, with 1,600 people attending on High Holidays, some services had to be held at the St Kilda Town Hall. By the late 1950s, the congregation had grown to become the largest single Jewish congregation in Australia.

The Elwood Talmud Torah congregation was founded in the 1930s to serve the increasing number of Jewish migrants escaping growing anti-Semitism and persecution in Europe. The congregation, like so many others in the study area, began meeting in private homes before raising enough funds to purchase land and build a synagogue. Kurt Popper, a Viennese modernist architect, designed the Elwood Talmud Torah. It opened its doors in 1957. Part of the community broke away in 1939-1940 to form the Adass Israel Congregation, which established a synagogue at 24 Glen Eira Road, Ripponlea in 1950. In December 1950, the foundation stone for a mikvah – a ritual bathhouse – was laid behind the main building. The community continued to expand its synagogue to surrounding sites from the 1960s, to accommodate its growth.

The Sephardi Jewish community also arrived in the area during the huge wave of post-war migration in the 1950s. They worked hard to establish a place of worship of their own, and in 1994 former Australian Governor Sir Zelman Cohen opened the Sassoon Yehuda Sephardi Synagogue on Hotham Street, East St Kilda.

These synagogues are still in regular use. The range of congregations demonstrates the diversity and strength of the Jewish community in the City of Port Phillip (TEH).

Place History

Early development

The subject site formed part of Crown portion 99 Parish of Prahran, a two-acre allotment on the south side of Dickens Street which was purchased 1 September 1853 by Joseph Sutherland (PP).

The development of the St Kilda Botanical Gardens from c.1860 led to the surrounding streets becoming a desirable residential area. By the end of the nineteenth century Blessington, Tennyson, Dickens and Herbert streets were lined with substantial villas, and mansions set in large grounds.

During the 19th century, the subject site became at least partly included in the extensive grounds of the Ascog estate which was originally developed in the 1850s for William Kaye. The 1904 MMBW plan (Figure 1) shows the site undeveloped, save for an outbuilding on the southern boundary. It also shows that Bayview Street had been created.

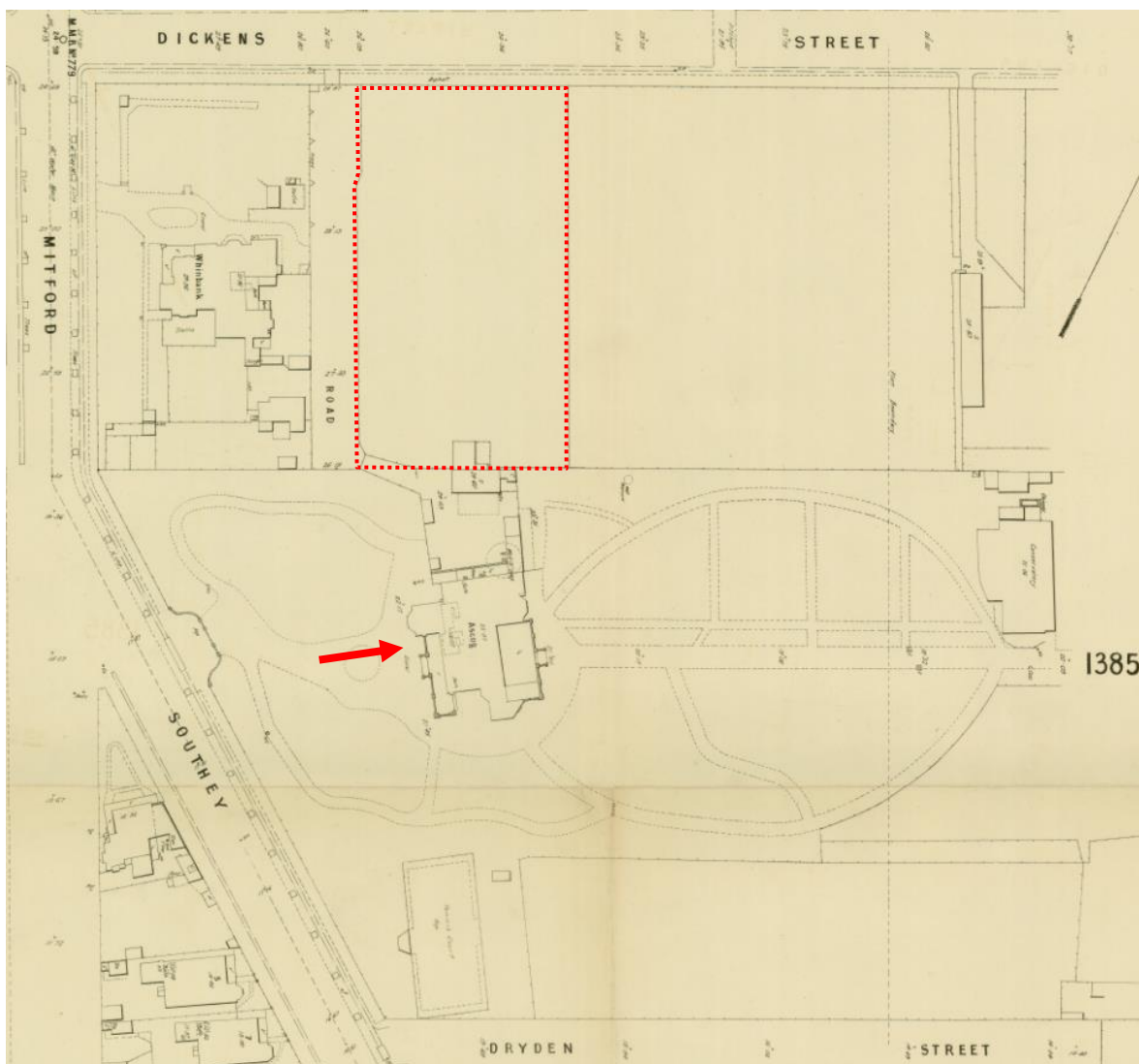


Figure 1 - MMBW detail plan no.1386, dated 1904. The subject site is outlined. 'Ascog' is indicated with an arrow. (Source: State Library of Victoria)

By the early 20th century, the subject site was fully included in the grounds of Ascog. In 1907, the Ascog estate was subdivided creating allotments to Tennyson Street and Avoca Street (the latter initially proposed to be called Ascog Street).

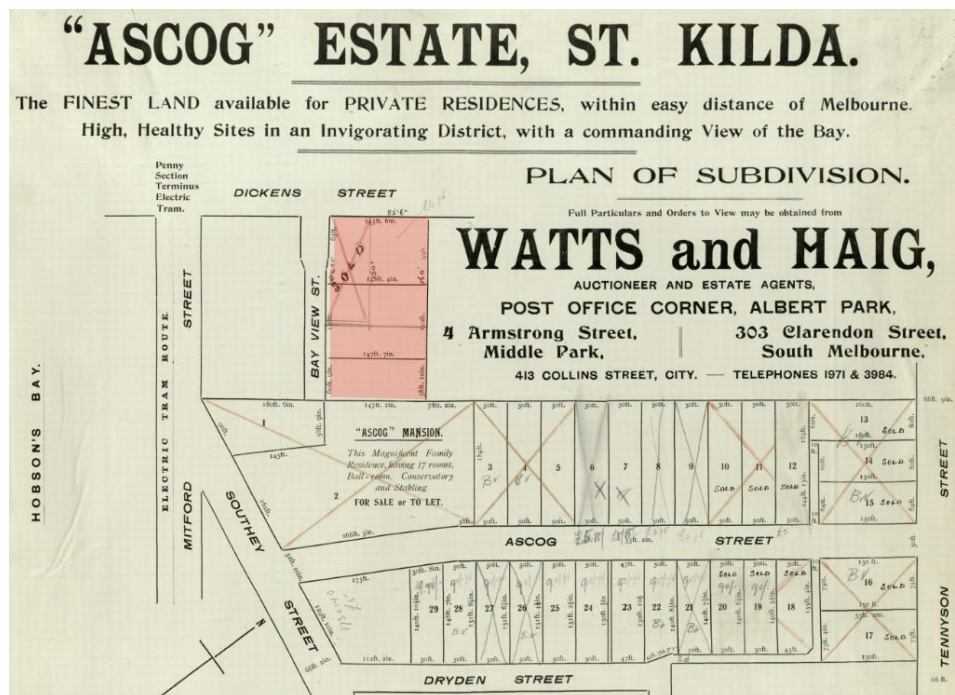


Figure 2 - Subdivision plan for Ascog Estate. Subject site shaded red. Undated, but assumed to be 1907. (Source: State Library of Victoria)

The subject land, totaling almost one acre, was purchased by Samuel Allen, a bookmaker, and transferred in parts in April and May 1908 (CT v.3199 f.686; v.3255 f.914). In July of the same year, Council issued a building permit (no. 687) to Allen for a two-storey brick residence, which was built soon after. The 1910 Sands and McDougall's street directory lists Samuel Allen on the south side of Dickens Street. A brick stables on the west boundary was presumably built around the same time as the house. Samuel Allen died in 1930, but the property stayed in the Allen family for the next two decades.



Figure 3 - Aerial photograph, dated 1945. The subject site is outlined, and the stables building on the western boundary is indicated. (Source: Landata, Proj No 5, Run 16, Frame 57850)

Elwood Talmud Torah (Elwood Shule)

In March 1949, the subject site was purchased by members of the Elwood Talmud Torah Congregation, specifically Abraham Sicree (president), Judah Slonim, Moses Hirsh and Bernard Harrison (CT v.3269 f.716 1st edition). At the same time, two adjoining parcels of land to the east were also purchased to create an 'L' shaped site (CT v.7315 f.987; v.7315 f.988). The site was purchased to enable expansion of the congregation's facilities, as their premises at 26 Avoca Avenue, a converted Federation period house, had become too small. In about 1951, the former Allen family residence at the subject site was converted for use as a kindergarten for the congregation (Figure 4).



Figure 4 - Photograph early 1950s, showing the former Allen family residence on the site following its conversion to a kindergarten. (Source: Elwood Shule website)

In February 1956, the foundation stone for the new synagogue was laid, however it was not until October 1956, that Council issued a building permit (BP 2980). The plans, which are undated, were prepared by architect Kurt Popper of 128 Jolimont Road, East Melbourne. The building was estimated to cost £32,000. In January 1957, the proposed synagogue was also approved by the Department of Health, following some amendments to the plans.

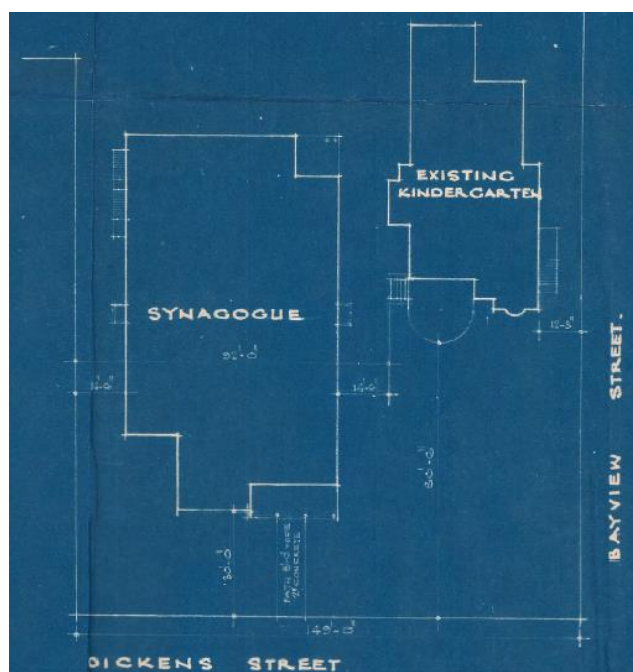


Figure 5 - Building permit 2980 drawings (K Popper, undated). Site plan showing footprints of the kindergarten (former Allen residence) and the proposed new synagogue. Dickens Street is at the bottom. (Source: Council Building File)

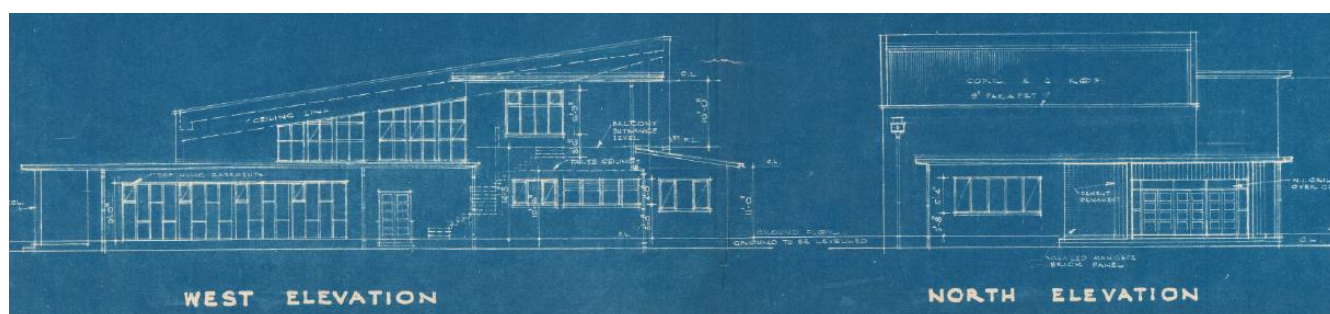


Figure 6 - Drawings relating to building permit 2980 (K Popper, undated). North and west elevations of the proposed new synagogue. (Source: Council Building File)

The synagogue was constructed by builder L U Simon of 8 Longstaff Street, East Ivanhoe. This was one of the earliest commissions for L U Simon who are now established as a leading Victorian building company (Note: LU Simon also constructed B'nai B'rith House in Hotham Street in 1959). The cream brick building was comprised of a single storey flat-roofed section containing the entrance lobby wrapping around a two-storey skillion-roofed section containing the synagogue and gallery set back from the front. The furniture was designed by Peter Danby (Townsend, 2019). It was designed to hold 427 men and 213 women, the imbalance reflective of social attitudes at the time of construction (Aron in *Spirit of St Kilda*). The new synagogue was opened in September 1957.



Figure 7 - The newly completed synagogue c.1957. (Source: Elwood Shule website)

In May 1957, a building permit was issued for new kindergarten rooms to be located on the rear boundary (BP 3552). Again, Kurt Popper prepared the plans and the builder was L U Simon. The estimated cost was £4,900. In June 1957, the plans were amended to include a small cloak room addition (BP 3622).

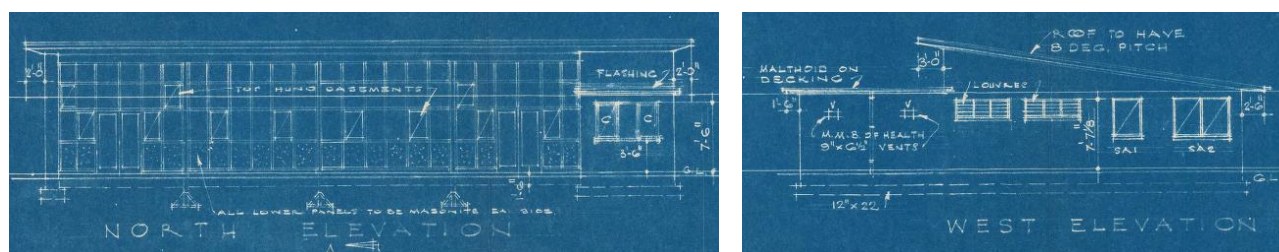


Figure 8 - Drawings relating to building permits 3552 and 3622 (K Popper, undated). North and west elevations of the proposed kindergarten rooms. (Source: Council Building File)

In May 1959, a building permit was issued for some alterations (mainly internal) to the former Allen family residence, amounting to £300 (BP 57/724).

In June 1960, a building permit was issued for an upper storey brick addition to the west side of the synagogue containing an extension to the women's gallery (BP 57/1339). Kurt Popper prepared the plans and the builder was L U Simon. The estimated cost was £2,500.

In December 1960 a building permit was issued for a new building for Moriah College (BP 57/1612). The estimated cost was £9,500. Kurt Popper prepared the plans and the builder was L U Simon. The two-storey cream brick building containing six classrooms was erected in the north-west corner of the site, in front of the former Allen family residence.

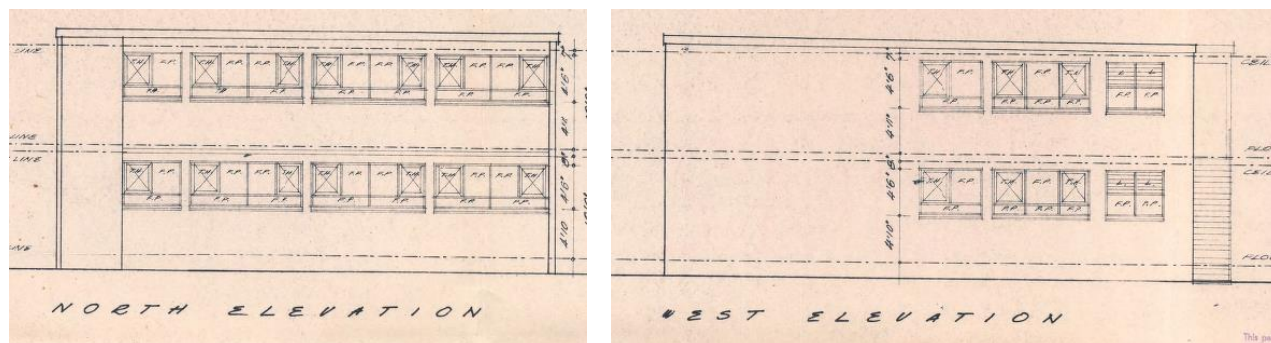


Figure 9 - Drawings relating to building permit 57/1612 (K Popper, Oct. 1960). North and west elevations of the proposed new college building. (Source: Council Building File)

The continued growth of the congregation meant that by the early 1970s, a major remodeling and expansion of the synagogue was required. In January 1973, a building permit was issued for an addition to the synagogue (BP 4609). Again, Kurt Popper prepared the plans, and the builder was L U Simon. The estimated cost was \$110,000. The scheme involved the retention of much of the 1957 synagogue with a substantial two-storey addition to the front. Karl Duldig was commissioned to design a sculpture for the façade. Internally, stained glass windows were painted by Adele Shaw, and the Ark was designed by Kurt Popper in teak timber (*Australian Jewish News* 21 Sep 1973 p2). The new synagogue provided seating for 538 men and 530 women (Aron in *Spirit of St Kilda*) and was opened on 23 September 1973 (*Australian Jewish News* 14 Sep 1973 p23).

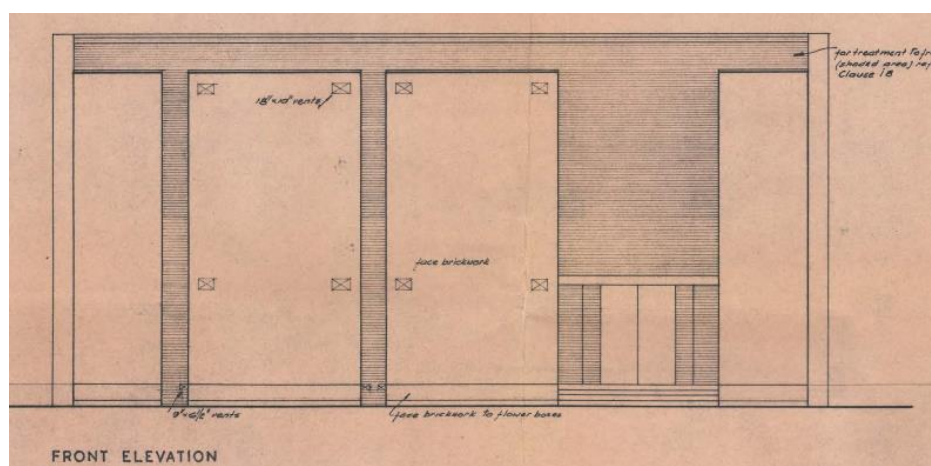


Figure 10 - Drawing related to building permit 4609. Proposed front elevation (K Popper, Nov. 1972) (Source: Council Building File)

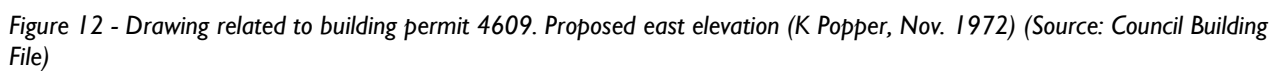
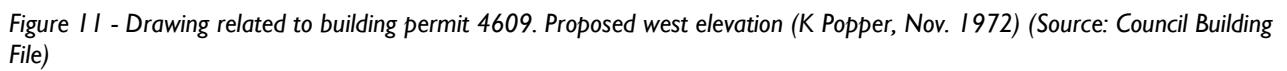




Figure 14 - The newly completed synagogue in 1973. (Source: Elwood Shule website)

In December 1979 permission was given to demolish the former Allen residence (BP 7767) and in February 1980 a permit was issued for a new assembly hall in its place (BP 7845). In a departure from previous commissions, Nicholas Katris & Associates prepared the plans and the builder was Florida Building Company. The estimated cost was \$130,000.

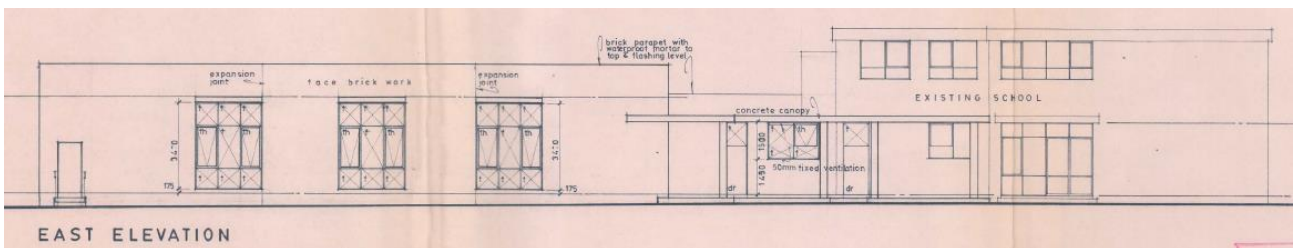
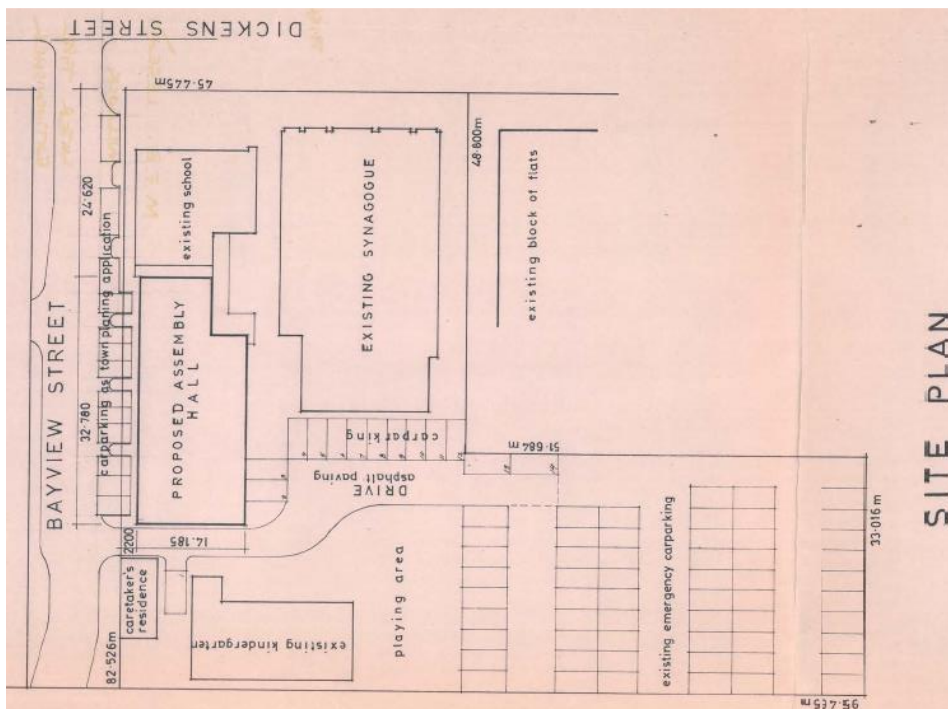


Figure 15 - Drawing related to building permit 7845. Proposed east elevation (Nicholas Katris & Assoc. June 1979) (Source: Council Building File)

The site plan (Figure 16) shows the configuration of buildings in 1980. It indicates that the 1908 stables building on the west boundary was being used as a caretaker's residence.



Sometime between 1986 and 2009 another building, which is visible on recent aerial photographs, was constructed to the rear of the synagogue.

The following early history of the Elwood Talmud Torah Congregation, prepared by Yossi Aron, is from *The Spirit of St Kilda*:

Kurt Popper (1910-2008)

Born in Vienna, at the tail end of the *Wiener Moderne* cultural era, Popper attended the *Kunstgewerbeschule Wien*, an art and craft school, in his late teens before completing his education at the *Akademie der bildenden Künste Wien* (Academy of Fine Arts Vienna). Steeped in the principles of an academic modernism, Popper carried out a handful of commercial commissions and theatre set designs in Vienna before fleeing in the face of the *Anschluss*. Within a year he disembarked in Adelaide, after time in France, Switzerland and London. Architectural work in the office of Evans, Bruer & Hall and a stint as a wartime engineer for the Allied Works Council followed (Edquist, 2002, p11).

By 1945, Popper had married and was in Melbourne, having taken up a design position at the Housing Commission of Victoria. However, when the *Australian Home Beautiful* published the plans of his first private Melbourne engagement – a flat-roofed courtyard dwelling in East Malvern (*Shermann House*) – on the cover of its April 1946 edition, the ensuing publicity enabled Popper (then in his mid-30s) to launch a solo practice (Edquist, 2002, p12).

Throughout the 1950s and 1960s, Popper's reputation as a gifted modernist architect flourished, fueled in a large part by the commissions of Jewish clients in St Kilda, Toorak, Caulfield, and South Yarra. His output was chiefly domestic, ranging from high-end detached homes (about 30 in number) to flats and high-rise apartments (over 80). In the design of the latter, Popper was considered an early expert. He was also closely involved in the development of several Jewish institutional sites. Popper lived at 61-63 Gordon Street, Elsternwick – personally designed – from 1956. He retired in 1975 (Edquist, 2002, p12).

References

Bomford, Janette, *The Spirit of St Kilda: Places of Worship in St Kilda*, 2003 ('Elwood Talmud Torah Congregation' contribution by Yossi Aron)

Building File held by Port Phillip City Council. Containing drawings, building permits and correspondence.

Certificates of Title (CT)

Edquist, Harriet, Kurt Popper: from Vienna to Melbourne, architecture 1939-1975, RMIT University, School of Architecture and Design, 2002

Edquist, Harriet, 'Vienna Abroad', Viennese interior design in Australia 1940-1949', RMIT Design Archives Journal, Volume 9, No 1, 2019, pp6-35

Elwood Shule website: http://www.elwoodshule.org/templates/articlecco_cdo/aid/1266584/jewish/Our-History.htm (accessed 16 May 2018)

Newspaper Articles: *Australian Jewish News*

Parish Plan - at Elwood, Parish of Prahran, P81-13 (PP)

Port Phillip Thematic Environmental History (TEH), February 2021

Public Building File held by Public Record Office Victoria, VPRS 7882, P1, Unit 1293. Containing drawings and correspondence with the Department of Health.

St Kilda Council building permits (BP)

Townsend, Catherine, 'Making Modern Jewish Melbourne: Schools, Synagogues, Aged Care Facilities and Community Buildings 1938-1979' (paper), 2018

Townsend, Catherine, 'A story of migration, refuge and reconstruction: Elwood Talmud Torah', 2019. Published on ARCHITECTUREAU website, accessed July 2021. <https://architectureau.com/articles/a-story-of-migration-refuge-and-reconstruction-elwood-talmud-torah/>

Description

The Elwood Talmud Torah Congregation Complex is located at the corner of Dickens Street and Bayview Street. The subject site is limited to the main rectangular parcel containing the buildings, although land adjacent to the east containing a playground is also owned by the congregation. The fence on the Dickens Street boundary is cream brick with an upper rowlock course and has been partly reconfigured from the original 1950s format. The metal palisade component of the fence is later.

The complex is comprised of several buildings, most of which were built between 1956 and 1973 for the Elwood Talmud Torah Congregation (labelled B, C, D, E and F on the diagram below). The oldest building

on the site is the c.1908 stables building which is a remnant of the earlier residential phase (labelled A). There are also two post-1980 buildings (labelled G and H) which are not identified as significant.

Only the parts of the buildings that are visible from the public realm are described below. The kindergarten at the rear of the site is fully concealed, so there is no description for it.



Figure 17 - A: Stables (c.1908), B: Original section of synagogue (1956-57), C: Kindergarten (1957), D: Upper level extension to women's gallery (1960), E: College Building (1960-61), F: Extension to the synagogue (1973), G: Assembly Hall (1980), H: Unknown use built sometime between 1986 and 2009 (Source: Nearnmap, April 2021)

The synagogue is two storey and was built in stages: at the rear is the partially retained original 1956-57 synagogue (B), on the west side is a 1960 upper-level extension to the women's gallery (D), and at the front is the 1973 addition (F). Only the front 1973 section is visible from the public realm. The façade has a monolithic fortress-like appearance comprised of blank cream brick walls with recessed, blue-tiled panels. Narrow bands of windows are concealed in alcoves. The roof is angled and there is a wide eave overhang at the front. The recessed entrance has a cantilevered canopy and double doors featuring Star of David motifs. Above the entrance is a copper sculpture also featuring the Star of David. At the sides, there are narrow vertical bands of windows, the tops of which are angled in line with the roof. Lettering on the front spells 'Elwood Talmud Torah Congregation', also in Hebrew, and 'Erdi Family Centre' (this lettering is not apparent in early photographs, and it is not known when it was introduced).

The college building (E), built in 1960-61, is a two-storey cream brick building. It has a flat roof with a wide eave overhang at the front. The upper part of each floor features timber-framed banks of windows with a consistent configuration of fixed and awning lights. There is a concrete canopy over the ground floor windows, similar in width to the eaves overhang above the upper floor windows. At the east end is a full height projecting component with a recessed panel of dark grey, textured concrete bricks. The fenestration pattern to the west elevation (Bayview Street) is more varied with some louvred lights.

The c.1908 former stable (A) is the only surviving remnant of the former Allen family residence. The walls are red brick in stretcher bond and it has a slate clad gable roof with a red brick chimney at the north end. There is a taller central loft component with a separate gable roof from which a beam with a hook extends. The opening to the loft has been partly bricked in but it retains its basalt sill.

Comparative analysis

The Elwood Talmud Torah complex is among many institutional buildings (schools, community centres, memorials, aged care facilities etc.) constructed in Melbourne during the 1950s, 60s and 70s in response to the massive population growth within the Jewish community following WWII. It is one of about twelve sizable synagogues built in Melbourne between 1950 and 1979. Unlike earlier synagogues in Melbourne which were principally places of worship, the Post-war synagogues were also intended to function as community centres around which social and cultural life revolved like precedents from Eastern Europe and the United States.

The architects commissioned were often Jewish émigrés themselves who brought with them detailed knowledge and experience of European Modernism. Their work inevitably absorbed some influence from their new home, while remaining conscious of international trends. Kurt Popper, who was born and educated in Vienna, undertook many commissions for Jewish community buildings.

The synagogue was originally built 1956-57 and extensively remodelled in 1971-73, dramatically altering the aesthetic of the building. The remodelled design has a distinctive monumental character influenced by Brutalism, but does not employ a typical palette, that is, cream brick was used for the 1970s remodeling (presumably to tie in with the retained portion of the 1950s building) such that the effect is softened. Dark brown bricks or concrete are more strongly associated with Brutalism and the latter part of the 1960s and 1970s generally. Like at many Jewish community buildings, an artwork/sculpture was mounted on the façade.

The college building was built in 1960 and is expressed in the restrained Modernism characteristic of that time with banks of windows and contrasting horizontal and vertical elements.

As observed by Catherine Townsend (University of Melbourne scholar), Erich Mendelsohn's 1946-50 synagogue B'nai Amoona in St Louis Missouri may have been a potential influence on the original 1956-57 synagogue and the 1960 college building, with its cream brick walls, angled roof component, wide eave overhangs and band of windows. The remodelled 1973 synagogue evokes the brick monumentality of Louis Kahn's later works, who adopted a less intimidating version of Brutalism, such as the First Unitarian Church in Rochester New York.

The Elwood Talmud Torah is one of a few synagogues in the broader St Kilda area. Two developed before WWII include the St Kilda Synagogue at 12 Charnwood Crescent built in 1926 and designed by Joseph Plottel which is included on the Victorian Heritage Register (H1968), and the Temple Beth Israel at 76 Alma Road built in 1937 which is much altered and not included in the HO.

The most readily comparable example is the Adass Israel Synagogue, 12-24 Glen Eira Avenue, Ripponlea, which was built in 1965, although the design had been largely settled four years earlier in 1961. It was designed by émigré architect Dr Ernest Fooks who, like Popper, had trained in Vienna. Built some eight years before the Elwood Talmud Torah, it is in the Modernist idiom with fine façade articulation and a broad gable roof with wide eaves. It has been recommended for inclusion in the Heritage Overlay.

Another post-war Modernist Jewish community building in the municipality is the B'nai B'rith House at 99 Hotham Street Balaclava built in 1959 (Citation 2018, HO337) also designed by Dr Ernest Fooks.

The house used for the original Elwood Shule, and later by the 3rd St Kilda Scout Troop at 26 Avoca Avenue is also included in the Heritage Overlay (Citation 132, St Kilda Botanical Gardens & Environs precinct).

Stables

There are several examples of stables in St Kilda but overall surviving stables are relatively uncommon, especially 20th century examples, despite them having been a widespread outbuilding type during the 19th and early 20th century. A nearby example is the two storey brick stables at the rear of 55 Blessington Street (house formerly owned by Albert Tucker). One of the finest examples is at the rear of 39 Dalgety Street, originally part of Lansdowne Terrace which was constructed c.1870s or earlier (Citation 89). Others associated with mansions or large villas include those at Eildon 51 Grey St (Citation 158), 71 Grey Street (Citation 159), Oberwyl 33-35 Burnett Street (Citation 72), Halcyon 53 Acland St (Citation 57), and at the rear of 3 Charnwood Crescent.

Assessment

This place has been assessed in accordance with the processes and guidelines outlined in the Australia ICOMOS *Charter for Places of Cultural Heritage Significance* (The Burra Charter) 2013, using the Hercon criteria.

Recommendations

Transfer from HO7 to a new individual HO (on the basis that as a community building it does not logically form part of the St Kilda Botanical Gardens & Environs precinct which is predominantly residential). Exclude the playground area on the east side from the extent of the HO.

Inspect the kindergarten building, which is at the rear of the site and not visible from the public realm, to determine its significance, and review and update the statement of significance and description sections of this citation as required.

Primary source

RBA Architects & Conservation Consultants, *HO7 Elwood St Kilda Balaclava Ripponlea Precinct Heritage Review Stage 2*, 2021

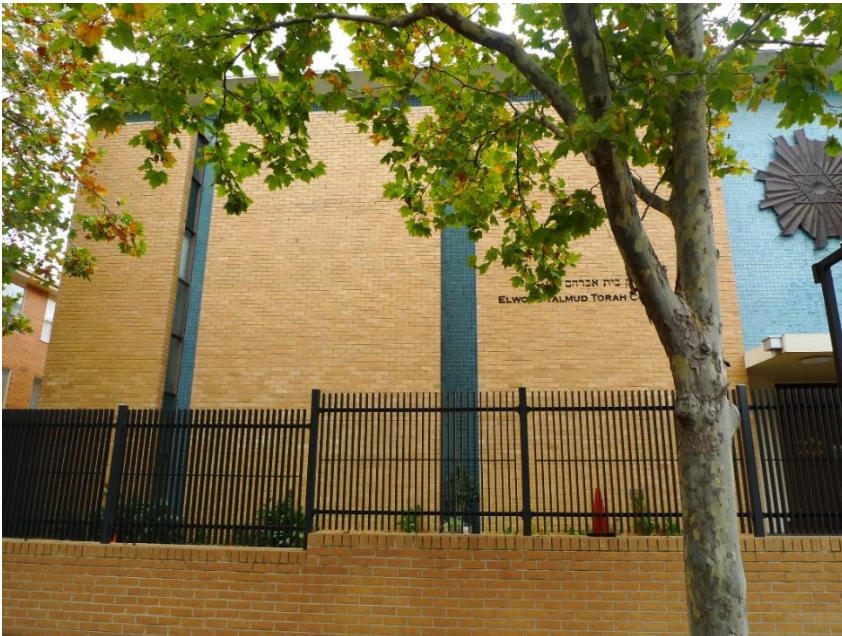
Other studies

Andrew Ward & Associates, *Port Phillip Heritage Review*, 1998

Other images



Synagogue, front part (1973)



Synagogue, front part (1973)



College building (1960-61)



Former stables (c.1908) on Bayview Street

Area to be included in HO

